

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).]

northern entrance to the Church of St. Mary, which is now in possession of the Germans."



FIG. 1.—Sculptured Figure from the Muristan.

I now venture to suggest that the group described represents the constellations of Sagittarius and Lupus. The Wolf is indeed

not one of the star-groups in the Zodiac, but the sculptor has put the animal into his composition from artistic license, and with great effect, as the picture shows. I have indeed heard it suggested that the sculpture does not represent the Zodiacal Archer, but Actæon and one of his hounds, as well as the tree (either laurel or pine) of Artemis. This, however, is an opinion which I cannot endorse, because, in the first place, I think it most unlikely that Actæon would ever be represented as looking upwards; and secondly, the fierce, gaunt form of the wild beast and the thick tail (unfortunately not visible in the photograph) characterise and identify it as a specimen of *Canis Lupus*.

Besides the group above described, there have been found the headless and legless remains of Leo, with his characteristic tail, and the bust of Virgo, her face and head mutilated.

Another group may possibly represent Gemini. If this is the case, it is remarkable that the dress of the twins is not the same. One wears a great cloak (out of sight in the photo), and the other a large helmet, and a garb somewhat resembling that of a Roman soldier. In his hand he holds something like a bag. The two figures seem to be kissing. Is it a representation of Jacob meeting Esau, or perhaps even of Judas, the traitor, saluting Christ?

These stones and some other carvings and capitals are at present piled up in the hall through which one enters the Convent of St. Abraham, near the Church of the Holy Sepulchre. The place is very dark, and the photos I send were taken under great difficulty. The sculptured "Twins" evidently formed part of an outer corner of the building. The hair of the Bowman, and the conventionalised foliage are mediæval drill-work.

II.—I spent a couple of days lately in the company of Dr. Peters, under the kind guidance of Mr. Grant, in roaming about in the vicinity of Rāmallah. The great Khan at El-Bîreh seems well worthy of closer examination than we had time to give it. I do not know where to find a plan of it. It seems to belong to two different dates. Several of the piers bearing the vaults are of the Crusading period, showing distinctly the diagonal dressing, and, as a characteristic mason-mark, the double triangle. The most northerly bay or aisle, on the other hand, seems to be Saracenic, and has mason-marks of its own, a different mark for each respective course. Thus all the stones in one course, for instance, would each

be marked, we would say, with ☒, the next course having another mark, say III, on each single stone, and so on. This peculiar usage seems rare enough to deserve special mention.

The whole of one forenoon was spent in visiting the ruins at Khirbet Kefr Shiyân, or Shiyâl, west of Râmallah, and of Khirbet 'Ain Sôba or Sibya (عين صوبه or عين صبيه). The whole plan of the former town can be clearly traced, the massive buildings (of the Byzantine period apparently) being arranged on either side of the clearly-defined street running up the hillsides. Besides the remains noticed in the *Memoirs*, we remarked a small pool at the eastern end of the town. Some peasants whom we met showed us where El-Frèreiyeh (الفريريه)¹ had excavated and laid bare a mosaic pavement. It had been covered up again, so that we did not see it. Dr. Peters, however, made further enquiries of the Dominican Fathers on our return to Jerusalem, and elicited the information that it was Christian in character. The ruins of 'Ain Sôba seem to be of the same age. They are situated on a hill-top, just opposite Kefr Shiyân, and on the southern side of the valley. They do not seem to be noticed in the *Memoirs* or marked on the map. There is indeed a site of exactly the same name, but it seemed to us to be that of the Sôba, south-east of Abu Ghôsh. I am tempted to ask whether, in this 'Ain Sôba, west of Râmallah, we may recognise the site of Zûph? Can Er-Râm, Râmallah, and 'Ain Sôba together be taken for the district of Ramathaim Zophim?

