

flatters Ahmed and makes his point, while next day Ahmed will grossly flatter Mohammed and make his. I suppose the philosophy of it is this : a man plays upon the weakness of his neighbour, and, sharing the same weakness, may be played upon in return. It is cunning, not cleverness, in many cases, while of course it may rise into real diplomacy. But after all diplomacy is very much the same thing the world over, and the only sure diplomatist is the man who has conquered his own weakness.

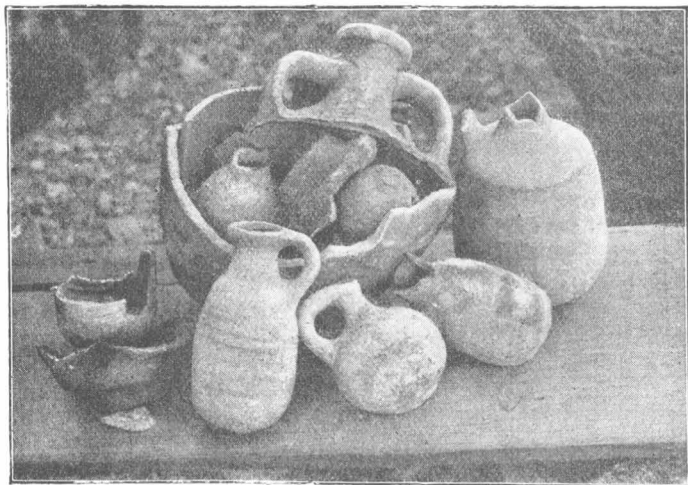
The present season has been a disappointing one. Of course I knew that the bed of ashes existed and had to be removed, but the event in this case was more vivid than the anticipation. The autumn should be our most interesting season as the entire work will be in very early periods. We shall certainly need some exciting discovery to cheer us in the gloom of the malaria that hangs over this district before the winter rains. Negative results are often valuable in the field of discovery, but the discoverer himself may be pardoned for longing after the stimulus of something positive.

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#### NOTES BY G. ROBINSON LEES, F.R.G.S.

JERUSALEM, *February 11th*, 1892.

1. *Pottery from the Saris Cave*.—The Rev. J. E. Hanauer, on page 72 of the *Quarterly Statement* for April, 1890, mentions in his account of



POTTERY FROM THE SARIS CAVE.

our visit to the Saris Cave, that I found an old lamp, and on the same page speaks of the Freemasons as having been to the same

spot. The other day Mr W. H. Kayat kindly allowed me to photograph the pottery found by him and his brother Freemasons, along with my lamp. The latter is on the extreme left of the picture. It is of warm red-brown pottery, very coarse in texture. The bowl is in the shape of the earliest Phœnician, being open and pinched up into a spout, but the latter is more open than usual, and the bottom of the lamp is thick and rounded. It is evidently of that transition period when many of the Phœnician Ayles were merged into the Greek (*see* page 44 and No. 227 of Plate IX in Mr. Flinders Petrie's "Tell el Hesi"). In the large broken jar in the centre of the picture is the lower part of a similar lamp. The large jar which contains the few broken pieces is light greyish drab pottery, much finer in texture than any of the other pieces. The handle at the top is not a part of it, as it is more yellowy in colour, otherwise there is not much difference in the two pieces as regards kind and quality. According to the author of the book already mentioned, page 45, this is also Phœnician.

The small jug on the left has a broken counterpart near to it, on the lamp, which shows the circular rib of the inside. This and the remaining pieces are of light-red pottery, made of coarse clay, on which the earth has in process of time adhered so strongly that it seems a part of the surface, and so gives it a grey appearance. These jugs seem of a later period than the first-mentioned articles, and I am inclined to think, on again referring to Mr. Petrie's book, page 47, that this is Jewish pottery.

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2. *Potters' Marks on Christian Lamps.*—After careful examination, I have found potters' marks on three of the lamps from the tomb at Isawyeh, mentioned in the last *Quarterly Statement*, which no doubt show that the lamps were made towards the close of the Roman occupation of this country, as a palm branch, as a potter's mark, was only used in the latter days of the Roman Empire.

On referring to the potters' marks, on page 39 of the last *Quarterly Statement*, I would suggest that they are the initials of the names of the potters, Nos. 1 and 3 most probably being of slaves, and Nos. 2 and 4 either of the proprietor or master of the pottery.

I gather this suggestion from Dr. Birch's "Ancient Pottery," as he draws a marked distinction between the position of the owners of one initial, and two or more.

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3. *Lamps from Tomb near Silwan.*—I send you a photograph of three lamps found in a tomb south of the village of Silwân, which I hear Mr. Schick has planned. One is broken, and is consequently kept in the background, the most prominent place in the picture being given to the most complete and interesting. All three are made of fine red unglazed ware, and, according to Dr. Birch, in the work above mentioned, lamps of this kind were made during the decline

of the Roman Empire. These two further answer to his description, but more especially the one with the fish, as he says, "They are long and shoe-shaped, having subjects stamped on a flat bas-relief. These consist of the monogram of Christ—the great whale which swallowed Jonah—a fish, alluding to the monogram **ΙΧΘΥC**, in which was contained, 'Jesus Christ, Son of God, the Saviour,' necklaces of crosses, and other objects, and symbols."

The lamp with the fish has two on each side, each pair being separated by a rose. The one with heads has six in number, between which are palm branches, and the third, which is almost invisible, has triangles and roses.

Three other lamps were taken away by a priest, which I have not seen, but I was able to get a few links of a chain, and two beads that were found in the same place at the same time, which I hope to place in our museum here which we are forming in connection with the Fund.

## LETTERS FROM REV. J. E. HANAUER.

### I.

#### A CURIOUS COIN.

JERUSALEM, *May 2nd*, 1892.

THIS morning's mail brought me the *Quarterly Statement* for April. As I am on the point of leaving Jerusalem for Safed, I would, before starting, only write a hasty note to suggest that "the curious coin" figured on page 168 should be carefully examined again, if necessary, with a magnifying glass. I am confident that on the collar of the dress will be found the letters of the name **משה** = Mosheh = Moses; showing that the head is intended to represent that of Moses. In the celebrated statue by Michael Angelo, the great Jewish lawgiver is represented with horns. The idea of "*The Horned Moses*" is derived from the Latin rendering of the Hebrew word **קָרַן** in Exodus xxxiv, 29. It is translated "shone" in the English Authorised Version, but the original really means, as may be seen by reference to the marginal reading of the Revised Version, "horns," and accordingly in the Vulgate the passage reads:—

"Cumque descenderet Moyses de monte Sinai, tenebat duas tabulas testimonii, et ignorabat quod cornuta esset facies sua ex consortio Domini.

"Videntes autem Aaron et filii Israel cornutam Moysi faciem timuerunt propè accedere."

These modern "antiques of Moses" used to be rather common in Jerusalem in my boyhood. I have seen several on which the name