On Anthropological Collections from the Holy Land. No. II

Author(s): R. F. Burton

Source: *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 1 (1872), pp. 321-345

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2841264>

Accessed: 15/06/2014 18:55

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at <http://www.jstor.org/page/info/about/policies/terms.jsp>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.

Royal Anthropological Institute of Great Britain and Ireland is collaborating with JSTOR to digitize, preserve and extend access to *The Journal of the Anthropological Institute of Great Britain and Ireland*.

<http://www.jstor.org>

From the AUTHOR.—Mysteries of the Vital Element. By Dr. Robert H. Collyer.

From the EDITOR.—The Journal of Psychological Medicine, vol. v, No. 4. By Dr. W. A. Hammond.

From the EDITOR.—Correspondenz-Blatt der Deutschen Gesellschaft für Anthropologie, etc., June to October 1871.

From M. ALGLAVE.—La Revue Scientifique, No. 22, 1871.

From the SOCIETY.—Proceedings of the Geological and Polytechnic Society of the West Riding of Yorkshire, 1870.

From the SOCIETY.—Report of the Leeds Philosophical and Literary Society for 1870-1.

From the EDITOR.—Nature, to date.

From the Rev. W. HARPLEY.—Report and Transactions of the Devonshire Association, July 1871.

The following paper was read :

On ANTHROPOLOGICAL COLLECTIONS *from the HOLY LAND.* No. II. By Captain R. F. BURTON, F.R.G.S., late H.M.'s Consul at Damascus.

MR. PRESIDENT AND GENTLEMEN,—I propose this evening, with your permission, to resume the description which was begun during our last meeting ; and I may open with remarking upon the favourable reception given to it by the press and the public. This is at once proof and earnest that our study, Anthropology, is growing, and will grow, in general esteem ; and we are encouraged to hope that within a reasonable time it will take rank as the most interesting of all studies. The great problems reserved for Geography to resolve are now few : the Polar Seas ; parts of China and Japan ; the islands of the Indian Ocean ; and a white patch in Africa, which I would willingly darken. But these done, only details will remain, and details can hardly be expected to arouse enthusiasm. With us it is very different ; and the field of discovery is practically unlimited. Every few years open up another chapter of prehistoric lore : with the clue in our hands we can safely thread the labyrinths of antiquity, and we must invert Palgrave's eloquent words, "That speechless past has begun to speak, the lost is no longer the utterly lost, the gone is not gone for ever."

No. 2 Lot.

List of Mr. Rattray's Collection presented to the Anthropological Institute.

28 fragments of skull bones, remarkably thick, and therefore presumed to be of old date.

1 jaw bone and part of a skull ; this appears to be comparatively modern, and may come from the neighbouring Moslem cemetery.

9½ old copper bracelets (aswár).

1 copper pin.

1 fragment of brass bracelet.

2 bits of arm fibulæ.

Part of a buckle.

3 small coins.

15 bits of lachrymatories, the glass being highly iridescent, and of almost the consistency of talc.

4 pieces of old Syrian majolica, the usual type of what was made at Damascus by the Tartars from Kashan, who accompanied the several invading hordes. Hence the fine "Persian tiles" are still called "Hajar Kishání" (for "Kashani"), stone-ware. They may generally be divided into three qualities, according to their age, which in no case can date before A.D. 1400: 1, the best are easily recognised by the bright colours and the glazing, which looks like a plate of glass; 2, the middle class, is inferior, but still good; and 3, the worst, is the modern, showing poor colours and a weak attempt at vitrification. The specimen from the Harem of Jerusalem, which I now exhibit, seems to be of the second class.

1 bead of cornelian (akík).

1 roundish bead of gum, probably Sandarus of the Sinaubar (P. Halipensis?).

1 black bead.

1 green bugle.

1 double bead.

3 blue bugles. These beads should be submitted to some West African merchant of long experience, who can compare them with the "Popo", so highly prized in Western Africa. This spindle-shaped or double cone specimen is ground.

4 beads of sorts.

Mr. John S. Rattray built a house at a place where the eastern slope of the Libanus falls into the Cæle-Syrian Vale, called Sáhí el Zamán (Lord of the Age); in January and February 1870, he happened to open a hollow to the south, which proved to be an artificial cavern, with a shaft or air-hole above, and containing five loculi; two only are shown in the accompanying sketch by Mrs. Rattray. Subjoined is a ground plan of the cave, which faces towards the Buká'a, or Cæle-Syria; the corpse furthest to the west enjoyed a loculus to itself; three compartments had their greater length disposed nearly due north and south, whilst the two others ran from east to west. The heads or feet of those occupying the latter would, therefore, have fronted Meccah, showing that they could not have been Moslems; on the other hand, they may have been Jews, who make the feet front Jerusalem, so that, on arising, the dead may face the Holy City. Each

GROUND PLAN OF MORTUARY CAVERN.

Opened by Mr John Scott Rattray.

body was deposited within six slabs of cut stone. The bones crumbling when exposed to the light, were reburied; but I persuaded Mr. Rattray to dig them up, and to continue his interesting researches. In one of the skulls a tooth was found, but that disappeared.

The Sahib el Zamán represents, according to some, Hezekiah, who is commonly supposed to sleep with his forefathers at Jerusalem. The tomb is in a ruinous state; but it is still visited by votaries, who, wishing to be cured of ague and fever, the plague of Cæle-Syria, bring with them a little frankincense and an abundance of faith, pass one night here, and return to their homes whole. The cemetery around is, doubtless, of high antiquity, and many skeletons have been thrown up when digging the adjacent fields.

A few yards in front of Mr. Rattray's house, and nearer the valley, lies the little village of Karak-Nuh,* the ruin of Noah, and a "splendid ruin" Noah's is. It is inhabited by one family of Roman Catholics, with sundry Maronites and a majority of Mutawalis (Shiah Moslems), who are kept in pretty strict order by Christian Zahlah. This sleepy little Rip van Winkle place, with stone houses, and without trees—they cannot survive the ants and worms—contains the tomb of Noah, which does not, however, bring in as much revenue as its size entitles it to claim. The dimensions are one hundred and four feet ten inches long by eight feet eight inches wide and three feet three inches high. The venerable votary of the vine was, therefore, of nine-pin shape, and hardly so well proportioned as Sittná Hawwá, Our Lady Eve, at Jeddah. The sharp-ridged grave is of masonry, covered *honoris causâ* with the usual ragged green cloth, and the dimensions of the long room, whose length is filled up by the tomb, are ten feet two inches in breadth by eight feet three inches high. Evidently the section of an old aqueduct has been pressed into doing duty as a patriachal grave. Outside there is a small paved court, with a "mihrab" (prayer niche) and a domelet. The place commands a fine view of the luxuriant valley, and is a favourite with those who wish to "smell the air". In the dark store-room of an adjacent house lying south-west of the tomb, Mr. Rattray found the following Latin mortuary inscription, which speaks well for the longevity of the man with many names :†

* There are many Keraks in the country: the most celebrated, perhaps, is that which occupies the site of Kir, an ancient capital of the Moabites, near the lower extremity of the Dead Sea.

† Mr. Rattray also copied, at the tomb of Nabi Shays (Seth, son of Adam), the fragmentary *VERTIVS BAGATAE VIXIT ANN.*, which shows that that part of the Anti-Libanus was also occupied by the Romans. The stone, I believe, has lately been destroyed.

CN. IVLIVS L. F. FAB.

RYFVS P. P.

HIC. SITVS EST. VIX.

