

"This very curious and interesting thick small quarto volume, in height  $7\frac{1}{2}$  inches, in breadth 6 inches, and in thickness  $4\frac{1}{2}$  inches, and in its original binding, contains the following works, which were probably bound up together in the latter part of the sixteenth century, and it forms a complete Church Service, perhaps the earliest and only one existing. It comprises the following works:—

"1st. The Boke of Common Prayer and Administration of the Sacraments, and other rites and ceremonies in the Church of England. Printed in Powles Churchyard by Richard Jugge and John Cawood, Printers to the Queen's Majesty. 1560.

"I am informed that this edition is mentioned in Lowndes, but that there is no copy in the British Museum.

"2nd. A fragment of eight leaves, containing 'Godlye Prayers.' Printed at London by Richard Jugge and John Cawood, between the years 1558 and 1572; most probably in 1560.

"3rd. 'The Bible in English, according to the translation of the great Bible.' 'Imprinted at London by Richard Grafton, Printer to the King's Highness.' This is Cranmer's version. The type is remarkably small, and the edition has marginal references, and indications of the portions appointed to be read as lessons in the Church. This edition is, I am informed, of extreme rarity.

"4th. The Homilies called 'Certain Sermons,' first printed by Richard Jugge and John Cawood at London, in 1560. This, I am told, is not in the British Museum, and was unknown to Lowndes.

"5th. The Psalter, or 'Psalms of David,' in English metre by Thomas Sternhold and others. 'Imprinted by John Day, dwelling over Aldersgate, beneath St. Martins. These Bokes are to be sold at his shop under the gate.' 1561. This, I am informed, is not in the British Museum, and was unknown to Cotton, Lowndes, and Lea Willson. It opens with a treatise and instructions in music. All the Psalms of David are given, very many with the music notes and tunes; besides these, there are many other psalms and hymns with the tunes, as the Lord's Prayer, Te Deum, Ten Commandments, &c. The names of the persons who composed the metrical versions are also given, but to the Hundreth Psalm there is neither name nor initial letters. It closes with a form of prayer to be used in private houses morning and evening."

The Right Hon. Lord OTHO FITZGERALD, M.P., exhibited an object discovered in a tumulus near Driffeld, Yorkshire, on

which A. W. Franks, Esq., V.P., made the following observations:—

"In a communication which I made to the Society in February respecting the finding of a stone bracer in Brandon Fields, I noticed a very curious discovery of the same nature made by the late Lord Londesborough, F.S.A., in a tumulus near Driffeld, and described in the *Archæologia*, xxxiv. 251—258. The object discovered by Lord Londesborough was, however, described as made of bone, and though there is a reference to the plate, it is not engraved; the only means of judging of the nature of the object being a slight indication in the representation of the skeleton then discovered.

"On referring to a privately printed description of a collection of rings and other personal ornaments in the possession of Lady Londesborough, I found under No. 164 'an armbrace or armlet of bone, studded at the four corners with bronze nails having gold heads. Length 5 inches.'

"This, I found, was the object in question, and Lord Otho Fitzgerald kindly permitted me to see the original, which, like all the specimens noticed in my communication, is of stone, and not of bone.

"I may add that Lord Otho Fitzgerald has consented to this object being engraved for the paper on Long Barrows, by Dr. Thurnam, about to appear in the *Archæologia*."

Captain R. F. BURTON exhibited:—

1. An Altar-stone from the site of the ancient Canatha, in Jebel Duruz Hauran.

2. A Thurible of bronze, found in the country between Palmyra and Damascus.

These objects were thus described by the exhibitor:—

"Your indefatigable Vice-President, Colonel Lane Fox, suggested to me that the two articles now before you, which have been lying for some time at the rooms of the Anthropological Institute, should be exhibited before the Society of Antiquaries, and your Secretary did me the honour to ask for a few words by way of illustration. I have willingly accepted both suggestions, especially the latter, because it will give me the opportunity of adding a few words which may be useful to future explorers.

