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ART. I.—*On the Villages and Towns named Hazur and Hazor in the Scriptures, with the Identification of the Hazor of Kedar.*
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THE Hebrew words חָצוּר HAZAR and חָצוֹר HAZOR, literally signifying an "enclosure," a "court," a "pasturage," and a "village," are used as the names of various towns and villages which have often been overlooked, confounded, and misplaced by writers on biblical geography and prophecy.

HAZEROTH was one of the stations of the Israelites in the wilderness. (Num. xi. 35 ; xii. 16 ; xxxiii. 17, 18.) It was doubtless situated in the valley of *el-Hadhar*, north of Mount Sinai.*

A HAZAR-*Addar* and HAZAR-*Enan* are spoken of in connection with the borders of the Holy Land. (Num. xxxiv. 4, 10.) The Canaanitish Avim are represented as dwelling in HAZERIM. (Deut. ii. 23.) In the apportionments of their land which fell to the tribes of Judah and Simeon we find several Hazors, mentioned in the following connections :—" And it [the south border of Judah] passed along [from Kadesh-barnea] to HEZRON, and went up to *Adar*," [probably the HAZOR-*Addar* of Num. *ut sup.*] (Josh. xv. 3.) "And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom

* See "Lands of the Bible," Vol. I. pp. 256—260.

southward, were Kabzeel, and Eder, and Jagur, and Kinah, and Dimonah, and Adadah, and Kedesh, and HAZOR, and Ithnan, Ziph, and Telem, and Bealoth, and HAZOR-*Hadattah* [the "new HAZOR," erroneously given in our English version as two different places], and Kerioth, and *Hezron*, which is HAZOR,* Amam, and Shema, and Moladah, and HAZAR-*Gaddah* [village of the kid], and Heshmon, and Beth-palet, and HAZAR-*Shual* [the village of the jackal], and Beersheba," etc. (Josh. xv. 21—28.) "And they [the children of Simeon accommodated in the tribe of Judah] had in their inheritance Beersheba, Sheba, and Moladah, and HAZAR-*Shual*, [already mentioned,] and Balah, and Azem, and Altolad, and Bethul, and Hormah, and Ziklag, and Beth-marcaboth, and HAZAR-*Susah* [the village of the horse]." (Josh. xix. 2—5.) "And they [the descendants of Simeon] dwelt at Beersheba, and Moladah, and HAZAR-*Shual* and at Beth-marcaboth, and HAZAR-*Susim* [the village of horses, given before in the singular form]..... These were their cities unto the reign of David." (1 Chron. iv. 28—31.) None of these Hazars, so far as I know, have been identified in modern times, though the sites of some of the contiguous towns have been seen or visited by late travellers. This, however, is a matter of comparatively little consequence, as they are not associated with any historical events or prophetic descriptions of much consequence. HAZOR-*Gaddah* was probably near *Engedi*, the fountain of the kid.† The designation of HAZOR-*Susah* or *Susim*, proves the existence of the horse in the South of Canaan before the Israelites entered it under Joshua, a circumstance which is often overlooked. This animal was very scarce in the country till the time of Solomon. The Jewish kings were forbidden to multiply to themselves horses, probably to keep them, in their religious separation, from dependence on foreign countries, their own rough and hilly province not being in general suitable for rearing that quadruped.

A HAZOR, belonging to the tribe of Benjamin, is simply mentioned in Neh. xi. 33. It was probably not far from Bethel, and was perhaps identical with, or not far from, *Baal-HAZOR*, near Ephraim, at which Absalom's sheep-shearers were employed. (2 Sam. xiii. 23.)

HAZAR-*Hatticon*, (or the middle Hazor or village,) by the coast of Hauran, and HAZOR-*Enan*, by the border of Damascus, are mentioned by Ezekiel (xlvi. 16, 17,) in connection with the boundaries of the restored Holy Land.

* Mentioned also in Josh. xv. 3.

† Jerome and Eusebius say of *Gadda*, "Est autem hodieque villa in extremis finibus Doromæ contra orientem, imminens Mari Mortuo.—Eclog. de Loc. Heb.

