

TRANSACTIONS

OF THE

SOCIETY OF BIBLICAL ARCHEOLOGY

Vol. VII.

MAY, 1880.

Part 1.

[page 177]

TEL-EL-YAHOUDEH.

(THE MOUND OF THE JEW.)

BY PROFESSOR T. HAYTER LEWIS, F.S.A.

Read 3rd February, 1880.

I MUST premise this paper by acknowledging the great assistance which I have derived, in preparing it, from Dr. Birch, Mr. Greville Chester, Dr. Grant, of Cairo, Mr. Rassam, and others, as mentioned in it hereafter in detail.

I was induced to take up the subject at the suggestion of Dr. Birch and the late Mr. Cooper, and soon became interested in it from the peculiar character and beauty of much of the decorative work brought to the British Museum from the Tel. This is situated about twenty miles from Cairo, on the road to Ismalyeh, and is marked out by tradition as the site of the temple built by Onias in the time of Ptolemy Philometer, c. B.C. 160. It was opened in 1870, and a description of it, to which I shall again refer, is given in Murray's Handbook to Egypt. Some few antiquities from the same locality are in the Louvre, and many others in the Egyptian Museum at Boulak. Unfortunately no edition of the admirable catalogue of this museum has been published since 1868, so that we have no detailed description of the antiquities [page 178] from the Tel in the Museum. But Mr. Chester writes to me that the British Museum collection contains better and tenfold more examples than those at Boulak.

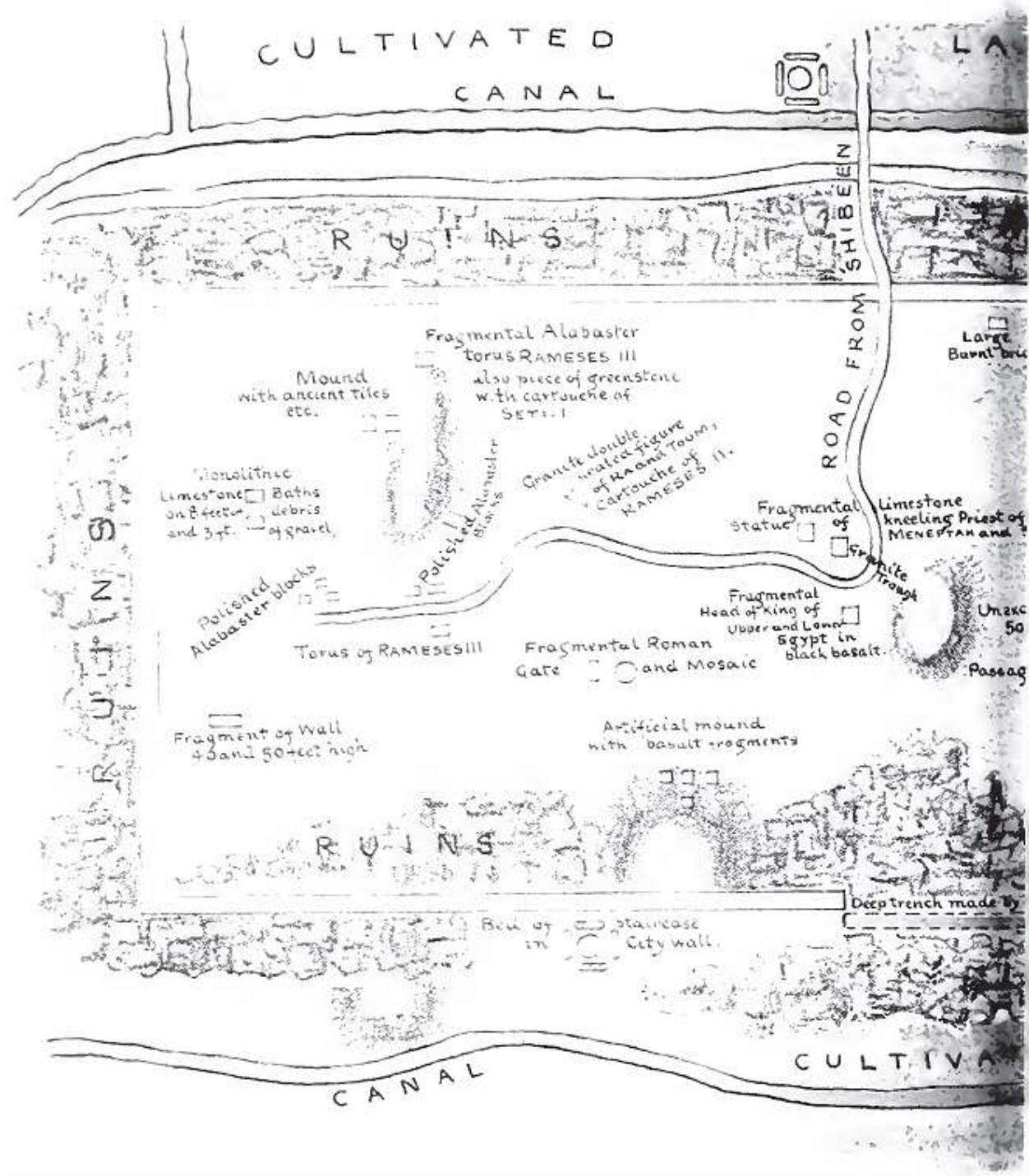
The most remarkable objects in the British Museum collection are tiles, evidently intended for wall decoration, some being painted, but the chief part richly enamelled or inlaid. They attract at once the notice of Egyptologists, from their unusual character. They are of several kinds, which may be broadly separated into two divisions, viz. :—

First, those having pure Egyptian patterns, and being chiefly of rectangular shape; and *second*, those in which the patterns are usually circular in arrangement or partly so, and, although clearly Egyptian, are apparently of a type also found in Asia.

