

Level of the Sea.—At the Observation rock a *fall* of 1 foot 10 inches—
at the pool a *fall* of 1 foot 9½ inches.

We started back at 12.5 p.m., reached the *Wady Dabr* at 1.30, thence ascended the *Wady Kuneitra* to the plain of *el-Buka'a* which we reached at 2.25; at 3.23 we were at *Bir el-fûs*, which we found dry and half filled with stone and earth; at 4 we commenced to descend into the *Wady en-Nâr* by a long winding valley; reached the *Mâr Seiba* road at 4.45 and reached Jerusalem at 7 a.m. Bar. 27'6.

REVIEW.

Jerusalem: The Topography, Economics, and the History from the Earliest Times to 70 A.D. With maps and illustrations. By Professor George Adam Smith, D.D., LL.D. Hodder and Stoughton, London, 1908.

Book I, of 270 pages—about one fourth of the whole work consisting of two volumes—is devoted to a study of “The Ancient Topography.” It opens with a lengthy introduction, “The Essential City,” which every one should read who would see Jerusalem, so full it is of the life of a past day, and so fitting a prelude to the recovery of a lost form. It would be difficult to overrate the value of such an introduction to a subject which demands such constant and consistent intimacy.

Chapter I, “The Site of the City,” is a somewhat tedious chapter, illustrated by photographs and a plate of comparative sections of the East and West Hills. It is only after the remainder of the book has been studied that the reader can realize the necessity for such detailed enquiry into the site, its relation to the hills round about, its surface and rock contours, and the comparative accumulation of *débris* at various points, as well as the dependence of the Pool of Siloam upon both the East and West Hills. Chapter II exhibits the main points of debate in the ancient topography.

Chapter III is devoted to “The Geology,” and Chapter IV deals with “Earthquakes, Springs, and Dragons.” The former is illustrated by a map showing the geological disposition of the various rock formations. The strata of Jerusalem is “exclusively limestone and chalk.” The author’s enquiry into the different varieties of rock, in order to study the effect of the character and disposition of the strata upon the distribution of water, is invaluable for purely topographical reasons. So much depends upon the existence, or the possible existence, of springs. The conclusion come to is that there is no possibility of the “deep spring” in and around Jerusalem, and it is argued that the “Virgin’s Fountain” is a shallow spring more in the nature of concentrated percolation.

In the chapter "Earthquakes, Springs, and Dragons," the author enumerates the various earthquakes affecting the city which are known to history, and speaks of the influence of earthquakes on ancient mythology: "In the materials for their imagery, which prophets or psalmists have not refused to draw from the folk-lore of their times, there figures a Dragon—*Tannin*, as he is called in Hebrew. He is properly a sea monster, born of the element which seemed to the Semites to perpetrate the turbulence and arrogance of primeval chaos." The Semites believed that the sea rolled under the whole earth, and the dragon was consequently spoken of as the "earth shaker," and to the dragon was attributed the appearance of springs. This is most interesting as suggesting the nature of the "Dragon Well," the recovery of which would so much help to fix the position of the valley gate through which Nehemiah passed on his night ride of inspection, and so eliminate certain items of controversy. The author shows that the well might have been exposed by an earthquake, and its complete disappearance can be attributed to the same cause: "All the analogies of the name suggest a spring caused by an earthquake, and this conclusion is supported by the fact that neither the name nor a well in this position occurs either before or after the time of Nehemiah." The strained identification of the Dragon Well with Bir Eiyûb, which renders Nehemiah so utterly unintelligible, has been clearly forced upon some by the absence of a well at a more suitable point. Prof. Adam Smith has now considerably relieved this question from some of its difficulties.

Chapter V is the last of the three chapters dealing with the water systems, and describes in detail the systems of cistern and aqueduct supply. These are clearly shown on an excellent pocket map, on which the twin pools near the Church of St. Ann are for some reason not indicated. Prof. Adam Smith draws the testimony of the whole water systems into line with the identification of the Virgin's Fountain with Upper Gihon, and so accepts the Eastern Hill (Ophel) over the spring as Zion.

Nothing more interesting or illuminating has been written about Jerusalem than these three chapters in which the fundamental consideration in the life of the city has been so thoroughly analyzed. Certainly nothing can more clearly illustrate the tremendous energy displayed by its occupiers in their efforts to provide and maintain that vital element necessary to its life; or the extraordinary engineering skill forced out of them by sheer necessity.

In conducting his search further after the true Zion, the author drops the evidence of Josephus on this particular point as being untrustworthy, with what good reason is abundantly evident. He prefers to use the arguments of topography and archaeology, and the Biblical references, supplemented by the strong evidence adduced from the history of

the names "Ophel" and "Zion," which are synonymous, and the City of David which is identical. He draws convincing comparisons between the close proximity of Ophel to the Virgin's fountain, and the waterless condition of the South-West Hill; the paucity of pre-Israelitish remains thereon, and their abundance on Ophel; the great accumulation of débris around Ophel, and the comparatively small amount of débris on the South-West Hill. The valuable testimony of the Canaanite Gezer, whose area is only a little more than Ophel, and therefore proves that the claims of Ophel cannot be ruled out on account of insufficient area. The further fact, that in the Old Testament there is no trace of the application of the name Zion to the South-West Hill, nor any evidence of this hill having been regarded as sacred. To add to these he points out that, in the event of the South-West Hill being identified with Zion, an equal sacredness between it and the Temple Hill must be admitted, which is absurd.

The confusion caused by the poetic glorification of Zion is clearly explained by the widened meaning of the name when it had gathered to itself the whole of the city, while the citadel originally known as Zion remained distinct as the City of David. The arguments throughout are exhaustive and unbiased, and the author has carefully pieced together innumerable fragments of fact, gathered from every available source. On every side analogy leads us to a point on Ophel, which is synonymous with Zion, and is the City of David.

The chapter on the Walls of Jerusalem treats the subject with scrupulous caution. The mystery of the northern walls still remains, and the author is content, for the present, to leave it at that, and to allow the vexed question of the identification of the Tomb of our Lord to be hidden beneath its veil of uncertainty.

Prof. Adam Smith's work is what was expected, and students will ever be indebted to him for these ten chapters on Jerusalem topography, which so lucidly express the results of his wide learning and arduous labours.

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NOTES AND QUERIES.

(1.) *A Greek Inscription from Galilee.*—The letter of Sir William Ramsay upon page 339 of the last *Quarterly Statement* suggesting Aelius Statorius as the name of the Roman Praeses, mentioned in the text from Gisir el-Ghajar, will probably be completed by the valuable essay of M. l'Abbé Louis Jalabert, entitled "Aelius Statutus, Governor of Phoenicia, 293-305," in the *Mélanges de la Faculté Orientale, Université St. Joseph* (Bejrout). In his monograph the learned Abbé quotes another