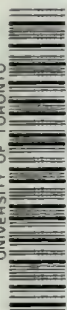


# WESTERN PALESTINE.

UNIVERSITY OF TORONTO



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SURVEY OF WESTERN PALESTINE.

*Special Edition. No. 203*

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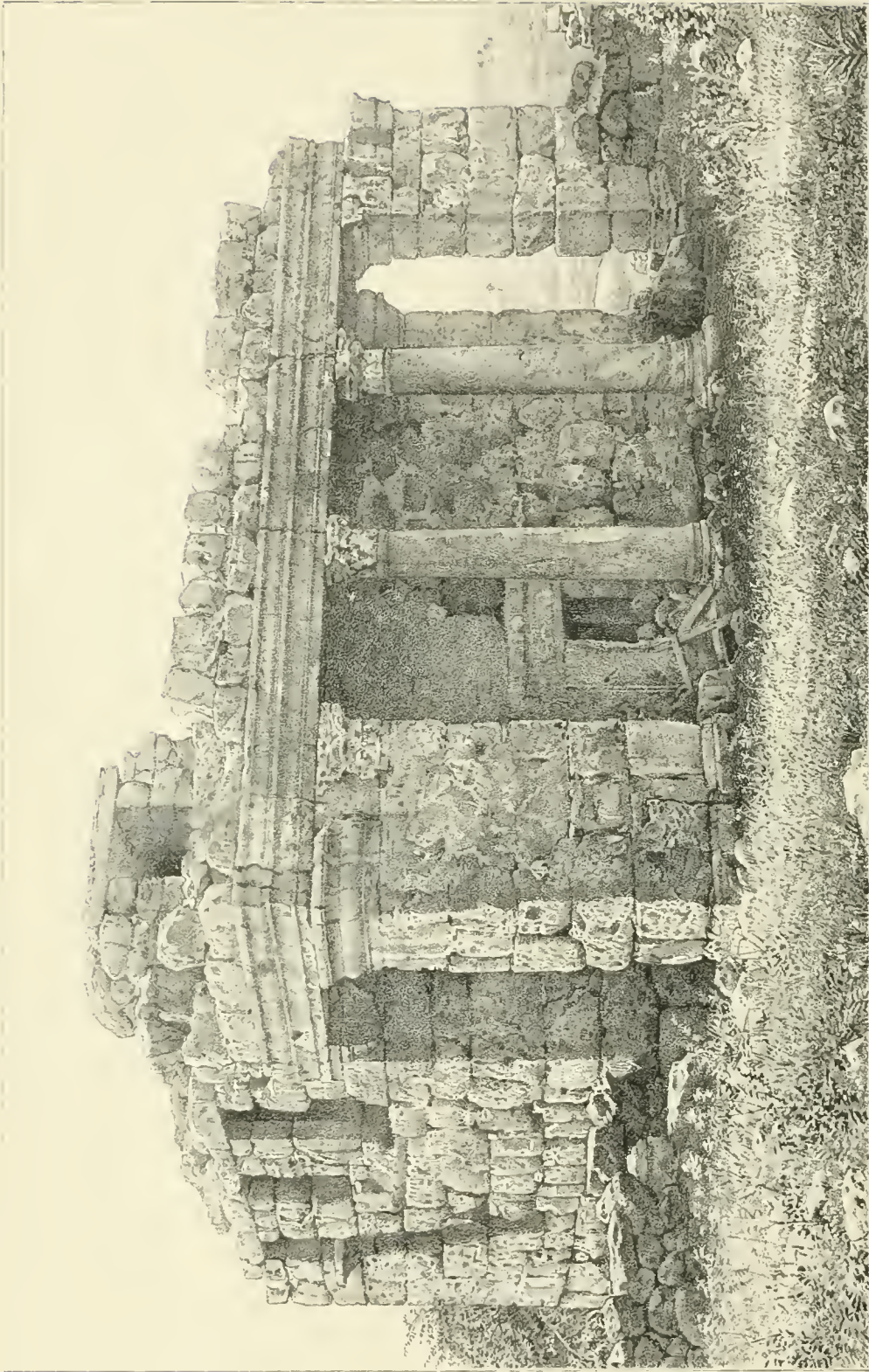


THE SURVEY  
OF  
WESTERN PALESTINE.





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*Standards in the Temple*

RUINS AT MEZRAA

THE SURVEY  
OF  
WESTERN PALESTINE.

*MEMOIRS*  
OF THE  
*TOPOGRAPHY, OROGRAPHY, HYDROGRAPHY,*  
AND  
*ARCHÆOLOGY.*

BY  
LIEUT. C. R. CONDER, R.E., AND LIEUT. H. H. KITCHENER, R.E.

VOLUME II. SHEETS VII.—XVI.

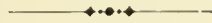
SAMARIA.

EDITED WITH ADDITIONS BY  
E. H. PALMER, M.A., AND WALTER BESANT, M.A.,  
FOR  
THE COMMITTEE OF THE PALESTINE EXPLORATION FUND,  
1, ADAM STREET, ADELPHI, LONDON, W.C.  
1882.

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## P R E F A C E.



THE Memoirs for Sheets VII.—XVI. which are contained in this volume are entirely the work of Lieutenant (now Captain) Conder. The method of division is the same as that adopted for the first volume.

The additions made by the Editors are distinguished by being printed in small type. It must be remembered that the observations made by Guérin, which in some cases seem to disagree with those of our officers, were taken twenty years ago, when some of the ruins were more perfect than they are at present.

The illustrations for this volume are all either taken from the photographs of the Society, or drawn by the officers of the Survey for the Memoirs. As in the case of the first volume, their production has been superintended by Professor Hayter Lewis, to whom are due the drawings of Ramleh on p. 273.

The General Index will appear with the last volume of the work.

E. H. P.

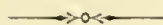
W. B.

I, ADAM STREET, ADELPHI,

*April 1st, 1882.*



## LIST OF ILLUSTRATIONS.



	PAGE
RUINS AT MEZRAA . . . . .	<i>Frontispiece</i>
BIRKET AIN UMM EL FAHMEH . . . . .	7
EL BŪRJ . . . . .	7
TANTŪRAH, TOMB NEAR . . . . .	10
KAISARIEH, ROMAN AND MEDIEVAL RUINS . . . . .	<i>To face page</i> 15
„ MEDIEVAL RUINS . . . . .	<i>To face page</i> 17
„ FAÇADE OF TEMPLE . . . . .	18
„ AQUEDUCTS . . . . .	19
„ SHAFT IN SEA WALL . . . . .	22
„ THE CATHEDRAL . . . . .	27
KHŪRBET HEIDERAH . . . . .	30
KHŪRBET IBREIKTÁS . . . . .	31
KHŪRBET MANSUR EL 'AKÂE . . . . .	32
TÂHŪNET ABU NŪR . . . . .	34
TOME ON TELL BÂRAK . . . . .	34
FUREIDIS, TOMES NEAR . . . . .	52
IJZIM . . . . .	53
KHŪRBET ABU 'ÂMIR . . . . .	55
ABU 'ÂMIR . . . . .	56
KHŪRBET BEIDŪS . . . . .	57
KHŪRBET EL FARRIYEH, TOMB AT . . . . .	59
KHŪRBET KĪREH . . . . .	61
KHŪRBET ESH SHĪH . . . . .	62
EL LEJJŪN . . . . .	65
MÂ-MÂS, ROMAN THEATRE AT . . . . .	67
TELL KEIMŪN . . . . .	69, 70
BEISÂN, PLAN OF . . . . .	<i>To face page</i> 105
„ HIPPODROME . . . . .	106
„ ACROPOLIS AND RUINS . . . . .	<i>To face page</i> 107
„ THEATRE . . . . .	107
„ THE FORTRESS . . . . .	108
„ MUGHÂRET ET TELL . . . . .	109

	PAGE
BEISÂN, TOMES . . . . .	110
„ MUGHÂRET ABU YÂGHÎ . . . . .	111, 112
„ JISR EL MAKTÛÂ . . . . .	112
„ SCULPTURED SLAB AND CAPITAL . . . . .	113
DEIR GHÛZÂLEH . . . . .	115
KAUKAB EL HAWA . . . . .	117
KHÂN EL AHMÂR . . . . .	120
KHÛRBET MÂLÛF . . . . .	123
ARSÛF . . . . .	<i>To face page</i> 137
MÛGHÂR ESH SHERIF . . . . .	141
KURYET JÎT, GUEST HOUSE . . . . .	163
'AZZÛN . . . . .	171
BÎR YÂKÛB, JACOB'S WELL . . . . .	172, 173, 175, 177
DEIR SERÛR . . . . .	180, 181, 182, 183
„ TOMES AT . . . . .	184
EBAL AND GERIZIM . . . . .	<i>To face page</i> 186
SAMARITAN PLACE OF WORSHIP . . . . .	<i>To face page</i> 188
KÛLÛNSAWEH . . . . .	200
EL MEJDEL . . . . .	202
NÂBLUS, GATEWAY OF MOSQUE . . . . .	<i>To face page</i> 203
„ SAMARITAN INSCRIPTION . . . . .	<i>To face page</i> 204
„ VIEW OF OLD SILVER CASKET CONTAINING SAMARITAN PENTA- TEUCH . . . . .	<i>To face page</i> 206
SEBÛSTIEH, PLAN OF . . . . .	<i>To face page</i> 211
„ COLONNADE . . . . .	211
„ CHURCH OF ST. JOHN . . . . .	<i>To face page</i> 212
„ „ „ DETAILS . . . . .	212
„ MASONS' MARKS . . . . .	213
„ DETAILS OF CHURCH . . . . .	214
GROUP OF SAMARITANS . . . . .	<i>To face page</i> 218
BURJ EL MÂLEH . . . . .	235
KHÛRBET JEBRÎSH . . . . .	238
KHÛRBET KEFR BEITA . . . . .	239
KHÛRBET UMM EL IKBA . . . . .	241
KHÛRBET YERZEH . . . . .	242
RÂBA . . . . .	243, 244
TEIÂSÎR . . . . .	245
EL 'ANEIZIYEH . . . . .	264
KÛLÂT RÂS EL 'AIN . . . . .	266
LÛDD, CHURCH OF ST. GEORGE . . . . .	<i>To face page</i> 267
„ PLAN OF CHURCH . . . . .	267
ER RAMLEH . . . . .	269

## LIST OF ILLUSTRATIONS.

vii

	PAGE
ER RAMLEH, DETAILS OF CHURCH . . . . .	270
„ MOSQUE . . . . .	271, 273
EL AZEIR . . . . .	304
EL AZEIRAT . . . . .	304
BEITÏN, CIRCLE OF STONES NEAR . . . . .	<i>To face page</i> 305
BURJ BARDAWÏL . . . . .	306
BURJ BEITÏN . . . . .	307
DEIR 'ARÂBY . . . . .	311, 312
DEIR ED DERE . . . . .	313, 314
DEIR KÛLÂH . . . . .	315, 316, 317, 318, 319
DEIR SIMÂN . . . . .	320
EL HABS . . . . .	321, 322
EL KHUDR . . . . .	325
KHÛRBET EL BUREIJ . . . . .	330
KHÛRBET EL FAKHÂKHÏR . . . . .	334
KHÛRBET KURKUSH . . . . .	338, 339, 340
KHÛRBET MIDIEH, PLAN OF . . . . .	<i>To face page</i> 341
„ „ . . . . .	341
KHÛRBET LL MUKATIR . . . . .	353
MOKÂTÂ 'ÂBÛD . . . . .	361, 362, 363, 364
MUKÂM EN NEBY YAHYAH . . . . .	366
SEILÛN, PLAN OF . . . . .	368
„ SECTION OF STONE . . . . .	368
„ JÂMIÂ EL ARBÂIN . . . . .	369
TIBNEH, PLAN OF . . . . .	<i>To face page</i> 375
„ TOMB . . . . .	375
„ ROCK-HEWN TOMB . . . . .	<i>To face page</i> 376
KÛRN SÛRTÛBEH . . . . .	381
„ „ . . . . .	<i>To face page</i> 387
KURÂWA EL MAS'ÛDY, LETTERS ON TOME AT . . . . .	396
JEZER . . . . .	<i>To face page</i> 429
„ IDOL FOUND AT . . . . .	439



7

THE

SURVEY OF WESTERN PALESTINE.

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SHEET VII.—SECTION A.

THE present Sheet contains 38 square miles of the sea-coast near Cæsarea. It is divided into four districts by three perennial streams.

OROGRAPHY.—The slopes of Mount Carmel are immediately east of this Sheet. (See Sheet VIII.) The northern district of the Sheet is a narrow plain, cultivated, and having olive groves near the foot of the hills. It is bounded on the west by a low range of rocks, averaging 60 feet above the sea. The stony sides of this wall of rock separating the plain from the beach are extensively quarried. The shore itself is rocky from Tantûrah as far north as the Jeziret el Mûkr; south of Tantûrah is a fine, open sandy beach. A larger bay to the south and a smaller one to the north of this village break the shore-line.

The second district south of Nahr ed Dufleh consists of marshy ground extending east to the foot of the hills, which are here bounded by the steep cliff of el Khashm, about 450 feet above the sea. From the south side of this promontory the plain suddenly widens. (See Sheet VIII.) The marsh is bounded by a dam on the north (see Kebârah, Section B.), and on the west the low range of rocks still separates the plain from the beach. The rocks are here covered with low brushwood. The beach is sandy.

The third district south of the *Nahr ez Zerkā* is a desert of rolling sand-dunes and of sandy soil, scattered thinly with low shrubs and dry grasses, with here and there a stunted oak.

A little corn is cultivated in the part east of *Cæsarea*.

The sand-hills hide the ruins of *Cæsarea*, which lie low near the shore, and are only seen when within a mile of the walls. The chain of rocks gradually disappears near *Cæsarea*, and the beach is narrower, with low cliffs above it.

The fourth district is similar to the last, with cliffs above the beach and blown sand in the interior. The only cultivation is in the neighbourhood of *Sheikh Helû*, where a little barley is grown.

HYDROGRAPHY.—The Bedawin obtain water from the pools among the sand-dunes. The only springs are along the sides of the rivers, which are three, as follows, proceeding from north to south :

*Nahr ed Dufleh*, a stream some 5 to 10 yards across, and apparently perennial. On either side are marshes. The stream is fed by springs and also by the drainage of the Carmel slopes. A small bridge crosses the stream near *'Abdûn*.

*Nahr ez Zerkā* is one of the most important streams in Palestine. It is fed by fine springs near *Mâ-mâs*\* (Sheet VIII.), and is dammed across at the *Jisr ez Zerkā*, where it has formed a broad, deep pool. Extensive marshes, entirely impassable, exist along the course of the stream on either bank. The water is clear and good. The stream flows into the sea near *el Melât* over a stony bed, and was found to have a strong current 5 to 10 yards across, and about 2 feet deep, in October, 1876. The ruins of the bridge at this point show the course to have altered slightly southwards since Crusading times.

The course of the stream is hidden above the dam by a cane-brake and rushes. The tamarisk grows luxuriantly in the marshes, and the Syrian papyrus was found in the stream, being the only place near the coast where it was observed except in the *Nahr el Fâlik*. (Sheet X.)

\* *Mâ-mâs* is an ancient *Majumas* unnoticed in history. The word has been doubtfully derived from the Coptic *Maî*, a place, and *Ioum*, water, and applies here to a site with springs. (See Sheet VIII., Section B.)—C. R. C.

The Zerka is the ancient Crocodile river (Reland, *Pal.*, p. 730), and was so known also to the Crusaders (*Itin. Ric.*, book iv.). The crocodile is still found here according to Abu Nûr, the owner of the mill on the river.

Close to this mill a low foot-bridge spans the stream. This, with the viaduct over Jisr ez Zerka, is the only place where the stream can be crossed, except at the mouth, where it is generally fordable.

Nahr el Mefjir is also apparently a perennial stream. It runs between high, steep banks, and has marshes at various points along its course. A tract of pasturage exists close to it (Dûkat en Nimreh). The stream is fordable at the mouth, and about three-quarters of a mile higher up are remains of an ancient bridge of masonry in hard cement. This stream appears to have been known to the Crusaders as the Dead River (*Itin. Ric.*, book iv.). The river was found full of water in October, 1873, after a dry season; but the mouth was then closed by a bar of sand.

TOPOGRAPHY.—Only four inhabited villages occur on this Sheet. They belong to the Kadha Haifa. The most important is—

Tantûrah (Ij).—This is a moderate-sized village of cabins, one storey high, built of mud, and lying along the beach. To the east is a square, isolated stone building used as a Medafeh, or 'guest-house,' for passing travellers. There is a well north-east of the village.

The population was stated by Consul Rogers in 1859 to be 300 souls, and the amount of land cultivated 25 feddans. The village has a small coasting trade with Jaffa, and sailing boats are anchored off the shore.

Tantûrah, or more properly the ruin of Khûrbet Tantûrah (see el Bûrj, Section B.), is supposed to mark the site of the ancient Dor. In the 'Onomasticon' this town is placed 9 Roman miles from Cæsarea northwards (see Reland, p. 738; Smith, *Bib. Dict.*, s.v. Dor; 'Onomasticon,' s.v. Dora), which agrees with the position of el Bûrj.

The population of Tantûrah is given by Guérin as about 1,200. Socin speaks of it as a village, 'consisting of a few miserable hovels.'

Kefr Lâm (Ii) is a small village of mud hovels crowded within the

walls of the ancient fort. (See Section B.) The population was stated by Consul Rogers, 1859, to be 120 souls, and the cultivation to be 16 feddans. There is a spring west of the village.

Guérin gives the population as 300.

A place called Capernaum is noticed in 1191 A.D. (Itin. Ric., book iv. ch. 12), as between Haifa and Cæsarea. The distance is given by Benjamin of Tudela (1163 A.D.) as 4 parasangs (= 120 stadia or 15 Roman miles) from Haifa. Kefr Lâim is 14 English miles from Haifa; R. Benjamin also calls the place Khephar Thancum and Meon. This is probably the fort of Moen destroyed by Saladin in 1191. The fort of Capernaum was found in ruins by Richard in the same year.

Sŭrafend (I i).—A small mud village, having ruins to the north. (See Section B.) The population was stated by Consul Rogers in 1859 at 150 souls, and the cultivation 16 feddans. The houses stand on the ridge between the plain and the beach.

Sŭrafend was visited in 1863 by Guérin, who found a population not exceeding 300.

Sheikh Helû (I i).—A few mud hovels near the Mukâm. It is not noticed in the official list of the district.

The site of the ancient Cæsarea Palestina is specially described in Section B., with the various dates of its buildings.

The only place in addition which has been identified is the ruined tower of el Mezrah, which may perhaps be the Merla mentioned in the march of King Richard (Itin. Ric., book iv., ch. 12) as between the House of the Narrow Ways (Dustrey, Sheet V.) and the Crocodile River (Nahr ez Zerka).

ROADS.—No road, properly so called, can be said to exist, as only tracks made by the foot are found. There was, however, an ancient main-road along the coast, the line of which is traced by means of the bridges over the stream. This line passes to the east of the village of Tantûrah, and also enters Crusading Cæsarea on the east. At el Bŭrj there are nine granite columns placed in line, and perhaps intended to mark the ninth Roman mile from Cæsarea; that being the distance from Dor to Cæsarea according to the 'Onomasticon.' The guard-house at the pass by which the road crosses through the low ridge of rocks is specially described (Section B., Dreihemeh).

Near 'Aydın Heiderah there are ruts formed by a wheeled vehicle, 3 feet 3 inches apart and some 6 inches wide. It must be noted that the Crusaders are known to have used carts conveying heavy weights in this part of the country in 1218 A.D. (See 'Athlit, Sheet V., Section B., p. 293, Vol. I.)

## SHEET VII.—SECTION B.

### ARCHÆOLOGY.

'A b d ū n (I j).—The ruin consists of foundations with nothing to indicate clearly the date. Immediately north on the N a h r e d D u f l e h is a ruined mill, with two small bridges, and a rock-cut channel which is traceable northwards about half a mile in the direction of e l M e z r ā h : cisterns and traces of ruins are found beside it.

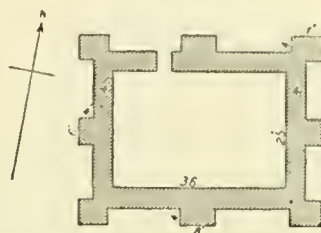
'A y ū n H e i d e r a h (I j).—Near the springs on the road are deep ruts worn in the soft rock by wheels, 3 feet 3 inches apart and about 6 inches wide each.

On either side of the rocky ridge there is a group of rock-hewn tombs, Those on the sea side number eight in all, four being square chambers, with three *loculi*, one on each wall under *arcosolia*; the fifth tomb is curious, as containing a *loculus* opposite the door flanked by two *kokīm*, one each side. A third *koka* exists on the side-wall to the right on entering. The *loculus* and *kokīm* are unusually short. The sixth tomb is a square chamber 10 feet wide, 5 feet 6 inches high, with a door 4 feet broad, 5 feet high. The seventh and eighth are merely rude caves, the former with a square door, the latter measuring 6 paces by 8 paces inside; the roof, roughly pointed, is 7 feet from the floor. North of this group of tombs are about a dozen small caves.

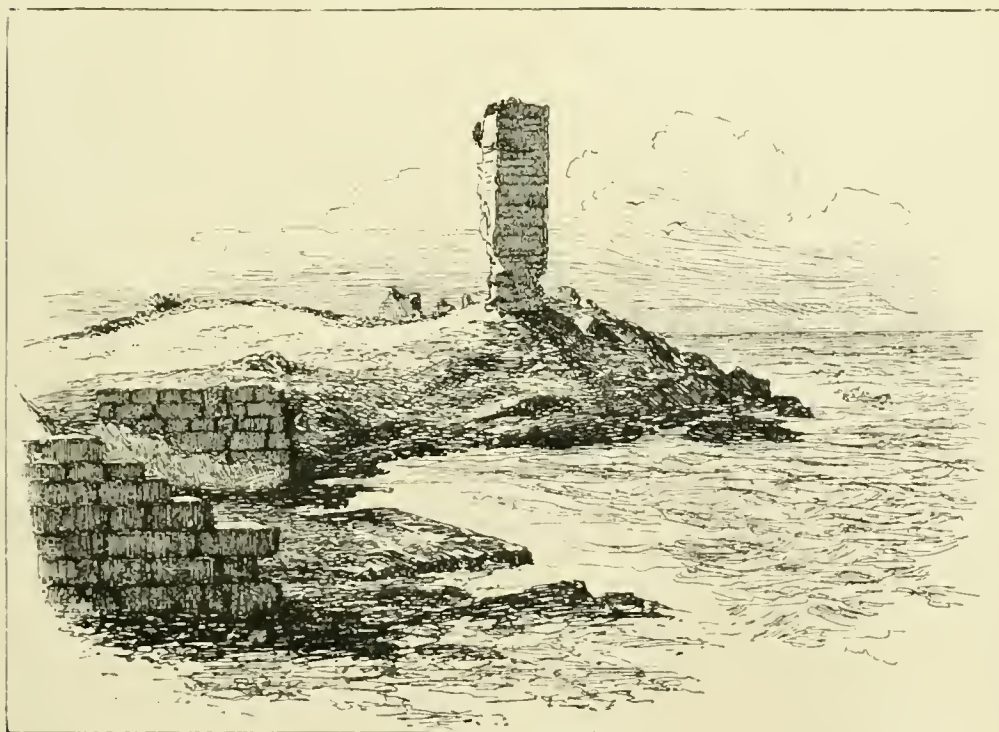
The second group of tombs includes seven, all different. The first a square chamber with three *loculi*; the second is blocked up; the third has its door in the angle and only two *loculi*; the fourth has six *kokīm*, two on each side; the fifth has a single *loculus* only 4 feet in length; the sixth, apparently large, is blocked; the seventh has three *loculi*. A rolling stone has fallen before the door (compare S ū r a f e n d). Over the sixth

or principal tomb there appears to have been erected a sort of tower, probably semicircular, and about 8 paces diameter. The stones measure 2 feet in height by 3 in breadth. (Visited 8th March, 1873.)

Birket 'Ain Umm el Fahmeh (H l).—A tank of masonry in cement, measuring 36 feet east and west, by 25 north and south, having corner buttresses, and one in the centre of each side 8 feet broad, 4 feet projection. The walls are 4 feet thick. Similar reservoirs occur at el Hannânch on this Sheet and on Sheet V. They seem probably of mediæval date.



El Būrj or Khūrbet Tantûrah (I j).—The ruins consist of a mound with a tower towards the south, the remains of a harbour, and of



TOWER TANTÛRAH FROM NORTH

a colonnaded building near it, of a large cistern called el Hannânch, and of a causeway leading north and south to the east of the town. Rock-cut tombs also exist north and south of the ruins.

*The Tower* is apparently Crusading work, and stands on a low promontory, the harbour being on the north and a sandy beach and bay on the south. A deep moat separated the tower from the town. The height appears to be about 40 feet, and the base measures 20 feet by 40. It formed the corner of a fortress, and the foundations of another corner tower are visible near. The whole is built of rubble and small stones in hard cement, and faced with ashlar.

The rubble contains layers of sea-shells (large bivalves), the mortar is very thickly laid round the stones, and has pieces of red pottery in it. The ashlar is well cut, the stones being on an average 2 feet 6 inches long, and 1 foot 6 inches to 2 feet high. The material is a coarse sandy limestone from the immediate neighbourhood. The lower courses of the ashlar have been removed, and leave the rubble visible, so that the tower is smallest at the base. Remains of a circular staircase can be seen on the south side of the tower, and on the east face there is a pointed arch in the wall about half-way up.

*The Mound*, representing the site of the town itself, is about 200 yards long, and is covered with broken masonry, and with fragments of pottery and glass. The majority of the fallen blocks have been dug up and removed, but a few pillar-shafts remain. The mound continues as far as the promontory on which the tower stands, and its top, which is flat, is about 20 to 30 feet above the shore. The top of the tower is 58·8 feet above the sea-level.

*The Colonnade* is on the edge of the mound near the sea. The bases and capitals are of a rude Byzantine character, in imitation of the Ionic order, with large volutes resembling those in the ruins east of Jordan and elsewhere, which are dated as of the fifth century. The diameter of the shafts is 3 feet. Some rough square bases also occur.

*The Harbour* is immediately north of the tower. There are ten columns lying on the ground about 1 foot 6 inches diameter, with a simple square base without mouldings, the remains apparently of a building close to the water. The material is the same coarse limestone found in the tower.

Just north of these columns and in the cliff, there are four rock-cut tombs, one having *shelf loculi*\* (one on each of two walls of the chamber),

\* By *shelf loculus* in these Memoirs is intended a kind of rock-cut bench under an *arcosolium*, as though the body or coffin was laid on it. They may, however, be unfinished

the second a square chamber, the third and fourth having three *loculi* each.

The building on the shore consists of three retaining walls, the southern being against the north face of the promontory on which the tower stands. The walls are of fine masonry in coarse limestone, the stones 5 feet 6 inches long by 2 feet 6 inches broad and 2 feet 2 inches high ; the total height is about 15 feet, and the thickness 6 feet. The masonry is laid in alternate courses of headers and stretchers, like brickwork, but the stones are not all equal in size. The ashlar was originally faced inside with rubble, remaining in parts to a thickness of 3 feet, the stones 6 inches cube set in a dark-coloured mortar full of shells.

The building measured 30 paces north and south, and the side-walls are about 11 paces in length, the northern projecting nearly to the water. In front of the space thus enclosed, there was a flat pavement of slabs equal in size to the stones in the walls, and built in the same kind of bond. A small jetty is still visible in the water.

In the sea itself there is a curious scarped reef, a passage cut through forming a narrow entrance to the harbour. This passage appears to have been curved, some 50 yards long, and the sides 8 to 10 feet high. The entrance was probably, as at Tyre, once closed with a chain or boom.

The Causeway is traceable east of the ruin for about a quarter of a mile. On one side, just south of el Hannânch, are nine granite columns : these are placed touching each other ; south of these are three more, also touching ; the remaining three are fallen and scattered. They are 1 foot 6 inches in diameter, without base or capital, having only a simple fillet at the upper end of the shaft ; they are sunk in rubbish to some considerable depth. The arrangement of these shafts resembles that of some of the milestones on the Roman roads, and they may probably have been taken from an older building and utilised to mark the ninth Roman mile from Cæsarea, as noted in Section A.

El Hannânch is a ruined cistern just east of the causeway ; it is about 10 paces square, and built of stones 2 feet to 3 feet 6 inches in length. The interior is lined with rubble coated with hard white cement,

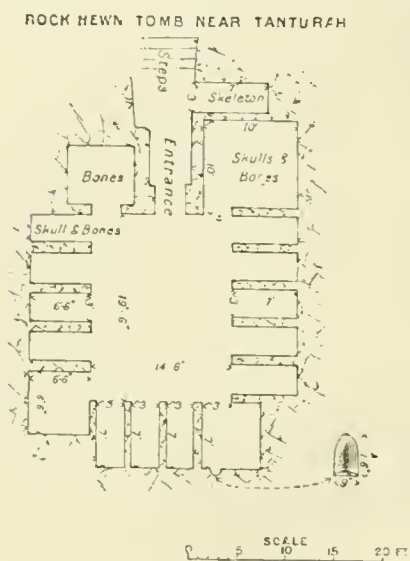
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tombs, and the bench intended to have been excavated to form the ordinary rock-cut sarcophagus beneath the *arcosolium*.—C. R. C.

containing fragments of pottery pounded small, and dark red in colour, together with ashes. The mortar behind this cement is thickly bedded, and contains large bits of pottery. Close to the north wall of the cistern is a shallow round well of small ashlar. The work resembles that of the walls of Cæsarea, and may probably be attributed to the twelfth or thirteenth century.

El Bürj is thought to stand on the site of the ancient Dor, which was in ruins in the fourth century. The tombs are apparently Jewish, but most of the buildings may probably, and the tower with a great degree of certainty, be attributed to the Crusaders.

South of the ruin and north of the modern village of Tantûrah a tomb is marked on the plan. It is a chamber 14 feet 6 inches across and 19



feet 6 inches long, with five *kokîm* 7 feet by 3 feet each on the left, three at the back, and four on the right. In the four corners of the chamber are four small chambers, seemingly double *kokîm*, for receiving two bodies each. The entrance to the tomb is a long passage descending by steps to the door, which is square, with an arch above outside. On the left of the passage is another *koka* 7 feet long by 3 feet broad, which contained a skeleton; but this was probably recent, as the *koka* pointing east and west could be used by Moslems for interment. Bones and skulls also were found in the tomb

itself. In the double *koka* at the back on the left there is a niche 1 foot 6 inches high, 9 inches across, probably for a lamp.

Visited 8th March, 1873.

The city of Dor is first mentioned in Joshua xii. 23. It fell to the lot of the half tribe of Manasseh. It is again mentioned (1 Kings iv. 11) as the seat of government of Aminadab, one of Solomon's twelve officers. In the year B.C. 217 it was besieged, but not taken, by Antiochus. It was again besieged (B.C. 139) by Antiochus VII., after his victory over Tryphon (1 Maccabees xvi. 13, 14). During the civil war between the two brothers Antiochus Grypus and Antiochus of Cyzica, the city was seized and held by one Zoilus, who held it during his life, when it fell into the possession of Alexander Jannæus. Pompey accorded the

city its autonomy B.C. 64. It was rebuilt by Gabinius B.C. 56, having suffered greatly during the occupation by the Jews.

It seems to have fallen into decay after having become an episcopal city. Pliny speaks of it as 'memoria urbis.' In the 'Onomasticon' it is said, 'Hæc est Dora . . . nunc deserta.' Foulcher de Chartres calls the place Pîrgul, that is, *ἡ βίργη*, now el Burj. Probably the Crusading tower was built upon more ancient foundations.

Dreihemeh (1 j).—Four tombs were here examined, the first and second being chambers with doors about 3 feet 6 inches wide and measuring within about 6 feet in length by 3 feet 6 inches in width, thus forming a single grave or *koka* each. The third is merely a double *loculus* in the face of the rock, each grave being about 5 feet 6 inches long.

The fourth tomb is, however, more important, having a sunk court entered from the east and 15 feet broad by 31 feet long north and south. On the north and south are two square chambers, about 10 feet side and 5 feet high, entered by two doors, one either side of the court. On the west side of the court are three chambers, communicating with each other by arched doors cut in the rock: the southern 10 feet long, the middle 3 feet, the northern 4 feet, the width east and west being the same (6 feet) in all three. The most northern communicates with another chamber north of it, now blocked up.

The remaining ruins consist of foundations only. There is a curious flight of three rock-cut steps leading down to a court west of them. They are about 2 feet 6 inches tread, and the breadth of the flight is 7 paces. The total rise is 1 foot 6 inches. No building now exists near them. There is also the foundation of a small dry-stone tower, like the vineyard towers in other parts of Palestine: three courses remain; the largest stone measures 5 feet 2 inches by 2 feet, but none of the stones are dressed.

To the west of this, on the top of the low ridge, near which the former ruins lie, there are some shafts of columns of dark grey limestone or marble in fair preservation; the largest is about 2 feet in diameter. The base of a column of very simple moulding lies near, and close by is a sunk court like that before a tomb, with a narrow flight of steps leading down; the door of the tomb (if a tomb exist) is hidden by rubbish accumulated in the sunken area.

A *Rock-cut Passage* exists close to the above ruin, leading to el

Būrj, through the ridge of low hills from the plain on the east. (See Section A.) This is the most southern of four passages, but is the only one extensively scarped by human means. It would appear to be of considerable antiquity, because rock tombs with *kokîm* are cut in the sides.

The average breadth of the cutting is 5 paces, its height 10 feet, and its length about 200 feet in all. The entrance on the east is partly closed by a buttress of rock projecting from the southern wall, and the rock is cut back for the first twenty paces on the north to a distance of seventy paces from the line of the passage; this part being raised 3 feet above the level of the floor of the passage, and the rock wall being 15 feet high on this side. Two tombs are here excavated, each having three *loculi* and doors on the south.

There are no excavations in the south wall of the passage, but in the northern there are four recesses, possibly intended for guard-houses, cut in like caves to a distance of about 5 paces, and each from 3 to 5 paces broad, measuring east and west. They resemble the cave or guard-house beside the Roman road in the Jordan valley. (See el Makhruk. Sheet XV.)

Further west there are two more tombs in the passage, which may, however, possibly have existed before the rock was entirely cut through. They contain each nine *kokîm*, and have doors on the south. The *kokîm* in the first are remarkable, having the floor raised at the end, thus forming a sort of stone pillow for the head of the corpse. The other chamber is sunk below the level of the ground, and its floor reached by a single step. The *kokîm* are 7 feet 6 inches long, 3 feet broad, and 3 feet 9 inches high.

Near this passage is another tomb, a chamber 9 feet square, with large *kokîm* 3 feet 6 inches broad, 7 feet long, 4 feet high. The roof of the tomb is 5 feet 6 inches from the floor. The door is also larger than usual, 5 feet broad and 4 feet high. These tombs are fine specimens of their kind, being cut in soft rock easily quarried.

Visited 7th March, 1873.

Guérin speaks of an ancient well here, which he calls Bir Drimeh. 'It is cut in the rock, and is square. Holes are cut in its wall to permit of descent.' He suggests that the name Dreihemeh, which he spells Drimeh, may be a *souvenir* of Δρυμός, a name applied by the Greeks to the whole region round Mount Carmel. It is here, he says, that the stone was quarried for the buildings in the city. Here also was the cemetery. 'A great

number of tombs are still found in good preservation ; all of them have been opened. Some are simple ; others contain several sepulchral chambers.'

Jisr ez Zerka (I j).—This is properly speaking a dam rather than a bridge, built across the river so as to form a large pool. There is a causeway on the top of the dam : the height on the west is 20 feet ; on the east the level of the water was 3 feet below the roadway. The masonry resembles that of the aqueduct fed from the pool. (See Kaisârieh Aqueducts below.) The eastern face of the dam is cemented. Sluices lined with cement are constructed in the dam. The roadway is 8 feet to 10 feet broad. The work appears to be Roman.

El Jileimeh (I j).—The ruins here noticed consisted of foundations, with only one or two tombs belonging to the series described at Dreihemeh.

### Kaisariëh (J k).

The building of Cæsarea by Herod, at a place before that time called Strato's Tower, is fully described by Josephus ('Antiquities,' xv. 9, 6, and B. J. i. 23). He spent twelve years in the work. The constructions which are mentioned are, first, the sea-mole, built of stones 50 feet in length, 18 in breadth, and 9 in depth. It was built in water 20 fathoms deep, and was 200 feet wide. A wall stood upon part of it, having several towers, the largest of which was called Drusus. There were also 'arches' for the residence of mariners. The entrance to this artificial port was on the north, the mole having a tower at the north end. There were also a temple, a theatre, and an amphitheatre, with a complete system of drainage. The city was called *Καίσαρεια Σεβαστή*, and sometimes Cæsarea Stratonis, or Cæsarea Palæstinæ, or *Καίσαρεια Παλαιός*, or *Καθσαρεια ή επί θαλάττης*. Pliny calls it *Colonia Prima Flavia*.

The dissensions here between the Jews and the Syrians led to a great massacre of the former (Josephus, B. J. ii. 17), which led to the rebellion and the Roman war. A Council was held here in A.D. 95, when the city was the seat of an Archbishop. Origen sought shelter in Cæsarea when he fled from Alexandria. Eusebius was Archbishop from the year 315 to 318. In A.D. 548 the Jews and Samaritans united in taking up arms against the Christians. The city was taken by Abu Obeida in the year 638. It remained in Mohammedan hands for nearly 500 years, being taken by Baldwin I. in the year 1102. It was visited by the traveller Nassiri Khosrau in the year 1035. He describes it as 'an agreeable city, irrigated with running water and planted with date-palms and oranges sweet and bitter. It is surrounded by a strong wall pierced by an iron gate. There are a great number of springs in this city. The principal mosque is a fine building.'

We must therefore note that there was a wall round the town, either built or restored by the Mohammedans during their first occupation. The Crusaders settled themselves within the place after their own manner. That is, they made the broad city of gardens and orange-trees into a small cramped mediæval fortress. Saladin took it from them in the year 1187. It was recaptured by the Crusaders in 1191. Saint Louis rebuilt the citadel and the walls. It was taken again by Bibars in 1265. The walls and buildings were then destroyed.

The following is an account of the taking of the city by Makrizi, an Arabic historian :

‘Bibars next directed his course to Kaisariyeh. He arrived under the walls of the place, surprised the inhabitants, who were not expecting the attack, and gave his troops the signal of assault. . . . The people took refuge in the citadel, which bore the name of Khedra (the Green), and was one of the finest and strongest fortresses in Syria. The Franks had transported to this place columns of granite, which they placed across the walls, so that they had not to fear sapping, and could not fall when they should be undermined.

‘The Sultan had established himself on the roof of a church opposite this place.

‘Soon the Mussulmans scaled the ramparts, burned the gates, and entered in crowds above and below the walls.

‘The Sultan advanced to the citadel accompanied by his Emirs. He divided the city between them and the Mamelukes, and began at once to destroy the city.

‘The prince came down with a pick in his hand and worked in person at the demolition. It was nearly completed when he sent away the two Emirs at the head of a body of troops.

\* \* \* \* \*

‘The Sultan caused the city to be so completely destroyed that there remained not the least vestige of it.’

Such is the history of Cæsarea. We have four periods of construction : (1) The Herodian ; (2) the Byzantine ; (3) the first Mohammedan period ; (4) the Crusading period.

The city was erected by Herod on the site of Strato's Tower, and finished 13 B.C. The Crusading walls were built by Gautier d'Avesnes, 1218 A.D., repaired by St. Louis of France, 1251 A.D., and destroyed by Bibars in 1265 A.D.