"The thurible, in Syria called "mabkharah," comes from a convent known as the Dayr of "Mar Muza el Habashi" (St. Moses the Abyssinian), which I visited in Sept. 28, 1870, distant about an hour and a half of slow riding, say six miles, from the town of Nabk. This holy man was a hermit from the land of Prester John, who lived in the Anti-Libanus, and who died

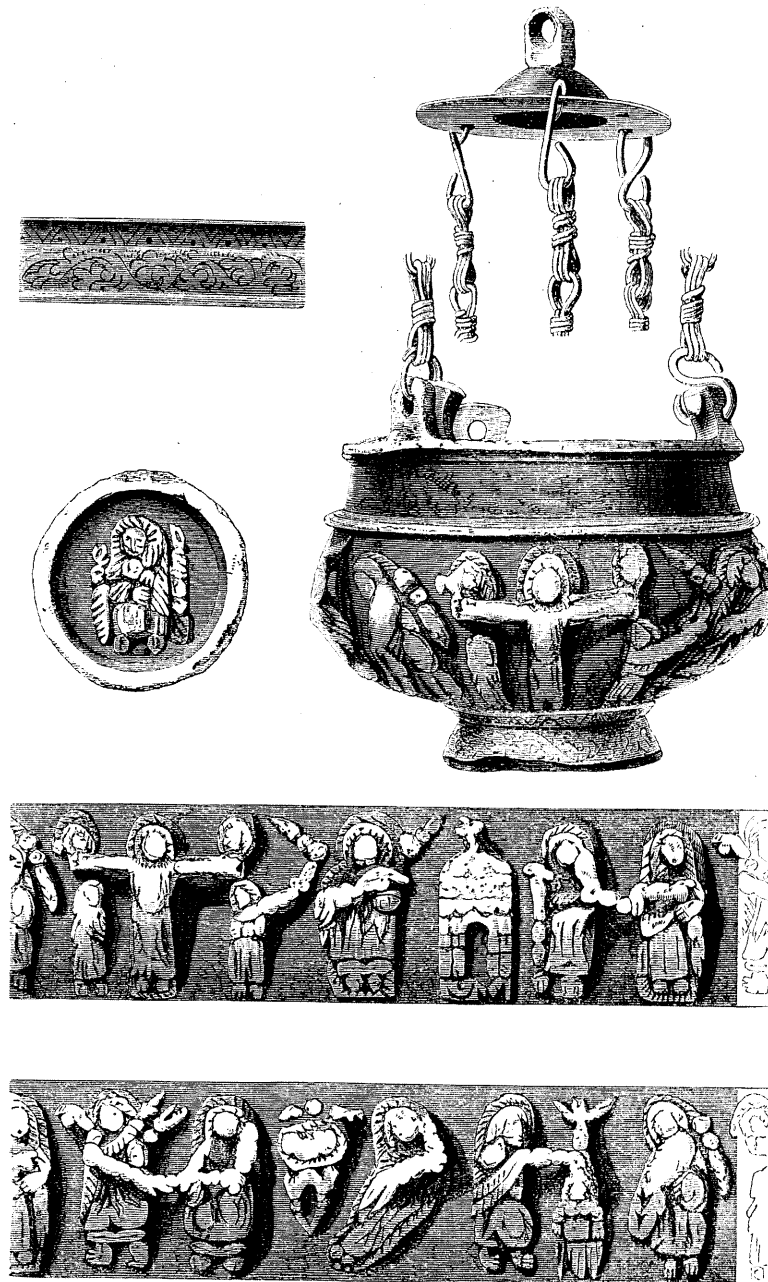
there in the odour of sanctity. The first monastery was built over his remains by the Emperor Heraclius (A.D. 610—641), and it has, they say, been four times destroyed by sectarian hatred. His annual pilgrimage was well attended until the last five or six years, but since that time the incursions of the Bedawins have been an effectual bar to pious visitation. Mar Muza's thumb is kept in a silver box, and is kissed by wives who would become the joyful mothers of children.

