

distance ; the sand is blown up from the north. A number of snakes' egg-shells seen yesterday and to-day. 6.15. Halt. 7.45. Continue journey. 10.55. Reach a high ridge after a long ascent. J. Hathâyib and Ras el Elôo in sight. J. Umm Ukshayb, a long low range, running north-east by south-west, about twenty-five miles distant on the right. 2.30. Sighted Ismailia and a large vessel going up the canal. Endless ridges and sand-drifts, walking not so good as yesterday. 2.45. Halt for the night.

May 23rd.—Start at 3.20 A.M., and reach canal at 7.15.

The above is an almost verbal transcript from Mr. Holland's field book, omitting the bearings, &c., which have been utilised in the construction of the map. It will be more useful to students in this form and will enable the general reader to follow Mr. Holland's route on the map, and realise the extent and value of his work, as well as the difficulties which he had to encounter.

C. W. W.

METEOROLOGICAL OBSERVATIONS.

Date and Place.	Minimum Thermometer.	Barometer.	Altitude.	Remarks.
	Degrees.	Degrees.	Feet.	
May 6, W. Tureifeh	47	28.52	1560	N.W. Breeze, cloudy.
Junction of Wâdies Rowâg and el Arish	....	28.70	1390	
„ 7, Camp W. el Arish	40	28.90	1200	Dew, light breeze from N.W.
Nukb el Fahdi ....	....	28.70	1390	
„ 8, Camp W. el Fahdi	49	29.10	1015	No wind, cloud- less.
Pass J. Sherâif ....	....	28.90	1200	
„ 9, Camp W. Utvâdif	53	29.33	800	
„ 10, Camp on plain	46	29.40	735	
Sherâfâh Pass ....	....	29.30	825	
„ 11, Camp W. Moweilah	42	29.35	780	
„ 12, Camp W. Guseimeh	42	29.08	1080	
Hill N. of W. el 'Ain....	....	28.50	1580	
„ 13, Camp W. Guseimeh....	49	29.10	1015	
„ 14, Camp W. Jaifeh ....	....	28.60	1485	
Mouth of W. Kadeis Ain Kadeis ....	....	28.55	1530	
Head of W. Haroof ....	....	28.36	1715	
„ 15, Camp W. Harâfeh ....	....	27.12	2935	
Arab tents on hill ....	....	27.40	2655	
Hill above W. Jerâfeh „ 16, Camp W. Lussan ....	....	27.00	3055	
„ 17, Camp W. Dammath....	....	26.60	3460	
„ 18, Camp W. Moweilah....	....	27.35	2705	
W. el Arish ....	....	....	....
Level of chalk hills ....	....	29.45	685	
„ 19, Water-parting ....	....	29.50	640	
W. el Hasanah ....	....	29.20	920	
	....	29.40	735	
	....	29.30	825	

Date and Place.	Minimum Thermometer.	Barometer.	Altitude.	Remarks.
	Degrees.	Degrees.	Feet.	
May 20, Camp in plain	29·32	810	
Foot of J. Maghârah	29·17	890	
Top of pass	28·98	1125	
Do.	28·60	1485	
W. Mutlakah	29·10	1015	
„ 21, Plateau	29·10	1015	
El Motalla	29·86	770	
„ 22, Head of depression	29·72	440	
Top of ridge	29·68	475	

“HETH AND MOAB.”

THIS book, by Captain Claude R. Conder, R.E., is a popular account of the recent expedition to survey Eastern Palestine, interrupted and stopped by peremptory orders from Constantinople, as the readers of the *Quarterly Statement* already know. The work has now been out for two months, having been published in October, and the first edition is already nearly exhausted. It treats, in twelve chapters, of Kadesh on Orontes, the Land of the Hittites, the Phœnicians, the Land of Sihon, the Land of Ammon, Mount Gilead, Rude Stone Monuments, Syrian Dolmens, Syrian Superstitions, the Belka Arabs, Arab Folk-Lore, and the Future of Syria. There are also appendices. The following extracts are offered as some kind of guide to the contents of the volume.

The Cemetery of Tyre.