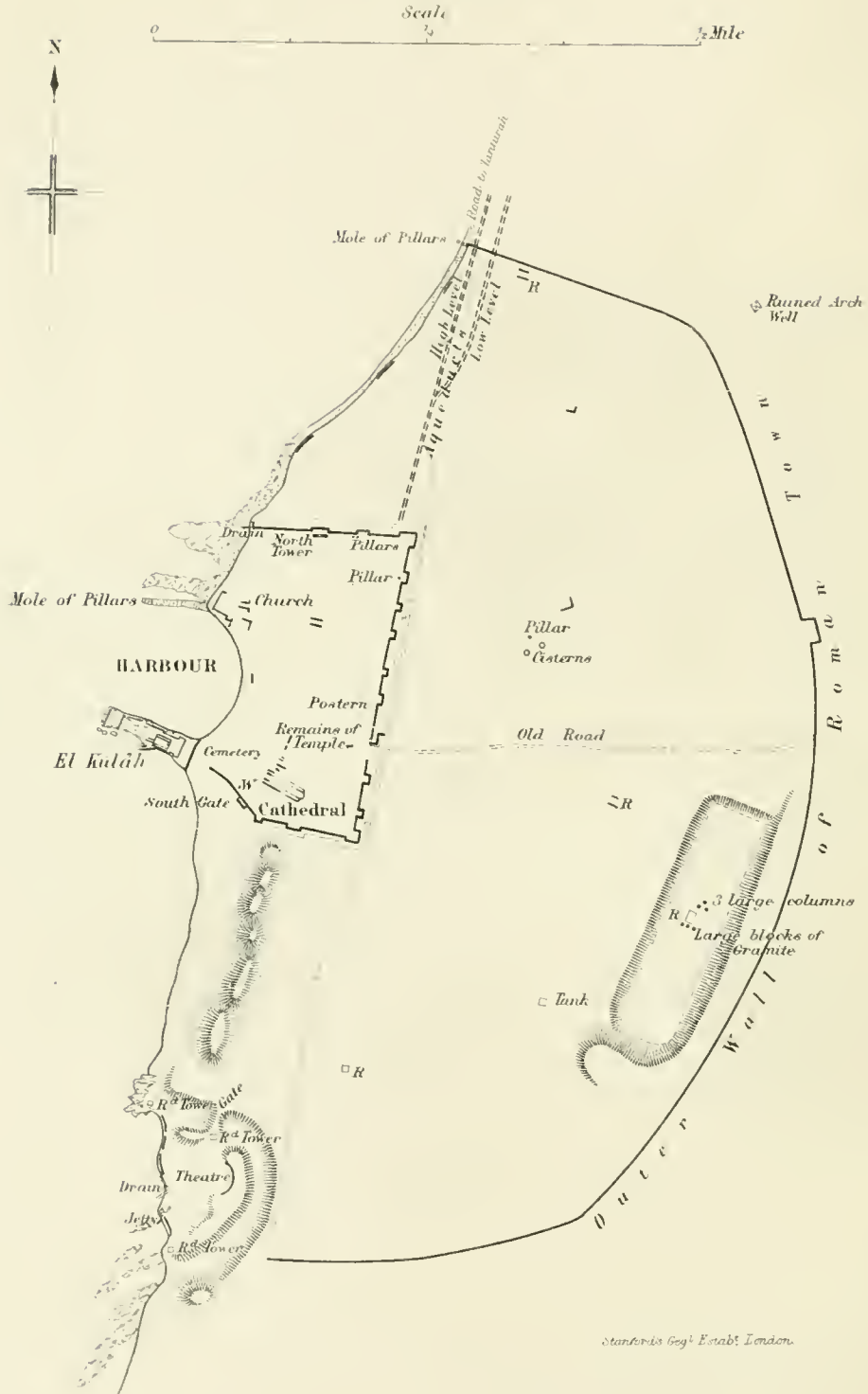
The existing ruins are of two periods—1st, the Roman town, with walls, theatre, hippodrome, the mole, the temple, the aqueducts ; 2nd, the Crusading town, with walls, castle, cathedral, a northern church, and harbour. These will be described in order.

(1) *The Roman Encinct.*—The length north and south of the space enclosed by the Roman walls is 1,600 yards, and the breadth east and west 900. The line of the walls is traceable, except towards the south-west end ; in other parts it is represented by a mound raised above the general level. There is also a sea-wall visible in places from the north-west corner of the Roman town as far as the harbour. The high-level aqueduct enters the town at this corner, and the low-level some 50 yards east, near which, at the point marked (R), are foundations of a tower about 20 to 30 feet square of small masonry.

The sea-wall is of masonry similar to that of the harbour at el Būrj, but the stones of each course are laid alternately, as headers and stretchers, 2 feet 6 inches long, and are drafted apparently with a rustic



# ROMAN AND MEDIÆVAL RUINS KAISÄRIEH



Stanford's Geog. Enslab. London.

boss. Further south, along the same line north of the Crusading wall, are remains of a wall, or of a line of towers, but of smaller masonry undrafted; and at this point is a narrow channel between two reefs of rock, apparently intended as a landing-place.

South of the Crusading town are a row of mounds probably formed by the accumulation of sand blown over the buildings, and extending to the theatre at the south-west corner of the town.

The whole encinte is scattered with fragments of masonry and pillar-shafts, cisterns, and corner walls of buildings. The well without the walls on the north is apparently modern, having a pointed arch. The tank west of the hippodrome has walls 6 feet thick, and measures 30 feet side; it has three buttresses on each wall (see above, Birket 'Ain Umm el Fâhimeh), and is lined with a coat of mortar containing bits of pottery, and a coat of cement; the masonry is of fair size (compare el Han-nâneh, above). It may be ascribed to the mediæval period.

(2) *The Theatre* at the south-west corner of the Roman town appears subsequently to have been converted into a fortress. The remains consist of a mound and ditch reaching to the beach on either side, and enclosing an area in form of the segment of a circle. In the mound is a semicircular building of masonry.

The diameter of this construction was chained 850 links (561 feet); the mound at the top has an average thickness of about 150 links (100 feet). The mound has a height of about 20 to 25 feet from the bottom of the trench without. The ditch is 130 links broad (76 feet). No masonry is visible in ditch or mound. The entrance is by a ramp crossing the ditch, which is 58 links (38 feet) broad, and a gate with flanking towers would seem to have existed here; foundations of a block of masonry, 40 links by 50, having a semicircular projection, perhaps the base of a turret 30 links diameter, still remain.

The enclosure thus described has an area of not less than 35 acres in all; and allowing a square yard per man, this would hold in all about 20,000 men if used as a camp.

The building in the mound is apparently a theatre, and has a diameter of 285 links (188 feet), and a wall of stones 1 foot to 1 foot 6 inches long, which appears to run into the mound to a thickness of 20 to 30 feet, giving a building about the same size as the Roman theatre at

Mâ m â s (Sheet VIII.). The whole is much overgrown, and requires excavation. In the hollow which represents the arena are some fallen column-shafts of granite. A fragment of limestone cornice, with two or three letters in bold Roman character, was found lying in the ditch on the south of the mound near the beach.

Either end of the mound is marked by a ruined tower above the beach, but these seem probably more modern. The southern has a wall of stone of some thickness, but of small masonry, standing. A long reef here runs out into the sea. The northern tower also stands on a projecting jut of rock.

Between these towers there is another low projecting reef, and on it is a square foundation sunk in the rock, and the remains of a wall, showing that a small building, about 30 feet wide, here projected into the sea. Remains of a paved jetty are visible south of this building, and another tower stood at this point on the low cliff, and was connected with the south-west corner tower by a wall, traces of which still remain.

On the north side of this central tower the mouths of two drains are visible, debouching on the beach from under the cliff, which is 10 or 12 feet in height. The two drains diverge at an angle, being of rectangular cross section, and 9 feet 2 inches across, lined with two coats of cement, one dark and mixed with ashes, the second over it white and hard, and finely mixed.

Two courses of stones, one of headers, the other of stretchers, are here visible on the cliff, the stones being 1 foot 7 inches by 1 foot by 2 feet in length.

Further north, and not far from the north-west corner of the mound, are other remains of a wall, and a small drain with a larger one close to it; the smaller 2 feet, the larger 6 feet high.

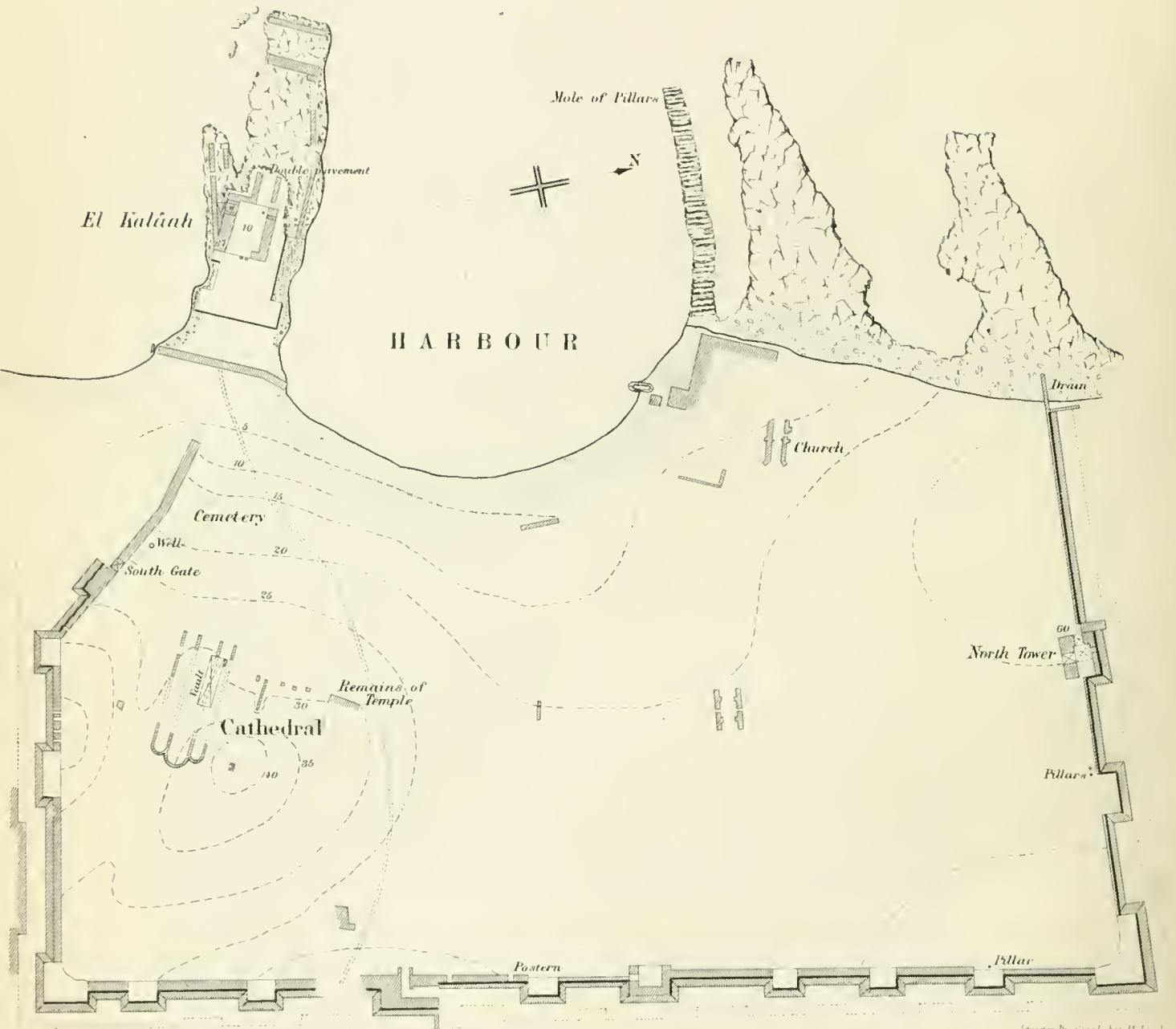
The enclosure thus described is almost entirely artificial in character but the site is carefully chosen between two projections of the coast; and the lie of the strata visible in the side of the ditch shows that a natural mound here existed, which was cut into the present form.

Josephus (Ant. xv. 9, 6) speaks of a stone theatre, and of an amphitheatre 'capable of containing a great number of men,' situate south of the port and in view of the sea. The building described seems to answer to this account. The same authority speaks of drains which were cleansed by the admission of sea-water, which would apply to those near the beach.



# MEDIÆVAL RUINS KAISARIYEH

*Scale, 25 inches to a mile.*



*Note The figures represent heights above sea level*

*Seaside 1899 L. & L. n.*

The towers and walls, which resemble the masonry of the sea-wall at the north end of the Roman town, are of uncertain date.

(3) *The Hippodrome* is a sunken level space surrounded by a mound, and situate close to the east wall of the Roman town. It is about 1,600 links (1,056 feet) from north to south, by 400 links (264 feet) east and west. The town-wall bounds it on the east, and its floor is sunk about 20 feet below the top of the mounds. No masonry was noticed. In the middle of the arena lie three blocks of fine red granite of circular cross section, each forming a segment of a truncated cone. When standing one upon the other they formed a conical pillar, 7 feet 6 inches high 5 feet 8 inches diameter at the base, and 4 feet diameter at the top, standing on a square base, also of granite, 7 feet side and 1 foot 6 inches high.

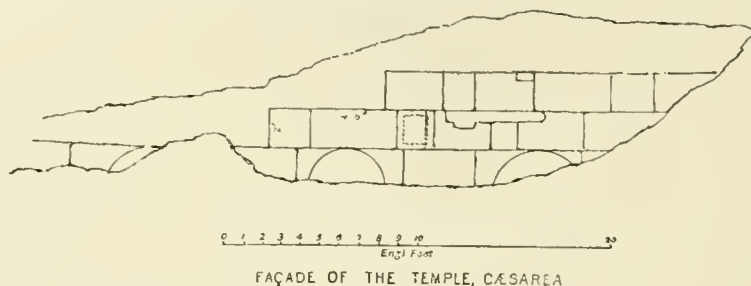
Near these is another fine block of red granite, broken into three, 34 feet long by 4 feet 10 inches, into 4 feet cross section. Unsuccessful attempts have at some time or other been made to cut the conical blocks into thinner segments, probably for use as millstones; but the granite is so hard that the cutting has been abandoned after penetrating a few inches only.

(4) *The Mole*.—The harbour of Cæsarea measures 180 yards across, and on the south a long reef runs into the sea for 160 yards from the shore. This appears to be the mole mentioned by Josephus. The buildings are mostly Crusading (to be described later), but the general plan, half break-water (*προκυμαία*), half occupied by a tower (on the site probably of the ancient Drusus), is still maintained. Under the present tower (el K ŭ l ā h) two columns of red granite lie fallen, 9 feet in length and 4 feet diameter at the base, tapering slightly; also a fine block of the same stone 6 feet 5 inches by 6 feet 6 inches by 3 feet 3 inches, having a hole 6 inches diameter at each corner. These are possibly remains of the *stela* which stood on the mole.

Beneath the K ŭ l ā h on the west there was also observed a double tessellated pavement, showing two periods of building. The foundation is a stone pavement covered with rubble, and on this white marble tesserae are laid in grey mortar. These have been covered later with a thick bed of mortar mixed with charcoal, on which a layer of cobble stones is laid, and the second floor of tesserae in white cement stands on this. Similar

remains of pavement, covered by 15 feet of accumulated rubbish, are visible near the north-west corner of the Crusading town.

(5) *The Temple*, built by Herod in honour of Cæsar and of Rome, stood on an eminence near the harbour, and was of white stone. For this reason the ruin close to the Cathedral appears to be possibly the remains of this edifice, for the Crusading masonry is all of brown limestone, but the stones in this building are white. Three courses of masonry finely dressed, about 2 feet height of course, and varying from 1 foot to 4 feet 6 inches in length, are visible, and the tops of three niches at equal distance apart can be seen. The accumulation of rubbish here must be considerable. The top of the wall is some 20 feet above the sea-level. One of the stones appears to have had a shallow draft. The wall runs approximately north and south for 30 feet,

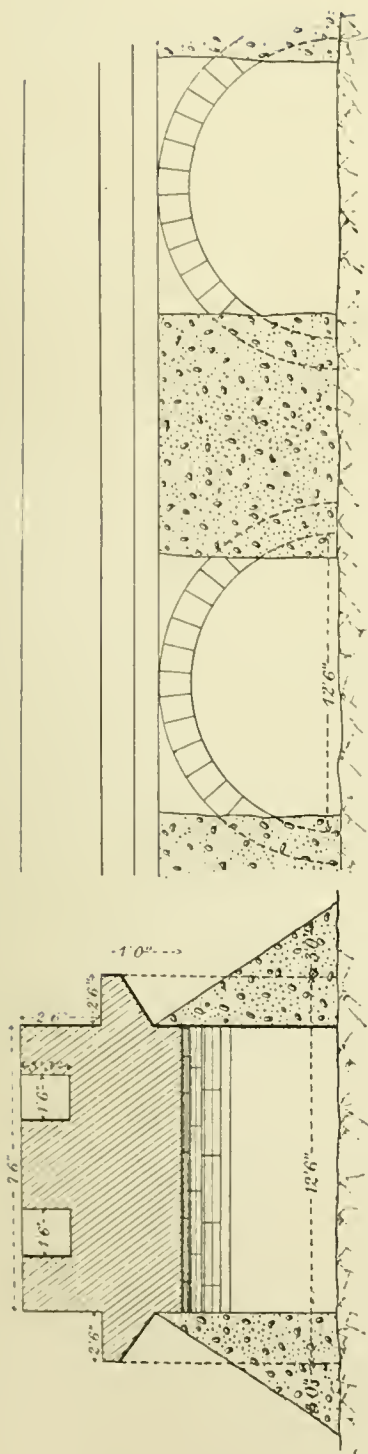


traces of another running east and west were observed. Excavation is required to determine the character of the building. Between it and the Cathedral are a series of vaults, narrow, and of inferior masonry. Their date is uncertain.

(6) *Aqueducts*.—The town was supplied with water principally from the two aqueducts, the low-level and high-level. Native traditions relate that these were both made by daughters of a king, for a wager to see who would first carry water to the city.

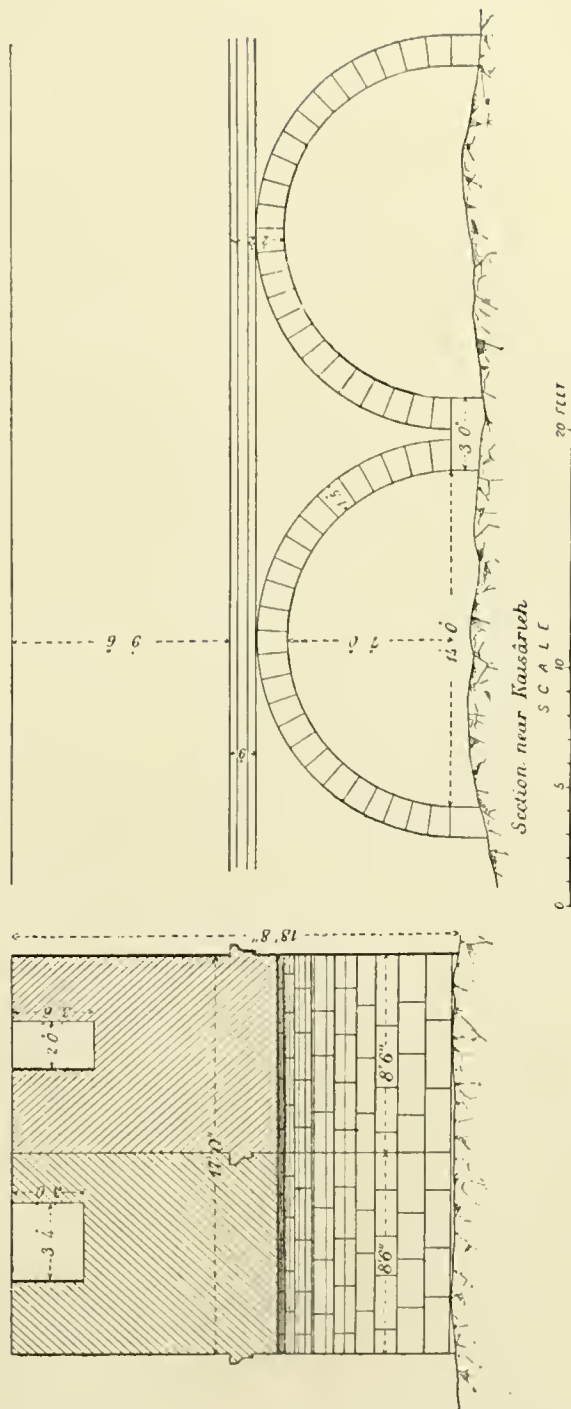
*The Low-level Aqueduct* starts from the Zerka river, close to the Jisr ez Zerka. Not only was the river dammed up to the required height, but a wall was built across the marshes north of the Zerka (see Kebârah) in order to collect any leakage and confine the spread of water on that side.

This aqueduct has a total length of three miles in a direct course. It starts about  $1\frac{1}{2}$  miles from the sea, and is here for half a mile rock-cut, the



Section near Zerka River

HIGH LEVEL AQUEDUCT TO KAISÁRIEH



Section near Kaisárieh

channel open at the top. Afterwards it is vaulted with masonry, having a height of 7 feet to the crown of the arch inside, and an interior breadth of 6 feet 4 inches. The channel is composed of stones averaging 1 foot 6 inches in length; the arch is semicircular, with a key-stone. The channel is lined with a coating of hard dark-coloured cement, and an upper coating of very hard white cement.

The lower-level aqueduct crosses beneath the high level, nearly two miles north of Cæsarea, entering the town east of it.

*The High-level Aqueduct* is a more important work, and bears evidence of two periods of construction. It starts from a spring near Subbarin (Sheet VIII.) having a total length of over 8 miles. At Sindiâneh (Sheet VIII.) it was discovered by women, who broke into the tunnel while digging for clay.

The channel is first visible at the springs called 'Ain Ismâin and 'Ain el Meiyiteh below Sindiâneh (Sheet VIII.), a channel from the spring and a bit of the masonry being visible. From this point to Cæsarea the total length of the course is 6 miles.

The aqueduct can be traced from this point to Mâmâs, where it obtained a third supply of water from the clear springs south of the theatre. (See Sheet VIII.) West of this point it has a rock-cut channel open above for about a quarter of a mile, but east of Mâmâs the pipes were supported on a rubble wall. It is here connected with the springs by a channel on semicircular arches, 3 feet diameter, of 9 voussoirs each, the stones about 1 foot 6 inches in length, leading from the water. A cistern like that at Cæsarea and about the same size exists near, and there are four or five broken dams of ashlar and rubble across the stream from the springs. Several grey granite columns, one 20 feet long, lie near.

The aqueduct crosses the Zerka river by a low bridge, and here becomes double. Its construction is well seen just below the Tâhûnet Abu Nûr (see p. 34). The foundation of the aqueduct here consists of two courses of ashlar, the stones laid lengthwise across and resting on rubble-work faced with ashlar so as to give a proper level to the top of the upper course. This foundation measures 6 feet across. Upon it three courses of stones are built parallel to one another so as to divide the channel in two (the section given shows only *one* of the two channels, three pipes out of six). Each row consists of stones 3 feet

3 inches high and 1 foot broad. Thus two channels 1 foot 6 inches broad and 3 feet 3 inches deep are formed, which are lined at the bottom by a floor of cobble in two courses set in mortar. The sides of the channel and the bottom above this floor are lined with a very fine hard white cement, and on this the pipes for the water are laid, six in all, three in each channel placed side by side, but not on the same level. The remaining space above the pipes is filled in with rubble to the level of the side stones, and a course of covering stones placed lengthwise across and 3 feet long, resting on the central ashlar rib and on the side stones, completes the masonry box in which the pipes were laid. The rubble above the pipes is laid in fine white mortar, containing sea-shells, and has a thickness of 2 feet 3 inches, the cement and cobbles below having a thickness of about 5 inches.

The pipes are of good red earthenware,  $6\frac{1}{2}$  inches diameter inside and nearly  $\frac{1}{2}$  inch thick. In one place they were found to be butt-jointed, one pipe having an internal rim, reducing the clear diameter to  $5\frac{1}{2}$  inches to prevent leakage. In another part, however, the end of the pipe was found to widen to 8 inches interior measure, as though to allow of the end of the next pipe being fitted into it.

There are air-holes at intervals in groups of six to each channel, or two to each pipe. They are formed by earthenware pipes, 7 inches inside diameter and  $\frac{1}{2}$  inch thick, placed above the pipes, and each row of three separated by a distance of 1 foot 3 inches, centre to centre.

At about a third of a mile west of the Tâhûnet Abū Nûr, the aqueduct enters and crosses a marsh, and the channel is here supported on arches. It seems that the foundations here would not have been sufficiently good to bear the total weight of the structure required for the double channel, and the aqueduct, therefore, is divided into two branches, which rejoin after crossing the marsh.

The left-hand channel leaves at an angle of  $49^\circ$ , and runs about half a mile in four bends, being about a third of a mile distant from the right-hand channel in the middle of the marsh. It rejoins the latter channel, which runs straight at an angle of  $105^\circ$ . The arches resemble those to be described later; in one or two places where pieces of rock exist, they have been utilised to form buttresses for supporting the piers.

The left-hand channel in this part was found to be 4 feet across,

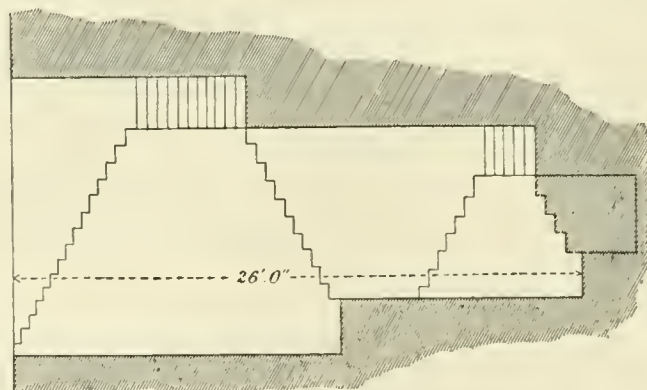
interior measurement ; the stones of the side wall were 1 foot 6 inches broad, and the covering stones consequently 7 feet long.

At points where streams run through the marsh and a span of 2 or 3 feet only is required, a flat lintel is used between piers instead of an arch.

At the point where a road is shown on the map going under the aqueduct west of the marsh, east of the sea-side ridge, the aqueduct was again examined. There is here again a double channel supported on arches, the total breadth of the structure being 7 feet 6 inches. The arched causeway below is 12 feet 6 inches broad, the arches being 12 feet span and semicircular, with one row of voussoirs 1 foot 6 inches broad, above which a sort of cornice of simple profile is built.

In many parts the rock has been cut away and left standing in side walls, forming sloping buttresses to the piers, with masonry built in behind. Where no rock exists, masonry sloping buttresses, 3 feet across at the base, are used.

The aqueduct, which from the point of crossing the Zerka has run due west, now reaches the low limestone ridge separating the plain from the shore, and passes through it in a tunnel now much choked up. Near this point are extensive quarries, whence the stone for the aqueduct was probably obtained. The length of this tunnel is about a quarter of a mile, and the channel is at its deepest 30 feet or more beneath the surface. It is reached at intervals by well-staircases cut in the rock, probably



*Shaft in Sea Wall near Zerka River*

first made to facilitate the cutting of the tunnel, and afterwards useful for drawing water. One of these was a rectangular shaft, 26 feet 8 inches deep, and 10 feet 8 inches by 11 feet 3 inches across at the top. A flight

of stairs descends along the sides, and passes round twice, reducing the breadth of the shaft at the bottom to 2 feet 8 inches by 3 feet 8 inches. The flights are 2 feet broad, and the steps about 6 inches rise. The tunnel below is too much choked to allow of accurate measurement, but must have been at least 3 feet high and 2 feet 6 inches broad.

After passing through this ridge, which is of soft stone easily tunnelled, the aqueduct turns due south, and runs along the shore for rather more than a mile, its course being marked by a ridge of loose sand blown over it and entirely hiding it. Near the north-west corner of the Roman enceinte of Cæsarea it is, however, visible, and was here also examined.

The channel is here double, and the cross section gives evidence that the western channel, was built on after the eastern had been completed, for there is a cornice or string-course on the western or inner side of the older structure, which projects into the masonry of the additional part.

The older channel here measures 2 feet breadth, the newer or western is 3 feet 4 inches broad. The height also differs, the older being 3 feet 6 inches deep, the newer 3 feet. The channels are carried on arches 14 feet span, with piers 3 feet thick. There is only a single ring of voussoirs to each arch 1 foot 5 inches thick, 25 voussoirs in each arch. The total breadth of the structure is 17 feet, the total height 18 feet 8 inches. The string course runs just above the crown of the voussoirs, and is 9 inches deep.

The aqueduct breaks off suddenly near the town. It seems in parts to have been repaired at a later period, possibly by the Crusaders. It dates most probably from the Herodian period, as without it Cæsarea would apparently have depended on one well and on cisterns for water.

(7) *The Mediæval Walls* enclose an area 600 yards long by 250 yards broad, east and west (30 acres). Thus Mediæval Cæsarea was less than a tenth of Roman Cæsarea.\*

The north wall has a tower in the middle. The east wall has a tower, nine buttresses, a postern, and a main entrance. There is also a gate in the south wall.

The walls throughout are built of small masonry, set in very hard white cement, and are 9 feet thick. The buttresses are 30 to 50 feet

\* The enclosure within these walls formed, no doubt, the fortress protecting the cathedral, but the town seems to have extended on the east beyond the walls.—C. R. C.

long, and project 20 to 26 feet. A sloping scarp has been built against the wall, having an angle of  $60^{\circ}$ . It is not bonded in. The cement used differs from that of the wall, being red, from the great quantity of pounded pottery mixed in it, and extremely hard. On the north, a pointed arch of a window is covered by this scarp; on the south it is built hollow, as seen near the gateway, the wall behind being carefully built of rubble, faced with small ashlar, and with well-pointed mortar joints.

It is evident, therefore, that the sloping scarp was added at a later period, very possibly at the restoration of 1251 A.D., the wall behind being that built by Gautier d'Avesnes, 1218 A.D. (Will. of Tyre, lib. xxxi. ch. 13.)

There was a covered way 13 feet wide behind the wall, and loopholes at a height above the revetment suitable for men standing in the covered way; two loopholes, also, in the face of each buttress, and one commanding the ditch in each flank of the buttress. Under the covered way, on the north, is a small drain covered with flat roofing stones.

The ditch without the walls has a straight revetment to the counterscarp. Its width on the east, opposite the curtain, is 65 links (43 feet), and the relief of the scarp is 20 feet. The counterscarp is much ruined, and the ditch filled up, so that the general height now appears to be only 4 to 6 feet. The revetment is best seen at the south-east corner of the town. The width of the ditch, opposite the curtain, is here only 58 links (38 feet), and opposite the corner buttress 51 links ( $33\frac{1}{2}$  feet).

The northern tower was built behind the wall, probably having a postern on its eastern side. It was two storeys high, a total of 35 feet above the present surface. It measures 110 links ( $72\frac{1}{2}$  feet) east and west outside, and 105 north and south (70 feet). The lower storey consisted of a single room, 62 links (41 feet) side, internal measure, with a doorway on the south 20 links (13 feet) broad, having a slightly pointed arch. The roof was a groined vault, remains of a rib to the groin being visible in one corner. A loophole on the north side of the chamber commands the ditch.

Immediately west of the tower a wall projects into the ditch 10 feet. The same arrangement is visible in the gateway on the east side at *Kaukab el Hawa*. (See Sheet IX.)

The tower is built of the same soft sandy limestone used throughout

the Crusading work, of very dark brown colour, the stones 8 inches high, and averaging 2 feet long and 1 foot 4 inches broad.

The postern in the eastern wall has a passage descending from it into the ditch. It is 4 feet wide and 5 feet 6 inches high, with a vault having a pointed arch rising 2 feet 4 inches. The arch has ten voussoirs 1 foot 2 inches deep, and no keystone. The passage roof descends in a series of steps. The passage was traced 15 feet, and the total descent is 10 feet. The lower end is choked.

The main gateway at this point is destroyed, the wall being entirely obliterated. It would seem to have been reached by a passage parallel to the line of the ditch, some 70 feet long and 16 feet broad, turning at right angles towards the gate.

The southern gateway is perfect, with a pointed arch; and this, like that of the postern, has no central keystone. The entrance is 8 feet wide. A row of four loopholes is visible in the south wall east of the gate. Near the gate inside is the only well now existing, of fine clear water, and some 20 feet deep.

Traces only of the wall are visible on the west side, and the south-west part of the wall has also been almost entirely destroyed.

The fortifications thus described are among the most important Crusading remains in Palestine.

(8) *The Castle* (el Kūlāh) consists of a rectangular building, a donjon in two storeys, a tower at the end of the reef, and an outer fortification on the south.

The castle appears to have been separated from the town by a ditch 80 links (53 feet) broad. The outer wall or foundation encloses an area 90 links (59 feet) north and south, by 230 links (142 feet) east and west. The north wall of this is washed by the sea, and is in a good state of preservation. It is built of grey limestone ashlar; the stones, 2 feet high and 2 to 4 feet in length, having a draft 1 inch broad, the face projecting  $2\frac{1}{2}$  inches, and *bevelled* at the draft as shown. In the second and fifth courses, counting from the lowest visible pillar, shafts are built in as thoroughbonds alternating with stones. These project from the face of the wall. Two kinds of pillars are found: some are of red granite, others of grey; and in addition, a few shafts of grey marble occur.

The wall is therefore evidently built at a late period, older material being used up. Judging by comparison with other buildings (see *Kaukab el Hawa*, Sheet IX.; *Athlit*, Sheet V., etc.) the ashlar was quarried by the Crusaders for its present purpose. The columns probably belong to the Roman period. (Compare *Ascalon*, Sheet XIX.; compare Section I.)

Upon this foundation stands the donjon, measuring 50 links side (33 feet), interior measurement, with walls 22 links ( $14\frac{1}{2}$  feet) thick. The first floor is 40 feet above the sea; the top appears to have been nearly 70 feet above the same.

The wall is standing to the height of the first floor on three sides. On the south it remains to a further height of 27 feet, and two windows are visible. Steps lead up to the first floor on the north. The west window, 4 feet broad, has a flat lintel; but the eastern has a pointed arch with an even number of voussoirs and no keystone; it is about 4 feet 6 inches broad.

The rib of the groined roof still remains in the south-west angle, supported on a corbel in the form of a human head. Another rib, supported on a corbel, projects close to the east side of the east window from the south walls.

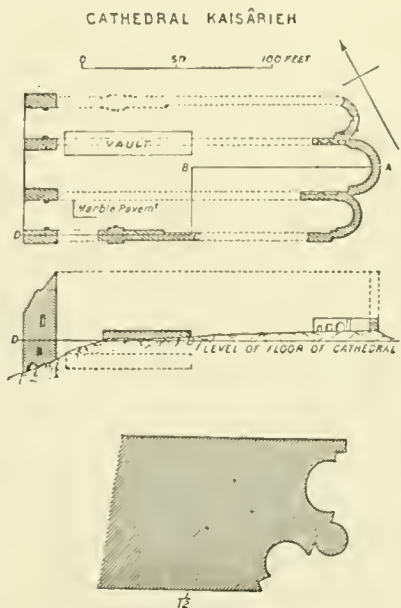
The masonry of the tower is of good size, undrafted. In the north-west corner is a shaft leading down to the lower storey, where was probably a cistern. The shaft measures 2 feet by 4 feet, and is apparently 25 feet deep. A staircase leads up in the south wall, probably to the roof, when it existed.

The tower on the reef is almost entirely destroyed. It measured 65 links east and west (43 feet), and 100 links north and south (66 feet), interior measurement, and had walls 6 feet thick. The distance between its east wall and the west wall of the donjon is 246 links (152 feet). There was a wall to connect the two, and apparently a series of vaults, the date of which is uncertain. The foundation here is a flat reef of rock. The outer fortification on the south has a sea-gate and a curious triangular vault at the junction with the south wall of the donjon. This part appears to be of the same date with the mediæval walls of the town.

A fine capital in white marble lies fallen in the vault west of the donjon close to the double tessellated pavement already described.

(9) *The Cathedral* (el Kenîseh).

The town within the mediæval walls stood on two eminences, and on the southern was the cathedral, whilst another building, apparently also a church, stood near the sea on the north. The cathedral consisted of a nave and two aisles, with three apses on the east. Its bearing is  $118^{\circ}$  Mg., being  $28^{\circ}$  out of the east and west line. The nave is about 24 feet broad, the aisles about 17 feet. There appears to have been an atrium at the west end of the church, and four buttresses are here standing, 18 feet deep, 6 feet broad, and about 50 feet high. The level of the floor of the church was found, and it consists of white marble set in cement over a grey earthy mortar.



Two vaults exist under the church, the one filled up, the other perfect, measuring about 65 feet by about 12 feet. The roof a semicircular barrel vault. Two sedilia were measured on the south side of the central apse. On the north side is the piscina, having a pointed arch, with ten voussoirs and no keystone, 3 feet 9 inches span, 2 feet 5 inches rise. The remains of a window are visible in the north apse. The masonry in the walls of the cathedral is beautifully squared, and the joints very fine; the stones have the ordinary dressing remarked in other mediæval churches. The stones are 9 inches to 2 feet long, 6 to 8 inches high, the vertical joints being irregular.

One mason's mark was noticed on the walls. The walls of the apses are 5 feet thick. Traces of white plaster are visible on the inside.

(10) *The Northern Church* is about 18 feet wide, and two bays are standing, the walls some 12 to 15 feet high. There were ribbed vaults

starting from corbels which project from a string-course along the walls, 10 feet above the present level. The door is on the north, having a very flat-pointed arch, the crown below the string-course. The walls are about 5 feet thick. A curious feature is visible in the sides of the most eastern of the two exterior buttresses on the north wall. Small arches are built in at the sides, having a pointed form, and an even number of voussoirs. The masonry of this building resembles that of the town walls.

The discovery of these small Roman arches in the cathedral and in this chapel is of importance, as showing that this kind of arch was used by the Crusading builders. A central keystone was, however, more generally used by them.

(11) *The Harbour* is flanked by the reef on which the K ũ l ā h stands to the south, and by a sort of jetty composed mainly of pillar-shafts on the north. Some sixty or seventy of these columns lie side by side in the water, varying from 5 feet to 20 feet in length, forming a pier some 200 feet long. The part nearest the shore is, however, of a double row of flags, some 4 feet long (compare el Burj Harbour). The sea-wall here appears to be of two dates. A lower inner wall of drafted masonry, resembling that of the K ũ l ā h foundations, and an upper wall of smaller stones like that on the east of the town. The drafted stones are some of them 5 feet 4 inches long, 2 feet high, 2 feet 8 inches broad. The draft is here 3 inches broad, and the face was probably rustic. Above this masonry there is rubble in grey mortar full of shells, with sharp pieces of limestone some 6 inches cube. Another drain, 3 feet wide, lined with grey mortar, was found here.

It is probable that the large drafted ashlar here described belongs to the first period of building, 1218 A.D., as similar work of the same date occurs at 'Athlit. The smaller masonry would belong to the second period, 1251 A.D.

The building east of the northern church is a vault in three bays, with a door in each bay. The ends of the vault are destroyed. This building is only remarkable from the fact that the arches have a central keystone and six voussoirs, the arch being 2 feet rise and 3 feet 4 inches span. The keystone is 9 inches deep, and cut away beneath to form the point of the arch.

Cæsarea was visited by the Survey party on the 1st, 5th, and 6th of April, 1873. The Plan was made from a traverse of the Crusading walls effected with a chain and 5-inch theodolite, by which the buildings were fixed. The slopes were taken for contouring with Abney's level, and the whole plotted to the scale of 50 inches per mile and then reduced.

Kebârah (Ij).—Traces of ruins exist here: a cave, and a tomb with nine *kokim*, and an ante-chamber and entrance of masonry, with a circular arch of small stones.

Near this ruin the wall or dam, built to prevent the spreading northwards of the marsh surrounding the Zerka, will be found marked on the Sheet, ending in a knoll on the east. The masonry resembles that in the aqueducts at Cæsarea; the stones vary in length, averaging about 2 feet, and are set in cement. The wall is about 4 feet thick, with two rows of ashlar, and thoroughbonds, being built in alternate headers and stretchers. The core of the wall is of rubble.

Visited March, 1873.

Kefr Lâm (Ii).—The Crusading fort at this village appears to have been about 70 feet square, with round towers at the angles. Those on the east wall are best preserved; along the wall between the towers were six buttresses about 2 feet thick. The towers are about 15 feet diameter. The stones are small, about 1 foot long by 6 inches high; the joints of the masonry fine and regular. The mortar is thinly laid, and very dark in colour, and hard in consistency. The walls stand some 12 to 15 feet in height, and the fort is on rising ground, commanding the road.

The general effect is similar to that of the castle at Minet el Kũlâh (Sheet XVI.), which is also attributable to Crusading times. The twelfth century castles in Syria have similar masonry, and round towers. The fort at Kefr Lâm is called el Kũsr, 'the tower.'

South of the village there are quarries and a group of rock-cut tombs, seventeen in all.

