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century, when the Khalifs ruled in Damascus, or at least to the times of Nûr ed Din and Saladin when ruling there. The tribal wars between the Fellahin and the Arabs of Kerak, and beyond Jordan, continued, however, till the present century, as I have shown in the Memoirs—“*Taiyibeh*” (Vol. III).

NOTES BY REV. J. E. HANAUER.

I.—ON STONE AND POTTERY MASKS FOUND IN PALESTINE.

ON pp. 268 and 269 of the *Quarterly Statement* for October, 1890, will be found an account, with illustration by Dr. Chaplin, of a stone mask obtained by him from Er Râm, and which Professor Petrie believed to be “of Canaanite origin.”

The same curious object forms the subject of an interesting note by the late Rev. Greville J. Chester on p. 84 of the *Quarterly Statement* for January, 1891. He says that he had “seen several of somewhat similar make, but of pottery, found near Um Rit, in Northern Syria,” and that he thinks that one “representing a bearded head, is in the Ashmolean Museum at Oxford.” He supposes these objects to be Græco-Phœnician, and “perhaps of votive character.”

Major Conder takes up the very interesting discussion on p. 186 of the *Quarterly Statement* for April, 1891, and refers to the mention of the stone-mask in the “*Memoirs*,” vol. iii, p. 438, and to its having been shown him by Dr. Chaplin. He does not think that it could ever “have been used as a real mask,” and it “seems” to him “that it might be of any date from the twelfth century A.D. backwards.”

This seems to me to be all that has been put forward in the *Quarterly Statement* concerning this most curious relic, which I have often examined and thought over when, during Dr. Chaplin’s absence from Jerusalem, it was kept for safety in the London Jews’ Society’s Mission Library at Jerusalem, and I would take the liberty of hazarding a suggestion concerning it and the pottery masks mentioned by Mr. Chester and similar ones which I have seen in a collection of “antiques” at Jerusalem, and among antiquities offered for sale by dealers at Jaffa.

The readers of the *Quarterly Statement* will forgive me for reminding them of the remarkable and interesting classic pagan custom of suspending “*oscilla*” or “little faces” of Logreus—Dionysos—Bacchus in the vineyards, “to be turned in every direction by the wind, because it was supposed that whichever way they looked they made the vines in that quarter fruitful.”—“*Virgil*,” *Georg.* ii, 388–392.

On p. 846 of the second edition of Smith’s “*Dictionary of Greek and Roman Antiquities*” will be found two figures: one being the representation of a beautiful “*oscillum*” of white marble, which, it is stated, is in

the British Museum ; and the other being copied from an ancient gem (Maffei. "Gem. Ant." iii, 64), and representing "a tree with four oscilla hung upon its branches." From the noun "oscillum" was derived the verb "oscillo," meaning to swing, which is the root of our English words oscillate, oscillation, &c.

Here at Jaffa I am shut out from the possibility of reference to all but a few of the back numbers of the *Quarterly Statement*, but I think that in one of Herr Schumacher's reports there occurs the mention (with illustration) of one of these masks.

II.—A LEGEND OF IL HAKIM.

A couple of years ago, at the time of the Greek excavations inside and close to the rock-cut tomb with sculptured grape-clusters, &c., at the traditional Aceldama, popularly called "The Retreat of the Apostles," though identified half a century ago by the late Dr. Schulz as the monument of Ananus, I one day visited a small Jewish settlement on the traditional Hill of Evil Counsel. A fellah who met me there offered me some beads, &c., which he said he had picked up whilst working on the said excavations, and of his own accord told me the following legend, which I record—*firstly*, because it seems to me to contain an undoubted reference to the freaks of the mad Fatimite Khalifeh Il Hakim bi amr illah, whom the Druzes worship as a deity, but of whom, as far as I am aware, no traditions have hitherto been found to exist in the folk-lore of Southern Palestine, and *secondly*, because Mr. Bliss, to whom I recently told the strange story on the spot it referred to, suggested that it would not be deemed valueless if offered for the pages of the *Quarterly Statement* :—

Legend.

"A long time ago, when Palestine was under the Egyptian Government, *حَكَمَ مُصْرَ* the caves in Wad el Rababeh were inhabited by a great number of monks and holy men who spent their time in fasting and prayer. Now it happened that the Governor in Egypt—*الحاكم بمصر*—"El Hakim bi Musr"—needed money, and, therefore, sent orders to the Mutasarrif (Governor) of El Kuds to make everybody pay a tax. The Mutasarrif and Mejlis wrote back to say that it was impossible to do so, seeing that there were such large numbers of poor but holy men who, though Christians, lived like dervishes in the caves, and who, as they earned nothing, could not pay the sum demanded of each of them. On receiving this news the Governor of Egypt ordered his secretary to write back the order *احصوا الرجال* *i.e.*, "Number the men," but, whether through carelessness or wickedness Allah knows, the secretary wrote a *خ* instead of a *ح* in the word for "number," and so

the order read **احصوا الرجال** i.e., "Mutilate the men." This cruelty was literally carried out. The sufferers all died in consequence, and were buried where they had lived, and the human bones now found in the caves in Wady Rababeh are theirs." The fellah who related this could neither read nor write.

ON THE DEPTH AND TEMPERATURE OF THE LAKE OF TIBERIAS.

By M. TH. BARROIS.

(*From the Reports of the sittings of the "Société de Géographie," Nos. 17-18, 1893.*)

ONE of the principal objects of the long journey which I made in Syria during the summer of 1890, was the study of the deep fauna of this lake. Up to that time scarcely anything was known of it except the molluscs, and especially the fish, and the considerable number of these last caused it to be anticipated that waters so swarming with fish would harbour a rich population of inferior animals. These anticipations have not been deceived, but this is not the place to narrate the zoological results of my researches ; let it suffice me to say that, thanks to a special kind of dredge, I have been able to study with much care the bathymetric distribution of the organisms which live in the lake. This study promised to be especially interesting in the great depths described by Lortet (820 feet), and by Macgregor, after Armstrong (935 feet). Now, these depths I have never been able to find, although for six days I traversed the lake in every direction, carrying my researches principally towards the points which M. Lortet himself kindly indicated to me before my departure from France.

Reluctantly I had to abandon my soundings, promising myself to clear up the question on my return. This has not been easy, and has demanded on the one hand long bibliographical researches, on the other a whole correspondence with Messrs. Armstrong and Lortet. The problem is not yet quite elucidated, but I think I have reduced it to its lowest terms, and a few casts of the lead will be sufficient to settle it definitely. In my efforts to explain it I have had occasion to notice several errors which little by little have been credited, and which it is necessary to cause to disappear from science. A few words of history are necessary in order to state properly the facts of the question.

In the month of August, 1847, Lieutenant Molyneux, of the English navy, succeeded by dint of great efforts in conveying a boat from Haifa to Tiberias ;¹ for two days he navigated the Lake of Gennesaret, occupying

¹ Molyneux, *Expedition to the Jordan and the Dead Sea* ("Journal of the