A more important place than those now referred to was the HAZOR of King Jabin, the capital of all the kingdoms adjoining the upper lake of the Jordan, which was taken and destroyed by Joshua, (Josh. xi. 1—13, &c.); which afterwards partially recovered its strength, and under another king of the name of Jabin, oppressed the Israelites, and sent out against them its armies under Sisera, when they were overcome by Deborah and Barak, its king being at the same time destroyed, (Jud. iv. 1—24; 1 Sam. xii. 9); which was rebuilt, or enlarged, by Solomon, (1 Kings ix. 15); and which was taken by the Assyrians, on their invasion of Canaan under Tiglath-Pileser, (2 Kings xv. 29). This strong and fenced city fell to the lot of the tribe of Naphtali, on the division of the land among the tribes of Israel. It is thus mentioned in the enumeration of their fenced cities, seemingly made from South to North:—"Ziddim, Zer, and Hammath [the warm baths near Tiberias], Rakkath [Tiberias],* and Chinnereth, and Adamah, and Ramah, and HAZOR, and Kedesh, [now Kades,] and Edrei, and *En-HAZOR*, [the well of HAZOR,] and Iron [or Ijon]," &c. (Josh. xix. 35, 36). In the notice of the Assyrian conquests, it is thus given in an enumeration, probably proceeding from North to South:—"In the days of Pekah, king of Israel, came Tiglath-Pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and HAZOR, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." (2 Kings xv. 29.) It would appear that this Hazor lay to the South of Kedesh Naphtali, which is on the heights overlooking the waters of Merom, now called the Lake Huleh. Josephus (Antiq. v. 5, 1,) says that Hazor was situated above this lake, to which he gives the name Semechonitis (*αὐτῆ δὲ ὑπερκεῖται τῆς Σεμεχωνίτιδος λίμνης*). Eusebius and Jerome only allude to its situation as in the tribe of Naphtali.†

There is still another HAZOR mentioned in the Scriptures, and that in an important portion of the prophecies of Jeremiah:—

"CONCERNING KEDAR, AND CONCERNING THE KINGDOMS OF HAZOR, WHICH NEBUCHADREZZAR KING OF BABYLON SHALL SMITE, THUS SAITH THE LORD:—

Arise ye, go up to Kedar, and spoil the men of the East.

Their tents and their flocks shall they take away:

They shall take to themselves their curtains, and all their vessels and their camels;
And they shall cry to them, Fear is on every side.

Flee, get you far off, dwell deep, O ye inhabitants of HAZOR, saith the Lord;

* Talmud. Cod. Megill. fol. 5, col. 2; "Lands of the Bible," Vol. II. p. 117.

† Sub. voc. *Asor*:—"Asor, in tribu Nephtalim, quam rex Assyriorum populasse scribitur."—Heron. Ecloga de Loc. Heb.

For Nebuchadrezzar king of Babylon hath taken counsel against you,
 And hath conceived a purpose against you.
 Arise, get you up unto the wealthy nation that dwelleth without care, saith the
 Lord,
 Which have neither gates nor bars, which dwell alone ;
 And their camels shall be a booty,
 And the multitude of their cattle a spoil ;
 And I will scatter unto all winds them that are in the utmost corners,
 And I will bring their calamity from all sides thereof, saith the Lord,
 And HAZOR shall be a dwelling for dragons, and a desolation for ever :
 There shall no man abide there, nor any son of man dwell in it."

(Jeremiah xlix. 28—33.)

HAZOR is evidently mentioned here as the *capital of Kedar*, in the same way as in the context Heshbon and Ai are spoken of as principal cities of Moab, and Bozrah as the capital of Edom. It is doomed by the prophet, not as an actual possession of the Israelites, such as Hazor in the neighbourhood of Kadesh Naphtali was, but as in a distant and hostile nation, that of *Kedar*, analogous in this respect to Edom, and Moab, and Elam, introduced to our notice in the same course of prophecy. It is represented as a secluded place, in the "East," and "in the utmost corners," the wealth of the dependencies of which principally consisted in flocks, and herds of camels, and in tents, and their equipages. It is obviously such a place as is not to be sought in a rough hilly country, where the latter description of animal would be found nearly or wholly useless. I request the members of our Society to mark these circumstances at the commencement of our inquiries as to its locality.

