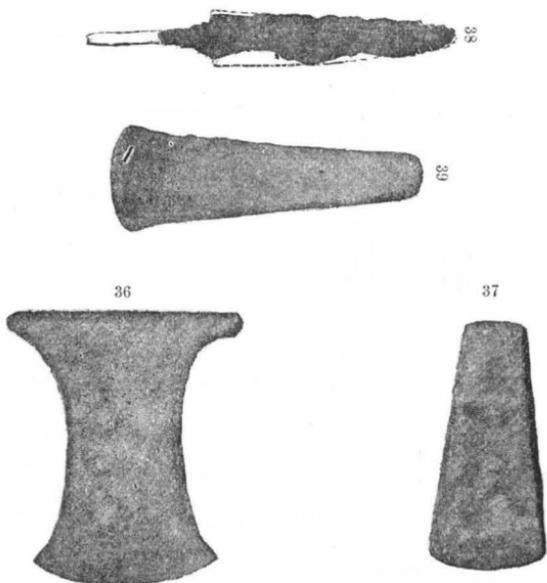


pair of tweezers ; 35 is similar, but thicker, more like pincers ; 30 is the top of an ornamental hair-pin ; 32, a scraper ; 37 and 39 are adzes, similar to those found last year, while 36 is a new shape five-twelfths of an inch thick ; 38 is a large spear-head. In the photograph of various objects in stone (dishes, pestles, &c.) may be seen long slabs, flat on one side and



convex on the other, with rounded ends, of which we found many. The stone with markings suggests Phœnician letters. The beads, scarabs, and cylinders have already been described by Professor Sayce.

LETTERS FROM HERR BAURATH C. SCHICK.

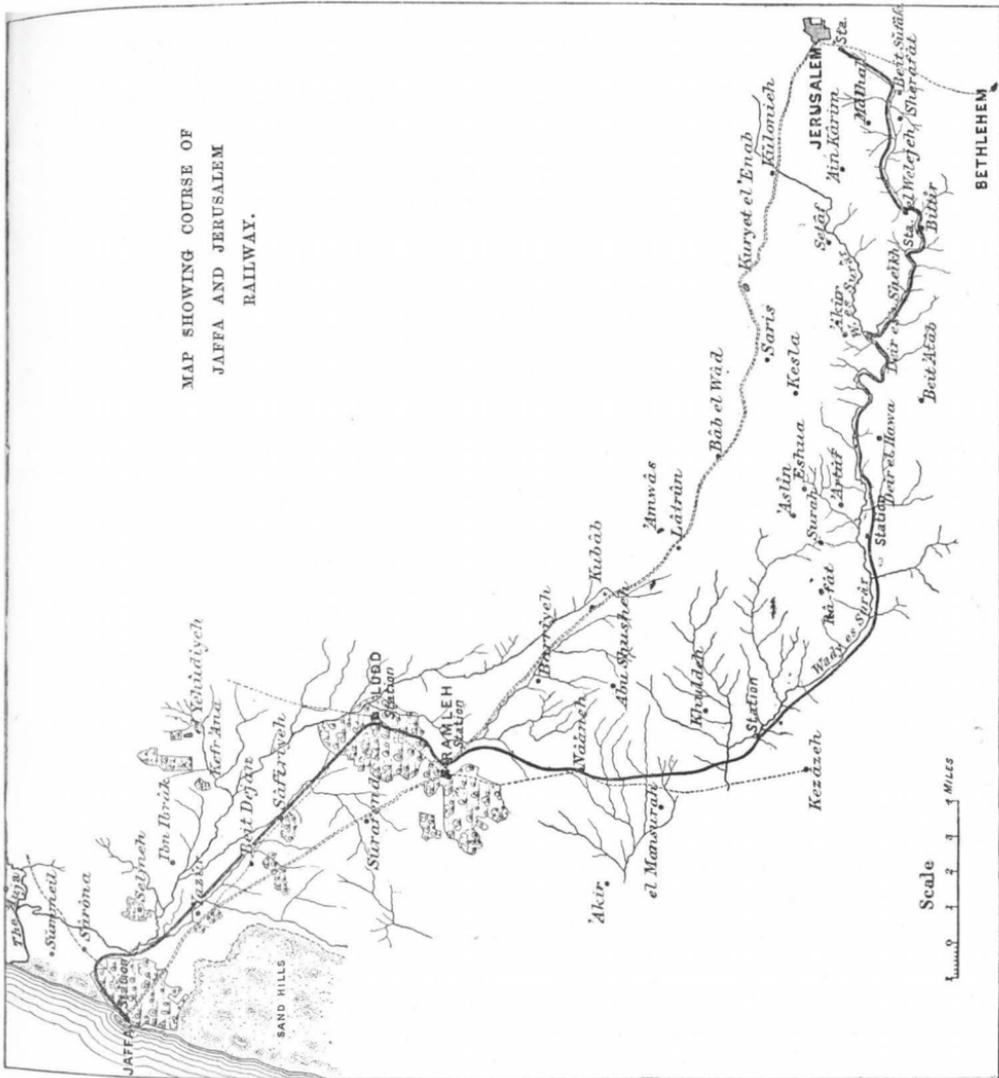
I.—THE RAILWAY FROM JAFFA TO JERUSALEM.