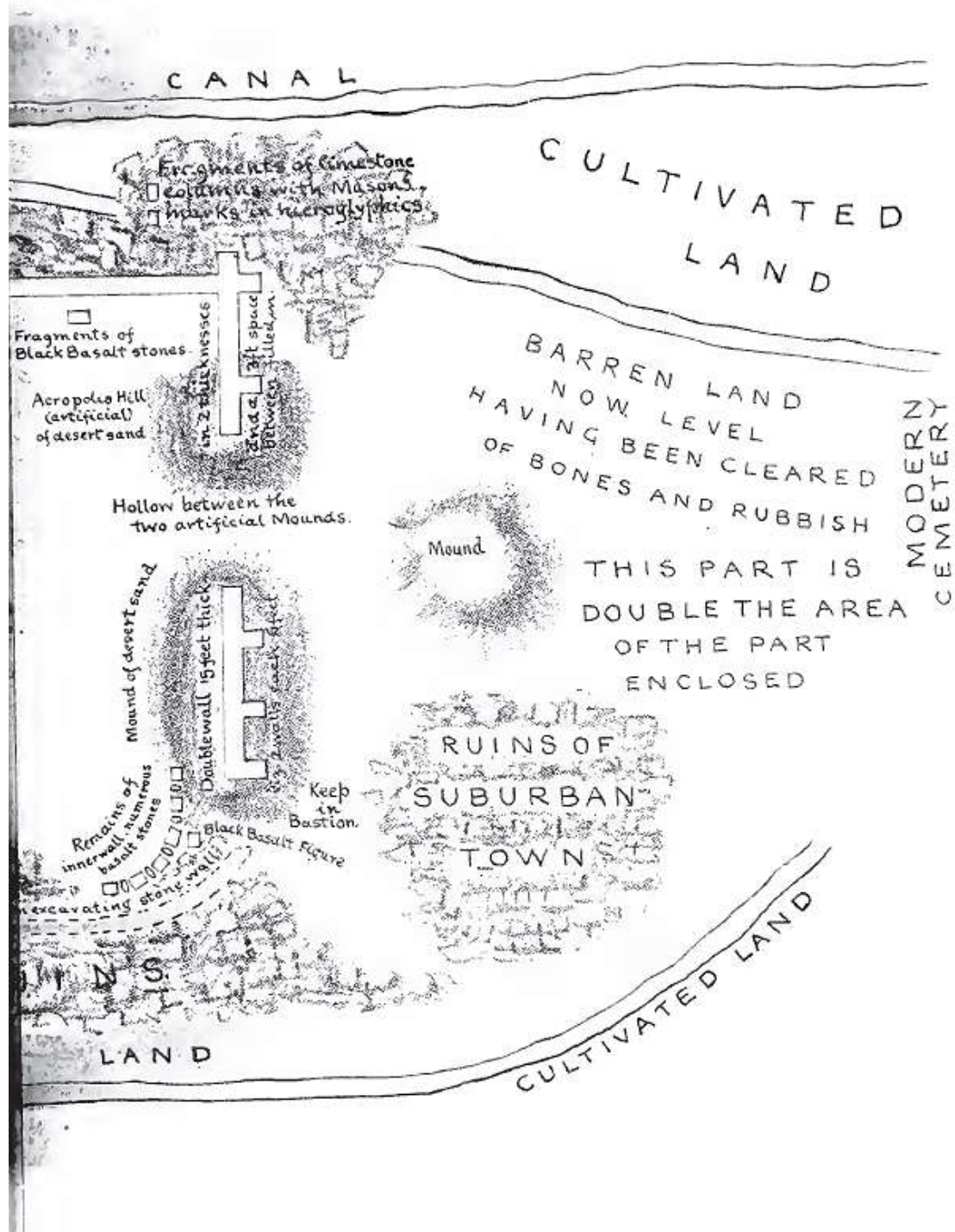
I speak in the first place of the pure Egyptian tiles, which are very hard, and the angles, where broken, very sharp. The texture is peculiar, being much like that of a finely grained stone. Some specimens have a remarkable likeness to the well known Cornish "killas," an argillaceous slaty rock, hardened, no doubt, by the adjacent intrusive volcanic rock.

The most simple of this kind of tile have the patterns merely sunk (intaglio), and the whole glazed over with the greenish-blue glaze, so well known in the ordinary Egyptian statuettes, &c. Some such tiles were used in decorating the door jambs of the chamber in the pyramid (of steps) at Sakkara, and we have some of these in the Museum. But they are quite plain and without patterns of any kind, whereas all from

SKETCH-PLAN OF T



EL YAHUDEH.



the Tel have patterns upon them, some of the most common of which are the hieroglyphic name, or titles of Rameses III.






Others of this class have the same blue ground, but the incised parts are filled in with inlay (chiefly white). These also have the titles of Rameses III. One very beautiful tile (Plate V, Fig. 4) has the figure (winged Uræus) raised in white in bas-relief on the brownish-red tile. Others have a green or yellow ground. But the fillings in have in general perished, and the incised parts show merely a white, blue, or red cement. These tiles also bear the titles of Rameses III.

There is another sort (Plate V, No. 5,) the ground of which [page 179] is of blue enamel, filled in between white figures. Others have the figures in bold relief. (Plate V, No. 7.) They represent, I believe, the phoenix, although bearing a striking resemblance to the bats so well known to every explorer of Egyptian tombs. These have no hieroglyph on them, but some have stars between the animals, as in some specimens at Boulak, and one in our own Museum. (Plate V, No. 5.) In other specimens these animals stand on a chequered base of blue and white, the blue pieces being inlays.



Of a different class are other tiles bearing as usual the titles of Rameses III, the body of the tile being of very fine clay, the pattern sunk in very sharply and delicately, and then filled in with mosaic work in colours. (Plate VI, No. 1.¹)

But the most interesting of all these works represent in a very bold and artistic way the conquests of the king in whose honour they were made, and bear the figures of prisoners of war (usually Asiatic). (Plate I.) Many are gorgeously dressed, the details being beautifully given by coloured inlays. Some of these are small pieces of glass; others porcelain, the glaze of which is of the finest kind, and still perfect.

Of a still finer character are some having the very hard body which I have likened to killas, this being covered with enamel about three-sixteenths of an inch thick, the pattern being marked out in different colours as a ground-work, (Plate II.) This surface enamel was then sunk as the decoration required, the sinkings being filled in either with pieces of mosaic or with coloured enamels, the latter kind being, so far as I am aware, entirely unique, and the most gorgeous specimens of such work known to me.

On none of these latter tiles are there any legends, but there can be no doubt of their Egyptian origin. Some few have marks on their backs, always pure Egyptian; sometimes the feather of Ma, sometimes Ma herself A  is sometimes found, as, e.g., on the back of one which I give from a sketch sent to me by Dr. Grant; but I need scarcely say that the cross is frequently found in Egyptian work. Several kinds [page 180] of it, e.g.,     on one sarcophagus, viz., of a daughter of Psametichus II (600-596), and wife of Amasis II (571-525), which was brought to the British Museum from Thebes.

The feeling of the whole—the way in which the figures are usually drawn, viz., with both shoulders square to the front, although the position of the head and eyes is sideways—all is quite Egyptian. But, except the Sakkara tiles, I know of nothing in Egypt like these tiles from the Tel, nor am I acquainted with any similar kind of decoration of ancient date elsewhere. Mr. Rassam tells me that his recent discoveries have given no indication that such mosaic wall decoration was practised in Assyria,

¹ In the cartouche on this tile, the sign  has been given instead of . Unfortunately this error was not discovered until the plates were on the stone.

although tiles, merely painted, were common enough there for wall decoration, as may be seen by many specimens which he has brought thence to the Museum. Some gorgeous specimens of them were also found *in situ* at Khorsabad, and have been fully illustrated by M. Victor Place.

Some fine examples of this kind of work may be seen at the South Kensington Museum, from Teheran, viz., two complete panels, eight or nine feet long. But these, although very brilliant, were merely painted and glazed, or enamelled on a plain, flat surface, and not inlaid. A few tiles of apparently the same date may also be seen there, brilliantly enamelled, and inlaid with inlay so thin as almost to look like surface decoration. One gorgeous piece of decorative tile work from the same place is also at the Museum, and formed of large pieces of brilliantly coloured and glazed mosaic work, but quite different from that at the Tel ; and these are all of comparatively recent date, viz., about the seventeenth century. Some few Spanish tiles, inlaid, of the fifteenth or sixteenth century are also in the same collection. I need scarcely say that the inlaid Henri Deux ware is of about the same date, viz., *circa* 1550.


