

19-40), and of Elisha (2 Kings xiii, 14-19); but in the Koran this custom is denounced.

The Galilean names thus briefly noticed give, when taken together, a very fair idea of the growth of nomenclature in Palestine. We have in all five classes represented. First, Biblical names. Secondly, Pagan titles, which recall the nomenclature of Phœnician sun worship. Thirdly, Jewish names of the later period, when Galilee was the centre of the Rabbinical teaching, and when the bounds of the Holy Land were defined with all the precision of the earlier Talmudic writings; when famous Saddikim were buried in all the principal villages, like Simeon bar Jochai at Meirûn. Fourthly, we have the Christian traditions of the fourth and twelfth centuries, localising round the Sea of Galilee the Gospel episodes, pointing out the "Table of Christ," "The meadow of the ears of corn," "The Mountain of the Sermon," the scene of the "Feeding of Five Thousand," and many other sites, in places often not in accordance with the Gospel narrative. Finally, we have the superstitions of the Fellahin in Moslem garb, the Jinns, the Goblins, the Iblis and Ghoul, which are figures traceable in the Accadian legends as far back as history itself.

Several valuable explanations are derivable from the above examination, showing how the Gazas, the Khuldehs, the Aulems, and such other names as have no proper topographical derivation, originated in the names of the local pagan deities. For Galilee was, until long after the Christian era, a land of Goin or pagans, who built sun temples at Kadesh and round Hermon, and preserved the rites of Adonis and Ashtoreth even down to the fifth century of our era. The nomenclature of the southern sheets of the map does not give us as much that is of this peculiar interest as do the Galilean sheets, and the principal names in Samaria and Judea have already been discussed in such papers as those on the Moslem Mukams, on Early Traditions, and on the nomenclature, which will be found in the volume of special papers of the "Memoir" series.

C. R. C.

MASONS' MARKS.

THESE marks, noted on buildings during the course of the Survey, have been carefully recorded in the "Memoirs;" and some remarks as to their dates have already been published in the paper on Architecture (vol. iii, p. 447). They include all the letters of the alphabet save G, Q, and X, and have no reference to position in the building, nor are they distinctive of a particular district, nor are they confined to the lifetime of an individual. It is, however, now proposed to study this question rather more fully in detail.

There are a few remains of masons' marks which are earlier than the twelfth century. Such are the letters on pillar shafts at Ascalon (vol. iii,

p. 240), which resemble Aramaic letters, and are not unlike marks on the flooring of the Sta Sophia at Constantinople. Such also are the Greek letters on the drafted stones at Baalbek, and those on pillar-bases at 'Am-mân, both probably belonging to the second century, A.D.; but these are quite different from the great majority of masons' marks in Palestine, which belong to the twelfth century, and which closely resemble the marks in English cathedrals of the same period.

Sir Charles Warren has published some of the marks found on the castle at the port of Sidon (*Quarterly Statement*, 1870, p. 326), which are clearly Crusading; but others from Lebanon and Cœle-Syria (p. 328) seem to be earlier, perhaps Roman.

A very fine collection was obtained by Lieutenant Mantell and myself in Kal'at el Hosn, above Tripoli, in 1881, many of the marks being on drafted stones. The earliest mediæval building on which they would occur cannot date before 1100 A.D., the latest not after 1187 in Palestine, with exception of fortresses in the maritime plain, which, together with those in Northern Syria, were held till 1290 A.D. by the Christians.

The letters of the alphabet are not of any special interest. They may, perhaps, be the initials of the masons, and their shape is generally somewhat Gothic. There are, however, certain signs used quite as often as letters, which are interesting as being of great antiquity and widespread use.

Thus, for instance the Solomon's seal, or five-pointed star, is among the most common of the marks. It has been found on the vaulting of the so-called Stables of Solomon, at St. Jeremiah's of Abu Ghôsh, in the Muristan, in the Hosn Castle above Tripoli, and elsewhere. In the middle ages this was a well-known magic figure, and it may be regarded as a "luck-mark," like others which follow.

The six-pointed star is known, I believe, as "David's Shield," and is formed by two triangles. This is a caste mark in India of worshippers of Parvati, and is occasionally found as a mason's mark.

The Lituus is a very common mark among masons, and with regard to this it may be noted that it is found in the Sceptre of Osiris and of Siva, as well as among Druids and in Persia. It occurs at Jerusalem in the Church of the Virgin's Tomb, in the Muristan, at Neby Samwil, and in many other Crusading buildings.

The Trident is also common in the Muristan, at Samaria, and elsewhere, and it is identical with the caste mark of Vishnu, who answers in India to the Greek Poseidon with his trident. Whatever its original meaning it is a very old sacred emblem, and the fleur-de-lis, which is sometimes used as a mason's mark (though rarely), is said to have a common origin, and is traced back to the Assyrians as a religious emblem.