ANNOS LXXXIV.

Half an hour west of Karak-Núh lies Mu'allakah, meaning the "dependency"—that is to say, suburb (of Zahlah); the word is, in fact, our "hanger", as applied to hanging woods. It is new, as Karak is old, having been built and colonised by the Amír Bashir Shiháb, when that peremptory personage was offended by the Sectarrians who reposed under the shadow of the patriarchal wings, and its mud huts might have sprung up like fungi in a night. The lower part suffers severely from ague and fever, the effect of poplar groves, of superabundant water, and of the barber: the latter sometimes bleeds his two dozen a day, till the place looks as if, after a heroic defence, it had just been taken by storm.

DESCRIPTION of portions of SKULLS from SAHIB EL ZAMÁN (*the so-called Cave Tomb of Hezekiah*), from MR. RATTRAY'S COLLECTION. By C. CARTER BLAKE, Doct. Sci., F.G.S., Hon. Mem. A. I., Lecturer on Comparative Anatomy, Westminster Hospital.

THE specimens presented by Mr. Rattray, extracted from the tomb of the reputed Hezekiah, are belonging to at least three individuals, all being large and powerful athletic men. The occipital bones are indicative of the existence of three separate individuals, one of whom was large and powerfully athletic, as shown by the enormously hypertrophied condition of the bones, the great thickness of which indicates the existence of a man of large stature, and, to judge by the fractured frontal bone, of low forehead and dolichocephalous skull. That these remains are probably Jewish, the method of interment seems to indicate. That one of the three skulls can be identified with the remains of the Jewish king, or any other especial individual, is of course a matter of widest conjecture; but that they indicate the *débris* of some ancient king, patriarch, or other person of consequence, there can be no doubt.

The lower jaw of a young negro and a fragmentary occipital bone are also found in the Rattray collection. These indicate an individual of about twelve years of age, but in which the negro characters are markedly prominent. The large portion of animal matter still present in the bones shows that they have not long been interred, and the individual was probably alive twenty years ago. The occipital bone is, by its degree of ossification, probably referable to the same individual as the lower jaw belonged to.

No. 3 Lot.

Bones found at Ma'alúlah.

1 jaw bone, with chin much cloven: this "Red Indian" type might belong to a Patagonian.

1 lower jaw and part of calvaria (in two pieces); the distance from the eye orbit to the upper jaw appears abnormally small.

29 fragments of calvaria.

2 teeth.

1 rag of old stuff, apparently everywhere used for sepulture.

The site of this find (Sept. 26, 1870) was at the upland village of Ma'alúlah, distant three hours from the large Greek convent of Saidnáya. On the left side of the Wady, just below the junction of the Fijj or gorge of Santa Tekla, is the site of a large old necropolis, wayside as usual, upon the lower road to Yabrúd, distant two hours. The tall cliffs of reddish-grey stone, breaking into a chalky white substance, stand perpendicularly at the sky-line, the *débris* below assuming the natural angle; and at the base of the latter are disposed immense masses, shaken down probably by earthquakes. Several of them are pierced for sarcophagi, disposed at different angles, one containing as many as eight; another has rude steps running up to the tomb; whilst a third shows two carved niches, each with two busts and the remnants of an inscription, ENAIIAKELENI, which should be read in a better light. The bones and rag were found covered with a layer of earth in a boulder fronting to the south-east, and with a profile somewhat suggesting a huge faceless head. On the right side of the Ma'alúlah Valley are also four large fallen rocks pierced for "deep loculi" and resting upon the conglomerate.

The situation of Ma'alúlah is peculiar, even in Syria. The tall caverned cliff-ridge of Marmarún and Dinha, and the nipples of Rankus—a caricature of the Cintra Mountain-outline viewed from the sea—are here prolonged west; and the line is split by two Fijj (*Cluses*), deep transverse gorges caused by fracture at right angles to the strike or direction of the chain. The Fijj el Sharki (Eastern), which should be called Northern, bears from the junction 15°; the Fijj el Gharbli (Western), 273°. The town, with its streets like mountain torrents, stands between them, at the south-eastern base of the bluff, which the two gashes insulate from the rest of the cliff-ridge; it runs up the lower slopes precipitous as Safet or Baylán, and above it, at the sky-line, is a perpendicular palisaded reef, much weathered, but showing marks of old carvings. Below the settlement is the great Wady of glaring white chalk, with its ribbon of cool deep shady green, the result of dense walnuts, tall poplars, and abundant water, which refresh the eyes like a bath. The peculiarity of the

Ma'alúlah Valley is, that it produces the *Fistuk* (pistachio), a tree here unknown: a specimen was shown to us at Mukhtara in the Libanus, but it was a fancy growth. The pistachio tree, whose fruits are the "nuts" of the A. V. (the Hebrew *Botnim*), flourishes chiefly in the district about Aleppo; it is extremely rare in Palestine proper, although a few trees, evidently transplanted, have been found near Jerusalem and Bayrut. All the trees scattered in the lower part of this valley, several of them showing more than one trunk supported by the same roots, are old, from afar much resembling venerable figs, but with fleshy ovate leaves attached to a red stalk. I did not see a single young tree. The green pistachio is a luxury, but this year (1870) all are Háil or barren, and they will not produce till the next. The same is the case in many parts of Syria with the olive. Does it show that the growth is not quite at home?

It is worth the traveller's while to thread the two Fijj, in order to understand the lay of the land. Beginning at the western, and passing up the roughest of streets, the path strikes the left bank high up. On the right is a cavern, with a breast-work of rough stones, and the remains of a ladder with sixty rungs. In this Husn or fort the Christians hid their women and children during part of July and August of the massacre year of 1860; and they were aided against the Moslems of the adjacent country places, who repeatedly attacked them, of course under order of the local government, by their Moslem fellow-villagers. This is one case out of many showing how well the two faiths can live together, were it not for the intrigues and the divisions bred for its own selfish objects by the authorities. It is as if, in order to hold India, we systematically fomented all manner of disturbances between Hindu and Moslem. Beyond El Husn, the gorge becomes wild; the torrents, which descend from four places to the west, must now be shallow, but they show a high old watermark, and a few trees are growing in one place by its side. The path then appears to be a stone staircase, with deep holes for the horses' hoofs. Reaching the summit in 15', and turning north, with the Sultani or modern high road to Damascus on the left, the traveller finds the monastery of Már Sarkís, St. Sergius, a dome of common plaster supported by stone walls, with horizontal beams of wood let in, the custom of Persia as well as of Syria. Around it, to south-east and north-west, is a scatter of mortuary caves. The largest and best shows a niche with scallop-shell arch; another niche surmounted by a triangle containing a circle; an eagle with spread wings fronting west; and a similar figure upon the roof. All the inscriptions were defaced, and I could read only the familiar beginning ΕΤΟΥΡ.

The people, who were sledging Sumach, pointed out to me, above Mar Tekla, the place where Mir Mohammed El Harfushi, escorted only by twenty to twenty-five horsemen, finding himself pursued by a detachment of five hundred Turkish cavalry, rode up the slope, dismounted, and deliberately pushed his favourite mare backwards over the cliff, dashing her to pieces rather than allow his enemies to boast having captured her. He then attempted to scale on foot the left flank of the valley; but he was seized and led away to Damascus. At the beginning of the present century, he would have learned the use of the bow-string; but in these *tempi più leggiadri e men' feroci* he was merely exiled to Broussa. After a time, he fled disguised as a priest, obtained pardon at Damascus, and died at Sargháya—I am acquainted with his son Mir Ta'an. Mir Mohamed is described as a man with red hair and blue eyes, whose look suggested the cut-throat; he was, however, a fluent speaker, and the peasantry, who did not like him, but who have learned to like the Turkish rule less, now speak of him with regret.