My late and valued friend Mr. Bonomi said to me in a letter, signed (though not written) by himself a few days before his death: "I have seen at Medinet Haboo a porcelain figure inserted into the jamb of a door leading from the Great Court into the second. The flesh of a red-brown [page 181] colour, and every part of the dress of its proper colour, in porcelain. It was excellent work of that period." Possibly he may have written from recollection of years past, and might have referred to some such ornamental work in incised stone as is mentioned by Miss Edwards in her *Thousand Miles up the Nile*, vol. i, p. 155, as having been seen by her at Siout (also in the jambs of a doorway). The hieroglyphic was there also incised, filled in with stucco, and then coloured, the stucco having mostly fallen out.

She mentions that she is aware of only one other instance of its use in Egypt. This I have seen, as two portions of it were brought to England, saved from Arab destruction by Mr. MacCallum. They formed part of the lintel (rounded as usual) and jambs of the very interesting tomb in which was found the celebrated wooden statue now in the Museum at Boulak.

The pieces had been broken off by the Arabs, and are of stone, incised about half an inch, the incised part having been filled with red stucco. The portions which Mr. MacCullum secured, he has, at my request, kindly presented to the British Museum.

These two examples, viz., at Siout and Sakkara, are, so far as I know, the only ones in Egypt of such mixed decoration, although, of course, painted intaglio work of the very finest kind was common there and in Assyria in very early times for small ornaments for personal decoration, and inlaid enamels both *champ levé* and *cloisonné* of great beauty and artistic skill were made in great numbers. These decorated tiles, then, from Tel-el-Yahoudeh may be considered as unique.

The second division of the tiles consists principally of circular inlaid rosettes, and of other pieces which fit into each other, and form a kind of decoration very much like the usual Assyrian border. (Plate IV, Fig. 2. Plate VI, Fig. 2.)

We have, also, a great many very thin pieces of pottery, evidently to fill in parts of a pattern, and of fruits, &c., for the same purpose. But it is curious that we do not find any of these pieces of such a shape  as to complete the fillings in to the circular tiles. The patterns of these latter are usually sunk and inlaid with the thin pieces above-mentioned.

TILES FROM TEL EL YAHOUDEH.

Plate I

Heard to have been sold



[page 182] But some of them appear to be made just as the mediaeval tiles were, viz., slips of one colour filled in to an incised body of another colour, and then all glazed together. But the most noticeable feature is that several of the rosettes have Greek letters at the back, evidently stamped on during the process of making. The *E* is common; so is the *A*. (Plate IV.)

Most of these tiles were found detached. But there are in the Museum several pieces of stone on which the circular tiles are stuck in bands, which seem to have been sunk for the purpose, the part above and below them being incised and filled in with coloured cement, or such thin pieces of pottery as are above described. One of these pieces has a peculiar projection at one end, and which is rather puzzling. (Plate IV, Fig. 1.) But it is, I think, satisfactorily explained by a sketch by Dr. Grant of a fragment found by him at the Tel, most gorgeously inlaid, both at the top and sides, and which has a similar projection, forming a base to what, no doubt, was a pedestal, and of which, most probably, the pieces in the British Museum are parts. Mr. Chester, who brought them home, considers that they are so, and intended to bear some valuable objects.

The whole of these curious decorative works were found in the Mound of the Jew, and as tiles of the same pattern have been offered for sale in other parts of Egypt, a careful inquiry has elicited the fact that they were also found in the above place.

The ruins were first explored in modern time in 1870, and (as it fortunately happened) in the presence of Mr. Eaton and Mr. Greville J. Chester, to whom we owe, amongst numerous other papers, the very admirable account of the Coptic churches in Old Cairo, published in the *Archaeological Journal*. It is, in fact, through his exertions, until quite recently, that these curious works have been obtained, and I know of no good description of the site, except the one given by Mr. Eaton in *Murray's Handbook*.

The description of Onias' Temple is given by Josephus in his *Antiquities*, book xiii, ch. 3; and his *Wars of the Jews*, book i, ch. 1, and book vii, ch. 10.

[page 183] These are condensed by Dean Stanley thus in *History of the Jewish Church*, vol. iii, and I give an extract as follows :—

“When, in the subsequent troubles of Palestine, it seemed that the Temple itself would perish, one of the High Priest's family, Nechemiah or Corciah (in Greek, Onias) fled to Egypt, and begged the loan of a desecrated temple of Pasht, in the neighbourhood of Heliopolis.

“ There, with the military experience which he may have acquired in heading a band of troops in one of the Egyptian civil wars, he built a fortress and a temple which, although on a smaller scale, was to rival that at Jerusalem.

“ The general style of the sanctuary was apparently not Jewish but Egyptian.

“ A large tower, perhaps equivalent to the great gateway of the Egyptian temples, rose to the height of sixty cubits. There were no obelisks, but it was approached by the usual long colonnade of pillars.

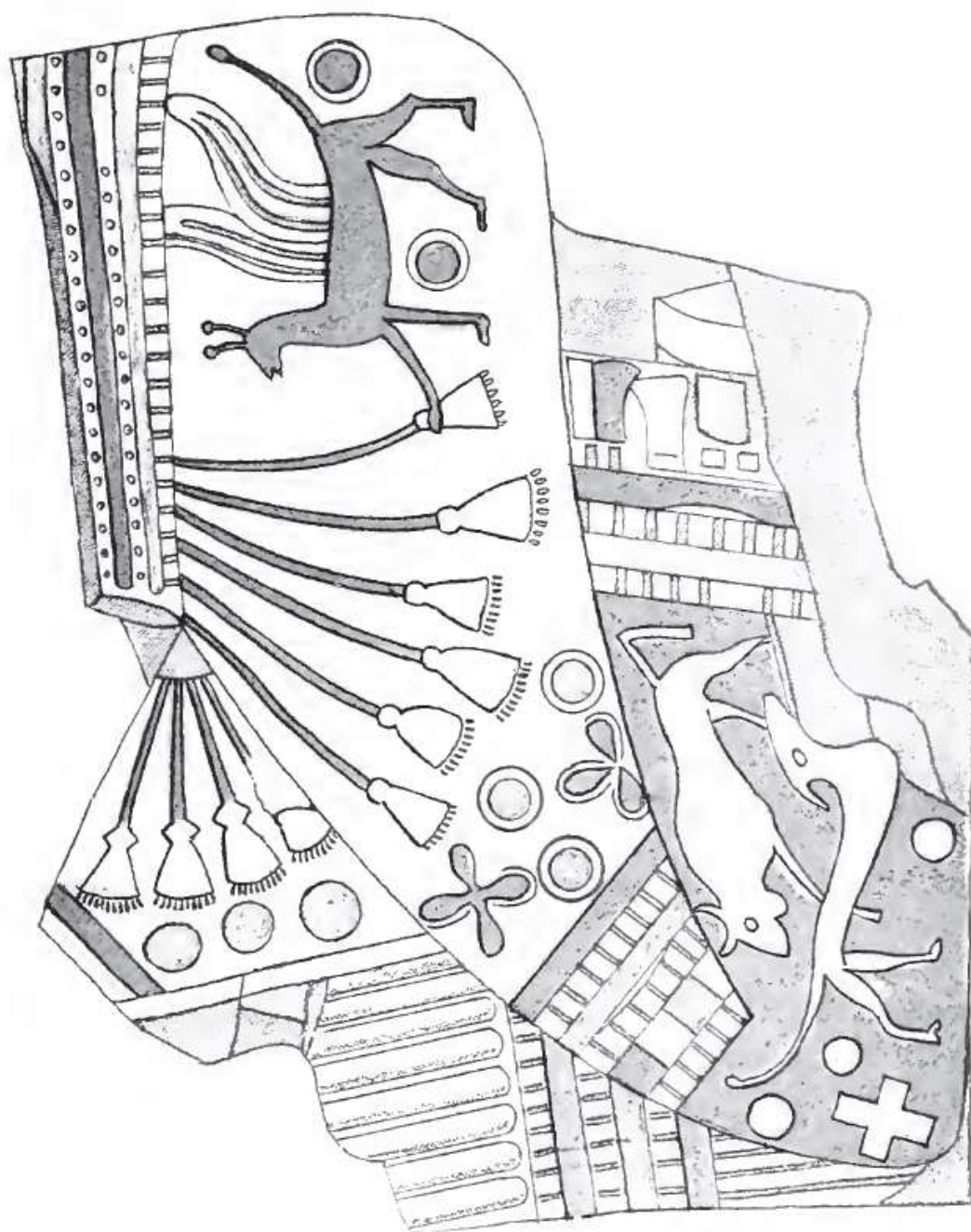
“ A circuit of brick walls, as in the adjacent sanctuary of Heliopolis, enclosed it, and the ruins of these it is that still form the three rugged sand hills, known by the name of ‘ the Mound of the Jews.’ “

