

IV. Tomb near Bethany, *Quarterly Statement*, 1890, p. 249. "Some of the measures do not exactly agree with the text."

Answer: I have compared both carefully, and found this to be the case only in the innermost chamber. This also may arise from the lithographer not fully understanding the meaning. In numbers written on a small scale and on thin tracing paper, it is very easy to misread. But the real measures can always be found by the student with the compasses on the drawing itself.

So far as concerns my own work; but the gentleman goes on to ask further:—

"V. Can anyone state the accurate dimensions of the chamber in" (he probably means under) "the Sakhra."

Answer: They are given in the Ordnance Survey of Jerusalem, made by Sir Charles Wilson, and published by the authority of the Lords Commissioners of Her Majesty's Treasury, 1865. Plate 2 gives the "Kubbat Es Sachra" in scale  $\frac{1}{2000}$  and also the rock and its cave.

"VI. Can anyone say whether a window into a tomb is very rare?" Answer: Yes, very rare. "Or are there other caves like 'Gordon's Tomb' and 'Conder's' in this feature?" Answer: There are some other tombs which have such openings. For instance, that of Simon the Righteous. The two holes in "Conder's Tomb" (Jerusalem Vol., p. 433) on either side of the entrance are small holes broken in, as if not there originally. South of Jerusalem, near Aceldama, there are also a few tombs which have small windows, but such tombs are rare.

## ANTIQUITIES FROM CÆSAREA, &c.

By F. ROBINSON LEES, F.R.C.S.

THERE has been another discovery of antiquities at Cæsarea. A very fine head was brought to me a few days ago which I photographed (copy enclosed), but returned without purchasing, as the price was too high. You will see by the photograph that it was in a fair state of preservation, the nose, lips, and chin being but slightly damaged. It was about 10 inches high and 18 inches in circumference, very artistically and tastefully carved, evidently resembling some Roman maid or matron.

*Glass and Pottery.*—From the same place I received some very fine pieces of glass, pottery, and lamps. The former are among the finest specimens I have ever seen, not only on account of their iridescence, but more especially their shape and delicacy of form.

Unfortunately very few particulars of the place of their discovery came to hand with them. They were brought by a peasant who was under the impression that he had found something of great value, and through fear of the Government hastily removed them from their original resting place without paying the least attention to its position and

appearance. I presume they came from some tomb. The pottery, tear bottles and lamps, that accompanied them point to this conclusion. The stems of the glass tear bottles are long and slender, while their bases are broad and flat.

The pottery jars, with the exception of the very long one which exhibits traces of paint on a coarse red-brown ware, are grey in colour and rough in texture, though one seems to have become grey through its contact with earth, as a light red appears in certain places. Another has been subject to the action of water through limestone rock, as there is a very fine crust on one side.

They cannot all have come from the same tomb, unless it was used a second time after the lapse of many years, as they must be assigned to dates that very widely differ. While some are apparently Phœnician, the others are Roman.



TOMB WITH INSCRIPTION NEAR GARDEN OF GETHSEMANE.