JERUSALEM, *October, 1892.*

AN exact tracing of the line I have already forwarded together with a few explanatory notes, and to this I wish to add some remarks.

The railway starts from Jaffa, north of the town, near the sea. It goes first north and north-eastward, and then bending eastwards, in order to go round outside the bulk of the gardens, crosses some winter watercourses

MAP SHOWING COURSE OF
JAFFA AND JERUSALEM
RAILWAY.



and passes north of Yasur, south of the watercourse and going on in a straight line eastwards to Ludd (Lydda) bending there southwards and passing west of the City to the first station, situated south of the town in the neighbourhood of the Mosque and old Church, $19\frac{1}{2}$ kilometres or 63,960 feet from the starting-point. From here it goes with some slight windings southwards to the east side of Ramleh, where there is the second

station, nearly 23¹ kilometres or 85,000 feet from the starting-point in Jaffa, with a rise of a little more than 300 feet. From Ramleh it follows for some distance the Jerusalem road on its south side and then bends in a large curve south-eastwards to the village Naaneh, to the west of which it passes at 29 kilometres or 95,000 feet from Jaffa. Then it goes over many winter watercourses in a south-easterly direction comparatively in a straight line to the large Wâdy Surar, and crossing it in the neighbourhood of Cherbet Kefr 'Ana about 7 kilometres or 23,000 feet from Naaneh goes on the south side of the stream 2½ kilometres further to a place called 'Ain Sejed, which is the third station, 39½ kilometres or 129,500 feet from Jaffa. On the south side, not far from the river bed, is a copious spring. The place is considered unhealthy and the workmen got fever when working there and in the neighbourhood. From here the line goes south-eastwards for 6 kilometres, and then bends and goes direct east for 5 kilometres further, past 'Ain Shems, to Deir Aban, where is the fourth station, a little more than 50 kilometres or 165,000 feet from Jaffa, with a rise of somewhat more than 800 feet, or about $\frac{1}{3}$ in 100 on the average. From here the line enters the mountains, and remains for 6 kilometres or 19,680 feet on the south side of the winter torrent bed, then twice crosses it within a length of 1 kilometre and continues on its south side for about 15 kilometres or nearly 50,000 feet when it crosses to the north side in the neighbourhood of Welejh. About 3 kilometres before this crossing is the fifth station, called Bittir, from the neighbouring village. The bridges over the Wâdy at Bittir and at Welejh are built of iron. The rest of the way is along the valley in a north-easterly direction past the villages of Sherafât and Beit Sufâfa, and the seven hills Sebâ Rujum, to the neighbourhood of the Bethlehem road south of Jerusalem, close to the German Colony, where is the sixth station, making with the one at Jaffa seven stations in all. The line is 87 kilometres or 285,360 feet long from its starting-point at Jaffa; its termination is 2,445 feet above the sea. From Deir Aban to Jerusalem the ascent is 34 in 500 on an average.

