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1862, the Rev. Joseph Barclay, afterwards Anglican Bishop in Jerusalem, and myself, when studying the question on the spot, were led to the same conclusion, and I am under the impression that this opinion is held by most persons familiar with the locality. It is strange if it has not found its way into our modern books, and readers of the *Quarterly Statement* will be indebted to Mr. Harper for calling attention to it. The notion that the people stood on the summits, or near the summits, of the mountains, arises from want of attention to the terms employed. If the *top* had been intended, the word *רֹאשׁ*, *rosh*, would (probably) have been used, as in Exodus xxxiv, 2, and many other passages. **עַל־דָּר** (Deut. xxvii, 12, 13), mean *on*, but not necessarily *on the top*.

The expression in Joshua viii, 33, **אֶל מִזְבֵּחַ**, *over against*, is, as Mr. Williams points out, certainly *not on the top*. The Septuagint has here *πλησίον*, and in the Deuteronomy passage *ἐν*. As the assembly was very large, including 'all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them,' it doubtless extended across the entire valley, and up the sides of the 'great amphitheatre' on the north and on the south.]

BIBLIOTHECA CURIOSA.

By HENRY A. HARPER, Esq.

In a rare reprint of an interesting book entitled "Edward Webbe, Chief Master Gunner. His Trauailles. (A.D. 1590)," I met with the following (he had explained how it was that he saw so much of the East) :—

"When I was at Ierusalem, I saw the Sepulchre wherein (it is said) Christ was buried: it is as it were in a Vault, and hath vij Dores, and vij Roes of marble steppes or stayres to go downe into the same, and then at the bottom of ye stayres, there is a faire Chapel, with an Altar and a Lamp burning continually day and night before it, and the Graue is full of white Earth, as white as Chalke, and a Toombe of ye same Earth made and laide vpon Stone wheron were sundry Letters written, but I could not read them.

"The Great Turk hath some profit comming by ye keeping thereof, and hath therefore builded at his owne charges an Hospital within Ierusalem which his Genezeries doe keepe: and this Hospitall is to receive all Pilgrims and trauellers to lodge in whensoeuer they come. And all that come to see the sepulchre doe pay ten Crowns a-peece, whereof the Turke hath but one, and the rest goes to the Church, and so they may stay there as long as they list to Lodge in that new Hospitall, and have lodging, bread, victuals and water so long as they will remaine there, but no wine: such as come hither for Pilgrims haue no beds at all, but lie vpon the ground on Turkey Carpets."

Further on the old writer says:—

“The old Cittie of Ierusalem is a very delicat place, and nothing there to be scene but a little of the old Walles which is yet Remayning: and all the rest is Grasse, Mosse and Weedes much like to a peece of Rank or moist grounde. They haue no Tillage at all in that partes.”

“The Citty of Ierusalem where the Temple now standeth is almost a mile from the olde walles of Ierusalem: it is a maruellous olde building, and there standeth the old Relicks preserued and kept as monuments of great treasure.”

INSCRIPTION FOUND AT CÆSAREA.

Copied by FRANK T. ELLIS, Esq., September 10th, 1895, with Notes by
Dr. A. S. MURRAY.

ΕΠΙ ΦΛ^Α
ΕΥΕΛΠΙΔΙΟΥ ΤΟΥ
ΜΕΓΑΛΟΠΡΣ
ΚΟΜΣΚΑΙΗΛΙΟΥ
ΛΑΜΠΡΩΣΠΑΤΡΟΣ
ΤΗΣ ΠΟΛΕΩΣ
ΚΑΙ ΗΒΑΣΙΛΙΚΗ
ΜΕΤΑΚΛΙΤΗΣ
ΠΛΑΚΩΣΕΩΣ
ΚΛΙΤΗΣ ΥΗΦΑΣΕΩΣ
ΚΛΙΤΩΝ ΒΑΘΜΩΝ
ΤΟΥ ΑΔΡΙΑΝΙΟΥ
ΓΕΓΟΝΑΝΕΝΙΝΔΑ
ΕΥΤΥΧΩΣ

Ἐπὶ Φλ. Εὐελπιδίου τοῦ μεγαλοπρ(επεστάτου) κόμ(ητος) καὶ Ἡλίου λαμπρο(τάτου) πατρὸς, τῆς πόλεως καὶ ἡ βασιλικὴ μετὰ καὶ τῆς πλακώσεως καὶ τῆς ψηφώσεως καὶ τῶν βαθμῶν τοῦ Ἀδριανείου γέγοναν ἔτ(ους) ινδ(ικτιῶνος) ἀ εὐτυχῶς.

“Under the magnificent Count Flavius Euelpidius and the illustrious Father Elius, the basilica of the city, together with the inlaying of marble, the tessellated work, and the steps of the Temple of Hadrian were successfully completed in the year *ā* of the Indiction.”