Dr. Keith, in the thirty-sixth edition of his admirable work on the "Evidence of the Truth of the Christian Religion, derived from the literal Fulfilment of Prophecy," says, with reference to the passage of Jeremiah now referred to:—"In the previous editions of this treatise, the author could not adduce any illustration of this prediction, after having long sought in vain for any recognition or identification of the city itself, either by historians or travellers, except the vague, and therefore unsatisfactory notice by Burckhardt, who had heard of but not seen 'the ruins of a city called Hazouri.'" He then goes on to identify the Hazor of Jeremiah with that of Jabin, repeating its history to the time of Solomon, and thus proceeds:—"At the end of an hour and a half, east by south from Paneas, on the route to Damascus, says Burckhardt, 'we came to *Ain-el-Hazouri*, a spring, with the tomb of Sheikh Othman-el-Hazouri, just over it; to the north of it one hour are the ruins of a city called *Hazouri*. The mountain here is overgrown with oaks, but contains good pasturage.'" "The name Hazouri,"

Dr. Keith adds, "is well known at Paneas : it designates the ruins ; Ain Hazour, the fountain of Hazour ; and Djebel-Hazour, the hill of Hazor. The ruins are not, as stated to Burckhardt, an hour's distance from the spring, but comparatively near it, on the opposite side of a grove of noble oaks.... The name remains, but the city is no more ; and literally, as the word of the Lord revealed the existing fact, though long unknown in other lands, *no man abides there, nor does a son of man dwell in it.*"*

In this supposed identification, the excellent and learned author of the most popular work which has yet been published on the subject of which it treats, falls into three errors of considerable magnitude.

1. The "*Hazour*" of the flanks of Jebel Heish, above the castle of Banias, to which he here refers, cannot possibly be *Hazor*, the capital of Jabin. This site is quite separated from the possessions of the tribe of Naphtali, in which that town, as we have seen, was situated. It is east of the territory formerly belonging to the Sidonians, and ultimately taken possession of by the tribe of Dan. It lies to the east of the Jordan, in the territories which, in the Land of Promise, we know were allotted to the tribes of Reuben and Gad, and the half tribe of Manasseh.

2. The *Hazor of Jabin* is not the *Hazor mentioned by Jeremiah*, which, as we have already seen, is connected with *Kedar and Arabia*.

3. The *Hazor of Jebel Heish*, also, has no geographical connexion with *Kedar and Arabia*, from which it is quite remote. In its lofty position, among the roughnesses of the mountains, it is perhaps one of the last places which could be thought of as the capital of a country abounding with camels.†

Dr. Eadie, a countryman of Dr. Keith, in his convenient Biblical Encyclopædia lately published, has avoided confounding the *Hazor*

* Keith on the Evidence of Prophecy, pp. 150—153.

† Since this paper was laid before the Society, the Journal of the Royal Asiatic Society, Vol. XII. Part 2, has been received in India. At page 359, I find the following statement in the late Capt. Newbold's paper "On the Country between Tyre and Sidon and the Jordan" :—"My friend the Rev. Mr. Thomson, of Beirut, suggested to me the examination of Hunin as the site of the great Hazor, so celebrated in the days of Joshua, and subsequently. I am, however, inclined to think that Hazor lay further East, and that its site is pointed out by a mound in the valley of the Jordan, between Hasbeiya and Banias, called by the Arabs Tel Gházor." Mr. Thomson may be correct in his conjecture about the identity of Húnin and the Hazor of Jabin ; but as there is no similarity in the name, and several ancient sites of Naphtali in this district remain yet undiscovered, there is yet no certainty about the matter. Captain Newbold has overlooked the fact that the Arabic correspondent of Hazor is *Hadhör*, and not *Gházor*.

mentioned by Jeremiah with that of Jabin. "There is a remarkable prophecy," he says, "respecting a Hazor in Jer. xlix. 28—33. The connection shows it to have been in Arabia, and the whole scope of the prophecy denotes a place of great importance. It is, however, blotted out, though some have conjectured that it is another name for Petra."

So many places mentioned in Scripture, which have for ages disappeared from the view of the civilized world, have been lately brought to notice, that we have not despaired of the recovery of even this HAZOR. Before hazarding an opinion, however, on its situation, we have to seek for the district of KEDAR itself, with which, as we have seen, it is associated by Jeremiah.

