

imitation of a figure of Hathor,¹ and a pretty little late Roman terracotta head,¹ may deserve passing mention.

To sum up: although at the beginning the excavation of Field No. 5 seemed to be disappointing, and although the peculiarities of the site and of its owners put exceptional difficulties in our way, we have good reason to be satisfied with the results. We have added a new valley to the knowledge of the contour of the hill, and found the sites of two ancient springs, one of which was in use in the period of human occupation. We have determined the position and the nature of the northern fortification of the earliest city. We claim to have found the remains of Millo, and submit that claim to the criticism that it will no doubt receive. We have found one early bronze age burial. We have found some interesting domestic buildings, and at the moment of writing I can say nothing of an enormous bastion that has been unearthed, part of another great city wall not yet fully identified, which the local archaeologists who have seen it are all saying, independently, is "the best thing yet." Probably before this report can reach the *Quarterly Statement*, something definite will have been said about it in the *Daily Telegraph* reports. For the present I must withhold comment, because, frankly, I have not yet the least idea what to make of it.

DAMASCUS.

NOTES ON CHANGES MADE IN THE CITY DURING THE GREAT WAR.

By THE REV. CANON J. E. HANAUER.

IN the following I am sending a few notes on the German survey of Damascus. The copy I am sending, from which the accompanying plan is taken, was torn down, on the last day of the German occupation, from the wall of a German official's room, and with his permission.

Those who knew Damascus before the war will recognise that great alterations have taken place, more especially in the region west of the Sûk el Hamidiyeh and the Citadel. In my description I shall begin at the south-west corner of the Tekiyeh of Sultan Selim (marked "1"), and proceed eastwards.

At the point "1" there stood, till the commencement of the Great War, "a huge old plane-tree," which, according to Murray's Guide for 1868,

¹ This photograph may be seen at the Office of the Fund, and reproductions will appear in the Memoir to be published this year.



PLAN OF DAMASCUS.

had "a custom-house inside it." This famous tree, as well as the other equally remarkable one, at the northern entrance to the Tent-makers' and Saddlers' Bazaar, was swept away when the roads and streets were widened in 1915 by order of Jamâl Pasha.

From the point "1," the road along the south side of the Tekiyeh Enclosure runs in a straight line due east as far as the new square "2," in front of the new terminus of the Hedjaz railway. Here a large and imposing station-house, with pillared portico and modern "Saracenic" façade, arrests our attention. The interior contains a great central hall with two stories of office-rooms around. The painted decorations inside the building are also "Saracenic."

From the Hedjaz station square, a short but wide road leads northward down an inclined plane or ramp, and joins the road up to Salahiyeh at the iron bridge over the Barada close to the Victoria Hotel.

From the station square, the great Boulevard of Jamâl Pasha, with its avenues of shady trees, fountains and flower-beds, reaches eastward as far as the tram-line that passes the Citadel on its way to the Merjêh and Salahiyeh. At the eastern end of this "Boulevard" we notice on our right the "Mushiriyeh," or Military Administration Building, with a flower-garden (marked "b"), in front of it, and on our left, just opposite, another smaller flower-garden, in which, after the retreat of the Allies from Gallipoli, a very large model, made of cement, etc., representing the Gallipoli Peninsula, the Dardanelles, and Sea of Marmora, was especially constructed for propaganda purposes. The depression representing the great water-way was flooded from the canal "Nahr Banias," and three toy ships floated on the surface of "the Sea of Marmora." The sense of proportion shown in the construction of this model may be gathered from the fact that these ships rivalled the mountains on either side in size, and a fourth vessel would have quite choked up "the sea"!

