

## ANTIQUITIES OF PALESTINE IN LONDON.

(Reproduced from the "Times.")

LONDON and Paris are the only two cities possessing special collections of Palestine antiquities. I do not include in this category rare specimens which may exist sporadically in other European museums or in private hands. These London and Paris collections are, it is true, upon the whole, very trifling, particularly if compared with those, so rich, so varied, which give beside them so imposing an idea of the great civilisation of Egypt, Assyria, Greece, and Italy. It is strange, indeed, that Palestine, which has so long absorbed the attention of so great a number of *savants*, and has the privilege of always exciting the public interest, should not be better represented from an archæological point of view. It is, above all, of this little corner of land, holding so large a place in scientific and religious preoccupations, that one would be anxious to possess monuments as witnessess of its history. The time has, I think, arrived for taking serious notice of it, and seeing if it would not be advisable to inquire into the cause of this inferiority and the means of doing away with it. It never struck me more forcibly than when, some months ago, I was engaged in making a methodical inventory of the monuments of Palestine belonging to the Palestine Exploration Fund and the British Museum. I intend to sum up the result of my researches upon this subject, and, after having submitted to the public a cursory but exact view of the situation, point out such a combination as would permit of its advantageous modification.

I will begin by giving some information upon the antiquities of Palestine existing in Paris. I will then speak more fully upon those which exist in London, because, never having been made the object of a general study, they are less known as a whole.

## I.

The Museum of the Louvre has possessed, since 1870, a room for Judaic antiquities, or, to speak more correctly, for antiquities from Palestine. In 1879 the catalogue did not exceed 83 numbers, several of which are only casts. The most precious pieces are the Moabite Stone, which I was enabled to complete, thanks to the little fragments collected by Sir Charles Warren, and kindly presented by the Committee of the Palestine Exploration Fund; a Moabite bas-relief from Chihau, representing a personage with a helmet, of Egyptian style, brandishing a lance, perhaps a King of Moab; a votive white marble foot from Jerusalem, with Greek dedication of a thankful heathen woman named Pompeia Lucilia healed at the Pool of Bethesda; a few sarcophagi, or fragments of sarcophagi, from the tombs of the Kings near Jerusalem, one of which bears an Aramean and Hebrew inscription in the name of Queen Saddan (probably the famous Jewish proselyte Helena, Queen of Adiabene); three

or four Jewish ossuaries in soft limestone ; a marble bas-relief from Ascalon, representing three female divinities ; a *figurine* in solid gold of Egyptian style, found by me at Gaza ; a bas-relief from Gadara, representing the candlestick of the Temple, with the seven branches ; a seal, with Hebrew Archaic characters in the name of Shebanyahu, son of Uzziahu.

This little series, which is, properly speaking, a mere embryo collection, will be more than doubled by the antiquities brought by me in 1882 from my last mission in Palestine. They are not yet exhibited, for want of space ; I have just published the illustrated catalogue<sup>1</sup> of them, amounting to 111 numbers. I would point out, among other things, six bronze statuettes, two fragments of marble statuettes, among which a colossal head of a woman, of very fine style, from Sebastiyeh ; four bas-reliefs, one of which, found at Arsuf (Appollonias), proves that, notwithstanding all that has been said, the ancients were acquainted with the use of horse-shoes ; 57 vases and terra-cotta lamps ; a Jewish ossuary, with sculpture in relief (very rare) ; a pair of capitals, one of which bears the legend ΕΙΣ ΘΕΟΣ ("only one God") ; a large massive bronze dish richly ornamented with Jewish symbols ; a Phœnician inscription, discovered by my mother on Mount Carmel ; 21 Greek inscriptions ; eight Roman, two of the Crusades, &c.

## II.

The list of antique objects from Palestine preserved in the British Museum consists, as far as I could find, of only 57 numbers. These objects are at present dispersed here and there in different parts of the Museum, and have no special numbering, beyond their registered mark of entry. While reproducing, when possible, these registered marks, I have, for greater convenience, given to this scattered collection of objects a series of numbers, classing them in natural groups.

