

“the day on which the Cross of the Lord was found that it should “be thus observed with all manner of joy.” *Pal. Pil. Text Soc.*, 16, p. 76. The Latin version will be found on p. 135 of the same work.

This account was written by S. Silvia only about fifty years after the discovery of the Cross, and while the events related were fresh in the remembrance of all. The date could never be forgotten, because the dedication festival of Constantine's Churches was arranged to take place on the traditional date when Solomon's Temple was dedicated, viz., on September 14th, during the Jewish Feast of Tabernacles; and Sir Charles Wilson notes the fact that the orthodox Greek Church still observes September 13th as the day of dedication (*dies enceniarum*) and September 14th as the Feast of the Exaltation of the Cross, which, in the East, was not distinguished from the Festival of the Invention. (*S. Silvia's Pilgrimage*, p. 76, note 2.) This evidence seems to be conclusive regarding the date of the discovery of the Cross, and shows clearly: (1) That the site of Constantine's Churches must have been selected long before the alleged miracle occurred; (2) That this selection was altogether uninfluenced by the position of an unknown cave or tomb. These considerations appear to lend much force to the general argument of this paper, that the position of the traditional Calvary and the Tomb within the walls was due to the original choice of the site for Constantine's Churches, and had no reference to Christ's real place of burial.

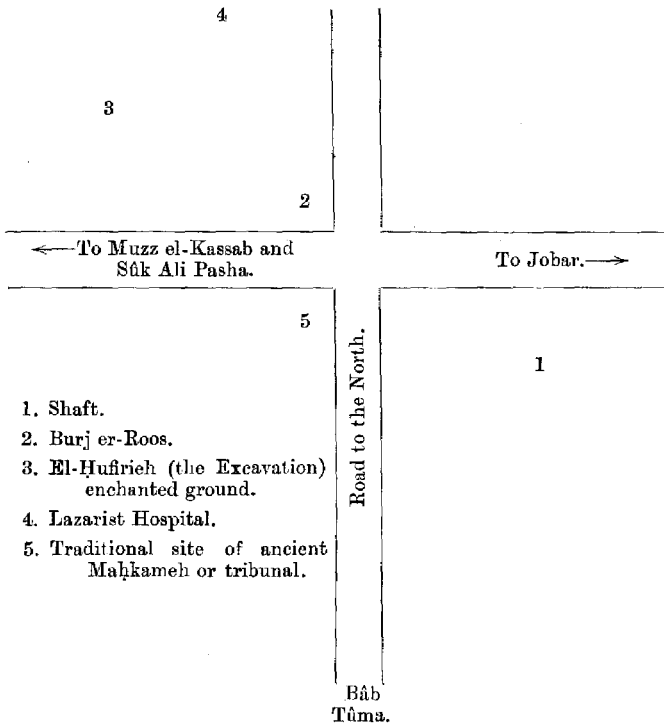
FURTHER NOTES FROM DAMASCUS, ETC.

By the Rev. J. E. HANAUER.

1. *The Arab eš-Şüleyb* (*Q.S.*, p. 120).—I find an interesting account of this obscure tribe in Dr. W. Wright's *Palmyra and Zenobia*, under the title of “Desert Quakers” (chap. vi, pp. 48-53).

2. *An Ancient and widely spread Legend*.—On my return from Blüdan I was informed that, whilst digging the foundations for a house outside Bâb Tûma, a large slab had been lately found. When removed a rock-cut and deep shaft, at the bottom of which was a swift stream of running water, was discovered. A bucket let

down to the water was torn from the rope and lost because of the violence of the current. Old men said that this stream must be either the "Nahr Lewis," or the "Nahr el-Ajam," the latter being a subterranean river, concerning which their elders had told them that "it flows underground all the way from Persia, whence its name," though hitherto no one has been aware of its exact whereabouts. A somewhat similar story is told of the water flowing from 'Ain Fijeh. "Long, long ago, a woman at Bagdad dropped a bucket into the river there. As it had a wooden bottom it floated out of her reach, and was lost. Sometime afterwards it emerged at 'Ain Fijeh, and was identified by three golden nails that she had driven into the wood." In Mr. Theodore Bent's *Southern Arabia*, p. 41, we find the following information respecting the fishing village of Nayim, in the island of Bahrein. A number of fresh-water springs burst up here from underground. The Arabs say that these come straight from the Euphrates, by an underground channel through which the great river flows beneath the Persian Gulf, doubtless being the