The rails are on the "narrow" system, exactly 1 metre wide. The road is made accordingly, and is not wide enough for two pairs of rails. It is in general 13 feet wide on the top.

The opening of the line took place on the 26th September. A Commissioner sent by the Turkish Government from Constantinople, some members of the Society, or Company, in Paris who have built the road, the Chief Engineers, His Excellency the Pasha and other members of the local government, together with the representatives of foreign nations, and many European and native gentlemen were present. Whilst the military band played, three he-goats were killed as a Corban or offering, then some speeches were delivered, and afterwards the decorated locomotive with a train started on an excursion some miles down the line and back again. Every one, as far as there was room, was allowed to go in the train, and so it went on the whole day. In the evening a grand banquet of 150 guests

¹ The straight line from Jaffa to Ramleh is 18½ kilometres.

was held in a tent pitched in the large court before the station. The intended fireworks were not let off, as they had not arrived. For a few days afterwards all who wished could use the railway gratuitously, and then every one had to pay.

Every morning at 6.30 o'clock a train starts from Jerusalem and arrives at Jaffa about 9 o'clock. In the afternoon it returns at 3 o'clock and arrives at 6 o'clock.

In the mountains the locomotive often will not work, or is too weak and stands still. Just now a gentleman paid me a visit, and told me that in the mountain the locomotive had become broken, and they had had to stay four hours on the spot. A messenger went to the next station, and from there it was telegraphed to Jaffa. The train was taken backwards to the last station, where another locomotive, which was brought from Jaffa, was put on, and so they arrived at Jerusalem after 12 o'clock at night.

Every Sunday there is an extra train in the afternoon from Jerusalem to Bittir, and many people use it to spend some hours with their friends or families in the vineyards and gardens of Bittir, returning in the evening before the train from Jaffa arrives.

There are only two classes. The prices are the following:—From Jerusalem to Bittir and back, first class 9 francs; second class there and back 3 francs; and from Jerusalem to Jaffa, first class 15 francs, returning also 15 francs; the second class 5 francs and returning 5 francs. The first class costs three times as much as second class; people think it cannot remain so, but that some alteration is necessary.

II.—ON THE SITE OF CALVARY.

JERUSALEM, *November 2nd, 1892.*

In the interesting paper of the Rev. J. E. Hanauer "On the Controversy regarding the Site of Calvary" which appeared in the *Quarterly Statement* of October, 1892, he gives (on p. 304) some reasons for thinking that the "second wall did not take the course the traditionists suppose," and as I myself have laid it down in some papers and plans. As my name is mentioned in Mr. Hanauer's paper, I desire to put these objections in the proper light, especially since the question of the real site of Calvary is now in the minds of so many.

Mr. Hanauer numbers these objections from one to five, and I will speak of each in order.

Objection 1—"The second wall did not run in a 'zigzag,' but in a curve." As far as I know, the Greek word used by Josephus is generally translated *embracing* or *encircling* (which even a zigzag does), but the late Mr. Drake—a man I should think to have been competent in such matters—told me one day expressly: "In whatever direction you draw

the line of the second wall, do it in a *serpentine line*, for this is the proper meaning of Josephus." Now a serpentine line is not far from a zigzag. And this objection is not of much weight.

Objection 2—"According to Mr. Schick's theory, the wall would, after passing the site of Calvary (traditional), have had to cross, before reaching the Antonia, a valley at a point where the ascertained rock-levels prove it to have been from 80 to 100 feet deep." This is no objection at all, for *wherever* the second wall may be drawn, it has to cross the so-called "Wady," the ancient Tyropeon. Even the *northern* wall of the present city sinks from the north-west corner down to the "Bab-el-Amood" 94 feet, and the *southern* wall from the "Bab Nebi Da'ud" down somewhat east of the so-called "dung gate," 188 feet. Why, then, should a supposed wall *between* these two, and to same degree parallel with them, not go down 80 or 100 feet? And more than this, the late Mr. Lewin pointed out that Josephus says the second wall *went up* to Antonia, hence it had to *descend* before, and if the second wall be drawn much more north, as the objectors to the traditional site think, for instance, across the valley at the Damascus Gate, from thence to the Antonia, the wall went *down* and not *up*.

