

be inlaid, and similar things, also the old Greek (heraldic) Eagle which I at once pronounced to be the Russian Eagle. They said, "Yes," but added "originally it was Greek and later on adopted by the Russians." I said:—"How things are changing! I was in this room 30 years ago, when it was not only empty but looking like a ruin, stones and earth lying about, and no plastering on the walls, but now this collection makes it a glittering sanctuary." At the time of that early visit I had no interest in the rock, and hence did not examine the walls for that purpose, which I now consider as a pity and regret the neglect.

NOTES ON THE "QUARTERLY STATEMENT."

By Professor CLERMONT-GANNEAU.

1. *Sculptured Head from Na'aneh* (January, p. 26).—This head has already been described and engraved in my "Archæological Researches in Palestine," Vol. II, p. 26, from our drawing made in 1873. This curious bit of carving at that time formed part of the stone floor of an Arab house at Jaffa. It does not come from Na'aneh, which is near Gezer, but was brought in the course of time from the ruins of Cæsarea. It has probably since been sold to M. Von Ustinow, who was told this fiction about the place from which it came in order to increase its market value.

2. *Greek Inscription at Wady Barada* (p. 31).—I think that from the evidence of the facsimile itself we ought to read, not Δὲ [ΥΨ] ἰστω 'Ἡλιοπολεῖ(ων), as Dr. Murray proposes, but rather Δὲ Μεγίστω 'Ἡλιοπολείτη. *Megistos* is, moreover, an epithet frequently applied to Zeus in the Greek inscriptions of Syria (see Waddington, Nos. 2,116, 2,140, 2,289, 2,292, 2,306, 2,339, 2,340, 2,412, 2,631). There is, consequently, no reason whatever for comparison with Zeus Hypsistos. Besides, it has nowise been proved that this last word, as is supposed by Dr. Murray, relying upon Schürer, and Cumont, has any specific connection with the Jehovah of the Jews. In addition to the two Beyrout inscriptions, the only ones with which these gentlemen appear to be acquainted, one might quote *seven others in Syria*, all from Palmyra. Some of these are in two languages, and the Palmyrian part shows that the Semitic divinity represented by Zeus Hypsistos is *Shamesh* (the sun), or the nameless god so popular at Palmyra, who is mentioned in the well-known formula, "To Him Whose name is blessed for ever, the Good and the Merciful" (מְבַרַךְ וְרַחֲמָנָא).

The official title of Jupiter of Heliopolis in the inscriptions is Jupiter Optimus Maximus—which favours the reading, *Μέγιστος*.

3. *Inscription at Jerash* (p. 33).—These two fragments belong to a text which was complete last year, and the whole of which was copied by M. Brunnnow ("Mitth. und Nachr. des Deutsch. Pal. Verein," 1879, p. 38). Dr. Murray's attempted restoration wanders far away from

the original text. Anyhow, this inscription has no connection with Mr. Waddington's No. 1,907, which clearly belongs to the first century of our era, whereas this bears the date of 321 of the Pompeian era, which corresponds with our A.D. 257. The small other fragment, as Mr. Thomson has discerned, forms part of the original stone; it contains the fifth and sixth lines thereof. 'O ἀχθεις βαρῶς perhaps means merely that the altar was brought from some other place.

4. *Inscription of the Xth Legion Fretensis* (p. 35).—This should read: "D(iis) M(anibus) L(ucius) Magnius Felix mil(es) Leg(ionis) X Fret(ensis), b(eneficiarius) trib(uni). Mil(itavit) annos XVIII: Vix(it) XXXIX." It is, therefore, the epitaph of a soldier of the Xth Legion Fretensis, who died in his 39th year, after nineteen years of service, and who was a *beneficiarius*—that is to say, one who has received a privilege—of the tribune in command of his legion. Jerusalem has long since furnished several inscriptions connected with the famous legion which played so great a part in its destiny. I may be permitted to remind my readers that I was the first to open this series to the epigraphy of the world some 26 years ago (*see my essay on "Three Inscriptions of the Xth Legion Fretensis, discovered at Jerusalem," Paris, 1872.*)

5. *The Inscription on the Aqueduct at Siloam* (p. 57).—Mr. Pilcher and other learned men are wrong, I think, in attributing to the word נקבה in this inscription the concrete meaning of "tunnel." The word, which occurs twice, does not mean the tunnel itself, but "*the act of piercing the tunnel,*" which is a very different thing.