I descended the right side of the "Eastern Gorge" by a precipitous path down a rock face lined with caverns. The large natural arch of stone which spanned it fell some forty years ago. At the bottom is a little rill, trickling from the upper gardens of the Convent, and by its shady side grows the Sha'ar Már Tekla (hair of Sta. Tecla), the maidenhair fern. It will be remembered that when she was flying from her idolatrous father, this Fijj opened for her a passage. I followed her steps to the convent which bears her name, mounted a multitude of stairs, passed up and down a variety of passages, and was shown a dripping of water which afforded her drink, and which still covers the rock with green. People ply the metal cup for Tabarruk—in order to receive a blessing. At right angles to the place of the spring is the saintly cell, now a chapel. After so much of pious reminiscence, it was a change to meet the inmates, who kindly gave me lemonade and coffee; one of them speaking English and showing an English dog, whilst all talked the latest politics, certainly not six months' old.

Ma'alúláh can muster some six hundred muskets; the Catholics number three-quarters of the whole; the Greek Rayyáhs one-eighth; and the Moslems, under their civil Shaykh Diyáb Hammud, about the same. The "Sulútiyyah", as they are termed without reason in official documents, are a fine, tall, and stout race, more like mountaineers than lowlanders; and the brown-red complexions of the girls are pleasing to look at after the yellow and rouge of Damascus. All are, however, unusually unclean, partly being Christians, and *au reste* dwellers in a cold climate. Their houses avoid windows and ventilation as much as possible,

and are capped by real chimney-pots; whilst cow-chips are dried, as in Sind, for fuel upon the roofs. Substantial walls are easily built with the freestone lying all around them, and the softer material composes their lime and whitewash. Almost every terrace has its plot of a strong smelling yellow flower, called Ward Asfar or Karanful, and of perfumed Rayhán, or herb basil (*Ocimum basilicum*), in which they seem to delight as much as Hindus. There is no such thing as a Suk, or bazar, and I had trouble in buying a bottle of vinegar, unjustly entitled wine. Yet the people applied to me for a school: they were referred to my friends Messrs. Wright and Scott, of the Irish Presbyterian Mission at Damascus, and I only hope that they will succeed.

Bilinguals, but rather Bæotians than Tyrians, all at Ma'alúlah, Moslems as well as Christians, speak Syriac, which they profess to have derived from their ancestry (Jaddan Ajdád). There are only three hamlets in the country where this lingers, the others being Jubb 'Adín* and Bak'há'a. The old tongue is excessively corrupted, but it is still unintelligible to foreigners. Dr. Socin, a young Swiss traveller, whom I met at Damascus, and who has lately made a hit by discovering, at the Chaldean monastery of Mardin, the Kalilag ve Damnag, a complete translation of the original Panchatantra, spent two months with a friend in the Sarkís Convent, and learned all that he required. The following is a specimen of the half Arabic Syriac now spoken at Ma'alúlah.

Bohr, the sea (A., Bahr).

Bohrata, a tank (A., Buhayrah, Birkah).

Dayrá, a monastery (A., Dayr).

Ghauzta, a walnut tree (A., Jauzeh).

Hosoná, a horse (A., Hosan).

Humúra, an ass (A., Himár).

Huwwa, white (A., Howareh, chalk).

Lahmah, bread. (This is the Hebrew form, *e.g.*, Bethlehem; in A., Lahm signifies flesh.)

Paytá, a house (A., Bayt).

Shinna, a tall fort-like rock.

S'jartá, a tree. (A., Shajar: hence the modern Syrian says "sajar" upon the same principle which makes some of us prefer "srimps" to "shrimps".

* Jubb, often corrupted to "Jibb", is a common prefix to Syrian villages; it means a well (Jubb Yusuf), pit, or water-hole, with or without surrounding vegetation. I have not visited Jubb'Adin, and can only repeat the information picked up at Ma'alúlah: the three Syriac-speaking villages are usually said to be Ma'lúlah, B'ak'ha', and Ayn-el-Tiriyyah. Since the above lines were written, Mr. Tyrwhitt-Drake writes to me: "Syriac is spoken only at Jubb'Adín, Ma'alúlah, and Bak'ha': they understand it a little, but do not regularly speak it at Ayn-Tinieh.

Tsalja, snow (A., Talj).

Tutshá, a mulberry tree (A., Tut).

Torá, a mountain (A., Tur).

The words are evidently harsher than the corresponding Arabic; and we find the elements of the "Iltiká el Sákinayn", the meeting of two quiescent consonants, which is so contrary to the spirit of the Koranic dialect, and which, especially at the beginning of words—*e.g.*, 'Bráhm for Ibráhm—where it is most easily remarked, first strikes the ear of the Arabist landing at Bayrut.

DESCRIPTION of SKULLS and other REMAINS from MA'ALULAH, SYRIA, discovered by CAPTAIN BURTON. By C. CARTER BLAKE, Doct. Sci., F.G.S., Hon. Mem. A. I., Lecturer on Comparative Anatomy, Westminster Hospital.

THE remains before us are of two descriptions, one white and bleached, and one which has been exposed for years to the erosive influences of interment. The first two specimens described belong to the first category.

1. Fragmentary occipital bone of young individual, possibly female. The marks for the attachment of muscles are not strongly marked.

2. Mandible (with canine tooth in place) of a large and aged individual. In the remarkably oblique ramus of this jaw, the shallow sigmoid notch, and the pointed coronoid, it bears some resemblance to the celebrated Moulin-Quignon jaw. The chin is prominent and "mesepicentric".* The alveoli for the molar series are small, and that for the third molar has been smaller than that for the second. The canines have been normal in form. The mylohyoid notch is deep. The two condyles are broadly divaricated; and the owner has probably been brachycephalous.

3. Facial bones of a large and tolerably prognathous person. The palate has been broad and shallow; and the molar teeth (two of which, and a premolar, remain in place) are large and worn. The orbits have been large and squared; the nasal bones large, thick, and curved; the nasal orifice of normal dimensions.

4. Frontal bone, with portion of parietal, probably of a female, with large frontal sinuses and prominent frontal bosses. The bones are very thin.

5, 6, 7. Portions of parietal bones, the one marked 7 being thicker than the other two.

8. Left mastoid process and petrous bone of a large and athletic male. The mastoid groove is deep, and the auditory foramen large.

* "Anthropological Review, vol. v, 1867.

9, 10. Portions of brim of ilium.

11. Molar tooth, not referable to the mandible above described.

If we endeavour to obtain any definitive race-characters from the present remains, we can only conclude that they belong to not more than three individuals, and that there is not the slightest resemblance with any of those described elsewhere from Palmyra. They do not appear to have belonged to what is called the Phœnician type. Of the probable age of the interment, I can only say that the condition of the bones indicates considerable antiquity.

No. 4 Lot.

From the Dayr Mar Musa el Habashi.

Two bangles of twisted glass, blue and white banded, called Dumluj, not Aswár (metal bracelets), and worn upon the arm, often till rolls of flesh are formed above and below them. The larger is much oxidised. It was bought from a girl, who had picked it up in a cemetery near Nabk where the grave-diggers were at work; all the rest were broken. The material of both resembles Hebron work, but is of better manufacture than the modern. They are, therefore, locally called Dumluj Akik (carnelian), to distinguish them from the ordinary Dumluj Kizáz.