As to the Citadel, certain German archaeologists found in its vaults the store of arrows mentioned in Murray's Guide (p. 454), but none of the "old armour, bows, . . . and other weapons." Of these arrows I possess three specimens. The total length of each, including the *unbarbed* iron head, measures 70½ centimetres. The nicely smoothed cylindrical shafts have a thickness of half-centimetre diameter. At the lower end there is a deep notch to fit on to the bow-string, and thread wound round the shafts just above this notch, shows that the darts were feathered for flight. The wood appears to be some kind of pine. The *Quarterly Statement*, 1902, pp. 106, 136, contains a description by the late Dr. Merrill of similar arrows from "the Tower of David." Before proceeding further, I may mention that whilst the demolition of the former buildings on the site of the new "Boulevard" was proceeding, I several times passed that way, but the only relic of interest was the fragment of a column with the inscription "To the Lord Julian," in which, however, the left-hand stroke of the letter **Λ**, had been purposely mutilated, and another stroke added on its right thus "Λ[∞]" so as to alter the name into "Jovian."

The greater part of the metal roofing of the Sûk el Ĥamidiyeh was, during the war, removed and made up into portable water-tanks and flasks, etc., for the Turkish troops.

According to Murray's Guide, p. 454 (1868), the Gate Bab el Faraj, close to the great north-east tower of the Citadel, is said to have been opened by Nûr-ed-din. On the plan I have marked the position X. An inscription on the spot records its restoration by orders of El Melek Es Saleh, A.H. 609, *circa* A.D. 1212-13. The name of the person charged with

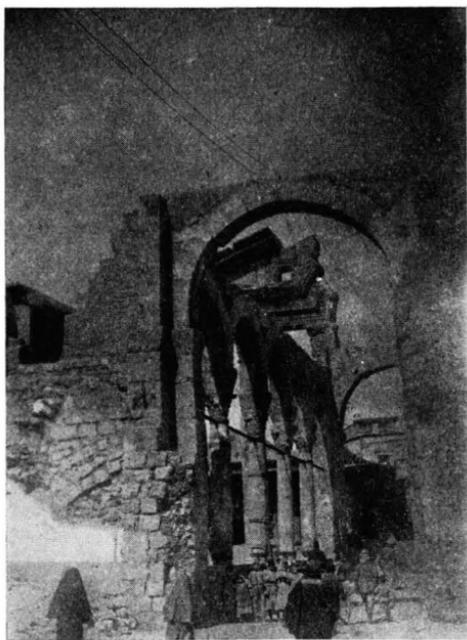


FIG. 1.—Colonnade as seen from western entrance to Mosque of Ommayades.

superintendence of the work was Yacoub, ibn Ibrahim, ibn Mousa, and suggests a renegade from the synagogue to Islam.

The great columns of the Roman portico at the east end of the Ĥamidiyeh Bazaar and the smaller Byzantine colonnade in the former Booksellers' Bazaar, were cleared of the masonry built around them, and set free on all sides. The present appearance of these ruins, as seen from the western entrance to the Mosque of the Ommayades, is illustrated by (Fig. 1).¹ The buildings in the region north-west of the Great Mosque and limited on the north by the street running between the Mausolea of

¹ I have shaded this field of ruins on the plan.

Bibars and Saladin, were also demolished during the war, Saladin's tomb alone being spared. The heaps of ruin extend eastward as far as the street commencing at the eastern foot of Madinet el Arûs, and running northward, as far as the above-named street between the Mausolea. Fig. 2 shows another Byzantine colonnade starting from a fine fluted column *in situ*, at the north-east corner of the Madinet el Arûs, and seen in the background, close to the north gate of the Ommayade Mosque court-yard. The upper part of the Madinet El Arûs was completely rebuilt during the war. The great fluted column is the only one of its kind that I know of in Damascus.



FIG. 2.—Byzantine Colonnade near north gate of Ommayade Mosque.