6. *The Cufic Inscription from the Basilica of the Holy Sepulchre* (p. 86).—Readers who may wish to consult my exhaustive essay upon this matter, which is alluded to by M. Van Berchem in his interesting notice (p. 93), and upon the historical and archaeological conclusions of which, as he himself says on p. 9, note 1, his own theory is based, will find it in Nos. 18–23 of Vol. II of my "*Recueil d'Archéologie Orientale*" (pp. 302–366: *la Basilique de Constantin et la Mosquée d'Omar à Jerusalem*). I may be permitted to add, in connection with this subject, that the obscure words,

الحضرة المطهرة

which occurs in this inscription, perhaps means simply "His Purifying Majesty," and alludes to the very act of the Caliph in restoring to the Mussulman worship the sanctuary which was thought to have been usurped by the Christians.

7. *The Length of the Jewish Cubit* (p. 103).—There is a most important factor of which no one hitherto has thought of making use to bring about a solution of this vexed question. We have at this day four Israelitish inscriptions of a date unquestionably earlier than the Captivity: the two inscriptions which I discovered in the village of Siloam in 1870, and sent to the British Museum, where they may now be seen; the fragment of a hitherto overlooked inscription which I noticed above the door of the monolithic chapel in the Egyptian style of architecture, in

the same village; and, finally, the inscription on the aqueduct of Siloam. These four inscriptions, all close to one another, are all alike in one respect: they are all carved on the surface of the rock, and *inscribed inside rectangular cartouches countersunk into the rock*. The frames of these cartouches are all of different sizes, but their heights and breadths, being all linear functions of one another, evidently are not due to chance, but represent aliquot parts of some regular standard of measurement—that is to say, the graduated rule used by the stone-cutters to mark out their surfaces. It will at once be seen how much the observation of this fact may help us in determining the length of the Jewish cubit. The calculations which I have made with this object have brought me to some conclusions of great interest, which it would take too long to explain here. I can do no more than earnestly urge those who devote themselves to the solution of this problem to avail themselves of this hint, which hitherto has been altogether overlooked, and which might lead them straight to the discovery of the truth.

8. *Les Matroniyât de l'Église du St. Sepulchre* (in my essay on "The Taking of Jerusalem by the Persians," *Quarterly Statement*, p. 52, No. 24).—It is, perhaps, simply a transcription of the hybrid Græco-Latin word, *Ματρονικον*, *matronæum*, which designates in the Byzantine churches the place reserved for women.

TWO BUSTS FROM CÆSAREA.

By the Rev. J. E. HANAUER.

I FORWARD herewith photographs of two beautifully-preserved life-size marble busts, which are said to have been dug up at Cæsarea, and are now in the collection of Baron von Ustinov, here in Jaffa. One of these—that with the fillet round the head—is supposed to represent Plato; the other has the name "Olympiodoros" carved in one line in Greek letters across the stone, just above the lower edge.

At least eight eminent men named "Olympiodoros" are known in history. We cannot be sure which of these is represented by the bust, but the fact of its having been discovered together with one of Plato would seem to indicate that we have before us a likeness of "the last philosopher of any celebrity in the Neo-Platonic school of Alexandria . . . where he taught before the school was finally suppressed by Justinian, A.D. 529." He wrote a biography of Plato, and "Scholia," or commentaries, to several of the latter's "Dialogues."

I would just venture to remark that, as the supposed bust of Plato does not seem to show in any very marked way either "the broad chest or the broad forehead" (Brockhaus, "Conversations Lexikon"), from which some assert that the great sage derived his name, it was probably the work of a sculptor who endorsed the views of those who maintained that the name was given in consequence of the fluency