The first has three *loculi*, the second is simply a *loculus* under an *arcosolium* cut in the cliff. The third has three *shelf loculi*, raised 1 foot from the floor. The fourth has three *shelf loculi*, raised 2 feet 6 inches from the floor, and 5 feet long. The fifth and sixth have each three

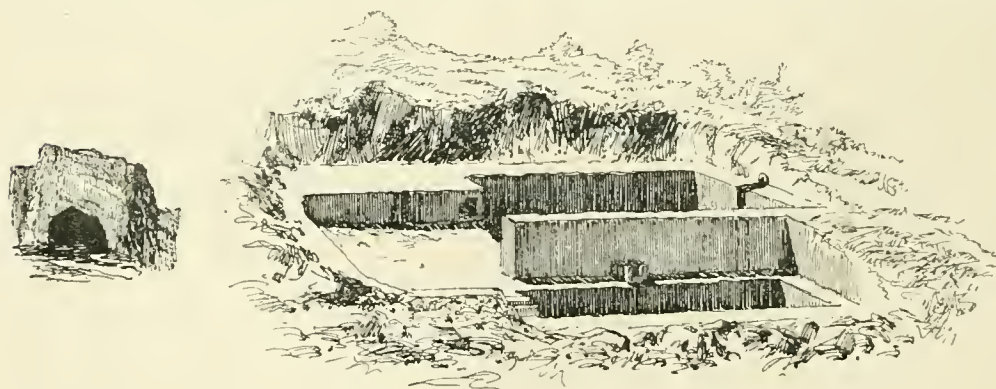
*loculi* under *arcosolia*; the seventh is blocked. The next seven are like the fifth. The fifteenth and sixteenth have five *kokîm* each, 6 feet 3 inches long, 2 feet 5 inches broad, two *kokîm* at the back, two on one side, one on the other. The last tomb has three *loculi*, with walls in front, which have been broken by quarrying, and with *arcosolia*.

Visited 8th March, 1873.

Khûrbet Heiderah (I j).—Foundations were found here, and squared stones, one 10 feet long, by 3 feet by 3 feet—probably a lintel. In the midst of the ruin is a square sunk place, 1 foot 6 inches deep, and about 6 paces (15 feet) square, on two sides of which there are twelve rectangular recesses, 6 inches square; these recesses are irregularly arranged, and a second row appears beneath. Their object was not ascertained, but they may have held the ends of joists or rafters. Some of the buildings have walls standing three or four courses high; two rude columns, 1 foot 6 inches in diameter, lie in the ruins.

North of this is a system of five tombs. The first a large chamber with a single *loculus*, cut in the face of the cliff. The second has three *loculi*, and the door is constructed for closing with a rolling stone; the remainder are similar. One was found full of skulls, which appear, however, to be modern, and according to the native evidence belonged to persons murdered by the villagers.

Remains of a sarcophagus were found near, and a very fine rock-cut wine-press with three chambers communicating by spouts. The



ROCK HEWN WINE PRESS AT KH. HEIDERAH

first and largest about 20 feet square, the next lowest 15 feet, the third 10 feet.

There is also a shaft here some 10 feet deep, and 16 feet wide at the top, cut in rock. A staircase descends the side, and an arch of rock has been left in the middle across the shaft. In the sides small recesses are cut, the object of which is not apparent. This shaft somewhat resembles that of the tomb near 'Athlit (Sheet V.), which is not improbably of Phœnician origin.

Visited 7th March, 1873.

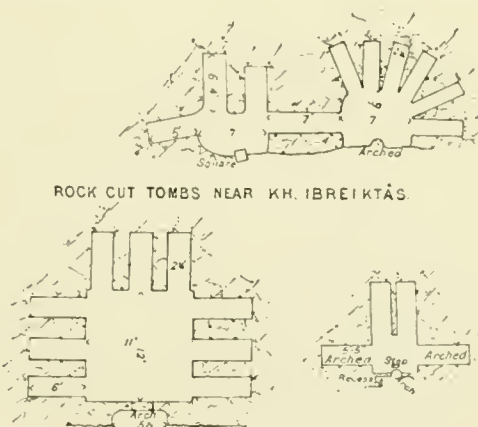
Khûrbet Ibreiktâs (I l).—Foundations and ruined cisterns are found here, and three tombs with *kokîm*. The smallest has four *kokîm*, 5 feet 5 inches long, and about 2 feet 6 inches broad, one each side, two opposite the door, which is arranged for closing with a rolling stone. The *kokîm* have arched roofs. The second tomb is a chamber, 11 feet across, and 12 feet from door to back, with nine *kokîm*, three on each wall, 6 feet long by 2 feet 3 inches broad; the doorway is arched, and 5 feet 6 inches broad, inside which is an entrance 2 feet across, also arched. The third tomb has two chambers, one door being blocked, the two communicating by a tunnel 7 feet long and about 3 feet broad. The right-hand chamber has three *kokîm* of unequal length; it is 7 feet across, and the *kokîm* are respectively 4 feet, 5 feet, and 6 feet 4 inches long.

Visited 6th May, 1873.

Tombs and quarries extend southward from this ruin beyond Birket Belâkîs.

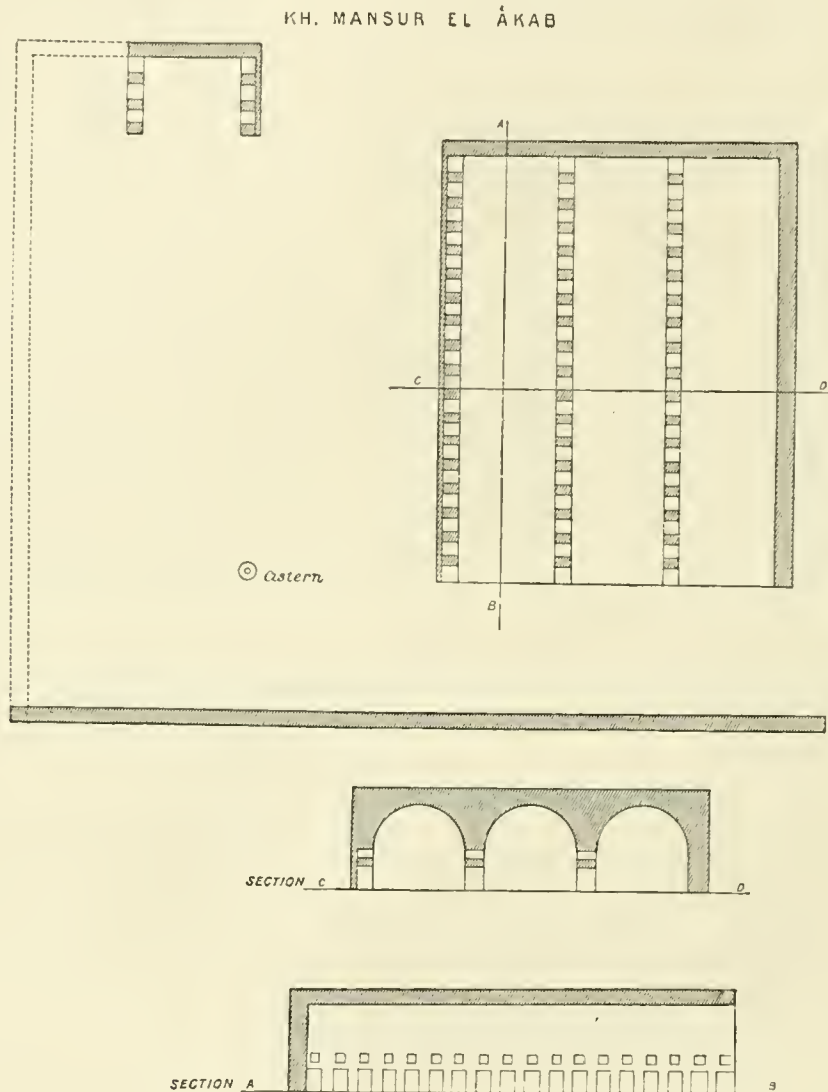
Khûrbet Mansûr el 'Akâb (I j).—This curious ruin stands on the brow of the cliff called el Khashm. It consists of a series of vaults, the object of which is not clear. They are possibly connected with the theatre at Mâ-mâs beneath. (See Sheet VIII.).

Four vaults remain standing in all, directed north and south, closed



ROCK CUT TOMBS NEAR KH. IBREIKTÂS.

by a wall along their north ends, but opening into a courtyard, about 12 feet wide on the south. The vaults are 10 feet broad each, their walls 1 foot 6 inches thick; the roof, which is perfect, is a semicircular masonry vault. Three of the vaults are each 45 feet long; the others appear to have



been originally longer. The enclosure was probably entered from the north by a door between the two groups of vaults, which are about 20 feet apart, east and west. In the enclosure there is a large cistern. The

masonry is of the sandy limestone, from the ridge near the coast; the stones are 1 foot to 1 foot 6 inches long, and 8 inches high. The floor consists of a pavement of small stones (such as that at the Monastery of el Merÿssus, Sheet XVII.), and from this to the crown of the vault is 8 feet.

The most curious feature has still to be described. The walls between the three eastern vaults are pierced by communications. These are 2 feet 4 inches high, and 1 foot 9 inches broad, and covered with flat lintels, above which are little windows, 8 inches high, 1 foot broad.

No date can be assigned by evidence of the architecture, but the work is apparently earlier than the eleventh century, because of the semi-circular vault of ashlar, and the place may be ascribed to Byzantine or Roman times.

Visited 7th April, 1873.

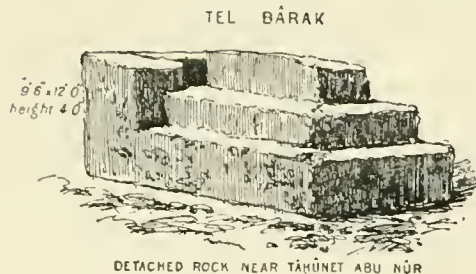
El Helât (Ik).—There are remains here of a small tower on the shore, and of foundations and cisterns built of rubble. Only the rubble remains in the tower, with hard white mortar, possibly once faced with ashlar. There are remains of the piers of a bridge, just north of the present mouth of the Zerka. The work has every appearance of Crusading origin.

El Mezrah (Ij).—There is here a ruined tower of rubble in cement, like that at el Burj. It appears probably to be of the same date.

Sûrafend (Ii).—North of this village there is a system of rock-cut tombs, sixteen in all. Eight have each three *loculi* under *arcosolia*, and in three cases the rolling stones which closed the doors lie beside them. One of these stones was 3 feet diameter, and 1 foot thick, weighing probably about 6 cwt. Five of the tombs are single *loculi*, open in front, cut in the face of the cliff under *arcosolia*; two of the tombs have only two *loculi* each, and one is blocked up. This group presents the best examples found by the Survey party of the rolling stone arrangement for a tomb door.

Visited 8th March, 1873.

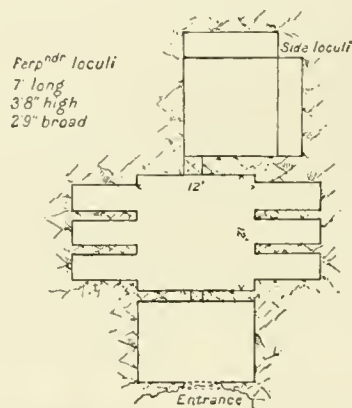
Tâhûnet Abu Nûr (Ik).—A modern flour-mill on the river, near which a curious isolated rock was noticed. It is 4 feet high, 9 feet 6 inches by 12 feet at the bottom, being cut back in steps.



Tell Bârak (Ik) is an artificial mound, with traces of ruins and scattered sarcophagi. Tombs with *kokim* were found near the Tell.

One of these is a good example of a tomb subsequently enlarged, having an outer chamber with *kokim* and an inner (or more recent chamber) with *loculi*. The outer chamber measures 12 feet square, the *kokim*

TOMB ON TELL BARAK NEAR TÂHÛNET ABU NÛR



being six in number, three on each side, 7 feet long, 3 feet 8 inches high, 2 feet 9 inches broad. The entrance to the inner chamber is from the middle of the back wall of the outer. The first chamber is approached through an ante-chamber with an arched door. The ante-chamber is also 12 feet square.



South-west of this ruin are remains of a tank, and on the edge of the marsh near the aqueduct a foundation 24 feet by 27 feet, forming three sides of a rectangle built of stones arranged in alternate headers and stretchers 5 feet long, 2 feet 4 inches broad, 2 feet high. This would seem to be of the same date with the dam at K e b â r a h, and to have some connection with the aqueducts—possibly it is a ruined tank.

## SHEET VII.—SECTION C.

There is but little to say as to the Ethnology of this Sheet. The inhabitants of the four villages described in the Sheet are Moslems. Those of Tantûrah are fishers and sailors, and convey fruit and vegetables to Jaffa by sea.

There are small encampments of Arabs who live permanently in the marshes of the river Zerka. They are so strongly posted (the intricate way through the marshes being only known to themselves), that they are almost free from contributions to Government. They are known as 'Arab el Ghawarni.

The tradition with regard to the aqueducts of Cæsarea is given in Section B.

## SHEET VIII.—SECTION A.

OROGRAPHY.—This Sheet contains 368·6 square miles, including the western part of the Plain of Esdraelon, the hills west of that plain, and the eastern part of the Plain of Sharon. It is thus naturally divided into five districts: 1st. The Plain of Esdraelon; 2nd. The Belâd er Rûhah; 3rd. The Sheikh Iskander Hills; 4th. The Plain of 'Arrâbeh; 5th. The Plain of Sharon.

I. The Plain of Esdraelon measures 14 miles north and south from Jenîn to Junjâr, and 9 miles east and west from Lejjûn to Zer'in (Sheet IX.). It has an average elevation of 200 to 250 feet above sea-level towards its centre, and consists of loose volcanic soil, which is very tiring to horses, and therefore unfitted for cavalry evolutions, and in winter boggy. The plain collects the drainage from the surrounding hills and from the neighbourhood of el 'Afûleh and of Fûleh (Sheet IX.), and almost as far east as the foot of Tabor (Sheet VI.), the whole of which drainage is carried to the north-west, where a narrow gorge in the neighbourhood of Tell Keimûn communicates between the Plain of Esdraelon and that of Akka (Sheet V.).

The watershed west of the plain running in a north-west direction is a continuation of the main watershed of the country (described Sheet XII.), which bifurcates near the ruin of Tannîn (Sheet XII.), the eastern fork running on due north to form the Gilboa chain (Sheet IX.), the western running north-west and forming the block of low hills south-east of Jenîn.

This western watershed runs through the ruin of Khûrbet Umm el Butm into the Plain of 'Arrâbeh east of Khûrbet Jinzâr. It here turns due north, running for 2 miles to the neighbourhood of Burkîn, where it is again contorted and very narrow, running west to

Sheikh Zeid for 5 miles, and rising to nearly 1300 feet above sea-level. From Sheikh Zeid it runs in a curve for  $3\frac{1}{2}$  miles to Sheikh Iskander (1699 feet above sea-level). About 2 miles north of this high point the shed is only a few hundred yards in width near the 'Ain Ibrahim. Thence for 8 miles the line continues north-west to the neighbourhood of Umm ez Zeinât, where it forms the Carmel Ridge (Sheet V.).

II. The Belâd er Rûhah is a district of bare chalk downs, with an average elevation of some 800 feet above sea-level. Though for the most part treeless it is not altogether barren, as there are many springs in its valleys, and corn is grown on its slopes.

On the north it is almost separated from the Carmel block by the two valleys which spring at Umm ez Zeinât, the broad Wâdy el Milh running east to the Kishon near Tell Keimûn, and Wâdy Matâbin running to the Mediterranean by Ijzim. The latter valley is the true southern boundary of Carmel. Immediately north of its course is the little plain of Ijzim, about a mile square and apparently at one time a lake, as the volcanic outbreaks round it appear to have been formed under water.

On the south the Belâd er Rûhah is divided from the Sheikh Iskander Hills by the deep and wide valley called Wâdy 'Ârah, running south-west to the Plain of Sharon. The district measures 8 miles along the watershed between these limits.

On the east the downs sink gradually into the Plain of Esdraelon, and on the west the spurs are gentle and run down to the Plain of Sharon. The average width of the hill district between the two plains is about 11 miles.

On the north, however, a long spur runs out westwards from the watershed, and terminates in the cliff, called el Khashm (Sheet VII.), forming a projecting bastion, which bounds the Plain of Sharon. North of this bastion the plain is about  $1\frac{1}{2}$  miles wide. (See Sheet VII.) South of it the width increases at once to about 5 miles.

The western slopes of the Belâd er Rûhah are clothed with an open woodland of small oaks, which give their name to the village of Sindiâneh.

III. The Sheikh Iskander Hills are of an earlier geological formation than the chalk downs of the preceding district, consisting of hard crystalline limestone, and densely covered with thickets of lentisk, spurge laurel, dwarf-oak, hawthorn, and other shrubs, which grow most luxuriantly, and in parts form an impenetrable thicket. The highest point, on which stands the little chapel of Sheikh Iskander, appears to be a volcanic crater, with an outbreak of friable lava to the north. Further west, at Sheikh Muhammed et Tellûlî, there are other small cones of basaltic mud.

The main spur of this ridge runs out westwards to el Mũntâr (1278 feet above sea-level). The valleys throughout the district are steep, narrow gorges. The width of the block is about 11 miles from the maritime plain to that of Esdraelon, and along the watershed it measures 5 miles from Wâdy 'Ârah to Wâdy el 'Asl, which both flow to the Mediterranean. Immediately south of the latter valley there is another block of hills of about equal elevation, with a ridge or spur running out westwards. This block consists of soft limestone, and is bare of trees, and less rugged than the hills just described.

IV. The Plain of 'Arrâbeh lies south of the hills last mentioned, and is a continuation of the Plain of Esdraelon, from which it is separated only by a low block of downs, some 500 feet higher than the latter plain. A broad, open valley (Wâdy Belâmeh) forms a communication between the two, and Wâdy Selhab runs down from the little plain in the neighbourhood of Zebâbdeh (Sheet XII.), which is thus hardly separated from the 'Arrâbeh Plain. There are thus five small plains in all, near the watershed of this part of Palestine, *viz.*:

- |   |  |
|---|--|
| 1. The Plain of 'Arrâbeh (Sheet VIII.)                  | } draining into<br>the<br>Mediterranean. |
| 2. The Plain of Sileh (Sheet XI.)                       |  |
| 3. The Plain of Zebâbdeh (Sheet XII.)                   |  |
| 4. The Merj el Ghūrūk (Sheet XI.), which has no outlet. |  |
| 5. The Mũkhnah (Sheet XI.), draining to Jordan.         |  |

These are here distinctly enumerated, because the watershed has been incorrectly drawn on previous maps.

The Plain of 'Arrâbeh measures 6 miles east and west, and  $2\frac{1}{2}$  miles north and south; the average elevation being 700 to 800 feet above the

sea. Thus it is a plateau higher than the Plain of Esdraelon. On its east the downs rise about 500 feet above the skirts of the Esdraelon Plain, and about 100 above the 'Arrâbeh Plain; the Esdraelon level near Jenin being rather less than 400 feet above the sea. The hills rise some 600 feet above the 'Arrâbeh Plain on the north and on the south. On the west a sort of gap occurs in the low hills, by which the drainage of the 'Arrâbeh plain is carried down to the maritime plain. This pass is called Wâdy el Ghamik, and runs out north of Nûzlet esh Sherkiyeh (Sheet XI.), the distance being not quite 4 miles.

V. The Plain of Sharon. The northern portion included on the present Sheet consists of ground partly arable, partly covered with oak woodland, the trees growing to a medium size and with less underwood than in the woods west of Nazareth (Sheet V.). The sand has encroached to a distance of 4 miles from the coast east of Cæsarea (Sheet VII.). The oak wood covers an area of about 8 square miles.

HYDROGRAPHY.—This part of Palestine is remarkable for its fine water-supply. Along the west side of the Plain of Esdraelon, there were more than 50 or 60 springs between Tell Abu Kûdeis, and Tell Keimûn, a distance of about 10 miles. They are all fresh and good, with running streams in most cases. The three most remarkable groups are those of Lejjûn, Wâdy ed Dufleh, and Kireh. In 1872, after the heat of September, there was still a considerable stream at Lejjûn, and the water is capable of turning mills which exist there. At Kireh also, just before the rains, there was water all along the valley bed; and in 1875, in the month of June, streams were running all along the feet of the hills.

The river Kishon (Sheet V.) is fed by these streams, and the Lejjûn stream is sometimes called the head of the Kishon; but the real source is near Khûrbet el Mezz'ah and the springs called el Mujahiyyeh ('the place of bursting forth of water.') A string of pools and springs occurs all along the course from this head, and in the month of October, 1872, it was found difficult to ford the river in the neighbourhood of el Warakâny, where the stream was some 5 or 6 yards wide.

The Belâd er Rûhah contains many good springs, especially along the course of Wâdy esh Shukâk, Wâdy es Sinâjak, and Wâdy el Fuwâr, the latter containing a mill. These springs were visited in April after a dry winter (1872-3). A little further south is Wâdy Kudrân (or Ghudrân), also well supplied with water all along its course. A fine spring called 'Ain el Meiyiteh in this valley has a little garden by it, and supplied originally the Cæsarea aqueduct (Sheet VII.). Further west at Mâ-mâs there are also good springs which probably gave the place its name (see Mâ-mâs, Sheet VII.). These springs also supplied the aqueduct.

The Sheikh Iskander range has small springs scattered all over the mountain.

In the Plain of Sharon the water from the hills rises north of Tell edh Dhrûr in the springs known as el 'Aleiyân, and runs in a marshy stream called Dardâra. About a quarter of a mile south is Wâdy Khudeirah, also filled with water by springs along its course. These two streams unite to form the Nahr el Mefjir (Sheet VII.). Another fine group of springs exists further north at Khûrbet Bablûn, the water from which, with that from Mâ-mâs, feeds the Zerka river.

The Plain of 'Arrâbeh contains no springs. The water-supply of the villages is mentioned under that head. The best supplied are Jenin and Umm el Fahm, where the Survey camps were fixed.

TOPOGRAPHY.—There are 53 inhabited villages on the Sheet, belonging to the Government divisions—Kadha Nâsirah, Kadha Haifa, Nahiet Jenin, under the Mutaserrif of Acre; and Sh'arawiyet esh Sherkiyeh, and Sh'arawiyet el Gharbiyeh under the Mudîr of Nâblus. They will be enumerated under these divisions:

#### I.—KADHA NASIRAH.

(1.) El 'Afûleh (Nj).—A small village of mud in the plain, supplied by two wells. This is possibly the Ophlah of the lists of Thothmes III.\*

\* N.B.—See the Special Paper on the Topographical Lists of the temple at Karnak, giving an account of the conquests of Thothmes III.

Compare el Fùleh (Sheet IX.). It is also mentioned by Marino Sanuto (1321 A.D.), under the name Afel.

(2.) Junjâr (M i).—A small mud village at the foot of the hills, supplied by a well.

(3.) El Warakâny (L i).—A little mud hamlet close to the Kishon.

## II.—KADIA HAIFA.

(1.) Abu Shûshch (L j).—A little hamlet on the edge of the plain, with a spring to the east.

(2.) 'Ain Ghûzâl (J j).—A small village of mud and stone on the hills, supplied by a well. The population is stated at 450 souls, with 35 feddans of cultivation, by Consul Rogers (1859).

(3.) 'Arârah (K k).—A village of moderate size on high ground, with a spring to the east, a second to the west, and a well to the south. There are rock-cut tombs near. The population is stated by Consul Rogers (1859) at 400, the cultivation being then 30 feddans.

(4.) Bureikeh (J j).—A small village on a hill-top, with a well to the north, and wooded country round.

(5.) Dâliet er Rûhah (K j).—A village of moderate size on the west side of the watershed, with a good spring close by on the south. Consul Rogers (1859) gives the population as only 60 souls, with 10 feddans of cultivation.

(6.) El Fureidis (I j).—A small village of mud and stone at the foot of the hills, with a well to the south. It would seem to have decayed, as Consul Rogers gives the population (1859) as 200 souls, with 18 feddans of cultivation.

(7.) Ijzim (J i).—A village of moderate size on a low eminence just south of a little plain. The houses are of mud and stone; the surrounding lands are fertile. Consul Rogers (1859) estimates the population at 1000, and the cultivation at 64 feddans. This seems rather high for its present condition. The place seems to be an ancient site, having rock-cut tombs.

(8.) J â r a h (K j).—A small village on the east side of the watershed, with four springs below it. There are rock-cut tombs, so that the place seems to be an ancient site.

(9.) J e b â (I i).—A small village in a recess on the hill-slope close to the plain ; the houses principally of stone. It has a good olive-yard on the west below the village, in which yard the Survey Camp was placed. The water-supply is from a well on the north-west, which has a wheel and troughs. The place seems ancient, having rock-cut tombs and caves. The population is stated by Consul Rogers (1859) at 150 souls, with 18 feddans of cultivation.

This place seems without doubt to be Geba of Horsemen, mentioned by Josephus with Ptolemais and Cæsarea (B. J. ii. 18, 1), and again as being close to Carmel (B. J. iii. 3, 1). It is also, perhaps, the Gibeā mentioned in the "Life of Josephus" (sect. 24).

(10.) K a n n i r (J k).—A village of moderate size, built of mud, standing on a low eminence, with flat ground on the south, where the Survey Camp was established. It has two wells, one to the south, the second to the west. The population is given by Consul Rogers in 1859 as 250 souls, with 24 feddans of cultivation.

(11.) K e f r K â r â (K k).—A good-sized stone village on high ground, with a well to the east, and caves. Consul Rogers gives the population as 450 souls, and the cultivation as being 32 feddans, in 1859.

(12.) K e f r e i n (K j).—A village of moderate size on the west side of the watershed, with a spring on that side. Consul Rogers, in 1859, states the population at 200 souls, the cultivation being then 30 feddans.

(13.) K e r k û r (J k).—A little mud hamlet in the plain, with a well on the west.

(14.) K h o b b e i z e h (K j).—A village of moderate size on high ground, with wells in the valley to the south. Consul Rogers, in 1859, estimates the population at 270 souls, and the cultivation at 24 feddans.

(15.) K h ũ r b e t e z Z e b â d n e h (J k).—A very small hamlet near the edge of the plain, with springs on the north-west.

(16.) K u m b â z e h (J i).—A small hamlet on high ground.

(17.) El Marâh (J k).—A small village near the edge of the plain, with a spring at some little distance to the south.

(18.) Shefeiya (J j).—A small village on the edge of a steep hill, with a well to the north. Consul Rogers, in 1859, gives the population at 100 souls; the cultivation being 11 feddans.

(19.) Sindiâneh (J j).—A village of moderate size on high ground, with a spring below it, and a cave; it was here that the tunnel of the Cæsarea aqueduct is said to have been broken into by women digging for clay. (See Sheet VII.) The population is stated by Consul Rogers in 1859 at 300 souls, with 22 feddans of cultivation.

(20.) Sûâmîr (I i).—A small mud village at the edge of the plain, with a well on the west. Consul Rogers states the population in 1859 at 120 souls, with 15 feddans of cultivation.

(21.) Subbârîn (J j).—A large village of mud and stone houses, on a slope, with a fine masonry well of unusual size to the west. There is a palm below the village. The well is said to be the head of the Cæsarea aqueduct. (See Sheet VII.) Consul Rogers in 1859 gives the population at 600 souls, and the cultivation at 55 feddans.

(22.) Umm esh Shûf (K j).—A small village well supplied with water from two springs on the north, on which side is a little garden. Consul Rogers in 1859 states the population at 150 souls, and the cultivation at 21 feddans.

(23.) Umm et Tût (J j).—A small hamlet in the valley, with caves to the south. The valley is well supplied with water. Consul Rogers in 1859 gives the population at 60 souls, with 10 feddans of land.

(24.) Umm ez Zeinât (K i).—A good-sized village on a saddle, built principally of stone, with a well on the south. This seems to be an ancient site, having many well-cut rock-tombs. Consul Rogers in 1859 states the population at 350 souls, with 25 feddans of cultivation.

## II.—NÂHIET JENÎN.

The villages on this Sheet, belonging to the Nâhiyet (or Sanjak) Jenîn are classed as forming the Shefât el Ghârby, or western division, except Mukeibileh, which belongs with those on Sheet IX.

to the Shefât el Kibly, south of Wâdy Jâlûd; the Shefât esh Shemâly being north of the same. These three subdivisions are collectively called Nawâhy Jenin, and also Belâd Hârithet esh Shemâliyyeh; the Belâd Hârithet el Kibliyyeh being the district of Meshârik el Jerrâr (Sheet XI.). These divisions of the country are of interest, as they appear to be of some antiquity.

(1.) 'Anîn (L k).—A small village on a ridge, partly built of stone, with a small olive grove beneath it on the west, and two wells on that side. It has the appearance of an ancient site, having rock-cut tombs, and a curious channel for water. (See Section B.)

This place appears to be the Betoœnea of the 'Onomasticon' (*s. v. Anap*, Aniel), 15 Roman miles from Cæsarea, 'in the mountain to the East.' The distance is rather over 15 English miles, in an easterly direction. Jerome adds, 'where the baths (*lavacra*) are said to be good.' This place may also perhaps be the Biblical Anem of Manasseh (1 Chron. vi. 73).

(2.) El 'Arrâkah (L k).—A village of moderate size on a hill-side, with a well on the south.

(3.) Buseileh (L j).—A very small hamlet, with five springs below.

(4.) Ezbûba (M j).—A village of mud, of moderate size, with wells and cisterns. It stands near the foot of the hills, and is probably an ancient site, having a sarcophagus, and a wine-press to the south.

This place is marked under the name Subûba on the map of Marino Sanuto (1322 A.D.), and identified by him with Megiddo.

(5.) Jenîn (N l).—The capital of the district, the seat of a Caimacâm, is a town of about 3,000 inhabitants, with a small bazaar. The houses are well built of stone. There are two families of Roman Catholics; the remainder are Moslems. A spring rises east of the town and is conducted to a large masonry reservoir, near the west side, of good squared stonework, with a long stone trough. This reservoir was built by 'Abd el Hâdy, Mudir of Acre, in the first half of the century. Towards the north of the town is the little mosque of 'Ezz ed Dîn, with a good-sized dome and a minaret. This may perhaps occupy the site of the Christian church mentioned in 1555 A.D. (see Père Lievin's 'Guide,' p. 470).

Jenin is remarkable for its fine gardens north of the town. They are walled with cactus, and contain palms, oranges, tamarisks, and vegetables. Two small mills, now ruined, communicated with the fountain by an aqueduct on low arches. The threshing-floor is to the west, where there are also olives; on the east is a modern barrack and drill-ground.

Jenin is the En Gannim of the Bible (Josh. xix. 21; xxi. 29), the Ginæa of Josephus (Ant. xx. 6, 1; B. J. iii. 3, 4). John of Wirtzburg (1100 A.D.) calls it Major Gallina, Minor Gallina being, according to him, Zer'in or Jezreel.

(6.) Kefr Adân (M k).—A village of moderate size on the slope of the hills, built of stone, with olives below, and a well on the west. This appears to be the Kefr Outheni of the Talmud, a village on the borders between Samaria and Galilee (Mishnah Gittin, vii. 7). It might, perhaps, also be En Haddah of Issachar (Josh. xix. 21), from its proximity to En Gannim, the town immediately preceding this name on the list.

(7.) El Mesheirfeh (L j).—A very small hamlet on high ground, with a well to the south.

(8.) M ū s m ū s (L k).—A little village on a hillside, with springs to the south-west; the houses of stone and mud.

(9.) Mukeibileh (N k).—A mud village in the plain, supplied by cisterns.

(10.) Rummâneh (L k).—A small village of mud and stone, near the foot of the hills, with wells to the west and olives below.

This village seems to mark the site of Maximianopolis, a town 20 Roman miles from Cæsarea (Itin. Hierosol.) and 10 miles from Jezreel (Zer'in), the ancient name of Maximianopolis being, according to Jerome, Hadad Rimmon (Comm. in Zech. xii. 11). Rummâneh is 18 English miles from Cæsarea, and  $7\frac{1}{2}$  English miles from Zer'in (Jezreel, Sheet IX.).

(11.) Sâlim (L k).—A small village standing above the road, with a well on the north.

(12.) Sily (M k).—A good-sized village, well built of stone, with a spring and cisterns. There are rock-cut wine-presses on the west, and olives and figs round. A palm grows close to this village.

(13.) Tānnuk (M k).—A small village, which stands on the south-east side of the great Tell or mound of the same name at the edge of the plain. It has olives on the south, and wells on the north, and is surrounded with cactus hedges. There is a white dome in the village. The rock on the sides of the Tell is quarried in places, the wells are ancient, and rock-cut tombs occur on the north near the foot of the mound. This place is the Taanach of the Bible (Josh. xii. 21).

(14.) Tell edh Dhaheb (M j).—A hamlet on an isolated hillock in the plain. It has been recently rebuilt by the Sŭrsŭk family of Greek bankers from Beyrout. There are springs to the west.

(15.) Umm el Fahm (L k).—Next to Jenin this is the most important place on the Sheet, although a modern village. The village is divided into four quarters, each under its own Sheikh—el Jebarin, el Mahamîn, el Mejâhîneh, and el Akbariyeh. There are some 80 Christians, and the total population would probably amount to some 500 souls.

The villagers are very rich in cattle, goats, and horses. They own some 20 or more springs, and near the village are grown olives, oranges, lemons, and very large shaddocks. The taxes amounted in 1872 to about £200.

The village is well built of stone, standing on a sort of saddle, with four springs on the north-east. The Mukâm of Sheikh Iskander is on the hill above. The camp was established in 1872 in the low ground, near the principal spring, 'Ain el Bîr.

(16.) El Yâmôn (M k).—A large village, with olives round it, standing on high ground, with a well on the east. This appears to be the Janna of the 'Onomasticon,' 3 miles south of Legio; but the distance does not exactly agree, being 7 English miles.

#### IV.—SH'ARAWÎYET ESII SHERKÎYEH.

(1.) El Bârid (M k).—A small hamlet on the hillside, with a well to the west.

(2.) Burkin (M l).—A village of Greek Christians, with a small modern church for the Greek rite. It stands on the side of a white hill,

with a good well below on the north, and olives near it. The church is described in 'Tent Work in Palestine,' Chapter IV.

(3.) Kefreireh (L l).—A good-sized village on a hill at the edge of the Plain of 'Arrâbeh, with a well on the east and olives.

(4.) Kefr Kûd (M l).—A good-sized village in a recess among the hills on the slopes of Sheikh Shibleh. It is supplied by a good spring well called 'Ain el Hasn.

This village is the ancient Capercotia of the 'Peutinger Tables,' 28 Roman miles from Cæsarea and 24 Roman miles from Scythopolis. The true distances are about 20 English miles from Kefr Kûd to Kaisârich and also to Beisân by road.

(5.) Yâbid (L l).—A good-sized stone village, with some Christian families and two factions of Moslems, called respectively the 'Abd el Hâdy and the Beni Tökân, living in separate quarters.

The village stands on a ridge, with a well to the south and a small separate quarter on the east, in which is a small Mukâm.

#### V.—SH'ARAWÎYET EL GHARBÎYEH.

(1.) Ferâsin (K l).—A small village on a rocky hillock, with a well to the south-east.

(2.) Kuffin (K l).—A good-sized village on the low hills east of the Plain of Sharon, with a well on the south side. It has rock-cut tombs, and a palm grows near the village.

(3.) El Mesâdy (J l).—A small mud hamlet in the plain, near the fine springs of el 'Aleiyân.

(4.) Nûzlet el M'âsfy (K l).—A small village on the low hills, with wells.

(5.) Tell edh Dhrûr (J l).—A little mud hamlet in the plain, with springs to the north.

In addition to these inhabited places several ruins on the Sheet are identified as below.

(1.) Bileam (1 Chron. vi. 70), was a town of Manasseh, apparently near Jenin, within the territory of Issachar. The name is perhaps to be

recognised in Belâmeh, now applied to the valley and well south of Jenin, but not apparently to any ruin. It is probable that the Belmain or Belmen of Judith (iv. 4; vii. 3) is the same place, being a Samaritan town near Dothaim (Tell Dothân, Sheet XI.). In the 'Onomasticon,' a place called Abelmea is mentioned as between Neapolis and Scythopolis. This is also perhaps Belâmeh, and it is worthy of notice that Jerome makes Abelmea possibly identical with Abelmeholah, which is the Syriac reading for the Belmen of Judith. Ibleam (Josh. xvii. 11, 2 Kings ix. 27) is sometimes supposed to be the same place, but is perhaps better identified with Yebla (Sheet IX.) as proposed by Dr. Thomson.

(2.) Haphraim, a town of Issachar (Josh. xix. 19), is identified by Eusebius in the 'Onomasticon' with a place called Affarea, 6 Roman miles north of Legio. At a distance of  $5\frac{1}{2}$  English miles north-west of Lejjûn is the important ruin of el Farriyeh, evidently the Affarea of the fourth century, and possibly the true site of Haphraim.

(3.) Jokneam, a border city of Zebulun (Josh. xix. 11), is the present Tell Keimûn, which is also possibly the Cyamon of Judith (vii. 3). The place is mentioned under its modern name in the Samaritan Book of Joshua. John of Wirtzburg (1100) calls it Cain Mons, 8 miles from Nazareth, near Carmel; Marino Sanuto (1321 A.D.) says that Cain was here killed by an arrow by Lamech, and marks the place on his map in the position of Keimûn. Fetellus (1130 A.D.) makes Kaim Mons 10 miles from Acre, 3 miles from Carmel, and speaks of the fountain at its foot as the place where Cain was killed. This tradition accounts for the chapel. (See Section B). In the 'Onomasticon' it is called Cimona, and placed 6 Roman miles from Legio, on the way to Ptolemais.

(4.) Kedesb, a town of Issachar (1 Chron. vi. 72), is perhaps the present Tell Abu Kudeis, which lies within the territory of that tribe.

(5.) Ketunith, mentioned in the Talmud as identical with Kattath (Josh. xix. 15) may perhaps be the ruin of Koteineh (Tal. Jer. Megilla, 70 a), but this site is not suitable for the Biblical Kattath.

(6.) Legio.—An important town of the fourth century, mentioned in the 'Onomasticon,' 15 Roman miles west of Nazareth, 6 from

Cimona, 6 from Affarea, 3 or 4 from Taanach. The distances, though not quite exact, serve to place the town at Lejjûn.

Lejjûn is identified by Dr. Robinson with Megiddo, but no strong argument is adduced in support of this view. (See 'Tent Work in Palestine,' Chapter IV.) In the fourteenth century Marino Sanuto places Megiddo at a place called Sububa on his map, evidently Ezbuba. (See above.)

(7.) Mesrah, mentioned by Marino Sanuto (1321) and marked on his map in the position of Khûrbet el Mezrah, is also noticed by Brocardus as Casal Mesra (ch. vii. p. 176).

(8.) Sarid.—A place on the boundary of Zebulun (Josh. xix. 10-12) between Chisloth Tabor (Iksâl) and Jokneam (Tell Keimûn). The LXX., in both Alexandrine and Roman texts, reads  $\delta$  for  $\gamma$ , which suggests the original name to have been Sadid, in which case it might very well be the present Tell Shadûd, in the required position.

ROADS.—The main line from Egypt to Damascus crosses this Sheet, and the road from Jenin to Haifa and Acre, with that to Haifa from the Plain of Sharon. All these are, however, only broad beaten tracts, not made roads.

1st. Jenin to Haifa.—The main road from Nablus, passing over the low hills near Kh. Umm el Butm, descends Wâdy Belâmeh by a gentle fall to Jenin; thence it runs along the base of the western hills by Lejjûn to Keimûn, almost in a straight line.

2nd. Jenin to Nazareth.—The main road runs straight to the north in flat ground the whole way, and enters the pass of el Khashâsh. (See Sheet V.)

3rd. Lydda to Haifa.—The main road described in Sheets XI. and XIV. runs north from Bâka, and gradually ascends the low downs near Kannir, running in a straight line northwards across the watershed of the Belâd er Rûhah, and so descending by Wâdy el Milh to Keimûn, where it joins No. 1. The electric telegraph runs beside it.

4th. From the Plain of Sharon to Jordan. This line leaves the last at Khûrbet es Sumrah, and ascends by the broad and open valley Wâdy 'Ârah, crossing the watershed at 'Ain Ibrahim, which is about 1,200 feet above the sea. Thence the road descends,

falling some 700 feet in 3 miles to Lejjûn, where it bifurcates, one branch running towards Nazareth, and ascending the hills near Tell Shadûd; the second continuing eastwards to el 'Afûleh, and thence down the Valley of Jezreel. (Sheet IX.) This line, which appears to be ancient, is one of great importance, being one of the easiest across the country, owing to the open character of Wâdy 'Ârah.

5th. A branch leaves this last road at Khûrbet 'Ârah, running north-east and rising 400 feet in 5 miles towards the watershed of the Belâd er Rûhah. It passes by the old ruined Khân of el Mâwiye and through Kefrein, descending thence some 500 feet in 3 miles to join No. 1 at Tell Aghbariye. It was probably the old line from Nazareth to Sharon, but the path thence to Nazareth leads over a bad part of the Kishon, where there are dangerous pools.