“But if the Tyrians were not here buried, where (it may be asked) was their cemetery? This question we may, I think, now answer. They were buried on the island, where the modern cemetery now exists, south of the town. Tyrian tombs consist of a chamber with *kokim*, or tunnels for single bodies, running in from the walls—three or four on each side of the chamber, as in Jewish tombs of the earliest period; but there is an essential difference between the two, for the Jewish chamber was reached by a little door from one side, the entrance being cut in the face of a cliff or steep slope. The Phœnician, on the other hand, like the Egyptian, sunk a shaft down from the flat top of the rock, and placed his chamber at the bottom, filling the shaft no doubt with stones, or covering it with a slab. Thus, while the Jewish tomb remains still recoverable, though rifled, the Phœnician is hidden as soon as a little rubbish has gathered over the rock. Curiously enough, we were able to prove this, and to show where one Tyrian, at least, was buried on the island, for in the cliff of the little bay

in the south-west angle of the double island is a hole, and through this it is just possible to squeeze into a small cavern called 'the Champion's Cave,' about ten feet by eight, and eleven high. Looking up, we could see the shaft which was the original entrance, covered with flat slabs, which are hid beneath the soil in which the modern graves are dug. The champion's grave had been plundered by some former visitor, and only the place where his sarcophagus lay could be seen; but on the top of the cliffs, which are about thirty or forty feet high, a large sarcophagus is still lying. To prove our contention more completely, excavations in the cemetery would be necessary; but as single tombs are rare, and the site of any necropolis generally immutable in the East, we may fairly consider that this discovery indicates the site of the old Tyrian cemetery."

The Fertility of Mount Gilead.

"Sycamore, beech, ilex, wild fig, are said to be among the species of its forest trees, and the carpet of wild flowers in spring is more luxuriant than elsewhere. Clover and ragged-robin, the red and white cistus, clematis, crow's foot, purple lupins, squills, the pink phlox (commonly called Rose of Sharon), the anemone, cyclamen, corn-flower, salvia, asphodel (both yellow and white), with vetches and wild mustard, marigolds, borage, moon-daisies, pheasant's-eye and cytizus, also orchids and broom, star of Bethlehem and poppies, tulips, and buttercups, are among the familiar plants on these hills. The mock-orange (styrax), the may, honey-suckle, and antirrhinum are found in the woods; and the oleaster, or wild olive, is not unfrequent. The lentisk, which is so common a shrub (with arbutus and laurestinus), is akin (at least according to some) to the balm of Gilead; but whatever be the real plant or shrub of the balsam, the traveller who has wandered over the Moabite deserts, or the scorching plains of Bashan, will not fail to find that there is 'balm in Gilead.' In its glades he may hear the blackbird's note, the nightingale, and the twitter of many familiar song-birds. Here the tomtit, the hoopoe, the beautiful jay, the roller, and the bee-eater, rejoice in the shade of the woods by the clear streams; here the roe and the fallow-deer still find a covert. The visitor cannot wonder that Gilead should be indicated to the persecuted Jews as a refuge and home, and, perhaps, had Israel known what lay before them in the dark mountains of the west, it would not have been only Reuben, Gad, and Manasseh who chose for their lot the eastern hills."

Rude Stone Monuments.

"The religion of the ancient races is intimately connected with all rude stone monuments, and temple and tomb are as closely united as they still are in a cathedral, with its famous dead, in our own land. Famous stones have names which seem to give them a human individuality. Such are the King-stone, Long Meg, or the stones of King Orris, Woden, St. Patrick, St. Declare, or St. Fillan in the British Isles. In France we have Pierre Martine and others, and the names given to stones by the Khassia tribes,

such as 'stone of the oath,' 'of grass,' 'of salt,' are equally instructive. The student who neglects the indications afforded by tradition, and endeavours to make the monuments tell a new tale without crediting that related by the descendants of those who erected the menhir or dolmen: who leaves out of account the beliefs and hopes and sorrows of those childlike ages, and thinks that man in savage times was but the utilitarian which civilisation has made him, is not likely really to penetrate into the mystery of these earliest of human monumental structures, and fails to sympathise with the ideas of builders whose conceptions of rugged grandeur, and of the moral effect of huge masses and of number, still excite the admiration of men in times when art and skill have so far surpassed the first efforts of the illiterate and prehistoric period."

The Meaning of the Syrian Monuments.

