

may abide there, and both hear the story of Jerusalem and also worship in the Mount of Olives over against Jerusalem, whither the glory of the Lord removed itself, leaving the earlier city. There also, according to the published record, the feet of our Lord and Saviour, who was Himself the Word, and through it took upon Himself human form, stood upon the Mount of Olives, near the cave which is now pointed out there. There He prayed, and on the top of the Mount of Olives communicated the mysteries of the Christian covenant, and from thence also He ascended into heaven, as we are taught by Luke in the Acts of the Apostles. (Migne, *Pat. Gr.* xxii, col. 457, 458).

THE IMMOVABLE EAST.

By PHILIP G. BALDENSPERGER, Esq.

INTRODUCTION.

WITH but few exceptions, Palestine has remained what it was since the days when first we hear of its existence: "The land that I will shew thee" (Gen. xii, 1). In the following description great pains have been taken to describe the manners, customs, everyday objects, clothes, and so forth of the people of the Holy Land, "Maḳâdsy," as they are styled by Arabic-speaking people out of the country, and to compare them with those of the former inhabitants—the Jews (Jehûd), not excluding the earlier dwellers in the land.

The most striking feature in the East, especially to the traveller, is the difference in the clothing of the various classes, which almost make them seem like separate nations, from the serene Effandi,¹ in his fur overcoat and spotless white turban, to the spare and almost naked Bedawy, in his short shirt and almost colourless and dirty *Keffiyeh* or headcloth. The Franjy appears here and there in the towns, and is at once recognised, not merely by his European clothing, which has been generally adopted, but more especially by his hat, the hated *burneifah*. Franjy, a corruption of Frank, was the official name of Roman Catholics or Western Christians. Protestants were unknown to the masses up to the time of the

¹[Or rather, Effendi, as the word is more commonly known. It is the Greek *ἀθθέρης* in Turkish garb.]

Crimean War, and still in some degree up to as late as 1870. The Russians or Moskôb are known as the ancient enemies of the Empire. The Armenians are Turkish subjects. By degrees the several nations of the West became known, first in the towns, and then in a few villages around important centres; but to the mass of the people, and especially in out-of-the-way villages, the Christians are known only as Naṣṣâra, or Nazarenes, a nation opposed to Islam. The Crimean War showed the French and English as separate nations, although the English had already become known in Jerusalem by the establishment of the Anglican bishopric, and Protestants were all termed Ingliz. The Austrians are designated by the name of Namsâ, which was formerly also the generic name for the Germans. The Spaniards and Italians made known their existence, the former by the Spanish pillar dollar (ريال أبو عمود), so current some thirty or forty years ago, and the latter by the Franciscan schools. The "Mallakan," or Americans, became known through the settlers, who were forerunners of the Germans, at Jaffa, and the latter, together with the fame of the Franco-German War, changed the name Namsâ into Brussian. The latest comers were the Jewish settlers, who began to arrive about 1880, owing to their persecution in Russia. In the country districts the Jehûd were before known only as pilgrims, with their long flowing garments, their curls on their temples, and their dirty woebegone appearance. They now appear in a new style, which has brought them up to the level of Christian settlers, and through all these movements the people of the country have become aware that many nations exist beyond the seas, each speaking a different language from their own, and belonging to different creeds. But all these are "outlanders," and have, in reality, nothing to do with the older inhabitants of the country—the Makâdsy, Jews, and Canaanites. Meanwhile the Christian indigenous population also have emancipated themselves to some extent, by wearing the *tarbûsh* without the turban, and by taking to the European mode of clothing, the hat alone excepted. This national feature, the *tarbûsh*, marks the great line of distinction, the watershed, as it were, between Orientals and Occidentals.

As the country is gradually being improved, it is necessary to go back for a moment to the sixties of last century, and banish from our thoughts such innovations as carriage roads, the first of

which was made in 1869, to receive the Austrian Emperor and other princes, who were present at the opening of the Suez Canal.

