

A VISIT TO ARSUF.

By Rev. J. E. HANAUER.

ABOUT two months ago the Rev. T. E. Dowling and I visited the ruins of Arsuf, on the coast. We were surprised to find a great quantity of lumps of melted glass lying about. Can any of the readers of the *Quarterly Statement* give any explanation that will account for this? Is there any mention of glass works at this place in ancient times? Or, are we to suppose that these masses of glass are the result of the action of some great conflagration upon the sandstone? It is known, for instance, that during the terrible forty days' siege in 1265, the ferocious Bibars had all the trees in the vicinity hewn down, thrown into the dry moats outside the fortifications, and set fire to. I shall be thankful for any information on this subject. One naturally thinks of the story of the accidental discovery, by shipwrecked sailors, of the way to make glass.

The effendi in charge of the great Haram 'Ali ibn 'Ileim, close to Arsuf, showed us great kindness. He informed me that some years ago he dug up a beautiful female statue about 3 feet high, from amongst the ruins, and sent it to the Muttaserif (Raouf Pasha) at Jerusalem.¹

BAROMETRICAL DETERMINATION OF HEIGHTS IN LEBANON.

By Professor R. H. WEST, M.A.

THE observations given below were taken with the same instruments as were used in the previous series, published in the *Quarterly Statement* for April, 1891, and July, 1892, and the method of reduction is the same as was there employed. The observations are faulty, in that no separate

nounced as it would be in German) from the name *χορευται* which was applied to many of these wild religious enthusiasts and recluses on account of their mystic, dervish-like dances.—(Neander, "Kirchengeschichte"; Hamburg, 1830, Band II, Abtheilung 2, pp. 346 and 500-618; also "Robinson's Biblical Researches," vol. i, pp. 380-384, and Kurtz, "Lehrbuch der Kirchengeschichte," Leipzig, 1887, vol. i, pp. 206 and 268.)

¹ I am under the impression that Professor Clermont-Ganneau has, somewhere or other, described the remarkable figure of an eagle which was discovered at this place some years ago, and which he connects with the name "Reseph" (1 Chron. vii, 27), but am utterly unable to lay my hand upon his paper on the subject. I find no reference to it in the Palestine Exploration Fund Index.

I.—OBSERVATIONS WITH MERCURIAL BAROMETER.

	Date.	Beirut.			Upper Station.		Altitude in feet.
		Barom.	Att.	Ext.	Barom.	Att.	
	1895.						
1. Ba'abdât.	July 23 ..	29·806	81·0	80·2	27·124	72·5	2,811
2. Shweir, Scotch Mission	„ 23 ..	29·806	81·8	82·5	26·222	77·0	3,928
3. Naba' Şunnin	„ 24 ..	29·800	80·0	80·0	24·760	64·0	5,364
4. Summit, Jebel Şunnin.. .. .	„ 24 ..	29·795	83·0	83·0	22·038	64·5	8,712
5. Eastern Summit, Jebel Kanîsah ..	„ 25 ..	29·760	83·0	84·3	23·466	73·0	6,957
6. Naba' Bârûk	„ 26 ..	29·778	81·0	81·0	26·374	65·5	3,552
7. Niha	„ 27 ..	29·824	82·8	82·4	26·598	79·5	3,435
8. Northern Peak, Taumât Niha ..	„ 27 and 29	29·828	81·7	84·3	24·643	72·5	5,626
9. Jabâ' ul-Halâwi	„ 29 ..	29·804	81·6	86·4	27·386	81·0	2,587
10. Judeidat ush-Shûf	„ 31 ..	29·700	80·5	82·5	27·352	63·5	2,467
11. 'Âleih	September 2 ..	29·818	84·2	83·3	27·446	73·0	2,387
12. 'Abeih	„ 2 ..	29·818	84·0	84·0	27·482	76·0	2,361

thermometer was used to obtain the temperature of the air. Care was taken, however, to protect the barometer during the observations, and to give it time to approximate the temperature of the air; in this way the error introduced by assuming the temperature of the air to be the same as the reading of the attached thermometer is probably reduced to a small amount.

A few notes are added, giving the corresponding heights according to other authorities.

II.—DETERMINATIONS WITH ANEROID BAROMETER.

These results are probably quite accurate, as the readings of the aneroid are corrected in accordance with comparisons with the mercurial barometer made both before and after.

13. Marûj	4,055	21. Mukhtârah ..	2,500
14. Maristah ..	3,980	22. 'Ain Sumqaniyah	2,815
15. Kal'at Niha ..	3,815	23. Deir ul-Ķamar ..	2,540
16. 'Ain Ḥalkûm ..	4,115	24. Bshattafin ..	1,350
17. Nebi Ayyûb ..	4,370	25. Jisr ul-Ķâdi ..	640
18. Nebi us-Şâfi ..	4,370	26. 'Ainâb	2,340
19. Jazzîn	2,960	27. Shimlân	2,220
20. Bâthir	2,490		

Notes.