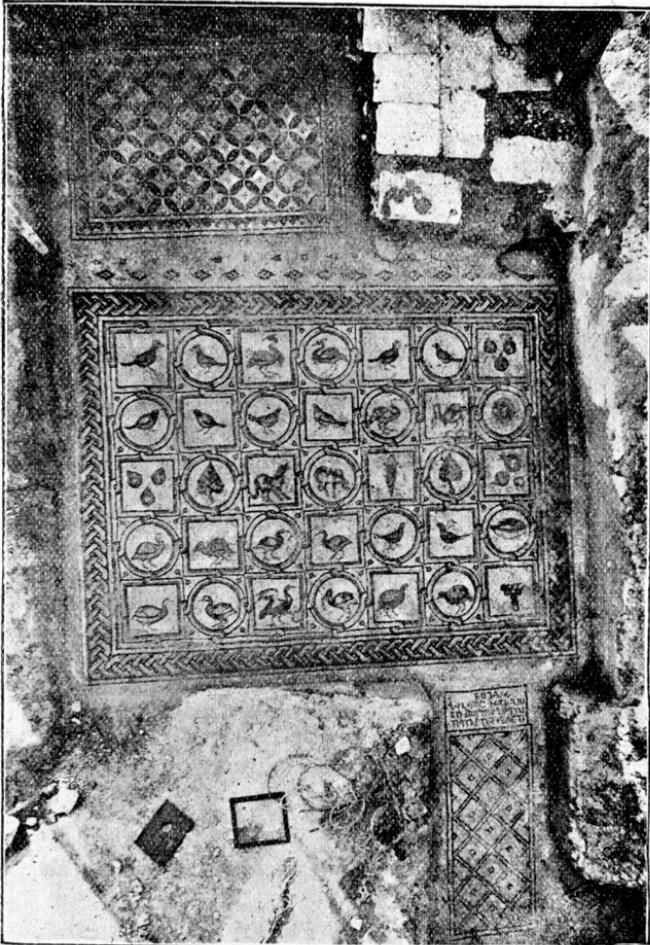
(From a Photograph.)

Two of the lamps are very common and as poor in quality as the ordinary Christian lamps amongst which these may be classed; but the two that occupy the most prominent position in the picture which I send are very beautifully and neatly made, showing more care and skill than was usually bestowed on Christian lamps; besides, they are of an altogether different style. I have several others nearly like them that came from the coast, but have not yet been able to classify them.

*A Sphinx made of Lead.*—The most curious thing that was brought with this miscellaneous assortment from Caesarea was a piece of lead, cut from a larger piece, with a Sphinx on it in high relief. It shows but poorly in the photograph, as it was formerly painted a yellowish white colour, some of which has peeled off, but the remainder adheres so strongly to the lead that I could not remove it. It was  $4\frac{3}{4}$  inches long and

4 inches wide, and reminded me somewhat of another piece of metal in my possession with an eagle on it, which you will find mentioned in the *January Quarterly Statement*, 1892, p. 40.

But in the case of the Sphinx, which I am sorry to say I refused to purchase, the metal is very different, being unmistakably lead. The man



MOSAIC PAVEMENT ON MOUNT OF OLIVES. (From a Photograph.)

who brought it said it was cut from a coffin. Though very little reliance can be placed on his story, yet I am inclined to think, considering its association with the other emblems of a tomb, that his statement contains a germ of truth.

Since I first came into possession of the former piece of metal with

the eagle on it, which I thought was some heraldic device or token, I have re-read Major Conder's "Syrian Stone Lore," and find on p. 95, "The Phœnicians also used wooden coffins with metal clamps and medallions, and at a later period are even thought to have used lead."

*Tomb near the Garden of Gethsemane.*— In the grounds of the new Russian church adjoining the Garden of Gethsemane, and at the extreme south-east corner of the part enclosed by the new wall, a tomb has been recently found. The entrance is formed of masonry, and on the lintel stone is the Greek inscription shown in the picture, a photograph taken by a Russian living under the church. The interior of the tomb was formerly a cave, whose sides were roughly hewn and three loculi sunk round the floor, one facing the entrance, and the two others on the right and left hand sides. Everything about it, as far as can be seen at present, which is very little, as it has not been properly cleared out, with the exception of the inscription, is very rude and bare. There is an inner chamber which has not yet been excavated. The first room which is reached after dropping through the doorway by a descent of three uneven steps, is 10½ feet by 8½ feet. Three lamps and eight pieces of glass, five of which were broken, were found there when it was opened.