With the exception of a few pieces of the highest order, the objects for the most part are not of great interest. I would mention, in the first place, the two Hebrew inscriptions discovered by me at Selwan, near Jerusalem, in 1870, the possession of which I assured to the British Museum. These two texts, in archaic characters of Phœnician form, belong to the epoch of the Kings of Judah, and are to be placed parallel with the famous inscription of the aqueduct of Siloam. Thanks to them, the British Museum is, as yet, the only museum in Europe possessing, in the original, specimens of Israelitish epigraphy anterior to the Exile. Afterwards come five intaglios, or gems, with Hebrew archaic inscriptions, having certainly belonged to ancient Israelites, as indicated by the characteristic form of the names of their possessors, adorers of Jehovah—Asyu, Yokim, Hananyah, Gadyah, Sephanyahu, Nehemyahu, Mikayahu, &c. Apart

<sup>1</sup> "Mission en Palestine et en Phénicie, entreprise en 1881." V<sup>e</sup>. rapport. Paris : Maisonneuve et Cie., 25, Quai Voltaire. (With 80 engravings and 12 heliographic plates.)

from these monuments, the current epigraphy of Palestine is only represented in the British Museum by a Samaritan inscription from Nablus (Sichem), of rather late epoch, a Greek inscription of Sebastiyeh (dedication of M. Licinius Alexander, son of Quartinus), and a kind of stone seal from the same place, bearing a brief Greek-Byzantine epigraph. I would also mention, though belonging indirectly to Palestine, a disk of green enamelled earthenware of Egyptian manufacture, coming from Gaza or Ascalon, and bearing in relief a cartouche of the King Rameses II.

The British Museum is poor in Palestinian terra-cotta lamps. It only possesses nine, five of which have been acquired from the Palestine Exploration Fund. Two of these bear the ordinary Greek Christian legends. Among the generic types or heads under which I have been led to class all the Palestinian lamps, and which are not represented in the British Museum, I would in particular point out the Jewish type, of which I shall speak presently.

The British Museum possesses about fifteen terra-cotta vases of divers shapes, coming, for the most part, from Bethlehem and from Beit-Salur; and some fragments of painted pottery picked up in the country of Moab.

In the way of sculpture there is a terra-cotta *figurine*, found, it is said, at Bethlehem (I have some doubts on this point); this *figurine* recalls the terra-cotta *figurines* of Babylon, and represents a nude woman supporting with her two hands her voluminous bosom; a mutilated head in white limestone, brought from Kadesh by the regretted late Dean Stanley (these two objects are very curious); a lion's muzzle in marble, half broken, from Jericho.

In the way of bronzes, there are four belt plates, with figures in bas-relief of Roman style, found in a tomb on the Mount of Olives, and given by Pococke; a small statuette of a man, from Jerusalem, draped in the Roman toga, leaning on a stick, and holding a roll, destined to be fixed on a staff.

Among the objects in glass are to be remarked two tesseræ, one in blue glass (brought by me from Ascalon), the other in white opaque glass from Gaza, both representing in relief the double face of the Egyptian goddess Hathor.

One of the most interesting objects in this little Palestinian series would be, if the origin assigned to it were well established, a large shell (*tridana elongata*), with engravings both in and outside, precisely similar to the engraved shells found in Assyria, and of which the British Museum possesses several specimens. Amongst other symbols there is represented the head of a god with large outspread wings, and a figuration of the sun in circles of lotus. This shell, acquired from the Rev. Dr. Barclay, was discovered in 1865 in a tomb in the vicinity of Bethlehem, not far from the so-called sepulchre of Rachel.

### III.

The Palestine Exploration Fund possesses a comparatively large number of antiquities, coming, for the greater part, from Sir Charles

Warren's and from my own excavations and researches in 1873-4. These objects are deposited in the office of the Fund or exhibited in the South Kensington Museum. However, a number of them, found by me and belonging to the Fund, have remained at Jerusalem, whence it would be desirable to have them sent for.

It was to be regretted that these articles now in London had not yet been made the subject of a regular catalogue. A short time ago I undertook this work—rather difficult work indeed, which lasted over a month. Too frequently exact indications respecting the origin were wanting, and when the objects bore tickets or marks, these were either dubious or illegible. The difficulty was further increased by the unequal and casual allotment between the office of the Fund and the South Kensington Museum, which sensibly complicated the comparison, the rational classification, and the material numbering. I am glad to take this opportunity of thanking Mr. Walter Besant, Secretary of the Fund, Sir Philip Cunliffe Owen, and Mr. Sandham, of the South Kensington Museum, for the very obliging manner in which they facilitated my task.

Now each article is marked with a number, permitting it in future to be easily found again, and quoted with precision; it is moreover represented in my catalogue by a descriptive notice, in which I have made all useful observations concerning its origin, form, use, and, if necessary, its interpretation. This first work effected, I have proceeded to a methodical classification by analogical series, thus creating so many sections where antiquities subsequently obtained will take their place.

