

VI.—The farrier (*baytâr*) is also the veterinary surgeon, and his shop is always near the gates in the neighbourhood of the khan and coffee shops where travellers mostly put up their animals, and are likely to require his services (*cf.* above, p. 70). The horse-shoes are made to cover the pad of the foot. A small opening is left in the middle to prevent the foot from rotting, but pebbles are often thus wedged in, causing lameness. The early Israelites had no horses until they were introduced by the kings; whether they shod them or not is uncertain, although the remark in Isaiah v, 28, "their horses' hoofs shall be counted like flint," perhaps proves that other nations knew how to render the hoofs more resisting than did the Jews. The prophet Micah, too, speaks of brass hoofs (iv, 13).

(*To be continued.*)

REPORTS BY R. A. STEWART MACALISTER, M.A., F.S.A.

I.—ADDITIONAL NOTES ON TOMBS IN THE WÂDY ER-RABÂBI.¹

THE tombs beside that of Thecla, daughter of Marulf, have recently been cleared out, and are now inhabited by a fellah family. I examined one of these (No. 10) after it had been cleared out, but before the family moved in, and was confirmed in my hypothesis that it is a rock-cut dwelling, not a tomb. There is an irregular bench running round the wall, but no graves, and of the three openings one is a doorway and two are certainly windows.

The tomb of the Abbess Thecla is also now turned into a residence, and is in a very dirty condition.

The Greek Monastery has been enlarging its borders, and some further tombs have been discovered. One, north of the great tomb (No. 56) with the pillared portico, consists of four chambers: the first with four *kôkîm* and one *arcosolium*; the second, approached by descending steps from the first, two *kôkîm* and one *arcosolium*; the third, a simple passage, with a sunk bench-grave along each side; the fourth, a chamber 5 feet 5 inches square, with three

¹ See *Quarterly Statement*, 1900, pp. 225, *seq.*; 1901, pp. 145, *seq.* 215, *seq.*

arcosolia. In the back wall of one of these arcosolia are three niches, whose presence is not easy to explain.

A second tomb, just west of the monastery, presents some curious details. It has two chambers: the second I found so full of water that I was unable to measure it—it is smaller than the first. The outer chamber has seven *kôkîm*, one of which is open to the air and, by means of a window, gives light to the inner chamber. An ossuary cupboard, sunk in the bench that surrounds the wall, is also noticeable. There are two crosses, with trifid ends to the arms, cut on the east wall.

South of these are two tombs which, owing to an accumulation of dirt and rubbish about the entrances, I was previously unable to enter. The first of these, No. 47 (over the door of which are the **ΤΗC ΑΓΙΑC CΙΩΝ** inscriptions), is still troublesome to examine, as the vestibule is filled with powdered lime. There are three chambers: the first with 10 *kôkîm* (one, four, three, and three on the different walls); the second with five *kôkîm*; the third full of earth, and apparently showing no detail worth notice. The second tomb has two chambers behind an extraordinarily deep and narrow vestibule. There is one *kôk* in the first chamber, two arcosolia in the second.

II.—GREEK INSCRIPTIONS IN THE MUSEUM AT JERUSALEM.

I forward squeezes of four Greek inscriptions now preserved in the Government Museum at Jerusalem. Two of them are the inscriptions which I found in the Government House at Bîâr es-Seba' last year, and which have already been published in the *Quarterly Statement* (1902, pp. 232, *et seq.*). Of the other two the provenance is unknown to me.

The first of these has been in the Museum for some years. It is a small fragment, broken in two pieces. The inscription is—

+ ΕΝΘΑΔΕ ΚΕΙΝΤΕ

ΑΝΑΤΑCΙΑC ΙΩΑΝΝ . . .

ΘΕΟΔΩΡΟΥ Μ^Η ΠΕΡΙΠΕ . . .

ΙΝΔ . . Β ΤΟΥΔΕ . . ΥΤΟΥ . . .

.....

The second has been recently acquired by the Museum. It is a finely-cut inscription on a long, rectangular slab of limestone. The lettering is quite perfect :—

+ ΕΝΘΑΔΕ ΚΕΙΤΕ Ο ΜΑΚΑΡΙΟ|C ΚΑΙΟΥΜΟC
ΑΙΛΗCΙΟC ΑΝΕΠΑ|Ε Μ̄ ΔΕCΙΟΥ ΙS̄
ΙΝΔC S̄ ΕΤΟΥC ΚΑΤ|Α ΕΛΕΥΘΕΡΩΠΟΛΙΤΑC
ΔΜΤ +

Both are Christian tombstones, giving the names of the deceased and the date of their deaths : the first commemorating Anastasia and John [children ?] of Theodōros, the second “the blessed Kaioumos of Jerusalem.” The date of the latter is 344 of the era of Eleutheropolis.

III.—THE GREEK INSCRIPTION AT KURYET SA‘IDEH.

While in Jerusalem I visited the interesting ruins of Kuryet Sa‘ideh, near ‘Ain Karīm, in company with Dr. Masterman. The inscription lying among the ruins is not correctly given in the *Memoirs*¹ : the true reading is—

ΜΑΡΙΝΟΥΔΙΑΚ̄
ΚΤ&ΤΟΚΤΗΜΑ . . .

about three or four letters being lost from the second fragment.

I hope, when opportunity offers, to revisit the site and prepare a squeeze of the inscription.

IV.—THE ILLICIT EXCAVATIONS AT BEIT JIBRĪN.

There does not seem to have been so much illicit excavation in this unfortunate neighbourhood within the past year as during the year before. No great discovery has been made, or at any rate heard of, since the painted tombs first described by Dr. Peters were brought to light. The principal tomb of this series has been secured by a strong wooden door, the key of which is kept in the Government House at Hebron. The door shows evident traces of having

¹ *Survey of Western Palestine*, vol. iii, p. 134.

been assaulted by people trying to break in, but so far it has resisted their efforts. The painted tombs are still intact. The third tomb among those specially noticed by Dr. Peters (that with the owls) is, however, no longer accessible; it has been filled with earth thrown in to its mouth from small tombs opened in its immediate neighbourhood. A fellah from Beit Jibrin recently offered for sale to an English lady in Jerusalem a piece of plaster with an animal figure painted upon it. This does *not* belong to the great tomb with the frieze of animals, all of which are intact; it may possibly belong to another which is being concealed, but on this I could get no information. The most curious recent discovery is a cave of the Sandaḥannah type, consisting of three large bell-shaped chambers clustered round a central entrance shaft, with a staircase running down round its sides. In the floor of the central chamber of the three is sunk a square well shaft 41 feet deep; at the bottom is a spring, and about a foot of water.

THE PACHOMIOS INSCRIPTION IN WADY ER-RABĀBI.

By R. A. STEWART MACALISTER, M.A., F.S.A.

THIS inscription was first published in the *Quarterly Statement* for 1890 (p. 70) by Dr. Schick, in the course of a report on some newly-opened tombs near the Aceldama. A reading by M. Papadoculos (? Papadopoulos), with comments by Dr. A. S. Murray, was appended. The



Revue Biblique, *Quarterly Statement* (1900, p. 234 *seq.*), and, more recently, the *Recueil d'Archæologie Orientale* (t. v., p. 166), have since contained attempts at rendering by Père Germer-Durand, myself, and Professor Clermont-Ganneau respectively.

The difficulty of the inscription certainly does not lie in any obscurity of the writing or injury to the rock-surface in which it is cut. Every