Five skulls, probably of priests; one has the skull and mouth stuffed with wool.

These relics were found (September 28th, 1870) in the Wady Mar Musa el Habashi. This rocky Fuimara, a bare line of reddish and white limestone, in places curiously streaked and banded, appears, from the great number of mortuary caves, large and small, which riddle its right bank, to have been the conventual cemetery. Some of the pigeon-holes are at considerable elevations, and the stone has fallen away so as to render them almost inaccessible. The bodies were placed within loculi of cut slabs, after the ancient custom of the country (as in Mr. Rattray's cavern), and they are mostly sitting, still the ecclesiastical position. One skeleton was wrapped in the Mas'h, a coarse canvas which touches the flesh, with silk outside. Amongst them women appear to have been buried. I collected in this gorge five skulls, and I might easily have collected fifty. The children of Nabk, Dayr Atiyah, and other neighbouring villages, are, however, in the habit of passing their holidays in skylarking amongst the graves, and they have already done (anthropologically speaking) considerable damage.

The Fuimara in question draws to the east the upland *massif* which divides the Kara-Nabk terrace from the great Jayrud-Palmyra valley.* The range is locally known as the Jebel el

* These three gradients have been already described in chapter iii.

Sharki, or Eastern Mountain, which must not be confounded with the true Anti-Libanus, from which it is separated by two great steps. The name of the highest point, however, Jebel Kházim, from which the Halímat el Kabú bears 317° mag. and Jayrud 205° mag., might be applied to the whole block. It is a long, lumpy and uninteresting line, averaging 5500 feet in height. When viewed from the west, a shallow bulge in the centre, denoting the Wady Sha'ab, which opens opposite the Dayr el Atiyah village, divides it into two sections, northern and southern. Seen from the eastern and lower gradient, the Palmyran valley depressed about a thousand feet, it becomes a far more picturesque feature, walling in the long narrow plain which runs from Jayrud to Karyatayn. The monastery is perched on the left side of its gorge, and here the riding-path, a narrow ledge and ladder of slippery stone, ends suddenly; the good monks preferred keeping a precipice of some five hundred feet in front of them to ward off the Bedawin who ride the lowlands. We exchanged a shot or two with some fifteen of these gentry, mounted on mares and dromedaries, but more for bravado on both sides than with the intention of doing work. It is strange that of all those who have passed almost under the walls of this commanding building when *en route* for the Zenobian city, not one appears to have noticed it: they were probably too much occupied with the material hardships and the discomforts of the journey to look out for themselves, and they certainly had no guides who would look out for them.

Már Músá el Habashi (St. Moses the Abyssinian) was a hermit from the country of Prester John, who lived upon this mountain, and who died here in the odour of sanctity. The first monastery, distant about an hour and a half, or six miles, from Nabk town, was built over his remains by the Emperor Heraclius, A.D. 610 to 641, and it has, they say, been four times destroyed by sectarian hatred. Its annual pilgrimage was well attended until the last five or six years; but since that time the incursions of the Nomades have been an effectual bar to pious visitation. The holy man's thumb is kept in a silver box, and is kissed by wives who would become the joyful mothers of children. I managed here to secure an interesting "Mabkharah", a brass thurible for burning incense, whose art shows the extreme of quaintness. It is now passed round for inspection.

The western face of the building is in two compartments; and, as is still the custom, wooden beams are disposed horizontally about the masonry; the wall is battlemented, so as to sweep the only approach; at the south, however, an active scaling party, with some mechanical aid, might command an entrance. Over the single low door of iron, which is not easily moved,

even with a key, there is a Syriac inscription. A passage, with a well or cistern on the right hand, leads to the church. The latter is in the rudest Græco-Syrian style with the vilest of daubs upon the iconastasis and the walls. From the court a flight of steps runs up to a rickety terrace, which commands a fine view of the Palmyran valley; and an inscription, half Arabic half Syriac, acknowledges the piety of a certain Matran (Bishop) Matta, who restored the building in A.D. 1799. Here we can distinctly see the White Mountain and the dark mound that form the Báb, or gate of Palmyra; the Sabkhah, or Malláhah, a succession of salt-pans, north-east of Jayrúd, which every one mistakes for ruins; and the ranges to the south-east, the Jebel Wustani, Jebel Zubaydah, and Jebel el Afa'í, which culminate in the tall horizon-wall supporting the Abd wa Abdah (slave and slavess), and ending the Anti-Libanus in the direction of the Desert.

Retracing our steps to the head of the Wady, and bending first to the north and then to the north-east, we pass the highest ledge of the range, Jebel el Kházim, before mentioned. From this point, striking the Wady el Mudakhkhan (Smoky valley), and descending some four hundred or five hundred feet to the south-east, we presently reach El Mudakhkhanah (the Smoker). Here the stone is rough, and cracked into cubes, which further weathering converts into plates, and these flakes break easily as mica. Scattered amongst the rocks are a dozen cracks and crevices, with lips blackened, and the vegetation around them parched and charred. Apparently, however, there is thorough combustion, as no trace of brimstone remains. That some of these apertures are deep, the sound of dropped stones told us; at this season they are rather cold than hot, but all the people assured me that a dense vapour issues from them after rains. The guides spoke of a large pit, but could not find it. I made them build a cairn for the benefit of future travellers, who will, it is hoped, be more fortunate.*

No. 5 Lot.

Collected at Hums.

Broken skull.

Fragments of face-bones.

Mortuary lamp.

The skull and bones were picked up (February 25th, 1871) at the ancient Roman baths, lying to the north-west and outside of Hums, Emesa of old. Excavations were going on for the sole purpose of removing the stones; the fine mosaic spoken of by travellers had already disappeared, and in a few years the place will be a mound of earth. This Hammám was probably out-

* Dr. Carter Blake's notes on these remains are deferred.

side the old city, which, however, extended far to the north, and was fed by the Sákiyat el Balad, or town-conduit, which sets off from the Orontes a little below the bridge at Bába Amru. Just before my arrival, a votive altar, with illegible inscription, had been dug up a couple of hundred yards beyond the gate. Hums is still liberally supplied with well water; but whilst that to the east is sweet, all to the west and north, especially about the suburb containing the tomb of Sayyidna Khalid, is brackish. Beyond the Sakiyat stands the noble ruin known as Burj el Sauma'ah, Tower of the Oratory, and supposed to have been a prison, or castle. The square pyramidal top has wholly disappeared, and the western part is now strewn upon the ground. The same will soon be the case with the Kamú'a or Pillar of Hurmul, which Mr. Porter's illustration ("Five Years in Damascus", p. 308) shows to have been complete in 1853. There are no traces of the Greek inscription seen by Belon, which proved the Hums ruin to have been a cenotaph of Caius Julius (Cæsar), buried in the Mausoleum of Augustus. Pococke (chap. xiii) describes it when still comparatively well preserved, being forty feet square and thirty within, double-storied, and with five pilasters on each side, Doric below and Ionic above. Now nothing remains but a fragment of the northern wall, and smaller sections of the eastern and western flanks. The material, like that of the Balnea, is of flat Roman brick, set in concrete hard as stone; it is faced with basaltic squares, each about four inches, forming, with alternations of white limestone, diaper-work of rough mosaic. To the north, there are traces of five pilasters, but only the two central appear, and it is lined with five shallow cornice bands of the same black material. Viewed from the south side, the building seems to have had two vaulted stories, if not more. The inside of the western front shows a rude arch, with imperfect keystone,* like the massive vaulting in the lower part of the Sidon Castle. To the north and south of this cenotaph is a large modern burial ground: indeed, the cemeteries of Hums are more extensive than the city, and probably this has been so used from the most ancient times.