I may add that Josephus says expressly (*Wars of the Jews*, book 7, ch. 10) that it was “ not like that at Jerusalem, but such as resembled a tower. It was of large stones, and sixty cubits high, which, it will be remembered, is the height described by Ezra as

TILES FROM TEL EL YAHOUDEH.

Plate II

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that of the new Temple. I see no mention of the colonnade to which Dean Stanley alludes.

This temple, so described by Josephus, appears to have existed until the time of Vespasian, by whose order it was closed. The accounts, altogether, are very meagre ; but I have the high authority of Professor Marks for stating (I quote the words of a kind communication from him to me) “that no better source is discovered of the history of the Temple than Josephus. There is a notice of it in the Talmud, but it is of little interest, whilst it is most perplexing to the historian, as it disarranges the chronology of Onias by fully one hundred years.”

There arises now the very interesting question as to whether the edifice whence these tiles, &c., were procured, [**page 184**] was really the Temple of Onias so described. I did not see the mound when in Egypt, and as excavations in it had been made by the Arabs since Mr. Chester’s visit, I ventured to solicit the most recent information from Dr. Grant, a very zealous antiquary, well known from his researches in the pyramid and tombs, in company with Mr. Wayman Dixon. He was kind enough to make several visits to the mound. I cannot sufficiently express my thanks to him for the sacrifice of time and of money which he has made.

I give herewith a ground plan of the mound, worked out from the descriptions which he has sent to me, and which will explain the particulars of the site more clearly than a mere verbal account would do.

It may be described, generally, as about a quarter of a mile from north to south, and half a mile from east to west. At the north-east angle is an artificial hill, still sixty feet high, and just south of this is a length of the town wall fifteen feet thick, composed of two walls of crude brick each six feet thick, and a space of three feet filled in with bricks. Mr. Chester tells me that a similar construction has been found at the newly excavated building at Abydos—tomb of Osiris.

The rest of the enclosure wall of the Tel can easily be traced, although dilapidated by age ; and on the south side Dr. Grant found its foundations composed of “beautifully squared limestone blocks.”

There was also found a fragment of a limestone wall, thirty or forty feet high, at the west side of the large unexcavated part, and close to this a large subterranean passage, lined with limestone, descending at an angle of 26°, that being, as I need scarcely mention here, the angle constantly adopted for the descent of the passages in the old pyramids. Unfortunately, there was no opportunity of exploring this very curious part of the ruins.

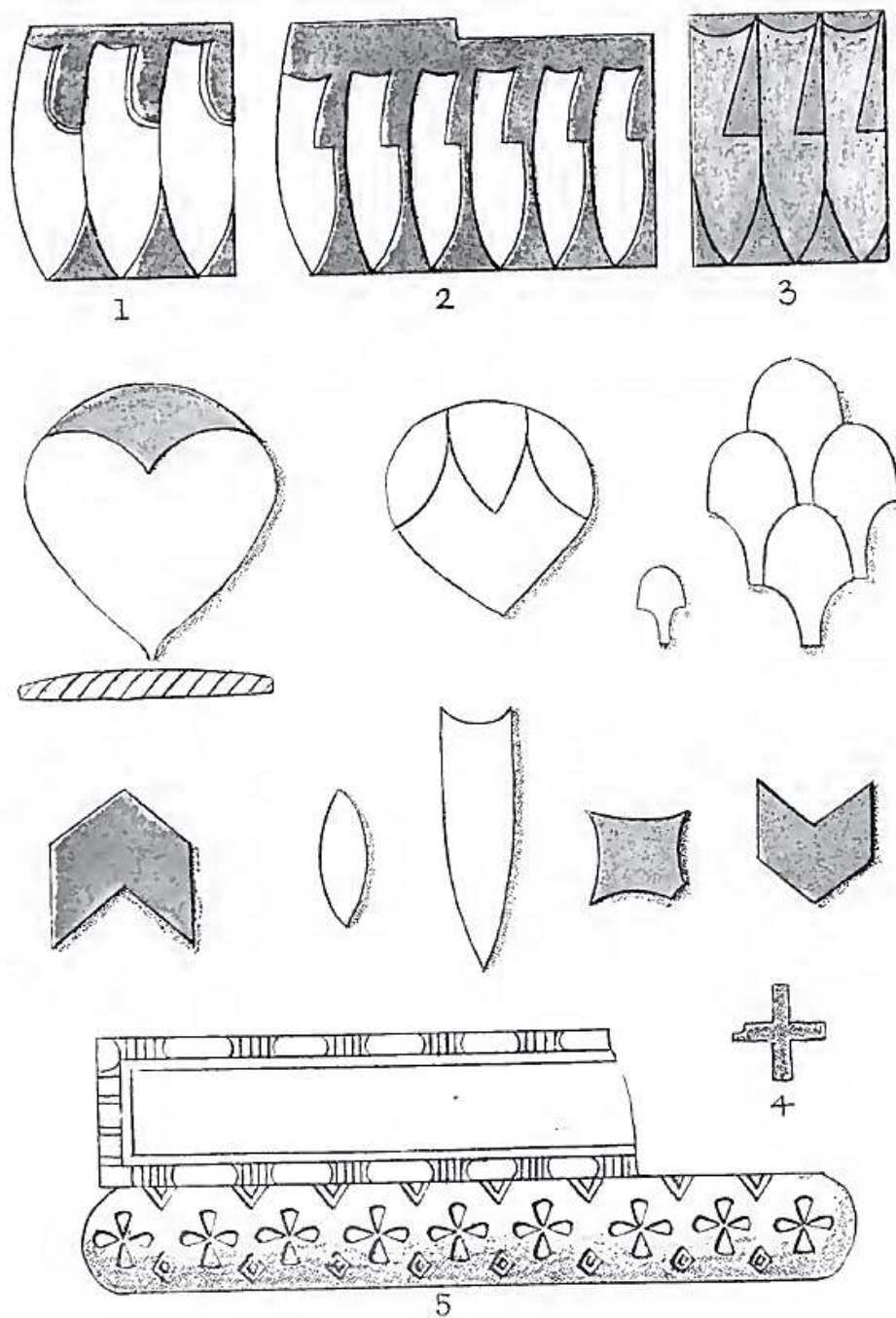
The late]Ir. Bonomi kindly sent to me, only a short time before his death, in the note to which I have already alluded, a description of the Tel as he remembered it ; and states that “when he was last there, he saw at the south end a beautiful gate built of massive limestone blocks just dug out, inscribed [**page 185**] with the name of Rameses III : it had never been seen before. From each side of this gate a wall proceeded, ten feet thick, built of squared blocks of limestone.”