3. Naba' Sunnîn.—Previous determination (aneroid), 5,400, *Quarterly Statement*, July, 1892, p. 223.

4. Jebel Sunnîn.—Carte du Liban, 2,608 metres = 8,557 feet; Mansell, Admiralty Chart, 8,162. See also determination in *Quarterly Statement*, April, 1892, p. 149.

5. Jebel Kanîsah.—Carte du Liban, 2,030 metres = 6,660 feet; Mansell, 6,666 feet; map of Palestine Exploration Fund, 6,825.

8. Taumât Niha.—By the aneroid, the southern of the twin peaks is 75 feet, and the notch between the two is 525 feet lower than the northern peak. The map of the German Palestine Society gives, as the height of the north peak, 1,730 metres = 5,675 feet, and of the south peak, 1,850 metres = 6,070 feet, which latter is the height given by the Carte du Liban for both peaks. Mansell gives 5,620 feet for the northern.

9. Jabâ' ul-Ḥalâwi.—This must be distinguished from Jabâ' ush-Shûf, farther north, near Niha. The altitude here given is probably too high.

18. Nebi us-Şâfi.—Mansell, 4,443. The wooded ridge on which Nebi us-Şâfi is so picturesquely situated is called Jebel Taura. The highest point is to the north of the Nebi, and its altitude is about 4,475 feet.

19. Jazzîn.—Carte du Liban, 830 metres = 2,723 feet.

23. Deir ul-Ķamar.—Carte du Liban, 900 metres = 2,952 feet, but

this probably refers to the top of the mountain above the town. Map of German Palestine Society, 868 metres = 2,851 feet.

25. Jisr ul-Ḳāḏi.—Map of German Palestine Society, 264 metres = 866 feet.

BEIRŪT, SYRIA,

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NOTES ON THE "QUARTERLY STATEMENT."

By Lieut.-Colonel CONDER, R.E., D.C.L.

Ophir. January, 1896, p. 3.—Those who seek Ophir in India, and in Africa, always seem to ignore the passage (Gen. x, 29) in which it is said to have been colonised by the Arab race, and is noticed with Hazarmaveth (*Hauramaut*), and Sheba (the Sabeans of Yemen). There can be little doubt that Ophir was in Yemen. Ophir was reached from Elath in the Red Sea (1 Kings ix, 28), and gold was brought thence, but there is no notice of ivory, apes, and peacocks coming from Ophir. They came from Tarshish (1 Kings x, 22), probably Tarsus in Asia Minor (Genesis x, 4). Gold is said to have been brought by Arab Kings to Solomon (2 Chron. ix, 14), as well as from Tarshish (2 Chron. ix, 21). It may, however, be asked, how gold came from Yemen if it does not now exist there. All that is known is that, in the Roman age, Yemen was remarkable for its wealth. The Arabs (Sabeans) invaded Abyssinia before the Christian era, and no doubt obtained gold thence. It is possible that the gold of Ophir, in Solomon's time, came from Abyssinia; but it must not be forgotten that the Tell Loh and Tell Amarna texts, show that gold was plentiful in West Asia between 2700 and 1400 B.C. It was found in Chaldea, in Asia Minor, and in Syria, but the source of this gold is unknown. The Egyptians obtained it in the Soudān about 2700 B.C., and the Akkadians took it thence in ships. As regards Tarshish, though there is reason to think that another place so named may have existed in Arabia (see Psalm lxxii, 10, Ezek. xxxviii, 13, 1 Kings xxii, 48, 2 Chron. xx, 36), most passages clearly connect it with Asia Minor (Genesis x, 4, 1 Kings x, 22, 2 Chron. ix, 21, Psalm xlvi, 7, Isaiah ii, 16, xiii, 1, 6, 10, 14, ix, 9, lxvi, 19, Jer. x, 9, Ezek. xxvii, 12, 25, Jonah i, 3, iv, 2). Nor is there any difficulty in placing Tarshish at Tarsus. The river Cydnus was navigable in the first century B.C., and such metals as gold, silver, and copper were sent from Asia Minor to Egypt in the fifteenth century B.C. The names of the elephant and ape are commonly said to be Indian (Tamil) terms; but they are also Egyptian:—

Hebrew.	Assyrian.	Greek.	Tamil.	Egyptian.	
<i>Koph</i>	—	<i>Kepos</i>	<i>Kapi</i>	<i>Kafi</i>	"ape."
<i>Hab</i>	<i>Habba</i>	—	<i>ibha</i>	<i>eb</i>	"elephant."