"The monastery is posted upon the left side of a rocky *fumara*, a bare line of white and reddish limestone, in places curiously streaked and banded. This I found, from the great number of mortuary caves, large and small, which riddle its right side, to have been the conventual cemetery. We had no difficulty in picking up five skulls, probably of priests; one had the mouth stuffed with wool. Near the monastery, the bridle-path, a narrow ledge and ladder of slippery stone, ends abruptly: the good monks preferred keeping a precipice of some 500 feet in front of them, in order to ward off the nomads who ride the lowlands. We exchanged a shot or two with some fifteen of these gentry, mounted on horses and dromedaries, but more for bravado on both sides than with the idea of doing harm. It is strange that of all those who have passed, when *en route* for Palmyra, almost under the walls of this conspicuous and commanding building, not one appears to have noticed it. They were probably too much occupied with the material hardships and the physical discomforts of the journey to look out for thuribles, and they certainly had no guides who would look out for them.\*

"The date of the thurible has been disputed, but the altar is unquestionably an antique. In June 1871, accompanied by my friend Mr. Charles F. Tyrwhitt-Drake, I visited the basaltic range which fronts the Anti-Libanus, and lies between the fertile Auranitis (Valley of the Hauran), and the mysterious Desert of the Euphrates. This chain, purely volcanic and basaltic, has been identified with the *Alsadamus Mons* of Ptolemy. It is now in the hands of the Druses, who, driven by persecution and oppression from their old homes on the eastern slopes of the Hermon, began their exodus to these fastnesses about 150 years ago. Burckhardt found the emigration hard at work in 1810—12.

"At present undoubtedly the most prosperous settlements of *Jebel Duruz Hauran* are *Shakkah*, the ancient *Saccœa*, and *Kanawat*. The latter is the classical *Canatha* and the Hebrew *Kenath*, all signifying "underground aqueducts." The altar

\* For a further account of this visit, see Burton and Tyrwhitt-Drake, *Unexplored Syria*, vol. ii. p. 272.



BRONZE THURIBLE FROM SYRIA.

was found on the terrace of a private house, being used as a kind of flower-pot, and of course the owners knew nothing of its value. My friend and fellow-traveller easily bought it for a few piastres.

“Intending again to visit with more apparatus the Duruz mountain, I had hoped to carry away two or three camel-loads of carved basalt; but unfortunately the exigencies of economy cut short my career in Syria. Damascus was reduced to a vice-consulate, and consequently I was recalled. Allow me strongly to urge upon antiquaries the necessity of taking some steps to bring home some of these interesting relics. The Hippodrome of Kanawat and the Temple of Si'a, to mention no others, are full of figures and images, especially birds, well cut in the hardest basalt. The Druses use them simply as building stones. The fanatic Muslims of a former age have mutilated them, especially by breaking off the heads, and the children now amuse themselves with stoning them. The people are, and have been for long ages, most friendly to the English, although in these days we think but little of keeping up such time-honoured connections. Still, an Englishman will always be received by them with the utmost kindness and hospitality, especially where the settlements have not been much troubled by dragomans and tourists. They are entirely ignorant of the importance which we attach to such antiquities, and they are ready to part with them for the smallest sums. Collectors, however, must be careful not to arouse their greed, as they are mountaineers and poor. And the sad catastrophe which lately befell that most interesting of monuments the *altera lectio* of the third chapter of the second Book of Kings, the Moabite stone—a catastrophe brought about solely by the mismanagement and jealousy of Europeans at Jerusalem—will, I venture to hope, read a lesson of prudence to all future time.”

The thurible which is here figured has since been acquired by the British Museum. The woodcut shows the censor itself with chains of twisted copper wire terminated by a cap; the sculpture round the body in an extended view; and a figure in relief which ornaments the bottom. All these are to a scale of  $\frac{2}{3}$  rds linear. In the left hand corner the incised pattern on the base is given full-size.

R. H. MAJOR, Esq. F.S.A. communicated a paper, entitled Further Facts relating to the Discovery of Australia; which will appear in the *Archæologia*.

Thanks were ordered to be returned for these communications.