

structure together. The writer of this article agrees that the curtains may rest on the structure made up by the boards and bars, but thinks that the curtains could also further rest on the pillars, five at the entrance and four between the Holy and Holy of Holies, also being supported by the staves or poles of the utensils, taking them out of their rings when the things, showbread table, altar of incense, candlestick, &c., were resting on the ground, and using them during the resting time as additional supports for the curtains. This idea is ingenious, but I think incorrect, for although it is said in Numb. iv, 12, that after the utensils were wrapped in their various coverings they should be "put on a bar," this bar could not be at the same time the support of the curtains, which would be free when the four curtains of the tabernacle were taken away. The altar of incense was 1 cubit wide. To carry it on the shoulders of men poles of 5 cubits were long enough, only half the height of the boards of the Tabernacle, and could not have been used as supports for the curtains of it. The poles of the "altar of burnt offering" may have been used for such. The altar, 5 cubits wide, wanted staves or poles at least 10 cubits long, or even longer, and could be left there till the taking down of the four main carpets or curtains. All this is suggested to bring the Tabernacle in a fuller conformity with "oriental tents." But besides all this remains the framework of wood, the 28 boards, each  $1\frac{1}{2}$  cubit broad, similar to which there is nothing in any regular oriental tent, and hence the necessary conclusion is that the Tabernacle was a special tent-building, not in full conformity with other tents, but as a wandering temple having its own special features. The more so as everything had at the same time a typical meaning.