Strictly speaking, the population is divided into three great and quite distinct classes :—The townsmen, Madaniyeh (مدنييه), the fellâhîn (فلاحين), and the Bedû (بدو), or 'Arab (عرب) for the plural form. These last-mentioned are always called Bedawîn in European books, but in the country they are known only as Bedawy in the singular and 'Arab in the plural, the latter name, as remarked by Colonel Conder, being used by the Bedawîn and the former by the settled population (*Quarterly Statement*, July, 1901, p. 252).

According to a legend current amongst the natives, the origin of the division of classes goes back to the time of the founder of Islam. A man had four sons, whom he wished to start in life, each according to his own inclination. So he called them together and said to them: "My sons, you are now old enough to look after yourselves; choose whatever pleases you, and leave your home." The eldest, Abu Aĥmad, chose a cow and a plough, and became the father of the tillers or Fellâhîn. Abu Râzek, the second, asked for a shop, and became father of the possessors, as his name indicates, and of the traders in towns. Abu 'Othmân, the third, took a horse, and became father of the intrepid horsemen, the Ottoman Turks. Abu Swêlem (ابو سويلم), the last, rode off on a camel, and became father of the camel-possessing Bedawîn. In common conversation these four classes are now often referred to by the above nick-names. They differ from one another in appearance, costume, habits, and character, and must be studied separately. We propose, accordingly, to commence with the townsman :—

CHAPTER I.—ABU RÂZEK, THE BUSINESS MAN.

The townspeople call themselves Madaniyeh or Ḥadar.¹ In Palestine proper the chief towns are Jerusalem, Jaffa, Ramleh, Lydd, Hebron, Gaza, and Nâblus, though some large villages claim the name of Ḥadar, such as Kûryet el 'Enab, Bir Ma'in, and others. The Madany is of a commercial turn of mind, but artisans are

¹ It is explained from a root meaning to be ready, or present, always in one place, ready for the women to hide their faces.

numerous in towns. Persons of the same calling usually have their shops in the same street, but in Jerusalem and Jaffa there is a tendency to spread about in every direction.

Every Oriental town has its Apothecaries' or Perfumers' Street, its Butchers' Street, Shoemakers' Street, and so forth. The grouping of the people of the same calling in one street renders advertisements unnecessary, as everyone knows where to find the shops he wants. Newspapers in the Arabic language are not printed in Palestine. All the Arabic papers are published in Syria or in Egypt, and even these are not much read by the inhabitants of Palestine towns—at least not by the trading and working classes, who are mostly illiterate. The upper ten, or Effendiyeh, generally read, write, and speak as correctly as possible, omitting all slang expressions, speaking slowly and clearly, and giving every letter its right pronunciation. They are still to a great extent the rich landowners, and, together with the Turkish officials,¹ form the most influential class in municipal and Government matters. They address each other, or Arabic-speaking Europeans, with the complimentary title, “thy highness” or “thy excellency” (حضرتك *ḥadertak*), whilst in general the second person singular, “thou,” is used.

Turning to the traders and artisans we find that the most indispensable is :—

(a) The grocer, called *Sammân* in Palestine, and *Bakkâl* in Egypt. The former term is derived from *samn*, butter prepared for culinary purposes. He sells all kinds of dry fruits, and olive and sesame oil. The *shamn* (*shûmen*) of the Hebrews included every fatty substance, and when olive oil was expressly meant the word *zayith* (the Arabic *zait*) was employed in addition.² Almost all the buying and selling are done in the street, as the shops are usually too small to admit more than one person, viz., the owner, who thus overlooks his goods, which are in huge baskets before him, so that his customers are served outside without his stepping out of the shop. As already remarked, the towns of more importance, as Jerusalem, Jaffa, and Haifa, are being rapidly transformed, and broader streets and larger

¹ This is the class alluded to by the prophet Isaiah (Isaiah xxix, 10-14).

