

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.

LETTER FROM REV. J. E. HANAUER.

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

removed, would be seen to be exactly opposite the above-mentioned mosque.

2.—THE MALADRERIE.

Inside the city wall and immediately west of the Damascus Gate there is a ruin of some extent containing ancient vaults of a distinctly crusading character, one of which, now used as an oven, is called "Furun el Jardoun," i.e., "Oven of the Rat," because, as I was told by an Arab whom I met there, it is said to have once belonged to a man called El Jardoun, who, dying childless, left it and another vault adjoining, now occupied by stonemasons, but once used for a mill, to the Greek Convent. I would suggest that in these ruins of El Jardoun we have traces of the Maladrerie or Leper's Hospital, which, situated immediately west of the Damascus Gate and close to the walls, was, in 1888, "not recognisable" (Pilgrims' Text Society's "City of Jerusalem," footnote, p. 16). It seems not unlikely that the name "El Jardoun" is derived from the *purely colloquial* Arabic word "El Jordam," which is a name for leprosy. Through the crusading leazar-house, or through a postern therewith connected, entrance could be obtained to the city when the other gates were closed, as on the occasion of which we read in Besant and Palmer's "History of Jerusalem," p. 384; and it was through this postern that the Saracens, when masters of the city, were wont to admit Christian pilgrims.

3.

In the Rev. H. Crawford's Journal dated February 8th, 1857 ("Jewish Intelligence" for July, 1857, p. 221) I find the following allusion to the phenomenon spoken of in my note on "Mud Showers in Palestine," p. 69, *Quarterly Statement*, January, 1893:—"We spoke of a storm of liquid mud which visited Jerusalem the other night plastering the houses from top to bottom as with a reddish ochre (Dr. Roth, an eminent German naturalist now in Jerusalem, states it to consist of a species of animalculæ). Raphael, a young man who lives with R. N——, said it reminded him of one of the plagues of Egypt."

4.

February 21st, 1893.

When in the Jewish quarter a few days ago, I availed myself of an unexpected opportunity of getting into the house immediately abutting upon the north side of the small mosque with minaret, called by some the Mosque of Omar il Khattab, and by others that of the "Bashashteh" or of "Abu Seud," situated, as described in my last, south of the great Ashkenazim synagogue in Harat el Yehûd, and found there a very remarkable double mediæval vault, lying east and west, about 30 feet long (I had unfortunately no tape with me at the time of my visit, and was unable, on account of sacks of grain and heaps of corn stored up in the place, to measure it in paces), and with a colonnade, four pillars at least of which, with heavy circular capitals, of a sort of debased Byzantine-Doric style,

are still in position, running down the centre of the double vault and supporting the roofs, whilst in the present south wall of the southern portion of the double vault I detected a similar capital peeping through a mass of rubble masonry now serving as the south wall, but which probably encases a second similar colonnade running parallel to the other. The southern portion of the double vault seemed to me to be considerably broader, though not much higher, than the northern portion running alongside it, whilst in the yard of the mosque there is a good masonry pier with the spring of an arch on its northern face near its present top. I can therefore not help thinking that in these remains, which I hope Mr. Schick will in due time plan and report on, we have portions of the central nave and northern aisle of the church of St. Martin, and in the pier in the mosque-yard and capital, peeping (as above described) through rude masonry, vestiges of the southern aisle, part of which latter is in all likelihood incorporated into the mosque itself. The bases and pedestals of the four columns separating the northern aisle from the central nave are buried, probably to the depth of 5 feet or 6 feet, in *débris*, their capitals being at present about 4 feet above the ground. The intercolumnar spaces at the present eastern and western ends of the double vault had been, at some time or other, blocked up with rude masonry, and transverse rubble walls built so as to form rooms; but these walls have fallen into ruin, and are now in some places removed, so that one can see from end to end of the place. In the northern aisle there is a heavy circular stone trough, perhaps at one time belonging to a font. I did not notice traces of an apse. Mr. Lees has kindly promised to try to photograph the interior of the vault for the Fund.

ON THE STRENGTH OR PRESSURE OF THE WIND AT
SARONA, RECORDED DAILY BY HERR DREHER
IN THE TEN YEARS 1880 TO 1889.

By JAMES GLAISHER, F.R.S.

(Continued from January "Quarterly Statement," p. 63.)

ON THE PRESSURE OF THE WIND IN STRONG WINDS AND
GALES AT SARONA, FROM THE YEAR 1880 TO 1889.

By collecting all pressures of estimated strength 2 and higher, independent of direction, the next table, showing the frequency of strong winds for the different months of each of the years 1880 to 1889, was formed:—