

flash after flash of lightning illuminating the distant heights as far as Mizpeh and Tell el Ful, while shrieks of terror rent the air between the claps of thunder. At last an hour of horror ends in the stillness of death. One may slightly alter the poet's words to describe the scene :

Jam satis terris nivis atque diræ
Grandinis misit Pater et rubente
Dexterâ sacræ jaculatus arcis
Terruit hostem.

In abject terror, Sennacherib and a few others had huddled together for safety into the rock-cut tombs on the west side of Nob. Possibly that now styled "The Cave of Grapes" (Enab, ? corrupted from Nob) sheltered on that awful night both the dust of the high priest Ahimelech and the trembling form of the great king. Almost all the host, to the number of 185,000 men, perished, either killed by lightning or crushed to death by hailstones. Thus Isaiah's words were fulfilled, and "thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria."

WAS THERE A STREET OF COLUMNS IN JERUSALEM ?

By the REV. J. E. HANAUER.

IN a letter written about a year ago I called attention to a line of limestone columns, the remains, as I believed, of the ancient "agora," or market-place of the Byzantine period, and apparently still *in situ*, though enclosed on all sides with masonry. These columns are situated on the eastern side of the "Sük el Lahamin," the westernmost of the three parallel bazaars east of the Muristan. When Dr. Robinson was here in 1852 only two of these columns were visible ("Bib. Researches," Vol. III., page 168). More than a year ago I ascertained, by a personal examination of the shops on the eastern side of the above-named "Sük," the existence of five other columns of the same sort, to the south of, and in line with, the two noticed by Robinson, and making with them seven in all, visible at intervals where the plaster, mortar, and rubble-masonry have fallen from the walls which have been built between and around them. Immediately south of the bazaars are other fragments of columns, not however, as I think, *in situ*. Some are built into walls, and four, with heavy Byzantine capitals, support the dome of a building now used as a coffee-shop, but looking as if it had originally been intended for a little Greek church. Yet further southward in the long street leading through the Jewish quarter to the spot where, accord-

ing to Professor Hayter Lewis, the Zion Gate stood before it was removed westward (about four hundred years ago) by Soliman the Magnificent to the position it now occupies, I have noticed a good many fragments of columns.

Taking into consideration that one of the names of the present Damascus Gate is "Bab ul 'Amûd" (Gate of the Column—what column?); that in the street leading southwards from it one sees fragments of shafts and bases of columns used as building material; that at the point where this street strikes the Via Dolorosa there still stands, and apparently *in situ*, in a spot which thirty years ago was an open field, a single isolated column, which monkish tradition, not earlier, however, than the times of Brocardus, A.D. 1283, says was once part of the Porta Judiciaria; that in the same general line we meet with other columns before we reach the line of granite pillars that belonged to the buildings connected with Constantine's great church; that in continuation of the line, after passing the granite series, we come to a limestone set, of which, as above stated, seven columns are in position, not to mention again the displaced fragments seen at intervals further south, but in the same line, I would venture to suggest that like other ancient cities, Samaria and Jerash for example, Jerusalem had at one time a street of columns running through the city from north to south.

This idea of mine may or may not be correct; but, at any rate, I should be very grateful if any one reading these lines would impart some information on the subject through the medium of the *Quarterly Statement*. Do any of the old Pilgrims, in their descriptions or itineraries, mention such a street of columns as I suppose existed, or give any hints as to the existence of a street running through the city, and embellished for the greater part of its length with colonnaded edifices?

[Some of our readers may perhaps be able to give an answer to Mr. Hanauer's question. It has been thought that the name *Bab el 'Amûd* may indicate a tradition that the אבן טויעים, or stone from which things lost or found were publicly cried, stood near that spot. Mr. Hanauer will remember the story in Talm. Bab. Taanith, 19a, that when in answer to Hone Hamagil's prayers for rain so much fell that the people were obliged to go up from Jerusalem to the Mountain of the House, and they came to the Rabbi to pray that the rain might stop, he sent them to see whether this stone was submerged, which seems to show that it was in the lower part of the city. Bartenora states that he had found it written that the stone was גבוה מאור, "very high." Such a stone would not improbably be called in Arabic *'amûd*, "column." The "very lofty column" observed by Arculf "in the middle of the city, which meets one coming from the sacred places northwards," is probably now represented by the little pillar in the centre of the Greek Church of the Holy Sepulchre, though this can hardly be said to lie *northward* of the sacred places.—Ed.]