The carriage-road from Jerusalem to Nâblus is open to traffic as far as El-Bireh only. It has, however, been almost completed as far as 'Ain Sînia, and follows the ancient route past Jifna. We visited Beitin and 'Ain Yebrûd one day. The fountain on the road-side in the valley south of Beitin is wrongly named "'Ain el-Kussis" on the map. This name seems now altogether unknown to the peasantry of the district. The name it is known by is 'Ain el-Kuṣ'a (عين القصة) "the Spring of the Pan"—an appellation doubtless derived from the circular, filled-up pool, 11 feet 8 inches in diameter, immediately in front of the well-known cave with two rough columns, into which the water flows from the aqueduct deeply hewn in the ledge of rock above and behind it. On the top of

¹ The French *Brotherhoods* are responsible for the introduction of a new word into modern Arabic.

this ledge are other shallow artificial pans, hewn in the rock, and connected by shallow channels. Guerin, in his work on Palestine (*Jubée*, III, 14), calls this spring "‘Ain el-Ghazul." The name of the fountain under the cliff, on the right-hand side (east) of the road on the declivity further north, is well known to the local peasantry as ‘Ain el-‘Akabeh.

In the valley-bed south of ‘Ain Yebrûd there is also an ‘Ain, from which the flocks were being watered when we passed. It does not seem to be marked on the map, probably because it looks like a common cistern. It is situated at the mouth of the valley leading up to Umm ul-Massayat. Just before reaching this cistern-like ‘Ain we passed a whole series of rock-tombs, said to have been opened last winter by the people of ‘Ain Yebrûd, who are credited with having destroyed a good many lamps, jars, &c., found therein.

III.—The Nicophorieh tomb was also revisited by me in Dr. Peters’ company. The only new point as yet unnoticed, and first remarked by the doctor, is that the masonry lining the chambers has in several places had the hollows in the surface of the stones carefully filled up with stucco. This, as Dr. Peters tells me, was always done preparatory to ornamenting a wall with fresco painting. The Behistun rock was treated in the same way.

I think that it would be worth while excavating inside and to the east of the cave at Kasr el-‘Asafir, to ascertain whether there was ever an entrance to the tomb from this end, or whether the cave, which is clearly artificial, was only a false "show" monument, intended to deceive treasure-seekers. The rock itself is of an inferior and crumbling nature, and I am inclined to think that it also was originally lined with masonry like the chambers.

IV.—I enclose, as the result of my first attempts with the new camera, some prints which will, I trust, be found useful. Among them will be found a bit of the detail of stone carving on lower cornice running across the façade of the Church of the Holy Sepulchre. This picture shows the end of the cornice cut off by the building along the eastern side of the court in front of the church—in other words, the interior of the north-east corner of the court. The photo was taken for the sake of the lowest and bracket-like stone (corbel). It has carved on it two animals,¹ mutilated, but yet reminding one of the two monkeys from Jaffa,

¹ See Note A.

shown in Professor Ganneau's *Archæological Researches*. There is a legend connected with this sculpture. I was one day looking at this stone and mentally comparing it with Professor Ganneau's, when an Armenian priest came up and informed me that the figures were those of two dogs which, when entire, possessed magic powers, and always used to bark whenever a Jew ventured to come near the church or cross the quadrangle. At the time Jerusalem passed out of the hands of the Christians, the Jews seized the opportunity to mutilate the stone, and the dogs have since then been



FIG. 2.—Stone Carving from the Church of the Holy Sepulchre.

unable to bark. I find that amongst the more ignorant native Jews there is a somewhat similar legend, to the effect that in the Temple there were two brazen figures or statues of dogs that used to bark at unauthorised intruders, and that, on the occasion of anyone entering and reading the proper vowels for the right pronunciation of the Tetragrammaton, tried to retain the same in his memory, the noise the statues made caused him to forget it. Our Lord, say they, performed his miracles by help of this Divine Name, the knowledge of the right pronunciation of which he

surreptitiously obtained by entering into the Temple, and retained, in spite of the barking of the dogs, by cutting or scratching the vowel-points into the flesh or skin of his legs. I am sorry that it is impossible, unless one erects a scaffold, to get near enough to take a larger picture of this stone.