I intend shortly to publish this catalogue, which may be of real service, particularly if accompanied by drawings representing the most important objects and types of each series. In the meantime, a brief account of this detailed inventory will perhaps be read with interest.

The antiquities actually existing at the office of the Fund, as well as at South Kensington, number 666. I have excluded from them, with certain rare exceptions, divers objects evidently Arab or modern. Neither have I included, for want of sufficient information, those remaining at Jerusalem or elsewhere.

These antiquities may be classed as follows, according to their material:—

Articles in stone, 150 numbers; in terra-cotta, 444; in glass, 20; cement and plaster, 11; articles in bronze, 19; in iron, 8; in lead, 3; in ivory and bone, 6; in wood, 1. There must be added to this total 4 false monuments (three Moabite potteries, and the pretended sarcophagus of Samson in lead).

Among the objects in stone, there are nine bas-reliefs or statues more or less fragmentary. The most interesting of all is certainly the winged cherub, with human head, of Assyrian style, engraved on the rock discovered by me in 1871 and cut out in the vast quarries called Royal Caves, extending under a part of Jerusalem. I would further point out a pretty head of a woman in marble (Artemis) brought by me from Ascalon in 1874; a torso of a faun in marble (statuette); a bearded

head of Jupiter; the right eye of a statue life-size (found at Ophel, 27 feet deep, by Sir Charles Warren). Among the inscriptions on stone, six in number, may be noticed an original fragment of the bilingual Greek and Hebrew inscription of Gezer, indicating the legal boundary of the city, and four marble tituli from the necropolis of Joppa, with Greco-Jewish epitaphs.

I shall rapidly review the other groups, occasionally giving a few summary particulars concerning the principal objects:—

Eleven ossuaries, or fragments of ossuaries, of which nine with Hebraic or Greco-Hebraic inscriptions.

Twenty stone vases, of which four (small libation vases and tables) are quite out of the common, from their form and ornamentation.

Thirty fragments of architecture of various epochs.

One fragment of mosaic paving.

Thirty hand grindstones or polishers in silex, hard limestone, sandstone, and basalt.

Twenty-five cones or cylinders in soft limestone or chalk, whose use is yet to be determined, and which served, perhaps, as polishers.

Nineteen bullets and balls of silex, basalt, and limestone (projectiles?).

Eight weights in hard limestone in the shape of thick discs, with turned down bevelled edges. One of them bears on both sides characters appearing to be Semitic. The real nature of these objects is placed beyond doubt by an as yet unpublished specimen in my collection, found at Jerusalem, bearing, in Greek characters of the first century of our era, "The year 5 of King Athamas." This king Athamas, who reigned at least during five years, is perfectly unknown in history. But the presence of this formula, identical with the monetary legends, certainly shows that we have to do with a weight, for the close affinity existing between numismatics and metrology is well known.

Eleven divers objects in stone, some of which deserve special notice. In the first place, the valuable seal discovered by Sir Charles Warren in his excavations, and bearing in Hebrew archaic characters the name of Haggai, synonymous of the prophet, son of Shebanyahu. Next, a small block of basalt, roughly squared, pierced on one side with a conical hole, narrow and deep, perfectly polished in the interior. I think I have succeeded in determining the use, until now unknown, of this singular object, discovered by Sir Charles Warren in his excavations at Ophel. It is simply the lower pivot upon which a door revolved. Considering the smallness of the hole, the revolving axle of this antique door must have been in metal (bronze or iron).

A fragment of moulded basalt coming from the same excavations also much attracted my attention. I am inclined to recognise in it a fragment of the edge of a stela, similar in form to the Moabite Stone. If my idea be correct, we have, perhaps, here the remains of a monument of the Kings of Judah, of inestimable importance, more significant parts of which may not impossibly be discovered some day.

Four fragments of terra-cotta figures from Jerusalem; a pretty head of

a statuette (woman or child), and three fragments of a rude and primitive art, from my excavations in Jerusalem (torso of a woman, head and body of a quadruped).

The terra-cotta lamps form, with the vases, the larger if not the more important sections of the collection of the Palestine Exploration Fund. They consist of no less than 197 numbers. I have, after attentive and careful study, succeeded in dividing them into eleven principal groups, excluding the less frequent varieties. Each of these groups appertains to a special type.

I cannot enter here into the particulars of this classification. I shall confine myself to dwelling upon the first of these groups, consisting of twelve lamps which I consider as properly Jewish. What led me to attribute this origin to them is the nature of their ornamentation, their style, their fabrication, their general shape. Upon several of them I find the characteristic Jewish symbols, the *ethrogs*, the two-handled vase, the grapes, &c. They all present this peculiarity of having under the basis a prominent circular pad, with a small button in the centre. The burner is of quite special rounded form; the handle is short, pyramidal; the clay is fine, the workmanship elegant. Such are the diagnostic features by which I propose to recognise henceforth lamps of Jewish workmanship.