6th. Jenin to Sharon.—The road leaves No. 1 at the head of Wâdy Belâmeh, and passes along the Plain of 'Arrâbeh north of Dôthân, descending by Wâdy el Ghamîk. This is also a very easy line for crossing Palestine, as it runs through plains, excepting one pass of about 4 miles, with a fall of less than 100 feet per mile at most, the highest point being only about 800 feet above the sea-level. This road was probably the one by which the Midianites descended to Egypt with Joseph; but it is not now a main line of communication.

CULTIVATION.—The Plain of Esdraelon is naturally very fertile, but the amount of cultivation differs in different years. The proportions in 1872 were estimated by Mr. Tyrwhitt Drake to be :

Wheat and barley . . . . .	45
Millet . . . . .	35
Sesame, cotton, castor-oil . . . . .	10
Fallow land . . . . .	10
	<hr/>
	100

The greater part of the Plain of Sharon is uncultivated, except close to the villages.

Vegetable gardens occur near the springs in the low hills, on which corn is also grown. The Plain of 'Arrâbeh produces good crops of corn.

## SHEET VIII.—SECTION B.

### ARCHAEOLOGY.

'Akkâdeh (L k).—Ruined buildings, apparently modern.

'Anîn (L k).—Immediately north of the village is a rock-cut passage large enough to walk along, extending about 50 feet and lined with cement; it then becomes about a foot high. This leads out on to a flat surface of rock. It may have some connection with the Lavacra of Jerome. (See Section A.; see also 'Askar, Sheet XI., Section B.) Two rock-cut tombs, now blocked, exist west of this.

Visited 12th October, 1872.

Bertah (K k).—A ruined Arabic village on a high hill, with a spring in the valley to the north 400 feet below.

Besme h (N k).—Foundations of modern masonry.

Bir el Belâmeh (N l).

As regards the identification of this place with Bileam (1 Chron. vi. 70), and Bemaim (Judith iv. 4), see Section A., p. 47.

'The well is not deep, circular in form, and built of tolerably regular blocks. A little farther on another well, called Bir es Senjem'—apparently that called in the map Bir es Sinjib—is found at the entrance of a *southern*, evidently ancient, which is 11 feet 6 inches broad. The vestibule is of masonry, and is surmounted by a semicircular arch; then the *southern* itself begins, cut in the rock, and plunging into the hill. I entered, and managed to advance about 30 paces, but it is at present half filled by an accumulation of rubbish. . . . According to the guide the passage goes much farther, rising, in fact, to the middle of the town which once covered the hill, so that in case of necessity the inhabitants could get down to the well in the valley, which was then concealed from an enemy by a wall. Climbing up the slope of the hill, and getting over several sustaining walls, I arrived at a little plateau covered with ruins, which I was told are called Kh. Belâmeh. Here are the remains of a tower with very thick walls; it does not appear to be older than the Crusades, but it may have taken the place of a still older fortress, and may have been built of the old materials. Besides the ruins of the town, the plateau is strewn with a mass of stones of different dimen-

sions and with innumerable fragments of pottery. Surrounded on three sides by deep ravines, it once served for the site of a small stronghold, now completely reversed. It is to all appearance the Belmair of the Book of Judith. 'They camped in the valley near unto Bethulia, and they spread themselves in breadth over Dothaim, even to Belmair, and in length from Bethulia unto Cyamon, which is over against Esdraelon' (vii. 3). On descending again I found the Kubbah of a Moslem Waly, surrounded by a small enclosure, and dedicated to Sheikh Hassan. The sanctuary is entirely constructed of old materials. On my return to the valley I passed near a wall of rectangular form, built of regular stones and measuring 2 paces in breadth by 4 in length. Like the former well, it is called the Ain or Bir Belâmeh.'—Guérin, 'Samaria,' i. 341.

El Bureij (I k).—Walls and foundations without any indication of date.

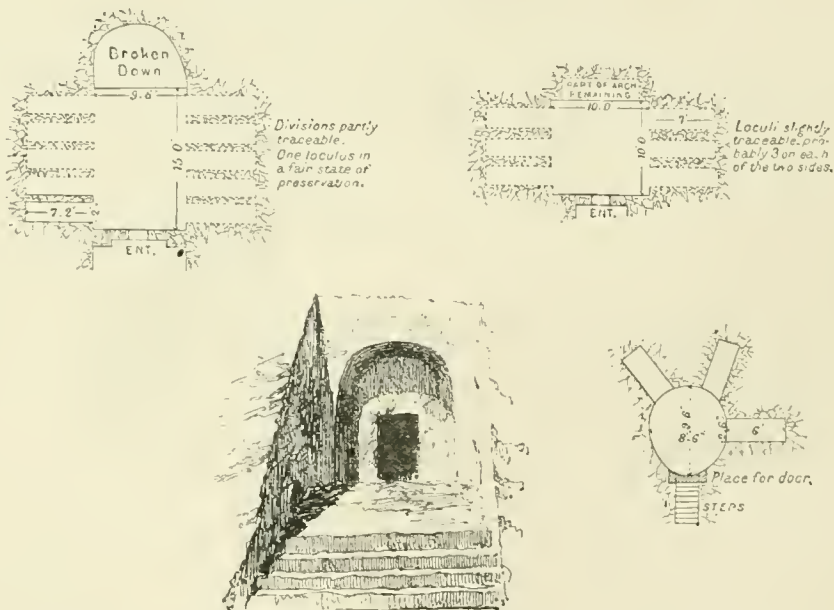
Burj el Kheil (I k).—A Baïkeh or cattle-yard in the plain.

Deir el Hawa (L j).—Foundations and scattered stones.

El Fakhireh (I j).—Traces of ruins and a column shaft.

El Fureidis (I j).—Three tombs were here examined by Corporal Armstrong, R.E. One a chamber  $9\frac{1}{2}$  feet across, 15 feet to the

ROCK-HEWN TOMBS NEAR FUREIDIS



back, with five *kokhm* on each side wall almost entirely broken up, but one measuring 7 feet 2 inches in length, 2 feet across; at the back is a recess

broken down; probably there were *kokim* here also. The door has an archway outside. The second tomb, also much broken up, had three *kokim* on each side, but the arrangement at the back is doubtful. The chamber was 10 feet square. The third tomb is very curious, resembling that at Khürbet Ibreiktàs. (Sheet VII.); it was a round chamber  $9\frac{1}{2}$  feet by  $8\frac{1}{2}$  feet, with a door reached by steps and three radiating *kokim* about 6 feet long,  $2\frac{1}{2}$  feet across.

El Ghannâm or Kefr Yârûb (N 1).—A mound with traces of ruins.

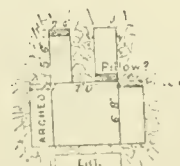
'These ruins occupy a plateau, surrounded on all sides by cultivated valleys, and consist of numerous piles of stones of large dimensions, eaten away by time, and disposed in circles round artificial caves cut in the rock, some of which were once cisterns, and others subterranean vaults.'—Guérin, 'Samaria,' i. 342.

Ijzim (J i).—A tomb was visited to the north. The front was scarped on the north side, and several steps led down to a cave 8 paces across, 6 paces to the back. Round the cave recesses, forming rude *kokim*, were scooped, six in all, from 2 to 3 paces deep. There are several other broken sepulchres near.



Two other tombs were planned by Corporal Armstrong. One, a chamber with steps down from the door inside, 5 feet 9 inches wide, by 5 feet to back wall, with a *loculus* on each of three walls, 5 feet by 2 feet 2 inches, and 2 feet deep, with *arcosolia*. The second tomb had a *loculus* on each side wall, 6 feet 8 inches by about  $2\frac{1}{2}$  feet. The chamber was 7 feet wide, and on the back wall were two *kokim*  $5\frac{1}{2}$  feet long, 2 feet 4 inches broad, with stone pillows at the further end for the heads. This is also a transition specimen. (Compare Sheikh Ibreik, Sheet V.)

TOMBS AT IJZIM.



Visited 28th February, 1873.

Here Guérin found an ancient marble column at the door of a mosque; in the valley below the village a large square well, built with regular stones and surmounted by a vaulted construction. Near the well a birket, no longer used, and partly filled up, and close at hand the foundations of an ancient tower, measuring 15 paces by 10, and built with large masonry.

*Ikhneifis* (M i).—Ruins of a tower built by Dhâhr el 'Amr about a century ago (1162 A.H.).

*J'arah* (K j).—The rock-cut tombs at this place are blocked up.

*Jebâ* (I i).—There are two closed rock tombs in the ledge south of the village, and a third with a courtyard 14 feet square, sunk 2 feet; two doors lead into chambers. One has three *loculi*, one on each wall; the other has two *loculi* and a recess 5 feet 6 inches, with two parallel graves under one *arcosolium* placed like *kokim* with the feet to the chamber. This is therefore a transitional example. (Compare Sheikh Ibreik, Sheet V.)

There are several caves north of the village, and another tomb at the head of the valley forming the recess in which the village stands.

Visited 14th March, 1873.

*El Jahmeh* (K k).—A mound with scattered stones.

*Jenin* (N k).—For the supposed Roman Camp see Sheet IX.

*Juweidreh* (M k).—Traces of ruins on a mound.

*Kaukab* (L l).—Ruins of modern houses.

*Kefr Adan* (M k).

Here Guérin remarked a broken column and a certain number of cut stones of ancient appearance.

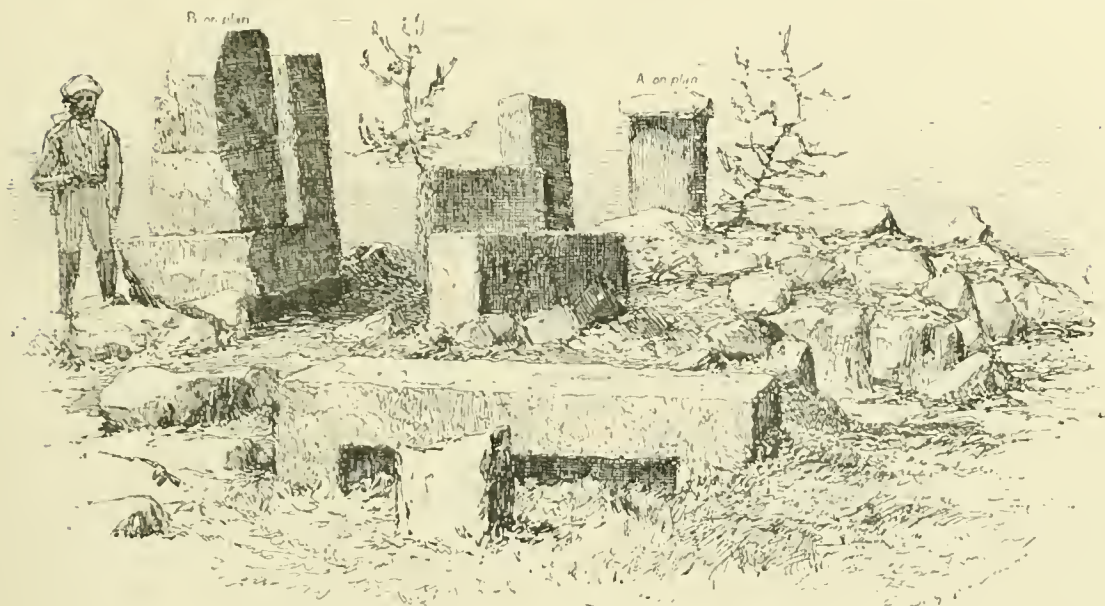
*El Kharrûbeh* (N k).—Traces of ruins.

*El Khatmiyeh* (K k).—Traces of ruins.

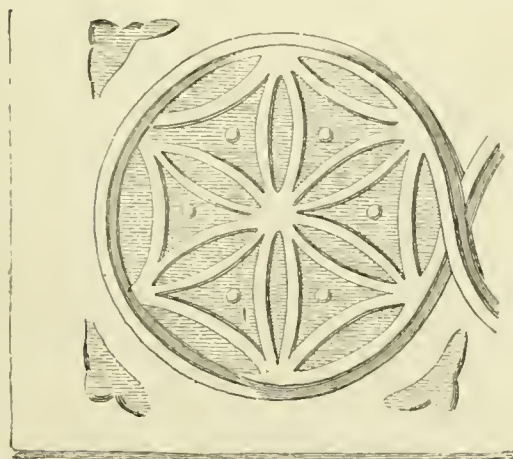
*Khûrbet el 'Abhariyeh* (K k).—A few stones; two springs.

*Khûrbet Abu 'Âmir* (M k).—A small building was here found, on the top of a flat hill, and near it a structure resembling an altar. A road leads up from the south. The walls measured 42 feet north and south, and 39 feet east and west; on the south wall was a doorway 4 feet wide, 11 feet from the west wall inside. There was another wall running east and west  $13\frac{1}{2}$  feet north of the north wall. A pillar shaft, 4 feet 10 inches in circumference, stands within the building; on the south a lintel stone lies on the ground. The masonry is well dressed, of good size, not drafted. The largest stones are in the jambs of the doorway. The average size is about 1 foot in height, by from 1 to 2 feet in length.

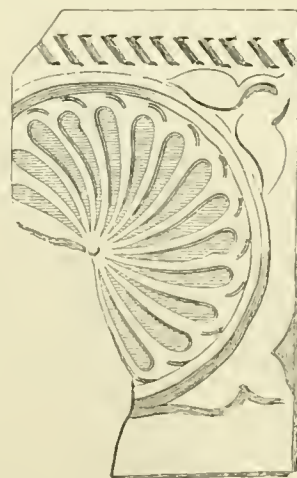
Voussoirs belonging to a circular arch were found strewn about, and there are remains of foundations, apparently of houses, round the building.



SKETCH OF BUILDING AT KHURBET ABU 'AMIR



STONE, ONE FACE ORNAMENTED



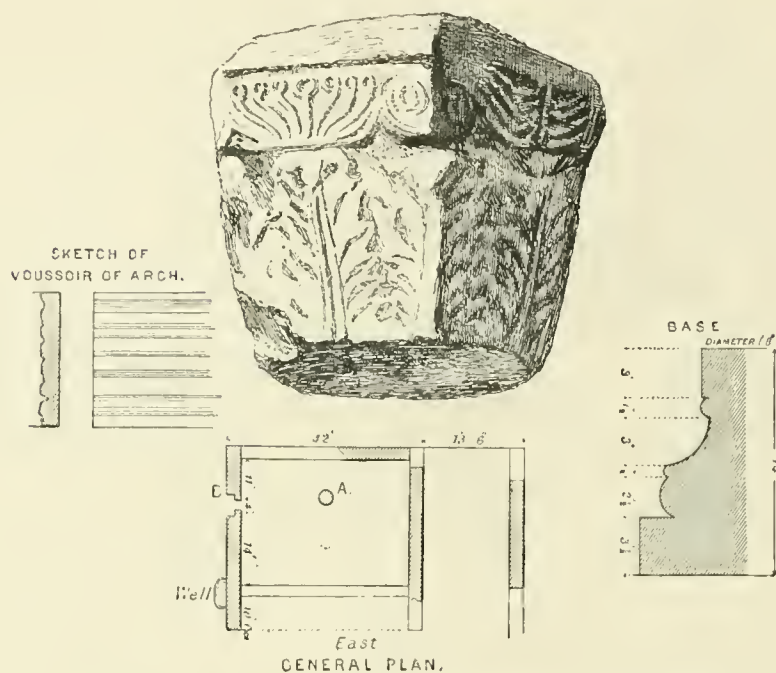
FLAT SLAB

There are also cisterns cut in rock, and lined with pink cement full of powdered pottery mixed in the lime. One of the voussoirs was ornamented with mouldings in low relief. The base of a pillar, 1 foot 8 inches

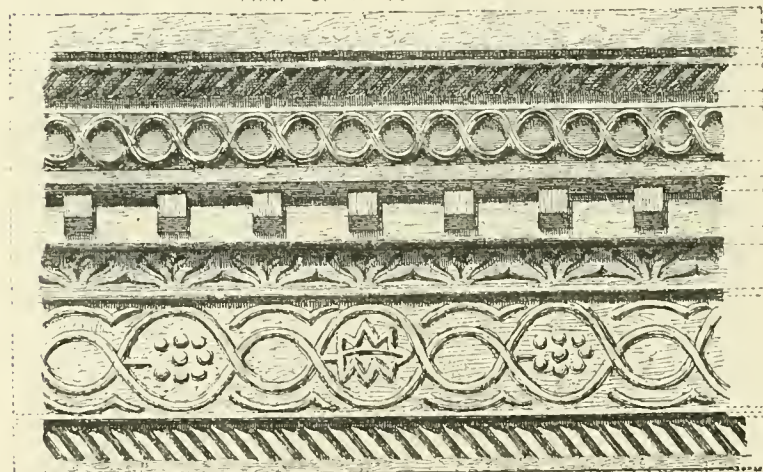
diameter, 14 inches high, was found, and a capital much battered. Remains of a cornice, very elaborately carved, and of slabs of stone,

## BUILDING AT ABU 'AMIR

## CAPITAL



## PART OF A CORNICE ABOUT 4 FEET LONG



also ornamented, were copied. The ornamentation is of debased character.

About 100 yards from this building to the west is the masonry structure which resembles an altar. It appears to be solid, measuring 30 feet north and south, 35 feet east and west. The masonry is rudely squared of stones about 4 feet by  $2\frac{1}{2}$  feet by  $1\frac{1}{2}$  feet. A modern tomb of Sheikh Selâmeh stands on this platform, which consists of three courses where complete. A large tree hangs over it. To the north-east is a cave, partly natural, with rock-cut steps leading down to it. The tree is an oak.

Visited 21st September, 1872.

Khûrbet Abu Rujmân (K l).—Foundations.

Khûrbet 'Aly Kôka (K k).—Foundations, and remains of ancient cultivation.

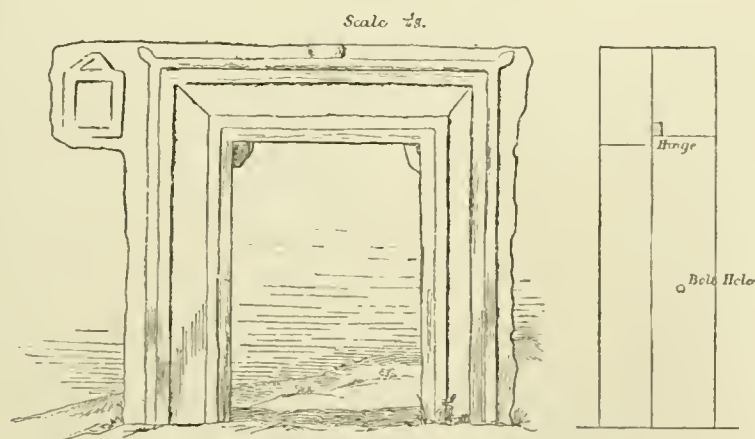
Khûrbet 'Anin (L k).—Traces of ruins.

Khûrbet 'Ârah (K k).—Traces of ruins on a prominent mound with a well.

Khûrbet Bablûn (J k).—Traces of ruins by fine springs.

Khûrbet Bâsila (K l).—Traces of ruins.

Khûrbet Beidûs (J l).—Traces of a ruined village, a cave, a cistern, and a pillar shaft, exist here, with a doorway hewn out of one piece of stone.



The total height of this doorway is 8 feet 1 inch; the total breadth about 9 feet. The door is 6 feet high, 4 feet broad in the clear. A mould-

ing in low relief runs round it, and at one end of the lintel is a tablet in low relief. There is a socket for the pivot of the door, and a hole for a bolt. The whole is cut out of a block of yellowish hard limestone containing many fossils, and quarried near. The workmanship is rough, and seems unfinished. Some blocks of the wall are visible *in situ* on the right. The doorway faces approximately west ( $3^{\circ} 30'$  true bearing). It may have belonged to an early chapel.

Visited 9th April, 1873.

Khürbet Beit Râs (L j).—Mound, with traces of ruins.

Khürbet el Biâr (K k).—Scattered stones; ruins of a few modern houses.

Khürbet Bîr Isîr (K l).—Foundations, cisterns; a deep well, with cemented troughs round it.

Khürbet el Burak (K k).—Traces of ruins.

Khürbet Bûseileh (L j).—Foundations of small masonry, probably modern.

Khürbet Dhahret Hammâd (K k).—A hillock strewn with stones.

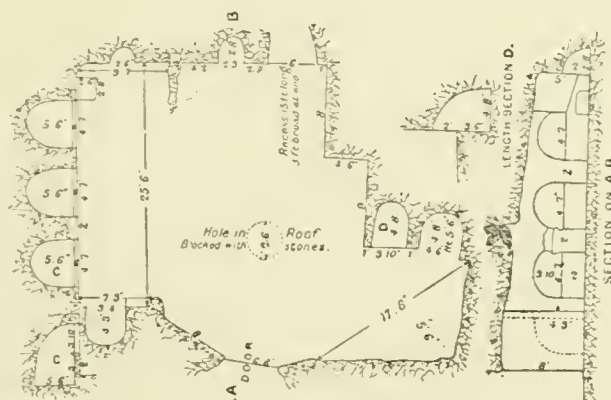
Khürbet ed Dufeis (J k).—Ruined walls.

Khürbet el Farriyeh (K i).—Evidently an ancient site; a steep hillock with traces of ruins, and on the north a good spring in the valley. The first tomb was merely a *koka*, 7 feet 3 inches long, 2 feet 2 inches wide, 3 feet 6 inches high. The second was rude, and entered by a hole above. It had a *loculus* at the back, 6 feet 6 inches long; a second, to the left, 5 feet long; a *koka* to the right, about 8 feet long, 2 feet wide. The third tomb was a very well cut specimen, with three *kokim* on each wall, nine in all. The chamber measured 8 feet 4 inches across, 8 feet 8 inches to the back; the door was  $2\frac{1}{2}$  feet wide. There was, in addition to these tombs, a curious excavation, presumably also a large tomb, though of unusual shape.

It is a chamber, measuring  $25\frac{1}{2}$  feet to the back wall and 30 feet across, with a door to the north-west, and a side chamber to the right  $11\frac{1}{2}$  feet by 10 feet. The height varies from 8 feet to 5 feet. On the left-hand wall are three recesses sunk a foot below the floor of the chamber. They

are in the shape of a half-hive, with a raised slab in front 2 feet high. The total height is about 7 feet, and the depth to the back on the floor 5 feet 6 inches; they have arched roofs, and though of unusual form may perhaps be *loculi*. On the back wall are two recesses, level with the floor of the chamber, of the same shape (a hollow quarter-sphere), rudely cut and about equal in size, about  $2\frac{1}{2}$  feet diameter. There is also a recess 6 feet across, 15 feet to the back, level with the chamber floor. On the front wall left of the door is a recess 3 feet 4 inches by 4 feet 3 inches (to the

NEAR KHURBET EL FARRÍYEH.



back), level with the floor. In the side chamber, on the back wall, is a recess 4 feet 6 inches by 4 feet 8 inches and  $5\frac{1}{2}$  feet high, level with the floor, and to the left of this another, 3 feet 10 inches across, 4 feet 8 inches to the back, 5 feet 6 inches total height, and sunk  $3\frac{1}{2}$  feet below the floor. In the middle of the chamber is a shaft  $2\frac{1}{2}$  feet diameter, now full of stones.

Visited 13th March, 1873.

Khurbet el Funeitir (K k).—Stones on a mound, with trees.

Khurbet Hadeithiyeh (I j).—Foundations and a rock-cut tomb.

Khurbet Hanna (J i).—Foundations and walls.

Khurbet Hannâneh (J j).—Walls and caves.

Khûrbet Ikhrein (K l).—Heaps of stones.

Khûrbet Jebjeb (M l).—Traces of ruins.

Khûrbet Jerrâr (L k).—A few scattered stones.

Khûrbet Jinzâr (M l).—Mound, with traces of ruins.

Khûrbet Kefr Bâsa (J l).—Ruined walls.

Khûrbet el Kelbi (J k).—Traces of ruins.

Khûrbet Kezâzeh (I l).—Traces of ruins.

Khûrbet el Khaneizîreh (I j).—Traces of ruins.

Khûrbet Khûdeirah (J j).—Walls, cave, and cistern.

Khûrbet el Khuzneh (L j).—This seems to be a site of some antiquity. There are foundations of a good-sized building, several shafts of columns and portions of broken sarcophagi. A broken capital of Corinthian order was sketched. There is a rude cave with rough *loculi*, and a second cave blocked up close by; these appear to be tombs.

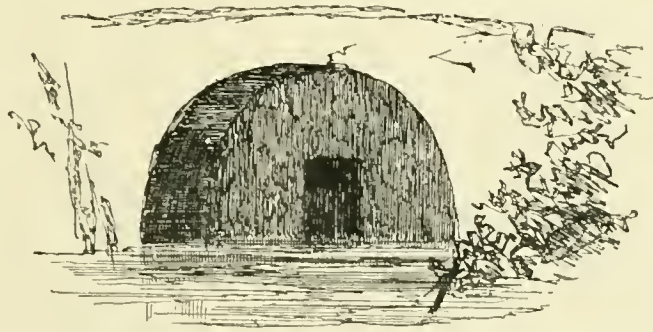
A sculptured block was found which looked like an altar, but the mouldings only run round three sides, and it is more probably a pier, 4 feet 4 inches high, 2 feet by 2 feet 2 inches at the top, with a simple moulding at the top. It is embedded in the rubbish.

Visited 20th October, 1872.

Khûrbet Kîreh (K i).—Evidently an ancient site. There are traces of ruins and broken pottery on the hill; to the north are *kokîm* tombs, caves, and a quarry; to the east are other tombs, caves, quarries, and a rock-cut water channel, Umm el Hashûrah. There is a good supply of water in the valley at this point, and a small mill. A colony of Turcomans live in the caves; they pronounce the name Jîreh. Most of the tombs are rough, with the doors hewn square. One tomb is of transition character; on the right side (north) two *kokîm* with arched roofs; on the south two *loculi* under *arcosolia*, with three *kokîm* beneath, as at Sheikh Ibreik; on the back wall two *loculi*, and between them an arched recess about 3 feet long, with a *koka* at the end of it at right angles, also arched. The *loculi* are of ordinary

size; those on the south wall are  $2\frac{1}{2}$  feet above the level of the chamber, allowing room for the *kokîm* below; those at the back are level with the floor. The water channel has externally the appearance of a tomb; an entrance,  $2\frac{1}{2}$  feet wide, leading to a passage some 20 feet long; in front of the mouth an archway carefully cut.

Visited 6th December, 1872.



Khûrbet Koteineh (J j).—Foundations and walls.

Khûrbet el Kusab (K j).—Ruined hamlet and spring.

Khûrbet Kûsieh (J l).—Ruined walls.

Khûrbet Mansûrah (K i).—Heaps of masonry; a cistern in masonry. Apparently an early Christian ruin.

Khûrbet el Mâwîyeh (K k).—A small ruined khân, of no great antiquity, on the road, near a spring.

Khûrbet el Medekâkin (M k).—Traces of ruins and a rock-cut tomb, whence the place derives its name.

Khûrbet el Medîneh (L j).—Traces of ruins on a mound.

Khûrbet el Mezrah (N i).—Modern ruins on an apparently more ancient site, broken sarcophagi, and good springs of water.

Khûrbet el Mûntâr (L k).—A square tower of drafted masonry—(compare Râba, Sheet XII.)—similar to others more particularly described, perhaps of Crusading times.

Khûrbet Nadhr (L k).—Huts and cave for goat-herds.

Khûrbet Nâsûs (J i).—Traces of ruins.

Khûrbet Nehâlin (K l).—Traces of ruins.

Khûrbet en Nûzleh (I j).—Traces of ruins; for the tombs see Fureidis.

Khûrbet Raseisch (I j). — Foundations and rock-cut tombs.

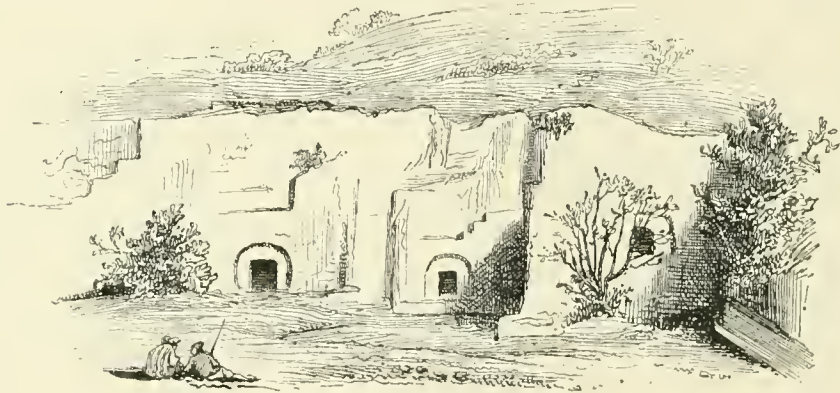
Khûrbet er Rihâneh (K j).—A ruined modern village, and watch-towers in ruins, with two springs.

Khûrbet es Sâbir (J k).—An orchard wall.

Khûrbet Samârah (L l).—Traces of ruins and caves.

Khûrbet Shemsin (K l).—Traces of ruins and a cistern.

Khûrbet esh Shih (I j).—Ruins of foundations, with scarps of rock 20 feet high, full of tombs facing westwards. Eight were examined as follow:—The first, a chamber 6 feet high, reached by the descent of a step from the door; the door 2 feet broad, 3 feet high, with an exterior



arch, and in the side of this a recess 2 feet deep for a rolling stone to slide back. There are three *loculi* measuring  $5\frac{1}{2}$  feet to the top of *arcosolium*, 6 feet long, 3 feet broad, raised slightly above the tomb floor, with pillows at the head for the corpses. The second tomb, south, has a door in the face of the cliff, reached by a step, and an arch, with recess for stone as before. The chamber is reached by a descent of two steps; it is 5 feet high, 1 foot 9 inches broad, 6 feet long, with a *loculus* each side, 6 feet by 2 feet, with pillows of stone at the further ends. The bottom of the *loculi* are 6 inches above the tomb floor; the door is 2 feet 6 inches

above the floor. The third tomb has one step down from door to floor, and two *loculi*—one at the side, one at the end; the fourth is like the last; a buttress of rock juts out between the two. It is much choked, and has no rolling stone; the side *loculus* is on the left, the former (No. 3) having it on the right. The fifth and sixth tombs have three *loculi*, like No. 1. The seventh also; but in this case the front of the *loculus* is walled, making a sarcophagus of rock under the *arcosolium*. There is a recess in the door-arch to the left for a rolling stone. The eighth tomb is similar, but has no recess for a stone.

These tombs are on the north side of the valley. On the south is a cave, with a scarp in front 10 feet high, down which water has worn a groove; the cave was 10 paces long, 3 paces broad, with a chimney in the roof, blocked up, about 15 feet high. A small recess, about 4 feet 6 inches high, 15 feet long, 4 feet broad, to one side; the place is still inhabited at times, *tibn* and charcoal being probably stored there. Close to it, on the south, is a rock-cut cistern, like a tomb, or *loculus*, but the water-line visible. Here are two more tombs like the last noticed, but with doors 4 feet 3 inches wide and 3 feet high. The face of the rock is here pick-dressed to a height of 10 to 20 feet in a herring-bone pattern. Another tomb, further south, is a mere *loculus* under *arcosolium* in the face of the cliff; the length, 6 feet; height from floor to centre of arch, 6 feet; breadth of *loculus*, 2 feet inside; depth, 3 feet; covered originally with a slab. South of this, again, is a tomb with *kokîm*: the door and one *koka* to the right are partly destroyed; the chamber was 12 feet square, with nine *kokîm*, three on each of three walls, those at the end 9 feet by 3 feet, on the left 7 feet, on the right 5 feet long.

The ruins near this tomb are foundations, with a tank about 8 paces square, and a bell-mouthed cistern; the rock in which the tombs are cut is naturally soft, hardening on exposure.

Visited 7th March, 1873.

Khûrbet Sitt Leila (J k).—Foundations and cisterns.

Khûrbet es Suleimâniyeh (J j).—Traces of ruins.

Khûrbet es Sumrah (J k).—See Tell el Asâwir.

Khûrbet es Surûj (L k).—Traces of ruins.

Khûrbet et Turm (L l).—Traces of ruins.

Khürbet Umm el Busl (J k).—Ruined walls.

Khürbet Umm el Butm (N l).—Traces of ruins; a Mukám with a Cufic inscription.

'These ruins lie on a plateau built up in terraces and partly cultivated. They are those of an ancient village, the houses of which were constructed of stones irregularly cut and of moderate dimensions. They are now piled up in circular heaps round cisterns or caves cut in the rock. In the centre of the plateau, near these ruins, stands a Moslem Wely. Towards the south end of the plateau I saw an ancient birket, 17 paces long by 14 broad. It is cut in the rock, but now half filled up and planted with vegetables.'—Guérin, 'Samaria,' i. 343.

Khürbet Umm el Haffeh (M l).—Two mounds with traces of ruins.

Khürbet Umm el Jemâl (J j).—Foundations.

Khürbet Umm el Kedish (J k).—Ruined walls and cisterns.

Khürbet Umm el Kutuf (K k).—Ruined walls.

Khürbet Umm er Rihân (L k).—Traces of ruins; drafted stones of good sized masonry, with a rustic boss. West of it in the valley is a ruined watchtower.

El Kusabîych (J k).—Traces of ruins.

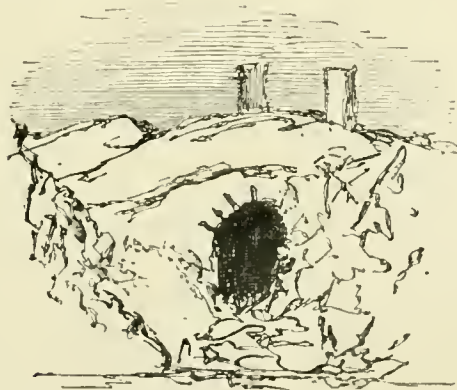
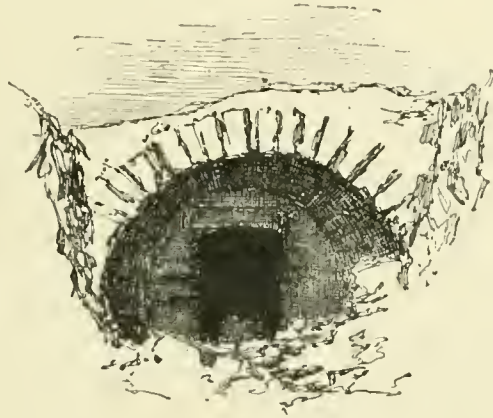
Kusr 'Ain esh Sheriâh (L k).—Remains of a building with a well near a good spring.

Kusr Fökkis (K j).—Traces of ruins.

El Lejjûn (L j).—The ruins appear to belong to a former village, but there are remains of columns, both granite and limestone, which are earlier. There is a small mound or Tell immediately north of the stream, on the top of which two pillar shafts remain erect.

In the southern face of the Tell is a masonry semicircular archway of rough workmanship, and under this an entrance,  $2\frac{1}{2}$  feet wide, 4 feet high, with a flat lintel stone. This leads into a chamber under the Tell, with a vaulted roof of pointed section. This leads again into a second smaller chamber to the left (on entering the first), and from this a third is reached, south of the other two. The two chambers have, like the first, pointed vaults, and the last is cemented inside and has two rude pilasters in the north-west and north-east corner. It had originally a cornice running round it, and there are traces of red paint on the cement.

Into this chamber, which is only a few paces square, a water-channel leads from the west. The channel is cemented, and large enough to walk along for 25 paces. It is built of masonry, very irregularly, for about 20 paces. It turns northwards, and is then rock-cut, becoming gradually



SKETCHES AT LEJJUN

smaller. Water still runs in the passage. (Compare 'Anîn, on this Sheet, and 'Askar, Sheet XI., Section B.)

A capital was found on the mound, with a base and many shafts. There are also foundations of a large building.

Along the stream, south of the mound, there are four small mills, and a good masonry dam is built across the stream. South of this are remains of a good-sized Khân, close to the road.

The area occupied by the ruins on the Tell is about 100 yards either way.

'The place where we halted, near one of the sources of the Wādī Lejjūn, was commanded by a hillock called Tell Iskander, on the summit of which I could not observe any ruins. Some distance north-east of this Tell, and on the right bank of the Wādī, rises another hill much more considerable than the preceding, called Tell el Mutaselim, the higher plateau and slopes of which, now covered with thorns or cultivated, formerly served for a city long since completely ruined. There remain at present only heaps of materials scattered about: about twenty trunks of columns in granite, stone, or marble, the remains of buildings, and innumerable pieces of pottery. One of the buildings was constructed east and west, as is apparent from the lower courses still *in situ*. Was this once a church? It is possible; but excavations would have to be made before the question was answered. Another building, also ornamented with columns, rose at the western extremity of the city, on a little mound which dominates Wādī Lejjūn. In its side there is found an arched grotto, inhabited by a Mussulman family, from which flows a spring. At a short distance to the south are seen the vestiges of a great Khân, very probably of Arabic origin, almost entirely demolished.'—Guérin.

It is evident, from the mention made of Legio by Eusebius, that the place, now without doubt identified with Lejjūn, was of considerable importance. For instance, he measures four places, at least, by their distance from Legio. It was also at one time the seat of a Suffragan Bishop. There is no record of its destruction. According to the theory of Robinson, the name of Legio replaced that of Megiddo.

Visited 14th October, 1872.

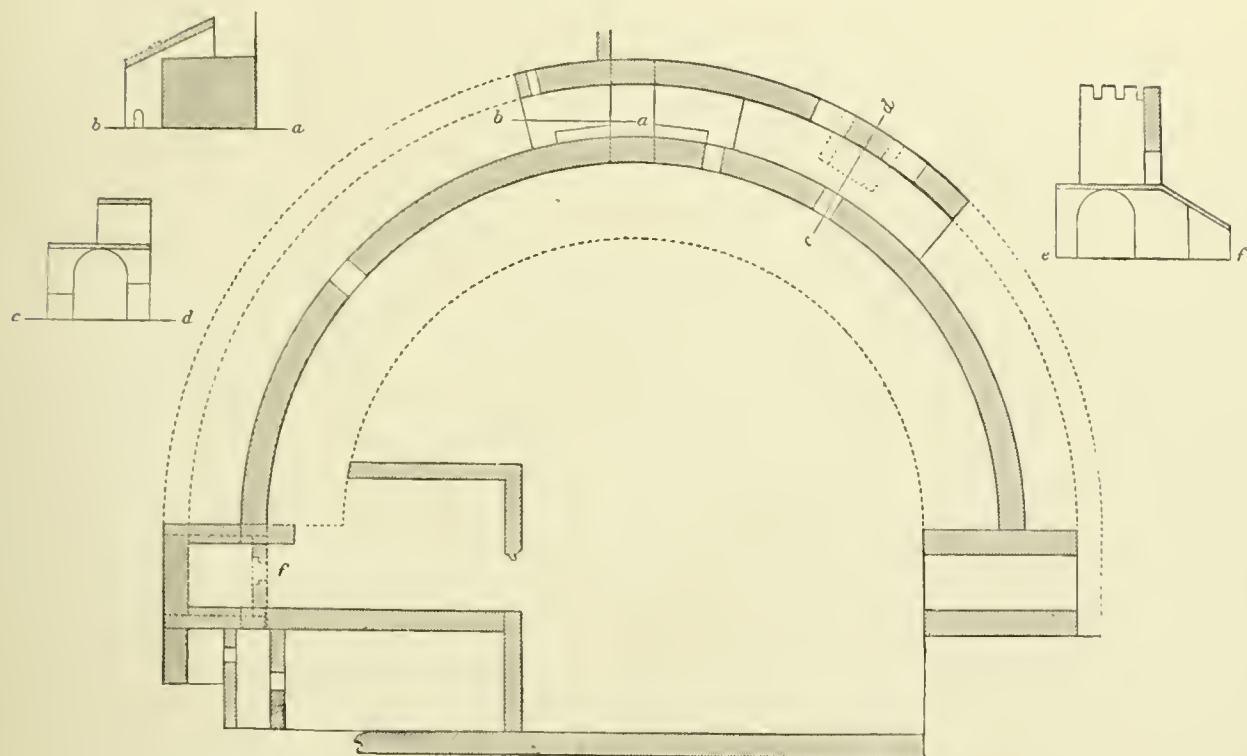
L u d d (K j).—Traces of ruins, with a pillar-shaft near a spring.

E l M â â s e r (J k).—Foundations and a modern grave.