Neither M. Brugsch, Mr. Chester, nor Dr. Grant have any recollection of this gateway, which was, no doubt (unless, as Mr. Chester believed, Mr. Bonomi’s recollections were in fault respecting it), quickly destroyed and burnt into lime by the Arabs, by whom the ground in the interior of the enclosure has been excavated and carried away for manure in the most irregular and reckless manner, a few parts only being left showing the original level.

TILES FROM TEL EL YAHOUDEH.

Plate III

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There is plenty of broken pottery, bits of granite, limestone, &c., and at the west end are a number of blocks of alabaster lying about, without hieroglyphics, which Mr. Chester identifies as being parts of a pavement which he saw. Various fragments bear the names of Rameses II and Seti I, and in others which originally contained the name of Menepthah II, the final portion Pthah has only been allowed to remain by his successor Rameses III.

In the "Records of the Past," Vol. VI, pp. 52, 55, &c., we have a translation by Dr. Birch and Professor Eisenlohr of part of the great Harris Papyrus, in which Rameses II appears to describe the erection of the very edifice in question.

The king makes a solemn dedication to the great god Tum, lord of the two countries of An and all the gods of An And says:—"I have made thee a grand house in the north of An, constructed of eternal work, engraved in thy name. The house (a temple) of millions of years of Rameses, ruler of An, the king, in the house of Ra, in the north of An I gave to thee masons, builders, and carvers to carve thy noble house—to restore thy abode" This description is stated by Dr. Birch in a note to allude to Tel-el-Yahoudeh, and he adds, "the remains of this temple existed until very lately."

The "Records" again say (p. 59):—"In the house of Ra . . . , on the north of An, under the authority of the Scribe and Chief Constructor Pa-Ra-Hotep, prepared with all its kings the new place, the palace of life and health, which is that place under the authority of the Scribe, the [page 186] Chief Contractor Tetimes The new place of Rameses the ruler of An which is under the authority of the Scribe, the Chief of the Constructors Har-ai." A long list follows of precious and other metals, precious stones, utensils, ornaments, lands, cattle, &c., given to the Temple.

The text further proceeds (Vol. VIII) -with a description of a palace erected by him at Heliopolis, having columns decorated with gold (p. 8). But Dr. Birch doubts whether the meaning is not "inlayings" or "fillings in,"² a possible allusion to the peculiar style of decorations at Tel-el-Yahoudeh.

There are also portions of statues, and of the base of a column, each bearing the cartouche of Rameses III ; and it is noteworthy that wherever a cartouche contained the termination Pthah, the first part was erased.

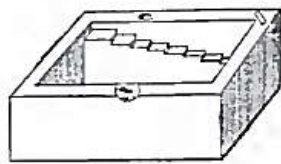


FIG. 1.

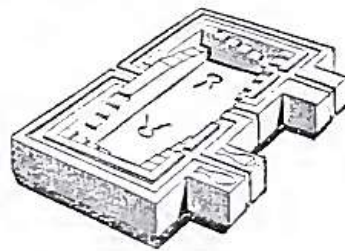


FIG. 2.

Two curious bath-like monoliths of limestone were also found at the west end of the mound. Of these I have Dr. Grant's careful measurements. They are described in Murray's Guide. These were possibly baths. But the larger, which is only about three feet deep, has a flight of steps cut in the side ; and as it is well, I think, not to omit anything which may appear to relate to our subject, I venture to give an extract from Mr. Samuel Sharpe's work on Egyptian mythology, which may possibly assist us. He

² Cf. also "Records of the Past," Vol. VIII, pp. 13 and 42.

says: "If death took place on the west side of the river, the procession was conducted across the small lake, a large tank which belonged to the Temple. It was not unusual to have a small model of this sacred tank, with its flight of steps leading down to the water, cut in stone, to be used as a basin for the libations in the Temple." I give a sketch (Fig. 2) made from [page 187] one of Mr. Sharpe's drawings, and also one of the bath from the Tel (Fig. 1) to compare with it. Is it possible that this might have been a sacred tank, used afterwards by Onias in place of the brazen sea ?

So far there is nothing which would allow us to reconstruct the building from which our decorations have been taken.

Of the state of the mound when opened I give some extracts on the testimony of an eye-witness, Mr. Eaton, as given by him in Murray :—

" In 1870 the fellaheen of the neighbourhood came across the remains of what had evidently been a magnificent palace.

" No information having been given to the proper authorities, everything was destroyed or broken up, or allowed to pass into the hands of petty dealers in antiquities.

" The remains were, apparently, those of a large hall, paved with white alabaster slabs—the walls were covered with a variety of encaustic bricks and tiles, many of the most beautiful workmanship, the hieroglyphics in some being inlaid in glass. The tiles are round, varying in size, colour, and pattern.

" The capitals of the columns were inlaid with brilliantly coloured mosaics, and a pattern in mosaics ran round the cornice.

"Altogether it must have been a splendid apartment."

Mr. Eaton further describes the various figures, &c., found, and gives a very interesting sketch of all that historians tell us of the Jewish colony in Egypt.

Mr. Chester informs me that the hall was about (from memory) thirty feet long and twenty broad ; the walls broken down ; the columns should be described as pedestals, about three feet high. One was of alabaster, displaced ; another, of granite, was found in situ, and is now in the Museum at Boulak. It was ornamented with tiles at the top, and I have no doubt, as I before mentioned, that the fragment in the Museum formed a portion of another and smaller pedestal against the wall ; and the beautiful fragment found by Dr. Grant formed part of another. The [page 188] lower part of the walls was probably of limestone, and the upper part decorated with the singular inlaid work which I have described.

