

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."

The Assyrians were trading with India at least as early as the ninth century B.C. (Black obelisk), and probably in Solomon's time. Apes were sent from Syria to Egypt in the fifteenth century B.C., and are represented on later Assyrian sculptures as coming from the East. This question is, however, distinct from that of Ophir. It may have received its gold from Abyssinia or India, but the place itself—like Sheba—was in the south of Arabia. The earliest notice of Arab traders on the Zambesi belongs to the second century A.D., and we know nothing of any Phœnician visits to the interior of Africa. The ruins of Zimbabwe in Mashonaland are usually attributed to the early Arabs. No Phœnician (or indeed any other) inscriptions have yet been found at these towers, built to protect the mines. It is remarkable that the peculiar ornamentation found on the Zimbabwe walls is exactly the same as that found east of Jordan at Khaurânee (see p. 34 of the January *Quarterly Statement*)—a building which seems to be early Arab, and not erected by Crusaders, whose style of architecture was quite different. The idea that Mashonaland was Sheba seems to have been brought by the Arabs, and from them adopted by the Portuguese, Dutch, and English; but it is not supported by any known facts; and the first African gold known to the ancients came from Upper Egypt and Abyssinia. I am not aware of anything which points to India having been a "consolidated State" in Solomon's time. When the Aryans entered North India—about 800 B.C., they found various native states existing; and in no historic period is the whole of India known to have been a single empire, before the English made it one. The evidence of the alphabet seems to show clearly that the Sabeans of Yemen were trading with India perhaps as early as 600 B.C. The South Asoka alphabet is derived from the Sabean.

The Jerusalem Excavations.—The discovery of an older wall on the south-west hill, with pottery said to be Jewish, and masonry of a superior kind, is most valuable. But if this wall was repaired with "Roman column bases" (p. 13) it must have been visible in Roman times, and the later wall—founded on *débris*—is thus shown to be very late, and the view that it represents the Wall of Eudoxia (450 A.D.) is confirmed. It is desirable that drawings of these column bases should be published. They may belong to the Græco-Jewish, or Herodian periods, and the mouldings should be compared with those of the pillars of the tombs east of the Kidron. The fact that mortar is not used in the old walls, but is used in the later wall, is valuable. Mortar in Palestine has never been found in use earlier than the Roman period. The Tower and pavement found north of the wall seem to be Roman or Byzantine. The Byzantines used tessellated pavements, and the design (p. 18) possibly represents two crosses. While agreeing with Dr. Bliss that the wall now found is probably Jewish, I am not aware of any facts adduced by him to show (p. 14) that it "certainly ran down to Siloam." The masonry there found by Dr. Gütke was very clearly Byzantine, and would have belonged to the wall of Eudoxia. It seems to me highly urgent that another cutting should now be made, westward from a point north of Siloam. The north

and south line AB has shown us the line of the old wall, and the remains of houses, cellars, &c., within it. The important point to settle is where this old line crossed the Tyropœon; and this can be most cheaply and rapidly settled by a section CD running east and west.

The Sâr Bâhir Tombs, p. 22.—These masonry tombs resemble others described in the "Memoirs," which belong to the later Roman period.

The Temple.—The account given by Colonel Watson is apparently based on the materials furnished by Dr. T. Chaplin, published ten years ago in the *Quarterly Statements*. In preparing the plans of Herod's Temple, which I published in 1878 ("Tent Work in Palestine"), in 1879 ("Handbook to the Bible"), and in the Jerusalem volume of the "Memoirs," in 1884, I gave the levels and existing observations of the rock in detail, and placed the Temple on the Sakhrah rock. The levels given by Colonel Watson are practically the same. He admits that a 16-inch cubit would give better results than one of 18 inches. There is no reason to suppose that the Jewish cubit was 18 inches long. The measurements of the Siloam Tunnel, of the Temple masonry, and of the Galilean synagogues, all agree in giving a 16-inch cubit, which is the length assigned by Maimonides to this measure. The levels given by Colonel Watson are too low for the actual ones. Thus he places the Court of the Priests 2,431 feet above the Mediterranean. The rock is, however, known at 2,432 within this limit. The Women's Court he makes 2,416, but the rock occurs at 2,420 within this area. By using the smaller cubit I obtained the levels:—

Temple Floor	....	....	....	....	....	2,440
Court of Priests	....	....	....	....	....	2,432
„ Women	....	....	....	....	....	2,422

And these throughout agree with the actual levels.

Colonel Watson states that the measurements to the boundary of the Mountain of the House are given in the tract "Middoth." I am unable to find them there given, though I am aware that they occur in a much later Talmudic work. As Colonel Watson refers (p. 50) to the "ancient authorities" he may be able to explain the reference. It seems to me that the very interesting plan which he gives is substantially the same which I have published, and accords with the laborious studies of Dr. Chaplin, who kindly communicated to me his work in MS. in 1874 in Jerusalem, it seems well to refer readers of the *Quarterly Statement* to the above-mentioned works.

Samaritan Texts, p. 79.—I have already proposed to regard the text at Kurâwa as Samaritan, but as to that at Umm ez Zeinât, which is very peculiar, I still feel considerable doubts.

Corea, p. 79.—I was not aware that any writer had placed Archelais at this site before I suggested it. M. Clermont-Ganneau may, no doubt, be right in placing Corea at this ruin, but when considering the question in the "Memoirs" I was inclined to think that the site at Kerift is to be preferred. (See "Memoirs," vol. ii, for both sites.)

Text from Caesarea, p. 87.—It is not stated which city so named out of several is intended.

Palmyra.—The work by Dr. W. Wright, advertised in the *Quarterly Statement*, is not only an interesting account of two adventurous journeys, but contains also much that is of archæological importance, especially the author's discovery of the seal of Tirhakah, the Nubian King of Egypt (700–670 B.C.), which may tend to confirm his record, stating that he drove back the Assyrians (probably under Sennacherib) beyond the Euphrates. It is, however, possible that the seal may have been brought to Palmyra after Zenobia's conquest of Egypt. Dr. Wright's conclusions are based on monumental as well as on literary statements, and will be generally accepted. I may perhaps be permitted to note a few points for consideration.

The miraculous picture at Saidnaya ("Our Lady") north of Damascus is probably the same which existed in the thirteenth century. By special treaty the Templars were allowed to collect the oil said to exude from the picture, and this oil is mentioned in inventories of relics in French churches.

The existence of legends of Solomon at Palmyra may be due to the colony of Jews who lived there as late as the twelfth century A.D. (Benjamin of Tudela).

On p. 169 there is an apparent mis-print as to the date of Justinian.

The attack on Bostra by the Crusaders, in 1184 A.D., was the only known attempt made by the Franks to conquer Bashan, which always remained subject to the Sultans of Damascus. The Franks only held the west part of the Jaulân, which they called *Suethé* (*Ard es Suweidah*), "the black land."

The Temple of Siah was no doubt erected in honour of Herod the Great, but it was consecrated to the Arab Sun God, Aumo, whose head was sculptured over the gate.

The horn, or *tantâr*, is, I believe, now little worn by Druze women. Like the blue eyes and tall figures of the race it betokens their Persian origin. The same horn was once worn by tribes on the Oxus. The Druze prophet, Hamzah, and his rebel disciple, ed Derâzi, both came from Persia. When expelled from Egypt, and settling on Hermon, they were probably accompanied by many Persian companions. The history of the Druzes, and of their religion, is described in "Heth and Moab," and in "Syrian Stone Lore."