

The value of 18 inches to the cubit (17·72 inches) would give an average of a little over 3 inches to the 4 finger-widths or handbreadth. And this value will be true in 99 cases out of a hundred amongst men who do not use the hand for heavy work.

Colonel Warren speaks of his discoveries in relation to this scarp at the northern edge of the platform as the "north wall of the Temple of Herod." And in another place he says, "I found there the old north scarp wall of the Temple courts, not far from the gate Tadi." I am of the same opinion, and regard this scarp as Solomonic and not Herodian. It was the site and boundary of the northern wall of the Temple courts both to Solomon and Herod. The distance of the northern end of the two tunnels of vault No. 29 is exactly 250 cubits = 369 feet from the central line of the Sakhrah, and is at the same distance from the Sakhrah as a central cave at the western wall of the Haram is from the centre of the Sakhrah, namely, 250 cubits = 369 feet. It indicates the northern limits of the Temple Courts of Solomon, as much as the western wall does its western limit. And I am of the opinion that Captain Warren's discovery of this northern limit to the Temple Courts has never been as much appreciated as it really deserves.

S. BESWICK.

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#### THE SUPPOSED TOMB OF ST. LUKE AT EPHEBUS.

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ON a recent visit to Ephesus, I made some rough sketches of what Mr. J. T. Wood, in his work on the discoveries he made at that place, describes as the probable tomb of St. Luke. Afterwards, on comparing my sketches with the illustrations at p. 58 in "Discoveries at Ephesus," as well as with the description there given, I found that at least one very important feature of the monument had been entirely omitted, and as this feature seems to bear on the original character of this ancient work, I submit a few notes on the subject, and a couple of sketches of the place by way of illustration. Mr. Wood's celebrity as the discoverer of the Temple of the great Diana is so great, and so well deserved, on account of his labours and their final result, that his name naturally carries with it great authority, and as the illustration which he gives of this monument may be copied and re-copied into other works, I may be excused for attempting to add some information on the subject.

The place is within, and near to the Magnesian Gate; and all that remains at present of it is little else than a mound; but an external wall of large slabs of marble is visible in some parts. This base was circular, and between each slab there has been a dwarf pilaster, a sketch of which is given, and on one of these still standing there is a panel with a Christian cross cut so as to stand out in relief; in a smaller panel beneath is the figure of a bull or ox, with a well-developed hump, similar to that of a Brahminic bull. The bull being the symbol of St. Luke, led Mr. Wood most naturally to the conclusion that the monument had had

some relation to the Evangelist, a conclusion which I think few will dissent from—the doubt will only be expressed as to this having been his tomb.

This sculptured pilaster seems to have marked an entrance which led into a small chapel, and the sketch-plan of it, which is here submitted, will make it evident that this did not belong to the original design of the structure. The irregular form of what we may suppose to have been a Christian shrine, bears no connection with the circular outline of the monument. The one may be described as an invasion and a conversion of the other.

The question arises as to the character of the remains. There is a small tunnel-like passage, into which I could enter, it seemed to me to be circular, and concentric with the outer wall of marble slabs; and from this we may fairly conclude that it belonged to the first intention of the building. As this passage was blocked up with fallen earth, I could only penetrate through a small portion of its length, but in that I found a cell, which, from its size, was evidently intended for a tomb. This cell extended outwards between the passage and the external wall, and although only one cell was visible, I came to the conclusion that there were others, and that originally the passage had gone round, completing the circle, and that sepulchral cells similar to the one still to be seen, had radiated from it along its whole extent. I find myself confirmed in this conclusion from Mr. Newton's description of the "Lion" tomb at Cnidus ("Travels and Discoveries in the Levant,"

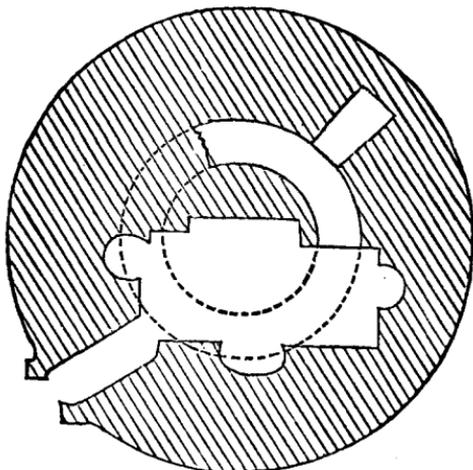
vol. ii. p. 224). He thus describes it: "The lower part of the chamber is, as I have already stated, built of blocks, and is pierced with openings, which radiate like embrasures from the centre of the chamber to the outside of the basement. There can be no doubt but these passages were intended as receptacles for bodies. Such an arrangement of cells, or *θήκαι*, branching out from a principal chamber, may be seen in Hellenic tombs at Budrum, and at Pyli, in the island of Cos. I have never, however, before met with the circular arrangement adopted here." It will be noticed that there is a slight difference between the monument at Cnidus and the one at Ephesus—the first has a central chamber,



PILASTER, WITH CROSS AND BULL; EPHESUS.

whereas in the other there is a passage from which the cells radiate. The circular form of such tombs, it would seem from Mr. Newton's account, are not common. He also explains that these tombs belonged "to the class called by the Greeks *Polyandrion*—such as were dedicated to the memory of those slain in battle for their country."

The only evidence which Mr. Wood quotes to give a colour of probability to the supposition of this being the tomb of St. Luke, is that of the Greek Archbishop of Smyrna, who found it stated in a historical work in his library, that St. Luke died at Ephesus. As the name of this author is not even given, and nothing is said as to his character for authenticity, the reference is all but worthless. Almost everything regarding the life of St. Luke, as well as his death, is obscure and uncertain. Anything reliable regarding the place where he died, or even his sepulchre, would be a valuable contribution to Biblical archæology.



SKETCH-PLAN OF POLYANDRION.

The value of the contradictory traditions which exist may be illustrated by this reference to the Greek Archbishop, who quoted a second historian, according to which, St. Luke had been hanged at Patras.

The position of this Hellenic tomb, situated in such a public place, so close on the thoroughfare leading to the Magnesian Gates, renders it, one would think, all but impossible that the few early Christians, at the probable period of St. Luke's death, would have been permitted to select what was perhaps a public monument for his sepulchre. The insertion of the chapel into the monument must have been of a later date. Although not the tomb of the Evangelist, yet it is to the student of Biblical as well as of Greek archæology, a monument of considerable interest, and we are indebted for it to the lucky accident, as Mr. Wood himself relates, of his foot striking upon a block of marble one evening as he was wearily walking home after his day's work, and which led him to excavate at the spot next day.