

ancient remains may be brought to daylight by this desirable act of civilisation.

Sürafand.—Last week fishermen from this village caught a young sea-calf in their nets while fishing in the sea and brought it ashore; the cries of the young animal soon attracted its mother, which also appeared and was killed by gunshots; this animal very seldom appears in this part of the Mediterranean, and I immediately sent for its remains, but, unfortunately, the young calf had since died, and the meat of the other was entirely eaten up by the villagers, who pretended it to be of the taste of the best salt-water fish. All I could obtain was part of the skin, a very smooth hair-skin, much finer than that of a cow, and speckled white and dark brown. The calf is called Kelb-bahr (sea-dog) by the natives.

Haurân.—I have just been informed that near es-Sunaneim, in Northern Haurân, near the Lejjâh, a great fight has taken place between the 'Arab-el Lejjâh Bedawîn and the Druses of Jebel Haurân. Government soldiers, well armed, numbering several hundreds, attacked the Druses, who had unfairly commenced the fight, and were naturally supported by the Bedawîn. Up to now about 150 Druses were killed, and about 300 wounded, the loss on the other side was not severe. As the Druses had also lately killed the young son of a Kurdian Emîr of Damascus, while the innocent boy took a ride on the Merj, an action which nearly gave way to a general rise among the Kurds of Damascus, the Government is severely considering the question of a large expedition to pacificate the revolting Druses of Haurân.

G. SCHUMACHER.

Haifa, November, 1887.

NOTE.

A FEW days ago a friend, who is staying with me here, in the course of an excursion to the "place of burning" and the Tell el Kassîs, found, about 200 yards from the base of the mountain, on his way to the latter place, a chipped flint arrow-head. It was especially interesting to me, as the spot at which it was picked up is only about a mile from the "fort" which I discovered about four years ago, called El Kul'at, and which I observed at the time in my article on "The Khurbets of Carmel," bore all the appearance of a pre-historic period. As on the occasion of my previous visit, the day was closing in too rapidly to enable me to give it the attention it deserved, I re-visited the spot a few days ago, thinking that I might possibly come across some more flint implements; but these are curiosities which one never finds when one is looking for them. I took the opportunity of making a rough sketch of the fort, and of part of the ancient wall, which is composed of large unhewn stones laid upon one another. The circular area inside is 82 feet by 75. The position must have been a very strong one, as it presents a precipitous face to the plain, above which it is situated about 300 feet, while in

rear the flank of the mountain is quite inaccessible. It is connected with the mountain by a neck of land, on which are the remains of some ancient ruins, and is approached from the side.

I have also been able to decipher the only inscription I have yet found on Carmel ; it is over a rock-tomb at Kh, Raktiyeh (*see* article on "Khurbets of Carmel," *Q.S.*, p. 30, 1884), and is as follows :--

"MAPEINOY MNHMEION,"

on the tomb of Marinos, evidently from the crosses cut below the name, a Christian. It is interesting as showing that until the conquest of Palestine by the Moslems, these rock-tombs were used by Christians.

LAURENCE OLIPHANT.

August 2nd.

BOAT-SHAPED GRAVES OF SYRIA.

In the *Quarterly Statement* for October, 1887, I described some boat-shaped graves which I saw in the Anti-Lebanon. In the *Quarterly Statement* for January, 1888, Captain Conder suggests that these graves should be compared with the anthropoid sarcophagi of Phœnicia, and with the wooden mummy cases in Egypt. "The form," he says, "follows that of the human body." If he means the form of the anthropoid graves of Phœnicia, why, of course it does ; but if he means the form of the graves which I described, I must say distinctly that it does not. The form is boat-shaped, and not human-shaped. Captain Conder apparently has not seen the graves, and has not seen my drawings.

I observe also Captain Conder's present opinion, that "Charon was probably not connected with Horus, but with the Etruscan Charun, 'the black (or evil) god' of death." I did not mean to assert on my own authority that Charon was connected with Horus. I mentioned that a carnelian scarab found at Amrit, in Phœnicia, exhibits a ship with the sun above it, and letters which Perrot reads as Kheb, but which Captain Conder would read Kher and regard as the Semitic spelling of Horus. I said, also, that in the boat which was brought up to the lake side in the funeral ceremony in Egypt the boatman's name was Charon, and both Charon and his boat were adopted by the Greeks. This statement rests on the authority of Sir Gardner Wilkinson, who quotes Diodorus, and adds that both the name and character of Charon are taken from Horus, who had the peculiar office of steersman in the sacred boats of Egypt.

GEO. ST. CLAIR.