M â-m â s (I k).—There are remains at this place of a Roman theatre, converted later into a fortress, and of dams at the stream to lead the water of the springs into the Cæsarea high-level aqueduct. The theatre has been partly destroyed. The interior diameter, that of the arena, appears to have been 120 feet; the exterior diameter is 195 feet. The passage behind the vomitories, which are destroyed, is 11 feet in the clear. The true bearing of the diameter of the theatre is  $5^{\circ} 30'$ . The seats have been entirely destroyed, as well as part of the outer wall. The masonry is of sandy limestone; the stones about  $1\frac{1}{2}$  feet in length. Several vaults have been built on in the south-west corner, and here is a small square tower standing on the top of one of the vomitories. The tower measures 19 feet by 22 feet outside; the battlements are 36 feet from the ground; the lower storey is 15 feet high. One of the arches in the additional work is of curious form, having a long flat keystone. The arch is 5 feet span, and 2 feet rise to this keystone, with four voussoirs on each side. The

walls of the theatre are 5 feet thick, those of the tower 3 feet. The passages are cemented inside, and in the additional buildings a brown hard mortar, like that used at Cæsarea, is found.

## ROMAN THEATRE MĂMÂS



The ruined dams are noticed on Sheet VII. (Section B.), under head 'Kaisârieh High-Level Aqueduct.'

Visited and planned 7th April, 1873.

E1 Medhiâb (K l).—Walls and foundations.

E1 Mensî (L j).—A small ruined village, with springs.

E1 Miska (K k).—Ruined tank for irrigation.

E1 Mănâtir (L j).—Traces of ruins; an unfinished capital.

E1 Muntâr (K k).—The trigonometrical point was established on a large cairn of fallen stones, perhaps remains of a vineyard tower.

About 200 yards east is another of these towers in ruins, about 30 feet square, of undressed blocks 2 to 4 feet long, roofed in with slabs of stone.

There are several others in the middle of the thickets in this neighbourhood, all belonging to the same class with those described on Sheet XI. (Section B., 'Azzûn) and Sheet XIV. (Section B., Kurâwa Ibn Hasan).

There are also ancient terraces on this mountain above 'Arârah, and rock-cut tombs near that village, closed up. It is evident that the *hîsh* or wild growth, which is here so thick, has covered up ancient cultivation.

Visited 28th March, 1873.

Murtefeh (L j).—A ruined vault, apparently modern.

Er Raseiseh (J k).—Ruined walls.

Rummâneh (L k).

It is important to know whether this village, identified by Van de Velde with the ancient city of Hadad-Rimmon, contains any remains of ancient buildings. Guérin found none. There were, however, cisterns cut in the rock and a well.

Salim (L k)

At this village Guérin remarked very distinct traces of ancient buildings.

Sheikh Mâdhy (J j).—Foundations and caves, rough tombs, and ancient wells. The site is close to Sûâmir. There is also a modern Mukâm.

Sheikh Meisir (K l).—Foundations near a modern Mukâm.

Sûbbârin (J j).—The well mentioned in Section A. is of oval form, 15 feet longest diameter, 15 feet deep, built of good-sized ashlar, with rock below. Near it are foundations of a building, of stones about 3 feet by 2 feet by  $1\frac{1}{2}$  feet, with an interior of rubble.

Et Taiyibeh (L k).—A modern ruined village with springs.

Tannuk (M k).

'Once the southern sides and the whole upper plateau of the oblong hill on which the village stands were covered with buildings, as is proved by the innumerable fragments of pottery scattered on the soil, and the materials of every kind which are met with at every step: the larger stones have been carried away elsewhere. Below the village is a little mosque, which passes for an ancient Christian church. It lies, in fact, east and west, and all the stones with which it is built belong to early constructions; some of them are decorated with sculptures. Farther on in the plain are several cisterns cut in the rock, and a well, called Bir Tannuk.'—Guérin.

Tarbaneh (M i).—Traces of ruins by the springs.

Tell Abu Hammâd or Kh. Bablûn (J k).—Traces of ruins.

Tell Abu Kudeis (M j).—An artificial mound, with traces of ruins, scattered pottery, and glass; and on the north side are springs.

Tell Afrein (J l).—Traces of ruins.

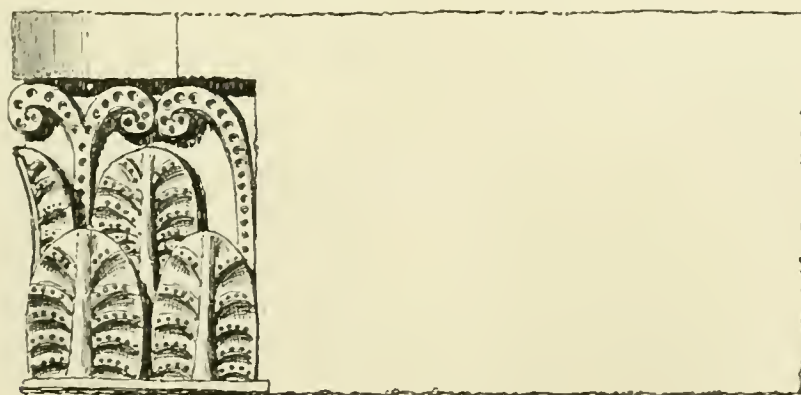
Tell el Aghbâriyeh (L j).—A mound with foundations and caves.

Tell el Asâwir (J k).—A mound, apparently artificial, near fine springs.

Tell ed Dôdehân (L k).—Traces of ruins on an artificial mound.

Tell Keimûn (K i).—A very large and prominent hillock, formed by scarping the outlying tongue of a range of hills. (See Section A., Jokneam and Cain Mons.) It stands 300 feet above the bottom of the valley north of it. The hillock, as now existing, is isolated, and has steep slopes of about 30°.

The top of the Tell is occupied by a square fort 125 feet side, presumably, from the masonry, that built by Dhahr el 'Amr in the end of the last century. It is now destroyed, only the foundations remaining; but the plan is still traceable, with corner towers, one round, two rectangular, and one on the south-west projecting irregularly. The fort had a central courtyard, and chambers round it.



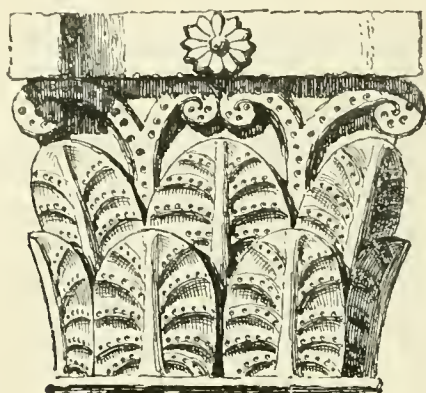
SIDE ELEVATION  $\frac{1}{2}$

Block of Stone. (See next page.)

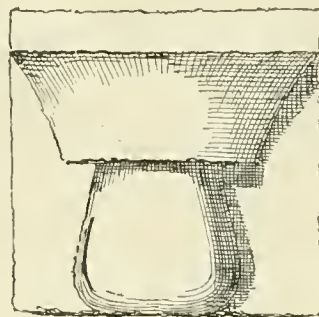
Under this fort is a vault of rough masonry, with much mortar. The roof is of rag-work, with a pointed arch. The walls of the fort are of stones, measuring 2 feet by 1½ feet, by 1 foot, set in fairly good mortar.

A little lower down the Tell are the remains of a small chapel. Only the foundations remain, with one heavy pier *in situ*. The diameter of the apse is 15 feet; the aisles terminated in square recesses, for altars, not in apses; the aisles were 9 feet in the clear. The length of the chapel could not be determined. The bearing is  $80^{\circ}$  Mag.

Near this was a block of stone, 1 foot 9 inches by 4 feet, with a Byzantine capital sculptured at one end. A corbel lay near; both probably belonged to the chapel. A stone, 4 feet by 1 foot 8 inches by 1 foot 8 inches, was also measured; and a curved stone, 2 feet 8 inches along the



END ELEVATION



CORBEL

arc, with a draft 1 inch deep, 3 broad. There are fine springs at the foot of the Tell to the east. (See Traditions as to Keimūn in the Special Paper on Samaritan Topography.)

Visited 6th December, 1872.

Tell el Mutasellim (L j).—A long, flat-topped mound about 200 yards by 100 (or four acres).

Traces of walls seem to be visible, now covered with rubbish, and the surface is covered with broken pottery. The sides are steep; on the north-west there are fine springs.

Tell Shadūd (M i).—A good-sized artificial mound, with fine springs beneath on the south.

Tell Thôrah (L i).—A small artificial mound, with a few mud hovels above springs.

Umm el 'Abhar (L k).—A few mud hovels on the hill-top.

Umm el 'Alak (I j).—Ruined walls.

Umm el Benâdik (J i).—Traces of ruins.

Umm el Buteimât (K j).—Traces of ruins.

Umm ed Derajeh (J i).—Traces of ruins.

Umm el Kelâid (L j).—Foundations.

Umm et Tôs (I j).—Traces of ruins.

Umm ez Zeinât (K i).—South of the village and to the south-west are rock-cut tombs. Furthest east of the second group are three tombs all of one kind. An archway, 4 feet diameter, 2 feet deep, in front of a doorway 2 feet wide; a chamber, 6 feet square, with three recesses under *arcosolia*, one on each wall. In the second group, further west, are two tombs at some little distance apart. The first, with three *loculi* under *arcosolia*, the left-hand *loculus* having at its back wall a *koka*, 4 feet long, 2 feet wide, probably intended for a child's body. The second tomb has an archway 5 feet diameter, a door 2 feet broad, a chamber 13 feet wide by 8 feet 6 inches to the back; the chamber is 5 feet high. On the left hand is a *loculus* under an *arcosolium*,  $5\frac{1}{2}$  feet long. The back wall has a long trough 13 feet in length, and behind this a *koka*, 6 feet 4 inches by 2 feet. A modern skeleton lay in the trough. On the right-hand wall is a *loculus*,  $5\frac{1}{2}$  feet long, under an *arcosolium*; from the back wall at the level of the top of the *loculus* (or about  $2\frac{1}{2}$  feet from the ground) a *koka* runs in, 5 feet 3 inches long, 2 feet wide. In the corner of the wall, just right of the door, is another *koka* of the same size with the last.

Further west there are six tombs, stopped up, and over the door of one, under the arch, an inscription is rudely cut on rough rock and the letters painted red.

This was copied, but a squeeze could not be taken, as the letters were only dimly visible and the rock very rough. A second tomb had lines of red paint above the doorway, and close by was a tomb full of dead bodies quite recently interred, and another closed with large stones, pottery and rags, sticks and lamps laid in front, and a mark over the doorway, probably recent.

One other tomb was measured. An archway, 7 feet wide, 5 feet deep, before a door 5 feet 2 inches wide; the inner chamber measured 11 feet

to the back, 12 feet 4 inches across. On the left was a *koka* 6 feet 9 inches long, and a *loculus*; on the right a *loculus*, 7 feet 3 inches long, 2 feet 8 inches wide, under an *arcosolium* like the first, and on the same wall a *koka* 6 feet 9 inches by 2 feet 4 inches. On the back wall are four *kokîm*, of the same size with the last, and with stone head-pillows at the further end. On the front wall left of the door is a *koka* 5 feet 2 inches by 2 feet 2 inches.

There are foundations and heaps of stones near the eastern tombs.

The mixture of *kokîm* and *loculi* is a good example of transition which would seem to date the tombs about the Christian era or rather earlier. (See Special Papers on Rock-cut Tombs, and on Architecture in Palestine.)

Visited 13th March, 1873.

Wâdy Matâbin.—Three ancient watch-towers exist here. (Compare el Muntâr.)

Zebdah (L l).—A ruined village with a well.

Zebed (M k).—Traces of ruins.

Zelefah (L f).—A small ruined village with a well.

Er Zerghaniyeh (I k).—Traces of ruins.

Zimmârin (I j).—A ruined village on a hill, with a spring to the east.

## SHEET VIII.—SECTION C.

THE only traditions connected with this Sheet relate to Sheikh Iskander, or Neby Iskander as he is called by some. The Kâdy of the village said that Sheikh Iskander was a king of the children of Israel. Others make it a Mukâm of Alexander the Great, Iskander el Kurnein.

Sheikh Shibleh appears to have been the Emir of that name mentioned by Maundrell in 1697 A.D.

The family of the Zeidaniyin (see Sheet V.) ruled the whole of the district of the modern Kada Haifa, their head-quarters being at 'Athlît (Sheet V.).

This district (including the villages on Sheets V. and VII.) had a total population in 1859, according to Consul Rogers, of 23,540 souls, and a cultivation of 1,531 feddans, without including the Arabs in the population. This gives an average of about 500 souls and about 30 feddans per village.

The plain of Sharon and the lower slopes east of it are in winter and spring covered with flocks and herds of Turcomans, who in summer and autumn inhabit the Merj Ibn 'Amir, or the plain of Esdraelon. They cultivate the soil and pay tithes or 'Ashr. They are divided into seven tribes:

1. Tawat-hah.
2. Beni Gowa (or Benihah).
3. 'Awâdin.
4. Shageizât.
5. Beni Sâidân } under one Sheikh.
6. 'Alakineh }
7. Naghnaghiyeh.

There are also three small tribes of Arabs, whose territory is on the present Sheet in the Merj Ibn 'Amir.

'Arab el Ghareifât	.	.	.	200 souls
„ es Sâideh	.	.	.	170 „
„ el Kâbiyeh	.	.	.	200 „

---

570 souls.

They cultivate about 50 feddans of land in all.

A small tribe called *Z e b e i d â t* live on Carmel, near *Sindiâneh*.

The Turcomans are a distinct race, and in personal appearance approach most to the Kurds; few of them now speak their native language, but only Arabic. Their eastern camps are on the edge of the hills near *Lejjûn* and *Kîreh*. In the spring of 1873 they were found in the plain of Sharon, west of *Kannîr*, as far as the Zerka river.

## SHEET IX.—SECTION A.

THIS Sheet contains 262·6 square miles of the country east of the plain of Esdraelon, and including part of the Jordan valley.

OROGRAPHY.—The Sheet may be conveniently divided into four districts: the Gilboa range, the Jordan valley, the valley of Jezreel, the plateau of Kaukab.

The Gilboa range forms the watershed between the Kishon basin and the Jordan valley. The shed runs north from the saddle at Wâdy S h u b â s h (Sheet XII.) for  $4\frac{1}{2}$  miles, and the highest point at Jebel Abu Madwar (1648·5) has an elevation 1,420 feet above the plain, and of 1,520 feet above the Jordan valley. North of this point the watershed curves until it runs nearly east and west, the ground gradually falling, until at Z e r' i n, 7 miles from the last point, the elevation is only 400 feet above the sea. The water parting from this point to the isolated hill of N e b y D ũ h y is still lower, being only 260 feet above the sea.

The western slopes of the range are gradual, but those facing north, near N û r i s and Z e r' i n are steep, averaging  $25^{\circ}$  to  $30^{\circ}$ , with precipices in many places, and the ground is extremely rugged. The eastern slopes over the Jordan valley are also steep, in places precipitous, especially towards the south.

The following is Guérin's description of Mount Gilboa:

'This mountain lies west-north-west and east-south-east, being about eight miles long by three to five miles in breadth. It is cultivated in parts, and is divided into several plateaux and summits by valleys and ravines of greater or less depth. Here and there basaltic stones are found, but limestone predominates. The soil is for the most part of a reddish colour, and is fit for cultivation in many places. Wheat and barley grow on the more gentle slopes and on the plateaux; clumps of olives and figs, hedges of cactus surrounding gardens, and where man has not seized upon the soil, wild grass and brushwood; at other points naked rock;

such is the appearance of this mountain, once the scene of the death of Saul and Jonathan, against which David pronounced his malediction.'

The Jordan Valley in this Sheet has a breadth of 6 miles from the river to the foot of the hills, south of the Nahr Jalûd, forming the northern half of the Beisân plain. A section east and west through this part shows three distinct levels. 1st. The Zôr or depressed bed, in the middle of which the river winds. This is not continuous, and narrow necks with cliffs occur between the basins. The depression is about 900 feet below the Mediterranean level. 2nd. The Ghôr, or Jordan plain, three miles broad, and having here an average depression of 700 feet below the sea. It is a flat plain covered with wild growth and cultivated in parts; the torrents run across it, and have formed deep trenches near the cliffs, which rise from 50 to 100 feet above the level of the Zôr. 3rd. In the neighbourhood of Beisân there is a distinct rise from the Ghôr level to the next. The step is extremely steep, but on the south the two levels gradually merge into a gentle slope, and the step disappears near Tell Sârem, whilst northwards the division becomes yet more marked, including the shelf on which Beisân stands, and rising gradually to the plateau of Kaukab el Hawa. At Beisân, the difference of level between the shelf and the Ghôr is about 300 feet.

The cliffs above the Zôr are precipitous in places, of soft white marl. The Zôr is in parts  $\frac{1}{4}$  mile broad, and only 5 or 6 feet above the spring water-level, so that it is often under water in January. In the neighbourhood of Tell edh Dhiâbeh the cliffs recede, leaving a plain about  $\frac{1}{2}$  mile wide extending to the Zôr esh Shômâr. A similar hollow exists at Zôr es Simsîm further south.

North of Nahr Jalûd the Jordan valley narrows suddenly to an average breadth of  $1\frac{1}{2}$  miles, and the shelf as before mentioned rises in steep cliffs of limestone and basalt. After passing Jisr el Mujâmiâ the valley is still narrower, and the slopes of the western plateau almost reach the river. The level of the Zôr and Ghôr is here the same.

The valley of Jezreel commences at the watershed north of Zer'in, not far from el Fûleh, and runs eastwards for about 10 miles, debouching into the Beisân plain. The narrowest part is near the head; the average width is 2 miles. The channel of the Nahr Jalûd occupies the centre and sinks gradually deeper and deeper, until near Beisân it

forms cliffs about 30 feet high, coming out below the Ghôr level and running down to the Zôr. The valley is open throughout, gradually sloping north and south upwards to the foot of the hills.

This valley, if the identification of Megiddo (at Mujeddâ) be correct, is called the valley of Megiddo in the Bible (2 Chron. xxxv. 24).

The Kaukab plateau extends 7 miles northwards to the Sheet edge, and is part of the *Ard el Hammeh* (Sheet VI.). On the east it is terminated by precipices and steep slopes above the Ghôr. The greatest elevation is at Kaukab el Hawa, 999 feet above the sea, and about 1,850 feet above the Jordan valley. On the west the plateau merges into the plain round Tabor. On the south the rolling downs gradually descend into the valley of Jezreel. At the south-west corner stands the isolated hill of *Neby Dûhy*.

The whole plateau consists of arable land, and is intersected by the two great watercourses of *Wâdy el 'Esh-Sheh* and *Wâdy el Bîreh*, which are similar in character, rising on the west and gradually burrowing down eastward, falling rapidly to the Ghôr level between cliffs which have an elevation near the precipices east of the plateau of about 1,500 feet. These sides are very steep, having an average slope of 30°, and are seamed by innumerable small torrent-beds forming knife-like ridges, like those above *Wady Kelt* (Sheet XVIII.). Both can, however, be crossed with difficulty.

The hill of *Neby Dûhy* is a conspicuous feature. It was called Little Hermon by the Crusading chroniclers, a name still known to some of the Nazareth Christians (*Jebel Haramûn*); also Mount Endor (John of Wirtzburg, 1100 A.D., and Marino Sanuto, 1322 A.D.). It is of volcanic origin, and the summit is conical, 1,470 feet above the plain. On the east there is a small cliff at a rather lower level, called *el Kûlâh*. The slopes towards the bottom are gradual, sinking into the plain and plateau. Near the summit on the south and east the inclination is from 25° to 30°. The northern side is more gradual in its slope. The valley above *Nein* is the natural approach on this side to the summit. The great mound called *Tell el 'Ajjûl* on the north is a volcanic crater.

The soil of this portion of the country, especially on the Kaukab plateau, is of a rich crumbling volcanic character, and very fertile. This,

with the abundance of spring water, makes the Jezreel valley, the Kaukab plateau, and parts of the Jordan valley very productive. The insecurity from Bedawin raids and the unhealthiness of the low ground prevent, however, the cultivation from being fully carried out, and the inhabitants are poor.

The Gilboa district contains good arable land, partly volcanic soil, near the villages, especially north of Jelbôn. The northern part of the range is, however, barren and rocky, of white soft limestone (Râs esh Sheibân); towards the south, the western slopes are clothed with thickets, more or less dense, of lentisk (*Pistachio Lentiscus*), hawthorn, dwarf oaks (*Q. Pseudo-Coccifera*) and the *Arbutus Andrachne*. The open spaces, where not cultivated, abound in Bellân (*Poterium Spinosum*), with thyme, mint, and rock roses (*Cistus*) between the ledges.

The plough-land is principally cultivated with barley. (See Sheet VIII.) Olive-groves occur near Jenîn and at 'Arrâneh.

The Jordan valley is cultivated with corn and indigo near Beisân, and in the Zôr the crops were being reaped early in April, 1873. Near the river the soil is covered with gigantic thistles, 10 to 15 feet high. A few scattered trees of the *Zizyphus* genus occur along the plain near water, and one or two terebinths (*Pistachio Terebinthus*) near the hills. East and south of Beisan stunted palms grow wild, but no large ones now exist. In Wâdy el Bîreh oleanders were observed near the mouth and also higher up the valley. The jungle of the Jordan is the same all along its course, consisting principally of the tamarisk (*T. Palazii*), the acacia (*A. Scyal*), the Rishrash willow (*Agnus Castus*), and of reeds and rushes.

The canals marked on the Sheet irrigate the crops round Beisân and supply the mills with water. The flocks of the peasantry are pastured in spring on the rich herbage of the Jordan valley.

HYDROGRAPHY.—No less than 65 springs are marked on the Sheet, the majority of which are sweet. There are also two perennial streams, besides the river Jordan.

1st. The Jordan.—Within the limits of the Sheet, the river falls some 190 feet. The course is so crooked that whilst the total direct

length is about 17 miles, the length along the channel is 27 miles, the fall is therefore probably about 7 feet in the mile along the stream.\* At ordinary seasons the breadth is 20 to 30 yards, but in winter the Zôr is overflowed (January and February), and the total width in flood will be  $\frac{1}{2}$  mile to 1 mile. The river is here shallower than in the lower part of its course. Thirty fords were pointed out, though the majority are only found in summer. The most important is Makhâdet 'Abâra. There is also a ruined bridge at the Jisr el Mujâmiâ. A small island covered with tamarisks and other trees occurs just below this point.

2nd. The Nahr Jalûd is fed by several important springs. At its head are the 'Ain Jalûd and 'Ain Tubâûn. The former was supposed by the early Christians to be the scene of David's battle with Goliath (Itin. Hierosol.). It is called 'Ain Jalût, 'Spring of Goliath' by Bohædin (Vita Sal., p. 53). It comes out from under a cliff of coarse conglomerate at the foot of Gilboa, and forms a pool about 50 yards long, which is artificially dammed at the further end. The water when it rises is fresh and good, but the bottom is covered with soft mud, which, when stirred, had a sulphurous smell. The edge of the pool is trampled and defiled by cattle. The water near the dam is some 6 to 8 feet deep. Robinson mentions fish as existing in the pool. It was visited in April, 1873, after a wet winter. The second spring, 'Ain Tubâûn, is smaller, and the water is reddish in colour. It is surrounded with marshy ground, and had a small stream of muddy water. This fountain was known to the Crusaders as Tuba nia (Will. of Tyre), and the name possibly preserves the site of the Talmudic Tubnia (טבניא) in Lower Galilee (Tosiphta Sheviith, ch. 7). The Christian army is said to have been miraculously supplied with fish when camped near these springs (Will. Tyre, xxii. 27).

\* This estimate of the fall seems to agree with the aneroid readings obtained along Jordan, but the Jisr el Mujâmi'a is made by our aneroid readings to be —845, and the mouth of the Yarmuk is —835, giving less than 10 feet fall per mile. The mouth of the Yarmuk is only  $4\frac{1}{2}$  miles from the south end of the Sea of Galilee, where the level is —682. This gives a fall of nearly 40 feet per mile to this upper part of the stream. The current in the upper part of Jordan appeared to be more rapid than towards the south end of the Sheet. The fall on the next Sheet (XII.) is only 4 or 5 feet per mile, according to the aneroid readings. (See the summary of levels, Sheet XVIII.)

Eight other springs feed the river, including the 'Ain el Meiyiteh, 'Ain el 'Asy, and others smaller. The first of the above-named is a little below Zer'in, and is a clear supply of good water. A number of small fish were observed in it. It comes out of the rock, and is surrounded by blocks of basalt, covered with orange-coloured lichen. The second ('Ain el 'Asy) is one of the finest springs in Palestine, coming out from under a rocky precipice, on the south-east of a pool some 20 feet deep, 100 yards east and west, and 20 yards north and south. On the north is a shingly beach; the cliff is about 8 or 10 feet above the water. The water is clear and blue, with a temperature about 80° F.; the bottom gravelly. The eastern end of the pool is artificially dammed across.

The stream fed by these springs is rapid, and descends in a length of 12 miles about 960 feet to join the Jordan. Three bridges span it near Beisân. Under the middle bridge, called Jisr el Khân, there is a waterfall about 17 feet high, and two waterfalls lower down with a drop of about 20 feet. This bridge is 39 feet span. East of Beisân the river passes through a narrow gorge, and from this point it flows between steep banks to the Jordan. The gorge is spanned by a bridge, with a central arch of 25 feet. The course is here surrounded by canes.

3rd. Wady el Bîreh is also probably a perennial stream, judging from the growth of oleanders, and the mills along its course. It was flowing with a rapid shallow stream over the pebbles at the mouth of the gorge when visited in April, 1874.

Another perennial water-course is the marshy stream of el Jizil, fed by four springs. It forms a sort of swamp, with a cane-brake extending  $1\frac{1}{2}$  miles, through which runs a torpid main stream, whilst the ground around is intersected by numerous rivulets, occupying a breadth of nearly half a mile.

The total area covered by marsh in the neighbourhood of Beisân is about  $1\frac{1}{2}$  square miles. The waters of the fine springs which exist on every side are allowed to run to waste, and no attempt at irrigation is made.

All the torrent beds are more or less full of water during the rainy season. In April, 1873, after a heavy winter, streams were found in Wâdy el 'Esh-sheh, Wâdy Umm Walhân, Wâdy el

Hūmra, and streams were flowing from the springs south of Beisân, viz., 'Ain el Mogharrabeh, 'Ain Umm Haiyeh, 'Ain Umm Sidreh, 'Ain Mak-hûz. These springs are in the Ghôr, and slow marshy streams, which, though only a yard or two wide, are impassable from their steep banks and marshy borders, were flowing down in their narrow trenches to the Zôr to join the Jordan.

Among the remaining springs the following are the most important :

'Ain el Madûâ (O k).—A large spring, apparently perennial, with a considerable stream ; shoals of small fish were remarked in it.

'Ain es Sôda (P k), north of Beisân ; a very large spring with a considerable stream and a gravelly bed. It appears to be perennial, and its temperature is slightly above that of the air.

'Ain el Mâlhab (P j).—A large spring beneath Kaukab el Hawa ; brackish ; perennial, with a temperature 71° F.

'Ain el Helu (P j).—Close to the last. A clear cool spring, coming out of a cliff, and forming a small pool near the last. An inscription on a rock was found here. (See K a u k a b el H a w a, Section B.) It is thought to give fever to those who drink it, and though salt, the villagers of K a u k a b prefer the waters of the preceding spring.

'Ain el Jemâin (O k) is a small spring of fresh water, with a considerable stream, between two larger ones. The name ('Two Companies') suggests that this may be en Harod, which is said by Josephus to have been near Jordan (Ant. v. 6, 3), and near a river. The spring comes out of a rock, and is noted for excellent water. (See Judges vii. 1.)

The ruin of M u j e d d â is also remarkable for its fine springs.

TOPOGRAPHY.—The majority of the villages on this Sheet belong to the Sanjak Jenin, 'Flag of Jenin,' or Nâhiet Jenin, 'Neighbourhood of Jenin,' also called Belâd Hârithesh Shemaliyeh, 'The Northern Ploughed Country.' This district is under the Mudîr of 'Akkeh, and a Caimacam, or Lieutenant-Governor, lives at Beisân. 'Aulam belongs to the Tiberias district (Sheet VI.), el Fûlch belongs to Nazareth (Sheet V.), el Mûghair and Umm et Tût belong to the Meshârik el Jerrâr (Sheet XI.).

Taking first these outlying villages :

'Aulam (P i), in the north-east corner of the Sheet, is a place of moderate size, the houses made of mud, and surrounded by cactus-garden hedges. It stands on rising ground, with a spring on the north-west. The population is stated in 1859 by Consul Rogers to have been 120 souls, and the cultivation 30 feddans. The place is mentioned under the name of Uamma in the 'Onomasticon,' as 12 miles from Diocæsarea to the east (s.v. 'ουλαμμά).

E1 Fûleh (M j).—A small mud village, with a few stone houses in the middle. It stands on a swell of ground, and is surrounded by corn-land, and has marshy ground to the north. The water supply is from wells west of the village. Round the site are remains of the ancient Crusading fosse. The population is stated in 1859 by Consul Rogers to have been 64 souls, and the cultivation 14 feddans.

Fûleh is apparently the place called Aphila in the Lists of Thothmes III. This name is repeated again, which is accounted for by the proximity of the village 'Afûleh. (See Sheet VIII.) The two names immediately follow that of Anuheru (en Nâûrah). Fûleh ('Bean') was called Castellum Fabæ ('Bean Castle') by the Crusaders, a translation of the modern title. It was the property of the Templars and Hospitallers conjointly. In 1799 Kleber here fought a battle with 1,500 men, and held his ground against 25,000 Turks till relieved by Napoleon.

E1 Mûghâir (O l) is a small place on a rocky hill-top. The water supply is by means of rain-water cisterns. The houses are of stone and mud.

Umm et Tût (N l) resembles the last. It stands amongst dense thickets on the north and west, and has open plough-land on the south.

#### NÂHIET JENÎN.

'Arrâneh (M k).—A small village, principally of mud, with a few stone houses, standing in the plain, surrounded by olive-yards. It is supplied with water from cisterns. A kubbeh exists about  $\frac{1}{4}$  mile north of the village. This place is apparently mentioned both in the Conquests of

Thothmes III. as Aaruna ('Records of the Past,' vol. ii.), on the road to the south of Megiddo, and within a few hours' march of Kaina (perhaps Kâûn). It is also possible that the place called Rangan by Josephus (Ant. vi. 14), where the Philistines encamped before attacking Saul on Gilboa, may be 'Arrâneh.

Beisân (P k), a miserable hamlet of some 60 mud cabins, stands in the south-east corner of the ancient site. A small square tower south-east of the houses is the Serai or courthouse, the residence of the Caimacam. The place is abundantly supplied with fresh water, three springs existing close to the village on the north. The houses are built in irregular blocks, with yards in front, surrounded by mud walls. In these the cattle are kept. A marshy rivulet finds its way through the main street.

The ruins round the village represent the ancient Bethshean and the later Scythopolis, which was a Christian Bishopric until Crusading times, when the See was transferred to Nazareth. (See Reland, 'Pal. Illustr.')

The place is referred to as Bethsheal in the 'Travels of a Mohar.' (See 'Special Papers,' p. 170.)

Beit Kâd (N k).—A small village on a knoll near the plain. It has a large cemented cistern, now broken. The houses are of stone and mud. This place is mentioned as Beth Achath in the 'Onomasticon,' about 15 Roman miles from Legio, which distance, as Mr. Grove was the first to point out, applies to the present site. Jerome identifies it with 'the Shearing-house,' 2 Kings x. 12.

Deir Abu Dâif (N l).—A small village near the edge of the hills, on rising ground. The water supply is from cisterns. Olive-gardens exist on the north. The houses are of mud and stone.

Deir Ghüzâleh (N k).—Resembles the last; the ground round it is partly rock, partly arable land.

Denna (P j).—A little village on a slope, partly of stone, partly of mud; it is surrounded by plough land, and has a spring on the west with a drinking-trough.

Endôr (O i).—A small village of mud cabins, built against a steep hill-side, south of the houses. A few cactus-hedges exist beneath, and a small spring on the north.

Above the village on the east there are some small caves in the side of the hill, which is of soft limestone, in ledges some 10 feet high. The largest cave was examined, but did not appear very ancient, having been excavated at the further end (and probably altogether) in search of *Hūwârah*, or soft chalk, for mortar. Several large blocks are arranged in a rude circle before the entrance, but appear to be naturally disposed. The caves are quite dry. (Josh. xvii. 11; 1 Sam. xxviii. 7.)

Endôr has been recognised from the fourth century downwards, and by the Crusaders, as well as by the early pilgrims, as the Biblical Endor.

Fukûâ (O k).—A large village on the top of a spur. It gives its name to the Gilboa range, which is often called *Jebel Fukûâ*. It is surrounded by olive-gardens, and supplied by cisterns east and west of the village.

It appears possible that Aphek, where the Philistines camped before attacking Saul on Mount Gilboa, may be the present Fukûâ (1 Sam. xxix. 1), being near the Rangan of Josephus. (See 'Arrâneh.)

Jabbûl (P j).—A small village of mud and stone, on low ground, surrounded with plough-land. A kubbeh exists south of the houses.

Jelameh (M k).—Resembles the last. It stands in the plain, surrounded with arable land, and is supplied by cisterns. It has a kubbeh on the north side.

This place seems not improbably the *Kalimna* of the Lists of Thothmes III. (No. 49), mentioned in the same group with Taanach, Anahareth, and other places on the plain. (See 'Quarterly Statement,' July, 1876, p. 147.)

Jelbôn (O k).—A small village in a remote position on one of the spurs of the Gilboa range. It is surrounded with plough-land, and built of mud and stone, and supplied by cisterns.

Under the name *Gelbus* it is noticed in the 'Onomasticon' as a large village, 6 Roman miles from Scythopolis, and supposed to represent the name Gilboa. The mountains north of Jelbôn have always been recognised as the Biblical Gilboa; by the early Christians, by the mediæval pilgrims (Sir J. Maundeville, 1322 A.D.), and by modern scholars. A perennial spring-well exists at Jelbôn, from which the place receives its name.

*Jelkamûs* (N l).—A small village on a hill-top, surrounded by plough-land, with a few olives, built of stone and mud, with rain-water cisterns.

*Kaukab el Hawa* (P j).—The whole area within the walls of the ancient fortress is crowded with miserable hovels of mud. There is fine plough-land on the south and west. The water supply is from the 'Ain Málhah. The population is stated in 1859 by Consul Rogers at 110 souls, and the cultivation at 13 feddans.

*Kaukab el Hawa* is the Crusading Belvoir, which was built by King Fulke about 1140 A.D., and taken by Saladin in 1188. (See Section B.)

*Kefr Misr* (O i).—A small mud village, with a spring on the north, standing in plough-land, and inhabited by Egyptians, whence its name. It is probably modern.

*Kûmieh* (O j).—A small village, which is very prominent, being situate on a knoll in the middle of the valley, about  $1\frac{1}{2}$  miles from 'Ain Tubáûn. The houses are principally of mud, and the place is surrounded by gardens of prickly pear. The site is rocky, and the name of the place is derived from its position.

*Kuryet ed Dûhy* (N j).—A little hamlet of stone cabins, on the saddle west of the conical peak of *Jebel ed Dûhy*. Straggling olives exist on the north and west. The water supply is from a well lower down the hill, on the north.

*El Mazâr, or El Wezr* (N k).—A village on the summit of the mountain. It is principally built of stone, and has a well on the south-east. A few olives surround the houses. The site is very rocky. It is inhabited by Derwishes, and is a place of Moslem pilgrimage.

*El Murûssus* (P j).—A small village on high ground, entirely built of mud, and standing amid plough-land. The water supply appears to come from the valley beneath (*Wâdy Yebîa*).

*En Nâûrah* (O j).—Also small and built of mud, placed on a gentle slope, with gardens of prickly pear, and plough-land round it.

The position fits well for the site of Anahareth (De Sauley), and also for that of Anuheru, in the Lists of Thothmes III., which is supposed identical with the Biblical Anahareth. (Josh. xix. 19.) The

Biblical town was apparently near Shunem (Sôlam), and the Egyptian town is noticed with the two Aphlas ('Afulah and El Fûlah), and with Kaliimna (Jelameh). The place is well supplied with water from springs on the north and east.

*Nēin* (N j).—This little village stands on a small plateau at the foot of *Jebel ed Dūhy*, in a position elevated above the plain. It is of stone and mud, with a little mosque called *Mukâm Sîdna 'Aisa* on the north. There are numerous traces of ruins extending beyond the boundary of the modern hamlet to the north, showing the place to have been once larger; but these ruins have a modern appearance. There is a small spring north of the village; a second, *'Ain el Bâz*, exists on the west, and beside it are rock-cut tombs, much defaced, and a tree. (Cf. Luke vii. 11.)

The place has always been recognised as the Nain of the New Testament. No remains of walls or of very ancient buildings were noticed. In the 'Onomasticon' Nain is placed two miles from Tabor (s. v. Naim). The village is approached by a path from the valley on the north-west, which is joined by another path from the west, near the present entrance between the houses.

*Nûris* (N k).—A small village on rocky ground, much hidden between the hills. It is situate above the steeper slopes of the *Gilboa* chain, which face northwards and below the main ridge, and is about 600 feet above the valley.

*Er Rihâniyeh* (O k).—A small village of mud and stone. On the south the ground is rocky; on the north there is plough-land. It stands on the foot of the *Gilboa* slopes.

*Shūtta* (O j).—A small village of mud hovels on rising ground, surrounded by hedges of prickly pear and by plough-land. It is supposed by Robinson to be the Biblical Beth-Shittah (Judges vii. 22), but appears to be too far west, and is not well watered.

*Sirin* (P i).—A mud village of moderate size, on flat ground, with hedges of prickly pear, and a spring on the north and another on the east. The population is stated by Consul Rogers in 1859 to be 100 souls, and the cultivation 35 feddans. There are remains of antiquity near the spring. (See Section B.)

This is possibly the place called Sirin in the Samaritan Chronicle, mentioned with 'A fûleh and other places as inhabited by Samaritans in the seventh century. ('Quarterly Statement,' October, 1876, p. 196.)

Sôlam (N j).—A large village standing on a slope near the foot of Jebel ed Dûhy. No special marks of antiquity were observed except the mounds on which the modern houses are built. Part of the village is of stone. A sort of suburb of mud hovels runs out southwards. Towards the west is a spring, the water being collected in a stone trough. West of this is a shady garden of lemon-trees, through which water was running in September, 1872. The spring has a good supply of clear water, and is perennial. Hedges of cactus surround the village on the east and south; one or two palms occur in the gardens. This place has always been recognised as the Biblical Shunem. In the 'Onomasticon' it is noticed as 5 Roman miles from Tabor. (Cf. Josh. xix. 18.) It was also known to the Crusaders as Suna (Marino Sanuto, 1322 A.D.).

Sundela (N k).—A small village on the edge of the plain, built of stone and mud, supplied by cisterns, and surrounded by plough-land.

Taiyibeh (O j).—A straggling village, of moderate size, lying on flat ground, and containing several good stone houses. There is one in the middle of the village, belonging to the Sheikh, which is larger than the rest. A muddy pool was observed near this house, and a spring east of the village. A few scattered blocks of hewn basaltic stone were lying here and at the ruin close by (Khûrbet el Haddâd), but no other signs of antiquity were observed. The Sheikh's house, which resembles a tower, is not built of very good masonry.

This place is perhaps the Tubi of the Lists of Thothmes III., mentioned next to Sarana (Sarôna, Sheet VI.), the name being identical.

Tîret Abu 'Amrân (O i).—A small village, principally of mud, on a hill-top, above a deep gorge. The water appears to be brought from the springs in this valley.

This place is not improbably the Atâra of the Lists of Thothmes III., named with Abara (el Birch) and Hammath (near Tiberias). ('Quarterly Statement,' July, 1876, p. 146.)

Tûmrah (O j).—A village of middling size, perhaps 50 or 70

houses, situate on high ground, and surrounded by plough-land. It is built almost entirely of mud, and has a spring to the north-east. Ruins exist on the south (see *Shûnet Tumrah*, Section B.), and there is another spring on this side beneath the village, among the ruins.

*Zer'in (N k).*—A village of moderate size, built of stone, surrounded by rocky ground and standing on a spur projecting from the Gilboa range. A modern tower or taller house stands in the centre of the village.

