

NOTES BY REV. J. E. HANAUER.

I.—THE SKIPPING OF THE MOUNTAINS AND LITTLE HILLS (Psalm cxiv, 4 and 6, &c.).

I WOULD take the liberty of calling attention to the following curious story, which I translate from the German of Stephen Schultz, a German missionary who was in this country in 1754-55. He tells it in order to explain and illustrate Psalm cxiv, 4-6. I trust that it will be not only interesting to your readers, but that perhaps one of them will be able to mention some passage in one or the other books of travels in the East alluding to the remarkable custom Schultz speaks of, but which I have never read of elsewhere or heard mentioned. It seems to have died out altogether :—

“September 21st, 1775.—This is a parable (Gleichnissrede), but to what it referred was hitherto unknown to me, because that in Europe such skipping and dancing of sheep is not seen, so that a similitude (Gleichniss) could be taken from it. However, when I was amongst the Arabs in the plain of Esdraelon last May, I saw such dancing I came from Nazareth and wanted to go to the place of Mount Carmel where Elijah performed his remarkable sacrifice. On the way I reached a camp of Arabs, whose prince (Fürst) is named Reschied. He happened to be away, but a relation of his was in the camp. My travelling party consisted, besides the Armenian and Greek servants, of some citizens of Nazareth ; of Herr Johannes van Kerchem, of Amsterdam ; of young Mr. Usgate, the eldest son of the English Consul at Ptolemais ; of Herr Francesco, of Avignon ; and a student from Aleppo. Now, because young Mr. Usgate was known to these Arabs, seeing that they were good friends of his father, we went to them and stopped at a hut, or large tent. The people at once surrounded us, helped us to dismount from our horses, took them to pasture, and led us into the dwelling, where we were entertained with food, coffee, and other refreshments. Now they took us to be persons of rank, and, as I heard afterwards, they considered us to be princes, because we had the eldest son of the Consul as our leader. He at other times had only escorted ‘mylords’ who had come from England, and therefore they tried to show us all the honour they could. In consequence of this their joyful music (Freudenmusik) was performed at the close of the meal. It consisted of singing, and of the women clattering their tongues in their tents”—(Schultz evidently means the well-known and shrill female “zaghareet,” زغارييت)—“(for Arab women do not live in the same tents with the men, but have theirs apart, though close to the men’s). This rattling with the tongue is so pretty and so loud that it can be heard very far off. They, however, only do so at times when their lord makes a great feast, and also when a prince or basha, who is either the lord of their country (Landesherr) or

who shows himself friendly to their own prince, comes past. Besides this shouting for joy in the women's tent, the sheep are led through the tent. It was done in the following manner:—The shepherd went on in front, and had a shepherd's pipe upon which he played, and the flock followed him; and as the shepherd governed (modulated) the tone whilst piping by raising, lowering, or letting it run fast or slowly, the sheep made the same movements, and as accurately as a French dancer would do whilst following a minuet. When one shepherd had passed in such a manner with his sheep, another followed with his flock, and so one after the other, during which progress the skipping of the lambs and he-goats (Böcke) drew special attention (ein besonderes Aufsehen machte). Not all the shepherds had flutes, but some of them had other musical instruments. The dance of the sheep, he-goats, and lambs being ended, the camels came. They, however, had not to dance through the hut, but round about it. Whilst this skipping of the animals was going on the tongue-rattling (Zungenklappern) of the women was often heard. Now I come to the application of this to the text. This dancing of the sheep, he-goats, and lambs is, nowadays, only still in vogue amongst the Bedouin. Bedouin is the name by which they are known who live and believe according to the old customs. To them belonged the old patriarchs who are mentioned in Holy Scripture. Now, in David's time these old customs had not become so obsolete as they are now, when they are only still found amongst tent-dwellers ('Skeniten'), or Bedouin. Therefore, when this 114th Psalm used to be sung in the congregation of Israel, the parable (or the metaphor) of the dancing of the lambs was well-known to them, and even little children amongst them knew what it meant. The custom was, therefore, and is, as has been remarked, still amongst the Bedouin, that if a great lord passed by a cry of joy and congratulation (ein Freuden und Glueckwuenschungsgeschrei) was made. Further, if anyone made a feast the lambs skipped and the sheep danced. Therefore, when the Psalm says, 'The mountains skipped (danced) like rams, and the hills like lambs,' it is meant to indicate the presence of the Lord of all lords, who prepares a feast, &c. . . . The mountains are Sinai, Horeb, Carmel, Pisgah, and Lebanon. The parable, however, advances *a minori ad majus*, namely, when a prince passes by it is possible for the lambs to be moved to dancing, but the mountains remain unmoved. When, however, the Prince ('Herzog' = dux, or army leader) of Life advances leading on His people, then the most firmly founded mountains shall be moved and testify their joy, &c., &c." (Schultz, 7^{tes} Stück, pp. 134–38).

