

over, when, as at Gezer, a unique culture manifested itself, the analogies were with Lydia, Caria, and with Cyprus of the early iron age [*Q.S.*, 1907, pp. 240 *sqq.*], and iron itself probably entered under the influence of the northern peoples, perhaps about 1000 B.C."

S. A. C.

NOTES AND QUERIES.

1. *Right of Sanctuary at Damascus.*—An incident has quite recently occurred which may possibly be of interest to the readers of the *Quarterly Statement* as another illustration, besides those mentioned on p. 200 of the number for October, 1912, proving the survival and maintenance at the present day of the ancient rights of Sanctuary connected with the Great Mosque of the Ommayyades at Damascus.

A few days ago a battalion of Redifs, drawn for garrison duty from the Nebk district, on hearing on the one hand of the conclusion of peace, and on the other that their villages and threshing-floors had been, or were in danger of being raided by the Bedouin, demanded that they should be allowed to return to their homes in order to protect their families and their property. Their demand meeting with a refusal, they seized their rifles and rushed in a body into the Mosque, placed sentinels at the gates, and declared their intention to remain there, under the protection of Neby Yahya (St. John the Baptist, whose head is popularly supposed to be buried beneath the domed shrine in the transept), and threatened that, if driven to desperation, they would furnish themselves with food by raiding the bazaars. On this occasion again, as on that I reported from hearsay in my notes for October, 1912, already referred to, they received the support and help of influential sheikhs and others, and obtained what they had asked for. The incident is noticed in the *Mäqtäbbäs* for June 21st, 1913, and other local papers; and I am glad to be able to report it as a case which has come under my own personal notice.

Damascus, *June 27th*, 1913.

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