1. Shaft.
2. Burj er-Roos.
3. El-Hufrieh (the Excavation)
enchanted ground.
4. Lazarist Hospital.
5. Traditional site of ancient
Maḥkameh or tribunal.

same legend alluded to by Pliny, when he says "Flumen per quod Euphratem emergere patant." At Jerusalem there exists a tradition concerning a Sabbatic river, coming no one knows whence, but flowing under the Damascus Gate through a subterranean channel. These traditions seem all to be variations of one theme. The position of the shaft referred to above, but which I did not see as it had already been covered up again, is approximately shown on the above diagram, which will also serve to illustrate my next notes.

3. The carriage road, leading northwards from Bâb Tûma, is crossed at a distance of about four hundred paces from the gate by another coming from Jobar and going westwards to the quarter called "Muzz el-Kassab," and "Sûk Ali Pasha." In the corner formed by the crossing, and indicated by "2" on the above diagram, local tradition says, that up to the middle of last century, there was a ruined tower, called Burj er-Roos, because there, the skulls of criminals, etc., who had been beheaded, were exposed to public view in a number of niches. Murray (1868) does not mention it. At the point "5," opposite "2," another tradition places the site of the "Maḥkameh," or "Court House," of ancient times. I mention these traditions for what they are worth. In the gardens, north-west of Burj er-Roos, is "enchanted ground," where a great treasure lies buried. Half a century ago there was here a great hollow, or excavation, known as "el-Ḥufrieh," because earth and clay used to be dug up there for building purposes. The money could be plainly seen lying about on the surface, but nobody ever succeeded in carrying off any of it. Young men used to go there, fill their pockets with coins they picked up on the spot, and then gamble with each other; but, strange to relate, however much they might pick up, or win from each other, they could not take any away, and if anyone attempted to leave with one single coin belonging to the treasure in his pocket, he found himself rooted to the place, and unable to move. The hollow was filled up again after the massacres of 1860, but there are men still living who profess having in vain attempted the feat of taking coins picked up, or won by gambling, in "el-Ḥufrieh."

4. *The "Good Old Times."*—In Sûk Ali Pasha, not far from the great plane-tree noted in the guide books as having, according to tradition, been planted either by Ibrahim, the Friend of Allah, or else by the Imam 'Ali (Arabic placards now hung here favour the

latter), there is a great circular trough of dark-grey basalt to which the following legend attaches: "The forty martyrs, 'El-Arba'in,' whose shrine is on Jebel Kasyun, west of Damascus, wake up every hundred years, and send one of their number to walk through Damascus and report as to its wealth and prosperity. The messenger has a very simple means of testing the condition of the place. He picks up the great stone basin, carries it to the market, and asks the first oil-merchant, or leben-seller to fill it for a metallik (about $\frac{1}{2}d.$). It seems that this was the price of leben and of oil during the golden age when 'the forty' lived amongst men. On the occasion of the last revival of these saints (unfortunately the *fellah* who happened to be on Jebel Kasyun and acted as eavesdropper on the occasion, did not make a note of the year), the messenger, on returning to his companions, who were waiting for their breakfast, told them that 5,000 metalliks would, he had been told, not suffice to fill the stone dish, and therefore he had thrown it where it now lies. On hearing the sad news they are reported to have remarked, 'Verily the days are evil; let us go to sleep again.'" A somewhat similar tradition as to the extreme cheapness of provisions in "the good old times" exists at Jerusalem, where it is related that the ornamental and circular shield-like bosses projecting from the city walls near the Damascus Gate, etc., were placed there in order to show how large the twenty-para (*1d.*) wheaten loaf was at the time those walls were erected.

5. *Habs el-Amwât*, "Prison of the Dead."—It is said that up to the end of the century before last, it was the custom in Damascus, that if a person died insolvent and heavily burdened with debt, his corpse used to be placed in a chamber in the Medreseh of Bibars, and refused burial till his relatives or some other charitable person paid the debts. This, if true, is interesting, as it seems that in Europe, including England, there was a somewhat similar custom during the Middle Ages. It is illustrated by the mediaeval metrical "Romance of Sir Amadace," printed for the Camden Society. See *Chamber's Edinburgh Journal*, Feb. 21, 1846, pp. 124-126.