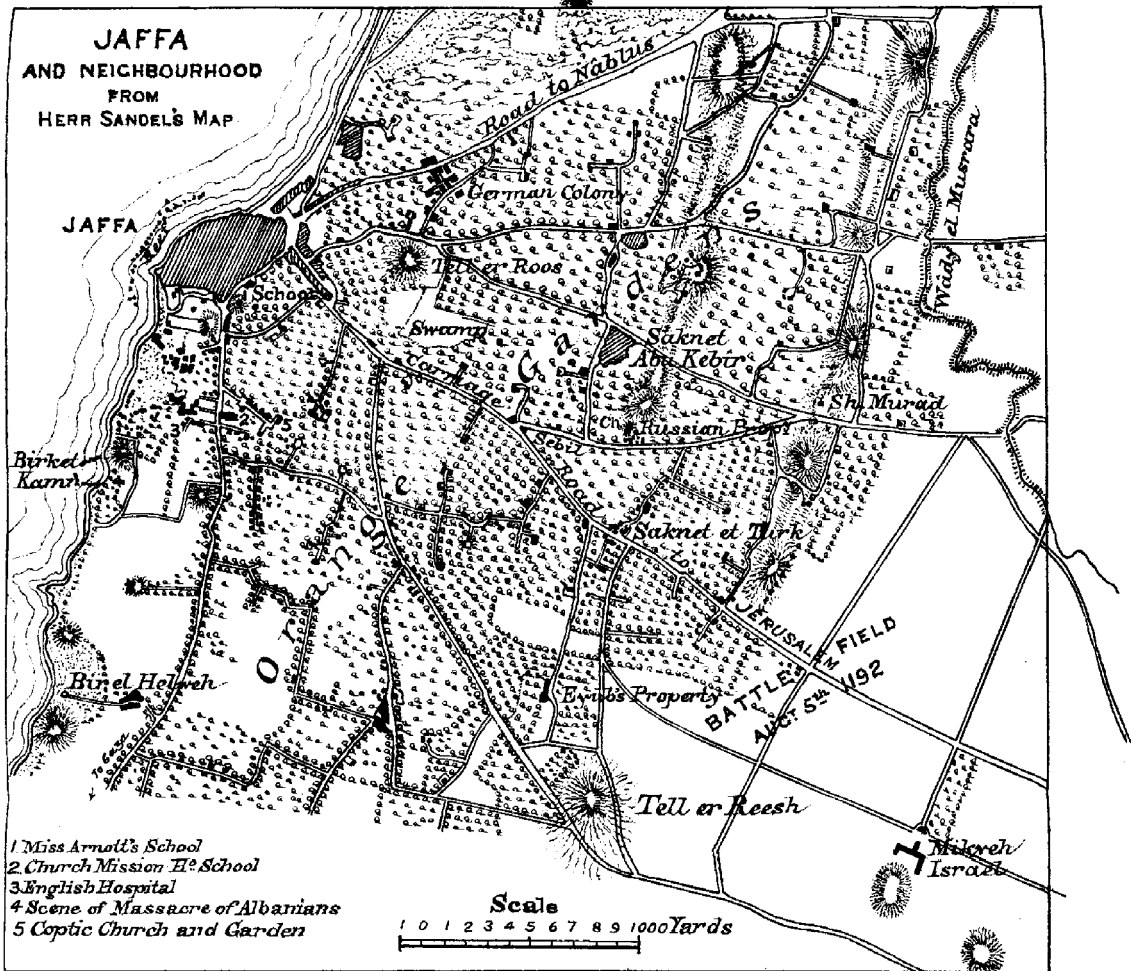
---

### TELL ER REESH, &c.

By Rev. J. E. HANAUER.

At a distance, according to Dr. Schick (*Quarterly Statement*, 1893, p. 286), of about 5,200 feet from the Eastern Gate of Jaffa, there is a long, low ridge or swell of ground, having upon it several depressed knolls (*see* enclosed map tracing) running through the orange gardens in a general direction from north to south, and crossed by the carriage-road to Jerusalem at the place where there stands a group of houses known by the name of "Saknet et Turk." About 1 kilometre south of this Saknet the undulating ridge culminates in a remarkable isolated *natural* hill called "Tell er Reesh." The name means "Mound of the Feathers" or "plumes," but the sound "Reesh" is temptingly suggestive of "Richard"; and though we have no proof positive that one of the two English Crusading Richards encamped here, yet it is not unlikely that Cœur de Lion did so, seeing that the Tell commands a first-rate

**JAFFA  
AND NEIGHBOURHOOD**  
FROM  
HERR SANDEL'S MAP



- 1 Miss Arnott's School
- 2 Church Mission H<sup>o</sup> School
- 3 English Hospital
- 4 Scene of Massacre of Albanians
- 5 Coptic Church and Garden

Scale  
1 0 1 2 3 4 5 6 7 8 9 1000 Yards

view of the lower ground on either side of the ridge, and that from the foot of Tell er Reesh there stretches away the battlefield on which, though greatly outnumbered by the Saracens, he defeated Saladin on August 5th, 1192 (*see* Wilken, "Geschichte der Kreuzzüge," IV, 552-561).

A little way north-west of the Tell is an orange garden, belonging to the family of the late Anton Eyûb. I call attention to this garden because the tomb mentioned by Dr. Thomson ("Land and the Book," edition 1873, p. 520) as having been discovered by the late Mr. Arutin Murad, U.S. Consul, and supposed by him to have been the tomb of Dorcas or Tabitha, is here and still accessible. Mr. Murad, so Dr. Thomson tells us, gave it to the Armenian Convent at Jerusalem. It has now passed into other ownership, and the late Anton Eyûb was so sure that it was the real tomb of Dorcas that by his express wishes he and his wife were laid to rest, when they died, in two of its kokim, which were thereupon walled up. At my request, Mr. J. Baldensperger, who is well acquainted with the Eyûb family, very kindly undertook to enquire as to the reasons the late Anton Eyûb had given for believing this tomb to be that of the saint, and the twofold answer I received is as follows :—

(1) "Up to the year 1859, about which time the Russians purchased the 'Bayaret el Markob' (*see* Dr. Schick's article above-mentioned), there was no counter-claim whatever against that of the 'Murad-Eyûb' tomb, but the Greeks and Armenians used every year to visit the place and hold Divine Service there on the day when the feast of Tabitha is celebrated." (This festival takes place in May, about the fourth Sunday after Easter.) "Since, however, the Russians acquired the property close to Saknet Abu Kebir and built the church on the summit of the knoll there, the pilgrimage has been diverted thitherwards."