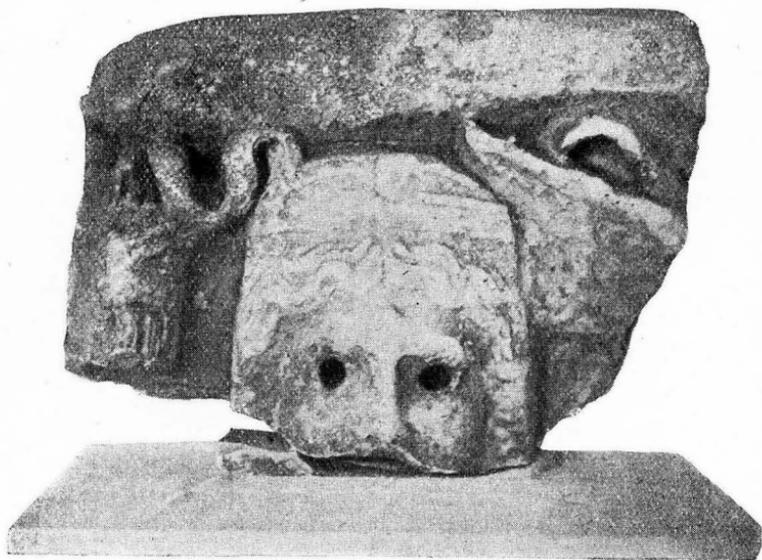
This account of a custom which was already dying out in Schultz's time would be very interesting and valuable *if it could in any way be verified*. His narrative of travel is in other respects so prolix and sober that it does not seem as if in this case the prosaic traveller had let his imagination run away with him. That at the present day wandering Arabs teach single goats various tricks, such as climbing to the top of a series of thin wooden cylinders piled one upon the other to the height

of several feet, and balancing themselves there to the music of a shepherd's pipe, is well-known. I have seen such performances, but I have never heard of whole flocks of sheep, and even camels, being taught to keep step to Arab music. The tale reminds one of Münchhausen's dancing horse.

Richard Usgate was, according to Schultz, Consul—perhaps only Consular Agent—for England, Germany, Holland, Venice, and Ragusa in 1774–75. Are any journals of his known to be extant—in MSS., perhaps—and do they throw any light upon Eastern customs during the eighteenth century?

II.—SCULPTURED STONES FROM NA'ANEH.

I have forwarded you photographs of two sculptured stones said to have been dug up about a couple of years ago at Na'aneh (the Naamah of Joshua xv, 41), a little village on the railway line some miles north of



SCULPTURED HEAD FROM NA'ANEH.

Ekron. One of these sculptures is that of a lion crouching in a niche, and is cut in a block of limestone 0·70 metre long, 0·64 metre broad, and 0·18 metre thick. The carving is in bold relief and 0·65 metre long and 0·40 metre high. The crouching animal is remarkable for its great staring, lynx-like eyes, and a curious fringed collar round its neck.

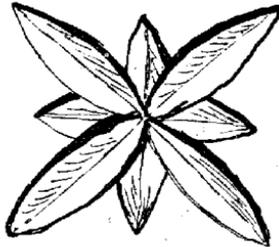
The other sculpture is that of a grotesque head or mask, carved on one side of a marble slab, 20 inches long by 15 inches on the sculptured side. The eye-sockets are empty, and seem to have at one time contained

glass or porcelain eyeballs. A band or fillet runs across the forehead, from the right side of which what is perhaps intended to represent a veil floats in snake-like curves to what seems to be the capital of a pillar. The hair is for the most part arranged on either side of the grave matron-like face in a manner which, together with the fillet, reminds one of the headdresses of married fellah women from the Bireh district. Some of the hair, however, on the left side has escaped from the confining band, and the curls take the form of a wing or of the feather-like cirrus clouds one so often sees in the sky. Above them is a semi-circular loop or arch which, it has been suggested, is meant to represent the ear of the deity open to the prayers of her votaries. The mouth was originally open like the slit in a letter box and, I am told, was perhaps intended to receive written petitions, &c., to the goddess. I was inclined to think that this carved stone originally formed part of a frieze or cornice, and that through the open mouth, the lower lip of which, together with the chin, is missing, there once came a rain-spout, but Baron von Ustinov, in whose collection it now is, thinks it may have belonged to a statue of Cybele, whose images were sometimes furnished with glass or crystal eyeballs. She is, however, generally represented in ancient art as wearing a mural crown. On the other hand, "lions usually appear crouching on the right and left of her throne" (Smith's "Dictionary of Roman and Greek Mythology,"—article 'Rhea = *Cybele*,' p. 649, vol. iii). This might explain the sculptured lion above described.

III.