The group of lamps with Christian Greek inscriptions number 11. They are of the formulæ already known, "The light of Christ shines for all," or "beautiful lamps," and others sometimes very carelessly traced and almost illegible.

I have formed a group of nine lamps of antique shape, which I believe to be of Arab manufacture. This may cause astonishment at first. But the fact is confirmed by the presence upon two of these lamps of incontestably Arab letters traced in relief around the central hole.

The terra-cotta vases number 219. I have also distributed them among several classes according to their similarity of form. In the first rank I would point out the six handles of amphoræ, with stamps in Hebrew archaic characters, found in the excavations of Ophel by Sir Charles Warren, and the large vase covered with bas-reliefs, found in my excavations at Bezetha.

I shall relate, incidentally, a little discovery made by me in the course of this part of my catalogue. Sir Charles Warren brought from Jericho a gigantic neck of an amphora (the neck alone measures 41 centimètres) which was buried in one of the *tells* of the plain. Upon the edge is a Latin stamp, already published, giving the potter's name. But in attentively scrutinising the fragment I have further ascertained the existence of two lines of Greek characters, traced in ink with the *galam*. They are extremely faint and indistinct, and one may understand that they have escaped notice until now. I read in one of these lines, ΟΥΙΝΟΣ ΧΙΟΥ, "Wine of Chios." The hybrid Greco-Latin form ΟΥΙΝΟΣ (*vinum* and *oivos*) is most remarkable. At all events, this epigraph gives us exact information as to the destination and age of this enormous recipient.

Among other objects in terra-cotta, numbering thirty-four, two deserve

a special mention. They consist of two fragments of tiles or bricks, marked with the stamp of the 10th Legion *fretensis*, left by Titus in garrison at Jerusalem after the siege in which it had taken an active part.

The objects in bronze comprise a little Egyptian *uræus*, an ape, a ram lying down, a bust of a woman with a suspension ring on the head, mirrors, a spiral spatula, two clasps, a ring, a part of a helmet, an *umbo* of a shield, a triangular spatula, a candelabrum of the Crusades, &c.

Iron is represented by a few nails and fragments of a doubtful age ; lead, by a small *figurine* of Venus Anadyomene found by me at Jerusalem, and two seals, one of which, ornamented with a personage in an *ædicula*, appears to have been used to close up the orifice of a narrow-necked vase ; ivory, by an elegant female figure holding a crown, brought by me from Ascalon, a small plaque, marked with concentric annulets, a die and various remains, among which are some cylindrical fragments, belonging possibly to an antique flute ; wood, by a few morsels of carved cedar, burnt and decayed, found in the ruin of an ancient church near Jericho.

#### IV.

Such is the summary of the antiquities of Palestine existing in London.

One may see that, even adding to them those of the Museum of the Louvre, the whole makes a very modest group, since it does not amount to 1,000.

Among the number are pieces which are really of the highest order, and suffice to show that well directed researches might produce most important results. It is, at the least, a guarantee of success for the future—a testimony proving that the Holy Land still contains, and can deliver up to seekers, monuments capable of rewarding them for their trouble, and of shedding unexpected light on her history.

If until now she has been so sparing of her treasures, it is, above all, owing to the nature and special purposes of the researches hitherto undertaken.

The Palestine Exploration Fund has, beyond doubt, rendered immense service to Biblical studies, and accomplished, with rare energy, a grand work with which will remain connected the names of Wilson, Warren, Conder, and Kitchener. Its *Quarterly Statements* published since 1869, and filled with the most interesting information, its admirable maps of Western Palestine, its beautiful volumes of "Memoirs," give brilliant evidence of its efficiency. But its efforts have, until this day, been principally concentrated (and rightly, for one must keep within bounds and proceed methodically) upon the geography, geology, topography, and the descriptive archæology of the country. The searching for antiquities, the forming of archæological collections by means of acquisition, did not enter into its programme ; the few antiquities collected have, so to speak, been accidentally met with.

The time appears to have come for the proposal of another aim. A

portion, and not the least one, of the task has been accomplished with the greatest success. After what has been done we must think of that which remains to be done, and consider whether it would not be advisable to organise a real museum of Palestine, in which could be arranged in methodical series all the fragments of its past that could be picked up, and of which the little collection belonging to the Palestine Exploration Fund would naturally form the nucleus.