² So when Moses commands pure olive oil to be taken, he calls it שמן זית (Exod. xxvii, 20, and Lev. xxiv, 2); and the Holy Land is called ארץ זיתون ושמן, “a land of olive-oil and honey” (Deut. viii, 8):

shops are, under European influence, making their way. The Mohammedan quarters of these towns, and of all minor towns, have remained very much as they were in ancient times.

(b) The perfumers' street, *Hâret il-'atârîn* (حارة العطارين), as the name indicates, smells of Oriental spices a good way off. All kinds of spices are sold in it, and the shops are even more tiny than those of the grocers; often the shopkeeper can barely turn around in them. The perfumer can reach almost any of his articles, kept as they are in the oval wooden boxes piled up on the shelves, without getting up from his seat, and many of the goods are stowed under the seat. Thus he sits in the midst of his merchandise, whilst in front of him is the mortar and pestle, ever ready to pound cinnamon, pepper, &c. The oval boxes on the shelves bear a label indicating, in Arabic handwriting, their contents, as the perfumer generally belongs to the more educated class. As the streets are very narrow, two persons can hardly walk abreast, and progress, owing to the crowd, is very slow, a circumstance which the shopkeeper takes advantage of to praise his goods, and to intimate that he can sell them cheaper than his next neighbour, and that they are more genuine. All equestrian outfits, as Arab saddles, bridles, Bedawîn boots, and tassels of Damascus manufacture, adorn and almost close up the entrance of the shops, and, as they project into the street, these often reach the goods of a similar merchant opposite. A ride through those streets is, therefore, exceedingly disagreeable both to horseman and perfumer, to say nothing of the passers-by. Ask a perfumer whether he has any article, he always answers in the affirmative, even though he has to get it from a neighbour, and hence the proverb, "Everything is to be had at the perfumer's, except love me by force" (كل شي عند العطار الى حيدني غصب).

If business taking any length of time is on hand, a low stool is placed in the street, and, in less time than it takes to write this, the coffee-house keeper round the corner receives a hint, hurries along with a coffee-pot and some tiny cups in his hands, and offers the introductory cup, without which no serious business is undertaken. When this has been partaken of, mostly on the shopkeeper's account, business is proceeded with. Gunpowder and all hunting materials are to be had, as well as seeds of all kinds for the agriculturist, and medicines, for the perfumer is often also a bit of a quack. The shopkeepers pull down a network curtain over the entrance

of their shops when on an errand or at prayers; nobody ever approaches them then, and thefts are practically unknown.

(c) The coffee-shop (*kahwy*) is generally at the corner of some important street, and is the meeting-place of all strangers, Fellah or Bedawy, when they have finished their business. Here everybody, whether friend or foe, is expected to be found, and as a consequence of the usefulness of these establishments, they are not all confined to one place, but are spread over the whole town, and are to be found especially near the gates. With those at the gates a *khan* (خان) is usually combined, where the animals can be left in the vast stables for a few coppers, whilst the owners go about their business in the town. In the coffee-house business transactions are easily carried on, and secrets confided, as the voices are drowned by the loud talking on all sides, the sipping of the hot coffee-cup, and the bubbling of the water in the *argileh* (this is the Palestine pronunciation, without an initial *n*), especially as the two persons are seated on low chairs close to each other.

The gate is the most natural place to meet anyone coming to town or going back to the country, and therefore Boaz met his kinsman there (Ruth iv, 1). The street gatherings were the most solemn ones; discourses and speeches were of course public, as they still are, everyone can thus attend them, and large halls are dispensed with. King Hezekiah brought the Levites into the street to consult with them (2 Chron. xxix, 4). Ezra assembled the people into the street before the temple (Ezra x, 9), and before the Water Gate (Neh. viii, 1). Job in his affliction longs for the days when he could go down and sit in the street (Job xxix, 7), as every citizen now does, to "smell the air."