6. *A Curious Monument*.—Just inside the city gate called "Bâb es-Salâm," a great stone, shaped somewhat like a water-melon, and about the size of one of the largest, hangs about twelve feet from the ground, suspended by two rusty iron chains. (Snapshots are forwarded.) I was told, on enquiry, that it was the head of a mace used in battle by an ancient "mujahid," or

warrior of Islam. As this explanation, which was given me by different persons in different parts of the city, is absurd, and as I had noticed an inscription on the stone, which in size and shape also somewhat resembles the stone "talent" shown in the Museum of the White Fathers at the Convent of St. Anne, Jerusalem, I had a ladder carried to the spot, and being unable through rheumatism to climb it myself, I sent a man up to copy the inscription. It is an epitaph, and may be translated:—

"I worship Allah, there is no God but He, and He hath no partner. His is the kingdom without reckoning (*i.e.*, His kingdom is infinite), His poor servant Mohammed Abd' l Futûh (Father of conquests, or of city-takings) hopes for (or desires) the mercy of the Lord of Glory—(Say ye) 'the Fatha' (*i.e.*, the first Sura of the Koran) for its owner (*i.e.*, for him whose monument this is). The year 51."

The year 51, Moslem reckoning, is equivalent to A.D. 671.

Who was this Mohammedan "Poliorketes," whose monument hangs here?

7. *Various Antiquities, etc.*—I am indebted to G. P. Devey, Esq., H.B.M.'s Consul here, for the information that a number of remarkable stones, some bearing inscriptions in strange characters, had been found at a place called "Elula," in Arabia, and brought by the Hijaz railway.¹ As they are lying at the office of the Mudir of the Ma'arif ("Director of Sciences"), Mr. Devey kindly invited me to accompany him to the place, and introduced me to the Mudir. The latter, Hussein 'Auni Bey, speaks English, and kindly allowed me to photograph the stones. (I enclose the result.) The Rev. Father Jaussen of the Dominican Biblical School at Jerusalem, who happened to come in whilst I was at work, told me that the inscriptions were Minaean. The material is red sandstone. Four have inscriptions. One of the inscribed stones is badly mutilated, the block having been cut into a sort of rude capital; still, the lettering is distinguishable. Three stones are carved but have no inscriptions; one of these has an ornament like two little columns. Another is a segmental fragment of a column-shaft, ornamented with two rows, one above the other, of conventionally sculptured but spirited figures of long-horned goats—perhaps ibex. They all stand in the same attitude, as if at drill. They are cut, in relief, in two sunken panels or belts running across the surface of the fragment. Between

¹ [El-'Ölä, a little to the south of el-Hejra, is no doubt meant.—*Ed.*]

the rough capital and the slab with many lines of writing, is a block with a rope-like fillet tied in a knot, carved at one end; from this knot and fillet lines run in spirals round the stone. This ornament suggests the drapery of an "aggal and kefieh," or Bedouin head-dress. Professor Jaussen succeeded in getting an excellent squeeze of this slab, with thirteen lines of writing. Mr. Devey has told me of a remarkable block of stone which he has noticed near Deraya. I shall go to see this as soon as I can manage it.

RAUWOLFF'S TRAVELS IN PALESTINE, 1573.

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

(Concluded from p. 149.)

Our author begins his account of Jerusalem quaintly—"The glorious and kingly city of Jerusalem (which formerly the Saracens called Kurzitadon [? !], but now is named Chutz [? !] by the inhabitants) is still situated in the old place!" He gives a valuable word-picture of the appearance of the city twenty years after the erection of the present wall—"The town of Jerusalem, which is still pretty large, but very ill built, hath within its wall, which the Turkish Emperor caused to be built about twenty years ago, large places that lie desolated, and are so full of stones and rocks, that one can hardly walk in them. The gardens (even those that are within the city, and are but ill-managed) are surrounded with mud walls, not above four foot high, so that one may climb over them without any difficulty. These are washed down again by rain in a very little time, so that they want mending continually. Their habitations are also little and low, have clay walls, and many of them are decayed, some lie quite in a heap. The churches of the two Apostles, that of St. John and St. Peter are in the same condition, as also the prison where St. Peter was kept, the habitation of Veronica, which the Cordeliers show us for them, and a great many places more. In some streets, chiefly near to their Batzar or exchange, are very