The country of KEDAR derived its name from Kedar the son of Ishmael. (Gen. xv. 13.) In several passages of the sacred Scriptures it is connected with Arabia. (Isaiah xxi. 13—16; Ezek. xxvii. 21.) Its people are alluded to as dwelling in tents, and, according to some interpreters, with the sons of Kedemeh, settled in the "East,"* as in the passage we have introduced from Jeremiah. (Song i. 5; Ps. cxx. 5.) Pliny couples its people, the Cedrei, with the Nabatai,† the descendants of Nebaioth, the eldest brother of Kedar. The Chaldæan paraphrast identifies these people (Ezek. xxvii. 21), and he translates the "flocks of Kedar" (Is. lx. 7) the "flocks of the Arabs."‡ Jerome, in his comment on Isaiah, says that Kedar was "an inhabited region beyond Arabia of the Saracens"; and in his Loc. Heb. that it was in the "wilderness of the Saracens." Eusebius and Jerome, in the Ecloga, or Onomasticon, place this wilderness of the Saracens "beyond Arabia to the South," "opposite the coast of the Red Sea." Theodoretus, commenting on Psalm cxix., says: "Kedar was the second son of Ishmael, and his posterity dwell to this day not far distant from Babylon." Suidas in his Lexicon makes the same remark, adding that Kedar is a place of obscurity, for in Hebrew it denotes what is dark.

It appears to me that according to these authorities Kedar, dis-

* Bochart thus writes:—"Jacobus ó μακαρίτης, affinis meus, quem honoris causâ nomino, hunc nodum ita conatur exsolvere in notis ad Genesin nondum editis: *Noë posteritas ab Armeniæ montibus progressa fuerat in eam regionem quæ postea dicta est כרדן Kedem a Kedmâ novissimo Ismaelis filio. Gen. xv. 15. Secundus Ismaelis filius est Kedar. Hos duos fratres vicinas habuisse sedes colligimus ex Jerem. xlix. 28. Ascendite Kedar ut vastentur filii Kedem. Postea vero cum inquit Moses, Gen. xi. 2, egredierentur ex Kedemo invenerunt vallam in terra Senaaris. Sic locum hunc interpretandum censemus.*"—Phalag. i. 7.

† Plin. lib. v. cap. 22.

‡ Reland Palest. p. 96.

tinctively so called, is to be sought in the Eastern portion of that part of Arabia, according to the ancients, which is now called the Syrian desert, or in the country contiguous to that wilderness; and the question arises, Is there any Hazor whose position and other circumstances suit the description of Jeremiah to be found in that region of the world? That the Hazor of Jeremiah,—if without authority we extend the name Kedar to the Arabian peninsula,—could not be in the south of Arabia, will afterwards appear.

To the question now proposed I venture to reply in the affirmative. In a remarkable oasis of the desert and alluvial plains between the Tigris and the Euphrates, lying to the S. W. of Mosul, there is a town, the Arabic name of which *حضر* or *الحضر*,—*Hadhar*, or *el-Hadhar*, given by the Arabic geographer Edrisi,—is the exact correspondent of the Hebrew *חזר* HAZAR or HAZOR. He speaks of this place as an “agreeable town on the banks of the Tirthar.”* This place, though its coincidence with the Hazor of Jeremiah has not yet been noticed, has been identified by Major Rennell and others as the *Hatra* of Ammianus Marcellinus, (lib. 25, cap. 8,) the *Atra* of Dion Cassius, (lib. 24,) and the *Hatris* of the Peutingerian tables.

This place was visited a few years ago by Dr. Ross, of the Bombay Medical Service, whose interesting memoir of it is published in the Journal of the Royal Geographical Society, and afterwards by Mr. W. F. Ainsworth, who has given a full and interesting description of it in his “Travels and Researches in Asia Minor, Mesopotamia, Chaldea, and Armenia.” From the narrative of the last-mentioned gentleman, I take the liberty of introducing one or two important passages explanatory of its position and present appearances.

The following is a notice of the journey of Mr. Ainsworth and his party to *Hadhar*, from Kalah Sherkat:—“At Kalah Sherkat it was my intention to quit the river’s banks, and penetrate the wilderness to Al-Hadhar, guided by the compass and Mr. Ross’s map, for neither the Khawas nor the Arabs knew aught about the position of the ruins. On leaving Kalah Sherkat, we kept a little to the South of Wadi-el-Meheih, in which there was now no running water. We travelled at a quick pace over a continuous prairie of grasses and flowering plants, and, crossing the Ain-el-Thaleb, having still a little stagnant water, we arrived at a ridge of rocks which rose above the surrounding country. From a mound, upon which were a few graves, we obtained a comprehensive view of that part of Mesopotamia which extended to the West, but without being able to distinguish the valley of the Thar-

* Geog. d’Edrisi, par Jaubert, p. 147.