(d) The establishment of the barber, *Halak* (حلاق), is sometimes combined with the coffee shop, as most people meet there, and not only often desire to be shaved, but find in the barber a medicine man, who has leeches, or who bleeds them by cutting the ears with his sharp razors. The Moslems, both of the town and country, have the hair of the head, as well as the sides of the beard—that is, below the chin and on the cheeks—shaved. The Madāny calls the shaving *halek*. The Levites were ordered not to make any "baldness on their heads, neither shave the corner (or side) of the beard" (Lev. xxi, 5), as the modern barber does. The Fellahin do not use the term *halek*, but say *tazyin* (تزيين), that is,

“beautifying” or “adorning,” and we may conclude that this beautifying is an innovation among the country people, though perhaps as old as Islam. It is clear, however, that it has not always existed. Trimming the hair was practised with the scissors, *Mekass* (مقص), and frequently a Fellaḥ may yet say for “cut my hair,” *Kuṣṣ rāsi* (lit., “cut my head”), meaning “shave my head.” Job, when he received the bad news of the destruction of his family and animals, follows the same usage (Job i, 20, וַיִּבֶן אֶת־רֹאשׁוֹ). Absalom had his hair (lit., his head) cut once a year (2 Sam. xiv, 26), and the shaving of the hair on special occasions—*e.g.*, in times of mourning—is well known to all. Modern razors are termed *Mūs mehlāk* (موس محلاق) in the towns, and *Mūs Mīzyān* (موس مزیان) in the country. The Israelites had also used two different terms for razor: (1) the *Ta‘ar* (תער), which was really nothing more than a knife; (2) the *Mōrah* (מורה), mentioned as early as in the days of the Judges (Judges xiii, 5, xvi, 17; 1 Sam. i, 11). The Fellaḥin use their common knives to shave each other, for every Fellaḥ is a barber, and does not need a “hired razor,” as was threatened to the Jews (Isaiah vii, 20).

(e) The greengrocer and the butcher are the noisiest of tradesmen in the towns. This is evidently in consequence of their intercourse with the fellaḥin, who bring in the vegetables and who quarrel about the prices, with the dogs of the slaughter-house with which the butcher has to contend, as well as with the animals he slays.

The greengrocer, *Khudari* (خضري), or, with a Turkish termination, *Khudarjy* (خضرجي), has to rise very early in the morning and waylay the vegetable-growing farmers on their way to the market, often miles before they reach the town. Especially is this the case at Jerusalem. Jaffa grows its vegetables close to the town, and the other towns are more agricultural, and have no need of the great supply which Jerusalem requires. In fact, Jerusalem receives vegetables from Jaffa, Ramleh, Gaza, and other places. The fellaḥ defends his fruits and vegetables against the greengrocer, and with the more energy if the latter seems anxious to buy them. Quarrelling and screaming, they arrive in town, and the price agreed upon may often be refused, even when the fruit is already in the shop, when fresh shouting, cursing, and swearing take place; it is no

wonder, therefore, that the greengrocer is such a noisy fellow. The vegetables are arranged in heaps, and the fruit is not nicely put before the public as in Western cities; but this does not affect the buyers, who have never seen anything better. Many greengrocers have no time or energy to waste on the fellahîn, and a special class of middlemen, or brokers, viz. :—

(f) The *Matrabassy*, or *Samasry* (سمسرى), make a living out of this calling. In former times, when the gates of Jerusalem were not opened before sunrise, the *Samasry* were exclusively from Neby Dâûd, outside the Zion Gate. Charcoal, wood, lime, and the like, are now commonly bought and sold by them. As the country became safer, they went further and further away, and may now often be seen in distant villages seeing what may possibly be sent to town, and paying the “earnest-money,” or *‘Arrabôn* (عربون), which of course is lost, if the buyer afterwards changes his mind. In the Bible *‘érabôn*, עֶרְבוֹן, is only mentioned in Genesis xxxviii, 17, when Tamar took a “pledge” from Judah. This word was probably transported by the Phœnicians to Greece (*ἀρραβών*), and from the Greeks to Marseilles, whence it becomes the French “arrhes.” The difference between an *‘arrabôn*, or pledge (which is lost in case of the bargain not being fulfilled, or which is counted in the sum to be paid after deliverance of the article), and a *rahen* (رهن), which is generally an article to be held till payment of a debt, is great. The word *הבלי* is used for it in the law of Moses. (Ex. xxii, [25] 26, cf. Job xxii, 6.) The pledge alluded to in Deuteronomy xxiv, 10–13, and Ezekiel xviii, 12, seems to have been a garment, for it is commanded “Thou shalt surely restore to him the pledge (עֶבֶט *‘abôt*) when the sun goeth down, that he may sleep in his own garment and bless thee.”