The mortuary lamp was taken from one of the cemeteries to the south of the great mound which bore the Temple of the Sun. To the south-west is the graveyard Jabbánat el Asi: here I was shown a solid basaltic door, like those of the Hauran, the Jebel

* I am at pains to imagine how the popular opinion about the Romans ignoring the true keystone was formed. The utmost that can be said of classical arches in Syria is, that the keystone is not an invariable feature; generally there is but one, more rarely we find two. The massive remains of the semi-circus at Baysan (of old, Scythopolis), in the Ghor or Jordanic valley, may be quoted as one of the best instances.

Durúz, and the 'Uláh, with an iron ring soldered into the outside. On the south-east is the tomb ignorantly supposed to lodge Ja'afar el Tayyár; it may have been tenanted by his descendants: around it lie the graves of the Jenádilah Shaykhs, descended from the celebrated Sufi Ahmad el Rufai of Baghdad. Near the south-west angle of the moat is supposed to lie the poet Ka'ab el Ahbár; and in this part many of the graves, lined and roofed with slabs of basalt, have yawned open, exposing their inmates. All, however, appearing to be modern and Moslem, the bones were left in peace.

Hums is one of the most interesting towns in Syria, not only on account of its past history, but for its present remains; and being somewhat out of the reach of tourists, it is still a fair field for the collector. A certain Konstantin Khuri bin Daud, in February 1871, sold me his copies, in ten sheets, of the four famous stones inscribed with Arab (?) hieroglyphics, (?) and scattered about the city of Hamah: they will in due time be exhibited to you. This local Dryasdust possesses a book in which he has entered for his own use, more or less correctly, 398 inscriptions of sorts—at least that was the number he gave me—existing in and about Hums, chiefly Greek, a few Latin, and some flowery Cufic. He led me, however, a long wild-goose chase in search of a Hebrew epigraph, which proved to be the usual disappointment. According to him, the eastern regions between Hums and Palmyra abound in ruins, basaltic all, like those of the 'Ulah; and for the small sum of five hundred piastres per month he volunteered, provided I would supply him with a guard, to bring back a rich store of “written stones” and *'antikát*. Of late, however, the Sublime Porte has adopted the highly invidious measure of forbidding all antiquities to be exported, under the pretext that they are wanted for a home collection. Were this the case, no complaint could be made; the step has been taken by civilised powers. But here it means simply a bakhshish *ad valorem* to the local governor, and the place for housing such valuables is yet *in nubibus*. It will be time to enforce the order when the museum, for which a Greek Rayyah has obtained a firman, comes into existence. Meanwhile interesting remains are left in the streets to be broken by boys; and foreigners are subject to all manner of annoyance. The Custom House at Constantinople seized a collection made by Messrs. Drake and Palmer when *en route* from Athens; it was not without difficulty and loss of a month that the plunder was recovered by their agent Mr. Lawson; nor were their expenses paid.

The most interesting question concerning Hums is the site of the gorgeous Sun Temple, from whose priestly servant proceeded four Cæsars and four Augustæ. Modern and perfunctory visitors, “our blind travellers”, as they are characterised by Gibbon when

lauding Volney, have, of course, taken scanty interest in the matter; it is, however, curious to see that even Pococke and Maundrell,* writers of a very different stamp, have equally neglected it.

Yet the local legends speak clearly enough. The Right Rev. the (Greek) Bishop Dionysius of Trebizond, who now occupies the throne of Silvanus the Martyr, in answer to my inquiries, at once pointed to the Kala'at, or great mound. All declare that it was formerly in the centre of the city, which has now clustered to the north, leaving on the south only ruins and cemeteries. The old enceinte was pierced with six gates, bearing the names of the planets, the sun being in the centre; and we find this number perpetuated in the modern town.† It is added that the Christians, after establishing their faith upon the ruins of paganism, converted the Sun Temple into a cathedral. Hums was captured, some fourteen years after the Hijrah, by the fiery and fighting Khálid bin Walid, whose mortal remains were certainly interred in the northern faubourg, and the destruction of life and property was, according to local legend, terrible. In A.D. 1098, the Crusaders became masters of it; and finally they were driven out, after eighty-nine years' tenure (1187), by the Kurdish Sultan Salah el Dín—the latter, according to Pococke, probably fortified the Temple of the Sun.

It was, therefore, with more than usual curiosity that I proceeded to inspect the mound, which is still crowned with a tiara of torn and rent towers, some of them imposing even in the sadness of decay. The material is a hard yellow clay which, when tunnelled into, stands without supports: this may be seen at the southern talus, where a passage about a hundred paces long is used by the thread-spinners. Ascending by the easy zigzag from the Turkoman Gate, the perpendicular height is found by aneroid to be one hundred and twenty feet. The summit is an uneven broken oval, apparently covering a mass of ruins; the greater axis, from north-west to south-east, is 435 feet, and the conjugate, from north-east to south-west, is 375. I counted three wells sunk in the waving ground.

* Maundrell does not appear to have visited it, or, perhaps, to have published anything about it.

† The modern gates are: 1, Bab el Suk, to the north, showing on each side traces of ancient walls; 2, on the north-east, Bab Tudmur (Palmyra), with large blocks of limestone to the south, like those in the enceinte of Damascus; 3, south-east, Bab el Durayb, leading to Karyatayn; 4, south, Bab el Subá'a, showing on the jamb ancient carvings of grapes and leaves; 5, south-west, Bab el Turkoman, because the tent-dwellers used to camp opposite it; and 6, Bab Húd, corrupted from Bab el Yahúd (of the Jews), whose quarter was here till they were expelled the city. Now the "tribe of the Emesani" do not allow, as is said of the New Englander, a Jew to live and thrive amongst them.

When "Saladin" took the place, he seems to have thrown a revetment of masonry from the top of the hill to the bottom; many traces of it remain, especially on the northern, the eastern, and the south-eastern sides. The angle of this glacis was 45 deg., so as to prevent scaling, and the scarp now descends to the bottom of the fosse, which is sixty-two feet broad, and provided with a perpendicular counterscarp of masonry, some twenty feet high; moreover it is not connected with the town moat. The material of scarp and counterscarp is basalt, set in a concrete of mortar and limestone, and the blocks become notably larger as they descend. In places where the hard clay has been washed from under, it stands up like piecrust, outside black and white inside, allowing free passage like a covered way; in parts, also, it is bound together by older pillars of basalt disposed horizontally, as ties or thorough-bonds. Labour is unspared, and the masonry evidently dates from the same time as that of Cæsarea Palestina (Strato's Tower), and the outer western works of the tower of David, near the Khalil gate of Jerusalem. Traces of this same kind of revetment may be found on the Tells of the 'Uláh; at Tahúnat el Hawá, the northern point of Mount Girizim; at Santa Hanná, near Bayt Jibrín; at Baysán (Scythopolis); and at the celebrated Tell el Kadi (Dan)—to mention no others. The walls of Hums, although made of the same material as that which protected the mound, are apparently of much later date.