M. Brugsch has found large fragments of a peculiar decoration in cement (described to me as being lily work, as at Persepolis). He also found two black basalt statues of Pasht (Sekhet), the deity to whom the temple appropriated to Onias is said to have been dedicated.

From these general facts we may conclude that the building, whatever its destination, was of the time of Rameses II, and decorated by Rameses III, and were its history to end there the unique character of its decoration would make it very interesting.

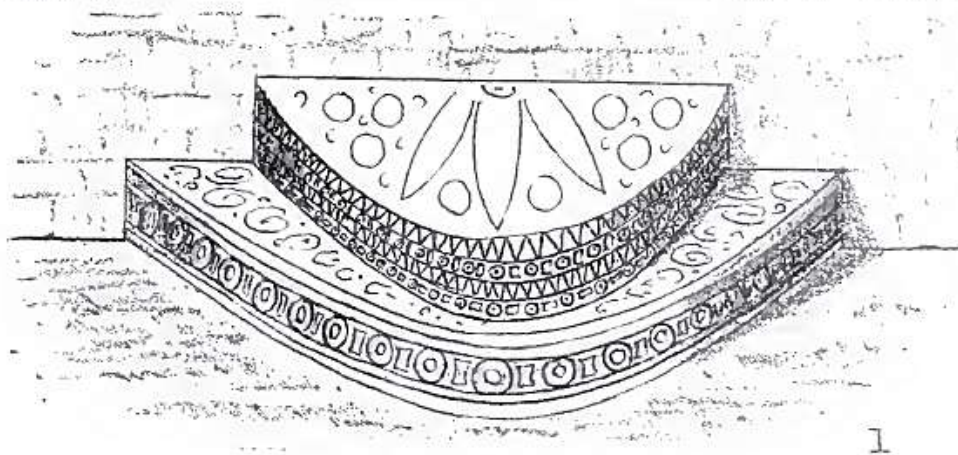
But we find in the same place as the Egyptian work of Rameses the inlaid tiles having Greek characters at the back.

Mr. Chester informs me that tiles of the same kind, also with Greek letters at the back, are in the Louvre collection, having been brought from Assyria. But nothing like them has been seen in Assyria itself by Mr. Rassam. Very similar patterns are

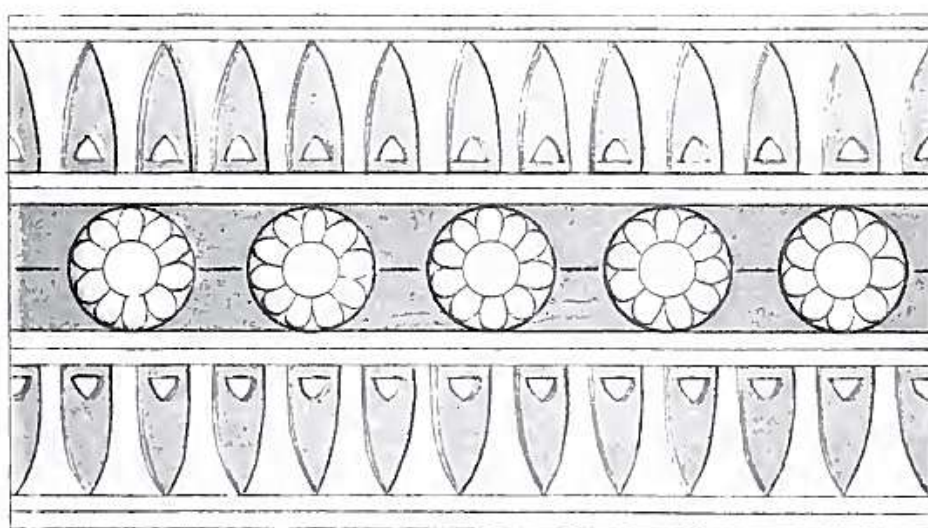
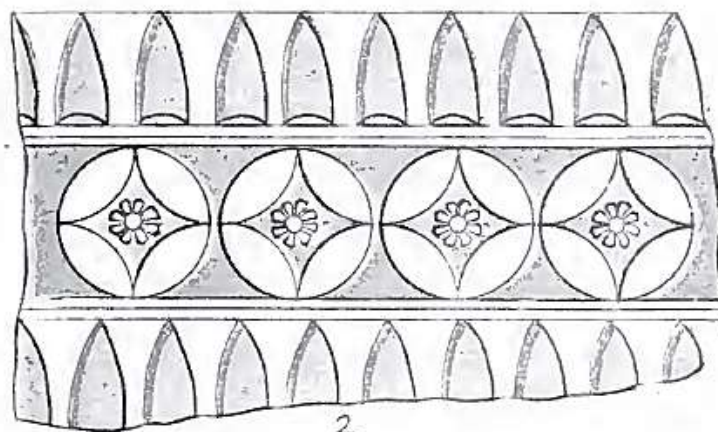
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Plate IV.

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found in Egyptian paintings, and on mummy cases, so that we are enabled to identify these circular tiles as being thoroughly Egyptian; but nothing, so far as I am aware, has ever been found of the same make in any Egyptian building. Some of the patterns have also been used at various later dates, and are well known even in mediaeval work (Plate IV, Fig. 3).

It occurred to me, as a possible solution of the difficulty, and as bearing upon the supposed construction of the Jewish temple on the Tel. that the patterns and make of the tiles might have been introduced from Persia or Assyria by the Jews of Alexandria: that the tiles were there made and used for decorating their temple on the site of, or even on the mined walls of, Rameses' building.

The date of the temple was about B.C. 160, which seems to have been about that of the common use of the peculiar form of the Alpha (Plate IV) which is stamped on several of the tiles. I have found it somewhat difficult to obtain an authoritative opinion, even from first-rate Greek scholars, as to the date at which the peculiar form was introduced.

It appears several times in a Greek inscription from Chalcedon, given in Fry's *Pantographia* (1799), the date being after Alexander the Great. So far this would show that it was used no long time before the time of Onias. It was subsequently, we know, extensively used during the era of the Byzantine, and in much later times ; but I am not aware of any inscription in which this form occurs before the one at Chalcedon.

The name of the Mound of the Jew, it is suggested, is modern, and possibly may have originated from a massacre of Jews by the Arabs, which took place near it. But Dr. Grant, who mentions this, is himself firmly of opinion that in the Mound of the Jew we have the actual site of Onias' temple.

The Eastern Jews consider that the temple was built at Alexandria, where they have a house which they call Beit Onias, or house of Onias, built, as they suppose, on the site of the temple.

This simply shows how little reliance can be placed on mere tradition. I thought it possible that the Arabic historian Makrizi might throw some light on the origin of the tradition, if it were a mediaeval one. I knew his work (the *History of the Mamlouk Sultans*) only through the French translation of M. Quatremere, but I can see nothing there to aid us.

No Hebrew inscription found at the Tel seems to exist ; but I am informed that one was found by Prof. Lanzoni of Turin, on part of a column ; but this was lost by the oversetting of a boat on the Nile, and to judge, from the tenor of a note from him to Dr. Birch, that no copy was kept of it.

These are, I regret to say, all the facts, however meagre they may appear, which I have been able to collect respecting the building of this interesting place.