During the brief British occupation several effendis called on me and requested my assistance in arranging a museum in some of the halls of the lately restored Medresset Melek es-Said, just opposite the mausoleum of Melek ed Dhaher Bibars, in which the late Midhat Pasha had located a public library and reading room. As my visitors informed me that General Allenby had suggested the formation of the proposed museum I consented to help them. In a short time a fair collection of sculptured stones, Arab armour, old jars, and iridescent glass, etc., was brought together. Amongst these the following are

worth mentioning: besides the very common Palmyrene busts, there were two headless basalt statues of Victory, from the Hauran. One was life size, the other smaller. Both had lost their wings. There were also two slabs with Mithra, his bull, serpent, and scorpion, in bas-relief in basalt, also said to be from the Hauran; as well as several fragments of ornamental work from the Hauran, such as are illustrated by de Vogüé, and copied by Merrill on pp. 43 and 44 of his *East of the Jordan*. A beautiful face sculptured on the top of a sarcophagus lid, said to have come from Jebail, especially attracted my attention as the long curling locks and the features recall the faces on Seleucid, etc., coins. My request to be allowed to photograph this face was, however, refused. I have marked the position of the new museum with "M."

The points lettered respectively *A B C* mark the north-west, north-east, and south-east exits from the great quadrangle of the ancient Temple precincts. At *A* there is a passage northward to streets beyond; and at *B* and *C* eastward. I believe, therefore, that there were small Roman gateways at these points like that which, till 1915, could yet be seen in the northern temenos wall, and which was illustrated by Prof. Dickie (*Quarterly Statement*, 1897, p. 274, Plate III), and is described by Porter on p. 454 of Murray's Guide, as "another square gateway, with a deep moulding round the lintel and jambs." This gateway, as well as the massive Roman archway about 60 feet further north, were sacrificed during the Great War. Of the archway I forwarded a photo about twelve years ago. I still possess the negative.

The numbers 4 and 5 on the plan indicate the position of these two ancient gateways.

A few paces north of 5, and on the right hand, close to the "Bab el Faradis," called "Bab el 'Amara" on the plan, is an open air mosque called Es Sadât. On a stone 20 ins. by 30 ins. in size, and built upside down at the entrance to a public latrine, is a Greek inscription of which I send the photograph (Fig. 3), and have also copied, as follows:—

ΕΤΟΥ ΟΖΟΦ
 ΕΔΟΥ
 ΔΑΘΟΥ
 ΔΡΑΤΟΜΙC
 ΝΕΤΕΛΙΩCΑΝ.

It is evidently only a fragment, but the top line contains a date. The first four letters in the top line are not very distinct.

The vaulting covering the Clog-makers' Bazaar, south of the Old Temple, has also been destroyed. The shops themselves would probably have been destroyed likewise but for the Turko-German retreat. One good result has been that it is now easy to photograph the architrave with the celebrated inscription over the Southern, walled-up gateway.



FIG. 3.—Greek inscription from near es Sadât Mosque.



FIG. 4.-- Arabic inscription (A.D. 1206-7).

A few steps east of the point marked *A* on plan, one cannot help noticing, built in over a blocked-up doorway on the north side of the street, a splendidly preserved Saracenic endowment inscription of which I send Photo (Fig. 4), and give the following translation :—

“In the Name of Allah, the Merciful, the Compassionate. The most noble Emir Jamâl ed-Dawlat, as representing the aged and most noble Khatûn, Lady of Damascus” (“May Allah show her mercy,” *i.e.*, the late deceased) “daughter of Eyub, has endowed this blessed Medresseh” (Moslem College) “for the learned students belonging to the Association of the Imam, the Light of the noble nation,” namely, “Abi Hanayfah, with whom Allah was pleased. And he” (*i.e.*, the Emir above-named) “endowed it with one-eighth of the village El Mu’arra, in which there is . . . (word illegible) . . . , and with one-third of the plantation El Aftariss ; and one-third of the plantation on the north of the threshing-floor of Zabdin ; and five kirats” (*i.e.*, $\frac{5}{24}$), “and one-third of the vineyard called Muêd ed-din at El Hâditha ; and one kirat of the best crops around Batrik the Montstry ; of the crops of Nassri.”