This immense revetment formed round the rim of the mound a regular crest, varying from two to seven feet broad, whilst below it is ten or twelve; the rim is broken by towers and bulwarks within easy bowshot of one another. Of these "Burj"* there are now seven important remains. The long *meurtrières* intended for archers, not for matchlock men, the arches and the domed casemates, prove its date; whilst the old basaltic pillars horizontally couched in the solid masonry, the large blocks of white stone, the imposts of snowy marble, and the columns of fine Syenite and grey Egyptian granite, show what has become of the Sun Temple's splendid remains. After several days chiefly spent in searching about this mound, I was fortunate enough to find near the sixth Burj, beginning at the round white tower above the Turkoman Gate, a place where the stone revetment and the modern *débris* had fallen away. Here, facing the north-east country, stood, apparently *in situ*, a Doric pilaster, which seemed to have supported an arch: it was about six feet below the actual level of the plateau, and the descent, which is still used by the silk-spinners, looked as if it had anciently served as a ramp or approach. Before my friend and fellow-

* The Arabic equivalent—I will not attempt to argue the priority question—of the Greek *πύργος*.

traveller, Mr. C. F. Tyrwhitt-Drake, made his excursion to Hums and Hamah, I gave him details about the position of what I cannot but believe to be a remnant of the great shrine, and requested him to verify my observations: he searched everywhere without finding it, and he came to the conclusion that it had been covered by an earthslip, or had been broken up for building material. In these North Syrian towns, the destruction of old buildings is unpleasantly rapid: scores of old basaltic rafters, torn from the 'Uláh ruins, may be seen in the streets of Hamah. I would willingly offer a plan of this most interesting site; but it is far better left to the regular survey of Palestine, which will doubtless take the opportunity of making excavations.*

No. 6 Lot.

Collection of Flint Implements from near Bethlehem.

1 Round flat hammer of porous basalt, shaped somewhat like the clay spindle of Inner Intertropical Africa, and remarkable because wanting depressions for the grip of thumb and forefinger; nor is it grooved as in the Aztec specimens.

1 brass or copper needle with the central eye.

1 bone spicula (showing that copper or brass, bone and iron, were used at the same time).

2 fragments of bone and a human tooth, found with the flints.

6 fragments of arrow-piles or spear-heads.

11 fragments of knives, flakes of silex, mostly three-planed above and with single plane below.

2 specimens marked doubtful, probably unfinished chippings.

This find took place in 1866-67, at Bayt Sahúr, a village about twenty minutes' ride to the east of Bethlehem, well known to travellers because it is on the way to a favourite place of visitation. At the distance of an easy walk below the hill lies the Shepherd's Cave, a tunnel in the ruined Greek monastery Dayr el Ra'iyán (dei Pastori), where the angel appeared, and here also is the valley where David is supposed to have kept his father's flock. The scenery of this Beulah is certainly remarkable in the bleak and barren highlands of Judea: the valley whose background is the mountain wall of Moab shows extreme fertility; its broad slopes of wheat-fields are dotted and clumped with olives struggling down to the large square shrubbery about the Shepherds' Cave; the extensive vineyards produce the sweetest grapes, whilst the many convents to which the stone causeway led have fallen into picturesque ruins.

The site of the find is a ledge of chalky limestone, with a

* Dr. Carter Blake's notes on these remains are deferred.

drop of rock and a bed of garden stuff to the north; whilst behind, or southwards, are steps of higher ground, over which runs the rugged road to Bethlehem. The chalk, as usual throughout the country, abounds in silex, but the material is not homogeneous; it occurs in lumps striated white and brown, or white and black, and it nowhere shows the buff colours of the flint implements now exhibited to you: the latter, therefore, were made from a different formation, possibly brought from the Moab plateau, and even further south. The only material positively identical with these is that brought by the late Major Macdonald from the turquoise mines of Mount Sinai, and exhibited at the Jermyn Street Museum, No. 46, principal floor, labelled "Flint flakes found near some ancient ruins in Arabia Petræa." Of the ten composing the total, three are like many of my specimens, three-planed above and buff coloured, on this point differing from the reddish silices of the Wady Magharah, brought home by the same traveller, and shown to me by Mr. John Evans, of Nash Mills. These ancient mining tools are well described in "Notes on a Geological Reconnaissance made in Arabia Petræa in the Spring of 1858." By H. Bauerman, Esq., F.G.S., Assoc. Roy. School of Mines ("The Geological Journal", xxv, 1869). It may be added to this study, that Mr. C. F. Tyrwhitt-Drake is convinced that the inscriptions of Wady Mukattab, which are *not* the "Voice of Israel from Mount Sinai", were cut with flint implements. The gloss and polish of these Bethlehem implements arise, I presume, from their having been brought from their beds of silicious or chalky sands, and one of them appears to be partly encrusted with carbonate of lime. The darker colours found in Major Macdonald's collection arise from ochreous sands, which would stain yellow, and from ferruginous sands and soils; the red brick earth would give a brown tinge.

Sundry silo-like holes had been pierced in the soft rock, and of these not a few had been broken at the sides. Mr. Tyrwhitt-Drake descended into one, and brought up fragments of human bone, mostly split for marrow (?), suggesting that here also, within cannon-shot of Bethlehem, lived and died a people of cannibals, and adding another instance to the long list of anthropophagous tribes who, at different ages, I believe, composed the sum of humanity. We can here reply satisfactorily to the triumphant rejoinder, "Why don't you find the *bones* of the men as well as their *implements*?" ("Quarterly Journal of Science", July 1871, p. 327.) Scattered around the well-mouths were silex chippings so coarsely shaped that they had been thrown away as useless by the makers. This mine is probably far from being worked out, and a careful examination of the ridge to the west may be rich in results.

All Siler.
Colours. buff, grey, and black.

All nat. size.

The highway begins at Bethlehem with a vile descent of slippery limestone, all steps, holes, and ridgelets, the Caldeirões of the Brazil, but here they are stone not mud, whilst the sheets of rock severely try the horses' legs. Presently we reached (April 12th, 1871) Bayt Sahúr, a filthy little hamlet, containing some fifteen hundred Greek Rayyáhs, three hundred Moslems, and a hundred and sixty Catholics; large bossed stones proved that the place has seen, like almost all in this land, better days. We dismounted at the little monastery, begun twelve years ago, still unfinished, and already named the (Latin) Church and Convent of the Shepherds. The principal, M. l'Abbé Moratin,* whom we afterwards met at Nablus on return from his wild ride, was engaged on missionary duty at Salt, the second *chef lieu* of the Belka Mutessarifik, and the honours were done by his *locum tenens* the curate, M. Simeon Kajabew, originally, I believe, a Circassian, and educated by the Propaganda.

After the normal pipes and coffee, the good curate led the way to the little museum, an outhouse to the west of the convent, where the collection from the silos was strewn about table and floor. It represented a score or so of large jars of coarse pottery, and classical in shape; mortuary lamps, none of them inscribed so as to be interesting; a few medals; two fine brass (bronze?) hatchets; some bone points for spears or arrows; two round flat stone hammers for chipping the silex; and about two hundred flint implements.

The importance of this discovery can hardly be exaggerated. Flint implements in Syria and Palestine were, before the days of M. Lartet, almost as rare as Hebrew weapons, far rarer than Hebrew shekels, although traditionally known to have been used amongst the ancient Persians and the Greeks. The late Duc de Luynes, a man who devoted a noble fortune to scientific, linguistic, and artistic pursuits, was, I believe, the first to find a few, when "cave-hunting" at the mouth of the Nahr el Kalb, or Lycus River. During twenty months' residence in Syria, I had seen but one specimen, in the possession of M. Peretié, of Bayrut. Since my return to England, I have been more fortunate, and Mr. Augustus W. Franks, F.S.A., kindly forwarded to me the following notes (with illustrations) of the Lebanon Collection given by M. Louis Lartet to the late Mr. Christy.

