

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

משה was very clear. There is such a one now in the collection of the Rev. A. Hastings Kelk, Incumbent of Christ Church, Jerusalem.

II.

ON THE IDENTIFICATION OF CALVARY.

Having just had an opportunity of reading Major Conder's interesting article in the current number (April, 1892) of "Good Words," on "The Place of a Skull," I beg leave to offer the following brief remarks on the same subject, in the hope that what I have to say will prove new to the readers of the *Quarterly Statement*, and not displeasing to Major Conder himself.

I have, in the first place, to announce the important and (to me, at any rate) significant fact, that the Herodian tomb to the west of the Damascus road, and known as "Conder's" Tomb, has, with the field and olive trees close by, been purchased by the Franciscans, or Cordeliers, the traditional guardians of the "holy sites," who have enclosed the whole place with a carefully-built dry stone wall and gate, with lock, and had the fine old olive trees trimmed.

In the second place, I would point out (what seems to me not to be generally known—at any rate, I have found no allusion to the fact in any of the publications of the Palestine Exploration Fund) that there exist ancient Christian traditions, *dating back to the early part of the second century, and possibly even to Apostolic times*, and indicating that "Gordon's Calvary" was a "place of stoning." "Gordon's Calvary" is the remarkable hillock above the cave called "Jeremiah's Grotto," because Jeremiah is said to have written his Lamentations there, and, what has been apparently forgotten or overlooked, *because he was stoned there*. Annually, on the 4th of November, the Orthodox (*i.e.*, Greek) Church commemorates the fall of Jerusalem, and during the special Service for the day a portion of an ancient Christian Apocalypse, of the year 136 A.D., and giving an account of the stoning of Jeremiah, is read. The Apocalypse in question is entitled "The Rest of the Words of Baruch," and has recently been edited by Professor J. Rendel Harris (Cambridge University Press). In his Introduction to the work, Professor Harris says, that an "important tradition concerning Jeremiah is that he was stoned. This is not an original idea of the Christian Baruch. We find it in the Epistle to the Hebrews. The famous passage, 'they were stoned, they were sawn asunder,' &c., is a summary of the sufferings of the worthies of Faith, and each statement is based on the history of some real person: it has always been known that 'they were sawn asunder' referred to Isaiah, just as 'stopped the mouths of lions' referred to Daniel, and 'quenched the violence of fire' to the three Hebrew children; but it is not so generally felt that 'they were stoned' belongs to Jeremiah. Yet such is the case, as the Baruch-Jeremiah legends show; and the Epistle to the Hebrews is therefore one of the early witnesses to the tradition.

. . . . The place of burial of Jeremiah is still shown in Jerusalem, in a cave which passes by the name of Jeremiah's Grotto. This grotto lies in the southern part of the conspicuous hill to the north of the city, which is supposed by many persons to be the place called Calvary. . . . And it is said that this hill is the Tarpeian Rock of ancient Jerusalem, the Beth-hassagelah, or 'Place of Stoning,' of the Talmud. It seems, then, that there is some connection between the death which Jeremiah met, according to tradition, and the place where he is said to be buried. And the tradition concerning this stoning in Jerusalem must be early; for the uniform church tradition of *later* days, as we find it in the life of Jeremiah, attributed falsely to Epiphanius, or the life that is given on his commemoration day in the Greek Church (*see* Menaem, for May 1), is that he was stoned, indeed, but at Tahpanhes in Egypt, and not, as the Jerusalem tradition and the Christian Baruch say, in Jerusalem. Can we be wrong in affirming the antiquity of the tradition which we find in our authority. The opinion of the first and second centuries seems to be that Jeremiah was stoned in Jerusalem," pp. 23, 24. In a foot-note to the above, the same recognised authority on Patristic literature remarks, "I do not forget that an attempt might have been made to bring the legends into harmony with Our Lord's words, 'O, Jerusalem, which killest the prophets, and stonest them that are sent unto thee,' but such a tendency would not have produced an earlier tradition, but a later one. It is more reasonable, though the hypothesis is not necessary, and might even be fanciful, to understand our Lord as saying this in allusion to the legends. When He said it He was in view of the place of supposed martyrdom of Isaiah on the south of the city, and of Jeremiah on the north."

I have quoted the above, because it strikes me that it contains a valuable addition to the already considerable mass of cumulative evidence we possess in favour of "Gordon's Calvary." Whilst, in my opinion, it is much to be regretted that, going to extremes, a good many Protestant tourists show an inclination to make a fetish of the mediæval tomb called "Gordon's," it is, most satisfactory to find that we have so many different and independent lines of evidence in favour of Major Conder's identification of the "Place of a Skull."

NOTES BY MAJOR CONDER, R.E.

I.

DUSRATTA'S HITTITE LETTER.

I HAVE already, in a short paper in the *Quarterly Statement*, called attention to the Hittite letter of Dusratta (*see* "Altaic letter from Tell Amarna," *Quarterly Statement*, 1891, p. 245) and have communicated to