"The mephir is the emblem of an ancient deity, the circle is a sacred enclosure, without which the Arab still stands with his face to the rising sun. The dolmen, whether modern or prehistoric, is (when free-standing) an altar rather than a tomb. The cairn is not always sepulchral, being sometimes a memorial heap; the disc-stone is a distinct production, perhaps of a later age. Such evidence as we possess shows that the rude tribes beyond Jordan buried their dead in small chambers cut in the rock, or in tombs similar to those of the Phœnician and the Jew, and not beneath the table-stone of a free-standing trilithon; while the mounds of the Jordan valley and of the Hittite plains, whether citadels or sacred hills, have as yet never yielded sepulchral deposits."

To say that we still find the altars of Balak standing on Nebo may be premature. To point out the great dolmen at 'Amman as the throne of Og may be considered fanciful by some; but we may at least claim that we find structures which seem to resemble the early altars and pillars mentioned in Scripture still existing at places which, on entirely independent grounds, may be identified as representing the Mizpeh of Jacob, and the holy mountains of Nebo, Baal and Peor. While in Judea not a single dolmen now remains standing, because in their zeal for the faith of Jehovah, the good kings Hezekiah and Josiah swept away for ever the 'tables of Gad.'"

Fish Superstition.

"The mosque of el Bedawi, at Tripoli, contains in its courtyard a cistern, or pond, of sacred fish. These are believed to have disappeared during the Russo-Turkish War, and to have been transformed into Moslem warriors, who fought for the Sultan. After the war they resumed their fish-form, and returned to Tripoli, re-appearing in the tank. According to M. Blanche, the Beidawiyeh, as the mosque is called, takes its name from St. Antony of Padua, whose church once stood here. St. Antony, be it remembered, was the saint who preached to the fishes, and it is probable that the sacred fish-pond was found already existing by the Crusaders, and was then consecrated to the saint. Tripoli was once a sacred city of

Venus, and stands on the stream of Kadesha, or Kadesh. To Venus the sacred fish were no doubt once holy, and at Ascalon and Accho, down even to the fifth century, the Syrian Venus had still her sacred ponds. It is interesting, therefore, to note that there yet remains at Accho (St. Jean D'Acre) another pond of sacred fish, and that a riot was caused in this town not many years ago by the imprudence of a monk who fished up and broiled for his own eating one of the supernatural fish of Accho."

The Character of Muhammad.

"Muhammad was a poet who had gathered a scanty crop of materials from sources almost inexhaustible: these ideas he clothed in language which cannot compare for force and beauty with that of the originals, and he repeated them with wearisome iteration. His ideas were essentially narrow, and without originality, as compared even with the teaching of Zoroaster and Buddha; and, however great his triumph among Arabs, who were mere savages in a boundless wilderness, the power of Islam has been consolidated by men not of Arab race, and it is impossible for the civilised European, unless led astray by enthusiasm or by interest, seriously to maintain that the barbarous fatalism of Islam is the religion of the future."

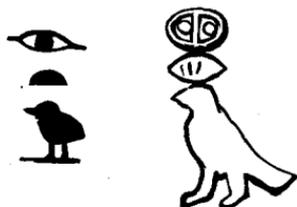
HAMATHITE AND EGYPTIAN.

It may be of interest to give the values of some of the Hamathite signs which would result from the supposition that the phonetic sound is the same as in Egyptian.

The comparison with the Semitic alphabet was established by Mariette; as regards the rabbit, I still incline to think the explanation possible. Professor Sayce gives us a rabbit from Boghaz-Keui ("Trans. Bib. Arch. Soc.," 1881, p. 257). The use as a suffix (p. 276) would agree with its value as *Vau*.

An interesting suggestion in this matter was made to me by Rev. W. Wright, namely, that the Hittite names on the Egyptian monuments should be compared with the Hamathite texts to see if any of them (personal or geographical) occur.

I understand that Professor Sayce connects the upper of the three symbols here given with the name of a goddess, 'Ate, עתי, worshipped in Northern Syria ("Trans. Bib. Arch. Soc.," 1881, p. 260). Now the combination shown occurs on the texts from Jerabis three times, and if the Egyptian equivalents are correctly given it would read 'Atu (עתי).



Another suggestion as to these figures may also be hazarded. The two signs here