



Ancient Jewish Graves

TITUS TOBLER.

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us contractions rather than the reverse. We should have to admit that Ed el Miyè is connected with Adullam by means of the ethnic form in the feminine *Edelmy*, *Edel Miyè*.

Ed el Miyè is about eight Roman miles from Beit Jibrin, as nearly as can be fixed from existing maps, and north-east of this city. It is exactly the distance of the position assigned by the Onomasticon to Mellkedah; but we have seen that this passage had in view Adullam, placed elsewhere at ten miles.

It is certain that in placing Adullam at Ed el Miyè we not only approach the statements of the Onomasticon, but also satisfy very nearly all the conditions demanded by the texts quoted above, including the expedition of the three *Giborims* who went to fetch water from Bethlehem. The journey from Ed el Miyè to Bethlehem and back, about twelve leagues, would be nothing for the light-footed mountaineers who surrounded David. Those who consider the distance too much have only to remember that it is related as an exploit, and that the fatigue has to be added to the risk. Let us not forget, besides, that when David as a boy killed Goliath he carried provisions to his three elder brethren from Bethlehem to the camp of the Israelites—that is to say towards Sodom, in the valley of the Terebinth—nearly as far and in the same parts as Ed el Miyè.

All these coincidences, then, give a high degree of *vraisemblance* to the identification, but from that to a certainty, such as we have in Gezer, is a long step. I ought to add, in conclusion, without attaching any other importance to it, that two localities might also pretend to the honour of representing Adullam, if we confine ourselves to the phonetic point of view—Ellar, already named, and Beit Ellia, a little to the east of Ed el Miyè; but the phonetic point of view is not anything in topography, and besides, even from these considerations, Ed el Miyè has the advantage.

ANCIENT JEWISH GRAVES.

LETTERS FROM DR. TITUS TOBLER.

The following letters from a well-known veteran in Palestine Exploration will be welcome to all who desire accurate knowledge on an important branch of Jewish archæology. They refer to papers published in different numbers of the *Quarterly Statement* by Major Wilson, Lieut. Conder, and M. Clermont-Ganneau.

I.

MUNICH, 24th March, 1875.

The different kinds of graves are described in the *Quarterly Statement* in such a manner as to justify me in drawing your attention to them.

I recognised four kinds of graves (*Golgatha*, 1851, p. 216, &c.).

which I closely investigated, in the neighbourhood of Jerusalem.

1. The *common* grave, sunk in the floor of the grave-chamber, which the visitor enters.
2. The *sliding* or *oven* grave, in the Talmud *Kok* (plural *Kokim*), a rectangular sloping space cut into the wall of the rock, extending six feet horizontally, sufficiently wide and high to admit of a corpse being pushed in. This is my reason for thus naming it.
3. The *shelf* or *bench* grave, a shelf or niche, six feet long, cut in the wall of the rock; and upon this the corpse was laid, even when it had first been placed in a coffin.
4. The *trough* grave. If a trough was cut in the shelf just mentioned, this made a trough grave, into which the corpse was laid. This division of mine was accepted by the German *savants*, and I have also read in a French work, "*Trois ans en Judée, par Géraudy Saintine*" (Paris, 1860, p. 219): *L'examen . . . nous permet . . . d'établir quatre catégories des chambres funéraires; les chambres à four avec ou sans rainure dans le milieu, celles à tablettes, celles à auge, enfin celles à couche souterraine.*" I must make the very unwilling confession that I, who first of all and most thoroughly examined and described the ancient Jewish graves, am not altogether clear about the reports which I read upon these graves in the *Quarterly Statement*—a most valuable and indispensable publication. Captain Wilson's description of the varieties of graves, in the *Quarterly Statement*; 1839, p. 66, &c., interesting as it is, would not sufficiently clear up the matter if it were not accompanied by a sheet of diagrams; I should not have understood "*deep loculi*" and "*sunk loculi*"—at least not the first. Lieut. Conder's paper in the *Quarterly Statement*, 1873, pp. 23, 47, 141, is not clear enough. It is hardly justifiable to use the Latin word *loculus* (*locus in sepulchro*) for an ancient Jewish grave; or even, according to Drake (*Quarterly Statement*, 1873, p. 58; 1874, p. 71), to help it out with "*pigeon-hole loculus*," because the ancient Jewish grave—which, as far as I know, one might seek for in vain in the west, setting aside the modern mural construction, such as at Barcelona—is a *Kok*; I consider that this definite term should always have the preference, if my term *sliding* or *oven* grave is less suitable, which I freely admit. Therefore, if *loculi* were found in Rome, they could not be designated as *Kokim*. In the cemetery of S. Callistus, and the catacombs of S. Sebastiano, the *loculi shelf* graves were introduced like the bunks of a ship. The term "*pigeon-hole loculus*" could not be applied here either, because it is not a *columbarium*, or niche of that sort. M. Clermont-Ganneau, in the *Quarterly Statement*, 1874, p. 108, expresses himself more accurately, "*loculi in the form of ovens.*" If I had not written first to Jerusalem, and another time to Nazareth, I should not yet have solved the problem as to which sort of graves were meant. It is surely an obvious necessity that the varieties of graves should be accurately and similarly designated by the reporters. I avoided the subject of the rock chambers or the rock grave-structure for fear of diffuseness. The *Quarterly Statement*, from the wide survey obtained, contains much valuable information upon them.

