

little below the junction of the two streams, "Jor and Dan," which then ran out of the lake and made an island of Kerak. The only other known site of a bridge is that of the Jisr Mujámiâ, a short distance lower down the river; but in that case we should have to suppose that the Jordan and the Yarmuk were the two streams mentioned. When Baldwin crossed the Jordan, Daniel went on to Tiberias, and spent ten days in visiting the holy places on the borders of the Sea of Galilee; he does not appear to have been able to leave the immediate vicinity of the lake, and was only able to see the environs of the Baheiret el Húleh, which he identifies with the Lake of Gennesareth, from a distance. According to the Russian Abbot the Jordan commences at its exit from the Sea of Tiberias, and he notices that portion of it above the lake merely as a large river flowing out of the Lake of Gennesareth. From Tiberias, Daniel went to Mount Tabor, where he heard the curious legends connected with the cave of Melchisedek; Nazareth, where the Latins had already firmly established themselves; Cana of Galilee, and Acre. After resting four days at the last place, he journeyed southwards by Haifa and Kaisariyeh to Náblius; and so on by Bethel to Jerusalem.

After witnessing the ceremony of the descent of the "Holy Light," in the Church of the Resurrection, on Easter Saturday, 1107 A.D., the Russian pilgrim commenced his homeward journey. He travelled by the Convent of the Cross; 'Ain Kárim, the home of Zacharias, and the birth-place of John the Baptist; and 'Amwás, which has been laid waste by the infidels, to Jaffa; and thence by Arsúf, Kaisariyeh, Haifa, Tyre, and Sidon, to Beirút. Whether he embarked at Beirút or at Suédiah, the port of Antioch, is uncertain; but in either case he followed the coast pretty closely, and after having been robbed by pirates, off the Lycian Coast, near Patara, eventually reached Constantinople in safety.

NOTES ON THE *QUARTERLY STATEMENT*.

THE Statement for October, 1887, shows that the work of the Palestine Exploration Fund is not falling off. Mr. Petrie's valuable casts have convinced Dr. Taylor (and I believe Dr. Sayce) of the existence of a Turanian element in Egypt, and of the Mongol origin of the Hittites. But these are not new ideas. As regards Egypt, we may refer to Rev. H. G. Tomkins's drawings in the "Life and Times of Abraham." As regards the Hittites, the late Dr. Birch, in 1882, pointed out from Rosellini's drawings the Mongolian character of the Hittites, and after seeing these beautiful designs I published my adherence to this view in 1883 in "Heth and Moab." The basis of my Hittite theory is thus accepted at length by many competent authorities.

The great Sidon find is illustrated by many known antiquarian facts. The horse led in procession (p. 202) recalls the horses in Etruscan tombs.

Horses were sacrificed at tombs in many parts of Europe and Asia, the horse sacrifice in India being reckoned of primary value next to that of human beings. The griffins and sphinxes are common to Akkadians, Babylonians, Egyptians, Phœnicians, Greeks, and Etruscans. Dogs seem to have had special importance, among the Phœnicians as among the Zoroastrians, but dogs' skulls have been found in Etruscan tombs. The fawn for which the centaurs contend might be connected with the fawns torn in pieces in honour of Dionysius. The water libations recall the common custom of pouring out water at funerals, or upsetting it on the occurrence of a death (compare the idea mentioned by Shakespeare of death depending on the tide). Perhaps the rite was symbolic of the ebbing life. The colouring of the sculptures indicates perhaps an early date, though painted tombs occur in Byzantine times. There are many painted figures in Phœnicia, and the early statues found recently at Athens were painted. So were early Greek temples, while the painted tombs of Egypt and of Etruria hardly need to be recalled. It seems to me that the chambers *above* the chief interment are not likely to be later than the lower tomb, but the sarcophagi may of course have been placed there afterwards. Anyhow, the cemetery is as early as the Persian period. The fish-scale ornament of the lids has been noticed in several cases in Palestine and beyond Jordan. The find agrees with what is already known of the progress of Phœnician art. It is interesting to hear that the same ship bore to the Constantinople Museum a new Hittite text. Hamdi Bey, whom I have the pleasure of knowing, is the best curator the Museum has yet possessed, and the Turks will take care of the antiquities, the value of which they fully understand.