The position of *Zer'in* is very remarkable. On the south the ground slopes gently upwards towards the site, and on the west also the place is accessible. On the east occurs a saddle separating the high point on which the town stands from the Gilboa chain, and a road here passes beneath the village. On the north the ground is extremely rugged and falls rapidly, the road ascending from the valley and the neighbourhood of *'Ain Jalûd*. The top of the hill is 284 feet above this spring, which is visible beneath. Thus the site is naturally strong, except on the south-west, and conspicuous from the plain. It commands a view down the valley to *Beisân* and the trans-Jordanic ranges, and on the west to *Carmel*: on the south to the hills near *Jenin*; and on the north, the opposite range of *Jebel ed Dûhy* is visible, with all the villages at its feet.

The site is well supplied with water from the *'Ain el Meiyiteh*, which represents probably the 'Fountain in Jezreel.' (1 Sam. xxix. 1.) A well, called *Bir es Sûweid*, also exists north of the town.

The houses stand on a mound of rubbish, and in this a great number of ruined cisterns (Major Wilson estimates them at the high figure of 300) exist among the houses. No very ancient buildings appear to exist at present. The number of the modern houses is, perhaps, 20 or 30 in all. The ancient vineyards of *Zer'in* appear to have been to the east, where rock-cut wine-presses now exist. (Cf. 1 Kings xxi. 1.)

*Zer'in* has always been recognised as the ancient *Jezreel*, which is placed by the *Jerusalem Itinerary* 12 Roman miles from *Scythopolis* (*Beisân*), and by the 'Onomasticon' between this place and *Legio* (el *Lejjûn*, Sheet VIII.).

The Crusaders also recognised it, and in the Middle Ages it was called *Stradela*, *Zarzin*, *Little Gerin*, and *Little Gallina* (as distinguished from *Great Gallina*, *Jenin*).

In addition to the above-mentioned inhabited places, the following ruined sites are probably to be identified as beneath :

### BIBLICAL SITES.

1. *Adami* (Q j).—A town of Naphtali (Joshua xix. 33), near Chinneretha, would seem to be *Khûrbet Admah*, immediately north of *Wâdy el Bireh*, which is thus very probably the natural boundary between Naphtali and Issachar.

2. *Bethabara* (Q k).—The name is supposed to be the Hebrew (בֵּית עֲבָרָה) 'House of Crossing Over,' and this title is preserved in the Arabic 'Abâra. (See *Makhâdet 'Abâra* on the Sheet.) The reading *Bethabara* is, however, doubtful, as the oldest MSS. read *Bethany*.

'The site of Bethabara is of interest as the probable one of our Lord's baptism, and as such has been eagerly sought. As yet, however, no trace of the name has been recovered, and the arguments on the probable position are far from satisfactory. Bethabara is only once mentioned in the New Testament, as the place where John was baptizing soon after, and probably at the time of the commencement of Christ's ministry. (John i. 28.) We learn, first, that it was "beyond Jordan" (πέραν ᾧ ποταμοῦ); and, second, probably in the "region round about Jordan" (Matt. iii. 5); the περὶ Ἰορδάνου which is supposed identical with the *Ciccar* of the Old Testament, a term by which Dean Stanley understands the *Zôr* or lower valley through which the Jordan flows in the middle of the Ghôr or broader depressed plain.

'From the fact that "Jerusalem and all Judæa" went out to be baptized, Bethabara has been generally located in the southern part of the valley near to the traditional site of the baptism, and in explaining the topography of the flight of Midian, and the slaughter of Oreb and Zeeb, I have had occasion to point out that such a site would best fit the Bethabara of the Book of Judges—the ford held by the men of Ephraim, and generally thought to be identical with the New Testament Bethabara.

'The word Bethabara ("House of the Crossing Over" or "Ford") is one very likely to be applicable to many points on the course of the Jordan. In the south it would have a special application, and might be considered as traditionally preserving the memory of the great "crossing over"—the passage of the Jordan by the children of Israel under Joshua. It would seem probable that the *Bethabara*, or *House* of the Ford, was a small hamlet or group of houses in the immediate vicinity, and it may even be supposed that part was west, part east of the river, thus explaining the qualification of "*Bethabara beyond Jordan*." This is rendered yet more probable if the περὶ Ἰορδάνου be properly equivalent with the *Ciccar*, as in this case the site of Bethabara is limited to a distance of about half a mile from the water.

'Curiously enough the oldest manuscripts read *Bethany* instead of *Bethabara*, but the reading is not admitted, nor would the Judæan Bethany be a fit place for baptism, or in any way to be described as in the region of Jordan. Bethabara is mentioned as a known place by Eusebius, but he seems evidently to refer to the modern traditional site. In the absence

of more exact information, it has been generally identified with Bethnimrah, which has been fixed at the modern Nimrîn. This identification rests solely on the fact that Eusebius describes Νεμυρα as a large village in Katania, and called 'Abara.

'It seems, however, to have escaped notice that there is a serious objection to placing Bethabara so far south. Our Lord descended from Galilee to Jordan, and to Galilee he returned after the baptism and temptation. In the chapter which relates the testimony of John the Baptist to Christ, and which contains the passage, "these things were done in Bethabara, beyond Jordan, where John was baptizing," we learn, in continuation (verse 43,) "the day following Jesus would go forth into Galilee," and the next chapter commences, "and on the third day there was a marriage in Cana of Galilee," at which Christ was present. (John ii. 1.)

'It seems to me, therefore, that the search for this site should be confined to the immediate neighbourhood of Jordan, within 30 miles of the site of Cana of Galilee (the present Khûrbet Kana), and it is precisely in such a position, one mile north of the mouth of Wâdy Jâlûd, within an easy two days' journey (25 miles) of Nazareth and Cana, and at one of the principal fords, that we have found the name.

'The fords of Jordan, some shifting and insignificant, but others permanent and lying on principal roads, have as yet been very little known. We were careful to collect every one we could, and to verify the names and positions. It was no slight task, as our sketch of the river now shows upwards of fifty, of which eight only are to be seen on Murray's map lately published. The labour of this part of the Survey was very trying, but we should be sufficiently rewarded by this simple discovery if generally accepted.

'The ford in question is called Makhâdet 'Abâra, or the "Ford of the Crossing Over," for the name is derived from the Arabic root, 'Abr, having the meaning of crossing; and thus, though the second *a* is an *aleph*, and would not occur in the Hebrew Beth'abara, the Arabic root and the Hebrew root, and consequently the meaning of the name in both languages, is identical.

'Makhâdet 'Abâra is one of the principal northern fords; the great road descending Wâdy Jâlûd on its northern side, and leading to Gilead and the south of the Hauran, passes over by it. The situation is well fitted for the site of the baptism, not only on account of its nearness to Galilee and Nazareth, but also because the river-bed is here more open, the steep banks of the upper valley or Ghôr lesser and farther retired, thus leaving a broader space for the collection of the great crowd which had followed John the Baptist into the wilderness.

'As regards the village itself, no traces seem now to exist. In the valley of Jordan there were scarcely any ruins, and those round Jericho all date seemingly in Christian times. Were the former villages similar to the miserable mud hovels of Jericho, Scythopolis, and Delhemiyeh, it would, however, be quite possible for all traces to have vanished of the hamlet here standing eighteen centuries ago. The position on a principal road would in any case make the proposed site that most probable for a hamlet, and it seems unlikely that any more important place would have been situate so near to the banks of the river.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 72.

3. Megiddo.—The site of Megiddo is generally placed at Lejjûn. (Sheet VIII.) The site of Khûrbet Mujeddâ, near Beisân, fits well the requirements of the Egyptian accounts, and the Biblical account of the battle of Tabor (Judges iv.), when the kings are said to have fought 'in Taanach by the waters of Megiddo,' and again (Psa. lxxxiii. 9) to have

‘perished in Endor.’ Several other passages of the Bible connect Megiddo with the neighbourhood of Jezreel and Bethshean. The identification of Ibleam (2 Kings ix. 27) at Yebla, and of Gur at Khûrbet Kâra, both in the present Sheet, also agrees with the view that Megiddo should be placed at Khûrbet Mujeddâ.

‘I.—There are few places in Palestine which possess more general interest for students of the Bible than does the ancient Canaanite city of Megiddo. It was here that the death of Josiah, King of Judah, and ruler, apparently, of the greater part of Palestine, closed the history of the Jewish monarchy, being immediately followed by the defeat, at Carchemish, of the victorious Necho, the siege of Jerusalem by Nebuchadnezzar (2 Chron. xxxv., xxxvi.), and the captivity of the children of Judah. To the student of prophecy, again, it is of importance as identical with the “place called in the Hebrew tongue Armageddon” (hill of Megiddo). (Rev. xvi. 16.) It is curious to find that so important a site has been identified by Dr. Robinson on such apparently insufficient evidence.

‘Megiddo will be found on the map placed about 4 miles north of Taanuk, the ancient Taanach, at the large ruin of Lejjûn, on the western edge of the great plain of Esdraelon. Lejjûn is undoubtedly the ancient Legio, a place well known in the fourth century, and mentioned by Jerome as being 4 miles north of Taanach. There is, however, nothing to connect Legio with the Biblical Megiddo.

‘The arguments in favour of the site are three :

‘1st. That Megiddo is mentioned in many passages in connection with Taanach, and was therefore probably near it.

‘2nd. That we find, in Judges v. 19, the expression, “then fought the kings of Canaan in Taanach, by [Heb. *Al*, “over”] the waters of Megiddo,” pointing to the same connection.

‘3rd. In Zechariah xii. 11, we read, “the mourning of Hadadrimmon in the valley of Megiddon.” This word is taken by Jerome to be the name of a town, and he identifies it as being the place called in his time Maximianopolis, “in Campo Magiddo.” The distances given by the Bordeaux Pilgrim serve to fix Maximianopolis at or near the present village of Rummâneh, near Taanach, as discovered by Vandeveld, whence the identification made by Jerome; and hence Jerome’s supposition that the “plain of Legio” (the modern Merj Ibn ‘Amir) is equivalent to the “valley of Megiddon” comes to be accepted.

‘It will be noticed that none of these arguments fix Megiddo at Lejjûn, which is only adopted as the most important site near both Taanach and the Hadadrimmon of Jerome, in a place well supplied with water, and which in the fourth century gave its name to the great plain. Insufficient as these arguments evidently are, they have been pretty generally accepted, in default of any better proposition, and in consequence of the very scanty information as to the position of Megiddo which can be gleaned from the historical books of the Bible.

‘There are, however, at the outset, objections even to these arguments which may be stated as follows :

‘1st. Megiddo is often mentioned in connection with places farther east in the Jordan valley.

‘2nd. The battle in which Sisera was defeated was not fought at Taanach or Megiddo, but near Mount Tabor. This is to be gathered from the Biblical account (Judges iv.), and it is clearly stated by Josephus that Barak camped “at Mount Tabor. . . . Sisera met them, and pitched not far from the enemy” (Antiq. v. 5, 3); an account in strict accordance with

the expression, "And I will draw unto thee to the river Kishon Sisera" (Judges iv. 7), for the sources of the Kishon are at the place called el Mujahiyeh, or "the springhead," where is to be found an extensive chain of pools and springs, about 3 miles west of the foot of Mount Tabor.

'Thus the site of this famous battle is almost identical with that of Napoleon's battle of Mount Tabor, and the advantage obtained by Barak in his impetuous descent from the mountain on the enemy in the plain is evident. Had the battle taken place at Taanach, he would have had to come the whole width of the great plain, and would have attacked from low ground the enemy on the spurs of the hills far away from the main bed of the Kishon. The words "*in* Taanach," therefore, mentioned in connection with the "waters of Megiddo," *over* which the kings fought, must either be taken to be a district name applying to all the plain, of which Taanach was the capital, or it must be translated to its meaning, "sandy soil." This term is evidently derived, in the case of the town of Taanach, from the loose basaltic soil in its neighbourhood; and the same soil is found all over the great plain and in the immediate neighbourhood of Tabor.

'3rd. As regards Hadadrimmon, it is sufficient to remark that Jerome's identifications are often extremely misleading, that Megiddo was evidently unknown at his time, that it is doubtful whether Hadadrimmon was the name of a town or of a pagan deity, and that the Hebrew word Bikah, rendered "valley," is not properly applicable (judging by other instances) to a broad plain like that of Esdraelon, but rather to a great valley such as that leading down to the Jordan at Beisân.

'The discovery that there is an important ruin in the neighbourhood of Beisân, called Mujedd'a, led me to re-examine the question with the view of seeing whether the site would fit the various requisites of the case, and the arguments appear to me sufficiently favourable to bear discussion.

'II.—Megiddo occurs in connection with other towns in the following passages :

Joshua xii. 20, 21.

Shimron Meron (in Upper Galilee).  
Achshaph (near Accho).  
Taanach (west of the great plain).  
Megiddo.  
Kedesh.  
Jokneam (west of the great plain).

Again : Joshua xvii. 11.

Bethshean (in the Jordan valley).  
Ibleam (probably in the same direction).  
Dor.  
Endor (near the Jordan valley).  
Taanach (west of the great plain).  
Megiddo.

Again : Judges i. 27.

Bethshean.  
Taanach.  
Dor.  
Ibleam.  
Megiddo.

Again: 1 Chron. vii. 29.

Bethshean.

Taanach.

Megiddo.

Dor.

Lastly: 1 Kings iv. 12, Solomon's fifth district included.

Taanach.

Megiddo.

Bethshean.

Zartanah (below Jezreel).

'It is evident that a position near Beisân is not at variance with the various notices of Megiddo in these passages.

'Placing Megiddo in this position, the "valley of Megiddon" becomes the great valley leading down from Jezreel to Bethshean, and the "waters of Megiddo" the strong stream of the Nahr Jâlûd, which receives a considerable supply from numerous large springs round the site, called Mujedd'a. We are thus brought much closer to the neighbourhood of Tabor, where the battle was fought by the "kings of Canaan" against Barak; nor is the distance from Taanach itself very great, as it is situate  $14\frac{1}{2}$  English miles west of the proposed site at Mujedd'a.

'Two other passages remain in which Megiddo is mentioned: 1st, the account of Amariah's flight from Jehu; and, 2nd, the battle of Megiddo, in which Josiah lost his life.

'Amariah flying from Jehu "by the way of the Garden-house" (Beth-hag-Genn) was smitten "by Ibleam. And he fled to Megiddo, and died there." (2 Kings ix. 27.) The town of Jenin is generally supposed to represent the Garden-house, but the explanation of the topography on this supposition is extremely confused, as it obliges us to trace the flight southwards from Jezreel, and afterwards back northwards (that is to say, *away from* Jerusalem) to the supposed site of Megiddo at Lejjûn.

'If, however, we suppose the Beth-hag-Genn, or "Garden-house," to be the modern Beit Jenn, the flight of Amariah was directed northwards; and there exists in a position intermediate between Jezreel and Beit Jenn a site called Bel'amch, which may very probably represent Ibleam. In this case the King of Judah by a detour would have reached Megiddo, lying on his route *towards* Jerusalem along the Jordan valley, and it is worthy of notice that all the district thus supposed to have been traversed is suitable for the passage of a wheeled vehicle.

'As regards the battle of Megiddo there is but little to be said. The Egyptian records make it pretty clear that the route across Palestine, usually followed by the Egyptian armies, was the same as that by which the Midianites descended into Egypt with Joseph. Following the great plain northwards until the high Judean watershed and the great Samaritan chains were passed, it struck across the lower hills and emerged into the plains near Dothan. Thence along the great plain of Esdraelon it led towards the valley of Jezreel, and descended by Bethshean to the fords of Jordan at the Makhâdet 'Abâra. Here the road crossed into the plain below the plateau of Mount Gilead, and so continued eastwards towards the empire of Assyria.

'There can be but little doubt that this was the route pursued by Necho, being the shortest and easiest which he could choose in crossing Palestine; and on this route we find

the ruin of Mujedd'a, whilst Lejjûn lies some miles to the north of the line. Still further, there is no point at which the King of Judah would be more likely to intercept the advance of the Egyptians. To toil over the mountains of Judea, to pass the hostile district of Samaria, to camp at a spot north of the enemy's line of march, and thus to cut himself from his own base of operations, would have been a dangerous and difficult, and, yet further, an extremely improbable course for Hezekiah to pursue; but an advance along the highway of the Jordan valley into a strong position on the flank of the enemy, threatening them in their attempt to cross the river, would have been an easy and, strategically, a probable proceeding. Any reader who will take the trouble to look for a moment at the map will see that Mujedd'a, near Bethshean, is a natural place of meeting for the Egyptian and Jewish armies.

'As far, then, as the scanty indications obtainable from Biblical accounts are concerned, there is fair reason for identifying Megiddo with the present Mujedd'a.

'III.—In three ancient Egyptian documents, Megiddo is mentioned in connection with other towns, namely: 1st, in the history of Thothmes III., especially in the document called the "Battle of Megiddo;" 2nd, in the "Travels of a Mohar;" and, 3rd, in the "Geographical List of Shishak."

'With regard to the last, it is sufficient to remark, that though Taanach occurs in the same list it is separated by ten other names from M'akedau, which is supposed to represent Megiddo. In the same way, in the lists of Thothmes III., Megiddo stands first, as being the objective of the campaign; but Taanach, in company with other places in the great plain, is to be found in the third group as No. 42 on the list.

'It remains to see how the other documents fit with the new site, for the difficulties which arise in endeavouring to reconcile these with the generally accepted position at Lejjûn are very considerable.

'The Egyptian advance is described with considerable minuteness from the "fortress of the land of Sharuana," where the troops assembled. The advice of the allied chiefs, with regard to the line of march, is given as follows (see "Records of the Past," vol. i. p. 39):

LINE.

26. They say in reply to his Majesty what is it like going on this road
27. which leads along so narrow . . .
31. The enemy were standing at the main roads
32. of Aaaruna they will not fight. Now as to the course of the main roads.
33. One of the roads it leads . . . us . . .
34. of the land Aanaka the other leads to
35. the north road of Geuta. Let us proceed to the north of Maketa.
36. How will our mighty Lord march on (the way in triumph there). Let his Majesty make
37. us to go on that secret road.

'This advice was, however, rejected by the king with contempt. "I will go on this road of Aaruna," said Thothmes, "if there be any going on it," and a march over difficult country followed, the third fragment commencing as follows:

LINE.

1. Aaruna the powerful troops of his Majesty followed to
2. Aaruna the van coming forth to the valley.
3. They filled the gap of that valley.

12. (It was the time of) noon when his Majesty reached the south of Maketa on the shore of the waters of Kaina it being the seventh hour from noon his Majesty pitched . . .
14. The south horn of the army of his Majesty was at the shore of Kaina the northern horn to the north-west of Maketa.

'In previously discussing the question of this march, I found considerable difficulty in reconciling these details with the position of Megiddo at Lejjûn. As I had then occasion to explain, the site of Arâneh would fit well with the Aaruna of the List of Shishak, but could not be reconciled with the present account, supposing Megiddo to be correctly identified. (See "Quarterly Statement," April, 1876, pp. 90, 91.)

'In the same way we are obliged to seek for Kaina south of Megiddo, and this identification is easily made with the important ruin of Ka'un in the Jordan valley, supposing Megiddo to be at the newly proposed site.

'The route may probably be traced as follows :

'The main road from Jenin towards Egypt passes, as I have had occasion to explain previously, along the plain north of Dothan ; the easiest route then follows one of the spurs to the north of 'Arrabeh, and descends by the villages of Kefr Ra'i, 'Ellar, and 'Attil, to the plain of Sharon. A little to the north is the strong site called Jett, which would seem to be the Geuta or Gethuna of Thothmes.

'A second road passing through Jett leads across more open country to the neighbourhood of Lejjûn, and thence descends by Jezreel into the Jordan valley north of Mujedd'a. This is probably the route which the allied chiefs proposed to follow, and though longer it is undoubtedly easier than the former.

'The valley of Aaruna, first reached by the troops of Thothmes, is probably the plain of Esdraclon, in which 'Arâneh now stands. It does not appear clearly whether they attacked a town of that name, but we understand that they advanced to Kaina, south of Maketa, and consequently we must suppose the main body at least to follow the line of the Roman road eastwards from Jenin to the site of Ka'un, in the Jordan valley, 4 Roman miles south of Mujedd'a. The northern horn, which was on the next day to the north-west of Maketa, may very possibly have taken a more direct route by the old road through 'Arâneh across Mount Gilboa.

'As regards the time required for these operations. From the plain of Sharon to Jenin is a distance of 15 Roman miles, which might probably be traversed in five hours, and from Jenin to Mujedd'a, or to Ka'un, is some 10 miles farther, or three hours. Thus, leaving the neighbourhood of Geuta at 4 a.m., Thothmes might easily have arrived by noon at the "shores" or border of Kaina.

'This explanation of the topography is not only consistent in itself, but the new position of Megiddo serves to confirm the identifications proposed by me for several places in the Geographical List. (See "Quarterly Statement," July, 1876, p. 146.) Thus Nos. 9 and 10, Raba and Tutina (Raba and Umm et Tût), are now on the line of march, and Nos. 14, 15, Atara and Abara (et Tîreh and el Bîreh), in the Jordan valley, are a little to the north of the new site for Megiddo.

'Turning to the journey of the Mohar, we find the new site for Megiddo also presents less difficulty than the old. (See "Quarterly Statement," April, 1876, p. 81.) In this document Megiddo appears in company with Beithsheal (Beisân), Rohob (Sheikh Arêhâb), and the fords of Jelden (Wâdy Jâlûd), and it would seem to be close to the latter, if we accept the most simple rendering of the words :

‘“The fords of Jelden, how does one cross them? let me know the passage to enter Mageddo.”

‘The difficult country of which the Mohar is warned lay apparently west of Mageddo, and to avoid it he makes a detour. This is easily explained if we accept the new site for Megiddo at the foot of Gilboa, and suppose the Mohar to follow that same north road along the valley of Jezreel, which was recommended by the allied chiefs to Thothmes, and which necessitates a considerable detour before joining the direct road to Egypt.

‘As far, then, as this document is concerned, the site is possible, and, indeed, fits in a remarkable manner. Thus not only do the lists of the Old Testament and those of Thothmes and of Shishak all allow of the proposed identification, but the site allows us to trace in a satisfactory manner the routes pursued by successive expeditions in various directions, namely, that of Thothmes advancing from the south-west, that of the Mohar reaching Megiddo from the north, and that of Pharaoh Necho in his direct advance on Carchemish.

‘IV.—It only remains to investigate the relations between the Hebrew and Arabic words, and to describe the site.

‘The Hebrew word Megiddo is apparently derived from the root *Jeded* (to cut down). It is certain that the translators who rendered Zech. xii. 11 regarded it in that light, for the Greek reading in this passage has *Ἐκκοπόμενος*, where the English has Megiddon. This root, *Jeded*, is synonymous in its meanings with another Hebrew root, *Jed’a*, with the guttural *Ain*, also meaning “to cut down.” In Arabic, however, the root *Jed’a* only has this meaning, “to cut down;” thus the Arabic derivative, *Mujedd’a*, is the equivalent in meaning of the Hebrew Megiddo; and the fact that the Arabic root, *Jedd*, has no connection with the Hebrew *Jeded*, but means “to be large or great,” explains in a satisfactory manner the existence of the guttural in the Arabic which is not found in the Hebrew.

‘*Mujedd’a* means “the grazing place,” or place cut down by sheep. It is not improbable that this may be the original meaning of the name Megiddo, as the site is situate in a part of the country where a plentiful supply of water produces a large crop of herbage during the greater part of the year.

‘As regards the site itself, it resembles most of the more ancient cities of Palestine in presenting nothing beyond huge mounds of *dibris*, with traces of ruins rendered indistinguishable by age. It has every appearance of having been at one time a place of importance, and no less than four springs exist close to it, the water being clear and good, and a considerable stream flowing north-east from the ruins to join the Nahr Jâlûd. The distance from Jenin is 10 Roman miles, and from Beisân about four.

‘These notes may perhaps serve to show that a place of great importance, previously identified on very insufficient grounds, has been recovered by the Survey party. The name *Mujedd’a* will, however, be found on Murray’s map.’—Lieutenant Conder, ‘Quarterly Statement,’ 1877, p. 13.

‘In the modern name of the river Kishon, Nahr el Mukutta, may there not be a trace of the ancient Megiddo, which no doubt stood on its banks? It is true that the meaning of the modern name is the River of Slaughter, and the fitness of that meaning to the history connected with the ancient name may account for the substitution. There are numerous instances of alterations of the same kind, as Cape Sanjak, for Cape St. Jacques.

‘Dr. Robinson identified Megiddo with Lejjûn, the ancient Legio. In all probability the remarkable Tell el Mutsellim, or Mutasellim, was the ark or fortress of both cities, but while

Lejjûn on the south of the Tell doubtless represents Legio, it may be suggested that the site of the city of Megiddo is indicated by the remains extending northward and westward from the Tell, including el Medineh, or "the City." Lieutenant Vandavelde places Megiddo on the Tell itself, but Robinson affirms that there is no trace of any kind to show that a city ever stood there. It appears to be quite impossible to separate Megiddo from the Kishon or Mukutta as Lieutenant Conder proposes. The alluring resemblance to the ancient name in Khûrbet el Mujedd'a is too heavily counterpoised by its situation in the Jordan valley, at the eastern foot of Mount Gilboa, and south of Beisân; a situation not only too far apart from Taanach and the Kishon, but also divided from them by the bold heights of Gilboa.

'In connection with Megiddo, Dr. Robinson has contended against identifying Legio with Maximianopolis, which was said by Jerome to be a later name of Hadadrimmon. In Dr. Robinson's opinion, this place had a more southerly site, and the suggestion has been confirmed by Lieutenant Vandavelde (i. 355), who claims Rummaneh near Tannuk as still retaining the essential part of the old name Hadadrimmon; but he agrees with Van Rourmer against Robinson in connecting Legio with Maximianopolis.'—Trelawney Saunders, 'Quarterly Statement,' 1880, p. 223.

'Lieutenant Conder proposes to locate Megiddo by the Jordan in the plain of Beisân, where the name Mujedd'a yet remains. In his "Handbook" he says, "Egyptian and Assyrian records do not as yet cast much light on the subject." There is one passage of interest which confirms his conjecture. It is given in Brugsch's "Egypt" (English edition), ii. p. 106, in a poem of Pentaur, of the time of Rameses II. It reads as there given, "Describe Bethsheal, Thargaal, the Ford of Jirduna how it is cursed. Teach me to know the passage in order to enter into the city of Makitha, which lies in front of it." This, if correctly rendered, seems conclusive.'—Rev. A. Henderson, 'Quarterly Statement,' 1880, p. 224.

'The suggestion that the name *Mukutta* may be a corruption of Megiddo is open to the objection that only the *M* is common to the two names, and, which is more important, that the *T* in the Arabic word is the Hebrew ט or strong *t*, which is not interchangeable with the *Daleth*.

'Mr. Trelawney Saunders also follows Robinson in an assumption which seems to be contrary to two passages in Scripture, viz., in supposing that the stream which springs near Lejjûn is the ancient Kishon, and thus unconsciously begs the question of the identity of the "Waters of Megiddo" with the river Kishon.

'Now Barak encamped on Tabor before defeating Sisera (Judges iv. 12), and the Canaanites advanced on that position. "I will *draw unto thee* to the river Kishon Sisera" (verse 7). In the Psalms also (Psalm lxxxiii. 9) we read, "as to Sisera, as to Jabin, at the brook of Kishon: which perished at Endor," which is close to Tabor on the south.

'It thus seems clear that the name Kishon applied not to the affluent from Lejjûn, but to the stream from the springs of el Mujahiyeh ("The Place of Bursting Forth") west of Tabor.

'Mr. Saunders says, "it seems impossible to separate Megiddo from the Kishon." If this were the case, then the site of Lejjûn could not be that of Megiddo according to the Biblical definition of the Kishon.

'Robinson's identification of Megiddo with Lejjûn rests mainly on the proximity of Taanach, a town often mentioned with Megiddo in the Bible. It cannot be too clearly stated that the only connection between the names Legio (Lejjûn) and Megiddo is found in Jerome's paraphrase of the term Bikath Megiddon by the "Campus Legionis." Megiddo is mentioned with Bethshean, Jezreel and other places in the Jordan valley (separate towns of the tribe of

Manasseh) as well as with Taanach, and there is no real foundation for the assumption that the valley of Megiddon was the plain of Esdraelon, for the term *Bikath* (rendered "valley" in the A. V.) is also used in the Bible of the Jordan valley (Deut. xxxiv. 3; Zech. xii. 11), and on the edge of the broad Bikath of Bethshean the important ruin of Mujedd'a with its springs and streams now stands.

'Mr. Henderson has quoted in defence of my theory the translation given by Brugsch of a passage in the "Travels of a Mohar" (for the quotation of the poem of Pentaur as including the statement that Megiddo was near Bethshean appears to be an oversight. The Pentaur Epic refers to the wars of Rameses Miamun against the Hittites). This translation is more favourable than that of Chabas, and was not previously known to me.

'In support of the Mujedd'a site, another argument may be drawn from the account of the flight of Ahaziah from Jezreel (2 Kings ix. 27), "he fled in the direction of Beth-hag-gan" and was smitten at "Maaleh Gur, which is by (or near) Ibleam, and he fled to Megiddo and died there."

'Dr. Thomson many years since proposed to recognise Ibleam in the ruined site of Yebla which gives its name to a long valley south-east of Tabor. On the plain east of Tabor also, 15 miles from Jezreel, is the ruined village of Beit Jenn ("House of the Garden"), exactly representing the Hebrew Beth-hag-gan, rendered "Garden-house" in the A. V., and the road from Jezreel past Tabor and past the head of Wâdy Yebla, towards Beit Jenn, leads over a rolling plateau where a chariot might easily be driven. After crossing the bed of the Jezreel valley it ascends gradually towards en N'aûrah (Anaharath), and on this *Maaleh* or ascent stands the ruin Kâra, a word derived from the root *Kûr*, which is cognate to *Jûr* or *Gûr*, all having the meaning of "hollow." This ruin, possibly representing Gur, is  $2\frac{1}{4}$  miles north-east from Jezreel, and 5 miles west of the ruin Yebla. We thus appear to recover the names Gur, Ibleam and Beth-hag-gan in connection with some other north-east of Jezreel, and this is much in favour of the Mujedd'a site, because an easy chariot road leads from Kâra south-east, crossing the upper part of Wâdy Jâlûd, and thence skirting the foot of Gilboa to Mujedd'a.

'I have hazarded the suggestion that the Kings of Judah used the Jordan valley as their highway to the north; that, instead of toiling over the hostile mountains of Ephraim they marched up to assist the Israelite monarchs by the chariot road from Jericho, and advanced to oppose Necho by the same route. Megiddo would thus seem to have been their outpost on this route, and Ahaziah's retreat to it is intelligible, whereas the reason of his flying first south to Jenin, and then back north to Lejjûn, has never appeared intelligible.

'In order to render this interesting subject more clear, the following points are recapitulated as those which seem most to require consideration.

'1. There is no known connection between the ruin Lejjûn (Legio) and the site of Megiddo, either by name, by measured distance, or by tradition.

'2. It is purely an assumption that the plain of Esdraelon is the valley of Megiddon.

'3. It is an assumption which contradicts Scripture that the stream from Lejjûn is the ancient Kishon.

'4. It is a pure assumption (and a very misleading one) that the "Waters of Megiddo" were the Kishon river.

'5. The mention of Taanach in connection with Megiddo should not outweigh the notice of Bethshean, Ibleam, Endor, Zartanah, and other places east of Jezreel, also mentioned with Megiddo. (See "Quarterly Statement," January, 1877, p. 16.)

'6. The Egyptian records, so far as they elucidate the subject, are favourable to the Mujedd'a site.

'7. The ruin Mujedd'a is ancient, well watered, situated in a plain on an important high-road; and here only has a name closely approaching to the Hebrew Megiddo been found.

'8. The topography of Ahaziah's flight may be explained in easy accordance with the situation of Mujedd'a.

'I am far from supposing this question to be settled, but it seems that the Mujedd'a site has claims to attention which recommend it to such careful critics as Mr. Henderson has proved himself to be; and that it should not be condemned merely because the assumptions of Dr. Robinson are taken as of equal value with his sounder arguments. The Lejjûn site rests on a more flimsy argument than perhaps that which fixes any other important Biblical site, for we have positively not a single statement of the identity of Legio with Megiddo by any ancient authority. It is a vague conjecture, and not an identification at all.'—Lieutenant Conder, 'Quarterly Statement,' 1881, p. 86.

4. *Zartanah* (1 Kings iv. 12) (P l).—Is possibly the present *Tell es Sârem*, which name approaches closely to the LXX. rendering, *Σαγαμ* (Alex. MS.), and contains the two first radicals of the Hebrew. The place was 'beneath Jezreel,' and is mentioned in connection with Bethshean. A place named Succoth is noticed (1 Kings vii. 46) with Zarthan. This may, perhaps, be the present *Tell esh Shôk*, near *Tell es Sârem*. Reland derives the later name of Bethshean (*Scythopolis*) from Succoth, 'a booth.'

'Zarthan (1 Kings iv. 12; vii. 46) is mentioned as being below Jezreel, and near Beisân. Between it and Succoth were the clay grounds in which Solomon cast the brass utensils for the temple services. Hitherto no trace of the name has been found. The reading of the Alexandrine Codex seems, however, to throw a light on the subject. Here we have *Σαγαμ*, and there is a very conspicuous and unusually large mound 3 miles south of Beisân, called *Tell es Sârem*, a name identical with that in the Greek text. There is a good deal of clay to be found also between this place and Dabbet Sâkût, which may, I think, be accepted as Succoth. Zarthan is also mentioned (Joshua iii. 16) as near the city Adam; the proper rendering here is, "and the waters which came down from above rose up upon a heap very far off by Adam, the city which is beside Zarthan" (see "Bible Dictionary," sec. v., Adam). The meaning of Adam is *red earth*. Near *Tell es Sârem*, one mile to the south, is *Khûrbet el Hamreth*, the Red Ruin, which may not impossibly be a translation of the old name. The colour of the soil in this district is also pointed out by the name of a ford near Dabbet Sâkût—this is *Makhâdet el Imghâr* (red earth). It has been suggested that the waters of the Jordan were suddenly dammed up by a landslip or similar convulsion; the adherents of this theory might perhaps point to the present appearance of the banks and the curious bends of the river near this place in support of their idea.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 31.

#### NON-BIBLICAL SITES.

1. *Abîra* (P i), mentioned in the Lists of Thothmes III. (No. 15), next to *Atira* (el *Tîreh*), is possibly the ruined village of el *Bîreh*, near the other site. (See 'Quarterly Statement,' July, 1876, p. 146.)

2. *Arbel* (Ἀρβηλά) (*O k*), mentioned in the 'Onomasticon' as 9 miles from *Legio* in the great plain. This may possibly refer to 'Arrubôneh, 10 English miles from *el Lejjûn*.

3. *Aulon* (Ἀύλων), a district mentioned in the 'Onomasticon,' included *Scythopolis*, *Bethaula* ('*Ain Helweh*, Sheet XII.), and all the *Jordan valley* from *Tiberias* to *Engedi*.

4. *Bal* (*P k*), noticed in the *Lists of Thothmes III.* (No. 50), next to *Kalimna*, and near *Anuheru*; possibly the present ruin of *Yebla*, which is possibly the Biblical *Ibleam*.

5. *Kefrah* (קפרא) (*P j*), noticed in the 'Talmud' (*Tal. Bab. Berachoth*, 31 *a*) as in *Lower Galilee*, is supposed by *Neubauer* to be the ruined village of *Kefrah*.

6. *Roob* (*P l*), mentioned in the 'Onomasticon' as 4 Roman miles from *Scythopolis*, is the present ruin at *Sheikh Archâb*. Under the form *Rohob* the same place appears also to be mentioned in the 'Travels of an Egyptian.' (See 'Quarterly Statement,' April, 1876, p. 81.) It is also noticed next *Bethshean* in the geographical List of *Sesostris*.

**ROADS.**—The principal roads on the Sheet are the two Roman roads in the *Jordan valley*. The western of these, from *Wâdy Shubâsh*, ascends the *Kaukab plateau* and runs northwards to *Tiberias* on the high ground. The eastern continues along the valley towards the shore of the sea. The construction is specially noticed at *Khûrbet Fusâil*. (Sheet XII.) The two roads join at *Beisân*, and a main line leads down the valley.

An ancient road leads over *Gilboa* by *Fukûâ* from *Beisân* to *Jenin*, but it is now very rugged and ruinous. Along the ridge of *Râs Sheibân* there are a series of ancient watch-towers (see *Sheikh Barkân*, Section B.), which may have had some connection with this route.

The remaining roads are mere paths, only distinguishable in the hills by a slightly browner colour of the stones.

The pillars at *Umm el 'Amdân* are not improbably milestones of the Roman road in the *Jordan valley*.

## SHEET IX.—SECTION B.

### ARCHÆOLOGY.

#### 'Ain Jâlûd (N j).

Guérin states that the rock from which the fountain springs has been artificially hollowed into a cavern, and that the pool was formerly paved. Lieutenant Conder suggests 'Ain el Jemain for the Well of Harod. (Judges vii. 1.) Dean Stanley, followed by Guérin, would put the Well of Harod at 'Ain Jâlûd, the story of Goliath (Jâlûd) having displaced in some way the recollection of the former name.

#### Arubôneh (N k).

Guérin remarked, south of this village, the foundation of an ancient building, which he does not appear to have examined.

El 'Afûleh.—The moat is 112 feet wide. Some 50 yards of wall are standing. The masonry, rudely dressed, of stones  $2\frac{1}{2}$  by 2 feet, wedged in with smaller, has no appearance of antiquity. A ruined chapel exists south of the place.

El 'Akûd.—See below, Beisân.

#### Beisân (P k).

Before proceeding to Lieutenant Conder's detailed account of the ruins, it seems well to quote the more general description given by preceding travellers. Among them, the following, quoted from Dr. Robinson's 'Biblical Researches' (p. 326), appears to give the best *résumé* of its ancient history and present appearance. Another excellent description of the city may be found in Guérin, 'Samaria' (vol. i. p. 284 *et seq.*).

'The village and ruins of Beisân are situated on the brow, just where the great valley or plain of Jezreel drops down by a rather steep descent some 300 feet to the level of the Ghôr. This plain is here from 2 to 3 miles broad, between the northern hills and the mountains of Gilboa on the south. The northern hills reach quite down to the Ghôr, and are tame. The southern mountains do not extend so far east; and a strip of the plain of Jezreel runs down along their eastern base, there forming a higher plateau along the Ghôr. These mountains are bold and picturesque, and sweep off southwards in a graceful curve;

forming no projecting corner or angle where the valley meets the Ghôr. The village and ruins are near the northern hills.

'Through the great valley comes down the stream Jâlûd, which has its sources at 'Ain Jâlûd and around Zer'in. Just here it flows under the northern hills, and breaks down by a ravine to the Ghôr. This ravine is joined by another, much broader, from the south-west. Between the two, at the point of junction, rises the steep and sombre Tell, directly north of the village. South of the Tell is a low open tract in the last-mentioned valley, in which are many ruins. Between this low tract and the other ravine, there is on the west of the Tell a low saddle, which serves to isolate the Tell. On this also are important ruins. Going southwards from the low tract around the Tell, one ascends to the level of the great plain; and here are other ruins and the modern village. The site in this part is not much less than 300 feet above the level of the Ghôr. The Tell rises somewhat higher; and standing out alone, is visible for a great distance towards the east and west. We had formerly seen it from Zer'in.

'Not less than four large brooks of water pass by or through the site of Beisân. The first and northernmost is the Jâlûd, coming from Zer'in, and washing the northern base of the Tell; its water is brackish and bad. The other three come from the south-west, in which direction there seems to be a marsh, and perhaps ponds. One flows through the side Wâdy into the Jâlûd just at the Tell; another passes just on the south of the village and descends the slope eastward to the Ghôr, where we ascended; while the third rushes down the same declivity still farther south. Half-way down it has a perpendicular fall of some 25 feet, and turns a mill. The water of both these southernmost streams has a slightly darkish tinge, and an odour of sulphur. This would seem to indicate a different source from that of the brook in the side Wâdy; otherwise it would be easy to suppose that they originally flowed down the same Wâdy, and were turned into their present channels for the purposes of irrigation.

'The whole region here is volcanic, like that around and above the lake of Tiberias. All the rocks and stones round about, as also the stones of the ruins, are black and basaltic in their character. The Tell, too, is black and apparently volcanic; it resembles much in its form and loose texture the cone of a crater.

'The most important ruins are near the Tell; but the ancient city evidently extended up towards the south, and included the tract around the present village. Its circumference could not have been less than 2 or 3 miles. The whole brow round about the village is covered with ruins, interspersed with fragments of columns. Near by is the Kûsr, so called, which is merely a ruined Moslem fort. There is also a deserted mosque and minaret.