The curate Kajabew kindly allowed us to carry off a few specimens, which were presently forwarded for the inspection of the Anthropological Institute, refusing payment and referring us

* He is called Moratain by M. de Saulcy, to whom he gave, on December 11th, 1863, six small *couteaux-scies*, found when digging the foundations for his church: the French traveller writes, "Je suis ravi de posséder ces reliques des temps anté-historiques de la Judée."

to the proprietor. He was of opinion, like those around him, that they were flint knives used by the Jews in circumcision; and I did not care to contradict him. Of this more hereafter. We have since then, through my excellent friend, Mr. Noel Moore, Her Majesty's Consul for Jerusalem, made an offer to purchase the whole collection from M. l'Abbé Moratin, and we are awaiting somewhat impatiently the result.

Amongst the company was a Syrian in a zouave dress of the military, not the fancy pattern, who answered to the name of 'Brahim Hanna Saïd. A native of Bayt Sahúr, he had accompanied the Anglo-Abyssinian expedition, and he had been wounded and invalided during the earlier stage of the Franco-Prussian war. He declared that similar instruments were to be found at Bayt Bassah and at the complicated caves of Khoraytún (the old Laura of St. Chariton), so long supposed to be those of Adullam, till M. Ganneau, of whom more presently, pointed out the true site further east, at the Khirbat Adálmíyyah, pronounced by the people 'Aïd el Miyveh, and given in M. Guérin's map as Aïd el Mia, at a short distance from the well known Bayt Natif. Jebel Furaydis (of the Garden), *alias* the Frank Mountain, *alias* the Herodeon, a word now known to the ragged sons of the Ta'ámi-rah Bedawin, and other neighbouring sites, were also, he declared, to the full as rich as Bayt Sahúr. Though we vehemently distrusted his promises of sarcophagi, bone-breccia, human skulls, and many similar curios, we advanced him sixteen francs. He repaid us by bringing a few bad lamps and worse flints, with many promises of better things. These promises not having been realised, we commend him to the attention of future travellers.

This find gave us spirit to search for more, and in early June (1871) my fellow traveller, when riding about the ruins of El Maksurah, near Dhumayr, the north-easternmost settlement of the Damascus plain, picked up an undoubted arrow-head and two specimens of flaked flints.

Since my return to England, my attention has been drawn to a paper by M. l'Abbé Richard.* The part referring to the discoveries of flint instruments in Egypt and upon Mount Sinai is hardly to the point; but I will quote textually and comment upon what regards Palestine.

“Mais les instruments qui méritent, je pense, la plus grande attention, sont ceux que j'ai trouvés à Galgal, sur les bords du Jourdain, et au tombeau de Josué.

* “Archéologie : Découverte d'instruments de pierre en Egypte, au Sinai et au tombeau de Josué.” Par M. l'Abbé Richard. P. 540. 1871. Deuxième semestre. “Comptes Rendus Hebdomadaires des Séances de l'Académie des Sciences”, par M.M. les Secrétaires Perpétuels. Tome lxxiii. No. 9 (28 Août, 1871). Paris: Gauthier-Villars.

"Il est écrit dans la Bible, à la fin du livre de Josué, que Dieu ordonna au chef du peuple d'Israël de faire des couteaux de pierre (*cultros lapideos*), afin de circoncire les Hébreux nés dans le désert. La version des *Septante* ajoute que Josué conserva les couteaux, et qu'après sa morte on les mit dans son tombeau. Les traducteurs des Septantes déclarent qu'alors les couteaux y étaient encore.

"M. V. Guérin, envoyé en Palestine par le Gouvernement Français en 1863, retrouva ce tombeau longtemps oublié ou perdu, et en établit l'authenticité dans un Rapport adressé à l'Académie en 1865. M. de Saulcy, dans son '*Voyage en Palestine*' (t. ii, p. 233 et suiv.),* confirme les caractères d'authenticité du tombeau de Josué, et dit que les couteaux doivent y exister encore. Etant, l'année dernière, en Palestine, je suis allé visiter à Tibneh le tombeau, et j'y ai trouvé un grand nombre d'instruments, généralement des couteaux. Quelques-uns même, comme on peut le voir, sont encore très-tranchants. Il y a aussi des scies, des pièces plates, allongées ou arrondies.

"Quant aux conclusions que l'on peut tirer en la découverte de ces instruments, les arguments ou les objections qu'ils peuvent fournir aux théories mises en avant par les diverses écoles anthropologiques modernes, je laisse ce soin à de plus éloquents que moi. Je me contente d'exposer le fait à l'appréciation de MM. les membres de l'Académie et des autres savants qui s'occupent de la grave question des instruments de pierre et de l'antiquité de l'homme. Je prie seulement qu'on fasse attention à la ressemblance parfaite qui existe entre les silex du tombeau de Josué, qu'on doit appeler *historiques*, et les silex que l'on veut être nécessairement *préhistoriques*. Cette identité est un fait. J'ai trouvé, entre le Mont Thabor et la Mer de Tibériade, sur un plateau élevé d'environ 250 mètres au-dessus du Jourdain, dans des terrains non-seulement récents, mais à la surface du sol, un hache et d'autres pièces que l'on regard comme essentiellement caractéristiques de terrains tertiaires et quaternaires. Permettez-moi d'émettre une pensée: on veut généralement établir l'âge des silex taillés d'après les terrains; il me semble que c'est le contraire qu'il faut faire; ces sont les silex taillés qui doivent donner l'âge des terrains, comme les fossiles donnent l'âge des roches."

The learned abbé would, I think, unduly limit the use of the flint instruments brought from the tomb of Joshua to one pur-

* M. de Saulcy (*loc. cit.*) places the sepulchre of Joshua near Antipatris and Augustan Cæsarea, the Timnath-Heras (Judges, ii, 9), the Timnath-Sarah (Joshua xxiv, 30), and the Θαμνασάρα in which the leader buried *μαχαίρας τὰς περιέλας*. Haras inverted becomes Sarah, and this, by transposing the second and third consonants, becomes Sahar. Possibly "Heras" may be connected with Heraseth (*e.g.*, Kir Heraseth of Moab), concerning which certain details will be given in a subsequent page.

pose, making them all “cultelli circumcisionis.” But how many implements of this nature would be required, even by a considerable body of people, for a couple of generations? It is also evident that more than one of my specimens is the pile of an arrow.

The traditional tomb of Joshua, according to the Moslems and Druses, is, I may remark, very far from Tibneh. We visited Naby Yusha'a on May 16th, 1871. The large mass of building is picturesquely situated upon the western highlands which border the southern extremity of Cælesyria, where the great valley (Arz el Húlâh) is merged into the waters of Merom. The country here belongs to the Metawali sectaries, and until the last few years no Christian has been allowed entrance. The result has been a little loss of *prestige* to the shrine, but a great advance in the cause of toleration.

Entering the strong enceinte of stone and lime by a diminutive door, and passing through the large hypæthral court, we found two whitewashed domes at the further end. The tomb is covered by the western cupola; it faces south-east, or roughly towards Meccah; and it measures in length one fathom and two spans. Under the eastern dome is the Makam Hammad Bey el Asa'ad, a Metawali chief, buried here in A.D. 1280, and evidently quite new. We found the only care-taker to be a fellahah, whose husband was absent, and she did the honours without in any way objecting to such unusual guests.

