

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.

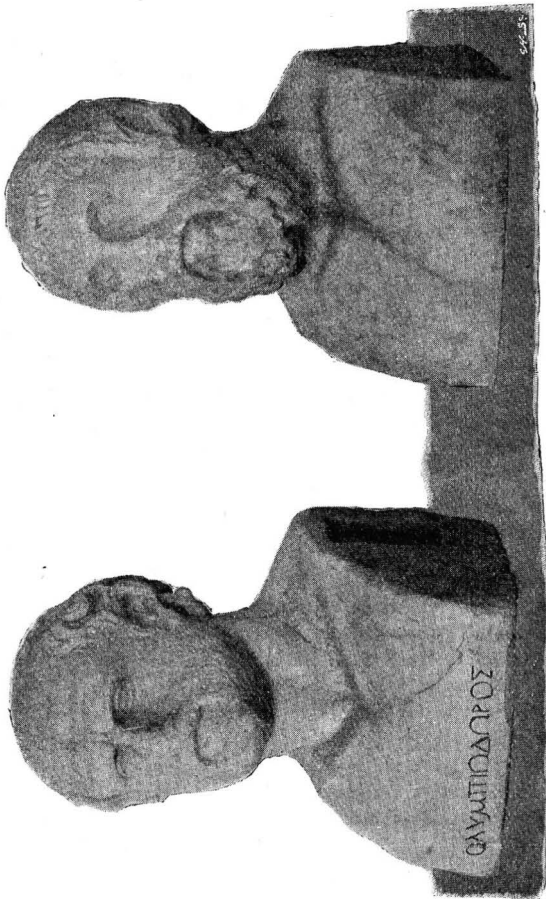
By the Rev. J. E. HANAUER.

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

of his speech (Diogenes, "Laert.," III, 4; "Vita Platonis," p. 6, *b*; and Tychsen, "Bibliothek der alten Literatur und Kunst," V; references given in Smith's "Dictionary of Greek and Roman Biography," Vol. III, Article "Plato").



MARBLE BUSTS FROM CÆSAREA.

There is in the Vatican a bust of Plato which has hitherto been considered unique. That found at Cæsarea resembles it, and I understand that the Baron has lately, at the request of the persons who have charge of the Vatican antiquities, sent copies of the photographs now in your hands, and for the purpose of comparison.