'Scythopolis must have been a city of temples. One or more stood on the saddle on the south-west of the Tell; here I counted eight columns still standing together. Another temple was in the low area south of the Tell; and the traces of several are seen in various directions. There remain standing some 20 or 30 columns in all. All the edifices were apparently built of black basaltic stones, except the columns. We saw no bevelled stones.

'The most perfect of the ruins is the amphitheatre. It is south of the Tell, near the opposite side of the low area, and in this fertile soil is overgrown with rank weeds. It is built of the black stones, and measures across the front of the semicircle about 180 feet. All the interior passages and vomitories are in almost perfect preservation. It has one

peculiarity, which Vitruvius says was found in few of the ancient theatres, *viz.*, oval recesses half-way up, intended to contain brass sounding-tubes.

‘Over the chasm of the Jâlûd, just below the Tell and the junction of the other stream, is thrown a fine Roman arch, with a smaller one on each side, resting upon an artificial mound. The middle arch is too high for a bridge. Possibly the city wall was carried over upon the mound and arch; though for that, too, it appears too high. It would seem also quite problematical whether the wall ever crossed the stream.

‘The ascent to the Tell is from the saddle on the west, from which an easy path leads to the top. Here are seen traces of the thick walls which once surrounded the summit, a level plot of considerable extent. The heavy portal is still half standing. Connected with it are some quite large blocks of limestone, and also a beautiful Corinthian capital, built in among the common black stones. One of the large blocks is bevelled.

‘From the Tell there is a wide view. On the west it includes the whole great valley of Jezreel to Zer’in, with Kûmich on the northern hills. In the plain, west by north, we noticed a bridge with Roman arches over the Jâlûd; and beyond it, according to Irby and Mangles, may be seen the paved way which once led to ‘Akka. Just beyond the stream, and north-west from the Tell, is a large Khân on the road to Nazareth. Towards the east the eye takes in the whole breadth of the Ghôr, including Sâkût and the various Tells; as also the eastern mountains, which we had just visited; on which the Kûl’at er Rûbûd forms here too a conspicuous object.

‘Beyond the stream, and north-east from the Tell, in the face of the northern hill, which just there is high and steep, are the excavated sepulchres of the ancient city. They were examined by Irby and Mangles, who found sarcophagi remaining in some of them; also niches of a triangular shape for lamps, and some of the doors still hanging on the ancient hinges of stone, in remarkable preservation.

‘The site of the ancient city, as of the modern village, was a splendid one, in this vast area of plain and mountain, in the midst of abundant waters and of exuberant fertility. There is no doubt but that the present Beisân represents the Bethshean or Bethshan of the Old Testament, a city which lay within the borders of Issachar, but belonged to Manasseh, though not at first subdued. After the catastrophe of Saul, when he and his three sons were slain upon the adjacent mountains of Gilboa, their bodies were fastened by the Philistines to the wall of Bethshan. Thence they were taken by the men of Jabesh-gilead, who “went all night,” and carried away the bodies to their own city, and burned them and buried their bones. Bethshan is further mentioned in Scripture only as a part of the district of one of Solomon’s purveyors.

‘After the exile, under the Greek dominion, the city received the Greek name of Scythopolis, “City of the Scythians,” by which it was known for several centuries. The origin of this name has not yet been satisfactorily accounted for. Many suppose that a colony of Scythians actually had possession of the place, and so gave occasion for the name. Herodotus indeed relates, that during the reign of Psammetichus, the cotemporary of Josiah, the Scythians made an incursion through Palestine into Egypt. Near the close of the eighth century, the historian George Syncellus also writes that the Scythians entered Palestine and took possession of Bethshan, which they called Scythopolis. But this is very late authority for so definite a fact, and looks much more like an hypothesis to account for the name. Hence Reland and others regard Scythopolis rather as a compound from the name Succoth, as if for Succothopolis. But it is hardly probable that the most important place in the region would

take its name from one comparatively unknown ; nor was it the habit of the Greeks to engraft foreign names into their compound words without translation. The Greek and Latin name for Succoth was Scenæ ; and the composite name thence resulting would have been Scenopolis. Perhaps, after all, the term Scythians is here to be taken, not in its literal application, but as put generally for any *rude people, barbarians*. In this sense it might well be applied to the wild nomadic tribes who of old, as now, appear to have inhabited the Ghôr ; and seem often to have had possession of this city, and to have made it their chief seat.

‘ However this may be, the city was known as Scythopolis as early as the times of Judas Maccabæus, and was then not a Jewish city. Jews indeed dwelt there, but not as citizens ; and they are expressly distinguished from the inhabitants proper. Indeed, this held true at a much later period ; and even during the Roman wars the Jews sacked Scythopolis ; while, not long after, the inhabitants treacherously massacred the Jewish residents to the number of 13,000, according to Josephus. Hence it was not unnatural for the Talmudists to speak of Bethshan or Scythopolis as not a Jewish, but a heathen city ; which their fathers did not subdue after their return from the Babylonish exile.

‘ According to Josephus, Scythopolis was on or near the southern border of Galilee. It was the largest city of the Decapolis, and the only city of that district lying on the west of the Jordan. Here Alexander Jannæus had his interview with Cleopatra. Pompey took Pella and Scythopolis in his way, on his march from Damascus into Judea ; and he subsequently restored Scythopolis and several other cities to their own inhabitants. The city was rebuilt and fortified by Gabinius. It was long after this time, under Florus, the last Roman procurator, about A.D. 65, that the massacre of the Jews above referred to took place.

‘ In the fourth century Scythopolis is mentioned by Eusebius and Jerome as still a “noble” city. It was already the seat of a Christian bishop ; and the name of Patrophilus, its earliest recorded bishop, appears at the Council in Palestine in A.D. 318 ; and again in the first Nicene Council, A.D. 325, as well as elsewhere. It was reckoned to Palæstina Secunda, of which it became the chief see ; and the names of several of its bishops are preserved. One or more convents had also been established, with many monks ; and continued to flourish for several centuries. The monks of Scythopolis were represented in the Council held at Constantinople, A.D. 536. The city was the birthplace of Basilides and Cyril, each surnamed Scythopolitanus, the latter known as the author of a life of St. Sabas, and also of St. Euthymius, in whose monastery he resided, between Jerusalem and Jericho.

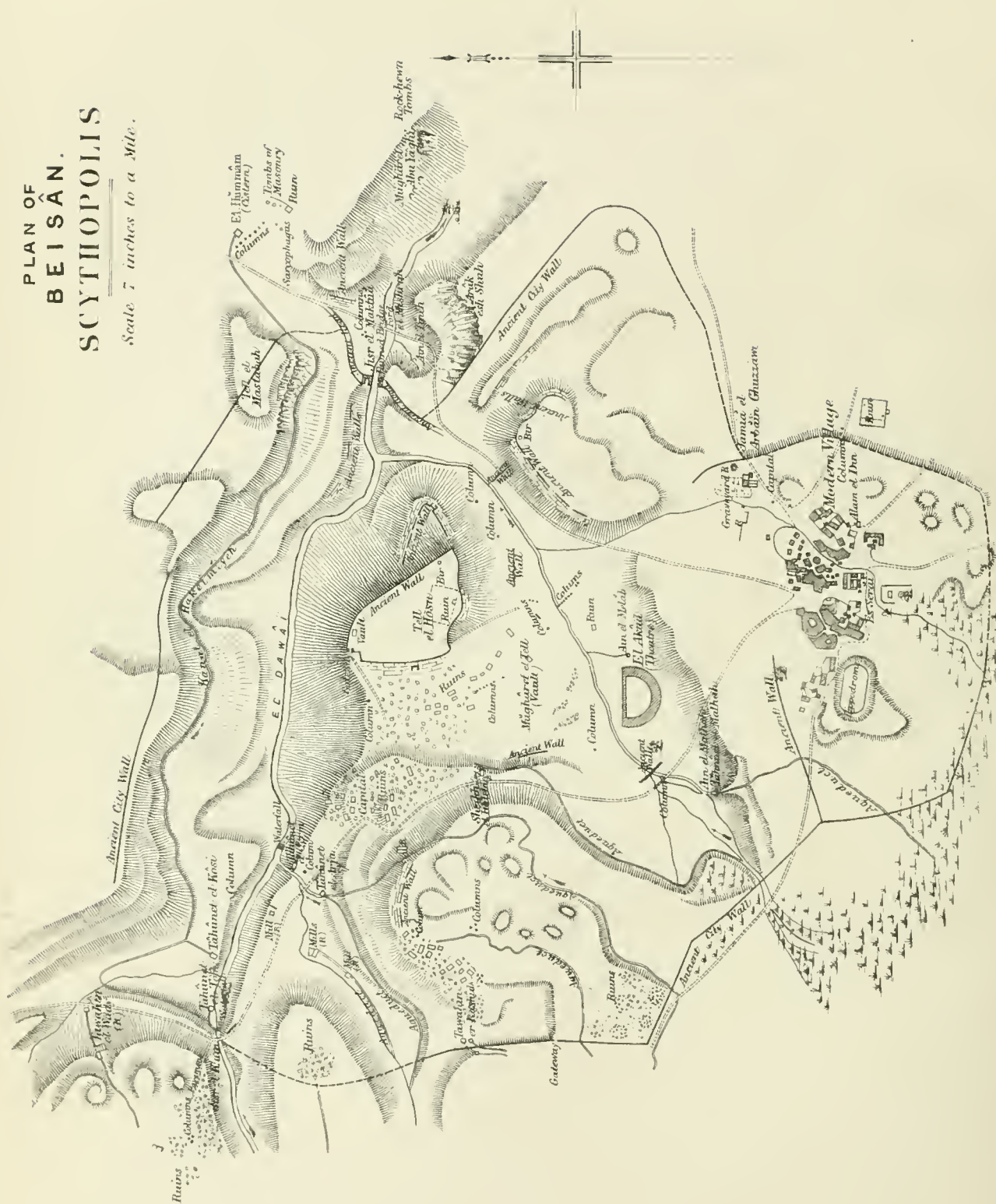
‘ According to the historian Sozomen, this region in the fifth century was full of palm-trees, of which there is now not a trace. The monks here (as well as in the monastery of St. Sabas) were accustomed to weave the palm-leaves into cowls and habits for themselves, as also into baskets and fancy fans, which were sold at Damascus.

‘ In the time of the Crusades the city was known both as Scythopolis and Bethshan. It is described as a small place, with extensive ruins of former edifices and many marble remains. The Franks transferred the episcopal see, as an archbishopric, to Nazareth ; which thus first became the seat of a bishop. Beisân, though weak, was gallantly defended by its inhabitants against Saladin in 1182 ; although the very next year it was deserted on his approach, and, after being plundered by him, was consigned to the flames. It is subsequently mentioned by other writers ; and R. Parchi resided there for several years, early in the fourteenth century. But it seems not again to have been visited by travellers, until Seetzen in 1806 made an excursion hither from Jenin, and Burckhardt in 1812 took it in his way from Nazareth to es Salt.’



# PLAN OF BEISÂN. SCYTHIOPOLIS

Scale 7 inches to a Mile.



The city is placed on the south side of the Nahr Jâlûd, in a situation extraordinarily well supplied with water, and on a low table-land above the Jordan valley. The ruins are divided into three sections by the two streams, the southern, from the 'Ain Málhah and 'Ain el Melâb, joining the northern, called ed Duwaich, at the north-east corner of the old town, above the Jisr el Maktûâ. (1) The southern section contains the modern village, the hippodrome, the theatre, the ruined mosque, and ancient exterior walls. (2) The central division includes the fortress, Tell el Hosn, and numerous ruins. (3) The northern section beyond the stream, but within the walls, includes the church, the tombs, the fort called Tell el Mastabah, and the Hûmmâm. The bridges on the north-east and north-west, and the cemetery to the south of the town, must finally be noticed.

The Walls include an area of rather over a third ( $\frac{2}{3}$ ) of a square mile. On the east a bastion is thrown out, flanking the road over the bridge. On the west an ancient gateway was remarked. Interior walls are also marked, dividing the town into at least three parts. The course of the walls is marked by heaps of scattered stones and foundations. They resemble in structure those of Tell el Hosn.

The Modern Village is composed entirely of mud except the Serai, or court-house. The small mosque, 'Alam ed Din, as well as that by the tree south of the Serai, in ruins, is modern.

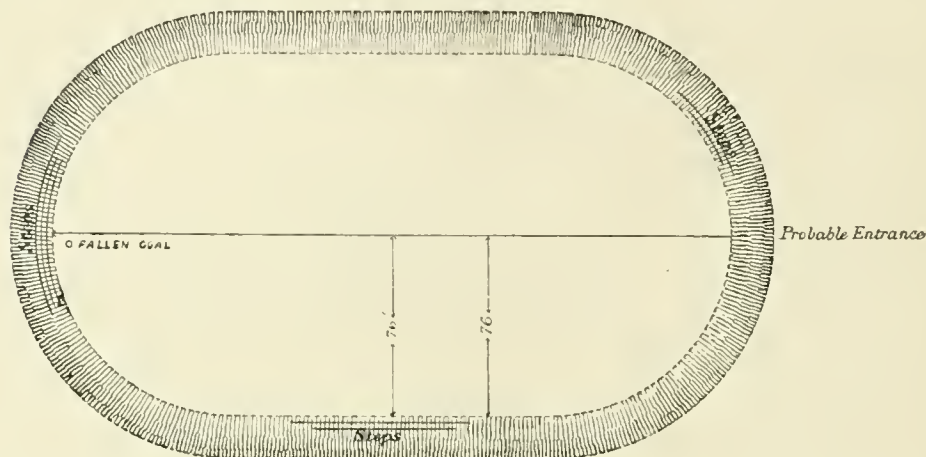
The large mosque (Tristram states it to have been originally a Greek Church), Jâmiâ el Arbâin Ghûzâwî, is also in ruins. It is built of black basalt, but of inferior masonry, with a ruined tower in the south-east corner. Over the mihrâb is a rudely cut inscription, translated as follows by Mr. Tyrwhitt Drake:

'In the name of God . . . through God, when the end of the building was accomplished by the ransom [this word is doubtful] of Akka, the blessing of God be perfected and prayers in it upon . . . Muhammed. And the completion was in the year . . and ninety and one hundred' (A.D. 806).

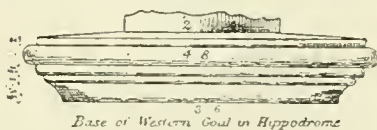
Another inscription was seen by Mr. Tyrwhitt Drake in 1872 near the Serai; it has now disappeared. It was cut on a block of limestone.

The Hippodrome is almost entirely covered up. It is 280 feet

from east to west, and 152 feet north and south, measured within the area of the seats. It was enclosed by a bank 9 feet thick, and the seats, in tiers 2 feet broad and  $1\frac{1}{2}$  feet high, surrounded the area on all sides. They are of white marble. The number of tiers is not plainly discoverable. The form appears to have been that of an oblong 152 feet long by 138 feet broad, with a circle of 76 feet radius at each end. The entrance



appears to have been on the east. The ashlar is backed with rubble in which chips of basalt are inserted, as in the theatre. The natives state that vaults exist below. Of this some indication is possibly given by the sinking of the ground. Towards the west was found a sort of pillar base, 2 feet diameter above, 3 feet 6 inches below. Possibly the base of one of the goals.



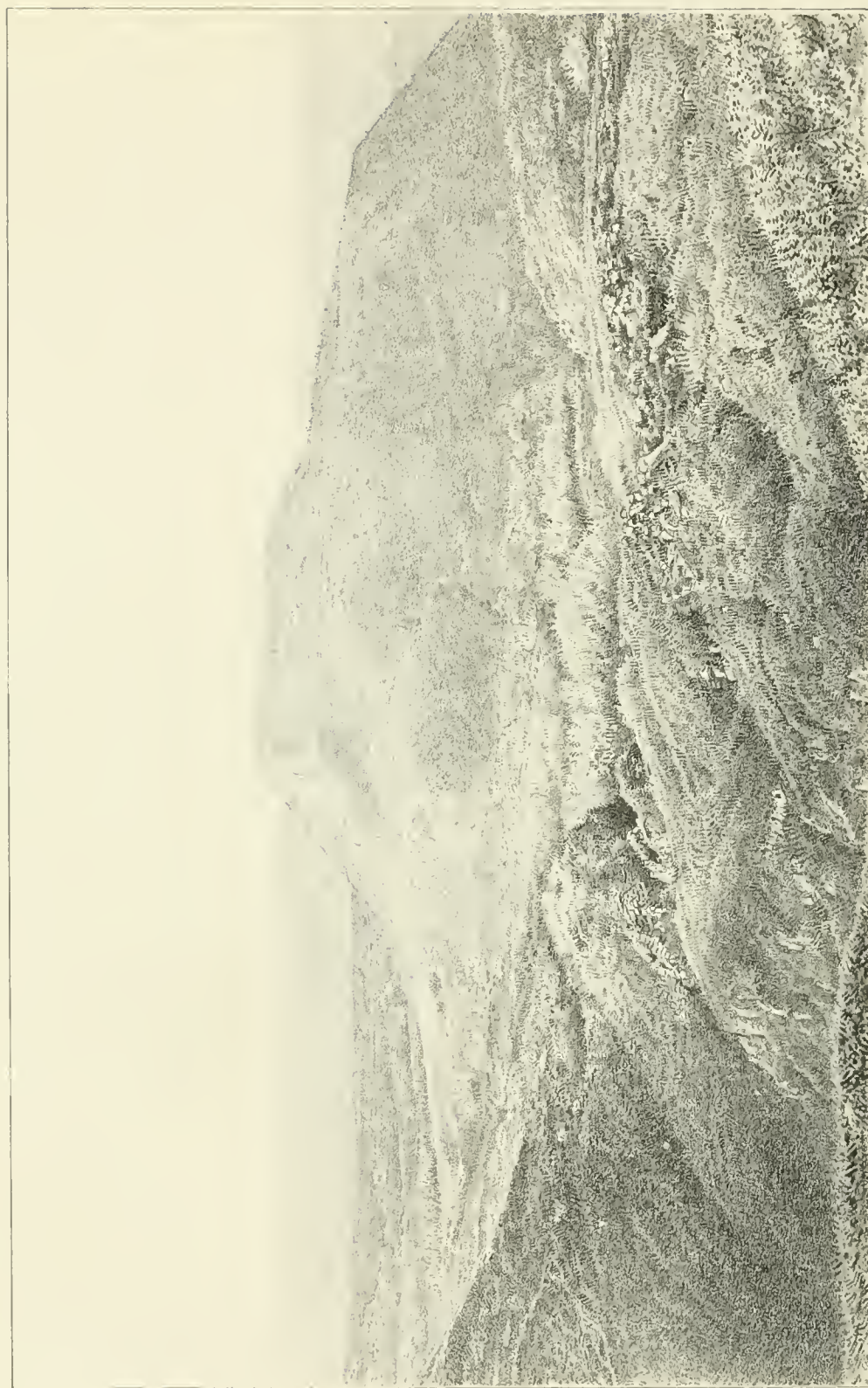
Base of Western Goal in Hippodrome

It will be observed on the Plan that the interior walls in this section of the ruins have a batter like those of Tell el Hossn, with buttresses, and a well or shaft exists on the wall.

The Theatre el Akûd is the best-preserved specimen of Roman work in Western Palestine.

The diameter is 197 feet, true bearing  $265^{\circ}$ ; there were 9, and possibly originally 11, double vomitories 50 feet long. The building faces north, the wall on that side being 60 feet north of the centre of the circle forming the cord to an arc of  $120^{\circ}$ , so that the building was originally  $\frac{1}{3}$  more





ACROPOLIS AND RUINS. BEISAN  
from the east

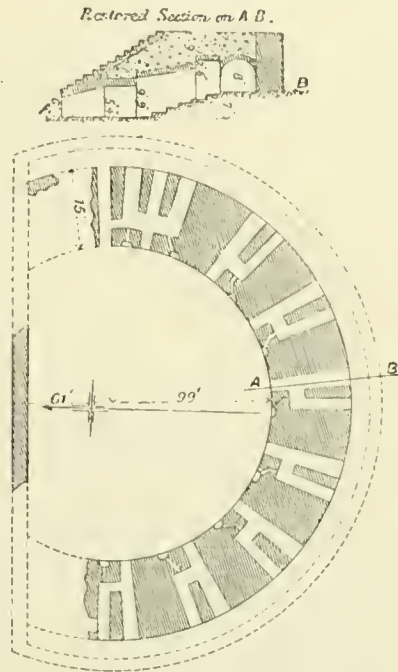
than a semicircle. From each vomitory a passage  $2\frac{1}{2}$  feet wide leads at an angle to a cage with a domed roof like part of a hollow sphere. The greatest height of the cage is 6 feet. On the Plan the cage is about  $\frac{3}{4}$  of a circle of 8 feet diameter. The vomitories are built in black basalt blocks about 2 feet to 3 feet long, with tunnel vaults sloping down from the outside, semicircular, of good ashlar, the keystone narrower than the haunchstones. The tunnels support the seats built of black basalt ashlar in tiers, apparently 12 in all, each  $2\frac{1}{2}$  feet wide by  $1\frac{1}{2}$  feet high. This ashlar rests on a good rubble bed (above the vaulting) of hard cement mixed with chips of black basalt. In the arena is a wall of blocks of limestone or marble, one of which is 6 feet 9 inches long by 4 feet broad. This was perhaps a portion of the base of the water-tank used in the naumachia. The theatre might easily be filled from the stream, which was at one time dammed up. The modern name simply means 'vaults, but the spring called 'Ain el Melâb, 'Spring of the Playhouse,' shows the ancient use of the building to be still traditionally known.

The marks of sockets for bars are observable in the cages where the wild beasts were no doubt placed.

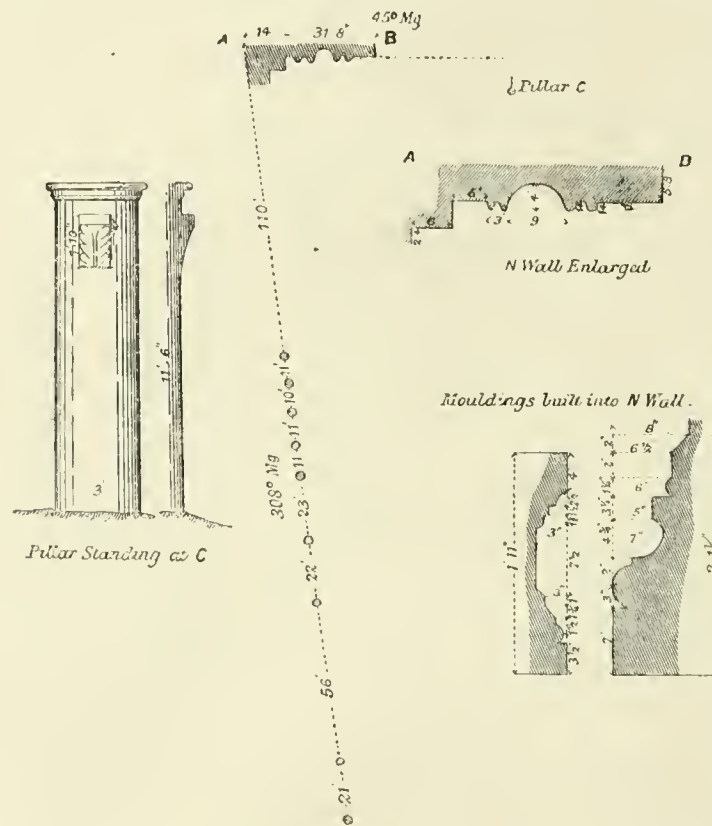
A remarkable feature in the theatre is one noticed by Irby and Mangies, and by Robinson, who, however, does not seem to have himself observed it, namely, the 'oval recesses half-way up,' intended to contain brass sounding-tubes. They are thus referred to by Guérin:

'I observed, here and there, certain low and narrow passages, into which a man might penetrate by bending down, a peculiarity observed in a very small number of ancient theatres. Their object was probably to increase by repercussion the voice of the actors. In the place of the seats, which have been taken away, of the divisions into stages, and the staircases which divided them into wedge-shaped compartments, grow bushes and grass.'

The street of columns of the Tell el Hosn extends across the stream east of the theatre.



Tell el Hosn, 'The Fortress,' a natural mound artificially strengthened by scarping the side. The shape is trapezoidal. The wall is of black basaltic ashlar, very thick, having buttresses at intervals of perhaps 8 feet; two of these project 15 feet from the wall (in the ravelin). The sides of the Tell have a slope of about  $30^\circ$ . A keep or tower, nearly square, stood within the trapezoid. A gate exists on the north-west where the path leads up. On the east, at a lower level, is a ravelin or outwork of



triangular shape, measuring about 170 feet along the perpendicular of the triangle. Its walls, like those of the main fortress, have a slight batter. Only the foundations of the central tower remain. Two walls were noted within the enceinte. The gate is decidedly of late construction, as several shafts of columns and bases are built into its masonry. The rubble-work resembles that in some buildings known to be of Crusading origin. A fine Corinthian capital is built into it.

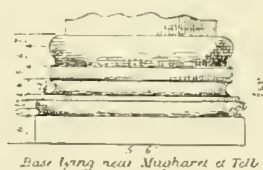
The Tell appears to have been surrounded, at least on west and south, with a colonnade apparently rectangular. The columns shown are *in situ*, and about 2 feet diameter. One of them on the west has a sort of tablet on the shaft, as though for fixing notices upon, perhaps in connection with the theatre.

There is a long row of columns, of which 9 remain, 11 feet apart, 3 feet diameter, true bearing  $125^{\circ}$ , south of the Tell.

There are also remains of niches just appearing above the surface, as though a considerable amount of rubbish existed here. These niches are placed in a line bearing  $42^{\circ}$ ; the central recess is 9 feet across and 4 feet deep—semicircular. On either side is a smaller niche 3 feet across by 1 foot 2 inches deep. The hollow of the roof of the niche is distinctly seen curving inwards beneath the present surface.

There are three pieces of stone with mouldings on them; two built into the central niche are not *in situ*; the third in the side niche appears to be *in situ*. These may be remains of a small chapel.

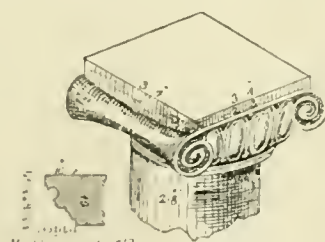
Mughâret et Tell is a fine vault of black basalt, H-shaped, with a semicircular tunnel roof apparently of Roman workmanship. The eastern vault is 40 feet 9 inches long by 7 feet wide. The cross passage is blocked on the west; it is 10 feet 6 inches broad. The vault is entered from the south. A very large base, 5 feet 6 inches square at the bottom, was found lying in this vault.



Base lying near Mugharet et Tell

The small Mukâm of Sheikh el Halebi, west of the Tell, is apparently modern. The ruins north and west of it are confused heaps of stone, of which no plan could be made.

The Church will be found marked as a ruin south-west of the Tawâhin el Wâdy, on the north side of the main stream. The apses only remain, pointing eastward. The central apse is 27 feet in diameter. It is built of large limestone ashlar.



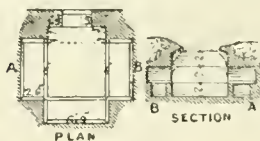
Capital near Mugharet et Tell

A capital of Byzantine type, similar to those dating from the fifth century found in the Hauran, was sketched near this building.

On Tell el Mastabah stands apparently the ruin of a fort, at the north-east corner of the town, guarding the approach by the causeway across the Jisr el Maktûâ. This roadway leads down by the hollow from El Hūmmâm, and is banked up in parts to the level of the bridge. Tell el Mastabah flanks it, and the ruins of the wall pass across it.

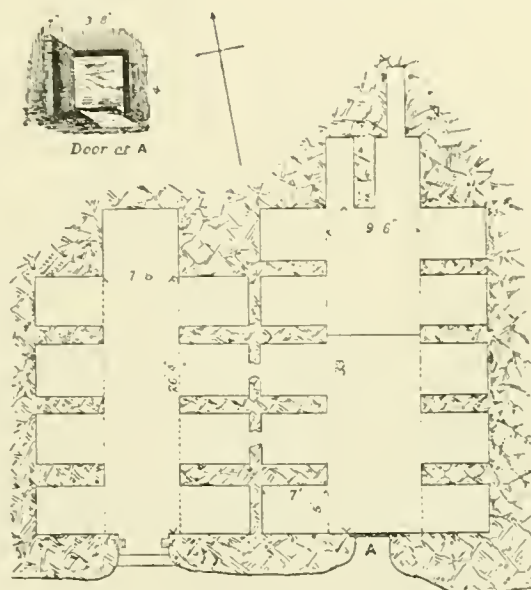
El Hūmmâm, 'The Hot Bath,' is a reservoir which was originally filled by the aqueduct called Kanât el Hakeimiye, 'The Wiseman's Aqueduct,' which takes the water of the Nahr Jâlûd from the pool below the western bridge. This reservoir measures  $21\frac{1}{2}$  feet east and west, 26 feet north and south, and is 12 feet deep. It is well built, and the interior covered with a hard cement. Three coats of cement were used: the first contains large pieces of red pottery imbedded and carefully arranged; the second coat, grey cement mixed with ashes; the third, red, with fine ground pottery, very hard. The reservoir was covered with a tunnel vault, now fallen in. It appears to have been surrounded by a colonnade, the pillars of which remain *in situ* on the south side, being 2 feet diameter of shaft and 10 feet 6 inches intercolumniation. The roof is possibly not part of the original structure, which would seem to have been a public bath.

The Tombs shown immediately south-east of this are structural and covered with domes. They resemble the monument at Teiâsîr (see Sheet VIII.), but are of much ruder workmanship. A sarcophagus lies near them on the hill-side. The graves themselves are subterranean, and the structural domes have fallen in. They are built in basalt. The chamber is 6 feet 9 inches square, with three *loculi*, one on each side, 2 feet 4 inches broad under *arcosolia*. The chamber is covered with a vaulted dome like that of a modern Syrian house. The dome is broken in, but the top was about 8 feet from the ground. The crown of the arch of each *arcosolium* is 4 feet from the ground. A covered way led from the southern tomb to the little ruined building south of it. The entrance-door is a square block of black basalt.



The Mughâret Abu Yâghi, or 'Cave of Graves,' is another

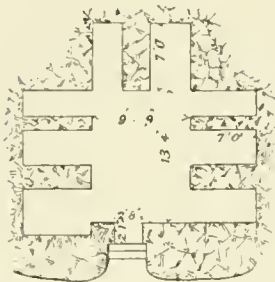
cemetery, dating probably from the Roman period, as the *loculi* are all placed parallel with the sides of the chamber. Three tombs in all were here found, the largest being to the west. This is properly a double tomb, having two doors on the south and a communication between the two parallel chambers broken through the back of the *loculi*. The eastern chamber measures 33 feet north and south, by 9½ feet east and west, the entrance being 3 feet 8 inches wide by 4 feet high. It is closed by a door still *in situ*, a block of black basalt, 7 inches thick, fitting against a rebate in the doorway, and fastened by a wooden or metal bolt, now removed. The door swung on pivots fitting in sockets cut in



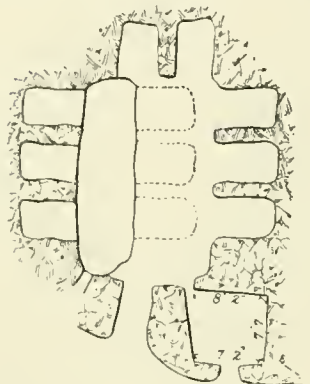
the rock. The chamber has five recesses or *loculi* on either side, each measuring about 5½ feet north and south, and 7 feet east and west. The recesses have flat roofs rather lower than the chamber, the roof of which has a slight arch, and is 5 feet 7 inches from the floor in the centre. Two other *loculi* occur at the north end of the chamber; the recesses seem to have been filled with sarcophagi of white stone, some of which still remain, but they have been pulled out of place and rifled, the lids lying beside them. As one of these measures 6 feet and another 5 feet 9 inches in length, they must have been placed side by side in the recesses, thus lying east and west.

The western chamber of this tomb is similar to the eastern, with only four recesses each side, of the same form and dimensions. The chamber roof has also a slight arch; the chamber measures 26 feet 4 inches north and south, by 7 feet 6 inches east and west. Its south entrance is 3 feet broad, and in the face of the cliff west of that to the first chamber.

The second tomb is smaller, measuring 13 feet 4 inches north and south, by 9 feet 9 inches east and west, having three *loculi* on either side and two at the end, their dimensions being about equal to those in the first tomb. The entrance on the south is 2 feet 8 inches broad, with an outer approach 3 feet 8 inches broad, in which are two steps leading down towards the door, which is slightly arched outside.



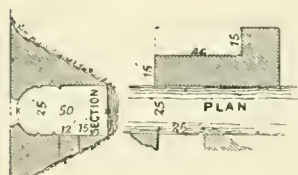
The third tomb to the east of the last is rougher and much destroyed. It is a cavern about 20 feet north and south by 14 feet east and west, having three *loculi* on each side and two at the end. There is also a lower story with three *loculi* either side and one at the end, the chambers being only about 6 feet broad. In the south-east corner of the cavern is a narrow entrance to a chamber 8 feet 2 inches east and west by 7 feet 7 inches north and south, having a small door on the south blocked up. A similar chamber now destroyed existed in the south-west corner of the cavern.



This cemetery lies without the walls on the north bank of the river, in a steep cliff of soft white rock.

The Jisr el Khân, or 'Bridge of the Hostel,' named from the Khân el Hamâr (cf. s.v.), is a fine arch of basaltic ashlar. It is remarkable as being a skew bridge, but built as though a straight one. The roadway, which has no parapet, is skewed, having a base equal to one-third of the breadth of the roadway: the voussoir joints are perpendicular to this line, but the haunches of the arch are parallel to the sides of the stream.

The arch is 39 feet span, 14 feet rise in clear,  $3\frac{1}{2}$  feet thickness of masonry.



Jisr el Maktûâ, the lower or eastern bridge, is of limestone, and is apparently mediæval work. It seems to have been repaired at a later period. The piers are pierced with arches to lighten their construction. It consisted of a

single arch, now broken down (whence the name), to the level of which a raised causeway led. The span of this arch is 25 feet; the roadway is 50 feet above the stream and 26 feet wide. The south buttress is pierced by an arch 26 feet span, 12 feet rise, and its crown is 27 feet above the ground.

There appears to have been another cemetery south of the town, at about 1 mile distant, where one or two sarcophagi still remain. On this side also, beyond the walls, several pieces of ornamental work, a fine capital, and a slab with lion's head enclosed in a wreath, were found. Thirteen mills are marked on the plan, of which ten are in working order. These, with the aqueducts leading to them, are of Arabic workmanship. They may in some cases date back to the times of D h â h r el 'A m r, who constructed a great number in Galilee.



*Sculptured Slab found near Camp 7*



*Capital found near Camp 5 of Tell*

The marsh formed by the decay of the irrigating system from the many fine springs west of Beisân, has gradually encroached until on the south it has reached almost to the Serai, within the ancient walls.

'There is perhaps no corner of Palestine where the events of Bible history crowd so thick upon one another as in that portion which we have just completed. On the north, the sea of Galilee, with its sacred memories; on the west, Tabor and the hill Moreh, the valley of Jezreel, and the chain of Gilboa; on the south, Succoth; and on the east, the winding Jordan. But perhaps the history most fully illustrated by our present survey is that of Gideon's victory over Midian, and subsequent pursuit. (Judges vii.) The nomadic hordes of the Midianites had, like the modern Beni Suggar and Ghazawiyeh Arabs, come up the broad and fertile valley of Jezreel, and their encampment lay, as the black Arab tents do now in spring, at the foot of the hill Moreh (Neby Dahy), opposite to the high limestone knoll on which Jezreel (Zer'in) stands. As on the first night of our camping at Sulem (Shunem), when six horsemen and fifteen foot of the Bedouin came down on the village and retreated, after stealing a horse and a cow, followed by the fellahin with shouts and a dropping fire, so in Gideon's time the settled Jewish inhabitants assembled to drive back the marauders. The well Harod, where occurred the trial which separated 300 men of endurance from the worthless rabble, was no doubt the 'Ain Jâlûd, a fine spring at the foot of Gilboa, issuing blue and clear from a cavern, and forming a pool with rushy banks and a pebbly bottom more than 100 yards in length. The water is sweet, and there is ample space for the gathering of a great number of men. It has, however, like most of the neighbouring springs, a slightly sulphurous taste, and a soft deep mud covers the middle of the basin below the surface.

'The graphic description of the midnight attack, when, no doubt concealed by the folds of the rolling ground, the 300 crept down to the Midianite camp "in the valley beneath," and

burst on the sleeping host with a sudden flicker of the concealed lamps, can be most readily realised on the spot. The immediate flight of the nomadic horde is most easily traced on the map. "The host fled to Beth-shittah in Zererath, and to the border of Abel-meholah" (vii. 22), a course directly down the main road to Jordan and to Beisân. Beth-shittah may perhaps be identified with the modern village of Shatta, and Abelmea (as it was called in Jerome's time) with Wâdy Maleh. Zererath would appear to be a district name, and is generally connected with the Zerthan and Zeretan of other passages of the Old Testament. It is known to have been "below Jezreel," and near Beisân. I think, therefore, we can scarce doubt that the name still exists in the Arabic 'Ain Zahrah and Tullûl Zahrah, 3 miles west of Beisân. Thus the immediate pursuit drove the enemy some 10 or 15 miles towards the Jordan banks. A systematic advance immediately followed. Messengers went south two days' journey to Mount Ephraim, and the Jews descended to the lower fords of Jordan at Bethbarah, which has been supposed identical with the Bethabara of the New Testament, and which was in all probability situate at the traditional site—the pilgrims' bathing-place near Kûsr el Yehûd, east of Jericho. Meantime Gideon, having cleared the Bethshan valley of the Midianites, crossed by the fords near Succoth at its southern extremity (the modern Makhâdet Abu Sûs), and continued the pursuit along the east bank of the Jordan. The Midianites were thus entirely cut off. They appear (or at least some part of the host) to have followed the right bank southwards towards Midian, intending, no doubt, to cross near Jericho. But they were here met by the men of Ephraim, and their leaders, Oreb and Zeeb, executed on that side of Jordan, their heads being subsequently carried to Gideon, "on the other side." This confirms positively the theory which I offered somewhat cautiously in a former report, and makes the identification of the "Raven's Peak" and the "Wolf's Den" with the 'Ash el Ghor'ab and Tuweil el Dhiâb a natural and probable one. The sharp peak overlooking the broad plain north of Jericho would indeed form a natural place for a public execution, which would be visible to the whole multitude beneath.

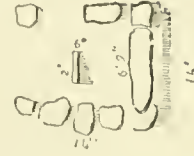
'Additional interest attaches to the identification of Zererath or Zerthan, for it points to the locality where the Jordan was miraculously blocked during the passage of the Israelites. The Ghôr or Lower Jordan valley is not continuous here; in parts the cliffs are closely approached, and a blockage of the river at one of these narrow places would leave its bed dry for a very considerable time, as a lake would gradually form in the wider basins above, and a rise of more than 50 feet, with a width of nearly a mile, could be obtained in place of a river some 20 yards in breadth. Such a blockage might any day be occasioned by one of those shocks of earthquake which from the earliest historical period down to the present day have been constantly felt in the Jordan valley, and which point to the volcanic nature of the agency which has caused this extraordinary depression.'—Lieutenant Conder, 'Quarterly Statement,' 1874, p. 182.

#### El Bîreh (P j).—Ruins of an ordinary village.

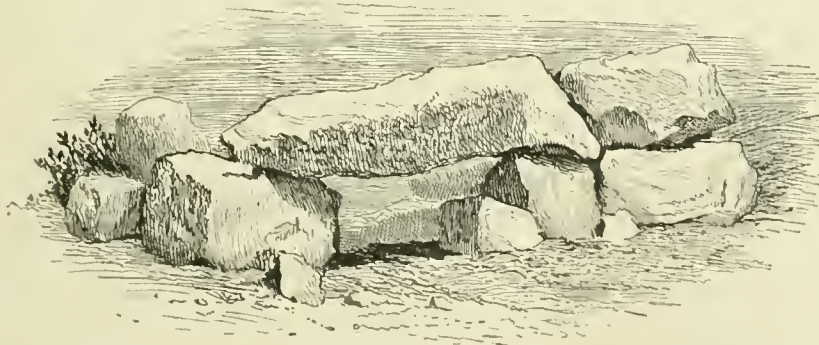
'The ruins are those of a large Arab village, whose houses were built for the most part of basaltic stones. It replaced an ancient township, to which belongs an edifice now completely destroyed, of which there yet remain several basaltic columns and a mutilated capital.'—Guérin, 'Samaria,' i. 129.

Dâbû (O j).—Ruins of an ordinary village and of a small mosque.

