

Sir Charles Warren, over 30 years ago, I passed between it and Bir Eyûb scores of times. Consequently, I had never before noticed the rock-hewn vats. Since finding them I have consulted every book that I could think of as likely to throw light upon their being found here, but find no mention of them anywhere. Amongst other things, I have read the articles on En Rogel and the Fuller's Field, &c., in the new edition of "Smith's Bible Dictionary," and, in spite of all the arguments against the tradition identifying Bir Eyûb with En Rogel, I am sorely tempted to think that these newly-found remains decisively indicate the existence of fulling works at this particular spot in former times. The name En Rogel means (as I hardly need remind your readers) "the Spring of the Fuller." Just underneath the rock where these vats are there is a small opening into what Fellahin at Bir Eyûb told me was a large cave full of red earth. One of these peasants told Mr. Hornstein and me that this is the cave in which Sidna Eyûb ("our lord Job") lived when covered with leprosy. Our informant told us that he had often used the cave as a sheepfold. I had no time to explore it.<sup>1</sup>

JERUSALEM, *May 30th*, 1900.

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## INSCRIBED JAR-HANDLES OF PALESTINE.

By Professor CLERMONT-GANNEAU, LL.D.

I.—The statement made by Prof. Sayce (*Quarterly Statement*, January, 1900, p. 69) that in the collection of the Palestine Exploration Fund there is another jar-handle bearing the remains of a royal seal, is a very interesting fact in itself; and still more so, perhaps, because of certain archæological consequences which it may lead to, as I shall point out.

From the description given by Prof. Sayce, and the various labels which are stuck upon it, I have indeed recognised the fact

<sup>1</sup> A further communication respecting these vats by Mr. Hanauer, with notes by Dr. Selah Merrill, has reached the office of the Fund too late for publication in the present *Quarterly Statement*.

that this handle can be no other than that which is engraved from a hasty sketch in my "Archæological Researches in Palestine" (vol. i, p. 292). This handle was discovered by me in 1874, amongst much ancient rubbish, in a large and very curious cavern in the so-called Mount Zion, where I undertook some excavations. I did not at the time notice the almost effaced marks of the seal which it bears, which must have been rendered visible by means of subsequent cleaning. It has been drawn at London, out of my reach, and, since the original has been placed in the collection of the Fund, I have not had an opportunity of looking at it a second time. Since the Committee has been so good as to send, at my request, the original to me at Paris, I have been able to ascertain two points concerning it: (1) its identity; (2) the actual existence of the traces of the stamp, recognised by the experienced eyes of Prof. Sayce. I think, however, that the reading of the mutilated name of the town stamped upon it should be corrected. It is not, as Prof. Sayce supposes, . . . נב = [ה]נב = *Nebo* (Ezra ii, 29), or *Nob*, *Noba* (1 Sam. xxi, 1), but it is . . . חב = [ר]חב, that is, the name of *Hebron*, which we find on many of the jar-handles from Tell Zakariya, Tell es-Sâfi, and Tell J'deideh, then the complete inscription would be  $\begin{matrix} \text{למלך} \\ \text{חב[ר]} \end{matrix}$ , that is to say, according to my

previously proposed explanation, *For the King.—Hebron*.

The point which I wish to press is the certainty of the place from which this handle comes, which enables us to assign a relative date to the numerous relics of antiquity of all kinds collected together in this mysterious cave on Mount Sion.<sup>1</sup> I think that it would be of great importance to resume the excavations which I unfortunately was obliged to break off in this cave, whose exceptional interest I had specially pointed out. Here is, in my opinion, a perfect hoard of antiquities, and we have now a positive proof of the period to which many of these antiquities may belong, that is to say, a period previous to the Exile. I can only repeat, on this subject, the regret which I expressed on p. 294 of the work already quoted: "Who knows what might be found among this rubbish, some of which may be of very great antiquity?"

<sup>1</sup> For description and enumeration, see my "Archæological Researches," vol. i, pp. 292-293, and vol. ii, p. 484 ff. (*Rough List . . . of Antiquities . . .*), Nos. 30-46.

II.—At first sight I was inclined to read the legend on the stamped handle (*Quarterly Statement*, January, p. 18, No. 1, cf. p. 13), not, as has been done, לעזר חרי "belonging to Ezer, Hori," but rather "To Ezer (or *Azzur*) Haggai." The cast which the Committee has been kind enough to send me fully confirms this conjecture, which was suggested by the mere sight of the drawing; the second word is clearly written חגי, *Haggai*. It is the same name which we have already met with on the seal discovered by Sir Charles Warren on Ophel, and is therefore a new mention of the very name of the prophet Haggai.<sup>1</sup> The Jewish name עזר appears also upon another seal which I published seventeen years ago.<sup>2</sup>

Since I examined the jar-handle on which I read the name of Nob (P) it has been cleaned, and I have no hesitation in accepting Professor Clermont-Ganneau's correction. The name is certainly Hebron.—A. H. SAYCE.

## MAR METRI: OR THE GREEK CONVENT OF ST. DEMETRIUS AT JERUSALEM.

By DR. CONRAD SCHICK.

IN the Ordnance Survey plan is entered under the number 10, in the Hârat al Istambulîye, north of the castle, a place called in the "References," "Greek Convent of St. Demetrius." It will now cease to be a convent, and be converted into a school; a great part of the building will be pulled down, and the whole built up again as a new and more convenient place. It consists of an old church, and various rooms for a priest and his assistants, and to lodge a few hundred pilgrims. As the new building will be different from the old, I thought it expedient to make a plan of the old as a record, and have at the same time to make the following remarks and explanations.

The entrance to the convent, or rather pilgrim's house under clerical superintendence, is from the western street, usually called Hârat al Istambulîye, and as in course of time the level of the street became

<sup>1</sup> The feminine form of this proper name, חגית (*Haggit*), appears on a Phœnician seal which I have published elsewhere (Clermont-Ganneau, "*Sceaux et Cachets Israélites, Phéniciens, et Syriens*," p. 26, No. 23).

<sup>2</sup> Together with the foregoing one (*op. cit.*, p. 14, No. 4).