In Baron von Ustinov's garden there is a large and well-cut sarcophagus which was found at Kefr Saba (Antipatris (?)) a few years ago. The material is very hard *mizze* limestone, almost marble, and rings when struck. The lid has not been found. There is no inscription whatever, but one side bears carving in rather high relief, projecting about half an inch from the rest of the surface. It is in three panels or divisions. Only that on the left hand is at all remarkable, as it represents a vessel, vase, or urn with handles, and surrounded by a mass of heart-shaped leaves and tendrils, perhaps intended to represent ivy. The baron tells me that this sarcophagus is very much like one discovered by De Saulcy in the Tombs of the Kings at Jerusalem, and placed in the Louvre. Though not as richly carved as the supposed sarcophagus of Mariamne, found in the remarkable tombs discovered by Nicopharieh at Jerusalem a few years ago, it is of much better and more durable material (*see* illustrations on p. 120 of the *Quarterly Statement* for 1892, and Dr. Schick's letter on p. 185 of the same volume). Baron von Ustinov thinks that the Kefr Saba sarcophagus may have been that of Antipater, the father of Herod the Great (Josephus, "Antiq.," xvi, 5). However this may be, it struck me that you might like a note on the subject, and I therefore obtained the owner's kind permission to take the sketch and measurements. I shall also send a squeeze if possible.

The simple ornament sculptured on the right hand side, though not so striking as that of the leaf-encircled vase or urn at the opposite end of the one carved side of the stone coffin is, perhaps, more important, as it may help to fix the period during which the sarcophagus was made. The ornament in question consists of a double cross, or flower, formed by eight leaves of the same kind as those carved round the very tip of Absalom's Pillar, just over the small cable-moulding, and also on the capitals dug up at "the Tombs of the Kings," at Jerusalem some years ago, and which belonged to the columns that once adorned the portico or



façade of Helena's monument. Though the arrangement of these leaves is different here (being carved on a flat surface, in plan, instead of upright on a rounded surface), yet their presence seems to prove that the Kefr Saba sarcophagus belonged to the same age as the two above-named monuments. The stone has been dressed with the comb-pick.

IV.—TELL ER ROOS.

Just south-west of the American-German colony is an orange garden belonging to the family of the late German Consul Murad, and marked on Herr Sandel's map by the name of Biyaret, "Tell er Roos" (orange garden with water-wheel of "the mound of heads"). It is well known by this name, which is derived from a small mound, now walled on two sides so as to form a terrace, about 40 paces = 120 feet in diameter. The local tradition is that it was the scene of a massacre that took place a century ago. Cannon balls, fragments of iron bombs, and the broken pieces of a very large gun are still lying about. Mr. Dickie very kindly consented to accompany me to the spot, and he agrees with me in thinking that this shattered piece of ordnance could very well have been described, when entire, as being 16 feet long. I am therefore inclined to believe that it may be the same piece of artillery which the Mameluke leader, Mohammed Bey Abu-Dahab, had dragged here a hundred years ago, and all the way from Suez, in order to form part of his battery of eight guns commanded by the English adventurer Robinson. That gun is described by Volney as 16 feet long. Herr Georg Murad, a nephew of the late Consul, told me that when the land was levelled and a house built on the northern side of the mound some years ago, an enormous number of human skulls were dug up, and that even now, when fresh trees are

planted, many are often turned up. His father had told him that he had tried hard to get documentary proof that the traditional massacre of Christians by Abu-Dahab really did take place, and at Tell er Roos, but had only found a short notice of the event having occurred on a small hill near Jaffa. This notice was in an Armenian book in the Armenian Convent.¹ Herr Georg Murad was pleased when I placed in his hands the first volume of "Volney's Travels" (London, 1787), giving (ch. viii, p. 115; ch. ix, pp. 145-150) a full account of the Mameluke siege of Jaffa during six weeks, ending in an indiscriminate slaughter of men, women, and children, to the number of above 1,200, and also of the erection by Abu-Dahab of a pyramid formed of the heads of his victims. This catastrophe took place, according to Volney, on May 19th, 1766. Herr Georg Murad tells me that in memory of this terrible event, and in order to mark the spot, he thinks of placing a monument on Tell er Roos. This structure will have placed upon it, besides the broken cannon, bombs, and cannon balls, an appropriate inscription giving an account of the disaster, of which—an allusion in Murray's excepted—the ordinary guide-books make no mention.

THE BRIDGE AND CAVE OF BENÂT Y'AKÛB.

By the Rev. B. Z. FRIEDMANN.

THE Rev. B. Z. Friedmann writes from Safed:—

I am very sorry to have delayed so long in sending you the information you wished respecting the Jisr and Mûghâret Benât Y'akûb.

Some years ago I made the acquaintance of a Maronite priest, Hourî Jacob, a very well-informed man, and it was from him I heard the origin of the name which I repeated to Dr. Chaplin during his visit last year. I did not like to trust entirely to my memory, and found great difficulty in obtaining Hourî Jacob's address.

Fortunately, however, I met him accidentally in Haifa last week, and am very glad to forward you the information I received from him. It may require confirmation, but seems a much more reasonable explanation than the Mohammedan tradition.

¹ Since writing this, I have found a literal translation of this notice into German in the Zeitschrift of the German "Palästina Verein," Bd. III, Heft 1, p. 49. Rendered into English it reads as follows:—"In the year 1775, Mehemed Abu Dahab came out of Egypt to Jaffa and pitched his camp upon a hill in the neighbourhood of the town of Jaffa. From this place he besieged the city. On May 27th (June 8th, new style), on a Sunday, he stormed, took, and plundered the city, and led all the male Christians he found to his camp. There he had them beheaded, and caused a hill to be erected of their heads. The reporter has seen this hill with his own eyes."