Objection 3—"It is scarcely possible to locate twenty towers along this proposed line (Mr. Schick scarcely manages to place eighteen), and certainly not forty." Answer: But "forty" is a mis-reading. Copies of Josephus, which I have in my possession, only state fourteen towers, and so all *German* scholars take it, especially the critical Tobler. So also the English writer Lewin gives it in his book, "The Siege of Jerusalem," p. 363, where he says: "The second wall had only fourteen towers,"¹ and puts in a note: "Indebted so much to Mr. Fergusson, we can readily pardon the mistake of forty for fourteen, but any argument built upon the error, of course, falls to the ground"; and hence also Mr. Hanauer's third objection will fall to the ground.

Objection 4—"The size of stones, and the diagonal dressing on the remains north-west of the Pool of Hezekiah, mark them as belonging most probably to the Crusading period, and not to the 'Corner-gate of Biblical times.'" Answer: When I made this suggestion in the year 1883, the actual remains of the second wall were not yet known. They were found several years afterwards, when the New Grand Hotel was built. Instead of the "remains" of which Mr. Hanauer speaks, the wall really found speaks in regard of the line in my favour as it ends at the point where I bent the second wall eastwards; hence this objection also is in reality not against my line.

Objection 5 is so long that I will not quote it. It states simply that the *foss* I put between the site of the Church of the Sepulchre and my second wall, with its fortress (the tower of "Castor" in Josephus) can be

¹ Fourteen towers is also more in conformity with the very short description of the second wall by Josephus. A wall with 40 towers, and hence of a considerable length, required a longer description.

explained also otherwise: agreeing that there *is* such a foss is enough for me.

I make these notes simply to show that objections to any suggestion, which at first sight look very striking, may dissolve into nothing when properly examined, as is the case with those here alluded to. My conviction is that *the question of the real Calvary will never be satisfactorily settled by controversy, but only by excavations.*

THE CUNEIFORM AND OTHER INSCRIPTIONS FOUND AT LACHISH AND ELSEWHERE IN THE SOUTH OF PALESTINE.

By the Rev. A. H. SAYCE.

THE importance of the discovery made by Mr. Bliss at Tell el Hesi cannot easily be over-estimated. The cuneiform tablet found in the Amorite stratum of the mound is the first record of pre-Israelitish Canaan which has been yielded up by the soil of Palestine, and it is a token and earnest that more are to follow. It is plain that Mr. Bliss has reached the entrance to the palace or the archive-chamber of the Governor of Lachish in days when it obeyed the rule of Egypt, and when the Israelitish invasion was still distant. The tablets found at Tell el Amarna have told us what we may expect to find when the archive-chamber is thoroughly explored. Not only will there be despatches and letters similar to the one which has been brought to light, but we may also expect to disinter among them other texts as well. Copies of Bâbylonian myths, as well as fragments of comparative dictionaries, have been met with at Tell el Amarna, and the analogy of the libraries of Babylonia and Assyria would lead us to infer that in Palestine we shall find histories of the Canaanitish States and the annals of their kings.

Besides the cuneiform tablet, Mr. Bliss has discovered other relics of antiquity which belong to the same age. Among these are Egyptian beads and scarabs of the period of the eighteenth dynasty. On one of the beads are the name and title of Queen Teie, the wife of Amenôphis III, and the mother of Amenôphis IV (or Khu-n-Aten), to whom the greater part of the Tell el Amarna correspondence was addressed. Another bead is of amber, and since beads of Baltic (and not Sicilian) amber were found by Dr. Schliemann in the prehistoric tombs of Mykênæ, we may conclude that the amber trade between the Baltic and the Mediterranean was already in existence in the time of the eighteenth Egyptian dynasty, and that the wealthy Amorites of Lachish adorned themselves with the product of the northern sea.