As to the devastation of the palace or temple of Rameses, before Onias appropriated it, there is little more to say.

Probably it shared the fate of Heliopolis, only a few miles from it, and which is usually said to have been destroyed by Cambyses, *circa* 525.

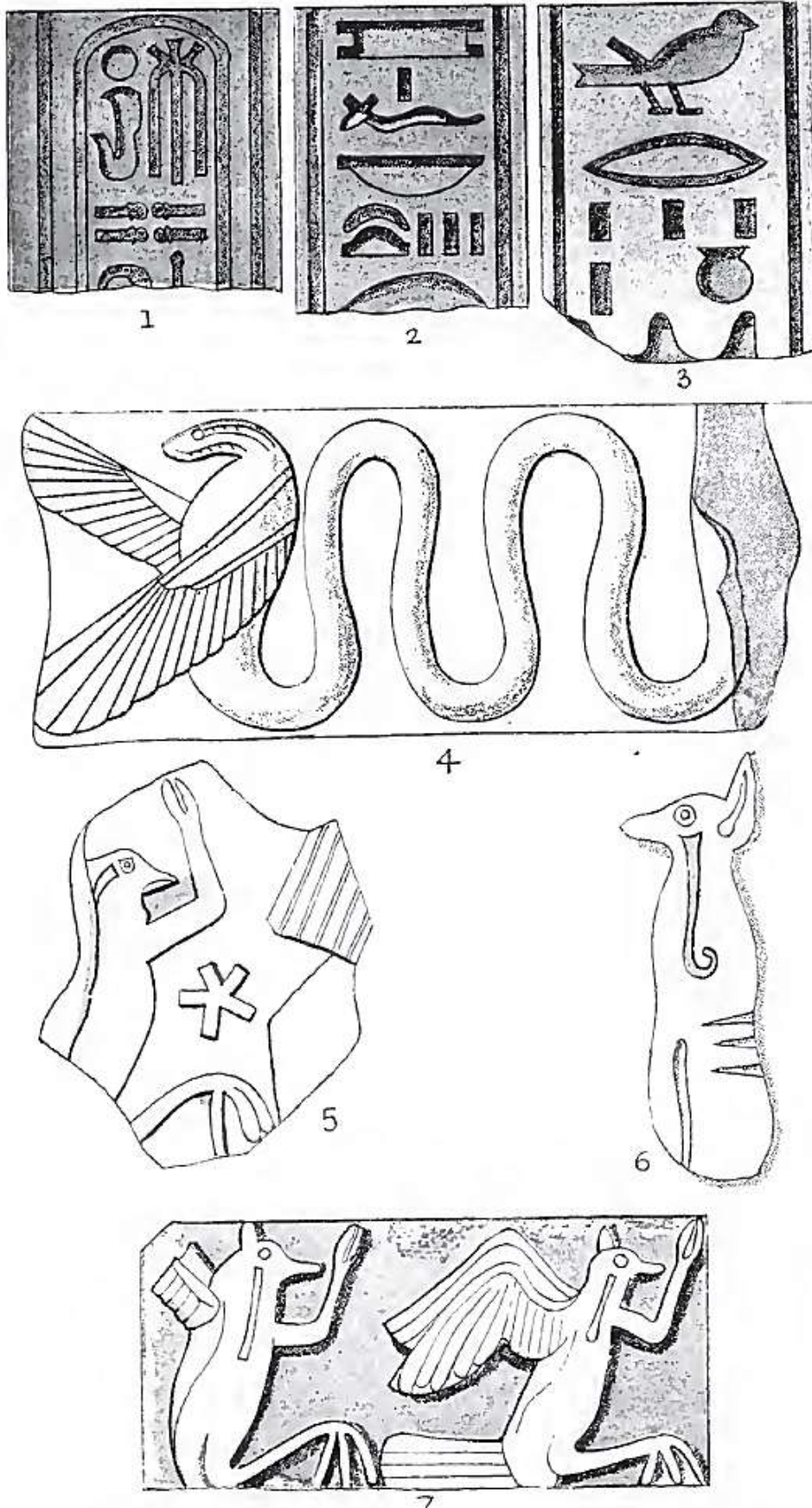
But this is scarcely compatible with the account given of it by Herodotus (B.C. 450) some seventy-five years after

[page 190] Looking at the subject in a general way, we may conclude that the Tel occupied the site, and includes a considerable amount of fragments, of a building erected by, or at least in the time of Rameses II and III, and close to the city of On or

TILES FROM TEL EL YAHOUDEH.

Plate V

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Heliopolis, at which Moses became learned in all the wisdom of the Egyptians, and which with the neighbouring country had a large Hebrew population.

A curious inscription bearing upon this has been discovered by Brugsch Bey, and is quoted by him in his new work on the Geography of Ancient Egypt. He says, "I can now state that this is the same place which one now sees in ruins near the station Schibru-al-Kanatir, not far from the Tel-el-Yahoudeh The excavations in its ruins have brought to light the remains of the temple of Rameses III. The ancient wall with which the place was surrounded exists still."

But whether this edifice of Rameses was the one adopted by Onias as the nucleus of his temple, we are as yet but very uncertain. That his temple survived the destruction of Heliopolis may be considered certain, inasmuch as the latter was desolate in Strabo's time, A.D. 24, whereas Josephus expressly declares that Onias' temple was not closed until the time of Vespasian (70-79), so that it was not even then destroyed.

Then there is the tradition fondly cherished by the Jews ; but this can scarcely be adduced as a very strong proof, after the lapse of some 1 700 years ; and Joseph's Well in the citadel of Cairo, is an example of how a tradition may arise from a name. I think we may assume that the decorative work with Greek characters was probably made at Alexandria, and may have been so made at the time of Onias. It may be taken as certain that the manufacture was given up, and the art lost, soon after his time, as otherwise it would have been continued by those great masters of decorative work, the Byzantines and Arabs. A slight clue is given by the statement that Onias appropriated a temple of the goddess Pasht (Sekhet), and that two statues of the lion-headed goddess in black basalt have been found at the Tel. Some little further corroboration of the tradition may be [page 191] afforded by the discovery that the mound was once surrounded by walls of finely-dressed limestone, and in part of basalt, as seen in the south-east angle, and that it was afterwards enclosed or made good with high walls of brick, extensive remains of which still exist. They are, indeed, of crude brick, whereas Josephus describes them as of burnt brick. But he wrote from a distance, and, as he never saw the place, might easily have been misled.

Beyond the above there is really very little to give us a clue to the interesting problem as to the temple, and we must depend on the results of further exploration, which would very probably set the matter at rest.

The case seems to be just one of those in which the services of a zealous local antiquary (and I take Dr. Grant as an excellent example) would be of the greatest use.

We cannot expect that such an one could defray the cost requisite for the needful excavations, but I feel sure that a comparatively small grant, made for reimbursing the actual expenses, would in this and many other cases be attended with very interesting results.