“Dated on” the fourteenth of “Dhi el Qig’dat, the year 603” A.H. = A.D. 1206-7. “May Allah magnify her reward.”

12 on the plan marks the traditional site of the palace of the Khalif el Walid, north-east of the Ommayade Mosque ; and 13, the site of the “Habs el Amwât,” or Prison of the Dead, where, according to tradition, the corpses of insolvent debtors were, till about a century ago, detained and refused burial, till charitable people paid their debts. That a similar custom was in vogue in England during the Dark Ages is evidenced by “The Romance of St. Amadace,” for which refer to *Chambers’ Edinburgh Journal* for February 21st, 1846, pp. 124-126. We now pass on to point 7. East of Bab es Salam, under the letters “rb” of the word “Gerber,” where, in the lowest course of stones in the city wall, but outside it, a headless, life-sized statue in a toga is to be seen. The stones just above are doubtless of the Roman period, and very large, but the statue beneath them and other indications show that they do not occupy their original site.

In the corner marked 8, just opposite the fountain into which is built the Apollodoros inscription found and reported by Dr. Masterman (*Quarterly Statement*, 1896, p. 340), are two fair-sized columns standing near each other in line east and west. Before I secured the plan I am sending, I thought that they might have belonged to a colonnaded street running from point *B* at the north-east corner of the temple enclosure, but the plan has convinced me that I was mistaken. Here I may remark that the street running from Bab Tûma to Straight Street was also considerably widened during the Great War, and several buildings demolished along this line.



FIG. 5.—Bridge at el-Aḥadāsheriyeḥ.

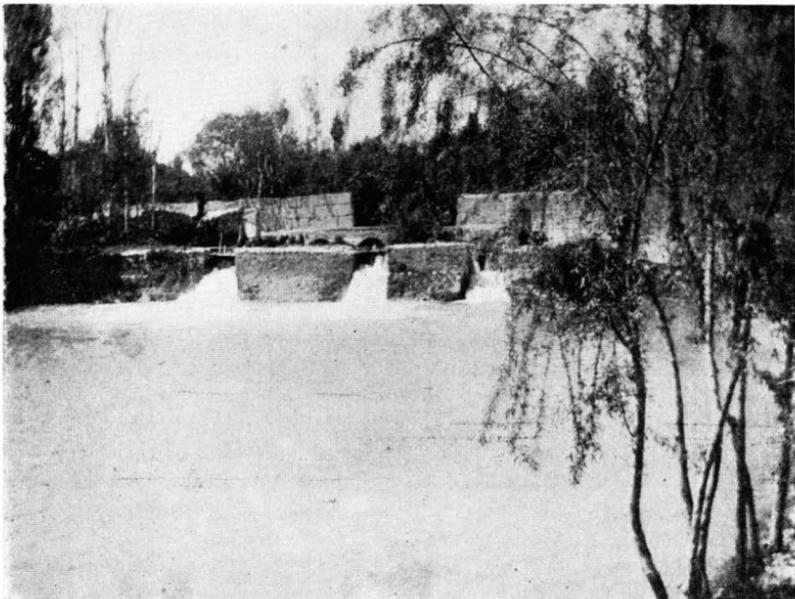


FIG. 6.—Arab Barrage near bridge at el-Aḥadāsheriyeḥ.

Leaving the town by Bab Tūma, we come to the Tūrbeh of Sheikh Arslan. In a paper sent to the *Quarterly Statement* (1909, pp. 121-122) mentioned the legends connected with this spot. I may add that the Jewish seem to be local variants of the legend of Simeon Kepha, for which see Edersheim, Appendix XVIII to *Life and Times of Jesus, the Messiah*.