As regards the "boat-shaped graves" (p. 236), I think they should be compared with the anthropoid sarcophagi of Phœnicia, and with the wooden mummy cases in Egypt. The form follows that of the human body. The representation of the recumbent figure on the lid of sarcophagi developed, in Etruria, into a complete statue like those of mediæval monuments, save for the costume.

Lydda and Anti-Christ.—The legend of St. George at this place was fully treated some time back by M. Clermont Ganneau, but I quite believe it is founded on the old story common to Akkadians, Babylonians, Aryans, &c.

Page 238. Is it not rather an extreme view to say that the Greeks "borrowed their religious system from Egypt?" It is known that there is a greater Aryan element perhaps coming from the north, as Canon Taylor has pointed out at the last meeting of the British Association. There is also an element of Babylonian or Akkadian derivation, and a Phœnician element in the mixed mythology of Greece. Charon was probably not connected with Horus, but with the Etruscan Charun, "the black (or evil) god" of death.

Page 240. The name Baal Zephon can hardly be quoted as evidence, seeing that as early at least as 1600 B.C. there was a large Semitic element in the Delta. The Egyptian dictionary is full of Semitic words, as old as

the time of the Hyksos at least. The Phœnician influence in Egypt, before the Exodus, is an established fact generally allowed.

City of David.—I mean no disrespect to those who hold another view, and especially none to H. B. S. W. (by whose corrections I have often profited), when I say that the papers to which he refers seem to me to be inconclusive. I do not see any contradictions in the sentences of mine which he quotes. Perhaps they are obscure. I do not think Jerusalem was as large in David's time as in Hezekiah's, or as large in Hezekiah's as it afterwards became; but I think David's Jerusalem was larger than a fourth-rate Fellah village of our own times. I have expressed no opinions as to the dates of books of the Old Testament, but no scholar supposes the Book of Chronicles to be as old as the Book of Kings.

It is quite possible, of course, that I may be wrong as to the application of the term "City of David," but this remains a matter of opinion in the present condition of exploration in Jerusalem; and I have of late been very fully occupied with matters from which I think results of greater value may spring than would result, even if we all agreed how to understand this much debated term; Elizabeth, Bessy, and Bess (p. 252) are forms or corruptions of one word, but Zion, Ophel, Millo, and Akra do not appear to be forms of one word. Solomon's palace on Ophel was not in the City of David.

C. R. C.

THE MARASH LION.

IN the Proceedings of the Society of Biblical Archæology, Mr. Rylands has just given some excellent copies of the Hittite inscription on this lion from the cast in the British Museum. I differ in a few cases from his copy of certain forms, but anyone who has seen the cast will know how difficult it is to make sure of some of the forms on this very crowded text, and the copy, as a whole, is very reliable.

Mr. Rylands seems to regard the text on the left side as the only Hittite text in which the first line begins from the left, but the same is the case in the fourth Hamath stone, which there is every reason to regard as complete, and also probably in one of the texts at Ibreez.

Mr. Rylands does not attempt any decipherment, but it is encouraging to see, in his general remarks, the influence of the publication of "Altaic Hieroglyphs." He says the lion stood at a corner, and compares it with the great Assyrian lion standing close by. He also speaks of "compound emblems" as occurring in the text. These remarks will not, I believe, be found in any other work before my book was published. Mr. Rylands does not allude to the curious "included emblem," which is unique.¹

¹ These "included emblems" occur not only in cuneiform, but also in a good many cases in Egyptian; but in Hittite they seem very rare—another indication of the early character of the Hittite script.