I venture to draw your attention to something else. Starting from the point of view that it is very important if possible to obtain correct texts of the authorities, I edited the "*Itinerarium Burdigalâ Hierosolymam*," the "*Peregrinatio S. Paulæ*," the descriptions of S. Eucherius, of Theodosius (Theodorus), of Antoninus Martyr, of S. Willibaldus, of the Commemoratorium, of Bernardus Monachus, of John Wirziburgensis; not to mention Theodoricus and the "*Citez de Iherusalem*." See "*Descriptiones Terræ Sanctæ*," Leipsic, 1874, p. 525. I see that the contributors and editors of the *Quarterly Statement* have taken no notice of all this. You know how much trouble Clermont-Ganneau gave himself to obtain the text of John of Würzburg (*Quarterly Statement*, 1874, pp. 156, 164). At last he got it, but not the one which I had revised, which is to be recommended in preference to the "*Templum Domini*" on account of some important improvements. As I considered it important to edit more correct texts, I think that it would also not be unimportant for your readers to look into them. At the same time I have the honour of sending you my treatise against Mons. de Saulcy, which contains some mention of the ancient Jewish graves.

GEORGE GROVE, Esq.

TITUS TOBLER.

II.

MUNICH, 17th April, 1875.

I was delighted to get an answer from you, and it gives me much pleasure to continue the correspondence.

I take the liberty of drawing your attention to a few other matters. Prof. E. H. Palmer, who visited Beit Jibrin, mentions the inscriptions; but, if I am not mistaken, does not speak of the very curious rock columbaria, which, I might almost say, are exact patterns of those which one sees built (*gemauert*) in Rome and Pompeii. It would, therefore, be desirable, if the engineers reach this point, that the right "*terminus*" should be chosen. In my third journey (p. 131) I recognised an evident columbarium there one can plainly see the niches for the urns.

In the *Quarterly Statement* it is supposed that there was a fortress on the Quarantana mountain. To corroborate this you will see the same thing mentioned in my edition of Theodoricus (1863, p. 72). In this author may be found mention of two other castles—Sapham, and one which is not named, and is difficult to find in the authorities (p. 98). In "*The Exploration of Palestine, from its foundation to Dec., 1870*," one finds (p. 15) the following: "At a point 600 feet distant from the south-western angle, the Tarik Bab es-Silsileh passes into the Haram through the Bab es-Silsileh, over what had always been supposed to be an earthen embankment." I examined this cave in 1846, and described it to the Fund in my memorandum (*Denkschriften*, p. 41 ff.), where I positively declared (p. 141 f.) the Suk Bâb es-Sinsleh (Silsileh) to be a bridge. In my "*Topography of Jerusalem*," Bk. 1, p. 206, I further

proved that this so-called causeway (Williams) of later topographers served as a bridge (pons) at the time of the Crusades, and that a street led under it from the Stephen's Gate (now Damascus Gate) to the Tanners' Gate. This I inferred from the Citez de Iherusalem, in the incorrect text of Beugnot, as I then knew it (1853).

I am surprised that this incorrect Williams-Beugnot text should still be used in England, since as early as 1854, in the "Topography" just mentioned, in 1859 in the "Recueil des Historiens des Croisades," and in 1860 in De Vogüé's "Eglises de la Terre Sainte," better and here-and-there thoroughly correct texts are to be found. A recently revised text—the first critical one—is to be found in the "Descriptiones Terræ Sanctæ" published by me.

I am not acquainted with the space to the south below the temple plateau and the mosques, between the steps under the Aksa mosque and the western wall of the Haram esh-Sherif; perhaps I overlooked it in Morison's "Recovery of Jerusalem," in "Our Work in Palestine," or in the *Quarterly Statements*; of the latter, in spite of all my efforts, I have not been able to get hold of the first number.

In "The Exploration," the map is entitled "Thirty square miles of Judæa, showing the amount of our present knowledge of the country" (1870). A few things are wanting in this map. For instance, Ain Attân, which I found at Wâdi Biâr; Ain Kasâs, near the so-called tanks of Solomon; the important ruin of the convent at Dêr es-Seiâr; the Wâdi Saich, below the Wâdi Rahib; the Wady Tawâhûn, below the Wâdi Artâs; in fact, the Arabic names of valleys generally apply only to very short distances. Compare letterpress and map of my "Denkblättern," and of my Third Journey.

GEORGE GROVE, Esq.

TITUS TOBLER.

PHILISTIA.

THE following suggestions with regard to possible identifications of ancient sites, not hitherto recognised, the results of my reconnaissance of the plain of Philistia in 1867, are put forward with some diffidence.

May, 1875.

CHARLES WARREN.

The word Shephalah* may be found in 'Allâr es-Sifla (or 'Allâr of the low lands), in contradistinction to 'Allâr el-Fôka (the upper).

Page 162, *Quarterly*,
P. E. F., 1871.

Abu Kabûs	..	..	..	..	Joshua xv.
Kebu	..	..	..	..	Cabbon.
Eilin	..	..	..	..	Cabbon.
					Dilean.

* See p. 170.