Further south, and close to the traditional site of a "Naaman's House," is the Moslem so-called "Leper Hospital." That for Christian lepers is inside the town, and in the Christian quarter. About the year 1913 someone in the United States wrote to me enquiring as to the truth of the statements made by Damascenes living in America, that "since the days of Naaman, there have been no cases of leprosy amongst the people of Damascus." The letter was laid before the late lamented Dr. Mackinnon of the Edinburgh Medical Mission. At his suggestion he, his son, Dr. J. Mackinnon, and I went together to inspect the two leper quarters, and when we did so the doctors above-named found that among the unfortunate people living together there, there were not only genuine lepers, but also several persons afflicted with frightful-looking skin diseases which had been mistaken for leprosy. That there were, at the time of our visit, no natives of Damascus among them was explained by the fact that a person smitten with leprosy at once becomes an outcast, and his misfortune is looked upon by his connections as so great a disgrace that he is obliged to quit his native place and join some leper community elsewhere.

A short distance south of "Naaman's House," we now notice on the plan a road winding eastward to the spot where, on the margin, I have written "Ancient Bridge and Arab Barrage at El Aḥadāsheriyyeh." The latter name is given to this spot because of eleven corn-mills driven by the stream here running eastward. This stream is crossed by a bridge of six massive arches, and apparently Roman. The photograph (Fig. 5) shows the one side of this bridge, and Fig. 6 the Arab barrage, constructed of ancient column-shafts laid side by side, and which, stretching along the eastern side at a few yards distance, forms a pool about 15 feet deep, in which the held-up water rises to within a couple of feet of the crown of the massive semicircular arches. As a high *dik*, or stamped-earth wall, runs along the western side of the bridge, on its very edge, and the pool and barrage are on the other side, the result has been that the more ancient structure has apparently escaped notice hitherto. I have been told of inscriptions on some of the columns, but have not found any.

Though the Bab esh Shurky has been often mentioned by travellers, yet I must ask to be allowed a couple of brief remarks. Firstly, the illustration heading Chapter II of Porter's "Five Years in Damascus" (edition of 1870), shows a stone lintel below the semicircular arch, the space between lintel and arch being filled up with masonry, covered with

patches of plaster.¹ There certainly is no such lintel there nowadays; consequently it must have been removed since Porter's book was published. At present the facets of the arch are quite free of plaster. It is possible that the plaster was put on in order to conceal an inscription since effaced, but of which the two letters ΓΔ, which happened to be cut more deeply than the rest, may still be seen on one of the arch-stones. Secondly, a photograph (Fig. 7), for which I am indebted to Dr. Weygand, who was



FIG. 7.--Interior of arch Bab esh Shurky.

in Damascus a year or two before the war, shows an ornamental moulding on the side of the arch facing the interior of the town, unfinished. May this be considered as an indication of date, showing that the work was interrupted possibly by the Arab siege in A.D. 634?

The camping-ground of the Mecca pilgrims in pre-railway times has since then been parcelled out as cemeteries to various Christian communities who have now enclosed them. On the eastern side of these are threshing floors, amongst which may, here and there, still be seen prism-shaped grave-stone blocks. The unenclosed elevation "Et Tell" (marked 15 on the plan) is honeycombed with old vaults, containing the bones of

¹ See also "Elevation" on p. 16.

Christians. At its south-west corner is a large roofed-in vault, called "Magharat esh Shûhada," *i.e.*, "Cave of the Martyrs." Here, it is said, the bodies of those slain during the massacre of 1860 lie. I have been told that the following inscription might be seen here, but it has disappeared. "Unzûr ya Rubb lûl Intiqam, ma 'amalû binna ahl Esh-Sham." "Behold! O Lord, for vengeance, what the people of Damascus have done to us!"

