

NOTES ON THE "QUARTERLY STATEMENT,"
JULY, 1898.

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P. 141. *The Holy Sepulchre and the Altar of the Tenth Legion Fretensis.*—The Roman inscription at the Khankah, to which reference is made, has been engraved and explained in my essay, "Trois inscriptions de la Xme. Légion Fretensis trouvées à Jérusalem" (Paris, 1872), where I have suggested the idea (attributed by Dr. Schick to the Heidelberg professor), that this religious dedication may have reference to the temple of Venus erected on the traditional site of the Holy Sepulchre. We must notice, in connection with this last point of view, the fragment of imperial Roman dedication by one of the Antonines, found in Russian territory, adjacent to the basilica of Constantine, which I published in the "Times" of 1884.

P. 157. *Reliquary (of the Crusades).*—I have published and explained in detail ("Revue d'Archéologie Orientale," Vol. II, p. 234, *et seq.*) this extremely curious monument, which, according to the inscriptions engraved upon it, probably contained reliques of the True Cross, the chief apostles and disciples, and of St. Oswald, the ancient Anglo-Saxon King of Northumberland.

P. 159. *The Bust of Olympiodorus.*—Without attempting to prejudge the identity of the person represented, I think I ought to observe that the form of the letters of the inscription engraved below the bust seems to be evidently anterior to the sixth century A.D., at which period the celebrated Neo-Platonist of this name lived.

P. 161. *The Tunnel of Siloam and the Tomb of David.*—I regret that Mr. Birch, before writing his article, was unable to consult a lengthy essay of mine devoted to the question in my "Recueil d'Archéologie Orientale" (Vol. II, pp. 254-294). The brief letter addressed to the "Athenaeum," which he takes for the basis of discussion, was necessarily very summary and only contained a portion of the arguments upon which my hypothesis is based. I can only refer him to the essay for all that relates to the discussion relative to the double sinuosity of the canal. As for the "mouth" of the sepulchre, of which Josephus speaks, it is certain that the word *στόμιον* may be applied to a vertical orifice, such as the opening of a cavern in the side of a mountain, as well as to a horizontal orifice such as the mouth of a well. But if the sepulchre really had an entrance *in the form of a gate*, why did not Josephus simply say *ἐπὶ τῇ θύρᾳ*, thus employing the very word used by the Evangelists when speaking of the entrance to the tomb of Jesus—a tomb in conformity to the type of the "ordinary" Jewish tombs. If he says *ἐπὶ τῷ στομίῳ*, it is not without cause. It is to be further observed that the Jewish historian, in his account of the violation of the underground vault by Herod, expressly

uses the characteristic verb *κατῆλθεν* (*went down*). We may also in this connection refer to the passage ("Antiq." Jud. vii, 15, 3) where he says that the *Thēkæ* of the kings were buried with such skill beneath the ground that they could not be seen by those who entered the *Mnēma*. As for *ἐπί* with the Dative, it may denote *super-position* as well as *juxta-position*. Compare, for example, in the Septuagint version, the manner in which the handling of the large stone which shut "the mouth of the well" of Laban (Genesis xxix, 3, 8, 10)¹ is translated : *ἐπὶ τῷ στόματι τοῦ φρέατος*. Here we must also notice the word *στόμα*—of which *στόμιον* is merely the diminutive—which literally renders the Hebrew **עַל פִי חַבָּאָר**.²

P. 169. *Mizpeh and Tell Nasbeh*.—This identification, which is, however, very hypothetical, has already been proposed by the Abbé Raboison in the "Revue de Terre-Sainte," 1894, and in his paper "Les Maspeh," read before the Congress of Orientalists, 1897 (pp. 3 and *sqq.*). He found on Tell Nasbeh some cut flints, and established the fact that the city of Jerusalem is visible from it.

P. 177. *The Constantinian Basilica of the Holy Sepulchre and the Mosaic Map of Madaba*.—M. Mommer's drawing clearly proves that the three bays, of unequal height, made in the front of the basilica, are, as I had maintained, really three *doors* and not three *windows*; this fact deals a decisive blow to M. Schick's theory of the west-east position of the basilica, and justifies the conclusions which I have developed at length elsewhere in regard to the famous Cufic inscription of the Mosque of Omar discovered at this spot (*see my "Recueil d'Archéologie Orientale," Vol. II, pp. 302-362*). I doubt whether it is necessary to see, with M. Mommer, in the superposed horizontal lines figured by the mosaic below the basilica, the representation of the flagstone pavement of the *atrium* which preceded this edifice on the east. We may be permitted to ask ourselves whether they may not rather be the steps of the staircase which, as I have shown, afforded access there. As for M. Mommer's hypothesis, according to which the three sanctuaries of the Resurrection, Calvary, and the Invention of the True Cross, did not constitute three distinct edifices, but rather one *single one* which included them; it appears to me that it is very difficult to reconcile it with the formal statements of Eusebius, Saint Sylvia, and the most ancient pilgrims. I should rather be inclined to believe in the existence of three edifices, distinct, but rising in the interior from one hypæthral hieron, quadrangular, skirted by porticoes, and surrounded by one enclosure—the whole comparable in certain respects to the little *haram* of Hebron. The wall in which the Cufic inscription was fitted is said to have been not the wall itself of the front of the basilica, but that which formed the enclosure of the east side.

¹ Verses 2, 8, 10 in the Greek Text.

² Notice, in passing, the close analogy between the Hebrew and the Greek as far as the filiation of ideas is concerned, **תְּבָאָר** and *στόμα* (mouth) designating in both languages what we call the "edge" of a sword.