

seems, with more hope; it will be an undertaking by subjects of the Turkish Empire.

The plan I have seen; it was simply a copy of the large map of the English Palestine Exploration Fund, the trace of the line put in, and all names in Turkish characters, and stated the number of souls in all the town and villages for about 12 miles on both sides of the line. It will go down the Waly Rephaim, Bettis, Iswain, Sarar, &c., with a station at Arlouf, on the foot of the mountain, then goes down to Ramleh, Lydda, and Jaffa, reaching the sea north of the town. The road will have only one line, and a very narrow one, so that curves may be made, and it is hoped to bring in more than the interest of the outlay, which some people doubt.

C. SCHICK.

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## STATUES AT ASKALON.

JERUSALEM, *September 21st, 1887.*

In my last I told you of some statues discovered by the Governor at Askalon, and what I did in the matter. To-day I wish to tell you some more about and submit some drawings. From Jaffa I get the answer that they do not know anything about the statues, and no photographer there had photographed them. By chance I heard that it was a Jew—a youth in the Israelite Alliance School here—which I soon found out. He showed me his plates, but had no photographs, and to prepare such for me he has first to get permission so to do from the Pasha. I was afraid this might lead to a negative result, so the man allowed me to expose his glasses to the sun, put on my prepared paper, so I get the enclosed figures, to which I make the following remarks:—

Nos. 1 and 2 are taken from the smaller statue, if we may call them so, but they (both stones) are high relief on a flat stone of white marble. The photographs are not good, as the figures were lying in a pit about 10 feet deep and in a lying position. It was tried in vain to put them upright, or at least at such an angle that the instrument would fall in a right angle on them. It could not be effected as the man told me, although the Pasha had ordered the fellahin to do so—as they had no instruments at all. So the view fell in a slanting angle on them, hence appearing too short. Nos. 1 and 2 are one and the same object, the camera only put on two opposite sides. No. 1 shows the whole figure, even to the forefoot (marked  $\uparrow$ ), but No. 2 from the opposite side, taken on a larger scale but not the whole figure. The man said it is in size that of a real human body. The face is greatly injured, and on the head is a curious cover. It has wings and two arms, of which one is entirely broken away, the other also injured. The slab is said to be about 6 feet long, about  $2\frac{1}{2}$  broad, and 6·9 inches thick, besides the figure, which projects about 1 foot, on some places even more. The young Jew said: "It looks like a woman



and the peasants there knew of it for a long time, but considering them as idols kept them buried."

The other one seems to be of much more interest, and is also much larger. As the camera was so very small—the plates only  $5\frac{1}{2}$  inches wide and 7 long—it could not be taken in one time, but had to be made in two pieces, Nos. 3 and 4. The stone is about 10 feet long, a little more than 2 feet broad, and about (without the figures) 10 inches thick; on its bottom, where it forms a pedestal in two sets much thicker, as it will be seen on No. 3. On the pedestal no inscription was found. The kneeling figure Atlas cannot be in full human size—although the Jew told me so—but he said also, his eyes and whole face in an expression at his load (on the shoulder) to be very heavy—the mouth open so that he could put in his four fingers, the left arm injured. His load is a ball or globe, but behind not round but one with the slab on it stands an angel (or genius in full human size, arms and countenance greatly injured—all which is mentioned one and the same stone. So it seems these stones formed once a kind of pilaster in a temple, etc.

The Jew told me, when the figures are taken out he will go down again with a larger camera, and then he hopes to give better photographs. As the matter now stands nothing can be done, and it seems the Pasha is waiting for orders from Constantinople.

No. 5 was tried to take a view from a little of the side, and in one piece it helps only to a little better understanding of the other view (Nos. 3 and 4).

The site on which these figures were found and now lying underground is, according to the description of the young man, inside the ancient town of Askalon, about the middle. As I had no plan at hand when I conversed with him I could not fix the place, but will try to see the place in the Memoirs, and then speak again with the young man about the site—of which I will report in my next.

C. SCHICK.

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### PALESTINE ACCORDING TO THE ARAB GEOGRAPHERS AND TRAVELLERS.

DURING the course of the present year, it is hoped to bring out a work containing all the information to be found in the books of the Arab Geographers and Travellers who have written about Palestine and Syria. My original intention was to have limited the translations to Palestine proper, but the boundary line was not easy to fix. Palestine is but a province of Syria in the Muslim administration, and further remembering that the description left us by the Arab geographers of the various cities in the northern province of Syria is of great interest for the Crusading period, of which some of them were contemporaries, I have deemed it advisable to include in my work everything that had to do with Syria (As Shâm), in its widest sense, from Tarsus and Malatia on the north to