It is certain that before the Egyptian occupation a century ago, the Christians of Damascus were sorely oppressed. In 1908 I was shown the copy of an old order from the Damascus Municipality of a century ago for the burial of a Christian. It was worded as follows:—"Seeing that the Christian dog N. N. has perished, we direct that, lest true believers take harm from his unburied carcase, it should be taken to the dung-hill of Et Tell and buried there with the carcases of the pluralizing infidels." Whether this document was genuine I could not determine. Et Tell has been marked 15 on the plan. A massive, strongly-built but very ugly monument placed some years ago on the top of the Tell, marks the tomb of Dr. E. P———, an Italian Freemason, who, having refused the religious ministrations of the Latin monks in his last hours, was interred with much pomp and speech making by the Freemasons of Damascus. The stones of his monument are firmly fastened to each other by iron clamps, to prevent destruction by fanatic Christians or others.

Returning to Bab esh Shurky, we proceed westwards along "Straight Street." The Jewish quarter lies south of it. Here, at the point marked 14, is a very slight elevation called Tell el Harith, "Hill of Aretas." Further south, at 9, is the site of the former mosque "Jami' el Aḥmar," razed to the ground by Jemal Pasha's orders.

6, at the entrance to the Et Talaj street, and directly opposite to the historic minaret at the entrance to the Orthodox Greek Patriarchate, marks the spot where the crown of the arch of a Roman gateway appears a couple of feet above the surface of the street. The vestiges of the columns inside this gate may be seen in a shop just behind and east of it. I have found remains of columns all along Straight Street as far as Bab ej Jabiêh at its western end.

Some distance west of the buried Roman gate above referred to at 6, a wide road has been broken right through the Jewish quarter southward as far as the road leading from Bab esh Shurky to the "Shaghûr" quarter.

Further west, along Straight Street, on its south side and opposite to the "El Kharrab" quarter, I have marked the spot where, as I reported in a former paper, I think the theatre was located. I have seen an airman's bird's-eye view distinctly showing the curious arrangement of the houses in semicircular order at this place.

About half-way up Sûk Midhat Pasha, and in a yard on its northern side, is a dyer's establishment in which there is a group of columns

apparently in site, and perhaps indicating an ancient colonnaded crossing at this point.

Lastly, the numbers 10, 11, 12, east of the "Sinaniyeh" Mosque and the tram-line south of Bab el Jabiyeh, indicate the position of a long piece of the western Saracenic Wall of the city, with four round towers shown on plan, but hidden from the view of the ordinary passer-by, by houses built in front of them. To see them one should enter "Khan el Haman," or "Khan of the Pigeons," where there are also Arabic inscriptions of Melik Nassir, etc.¹

MODERN HEBREW.²

HOW THE LANGUAGE OF THE OLD TESTAMENT IS ADAPTING ITSELF TO MODERN NEEDS.

A STUDY OF THE DEVELOPMENT OF MODERN HEBREW FROM
SIGNBOARDS AND HOARDINGS.

By J. GARROW DUNCAN, M.A., B.D., F.S.A.(Scot.).

It is clear that there has been a large influx of Jews into Jerusalem in the last twenty years. It is, however, equally clear that they will not all stay. In fact, the exodus seems begun. Houses are coming into the market, and rents are coming down. Every morning this past week, as I descended to Ophel, I found the American Consulate besieged by a crowd of Jews and Jewesses of all ranks, ages and professions. They came home from America some time ago, I am told, to "the land of milk and honey," and now they are clamouring for the facilities necessary for an immediate return. I am sure it is correct to say that these are not the real lovers of Jerusalem and Palestine. Most of them come from Poland, I learn; and many are not Jews, but Syrians emigrating to America.

One consequence of this inrush, however, is the prevalence of the Hebrew language over all others on signs and hoardings—though usually Arabic, and often English, is added. The aspect of the city has, in fact, become predominantly Hebrew, whereas twenty-five years ago we were rather struck by the opposite. Thirty years ago, in fact, Hebrew was a dead language. The late Professor Ben Yehuda began the work, and for some years only two children,

¹ Several other photographs to illustrate this paper can be seen at the Office of the Fund.

² The writer desires to acknowledge his indebtedness to Mr. A. Yellin, B.A. (Cantab.), for much assistance.