thar, a brook which traverses this part of Mesopotamia, or the ruins of Al-Hadhar.....The sharp sight of the Bedwin Haji Ali was in favour of some mounds which were visible in the extreme distance to the South of West; so, having much confidence in his acquaintance with the appearance that ruins would present on the desert at such a distance, we followed these indications, but, as it turned out, fallaciously. After two hours and a quarter's quick travelling, still over prairies and undulating country, we came to the supposed ruins, which turned out to be bare hills of sandstone, the Southern termination of a low ridge.....Changing our route, we started to the North-West, in which direction we arrived, after an hour and a quarter's ride, at a valley bounded in places by rock terraces of gypsum, which indicated a wadi and a winter torrent, or actual water. To our joy, we found the Tharthar flowing along the bottom of this vale, but only from fifteen to twenty feet in width, instead of the fifty we had been led to expect; and to our great comfort the waters were very potable. The stream, though narrow, was deep, generally from five to seven feet, and hence with difficulty fordable: on its banks were a few reeds and scattered bushes of tamarisk. We proceeded up the stream, in a direction North-West, in search of a ford, which we found after one hour's slow and irregular journey, and we lost half an hour refreshing ourselves with a bath. We afterwards followed the right bank of the stream, being unwilling, as evening was coming on, to separate ourselves, unless we actually saw Al-Hadhar, from the water so necessary for ourselves and our horses.....We deemed it best to keep on up the river, but to travel a little inwards on the heights. This plan was attended with perfect success; and we had ridden only one hour and a half, when we perceived through the misty rain mounds still to the North-West, which we felt convinced were the sought-for ruins. Mr. Rasam and myself hurried on, but soon afterwards, perceiving a flock of sheep in the distance, we became aware of the presence of Arabs, who could be no other than the Shammar; so we waited for our friends, and rode all together into the kind of hollow in which Al-Hadhar is situated. Here we perceived the tents of the Bedwins extending far and wide within the ruins, and without the walls to the South-West. The ruins themselves presented a magnificent appearance, and the distance at which the tall bastions appeared to rise, as if by enchantment, out of the wilderness, filled us with wonder and surprise, no doubt in great part due not only to the splendour of the ruins, but also to the strange place where the traveller meets with them—'in *medid solitudine*,' as Ammianus so briefly, but so correctly expresses it."

The ruins of Hadhar, Mr. Ainsworth goes on to inform us, present the remains of a palace and temple, "surpassing, in extent and perfection, the arch of Chosroes at Ctesiphon, the residence of the Kings of Persia, of the Arsacidan dynasty."*

"It consisted," he continues, "of a series of vaulted chambers, or halls, of different sizes, all opening to the East, or towards the rising sun and planets, and regularly succeeding one another from north to south, and was divided into two parts by a wall; while in front was another row of edifices, guard-houses, &c. &c., at the southern end of which was a great hall, with an ornamented vault and tall columns, similar to what is observed in the chief edifice. The whole of these buildings were enclosed within a wall about 1360 yards square, which left a considerable space open in front, and this open square was in the exact centre of the town, which is nearly a perfect circle, surrounded by a rampart, about 3 miles 180 yards in circumference. Portions of the curtain, which was 10 feet 3 inches in width, still remain on this rampart; and there are also the ruins of thirty-two bastions, placed at unequal intervals. The space occupied by the town still contains the ruins of tombs, and other edifices, and is everywhere covered by mounds of ruined buildings. There is also a spring, and a channel for water, not straight, but tortuous, which crosses the town; and there were apparently four gates, having straight roads leading from them to the central edifice. Every stone, not only in the chief building, but in the walls and bastions, and other public monuments, when not defaced by time, is marked with a character, which is, for the most part, either a Chaldaic letter or numeral.....The southerly hall, which is small, has externally every stone in the arch sculptured in high relief, with a human bust, some of which have very singular curling bag-wigs, or, more probably, a peculiar mode of dressing hair, which we know to be common in Persian sculptures, but those, I believe, only of a modern date, or more particularly of the time of the Sassanian dynasty.† The second hall is of greater dimensions, and the figures on the arch were those of angels, or females, apparently in the air, with feet crossed, and robes flying loose; while in the interior, on both sides of the hall, were three square pilasters, surmounted by full round faces, in high relief, and executed with considerable fidelity and spirit. While the style of these sculptures appears to be pretty nearly uniform, it is impossible not to recognise costumes differing much from one

* Travels in Asia Minor, &c. vol. ii. pp. 159—162.