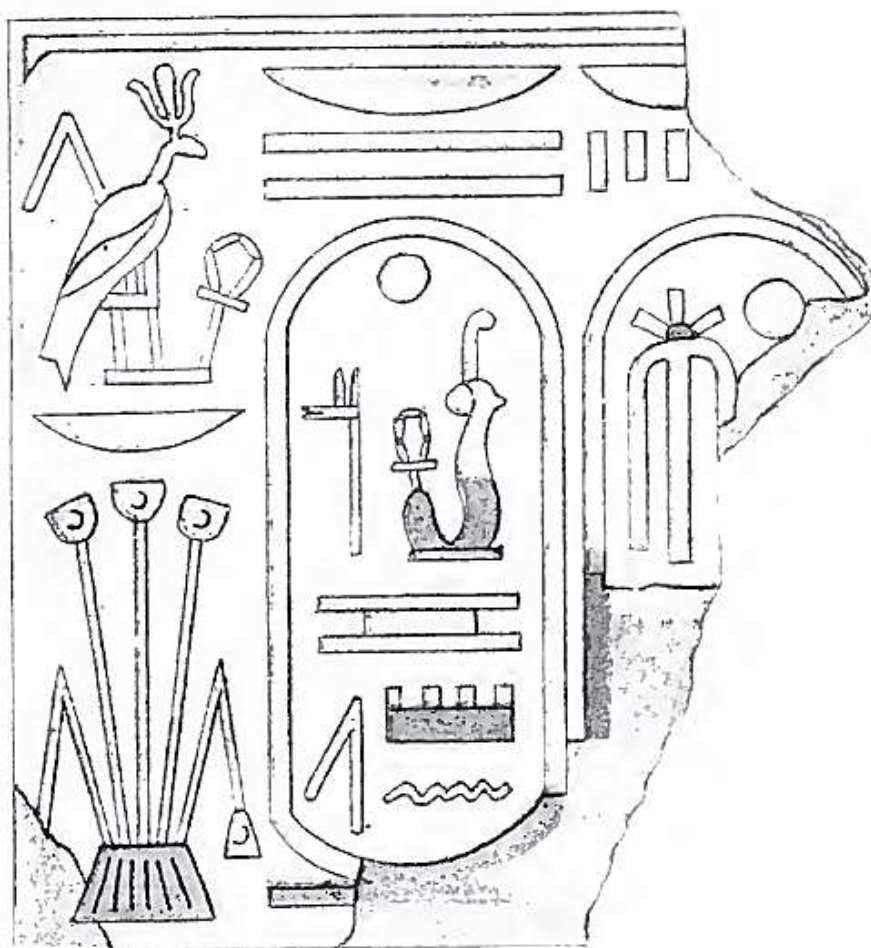
As a case in point, I may mention that one of our best known antiquarian explorers has undertaken for the Committee of the Palestine Exploration Fund to explore some of the mounds in the Delta, which are likely to give best information as to the history of the Jews, simply for expenses out of pocket, and these so small that I do not care to mention them here.

I do hope that the Trustees of the British Museum may be induced to aid inquiry in the case of the Tel-el-Yahoudeh, and by a small grant enable us to learn the history of this interesting site, and save from the destructive hands of the Arabs the antiquities

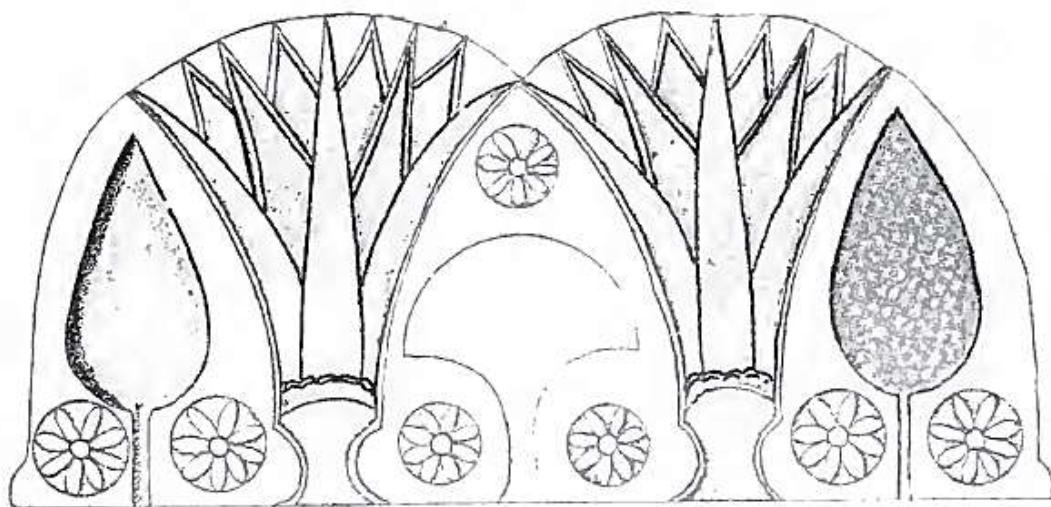
TILES FROM TEL EL YAHOUDEH.

Plate VI

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2

which still remain of the temple or palace of Rameses, and perchance of the still more interesting temple of Onias in the Mound of the Jew.

POSTSCRIPT.—Professor Sayce informs me that he found a fragment of an Hebrew inscription, in ancient letters, which has been engraved in the Palestine Exploration Fund Quarterly Statement, 1880, pp. 136-138. — W. H. R.

NOTE.—PLATES.

The Sketch Plan has been prepared from Survey and Sketches supplied by Dr. Grant of Cairo, and must not be taken as more than generally correct in detail.

PLATE I. Reduced about 1/8 inch. Asiatic prisoner of XXth dynasty. Inlay or enamel (3/8 inch thick) of ground work gone.

PLATE II. Reduced about 1/4 inch. Lower part (from the waist) of a kneeling figure : Asiatic prisoner, XXth dynasty, Enamel, about 1/12 inch thick, on body of ordinary tile.

PLATE III. Tiles and fragments, about half natural size. The small inlays 3/16 inch thick.

PLATE IV. *Fig. 1.* Restoration of pedestal, see paper, p. 182.

Fig. 2. Fragment of stone and painted plaster, supposed portion of pedestal.

Fig. 3. Mediaeval tile ornament for comparison.

PLATE V. *Figs. 1, 2, 3,* about one-third natural size, glazed all over. Tiles 5/8 inch thick, sinkings 3/16 inch ; inlays gone, but many portions of white cement remain.

Fig. 4. Half natural size, not glazed ; winged uræus, in very slight relief.

Fig. 5. Half natural size ; ground work, 1/16 inch, gone, except near left-hand top corner. When perfect, the whole must have been nearly level.

Fig. 6. Half natural size, of white alabaster, for inlaying.

Fig. 7. Half natural size. Tile about 3/4 inch thick.

PLATE VI. *Fig. 1.* About 1/4 inch less than natural size. Body of ordinary brick earth, on this enamel, 1/12 inch thick, not glazed. Pattern filled in with pieces of mosaic.

Fig. 2. About 5/8 inch natural size, 3/8 inch thick ; leaves either very thin inlay or slip, the blue fruit and rosettes are inlays. Rosettes very irregular in size and shape, &c. The buff colour seems to be given by glaze.