

larger building, which building was a βωμός; and he suggests that search should be made for the stones which surrounded the tablet.

Is it not further possible that since the altar would stand four-square, like the pediment of the Nelson column, there would be inscribed stones in all the four sides? If so, three more stelæ may await our search.

GEORGE ST. CLAIR.

THE TELL ES SALAHYEH MONUMENT.

LONG before Professor Sayce published his book on "The Hittites, the Story of a Forgotten Empire," he was looking over some of the Palestine Exploration Fund photographs in my possession, and on coming to the one marked "Tel Salahyeh, near Damascus, Slab found in the Mound," which is figured on p. 88 of the *Quarterly Statement* for April, he observed, "That is an especially interesting photograph, for it is undoubtedly from a Hittite monument." So that he was then fully aware of the existence of the Hittite monument in question, discovered near Damascus by Sir C. W. Wilson.

A. G. WELD.

I SHOULD like to ask how "the very archaic monument discovered by Sir C. W. Wilson, in his excavations at Tell es Salahyeh," and supposed by Major Conder to be "Hittite," differs from the one discovered at the same place forty years ago by J. L. Porter, and figured in his 'Five Years in Damascus?' It is there spoken of as "Assyrian." Have two monuments been found in this mound? The two representations (Porter's work just referred to and *Quarterly Statement*, April, page 88) show a striking resemblance to each other.

SELAH MERRILL.

THE "VIA MARIS."

THE Rev. Charles Druitt wishes to know "how I explain Elijah's direction to his servant in 1 Kings xviii, 43," and "did Elijah mean that his servant was to look north-east across the Acca Bay?"

The first point to consider is, where was the place where Elijah stood when he said to his servant, "Go up now, look towards the sea," and the Bible (verse 42) states that it was on "the top of Carmel." It is beyond doubt that by "the top of Carmel" that place is meant now called "el Muharka" (or el Mahrakah), the burning place, situate on one of the most conspicuous summits of Mount Carmel, which, from its geographical position just above the Kishon River and the Tell el Küssis (the adopted