Whether pilgrimage was made to the Murad-Eyûb site before the discovery of the tomb is not clear.

(2) "Some time before the property came into the possession of Anton Eyûb, and whilst the tomb was used as a pig-stye by the person who was then owner, a stone-cutter, who had gone to get some tools that had been left in the quarry close by, saw a bright light shining in the tomb. He approached and looked in. The pigs were invisible, but in the sepulchre he beheld a woman wrapped in a shroud. He thereupon told the owner what he had seen, and the latter had the swine instantly removed from the place. The light and the shrouded woman were also seen on another occasion, and after the Eyûb family had acquired the property. Therefore the tomb must have been that of Tabitha."

There is nothing remarkable about the sepulchre itself. It is an ancient Jewish tomb, like so many others that have of late years been found in the neighbourhood. A staircase at the bottom of a rock-cut tunnel, 4 metres long and 1.25 metres wide, leads down eastwards to a dome-roofed rock-cut chamber 3 metres long, 3 wide, and 3 high. The southern and northern walls contain each two empty kokim 2 metres long and 0.90 metre wide. Distance between kokim 0.45 metre. The two kokim

in the eastern wall are walled up. They contain the bodies of Anton Eyûb and his wife.

The ancient Jewish necropolis of Joppa, discovered by Professor Clermont-Ganneau, and described by him in 1874, and also by Dr. Schick in the latter's paper already referred to, is situated on the knoll where the new Russian church now stands, forming with its tower a striking feature in the landscape.

The small slabs with epitaphs dug up round about here are exceedingly interesting. Some have been published, but new discoveries are constantly being made. They marked the graves of Hellenistic Jews, such as those whose names we meet with in reading the Acts of the Apostles and St. Paul's Epistles. Some of them are bi-lingual, the names being given (like that of Dorcas or Tabitha) in Greek and also in Hebrew or Aramaic. A few have only the word "Shalom," *i.e.*, Peace, in Hebrew, under the Greek. As specimens may be interesting to Bible-readers, I am sending squeezes of several lately found and now in the collection of Baron von Ustinov, to whom my warmest thanks are due for his kind permission to make the impressions as well as for many other acts of courtesy.

About 1 kilometre east of the Russian church is the Mosque of Sheikh Murad which perhaps marks a Christian site. In Baron von Ustinov's collection there are two pieces of a remarkable marble slab which was found here. On one side is an Arabic inscription of which I am forwarding squeeze, and on the other side of the same slab some carving which once formed part (about a quarter) of the tombstone of a Crusading Bishop. One-half of his mitre, face, and beard are preserved, and also the crook of his episcopal staff and an angel blowing a curiously-shaped trumpet. A Latin inscription, of which, unfortunately, only a fragment of the date remains, once framed in the whole. I am sending a squeeze of this together with the others. The Arabic inscription is also mutilated.

The Bishop of Salisbury, to whom I had the honour of showing this fragment, thinks that the prelate whose resting-place it marked, "died apparently on All Saints' Day, 1198" ("Salisbury Diocesan Gazette," June, 1898, p. 131).

Since writing the above, a friend has shown me the following account of Tabitha's grave in the new edition (1897) of Frere Lievin's "French Guide Book for Roman Catholic Pilgrims" (vol. i, p. 129; Jerusalem, 1897):—

"*Caveau sépulcral.*—HISTORIQUE : D'après la Tradition c'est là qu'a dû être ensevelie la pieuse Tabitha ; mais on ignore laquelle des loges funéraires de ce caveau sépulcral a eu l'honneur de posséder la dépouille mortelle de cette sainte femme.

"*ÉTAT ACTUEL* : Ce caveau sépulcral, assez grand et bien distribué, est situé à 30 met. S. de la maison de M. Antoine Ayoub," &c.

It is clearly the tomb I have described above.