

Of the four angelic names, *اسرافيل* and *ميكائيل* (probably another form for *ميكائيل*) are well known in Mohammedan theology, while the other two, *طهطهيل* and *سمكاكل*, will probably be found in the angeology of the Druze religion.

The numerical figures round the scorpion may have some mystical signification, or may possibly be merely ornamental.

DAMASCUS.

### THE RUIN AT KHÛRBET BEIT SAWIR.

By GRAY HILL, Esq.

REMAINS like that depicted under this name in the last number of the *Quarterly Statement* are to be found on the east of the Jordan—one large one, and if I remember right a second smaller, in the depressed plain of El Bukeia, lying between Es Salt and Jerash, and several on or near the Haj Road, between Umm Shettah (Mashita) and Er Reutheh. But in all these instances the four walls of the quadrangle stand in a more or less complete state.

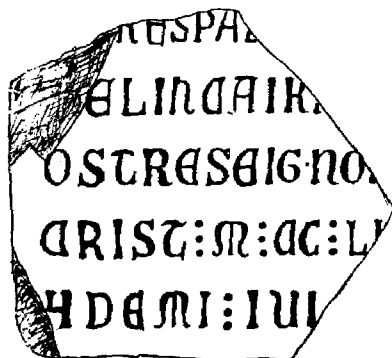
### A CRUSADING INSCRIPTION.

By PROFESSOR THEODORE F. WRIGHT, Ph.D.

IN the Semitic Museum here my attention has been attracted to a block of marble measuring about one foot each way. It is fragmentary, and appears to have been broken off or cut out from a slab. I can learn nothing as to the history of it, except that it was a part of the collection made some years ago in Palestine by Dr. Selah Merrill. It does not appear that he has anywhere given a description of it. The letters, so far as they are unharmed, are large and clear. There are five lines, of which not one is perfect, but it is not likely that much is broken off, because the meaning, as I apprehend it, does not require more than a letter or two in lines three and four.

The language appears to be old French, but on this and every other point I speak only tentatively, and am seeking information rather than giving it. The fourth line can scarcely be anything but a date approximating A.D. 1250, or at least before 1290. Moreover, the whole appearance is that of an epitaph. Taking this view of it, I would suggest that the first line may have contained the word *respasé*, meaning to pass to the other life, to die. The second line may have been *ciel in carité*, or

something like that, meaning "heaven in the love of." The third line lacks the first letter only of *notre seignor*, our Lord. In the next line we have *Crist*, spelled without the "h," as in *carité* for *charité*. The last line seems to say *à demi Juli*. In all the lines something is lacking at



the end, and two of them are fractured at the beginning. What is thus lost can be supplied by conjecture only, but possibly the five lines read thus when complete :—

*EST RESPASSE AU  
CIEL IN CARITE  
OSTRE SEIGNOR  
CRIST : M : CC : L—  
A DEMI : JUL—*

There was in this view of it a line above—or several lines—now destroyed, and the meaning was "—passed to heaven in the love of our Lord Christ [in the year] 125—, in the middle of July."

I submit this in the hope that more light can be thrown by others.

CAMBRIDGE, U.S.A.

#### NOTE BY PROFESSOR CLERMONT-GANNEAU.

This fragment of a mediæval inscription may be thus restored :—

[+ ici gist — — —  
— — — — —  
quit]respa[sa an l'an]  
[d]e l'incair[nacion n-]  
ostre Seigno[r ihu]  
Crist MCCLI . . .  
a demi iui[gnet ?]

Ici gît (Sire ou Madame) . . . qui trépassa en l'an de l'incarnation (de) notre Seigneur Jesus Christ 1251 (ou 1254 ?) à la mi-Juillet (Juignet ?).

It is more than probable that it is the epitaph of some person connected with the Crusades. I should not be surprised if the stone came from St. Jean d'Acre. Paleographically and epigraphically the inscription closely resembles a tombstone from this city which I reported and published in my "Rapport sur une Mission en Palestine et en Phénicie" (1881), planche X, *a*. The date is a little more recent, 1278. The epitaph—that of Sire Gautier Meynebeuf—is also in old French.

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#### NOTE ON DOLMENS.

As regards dolmens in "Western Palestine," it seems to be overlooked that I have described one on Mount Gilboa, and a group west of Baniás, and that others, such as the *Hajr ed-Dumm*, occur in Upper Galilee. I have given reasons for concluding that those in Moab were not tombs; but I have also pointed out that the modern Arabs erect small trilithons in connection with the circles round their graves, and I believe the nomads west of Jordan do the same. It seems to be necessary to distinguish these monuments, and to make it clear that those recently discovered in the south, and said to be connected with such graves, are not merely quite modern Bedawin structures, such as would not have been considered worth special notice during the survey.

C. R. CONDER.

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#### THE SITE OF CALVARY.

By COLONEL C. R. CONDER, LL.D., R.E.

CANON MACCOLL is well known as a controversial writer; but in the present case he does not appear able to throw any new light on the question in dispute. He is pleased to suggest that within the last seven years I may have changed my mind, having apparently not read my article on Jerusalem in the new "Dictionary of the Bible" (Messrs. Clarke and Co.). He recommends me to read the Bible, which I had been in the habit of doing before I had the pleasure of making his acquaintance. He describes me as a "convert" to the views of Dr. Robinson, though I am not aware of having ever changed my views on