It rests with the Palestine Exploration Fund to carry out this programme, by applying to it the resources at its disposal, and the means never grudged by a public who have constantly followed and supported its former undertakings.

I do not pretend to trace here the plan of this institution, which should be founded on the widest basis. I will limit myself to pointing out the general lines that it would, in my opinion, be expedient to follow in order to carry it into execution. The Palestine Museum should consist of a vast building in which would be placed together, not only all the local antiquities, all the monuments which could be obtained, but also reproductions in fac-simile, or casts, of monuments that cannot be displaced or that exist in other museums, plans in relief on a large scale, photographs, stereoscopic views, complete and attractive specimens of the animals, flowers, &c., peculiar to the country, costumes, ethnical types, tools, arms, instruments, geological specimens picturesquely arranged, &c. It would be well to join to these an extensive and animated panorama of the Holy City, and dioramic views of the principal localities and of characteristic scenes of popular life in Palestine, in order to add to this scientific combination an irresistible element of attraction and success. A library, containing all the principal publications relating to the Holy Land, and receiving any fresh ones as they appear, should be annexed to it, and put at the disposal of students; rooms reserved for popular or learned lectures. In short, in the centre of London should be created a representation, as faithful, varied, and complete as possible, of Palestine, past and present, which would be as a living commentary on the Bible.

It should suffice to cross the threshold of this building in order to have a perfect view of the Holy Land, both instructive and interesting. The charge of entry, fixed at a moderate sum, would be devoted to the fund necessary for the progressive increase of the collections through the medium of agents residing in Palestine or visiting it at close intervals. By the existence alone of such a central institution, native seekers, certain of a ready sale, would be stimulated and multiply discoveries from all parts of the Holy Land. The first funds necessary for commencing might be obtained either by means of a subscription, or else by shares allotted to all those, and they are numerous, who are interested in the progress of Biblical study, and to whom they would secure certain advantages generally reserved to the founders of similar institutions. A sum nearly equal to that which has already been collected and expended by the Palestine Exploration Fund since its foundation would be amply sufficient.

If this project can ever be realised it is surely in England, in a country

so passionately fond of Biblical studies, and which has already made such great and fruitful sacrifices for the exploration of Palestine.

CH. CLERMONT-GANNEAU.

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### THE ROUTE OF THE EXODUS.

ON the eve of the departure of the Palestine Exploration Expedition from Egypt for the Arabah last year I sent to Major Kitchener a copy of my book, "The Hebrew Migration from Egypt" (Trübner), with a request that he would kindly note some places in the region he was about to visit as illustrative of my view of the route taken by the Israelites on their route from Egypt to the Land of Promise. I was specially anxious to learn certain particulars about the Haj route from Suez to Akabah, at the head of the eastern arm of the Red Sea, and about the region immediately to the east of Petra. The Expedition did not follow the above route, nor was time or opportunity permitted for the examination of the neighbourhood of Petra. Major Kitchener was, however, good enough to send me a list of the stations of the Haj, from Suez to Akabah, and their characteristics in respect to water supply, and after an examination of my views as to the course followed by the Hebrews, wrote to me as follows :— "I think in your book you have described the actual route taken by the Israelites, and I fully believe Mount Hor and Mount Sinai to be one." As, however, my view completely revolutionises all that has for many centuries been generally accepted, respecting not only the track of the Israelites on quitting Egypt, but the locality of Mount Sinai, it may perhaps not be uninteresting to the members of the Palestine Exploration Fund to summarise briefly the principal grounds on which I have based my conclusions.

According to the Scriptural account the following were the stages and the incidents of the journey between the Egyptian frontier and Mount Sinai. The Israelites went three days into the wilderness, and found no water; at their next stage they came to Marah, where the water was bitter. The next point mentioned is Elim, with its wells and palm-trees, where they encamped by the waters of the Red Sea; from Elim they entered the wilderness of Sin, which lay between Elim and Sinai, and whilst there received the quails, the eating of which caused so many deaths that the place was called Kibroth-hat-taavah (Numb. xi, 34). They then reached Rephidim, where there was no water for the people, and where Moses, having gone on before, caused water to flow through the riven rock. In this neighbourhood the Israelites met Jethro, the father-in-law of Moses, and his people, and concluded a league with them (Exod. xviii, 12). Then follows the mention of Mount Sinai, and what occurred there. This account of the route from Egypt to Sinai is perfectly intelligible, and as I show is alone reconcilable with the assumption that the Israelites crossed the Tih by the well-known road to the Gulf of Akabah, and thence pro-