



The Ruin at Khūrbet Beit Sawir

Gray Hill

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Of the four angelic names, *اسرافيل* and *ميكائيل* (probably another form for *ميكائيل*) are well known in Mohammedan theology, while the other two, *طهطيل* and *سمكالك*, will probably be found in the angeology of the Druze religion.

The numerical figures round the scorpion may have some mystical signification, or may possibly be merely ornamental.

DAMASCUS.

THE RUIN AT KHÛRBET BEIT SAWIR.

By GRAY HILL, Esq.

REMAINS like that depicted under this name in the last number of the *Quarterly Statement* are to be found on the east of the Jordan—one large one, and if I remember right a second smaller, in the depressed plain of El Bukeia, lying between Es Salt and Jerash, and several on or near the Haj Road, between Umm Shettah (Mashita) and Er Reutheh. But in all these instances the four walls of the quadrangle stand in a more or less complete state.

A CRUSADING INSCRIPTION.

By Professor THEODORE F. WRIGHT, Ph.D.

IN the Semitic Museum here my attention has been attracted to a block of marble measuring about one foot each way. It is fragmentary, and appears to have been broken off or cut out from a slab. I can learn nothing as to the history of it, except that it was a part of the collection made some years ago in Palestine by Dr. Selah Merrill. It does not appear that he has anywhere given a description of it. The letters, so far as they are unharmed, are large and clear. There are five lines, of which not one is perfect, but it is not likely that much is broken off, because the meaning, as I apprehend it, does not require more than a letter or two in lines three and four.

The language appears to be old French, but on this and every other point I speak only tentatively, and am seeking information rather than giving it. The fourth line can scarcely be anything but a date approximating A.D. 1250, or at least before 1290. Moreover, the whole appearance is that of an epitaph. Taking this view of it, I would suggest that the first line may have contained the word *respasé*, meaning to pass to the other life, to die. The second line may have been *ciel in carité*, or