The *Samasry* have much to do with the Jewish quarter, as Jews do not, as a rule, learn Arabic easily, although it is a kindred language of the Hebrew, and they certainly cannot pronounce it correctly. These brokers, therefore, learn the “Siknâji,” or “Jiddish-Daitsch,” spoken by most East-European Jews. The Sephardim, on the other hand, have become very much Orientalised, and speak Arabic tolerably well, together with Jewish-Spanish and a little “Jiddish-Daitsch.” The middleman may be called a

necessary evil, well known to every family residing in Jerusalem, whether European or not.

(g) The butcher (*lahhâm*) wears a blue overcoat of cotton cloth, and has his mutton and goats' flesh hanging in front of his shop, which is besieged by dogs, ever ready to snatch away odd bits. The Moslem butcher never sells veal or beef; camel's flesh is sold by some, and is known by its large size and dirty yellow colour. The shop is tolerably clean. The meat is cut up on huge wooden blocks standing in front, and it is required for *Mâhshi* (مأششي), the favourite dish of all townspeople; it is chopped small on a board with great dexterity in a very few minutes.

In Jerusalem the animals were formerly killed in the town near where the German "Erlöserkirche" now stands, but some years ago the slaughtering place, or *Meslakh* (مسليخ), lit., "skinning place," was transferred beyond the walls of the city, as the population grew more dense and the outside became more safe. The older name *midhbeh* (مذبج), which also means an altar, is rarely used now.

The *Meslakh* was at first in the open air outside the dung-gate, but has been recently removed to the north-east of the city, where a proper building has been erected for it. It is surrounded by filth, and attracts dogs and vultures by day, jackals, and even hyænas, by night. The dogs lying about the slaughtering-place are the laziest of their kind, and do not bark at the approach of strangers. Soiled with blood and filth, and gorged with food, they claim a sort of proprietorship of the *Meslakh*. The proverb is quite right which says: *Zey klâb el-Meslakh bitmanû el-jûa' war-râhat* (زي كلاب المسليخ . بتمنوا الجوع والراحة): "As the dogs of the slaughtering place, they long for hunger and rest." The prophet Isaiah (lvi, 10), in speaking of lazy watchmen, alludes to these dogs which do not watch. "They are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." The dogs lying about are a very useful feature of Eastern towns, veritable hygienic police, as they lick up all blood, and eat bits of food which fall (1 Kings xxi, 19, 23). These dogs are found everywhere in the town, and have quite a regular organisation of their own; every dog knows his quarter, and lives and dies there. One