† But the bag-wigs, as they are here called, have also been found in the ancient Assyrian ruins near Mosul.

another. Indeed, it requires but little imagination to figure to oneself in these sculptures the representations of the successive powers who ruled the City of the Desert. The simple turban-like head-dress represents the Chaldean ; the bearded physiognomy and scattered hair, the Persian satrap ; the laurel-leaved band, supporting eagles' wings, the Roman ; while the binding round the head, like a double fold of rope, as it is also described by Mr. Ross, appears the original of the present Arab head-dress.....It may be advanced against this view of the subject, that if the building is all of one style, this style must also be carried through all its details, and that we cannot expect that any of the decorations can be illustrative of different periods ; but there is no reason why, if the Parthians or Persians borrowed their style from the Romans, they still might not have introduced their own sculpture, as at Persepolis ; or, if the Romans built the great monument of Al-Hadhar, they might equally have been influenced by a conquered people to introduce, as well as letters, forms sacred to their religion, or gratifying to their pride and to their national reminiscences. On the face of the wall of this great hall, besides the signs before mentioned, are two inscriptions, one in Chaldaic, the other in Arabic, both cut in the stones, but which run along from one to another, and are evidently more modern than the building.....The Arabic inscription was copied and translated by Mr. Rassam ; its purport is as follows :—' Mesud Ibn Maudud Ibn Tamanki, the just king, protector of religion, and defender of the faith, in humble service, and seeking mercy from his Lord, caused this to be repaired in the year of the Hejira 586.' (A. D. 1190.) This evidences the fact that Al-Hadhar was an inhabited town in the time of the Ata Beys of Mosul, for Azzud-din Mesud Ibn Maudud reigned there from A. D. 1180 to 1193 ; yet it is mentioned as deserted at the period of the retreat of Julian's army. With the assistance of lights, we examined the subterranean rooms connected with the first great hall, but did not find anything of interest. In the rear of the same great hall is another apartment, surrounded by a lofty vaulted passage. From its beautifully ornamented doorway, and complete seclusion from the other parts of the edifice, it may be conjectured to have been a religious sanctuary. Over the doorway is the most beautifully sculptured relief in the whole building ; it represents griffins supporting heads, human and others, and in the centre is the head of Apollo, or Mithra, supported by eagles, with scrolls in their mouths ; beneath is some beautifully-sculptured foliage : it is evidently of Roman execution.....At the first small hall of the Northern division, the sculptures over the arch of the entrance are among the most perfect

of the out-of-door sculptures. They appear to be alternations of male and female heads, the first having the peculiar head-dress previously noticed, while the latter present a remarkable similarity to the present style of dress in Western Europe. Some of the ladies have dresses like corsets, terminating in a point. Most of them wear tiaras of jewels; some have necklaces; and the bust is neatly and only partially displayed. The hair falls on the shoulders of some in a profusion of ringlets; in others is trimmed up in large curls, and again in some puffed out behind, as was once the case at the French court. On the wall is also the sculpture of a monstrous animal. The walls were measured, in all their details of bastions, &c., and were found to be 5460 yards round. Within the circuit of the walls were many ruins of doubtful character. Some of these buildings are square, and they are of different sizes. One, ornamented with pillars, had two interior vaulted chambers, with an outer vaulted hall, and a stair leading to the top, as if to sleep upon it, as is the custom at Mosul and Baghdad. The openings to let in light are more like loopholes than windows, but this may have been for coolness, and from want of glass, as is observed in the cottages of the peasants in the East. A large square building, with one vaulted chamber, which appears to have been a small temple, or mausoleum, occurs on the Northern side. It is built upon a handsome basement, with a projecting but simple cornice. I ought not to omit to mention that the pear-shaped cavities common in Syria are also met with amid the ruins here."*

Mr. Ainsworth has collected together some of the most important historical notices of this long-overlooked city of the desert. He says: "It is evident, from the character of the greater number of the letters and signs inscribed on the hewn stones, that the original builders were Chaldeans or Chaldees. It is further evident that in the course of the changes which befel all the great powers in the East, that this city was ruled by Armenians, by Persians, and by Romans. According to Dion Cassius, by Xiphilinus, Trajan, after his descent of the Tigris and Euphrates, and having proclaimed Parthaspates king at Ctesiphon, entered *Arabia*, against Atra, but want of water and provisions, with great heats, drove him away. In the time of Arsaces (Ardawan), Septimius Severus, who also returned by the Tigris from Ctesiphon, besieged this city, upon which occasion his machines were burnt by the 'Greek fire,' which appears to have been the bitumen so abundant in the neighbourhood. His men also were slain; and for want of provisions, and after twenty days' siege, the Roman emperor was forced to