[NOTE A.—The carving on the corbel appears to be “Crusaders” work of late twelfth or early thirteenth century, and has represented a man seated between two lions. Both animals are much mutilated, but are recognisable. The subject may be “Daniel,” or possibly a martyrdom. There seems to be a similar corbel, with a different subject, above the right shoulder of the right-hand arch of the great door.

The cornice which is shown resting on this corbel is of a much earlier period, and is evidently material used from an older building, probably one ruined by the Persians. It looks like work of Justinian’s time. Its richness of detail doubtless attracted the attention of the Crusading builders.—J. D. C.]

V.—A block of white marble ($6\frac{3}{4}'' \times 4'' \times 3''$), having on one side a panel ($4'' \times 2\frac{1}{2}''$) containing a small carving of “The Return



FIG. 3.—“The Return of the Spies.”

of the Spies.” The owner, Baron von Ustinow, kindly brought it for me to see, and left it with me, so that I could photograph it at my leisure. He believes it to be a genuine piece of mediæval carving.

[The block was obtained at Hebron by Baroness Ustinow, and was found in the vicinity of the town. The bend in the pole, and the attitude of the bearers, suggest that the famous bunch of grapes from Eshcol (Num. xiii, 23) was of great weight as well as of exceptional size. Father Vincent conjectures that the work is Roman or Byzantine (*Revue Biblique* xi, p. 600).]

VI.—I enclose a photograph of the front of “the Gordon tomb,” with the mangers of the old Asnerie running along it. Mention is made of this “trough” in *Quarterly Statement*, 1902, pp. 244–245. Although I cordially agree with the writer in his conclusion that “the Gordon tomb” cannot possibly have been the sepulchre of Christ, I have arrived at that conclusion from observations which are diametrically opposed to his, and are clearly illustrated by the photograph:—

(1) In the first place, the photograph shows that the “trough” or “mangers” belong to an altogether different period from that of the tomb. The way in which the rock was cut was quite different. On the façade of the tomb itself and round the door there are distinct and characteristic criss-cross pick-strokes, which continue downwards (below the threshold of the original, but now walled-up entrance) to the top of the trough, but *no further*. The tooling of the trough and of the continuation of the scarp both right and left, *i.e.*, east and west, is *altogether* different, but I am ignorant of the proper technical term for it.

(2) In the second place, a close examination of the trough itself will, I think, show that it never could have been, and was never intended to be, the bed of a rolling-stone disc. Its bottom is not level. It begins at the point where are the feet of the boy carrying an umbrella, and rises steadily to the spot marked by a slab resting against the scarp; it then slopes down again to the very end of the trough. I believe the trough was specially cut for a manger, because all along its southern wall, rim, or lip, you can see, at intervals of about 3 feet, the holes in which were fixed the staples to tether animals. The photograph shows them distinctly. I had the honour of pointing out all these indications of difference of date to Dr. Peters, and furnished him with a copy of the illustration. The picture shows also where the rock was cut away to receive the abutments of the vaults once constructed alongside of and also at right angles to the scarp. One or two stones at the end of the

ledge under the dark arch on the left of the picture are all the remains now visible of this structure, but I am sure that thorough excavations would reveal more. I do not think that the owners of