The hour-glass, or double triangle, is also found in a great many buildings in all parts of Syria (all of Crusading date), and is occasionally turned sideways, and converted into a Tau, or mason's hammer; for it should be observed that the position of the mark on the stone is not uniform in the case of any sign.

The arrow occurs in many varieties, of which the one with a triangular head is perhaps commonest. It is, perhaps, connected with our English broad arrow, and thus with the trident already noticed. The arrow or spear-head is also an Indian caste mark.



The Trefoil is also not unusual in various forms, and is said to be one of the letters of the Slav alphabet about the ninth century.



The square in several varieties is also suggestive of masonic meaning, as is the right-angled triangle, and the equilateral triangle, which is Siva's mark in India.

The Greek *Phi*, the fish, the bow and arrow, the circle (with or without a central dot), the palm-leaf, the cross (both Greek and Latin and Maltese) the mason's square, and the star, are marks which do not require any diagram, but all are frequently used.



The eight marks figured are not easy to describe. The first to the left is very common, and perhaps represents the crozier, or shepherd's crook, under a different form; the second is nearly akin to the sign of the planet Venus; the third and sixth are forms of the trident; the seventh is the sign of Aries.

When we begin to inquire as to the meaning of these signs, and the reasons of their use by mediæval masons, we must remember how much Europe owed to Asia, at this time, of its science and mysticism. Magic was derived originally from the Magi, and the influence of the Jews and Arabs on the races of Southern Europe in the ninth and tenth centuries was specially marked. It is therefore very interesting to remark that masons' marks have been found on Sassanian buildings in Persia, many of the most complex of the mediæval signs being exactly the same as those on the walls of the palace of Saaditalat near Ispaham, as copied by Ouseley. The hour glass, the various forms of the trident, the bow and arrow, the cross even (a simple pair of lines of equal length), the arrow-head, and other marks are to be found among the Persian emblems. In this case we have, perhaps, a historical link between Europe and the far East. The masons' marks are generally too artificial for it to be naturally likely that they would be separately invented by different races; and all the tendency of modern science has been towards the establishment of a direct historical connection between the early religious emblems and ideas of Asia, and the later mysticism of Europe.

We may, perhaps, safely infer that to the mediæval masons the marks they employed had descended as traditions, and that in some cases at least they were regarded as propitious emblems, or "luck-marks," although their original meaning had, perhaps, long been forgotten. A tradition of the meaning of many of these symbols, such as the bow, the trident, the arrow, the *phi*, the lituus, still lingers in India; and may, perhaps, be known to

initiated masons in England, although to an outsider such titles as Solomon's Seal, the Mason's Hammer, &c., seem rather to indicate the loss of the true meaning.

It should be noted that masons' marks do not appear to have been used by the Jews, or in Byzantine times, or by the Arabs of the fourteenth and fifteenth centuries. They thus serve in Syria to distinguish the work of the Crusaders, and the traveller who wishes to distinguish the somewhat similar structures of the later Christians and early Arab conquerors, in the thirteenth and fourteenth centuries, will obtain in the discovery of masons' marks one of the most certain distinctions he can generally hope to find.

C. R. C.

HAMATH INSCRIPTIONS.

As everything touching on the decipherment of the new hieroglyphics must be of interest, I may perhaps venture to call attention to a comparison which struck me forcibly when, after seeing the Hamath stones in the museum at Constantinople, I had, in the same year, an opportunity of inspecting the very ancient wooden hieroglyphics from the tomb of Hossi preserved in the Boulak Museum at Cairo. These Egyptian hieroglyphics are in relief like the so-called Hittite texts, and some of the symbols at least appear to be identical.

The bull's head is a symbol on Hosi's tomb (as a hieroglyphic), and on the Hamath stone No. 3, or the Jerabis text No. 3.

The antelope's head occurs also in each of three texts just quoted.

The bird in profile (the Egyptian Aleph) is also found on the Jerabis inscriptions.

A pillar on a square base, found in the Hamath stones, occurs also at Sakkarah.

The knife blade, a common constituent of Egyptian hieroglyphic letters, is also found on the Hamath stones.

The head of Im-hotep, or Horus, with the finger to the mouth, is very frequently reproduced on the Hamath and Jerabis stones.

The human foot, a well-known Egyptian symbol, is found on the longer inscription from Jerabis.

The oval, which resembles the eye, is an Egyptian symbol, and seems to recur on Jerabis No. 3, and in other cases.

The hand extended, or holding a dagger, is common on the Jerabis and Hamath stones; on the tomb of Hossi, in Egypt, the extended hand is also a symbol.

The human head is found on Hamath stones and Sakkarah hieroglyphics.

The cross, not uncommon on the Hittite stones, may be connected with the Egyptian Ankh, or with the Assyrian cross.

It may also be noticed, as cognate to the present subject, that some of