is leader of the gang, composed of a dozen or more, who tolerate no others in their district. Any strange dog is at once detected and chased by the whole band. This state of affairs is certainly very old. In the parable of the rich man and Lazarus (Luke xvi, 21) the familiar street dogs knew the mendicant and licked his sores. When the leader grows old a second mate takes the leadership, and becomes absolute master when the old one dies. The bitches have their young ones in some out-of-the-way corner of the street, and those of the new generation who manage to escape the many dangers which lurk in their way as they grow up—in shape of boys ill-using them, or animals of greater size stamping on them, and breaking their limbs as they push past in the narrow streets—fill up the missing street contingent. The dogs may know more particularly one or other of the shopkeepers or passers-by, but their affection is chiefly set on their street or quarter. A man also may have a liking for one of the dogs, usually the leader, and will speak kind words to him occasionally, but never caress him by putting his hand on him. The dog is essentially unclean to Moslems, and the native Christians partake of the same disgust. In the beginning of the seventies of last century, a dog, known by the name of Ṭubbal, was leader of a gang inside the Jaffa Gate. His sway extended down to the greengrocers' street at the end of Christian Street, and around the Tower of Hippicus, the military barracks, and the little street north of the English Church. Everybody in the quarter knew Ṭubbal, who was as proud as he was ugly, with his crooked leg and one eye, both of which injuries he had received in a terrible "frontier skirmish" from the dogs of the Latin-Patriarchate quarter. His rough, unkempt hair, and large head with short ears, gave him some resemblance to a hyæna, but his uncertain colour—a dirty yellow mixed with greyish-white—showed him to be the real typical dog of the Jerusalem streets. These dogs not only pick up all edible rubbish which they can digest, but also keep sharp watch at night, and bark at any suspicious shadow or unaccustomed noise, and, in short, behave as if they were absolute masters of the streets. The Psalmist felt how disagreeable they were at night, for of his enemies he says: "They return at evening; they make a noise like a dog, and go round about the city" (Psalm lix, 6). The food they pick up is scanty to those who are not favourites, or who are in bad streets. The dogs in the butchers' street always find bones or odd bits of

meat more plentiful than those in the shoemakers' street. They receive some food from the shopkeepers, but the better a town is kept the less they find to eat, and the time is fast disappearing when carcases were thrown into some ruined house and the dogs feasted on it. Hunger is their lot, and "they shall wander up and down for meat, and tarry all night if they be not satisfied" (Psalm lix, 15).

(h) The bakers (*khabbâr*, sing.) are not all confined to one street as in the days of the kings of Judah, when Jeremiah in prison received daily a loaf of bread from the bakers' street (Jerem. xxxvii, 21). They have their ovens in some out-of-the-way place, partly so as not to annoy the neighbours with the smoke, and partly because they require space for the thorns and bushes with which they heat their ovens. These ovens, called *furn*, are not the old ovens, and are perhaps the cause why the bakers are no longer in one street. The *furn* is an innovation of Crusading days, from the French "fourneau" (Lat., *furnus*). The Jewish ovens were smaller, and were called *tannâr*, such as are now used in the country places under the name of *tabân*, or *tannâr*. The inhabitants of the towns never bake their bread at home, but send the dough to the ovens, and have it baked for 10 paras, i.e., about a halfpenny, the whole being eaten by the family in the same day. "Send the bread to the baker, even if he eat the half," is a saying meaning, "Better to have bread thoroughly baked, even though the weight be less."

In Ramleh and Lydda the women prepare the dough and watch for the first passer-by who is not a stranger to carry it to the oven, wait till it is ready, and bring it back to the house. Of course he does not receive more than "Thank you," even if he gets so much.

Bread is also sold in the streets by men carrying it about on boards, and calling out "Bread; warm bread; cakes," and so forth. The loaf of bread is small and flat, hardly enough for a meal. The cakes are of whiter flour, and sprinkled with roasted sesame seeds; they are sold as cheap as bread—that is, 5 and 10 paras a piece. The cakes of the townsman are not the same as the *ka'k* (كعك) of the country people, who call the unleavened loaves prepared in haste *ka'k*. These answer to the *'uggâh*, or cake, which the angel prepared for Elijah sleeping under the juniper tree (1 Kings xix, 6). The town cakes are bought by all classes and eaten in the streets.

