

merciless man is generally likened to a 'Ashar, and held up to execration just as were the Publicans of old.

A great many strangers from the hill country go down to the villages on the plains during harvest time; the men to help to reap and the women and children to glean. Gleaning is only allowed in all the fields after the sheaves have been removed.

Sometimes, but only in very special cases, permission is given to glean between or among the sheaves. See Ruth ii, 15, "Let her glean even among the sheaves."

In some villages the custom of leaving at the close of the general harvest a part of the *mawareess* unreaped is still in vogue. This is called Jaru'âa, جَرَوْعَة, the portion for the widow, the fatherless and the strangers, who are all allowed to gather the standing grain for themselves.¹

III. واقف, *wakuf*, or *wakf*, stopped—dedicated, not transferable, inalienable, or lands devoted towards the maintenance of a mosque or religious institution.

Most of the *wakuf* lands were *ameeriyeh* lands the revenues of which were devoted by Sultans or other rulers since the time of the Mohammedan conquest for the maintenance of a particular mosque or *makam*, such as the mosque of Omar, the tomb of David at Jerusalem, the mosque over the tomb of Abraham at Hebron, &c.

The revenues consist of similar taxes to those on *ameeriyeh* lands, viz., a money tax and a tithe, and are collected in the same way as above described, but instead of being paid into the Imperial Treasury they are paid into the *wakuf* treasury which distributes the revenues to the various institutions. The Imperial Government has, however, now taken over the control of the *wakuf* treasury and looks after the outlays itself.

No *ameeriyeh* land can be made *wakf*, but by the will of the Sultan himself. *Mulk* lands or houses can be so dedicated.

Arable *wakuf* lands are held by the villagers in exactly the same way as the arable *ameeriyeh* lands, viz., in *musha'â*.

A HITTITE MONUMENT.

By WILLIAM SIMPSON, Esq.

I HAVE an old volume, published in 1736, with no author's name, entitled "A Journey from Aleppo to Damascus." The date of the journey is not given, but the details of the route from place to place seem to be made

¹ See Leviticus xxiii, 22, "When ye reap the harvest of your field thou shalt not make clean riddance of the corners of thy field; thou shalt leave them unto the poor and the stranger."

out with some care. The author on his way passed "Hamah," or Hamath, and the following is from his description of that place :—

"Before the Door of a Masjed or Mosk, which stands opposite to the Castle, there is erected a very beautiful Marble Pillar, with the Figures of Men, Birds, and other Animals, cut in *demi Relievo*. There is a very pleasant garden by the River Side belonging to this Mosk, full of Orange Trees. Hamah is governed by a Basha" (p. 31).

The italics and capitals are given as in the original. Short as the description is, it leaves small room to doubt but the "Pillar" had on it a Hittite inscription; and if it should chance that it has not been burned down to make lime, it may still be found by some explorer. Even the mention of it is in itself good evidence, helping to confirm the hopes of those that believe we have only to dig in that quarter and an ample crop of Hittite monuments will be the reward of such operations.

Some time ago I sent the quotation in to Dr. Wright, to see if he had any knowledge of it, or of the "Marble Pillar." He wrote back recommending that the quotation should be given in the *Quarterly Statement*, and inclosed the following letter to be published along with it :—

"Your find tends to confirm what I am constantly urging, that a rich harvest awaits the explorer in Hittiteland. All the inscriptions that I copied at Hamah were on basalt—"ill-cooked" basalt, as the natives called it. I saw nothing of the kind on any marble. "Figures of men, birds, and other animals, cut in *demi Relievo*," point unmistakably to a Hittite inscription, though I should have feared that "*a very beautiful Marble Pillar*" indicated a later origin than the rude inscriptions on porous basalt.

"All the same you have made a real discovery, and some person should re-discover your column. 'A late Hittite inscription, on a beautiful marble column,' might contain a key that would save much violent lock-picking."

NOTE ON THE MARBLE FRAGMENT FROM JEBAIL.

By the Rev. D. LEE PITCAIRN.

THE marble fragment from Jebail, of which Mr. F. J. Bliss sends a photograph to the April number of the *Quarterly Statement*, bears a striking likeness to the image of the Ephesian Diana, of which there is an antique statue in the Naples Museum, engraved in Falkener's "Ephesus," Fairbairn's "Bible Dictionary," &c. This image has the form of an Asiatic idol rather than of a Greek statue. It has many breasts (*quam Græci πολυμαστήν vocant*. Jerome), to signify the All-Mother, Nature; and below is shaped like a mummy. The bands and panels, the few inches of drapery, and the protruding toes are found in the statue