*Mosaic Pavement on the Mount of Olives.*—A beautiful mosaic pavement was discovered about a week ago on the summit of the Mount of Olives, close to the foot of the Tower. To preserve it from the vandalism of passing tourists and pilgrims it has been covered again by a foot of earth, but not before the Russian photographer obtained a picture of it, which I enclose. When I was up there the other day it was impossible to accurately measure it for the reason above mentioned, although I had already seen the photograph. It seemed about 5 yards square, and on three of its sides were thick pieces of cement, evidently the remains of the sides of a room, as they were in an upright position. The narrow portion, where there is an Armenian inscription, is a small passage leading to a piece of ground as yet unexplored.

Lying as it does so near the pavement which has been known and exhibited so long on the Mount of Olives, it evidently points to some connection between the two; when they were perhaps both under some important edifice belonging to the Armenians, who formerly owned this property.

The following transcription of the Greek inscription alluded to above in Mr. Lees' paper has been kindly furnished by A. S. Murray, Esq., LL.D., of the British Museum :—

† ΘΙΚΗΔΙΑΦΕΡΟΥ  
 ΣΑΜΑΜΑΚ  
 ΔΑΙΤΧΝΟΥΚΤΩΝΤΕΚ

† Θήκη διαφέρου-  
 σα Μάμα κ-  
 αλ(λ)ιτέχνου κ(αι) τῶν τέκ(νων)

The inscription indicates the private burying place (θήκη διαφέρουσα) of one Mamas and his children. I am not sure of the reading, καλ(λ)ιτέχνου, which would describe Mamas as an artist or skilled workman: but such an epithet would be in accordance with usage on these Christian tombs. The name Mamas occurs as that of a martyr whose tomb in Cappadocia, I think, is mentioned in Sozomenos, Hist. Eccles, v. 2. There, however, the genitive of the name is Μάμαντος. The writing of the inscription is of a late period, as may be seen in the form of the Δ, and in the Θικη for Θήκη. There are two marks at the beginning of the second line which I do not understand.

A. S. MURRAY.

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LETTER FROM REV. J. E. HANAUER.

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1.—ST. MARTIN'S CHURCH AND OTHER MEDIÆVAL REMAINS.

My daily work frequently takes me into the crooked lanes of the Jewish quarter of Jerusalem, and I have often wondered what building certain remains of mediæval doorways and the corner of a building with "bossed" or bevelled crusading masonry under the Mughraby Synagogue belonged to (No. 43 on Ordnance Survey Plan of Jerusalem, 1863-4). They are in the angle formed by Harat el Yehûd and the Tarik Bab Es Silsile, and I thought they might have belonged either to the missing Church of St. Martin (Pilgrim Text Society's "The City of Jerusalem," p. 19, and footnote to p. 18) or to St. Peter's ad Vincula. Mr. Schick, however, who at my request very kindly accompanied me to the spot and concurred in my opinion that they must have belonged to some ecclesiastical edifice of the middle ages, informs me that Tobler was of opinion that St. Martin's stood on the site now occupied by a mosque with minaret south of the "Churwe" or Great Synagogue of the Perushim Jews (No. 57, Ordnance Survey). The said mosque still has a little court in front, *i.e.*, west of it (*see* Tobler's "Topographie von Jerusalem," vol. i, p. 425), and thus answers to the description of St. Martin's, as it also does in being on the left, *i.e.*, on the eastern side of the street of the Arch of Judas. It is curious to find that the third feature in the description, *viz.*, that there was an oven close by and situated opposite to it, also still exists ("Furnus ante ecclesiam S. Martini," "Cartulaire de S. Sep. 331, Tobler," as above), though it seems to have escaped Tobler's notice. Just opposite the mosque and on the west side of the Harat el Yehûd there are indications that the little street, which here runs across from it to Harat el Jawany (the latter running parallel with but at a higher level and a little further west of the Harat el Yehûd), was originally much broader than it is now, and just where, when that was the case, it opened into the Harat el Jawany there is an old mediæval chamber in which there still is an oven. The position of this bakery, were the modern buildings between it and the Harat el Yehûd