(i) The confectioner, *Halawânîy*, is known in all towns, selling pies and sweets as *mutababak*, made of a thin paste, almonds, and

nuts, sweetened with honey or sugar, and folded together several times, as the name indicates, and forming a thick, luscious cake. The fellahîn also make such sweets, but of coarser kind. The *baklâwy* is a Turkish cake of almond and sugar cut in small lozenges. It is sold by weight, and eaten mostly in the shop dripping with sugar and fat. The *tamriyeh* is, as the name shows, made of dates, and is also sold in small square cakes. It is a little drier and cheaper than the above, and sells for 10 paras a piece, whilst the others are two or three times as dear; the sellers go about with it and call it out in the streets. The *knâfyeh* is a very fat and sweet paste, with nuts; it is sold by weight. The *ma'mûl* is a dry, conical cake, made of semolina, stuffed with pistachios, and sprinkled with dry sugar. This is also made at home, and figures at the meal of the principal feasts, especially at Easter. The *hallâwy* is made of honey and sesame flour in large masses, and cut with large knives for sale by weight. There are different kinds of this *hallâwy*, made with sesame seeds, and called *hallâwy simsimiyeh*, or with nuts and called nut *hallâwy*, &c. The *karâbeej halab* (كرابيج حلب), as the name indicates, are an Aleppo invention: oval cakes, about the size of an egg, made of semolina stuffed with nuts and pistachios, and drowned in a thick semi-liquid white sugar cream. It is sold at about 20 paras a piece, and is amongst the dearest of these sweets. The well-known *rahat el-halkôm* (راحة الحلقوم), of Damascus manufacture, renowned as "Turkish delight," is sold in round wooden boxes, or retailed at 5 paras a piece. Though most of those sweets are sold in the shops, all in one street, they are also retailed in the streets by men carrying them on copper trays, especially during the long Ramadân evenings, when night is almost turned to day, and when the savings of the whole year are so readily spent. People who all the year do not taste sweets now indulge in them. The Israelites also made various kinds of sweetmeats, such as the *šimnâkân* (or cakes of raisins) of Abigail, and the *râkîkân* (the *rakâik* of the Bedouins), also the *lebîbâh*, which Tamar prepared for Amnon, and others.

(k) The miller (*tahhân*) is only known in or about towns, as in the country every house has its own mill. The horse-mills are generally in obscure streets and underground—perhaps a survival of the times when they were driven by prisoners of war. Samson was made to grind in the prison-house (Judges xvi, 21), and the prophet

Jeremiah laments for the young men who have to grind (Lam. v, 13) as prisoners of war. In towns the wheat is carried to the mill, and is ground for 10 or 15 paras the *rotl* (about 6 lbs.). In the Plain of Sharon, along the River 'Anjeh, there are water-mills belonging to the Government; the fellahin of the plain carry their wheat there, as the hand-mill process is getting too slow in these busy days, when even the fellah is beginning to grasp the idea of "Time is money." The large mills, as well as the hand-mills, are called *tahnet*, the root of which, meaning "to grind," is found in the Hebrew of the passages above mentioned. But the Hebrew hand-mill was called *rehayim* (Num. xi. 8). The name it still bears in many places in Egypt is *rahá* (رحى).

(To be continued.)

SCULPTURED FIGURES FROM THE MURISTAN, AND OTHER NOTES.

By the Rev. J. E. HANAUER.

I.—ON p. 145 of the *Quarterly Statement* for April, 1900, Dr. Schick mentions the finding in the Muristan¹ of "several interesting carved stones," and promises, "if God permits," to report more fully in his next, and illustrate with drawings.

In the July number, under the heading "Notes and News," p. 195, these stones are again referred to. We read, "the stones of an arch have figures in relief upon them, one being that of a kneeling man, with bow and arrow, and behind him an animal like a lion." I am now sending photographs which I have taken of this group. One shows plainly that the animal is not a lion, but a wolf. It is further stated that Dr. Schick and I believe "the signs of the Zodiac to have been represented, as on the arch at the

¹ [Dr. Schick described these stones as found in the Muristan, at a depth of from 25 to 28 feet below the surface, in a small piece of ground "south of the Gethsemane Convent" (south of the courtyard of the Church of the Holy Sepulchre). They were not *in situ*, but lying about in the débris, with other squared stones and some large capitals. He believed them to have been parts of the arch over the entrance to the Church which stood over the cisterns found by Sir Charles Warren (see *Recovery of Jerusalem*, p. 270).]