The following note was read:

NOTE on the IMPLEMENTS from BETHLEHEM.

DEAR CAPTAIN BURTON,—In accordance with your request, I send you a few notes on the antiquities found in the neighbourhood of Bethlehem, which you were so good as to leave with me for examination.

The materials of which they consist are bone, bronze, and stone; but it is mainly with the latter that I have to concern myself. Besides some fragments of human teeth, the bones are only two in number, being portions of the same bone of the left leg of a young ruminant, and split longitudinally, at what time, or with what intention, it seems hard to divine.

The only bronze object is about two inches and three-quarters long, and one-eighth of an inch in diameter, with a perforation apparently punched through it at one inch and three-quarters from one of its ends, which is blunt and rounded. The other end appears to have been broken, so that it is impossible to determine what may have been its original length or form—whether

that of a hairpin, or of a kind of needle for sewing purposes. I am not aware of the circumstances under which it was discovered; but it appears to me to belong to another, and probably later date than that of the stone antiquities next to be described.

These are twenty-one in number, and, with one exception, formed of flint; the exception being a hammer-stone, formed, apparently, of a heavy basalt. This instrument is of discoidal form, about two inches in diameter, and about five-eighths of an inch in thickness; the edges appear to have been considerably worn away by hammering, and at one place a splinter has been broken off. Of the two faces of the disc, one is rather flatter than the other; but on neither is there any shallow cup-shaped depression such as so commonly occurs on the "knapping-stones" of Scandinavia, and more rarely on those of British origin. Even on the hammer-stones of North America and Southern Africa, the same kind of hollows are often worked, and afford an instance of the way in which similar wants and similar experiences lead to similar results in countries remote from each other, and at very distant intervals of time. It was probably found that if the stone were held tightly, the hand was jarred by the blow, while, if held loosely so as to avoid the jar, it was liable to be driven away from between the finger and thumb, if there were no depressions in the faces of the stone in which to place them.

Many, however, of the hammer-stones of flint and quartzite, such as have been found in England and France, are, like this Syrian specimen, left without any depressions on their faces, and were probably held between the thumb and middle finger when in use, with the forefinger passing over a portion of the periphery.

Among the worked flints, that on the manufacture of which the greatest amount of labour has been bestowed, is a rather thick leaf-shaped blade, chipped all over both faces, about three inches and a quarter long, and one inch wide in its broadest part. The outline is not quite symmetrical, one edge being flatter than the other, and neither end is brought to a well-defined point. I am inclined, therefore, to regard it as a knife rather than a lance-head. I have some flint knives of much the same shape and size from the Yorkshire wolds. In a larger and thinner blade of the same character, found in Suffolk, and also in my own collection, the more curved edge has been made blunt by grinding, so as to convert it into the back of the knife.

The remaining objects are flakes and splinters of flint, some of them mere fragments, though of undoubtedly artificial origin. Some of the flakes, however, are very fine specimens of the kind, being skilfully and artistically made. One flat flake especially, two inches and seven-eighths in length and about five-eighths in

width, is perfectly symmetrical; and the core from which it was struck would seem to have been as regular in outline as those found in the Indus, which I have described in the "Geological Magazine" (vol. iii, 433). The material is also of much the same character and colour. One of its edges is somewhat notched, and the surface near it polished, as if it had been used as a saw. A short flake, one inch and three-eighths long, has one edge more carefully serrated and its surface more highly polished. One end of it and the other edge have been chipped square, possibly to make it a scraping tool as well as a saw. It appears adapted for working in bone. The edges of several other flakes show signs of having been used for sawing and scraping, and in one or two instances, have been worked to a right angle, either to produce a square scraping edge, or by wear in use.

The flint from which the instruments have been made varies in its character, and appears to have been derived from different sources. One broad flake is of black, nearly opaque flint, not unlike that from some oolitic beds; other flakes are of brown flint; but the bulk are of a buff colour, and in character much like the flakes found in the neighbourhood of the ancient copper workings of Wady Magharah, and brought to this country by Major Macdonald, Mr. Bauerman, and others. None of them, however, present the worn and blunted ends and sides so common on the Wady Magharah flakes. One fragment is whitened in consequence of having been burnt; but the others, with the exception of the knife, have been little altered in colour or in structure. The knife has become whitened over nearly the whole of its surface, but to a very slight depth. As to the period to which these relics are to be assigned, we seem to have little to guide us, most of the forms being such as may have remained in use after the introduction of metal for some cutting purposes. On the other hand, we find the same forms among the refuse-heaps of the Cave-dwellers of the South of France. Unless the associated fauna prove that such cannot be the case, they are doubtless of Neolithic age, and probably of much the same date as the instruments of similar character from Sinai.

Believe me, dear Captain Burton, yours very truly,

JOHN EVANS.

Nash Mills, Hemel Hempsted, November 1871.

DISCUSSION.

Mr. AVERY ventured to express a doubt whether some, at least, of the flints exhibited were the work of man, or were not, rather, natural and accidental. On the hill behind Ventnor, in the Isle of Wight, a visitor would easily find any number of flints of similar appearance, which were obviously of natural origin. The use of flint implements

was regarded as marking a certain stage of civilisation ; and it was a curious question what race of mankind now occupied that position. He had some doubts whether implements of so imperfect a nature had ever been very long or very extensively employed.

MR. H. W. JACKSON : The last speaker has been more fortunate than I have been. I have resided for many years in a gravel district, and I must say that I have never yet found any stone whatever which it was possible to mistake for any of the many forms of implement manufactured by man. With regard to the quantity of animal matter in old bones, I should like to tell a short story. Many years ago, at one of the British Association dinners of the renowned "Red Lions", the late Dr. Buckland was appointed caterer for the occasion. So he decided to give his scientific brethren—a treat. He procured a large quantity of fossil bones—those of the Cave lion were, I think, among them—and he had some soup prepared from them. All the Red Lions partook of the soup, but all thought that the flavour was peculiar, and while some said that the soup was rather thin, others fancied that it was somewhat gritty. When the Doctor gave his explanation of the thinness and grittiness and peculiar flavour of the soup, I believe that some of the diners were not well pleased.

MR. LEWIS, referring to Captain Burton's statement that his fellow traveller had been able to cut inscriptions upon some of the rocks on which ancient inscriptions were found, with flint implements found on the spot, showing thereby that the older inscriptions might have been cut with those implements, asked what kind of rocks they were, and what character the ancient inscriptions were cut in.

SIR D. GIBB inquired of Dr. Carter Blake his reasons for saying that some of the bones were not more than twenty years old.—DR. CARTER BLAKE referred to the greater proportion of animal matter present in the jawbone and part of skull from Moslem cemetery, and probably Negro.

CAPTAIN BURTON replied. He declined to enter into elementary discussion about flint-implements. This was not the place for such trials of strength. The inscriptions alluded to by Mr. Lewis were the celebrated Sinaitic epigraphs.

The following paper was read :

On a COLLECTION of STONE IMPLEMENTS and POTTERY from the CAPE of GOOD HOPE. By the Rev. LANGHAM DALE. Communicated by G. BUSK, F.R.S., V.P.A.I.

ON the 9th February, 1869, Sir John Lubbock communicated to the Ethnological Society a brief notice of a collection of stone implements, made in the neighbourhood of Cape Town by my brother, Mr. C. J. Busk, and the Rev. Langham Dale. In this communication Sir John Lubbock gave an account of the general character of the South African specimens, which was illustrated by figures of the more striking objects. The collection exhibited on the present occasion, and forwarded a short time since by the