

PALESTINE UNDER THE CRUSADERS.

HERR RÖHRICHT, who is well known as a student of mediæval Palestine, has published a valuable compilation of the contemporary documents, treating of its history from 1099–1292 A.D., including the letters of Popes, Kings, Emperors, and Sultans, and others, with grants to the Church, the Military Orders, and the Italian traders, and with ecclesiastical correspondence from a variety of sources, under the title “*Regesta Regni Hierosolymitani*.” He has added excellent indexes for persons, places and things, with a glossary of the peculiar Latin of the time full of Norman and Arabic words, and some from Greek through Arabic; and a list of leading authorities.

After reading through this volume, one document especially struck me, out of the 1,519 contained in it. This is the agreement between Melek el Mansûr and the Masters of the Temple and of the Hospital on June 3rd, 1283, which defines all then left to the Christians between Beirut and Athlit, west of the watershed of Palestine (No. 1450). Two places may be identified on the south-eastern border, which are not noticed in this volume, in which most places are identified, and duly acknowledged as taken from their original discoverers—among whom Herr Röhricht stands pre-eminent, as I have shown in former papers in the *Quarterly Statement*.

One of these places is Haramis, which may be near *Bir Haramis* on the east slope of Carmel, the other is Mansurah, which is evidently the ruin *Manstrah* near the preceding. This agrees with the fact that Caymont (*Tell Keimân*) was also near the border.

The Casev mentioned in Sir Joseph de Cancy's letter concerning the actions of St. Louis in 1252 A.D. (No. 1,199 of Herr Röhricht's collection), appears to be Tell el Keiz in Wâdy Ghuzzeh. It is described as being between Gaza and Darum, and was the limit of the Turkish advance on Egypt from Aleppo.

C. R. C.

 NOTES ON THE QUARTERLY STATEMENT.

In the last *Quarterly Statement* there is little that is of a controversial nature, but one or two remarks may be of use.

P. 109. It is almost certain that the use of iron in the East dates (as Mr. Bliss supposes) from a very early period. It was certainly known to the Egyptians by its Semitic name (*berzil*) in 1400 B.C., and it was known yet earlier to the Akkadians by a term which may be read *Dimmîr-sa*, equivalent to the Mongol *timirtî*, “iron.”

P. 125. Mr. Schick is under the impression that I place Calvary at the knoll *west* of Jeremiah's Grotto. Readers of “Tent Work” will

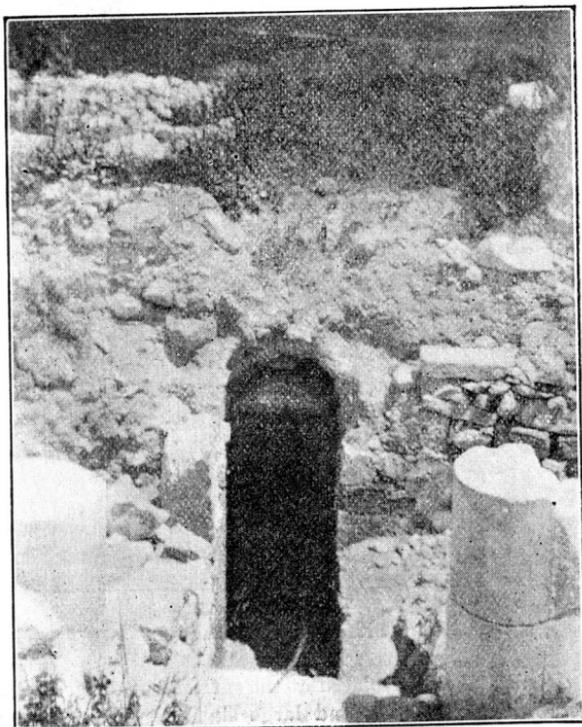
know that this is not the case, and that I have always, since 1878, placed it on the knoll which is now so generally regarded as the actual site—over Jeremiah's Grotto. General Gordon adopted my view, as did Laurence Oliphant, Mr. Selah Merrill, and others; the argument as to the "House of Stoning" being first brought forward in "Tent Work."

C. R. C.

JACOB'S WELL.

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

ON visiting Nablus for the purpose of photographing the Samaritan Passover ceremony, I called at Jacob's Well, the outward appearance



ENTRANCE TO JACOB'S WELL.

of which has been recently considerably altered. I thought perhaps a photograph of this change might interest the readers of the *Quarterly Statement*, and herewith send one of the entrance, showing where the excavations were made, and another of the site itself.