

larger building, which building was a βωμός; and he suggests that search should be made for the stones which surrounded the tablet.

Is it not further possible that since the altar would stand four-square, like the pediment of the Nelson column, there would be inscribed stones in all the four sides? If so, three more stelæ may await our search.

GEORGE ST. CLAIR.

THE TELL ES SALAHYEH MONUMENT.

LONG before Professor Sayce published his book on "The Hittites, the Story of a Forgotten Empire," he was looking over some of the Palestine Exploration Fund photographs in my possession, and on coming to the one marked "Tel Salahyeh, near Damascus, Slab found in the Mound," which is figured on p. 88 of the *Quarterly Statement* for April, he observed, "That is an especially interesting photograph, for it is undoubtedly from a Hittite monument." So that he was then fully aware of the existence of the Hittite monument in question, discovered near Damascus by Sir C. W. Wilson.

A. G. WELD.

I SHOULD like to ask how "the very archaic monument discovered by Sir C. W. Wilson, in his excavations at Tell es Salahyeh," and supposed by Major Conder to be "Hittite," differs from the one discovered at the same place forty years ago by J. L. Porter, and figured in his 'Five Years in Damascus?' It is there spoken of as "Assyrian." Have two monuments been found in this mound? The two representations (Porter's work just referred to and *Quarterly Statement*, April, page 88) show a striking resemblance to each other.

SELAH MERRILL.

THE "VIA MARIS."

THE Rev. Charles Druitt wishes to know "how I explain Elijah's direction to his servant in 1 Kings xviii, 43," and "did Elijah mean that his servant was to look north-east across the Acca Bay?"

The first point to consider is, where was the place where Elijah stood when he said to his servant, "Go up now, look towards the sea," and the Bible (verse 42) states that it was on "the top of Carmel." It is beyond doubt that by "the top of Carmel" that place is meant now called "el Muharka" (or el Mahrakah), the burning place, situate on one of the most conspicuous summits of Mount Carmel, which, from its geographical position just above the Kishon River and the Tell el Küssis (the adopted

(Baal) priest's-hill), with its unique view over the whole surrounding country and the sea, in every point answers the biblical description of the Elijah miracle. From this point, the Mediterranean Sea can be seen in two directions, viz., looking south-west and north, between those two views some near heights and the entire range of Carmel intercept the view.

Now Elijah told his servant "*Go up now, look towards the sea,*" which indicates that he went a little forwards on to one of those heights, and considering that all the sudden storms and heavy rains in our neighbourhood come from the west and south-west, I would call the direction whence the rain clouds "*arose out of the sea*" (as seen from el Mahrakah) the west-south-west.

The monks of Mount Carmel have now widened and rebuilt the Chapel on the Mahrakah summit, which, with its whitewashed roof, shines out conspicuously. The traveller coming from Jaffa or Nablûs, from the east of Jordan or Galilee, from Safed, 'Acca, or Tyre, finds this monument on the top of Mount Carmel a guiding point for his journey.

G. SCHUMACHER.

NOTE ON A COIN ENGRAVED ON P. 77, *QUARTERLY STATEMENT*, 1889.

A CURIOUS mistake has crept into the paper of Herr G. Schumacher, and has been printed in the *Quarterly Statement* of April this year, p. 77. Describing some ancient objects found in tombs in Galilee, Herr Schumacher says: "Finally they brought me a copper coin found among the dust in a grave, which I reproduce in its natural size and stamp (fig. 17). On one side there are three ears (of corn), tied together with a sling, surrounded by a ring of pearls; the other side shows a sort of purse with tassels and some letters, which I am unable to decipher."

On this I have to remark that the "*ring of pearls*" (which is not given in the plate), is altogether imaginary, and that the "*purse*" is an umbrella, a well-known symbol of royal power. The coin in question, which is by no means uncommon, is no doubt one of Herod Agrippa I., A.D. 37-44, and a similar one will be found engraved on p. 103 in Mr. F. N. Madden's "*History of Jewish Coinage*." London, 1864. Mr. Madden thus correctly describes it: *Obv.* ΒΑΣΙΛΕΥΣ ΑΓΡΙΠΑ, *written round an umbrella, surrounded with fringes.*

Rev. Three ears of corn springing from one stalk.

G. J. CHESTER.