

Lemnos, Mount Athos, and Constantinople. The second of the voyage by Rhodes to Alexandria and to Cairo, with the subsequent journey as here noted. The third is devoted to a very good account of Moslem manners, a fair description of the Korân, of the traditional life of Muhammad, and of the beliefs founded on the Sunna, or Commentary on the Korân. It concludes with notes on Turkish manners, and those of the Jews and Christians under Turkish rule. The observations are accurate and valuable, and, as a whole, it is a very interesting account of the state of the Levant in the reign of Edward VI of England and Henry II of France, written by a man of education, who gave little credence to the ignorant beliefs of Europeans in his own age, or to the legends of the ancients concerning the East, but, instead, furnishes a faithful description of all that he had noticed during his travels.

WEYMOUTH, *March 29th*, 1897.

NOTES ON THE APRIL "QUARTERLY STATEMENT."

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

I.

P. 113. The stone *Hat-Toim*, where lost property was cried (Taanith iii, 8), seems to have stood in the lower part of the city, since it was liable to be flooded over. The block figured seems to be the base of a Byzantine pillar.

P. 119. There seems no reason why the *Jeshimon* of Num. xxi, 20, xxiii, 28, should be east of the Dead Sea. The region was the "desert" round En Gedi, and the places in Moab described as "facing" the Jeshimon are in view of this western desert. Beth Jeshimoth ("house of deserts") has long been placed at *Suweimeh*.

P. 123. In connection with Mr. Baldensperger's useful answers to my questions as to the Fellahîn, a few remarks may be made. The peasants of Bethlehem and Nazareth certainly have Italian blood in their veins, which I believe is of quite recent origin; and the reasons are well known, but need not be specified. Neither of these towns were Venetian property in the Middle Ages.

El Khudr (الخنزر), wrongly spelt الخندر, is identified by Christians with St. George, but by Moslems this "green one" is the mysterious figure connected with the Water of Life in a Korân legend. His shrines are, however, often at sites of Crusader towns and chapels, as at el B'aneh (St. George of Labaene of the thirteenth century).

The killing of peasant women in caves is found to be a practice both in the Antilebanon, near Bludân, and also at the *Mughâret Umm et Tuweimîn* ("Cave of Twins"), near Beit 'Atâb (the Rock Etam).

The practice of cutting off the hand for theft, which is sanctioned by the Korân, still survives among the Arabs east of Jordan.

P. 134. *Kusneh* is evidently for *el Khuzneh*, "the treasury" at Petra.

P. 147. Salt, in popular superstition, is an emblem of life. Eggs are also held to be lucky all over Syria. At springs offerings of bread are sometimes made by the peasantry.

P. 148. The idea of a closed door, in connection with death, is very widespread. Hence the custom of carrying out the corpse through a hole in the wall, instead of the door used by the living; and the special "Death's Doors" made in the walls of some ancient Italian houses for use at funerals.

II.—THE SWASTICA OR FYLFOT.

The sign given  in the January *Quarterly Statement*, p. 153, is usually called the female Swastika. The commoner male Swastika  revolves in the opposite direction. Its great diffusion in Eastern Asia is due to its being a Buddhist emblem, "The Wheel of the Law," or otherwise the "Wheel of Rebirth," symbolising the constant passing through the six states: Heaven, Paradise, the Animal World, Hell, the World of Ghosts, and Human Life, as explained in Buddhist philosophy. I believe its appearance in America to have been due to its introduction by the Buddhists who discovered Mexico in 458 A.D. It has also been found on pottery in Peru, where other Buddhists appeared.

It is, however, much older than Buddhism, and traced all over the world. In Palestine the only instances known to me are Norman masons' marks, when it accompanies the "Shield of David" and "Solomon's Seal."

It is common in later classic designs, and connected with Apollo, Dionysus, Hercules, and Hermes. It is found on a female statue in Cyprus (as well as on that at Troy), in Rhodes and Greece, in Thera (with the Persian Artemis), at Pergamus (with Athene), at Orchomenos, in Macedon, Thrace, Crete, Lycia, Paphlagonia, in Sicily at Syracuse (under Timoleon), and on coins of Magna Grecia. It is known in this connection as the Gammadion. In Italy, it is older than Etruscan times at Cære, Chiusi, Albano, and Cumæ (on fibulæ), and in a Samnite tomb at Capua.

In the catacombs at Rome it is well known on the tunic of the Good Shepherd, and on the garments of the priests called Fossores; but, though called later the *Croix Cramponnée*, it is not certain that it was a Christian emblem. It is known among the Celts, in Switzerland and the Danubian countries, on vases in Britain, plates, fibulæ, sword-belts, and arms, perhaps of foreign make, and belonging to the bronze period. To the Norse it was "Thor's Hammer," and has been found on bells in Yorkshire as a charm against thunder. It also occurs on a dolmen in Cornwall. In Gaul it is marked on coins of the third century and down to Merovignian times. It also occurs in the lake city of Lake Bourget,

and in Belgium, during the Roman period, on an inscription, *Dûs Manibus*. It also is found on a Roman tomb in Algiers, and during the twelfth to fourteenth centuries in Belgium. On Roman altars, in Britain and in the Pyrenees alike, it accompanies a wheel. In Ireland and Scotland it is shown on Christian tombs of the sixth century A.D. The Slavs and Finns did not use it much, but in the Caucasus it marks early swords. It also is stamped on Arsacid and Sassanian coins in Persia. At Ibreez in Lycaonia it is found on a Hittite's robe on a bas-relief. It also occurs on Greco-Phœnician coins and seals, but does not appear to be a true Semitic emblem, nor is it ancient in Egypt. It is common among the Eastern Aryans of India, and taken from them by Chinese and Japanese Buddhists. It has even been found at Coomassee in Africa, perhaps on foreign articles.

In South America a calabash of the Lengua tribe is so marked, besides the instances in the Yucatan mounds on pottery. It is often connected with the sun, as at Melos, where it precedes the chariot of Apollo, or on coins of Gaul with Apollo Balenus. It was taken (probably by the Norse) to Iceland, is found also in Malta, on Etruscan vases, on the Newton stone, and on a Celtic monument at Aberdeen.

THE MÂDEBA MOSAIC.

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I.

AT the meeting of the Academy on March 9th, 1897, M. Héron de Villefosse read a first note by Father Lagrange on the discovery of this unique relic. At this meeting I also read several passages from a letter dated March 2nd, which Father Paul de St. Aignan, of the Franciscan Convent at Jerusalem, wrote to me on this subject, containing some interesting notes upon this discovery and upon what had been done to make use of it for the improvement of our archæological knowledge. I think that I had better reprint these passages in the place :—

“ . . . You have, no doubt, heard of the discovery made at Mâdeba in December, a fifth century mosaic map of Christian Palestine and Egypt. The discoverer, Father Cleopas, librarian to the Greek Patriarch, has sent us his description of it, a very full one, though incomplete on certain points. Our printing press will undertake to publish it; I have already begun to translate the MS. into French, and will send it to you when I have finished it.