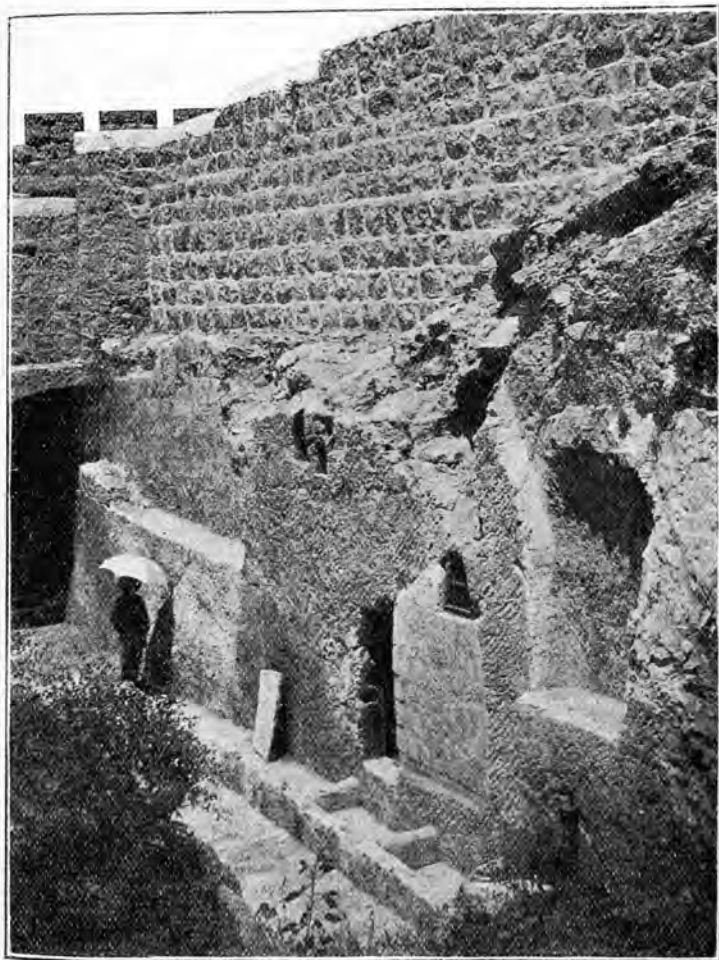


FIG. 4.—Front of "the Gordon Tomb."

the property would object to such investigations being made. In a tunnel along the scarp, just beyond the space covered by the

picture, and to the right of it, is the walled-up entrance to another cave. This ought to be opened, but, strange to say, no attempt seems to have been made to do so. I should not forget to remark that the partitions seen in the trough are masonry, not rock.

EL-EDHEMÎYEH (JEREMIAH'S GROTTTO).

By the Rev. J. E. HANAUER.

IN his notes accompanying a plan of Jeremiah's Grotto, the late Dr. Schick says, in the last three lines on p. 41 (*Quarterly Statement*, January, 1902):—"A flight of steps leads to the roof of the last room, and to a recess in the rock which is said to be the resting-place of some saint"; and in a footnote he continues: "I understood him to be Assar or Lazarus." This identification is objected to by Mr. Macalister, who in the *Quarterly Statement* for April, 1902, p. 131, remarks "the saint's name seems to be Jeremiah, not Lazarus." Struck by this apparent contradiction, I called on Mr. Macalister some weeks ago, and, in the conversation we had on this point, remarked that I suspected that the name Dr. Schick heard was that of El-'Ozair, a personage who figures very conspicuously in the hagiology of the Moslems, and who, as has often been remarked by writers on the Koran¹ and others, is none other than Ezra=Esdras=Jeremiah, or, according to the ignorant fellahin of Siloam (as I have ascertained since my conversation with Mr. Macalister), El-'Ezer or El-'Azar,² i. e., Lazarus of Bethany, and who also, as Professor

¹ For instance, Maracci, D'Herbelot, Sale (see Professor Rendel Harris's *Rest of the Words of Baruch*. London, 1889, pp. 39-42), and Kasimirski.

² I have noticed that the fellahin sometimes pronounce the name of Lazarus "Azar," or "Ezer," without the preceding syllable El; it is written العازر.

One should therefore be careful to distinguish the name "Azar," written with an initial 'ain, from "Azar," written with an initial alif. The latter was the name, according to the Moslems, of Abraham's father Terah, who died an infidel, and is referred to in the *Koran*, in Sura vi, 74; ix, 115; and lx, 4.

According to a Moslem legend (Von Hammer, *Gemäldeaal* I, 74, quoted by Kasimirski, *Le Koran*, p. 497, note), Ibrahim had promised his father that he would intercede with Allah on his behalf that he should be saved from perdition, but that, at the moment when the Patriarch opened his mouth to pray for 'Azar's salvation, a hideous lizard approached him, and Abraham affrighted and disgusted, and not knowing that the reptile was his father metamorphosed, kicked it into the bottomless pit. By this act he unconsciously fulfilled the Divine counsels without failing in his filial duty.