Deir Ghūzāleh (ruin near) (O l).—About 1 mile south-east of the village, on the side of the hill, is a drystone monument of hard crystalline limestone blocks, very rudely hewn, if at all. The longest side lies at about  $292^{\circ}$ . The building was a rectangle of 15 feet in this direction by 14 the other. On the east side a long stone, 6 feet 9 inches by about 1 foot cross section, lies upon two smaller; the remaining stones



are smaller. In the centre of the rectangle stands a slab placed perpendicularly, 3 feet high, 6 inches thick, and 2 feet broad. It is



firmly bedded into the earth, which contains fragments of pottery, apparently ancient. The stone seems to have been packed with smaller ones round its base to keep it in position, as found by excavation. The stones are very heavy, and the construction of this monument must have been a considerable labour. It somewhat resembles the vineyard towers existing

in other parts of Palestine ; but fallen stones sufficient for such a structure were not observed, and there is no reason to suppose it to have ever consisted of more than two courses.

Deir es Sûdân (O l).—Heaps of masonry exist here, and traces of the foundations of a large building, apparently a monastery.

El Fûleh (N j).—The modern village is surrounded by a ruined fosse, and remains of a wall are traceable in one part.

El Hummâm.—See Beisân.

Endor (O j).

Guérin says that this village is in great part overthrown. Half the houses have fallen down, and the remaining half are ready to fall. A great many caverns, silos, and cisterns cut in the rock attest its ancient importance. Here he also observed a number of ancient tombs surmounted by vaulted *arcosolia*. A fountain called 'Ain Endor flows along the bottom of a cavern and emerges by a little canal. This spring partially fails in August and September, for which reason the former inhabitants cut the cisterns.

Jenin.—On the top of the hill, south of the village, is a plateau covered with cairns consisting of small stones, and each cairn about 50 to 80 feet diameter ; these occur within an oblong enclosure, and it has been suggested that they represent the remains of a Roman encampment.

Jisr el Khân.—See Beisân.

Jisr el Mujâmiâ (Q j).—A bridge of one large pointed arch and three small ones, is still passable ; near it is a ruined Khân, or 'hostel,' a large square building with vaults beneath, still in a good state of preservation.

Jisr el Maktûâ.—See Beisân.

Kanât el Hakeimîyeh.—See Beisân.

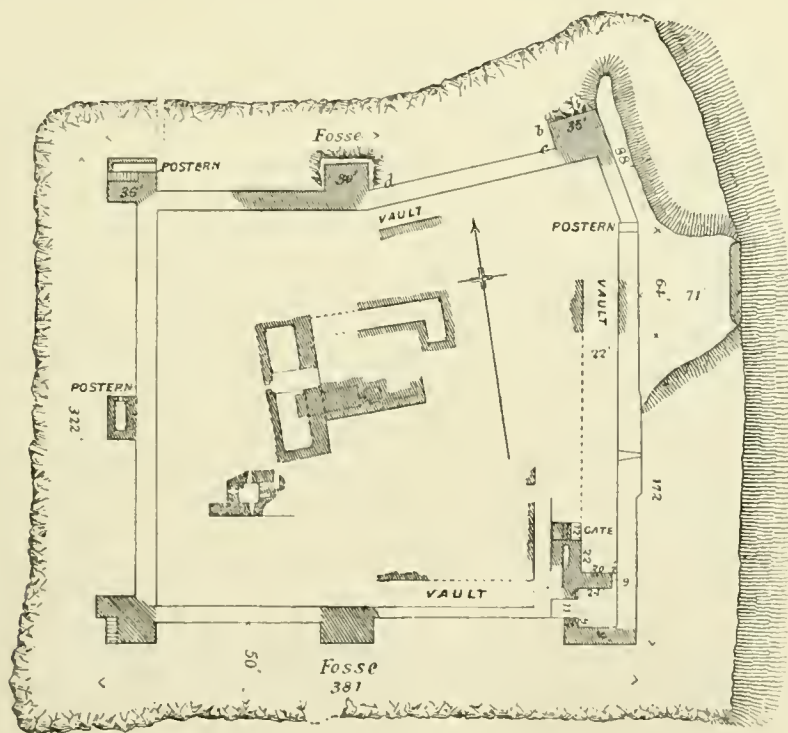
Kanât es Sokhni (P k).—An aqueduct leading from the stream of the Nahr Jâlûd to the mills called Tawâhîn el Wâdy. It is excavated in the earth, and probably of the same date with the mills.

Kanât Umm Heil (Q k).—A canal made apparently for purposes of irrigation, and not lined with masonry.

Kanât el Wôkîf (Q k).—A canal dug in the ground for irrigation, like the above noted.

El Kantarah, 'The Arch' (P k).—A bridge with pointed arches, by which an aqueduct crosses Wâdy el Kantarah. It is apparently not of great antiquity. The aqueduct resembles those above noted.

Kaukab el Hawa (Q j).—The modern mud village stands within the crusading fortress. (See Section A.) This fortress is surrounded by a strong wall of black basalt, and by a ditch on three sides, whilst on the east it overhangs the Jordan valley. The west wall (true bearing  $177^{\circ}$ ) measures 322 feet. At the north-west corner is a tower 36 feet square, projecting 15 feet from this wall and 20 from the north wall. A postern led out of it, and a causeway from it crossed



the northern ditch. At the distance of 161 feet from the north-west corner another tower projects 20 feet from the west wall; it is 30 feet north and south, and a small sally-port or postern leads by a sloping ascent from the ditch to the interior. At the south-west corner is a tower 12 feet long, projecting about 20 feet; and steps lead up from the ditch on the south side. The south wall has also two corner towers and

one about the centre, the south-west being 25 feet long, the central one 38 feet, and the south-east 50 feet, all projecting about 20 feet from the wall. The total length on this side is 381 feet.

The main entrance was on the east, but approached by a causeway leading through the southern wall. On the east, therefore, there is an interior wall, and the space between the two was arched over. The vaulting remains perfect to the north of the gateway. A long buttress projects 20 feet from the inner wall south of the gate, so as to form a narrow passage 2 feet across, before arriving at the gateway itself.

The entrance is thus, as in most crusading fortresses, very carefully guarded. The gateway itself has a pointed arch, 12 feet span and 12 feet deep. It is constructed with a groove 2 feet broad, so arranged that the portcullis could be drawn up through the archway. It leads into a vaulted passage 12 feet broad, and there is on the south a side chamber from which apparently a little postern opened into the main archway.

The eastern outer fortification is very much ruined, and the wall has entirely disappeared in some places. There are traces of an outwork on this side 70 feet from the face of the main wall. The east wall runs north at right angles to the southern for 238 feet, and is here bent north-north-west in the direction  $165^{\circ}$ , extending for about 90 feet. At the obtuse salient angle thus formed on the east are traces of another doorway. The eastern wall was loopholed, and could be defended from the vaulted passage between it and the inner eastern wall. This passage is about 22 feet across.

The northern wall runs at right angles to the second direction of the eastern wall for 35 feet, when it recedes 17 feet. Thus at the north-east a tower or bastion is formed, giving a certain amount of flank defence to the northern ditch and its postern. The north wall then slopes to the south for about half its length, and the remainder is at right angles to the west wall. A central tower or buttress exists at 170 feet from the west side of the north-east tower; it projects 20 feet, and is 30 feet broad.

An inner vaulted gallery, 17 feet broad, ran along the north side.

The fortress may be described generally as a rectangle of 330 feet by 380, with a bastion in the north-east corner, and an inner wall on the east 22 feet from the outer.

The ditch on the north, south, and west is about 50 feet broad, the

counter-scarp rudely hewn in the black basalt. It is probable that it formed the quarry from which the stones of the wall were taken.

The masonry is finely hewn black basalt ashlar, the stones being from 2 to 3 feet long, with a broad boldly cut marginal draft, and a central rustic boss to each stone. It resembles the masonry at 'Athlit and other Crusading sites. The wall has throughout a slight batter, and is 9 feet thick at the top.

It is probable that a gallery was built within the wall on every side, and the ditch thus defended through loopholes.

The masonry of the east gate is not drafted, but is very carefully dressed, and many of the stones are of great size.

The vaulting is of rag-work, the ordinary barrel vault seen in all Crusading buildings.

In the middle of the fortress are other vaults of similar character, forming probably the foundations of the keep, which has now disappeared. Their direction is not parallel to the outer walls.

A small modern building stands over these vaults, and is constructed partly of ancient materials. The remaining huts are of mud. The ditch is now about 10 feet deep, but is probably much filled up with rubbish.

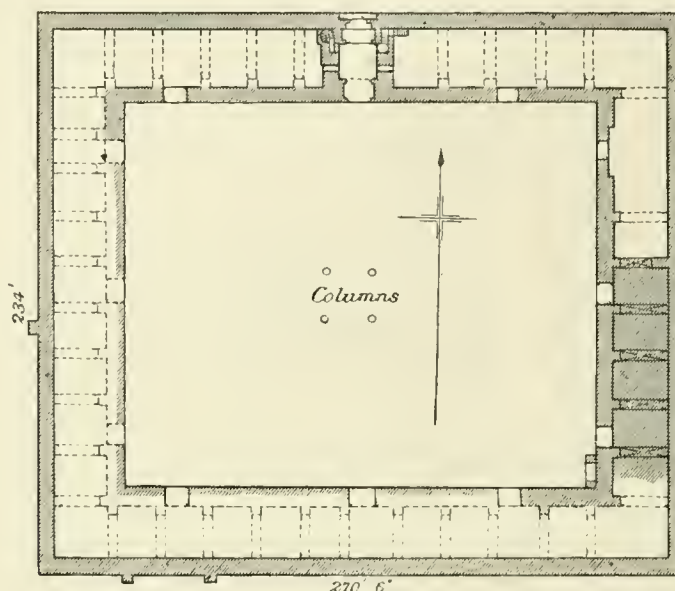
South of the fortress there are traces of ancient garden walls, but without any indication of date.

There is an Arabic inscription at the lower spring ('Ain el Helu) beneath the fortress on the south. It is almost entirely illegible, cut on a piece of basaltic rock, but according to Mr. Tyrwhitt Drake it refers to the finding or digging of the spring by a certain Emir. It is about 500 yards from the fortress.

Kefrah (P j) is a ruined village with traces of antiquity. Dr. Tristram mentions it as inhabited in 1866, and containing drafted masonry, but the ruins do not appear important. (See Kefrah, Section A.)

Khân el Ahmâr (P k).—A fine specimen of the Saracenic hostels. The walls are standing throughout, and the vaulting is entire on the east. It measures 270 feet east and west by 235 north and south outside, and is built of finely wrought ashlar of moderate dimensions, in alternate courses of white limestone and black basalt. The main entrance is on the north, a gateway with pointed arch; on either side is a staircase

leading to the roof. That on the left (west) is circular. (See Plan.) The galleries on each wall are 37 feet broad, the tunnel-vaulting being of rag-work with pointed arches. Four marble shafts stand in the centre of the yard, once supporting a dome over a fountain. These columns are 18 inches diameter. The lintel within the pointed arch of the north doorway is 15 feet 6 inches long, 2 feet wide, 3 feet high. Another lintel to



the side door is 6 feet by 1 foot 10 inches by 1 foot 4 inches, dressed to represent a stone with two bosses and a draft 3 inches broad. The whole is dressed smooth, and the separation is shown by a groove cut in the face.

This is apparently the place described by Guérin under the name of a 'Mussulman Khân.' His description, written ten years ago, differs in some important respects from that of Lieutenant Conder. It is as follows:

'The building measures 100 paces on each side, and forms a perfect square. The walls which surround the enclosure are 3 feet 6 inches in thickness. The south face is in great part overthrown, as well as the gate which opened on this side. The remaining faces are better preserved: that of the north is nearly perfect. It is built of good cut stones, which doubtless came from the ruins of Bethshean, and is pierced by a door constructed of superb blocks, alternately black and white, very regularly dressed and of considerable dimensions. This door, which corresponds to that on the south side, now destroyed, rests in two abutments crowned by a magnificent lintel, which is itself surmounted by an ogival arch. It opens upon a vestibule formerly closed by an interior door. Within the rectangle of the enceinte there formerly ran four ogival galleries . . . they have been replaced by miserable Arab erections,

now in ruins. In the middle of the Khân three monolithic shafts in grey granite are still upright. A fourth is overturned.'

K h ŭ r b e t 'A b a (N l).—Remains of a small ruined village, apparently modern.

'Here was formerly a township of some importance, now completely destroyed. There remain nothing but the foundations of old walls, numerous heaps of stones, time-eaten and rudely cut, the greater part disposed in circles, some cisterns and several caverns or tombs cut in the rock. One of these tombs contains three *arcosolia* in a mutilated condition, under each of which must have been laid sarcophagi long since carried away.'—Guérin, 'Samaria,' i. 337.

K h ŭ r b e t A d m a h (Q j).—Foundations of apparently modern character. North of the site is a tomb consisting of a square chamber. A sarcophagus lies at the foot of it. The ruin is of some extent, in two divisions. A spring exists on the south, and two others on the north-west. (See Adamah, Section A.)

K h ŭ r b e t 'A i n e l H a i y e h (Q j).—Foundations of buildings, apparently modern.

K h ŭ r b e t B a r g h a s h a h (O l).—Foundations of buildings, apparently modern.

K h ŭ r b e t B e i t I l f a (P k).—Foundations of buildings and walls. There are in the ruins many stones well dressed, and apparently older than the Arabic work.

This place was proposed by Schultz for the lost Bethulia of the Book of Judith, but neither its site nor its surroundings seem to agree with the story. It is, however, an ancient site. Guérin found, a little to the right of the ruined and abandoned village, numerous heaps of stones, the greater part of fair dimensions, and dispersed in the midst of high thorn-bushes. Among these remains were noted also two ancient sarcophagi, each measuring 9 feet 10 inches long by 3 feet 3 inches broad, decorated by rare ornaments. The lid of one of these sarcophagi lay still on the ground nearly uninjured: that of the second was broken.

K h ŭ r b e t B e d r i y e h (Q j).—Foundations of buildings, apparently modern.

K h ŭ r b e t B e k á (Q j).—A mound, with no perceptible ruins nor any indication of date.

K h ŭ r b e t B i r T i b a s (N j).—Only traces of ruins remain, with no indications of date.

K h ŭ r b e t e l 'E s h - s h e h (Q k).—Foundations of buildings, apparently modern.

Khūrbet el Haddād (P j).—A small ruin close to the village of Taiyibeh, consisting of heaps of roughly hewn masonry and stones. No indication of its date, but it is apparently unimportant.

Khūrbet el Hakeimiyeh (Q k).—Ruined walls and a few modern deserted houses—a small deserted village.

Khūrbet el Humra (P l).—A few walls standing and a ruined mill. No indications of antiquity exist.

Khūrbet el Jūdeideh (O k).—Foundations of buildings and heaps of stones. It may possibly be an ancient site.

Khūrbet Kâra (O j) consists of ruined walls. Near it is a trough or grave cut in the rock, apparently a tomb, resembling those at Seffūrieh.

Khūrbet Kummil (P j).—Traces of ruins.

Khūrbet el Mūghâir (O l).—Traces of ruins only exist, and a few ancient rock-cut cisterns. It is apparently an ancient site. It takes its name from the village  $1\frac{1}{2}$  miles west of it.

Khūrbet el Mūjeddâ (P l).—Traces of ruins only remain upon a mound of *débris*; but the place has the appearance of an ancient site and fine springs.

Guérin's journey through this part of the country cannot be followed on the map. Either the Tells which he observed are not placed on the map, or, which is more likely, they are noted under different names. He says, starting with Tellûl eth Thum ('Samaria,' i. 282): 'Here are two Tells, close together. They are oblong; the higher is about 9 metres above the plain. Their upper surface is covered with *débris* of pottery and building materials. A quarter of an hour later, travelling north-north-west, we passed the site of an abandoned place called Khūrbet Feraj. There are heaps of scattered stones and a quantity of silos, the greater part covered up. Five minutes later we had on our right the Tell el Asar, which is covered with pottery and building materials. Ten minutes brought us to Tell Ferwana, which is covered with black stones of basaltic appearance. On our left, at a distance of 2 kilometres to north-north-west, we found ruins called Khūrbet el Mūjedd'a. We then directed our steps east-north-east, and pass on our left, at the distance of 2 kilometres to the west-north-west, a Tell, called Tell R'aiân.' This place does not appear on the map, but its position seems to correspond with that of Tell esh Shemdin. 'We were now approaching the lower valley of the Ghôr, riding through bushes and tall grass, and crossing several streams which flow into the Jordan. At our right, in the lower valley, rose the Tell el Jizil; and farther on, to the north, the Tell el Menshiyeh; and ten minutes later, to the north, is a Tell called Tell Balah. We changed our direction to north-west, then to west-north-west, and arrived at Beisân.'

K h ũ r b e t e n N e j j â r (N l).—Foundations of buildings, apparently a modern ruin.

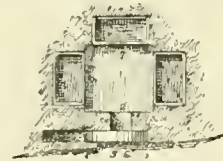
K h ũ r b e t S â b i r (P k).—Heaps of stones only remain, and there is no indication of the date of the ruin.

K h ũ r b e t e s S â m r i y e h (P l).—Ruined walls and traces of ruins alone remain. The place has, however, the appearance of an ancient site, and is well supplied with water.

K h ũ r b e t M â l ũ f (O j).—Resembles in character K h ũ r b e t S i r e h.

There is an ancient cemetery marked on the Sheet near this ruin. The tombs are cut in hard crystalline limestone. No. 1, the most northern, is a square chamber of the usual dimensions, having one *loculus* about 6 feet long under an *arcosolium* on either side of the chamber, and a third at the end opposite the door, which is on the south.

The bottom of each *loculus* is level with the floor. The rock has been left to a height of about  $2\frac{1}{2}$  feet in front, so as to form a hollow sarcophagus, which was covered with flat slabs, leaving an alcove above between these and the roof of the *arcosolium*, which is rounded towards the back in cross section.



The entrance is perfect, and was closed by a rolling-stone. The doorway is square, and 2 feet wide by 3 feet high. In front of this is an arched recess 5 feet 9 inches high, and extending about 2 feet either side of the door. This is continued on the left side in a groove about 9 inches broad and 5 feet 9 inches high. In this groove, which reaches back about 4 feet from the side of the door, a cylindrical rolling-stone of  $3\frac{1}{2}$  feet diameter was originally placed. The groove held it upright when it was in front of the door, and it could be rolled back in it to open the entrance. The marks of the grinding of the stone against the face of the rock remain.

In front of the doorway is a shallow trough or birkeh, about 15 feet by 20 feet, and another trough or sarcophagus attached to the rock on the south-east of the birkeh. A similar sarcophagus, cut out of the rock (to which one end is attached), is placed on the left of the tomb, where the

rock is scarped north and south at right angles to the face containing the door. A cistern exists close to this, cut in the rock at a lower level. It is possible that these were intended for the washing of the bodies before sepulture.

The second tomb is similar to the first, but the door is at a higher level, and two steps lead to the floor of the tomb within. The entrance is similar in construction to the first. In the *loculi* raised rollers are observable to fit the neck of the corpse. The three *loculi* measure 6 feet in length by 2 feet 9 inches breadth on the inside.

A curious mark, about 4 or 5 inches long, is scratched on the doorway of this tomb, and would appear to be recent, as it is not equally weathered with the rest of the rock. It exactly resembles that noted by M. Clermont Ganneau on the osteophagi discovered on the Mount of Olives.

The third tomb, higher up the hill and south of the last, is blocked with rubbish. Three more occur in a group below this, resembling those already described, except that the *loculi* are merely shallow graves beneath the *arcosolia*, and not deep sarcophagi. Two more, south of this, resemble number one in all respects, making a total of eight tombs visited.

Three large sarcophagi lie on the hill-side south of the tombs. Another was also noticed further off, east of Khürbet Sîreh. These tombs belong, therefore, entirely to the second class of sepulchres, and no *kokim* appear to exist at this site.

Khürbet Sîreh (O j).—The ruins appear to have been extensive, though the plan of the buildings is now indistinguishable. Heaps of stones and blocks of flint lie in confusion. The foundation of a corner remains standing, of stones about 2 feet long, one of which has a broad and deep-cut draft, the central boss of the stone being left only roughly hewn. This resembles the Crusading masonry of Kaukab el Hawa. The stone forms, apparently, the jamb of a doorway, and a channel is cut above, along the middle of the wall, similar to that described at Khürbet Deir Serûr (Sheet XI.).

Khürbet es Süfsâfeh (O j).—A few stones. No distinguishable buildings.

Khûrbet et Tâkah (Q j).—Foundations of buildings, apparently modern.

Khûrbet Tubâûn (O k).—Traces of ruins.

Khûrbet Tûnis (P k).—Traces of ruins.

Khûrbet Umm el 'Alak (Q j).—Foundations of buildings, apparently modern.

Khûrbet Umm Ghawâdy (N j).—Foundations, a few well-dressed stones, traces of a large site.

Khûrbet Umm Sabôn (Q j).—Foundations of buildings, apparently modern.

Khûrbet Yebla (P k).—Heaps of stones. No indications of date.

Khûrbet ez Zawiyân (Q j).—Foundations of buildings, apparently modern.

El Môbarah, 'The Cutting,' or 'The Quarry' (Q k).—This is a large quarry of basalt on the face of the cliff, filled beneath with large chips and fragments. The basaltic buildings of Beisân are probably of stones obtained here.

Mûghâret Abu Yâghi (Q k).—See Beisân.

Mûghâret et Tell.—See Beisân.

El Mûntâr (P l).—A pile of unhewn stones upon a commanding point, apparently ancient.

El Mûntâr (Q j).—A mound of earth.

Mûntâr el Abeid (P l).—In the marshes.

Mûntâr ez Azrak (P l).—In the marshes.

El Mutelly (Q k).—Foundations of buildings, apparently modern.

Nein (O j).—Rock-sunk tombs exist here, probably of Christian origin. (See Section A. for further information.)

Nûris (N k).

This place is probably an ancient site. Guérin ascertained the existence of rock-cut caves. At the distance of half a mile from the village he found a sarcophagus much defaced and close by the ruins of an ancient building, apparently a tower.

Es Sebâin (N l).—A modern ruin.

Sheikh Archâb (P l).—A ruined Mukâm or small mosque, apparently modern, and traces of ruins, without indication of date. (See Rohob and Roob, Section A.)

Sheikh Barkân (O k).—A ruined Mukâm, apparently modern. Between this and the village of El Mazâr are four small ruined towers, apparently watch-towers, on the old road. They resemble towers in the south (Sheets XI., XIV., etc.), but there is no indication of their date.

Sheikh Muhammed el Kâbû (Q l).—Ruins of a small mosque, apparently of no great antiquity.

Sheikh Semâd (Q l).—Small ruined Mukâm of modern masonry.

Shûnet Tumrâh (O j).—A little tower, half ruinous, for storing grain.

Shûtta (O j).

Guérin inclines to Robinson's view that this place is the old Beth Shettah—the 'Home of the Acacia'—of Judges vii. 22; but the meaning of the modern word in the name lists is given as 'probably a "river bank"': he does not meet the objection offered by Mr. Grove and Lieutenant Conder that it is not sufficiently watered. Guérin gives the name with a spelling different from that proposed by Lieutenant Conder's scribe. As spelt by him it may mean the village of 'division.' Guérin found here a good many silos cut in the ground and serving as underground granaries to the families of the village. 'The women have to go for water to the canal of 'Ain Jâlûd'—marked on the map as the Wâdy Jâlûd.

Sîrîn (P j).—By the spring are two fallen blocks, apparently lintels, and a piece of a cornice. They have the appearance of Byzantine work.

Et Taiyibeh (O j).

'This village, poor and miserable, is now nothing but a wretched relic of an important city, situated on the slope of a hill whose summit was surrounded by a fortress. This was formerly constructed of very fine basaltic blocks, cut and dressed with care; a ditch cut in the rock and now three-fourths filled up surrounded it, at least on the south and west. There remain of this stronghold several thick parts of the wall, and within vaulted magazines which now serve the fellahin for refuge: rude dwelling-houses have also been built within the inclosure. One of these houses, more considerable than the others, and partly constructed of good basaltic stones taken from the ruins of the fort, occupies the top of the acropolis, which I regard as ancient, although allowing that it may have received attention from the Mohammedans

or the Crusaders. As for the city, which extended to the north and east of the castle, it now, with the exception of a few courses still upright, presents nothing but a heap of ruins.'—Guérin, 'Samaria,' i. 126.

Tell Abu Faraj (Q l).—A large mound, apparently artificial. Ruins of houses and of a small Mukâm on the north-east. A stream of water from 'Ain Mâlhhah exists on the north, and another spring, giving a good supply of water. It will be noted that this is the case with all the *true Tells* on this Sheet.

Tell Abu 'l Jemel (Q j).—Supplied with water by the Jordan and Wâdy el Bîreh. It is an artificial mound.

Tell el Bâsha (Q l).—An artificial mound. Water exists close by in a stream coming from the Bûsset-ed-Diwân.

Tell el Fâr (N j).—An ancient mound, apparently artificial, with traces of masonry on the top.

Tell el Ferr (O k).—A small artificial mound, close to the Nahr Jâlûd.

Tell el Hosn (P k).—See Beisân.

Tell el Jisr (P k).—A small artificial mound cut by the aqueduct.

Tell el Jizil (Q l).—A mound, apparently natural; it is full of excavated holes for storing grain.

Tell el Mâlhhah (Q l).—An artificial mound, situate close to the spring called 'Ain el Meiyitch.

Tell el Mastabah (Q k).—See Beisân.

Tell el Menshiyeh (Q l).—An ancient artificial mound, with a spring on the south side.

Tell Nimrûd (Q l).—An artificial mound.

Tell er Râiân (Q l).—An artificial mound; a spring ('Ain es Sûfsâfeh) exists on the north, and water from the 'Ain el Mâlhhah on the south.

Tell es Sârem (P l).—A very large artificial mound, with a spring on the south side. (See Zartanah, Section A.)

Tell esh Shūk f (P l).—An artificial mound, with a stream of water on the north side.

Tell esh Shemdin (Southern) (P l).—An artificial mound, with a stream of water on either side.

Tell esh Shemdin (Northern) (Q j).—An artificial mound.

Tell esh Shôk (Southern) (P l).—An artificial earthen mound, with water on either side.

Tell esh Shôk (Northern) (Q j).—An artificial earthen mound near Jordan; a spring also exists about 1 mile to the west.

Tell esh Sheikh Dâûd (Q l).—Possibly a natural mound; a ruined Mukâm of modern masonry exists near it.

Tell esh Sheikh Hasan (O k).—An artificial mound, with foundations of buildings on the top. The masonry is well-dressed, of moderate proportions, and some of the stones have a marginal draft and a rustic boss like those at Khûrbet Mâlûf. The ruins are not, however, apparently of remote antiquity. It is close to a spring.

‘The ruins cover the slopes and summit of a Tell whose highest point seems to have been crowned by a tower measuring 12 paces on each side and built of good-sized blocks. Some foundations are still visible. At the foot of the hill, lying about the plain, are building materials of small dimensions, and innumerable remains of pottery. Under one of the *sader*-trees is a little Mussulman Wely dedicated to the Sheikh Hasan, whose name is given to these ruins.’—Guérin.

Tell esh Sheikh Kâsim (O j).—A very large artificial mound near Jordan.

Tell esh Sheikh Semâd (P k).—Artificial mound, with a stream of water.

Tell ez Zambakîyeh (Q j).—An artificial mound near Jordan; a spring exists about 1 mile to the west.

Tellûl Farwanah (P l).—Small mounds, apparently artificial.

Tellûl eth Thûm (P l).—Artificial mounds; a stream of water to the north.

Tellûl ez Zahrah (P k).—Artificial mounds near a spring.

‘Attention was first drawn to the great interest of these curious mounds, which were first excavated at the same time by Captain Warren, who supposes them to have been fortifications.

In a subsequent number of the "Quarterly Statement" it was pointed out that similar mounds are in process of formation at the present day both in Egypt and in India, being made by the accumulating refuse of sun-dried bricks which are picked on these heaps, those which are spoilt serving as a sort of platform on which others are baked; thus gradually a mound accumulates, and would, when deserted and overgrown, present exactly the appearance of a Tell. The Tells are found in the Plain of Esdraelon, and in that of Acca, near the Kishon, but more especially in the Jordan valley. Near Beisân, and in the plain south of it, there are twenty true Tells, apparently of the same character with those at Jericho, besides other mounds formed of crumbled ruins to which the name Tell is also applied. In confirmation of the latter theory of their formation I would call attention to one or two points. First, they occur invariably in the immediate vicinity of water, generally at a spring or beside a running stream. Second, they are always found in alluvial plains and in places where clay may be expected to exist; thus, for instance, at Beisân they are found in the "clay lands" between Succoth (generally supposed to be S'akût) and Zerthan, which was below Jezreel, where Solomon cast the brass-work for the temple service. Third, they are known, at least at Jericho, to consist of sun-dried bricks. It has been remarked that they occur at the mouths of passes which they were supposed to defend, but I may remark that this is hardly a rule, as many are placed in positions which can have no military significance, whilst the Wâdies at whose mouths they are placed always contain water. Neither can they be held to defend the Jordan fords, for many important fords have no Tell near them. Where they do occur along Jordan it is in places where springs or tributary streams flow down to the river. Their great antiquity is shown first by their being mentioned in the Bible at an early period (Geliloth); secondly, by their having been subsequently built upon in a few cases in Roman times. None of the true Tells have, however, been identified with Biblical sites, unless, indeed, we except those at 'Ain es Sultan.

'The shape and appearance of the true Tells would also point to the same explanation of their origin. They are evidently accumulations. Often two occur close together of different size, or two or more small Tells spring on a platform formed by a large one; sometimes a small subsidiary mound, as though only lately commenced, will be found at the foot of a very large one.

'The interest and importance of such remains can hardly be over-estimated. They form a key to the understanding of all the more ancient ruins in Palestine. Nothing is more natural and probable than that the Jews who in Egypt, as we know, were employed in the manufacture of bricks, and whose first possessions in the country were in the plains, should have resorted to this material for the rapid construction of towns, necessitated by the total destruction of the Canaanite cities. The method in which this destruction was made, its completeness and rapidity, seem to show that these cities themselves were of no great strength, and it is even possible that the brick-making may be carried back to Canaanite times. Of architecture as a fine art there seems good reason to suppose the Jews were ignorant, nor is there anything in the Bible or in the country to indicate that the towns of the early Biblical period were better built or more important than the present Syrian villages. In the time of Saul we find the people dwelling in caves, and there is much evidence which points to the old inhabitants of Palestine having been much addicted to such a practice. Even at the present day the natural caves and larger tombs are used as dwelling-places and stables.

'In modern Damascus we have an instance of a city mainly built of sun-dried brick, and the chopped straw in its clay calls to mind the bondage of the Egyptian brickfields. Wood

is used in combination with this hardened mud, and may have been in the early Jewish towns at a time when it was more plentiful than now. At the same time, it must be recognised that stone-quarrying was very extensively undertaken at some period of Jewish history, as is evidenced at the present day in every part of Palestine, though the period it is almost impossible to decide. In the hill country the use of stone must naturally have been greater than that of brick. So now in Palestine the hill villages are of stone, and those in the plains mere collections of mud huts.

'The interest of the inquiry is very great in explaining how it occurs that the more ancient ruins of the country are mere mounds in which the presence of stone is scarcely discernible, and the grey colour of the mass alone distinguishes the site. Were brick supposed to have been extensively used, this peculiarity of the ruins of Palestine would be easily accounted for.'—Lieutenant Conder, 'Quarterly Statement,' 1874, p. 180.

**T i r e h e l K h â r b e h (P j).**—A ruined village, apparently modern.

**T u m r a h (O i).**

'This village has taken the place of an ancient town which formerly rose in an amphitheatre around an abundant spring, whose waters are received in a rectangular basin formerly vaulted. Everywhere considerable piles of stones, for the most part basaltic; the remains of overthrown houses strew the slopes of the hill. In the midst of these confused ruins I remarked, near the spring, the vestiges of a small church lying east and west and divided into three naves. It was ornamented with columns, of which several trunks yet remain. In the higher part of the city are still distinguished the remains of a second church, almost entirely destroyed, which was paved with mosaic, as is proved by the little cubes lying about on the ground.'—Guérin, 'Samaria,' i. 124.

Guérin also mentions a ruin called Kh. Marah, and a spring, 'Ain Marah, near this place, which are not on the map.

**U m m e l 'A m d â n (Q l).**—Several fragments of rude pillars, lying in the water by the road. They seem probably to be Roman mile-stones.

**Z â t e r a h (N l).**—Modern foundations.

**Z e b â (P k).**—Heaps of stones.

**Z e r ' i n (N k).**—See Section A. In addition to the mound, with its numerous cisterns, there are scattered cisterns, sarcophagi, and, on the east, wine-presses round the village.

'On our left Mount Gilboa grew gradually lower. Presently we climbed the slopes, partly rocky, of a plateau scarped to east and north, but on the west and south of small elevation and nearly on a level with the surrounding plain. These slopes, like those on the north, are pierced by numerous excavations; some are ancient tombs and others old quarries; some of them were for a refuge for the shepherds and their flocks. On arriving at the plateau we proceeded to examine the western side; on the way I remarked a certain number of ancient cisterns cut in the rock, and some small enclosures crowned by a girdle of cactus. We then passed the village of Zer'in, the miserable remains of Jezreel, which formerly in all probability

occupied the whole of the plateau which I have just mentioned. At present it is nothing but a confused heap of poor houses which cover the western part of the plateau on the side by which it slopes by a gentle incline to the plain. Almost in the middle of the village, on a small hillock, rises a house of square form, like a tower—the residence of the Sheikh. It is very ruinous, like most of the other houses, and appears to be of Arab origin—but it may have replaced an older tower. . . . I put up my tent lower down, west of the village, close to a little shallow birket, not built, but consisting of a simple depression in the soil. Near it I found an ancient sarcophagus of white marble. It was 3 feet 3 inches broad and 7 feet 6 inches long. The four sides were decorated with sculptured ornaments, which have suffered from time and the hand of man. The lid was wanting.’—Guérin, ‘Samaria,’ i. 311.

## SHEET IX.—SECTION C.

The inhabitants of the villages marked on this Sheet are all Mohammetans and natives of Palestine, with the exception of those of Beisân and Kefr Misr, who are of Egyptian origin, settled there by Ibrahim Pacha.

El Mazar is inhabited entirely by religious Derwishes.

The Sukr and Ghuzzawiye are true Bedowin belonging to tribes from the east of Jordan; but the Beshutwi are a mixed race, being recruited from the runaway negroes who take refuge in the Ghôr.

A tradition attaches to the Mukâm Sidna 'Aîsa, a large block of basalt standing on the side of the Neby Dũhy hill (see Map), as being a place where Christ sat and taught. This was collected from the Sheikh of the little mosque of Neby Dũhy.

Jisr el Mujamiâ, 'The Bridge of the Place of Gathering,' is said to take its name from a contest of forty Arab poets, who here contended in verse for the love of an Arab maiden. (See Finn's 'By-ways in Palestine,' p. 105.) It is, however, noticeable that this name may have some connection with the 'Bridge of the Gatherer,' over which the Persians believed the dead to pass, as noticed in the Zend Avesta, which is the origin of the later Moslem legend of the Bridge es Sirât.

The saint at el Wezr (apparently called Neby Wezr) is said to have been one of the sons of Jacob.

Neby Dũhy or Duheiyeh has his dog buried with him. The dog brought his bones from the river Kishon to the present tomb.

## SHEET X.—SECTION A.

OROGRAPHY.—The present Sheet contains 103·3 square miles of the Mediterranean coast north of 'Arsûf. The whole extent is a flat plain about 150 to 200 feet above the sea, and terminated by rolling downs on the west. Beyond these downs are the dunes of blown sand above cliffs from 100 to 200 feet high, which reach all along the shore except in the neighbourhood of the two perennial streams, where the shore is open.

In those parts where the cliffs are low, or do not exist, the sand dunes have encroached inland. Thus immediately north of the Nahr Iskanderûneh the blown sand reaches inland  $2\frac{1}{2}$  miles. Near Tell el 'Arf the dunes are a mile wide, and north of the Nahr Fâlik a tongue of sand extends inland 2 miles. The cliffs, however, have to a great extent prevented the encroachment in other parts.

The shore beneath is a narrow beach strewn with fragments from the cliffs above.

HYDROGRAPHY.—Two perennial streams cross the Sheet. The northern is the largest, and rises near the foot of the hills. (Sheet XI.) It is called Nahr Iskanderûneh, and is a sluggish stream some 15 yards across, with marshes on either side, in which are numerous springs, which feed the stream. The river is fordable near its mouth. This stream is called 'the Salt River' by Geoffrey de Vinsauf in 1191 (Itin. Ric., ch. xv.).

The second stream, called Nahr Fâlik, is of artificial origin. A large marsh formed inland, and confined by the range of downs on the west, is fed from various large springs rising in the plains. An artificial cutting through the rock drains this water to the sea, the stream being only about a mile in length. In October, 1873, the stream was dry at the point where the road crosses, immediately west of the cutting, but the bed was full of luxuriant Syrian papyrus. This river was called Rochetaillie

in the Middle Ages (*Itin. Ric.*, ch. xvi.), and the modern name has a similar meaning ('cloven').

Some of the water from the plain rises on the shore under the cliffs at 'Ain Tûbeh, Bîr el Yezek, Bîr el Beleikeh, and Bîr Zeid, but the water is very brackish.

A large marsh (Bahret Kâtûrich) is also artificially drained by a rock-cut tunnel 535 feet in length, having a shaft near the middle. This tunnel is now choked up.

TOPOGRAPHY.—There are eight inhabited places on this Sheet belonging to the district of Beni Sâb, under the Mudîr of Nâblus.

1. El Haram 'Aly Ibn 'Aleim (H o).—A mud village of moderate size on high ground, with springs to the north, and on the west a mosque. This building was erected, it is said, by Melek ed Dhahr Bibars in honour of 'Aly Ibn 'Aleim, who is said to have defended the town when attacked by that Sultan; but the town in question was probably the adjacent 'Arsûf.

2. Kefr Sâba (J o).—A mud village of moderate size, with mud-ponds round it and good water in the wells of Neby Yemîn, to the east. (Sheet XI.) This place is the Caphar Saba of the Talmud (*Tal. Bab. Niddah*, 61 *a*; *Tal. Jer. Demoi*, ii. 2), also mentioned by Josephus (*Ant.* xvi. 5, 2). It shows no marks of antiquity at the present day. The ground round it is sandy, with a few cactus hedges and some good-sized trees at Neby Yemîn. There are olives to the north and south.

'This is a village of 800 inhabitants, situated on a low hill; the houses are built of sun-dried bricks or of small stones. Palm-trees lift their heads in the midst of the streets. There is a mosque built of stones, which are larger and better cut than those used for the houses.'—Guérin.

The question of the site of Antipatris will be found treated in Sheet XIII., under the head of 'Ras el 'Ain.' It is sufficient to point out here that nothing whatever has been found at Kefr Sâba to support the theory that here was once a great town. As regards antiquities, Lieutenant Conder passes the place over altogether (Sheet X., Section B.); and Guérin could find nothing but two ancient columns in the mosque, and outside the village a mosque built of old blocks. An old man of the neighbouring village of Jiljulieh told Drake that the name of the place was Antifatrûs, but as this statement has never been confirmed by any other traveller, it may be considered of little value. Nothing is more probable than that, as in the case of most names imposed by the Romans, the name of Antipatris has long since been forgotten.

3. Khûrbet el Jiyûseh (H n).—A few mud hovels, occupied as an 'A z b e h, or summer residence for those in charge of the herds and flocks sent down to graze on the plain. It had a cistern to the north.

4. Khûrbet esh Sheikh Muhammed (I l).—A few mud hovels among ruins.

5. Miskeh (I o).—A mud village of small size, with olives to the north and south, and a well to the south.

Guérin gives the population of Miskeh as 300. 'In the court of the *medhafeh* I saw a column and a marble chapter, apparently of Byzantine work. Round the houses are gardens, planted principally with fig-trees, among which here and there rise palms.'

6. El Mûghâir (I m).—A small mud hamlet, with caves. The water supply is from springs a mile to the west.

7. Mukhâlid (H m).—A small mud village, with ruins, and a sacred place to the south. On the east is a good masonry well, with troughs and a wheel for raising the water. Near this the Survey Camp was fixed. There are also cisterns, and a pond with mud banks. There are cornfields to the east, but the soil is very sandy. The place is famous for its water melons, which are shipped at the little harbour called M i n e t A b u Z a b û r a.

8. Tabsôr (H o).—A mud hamlet of moderate size, with a well to the north.

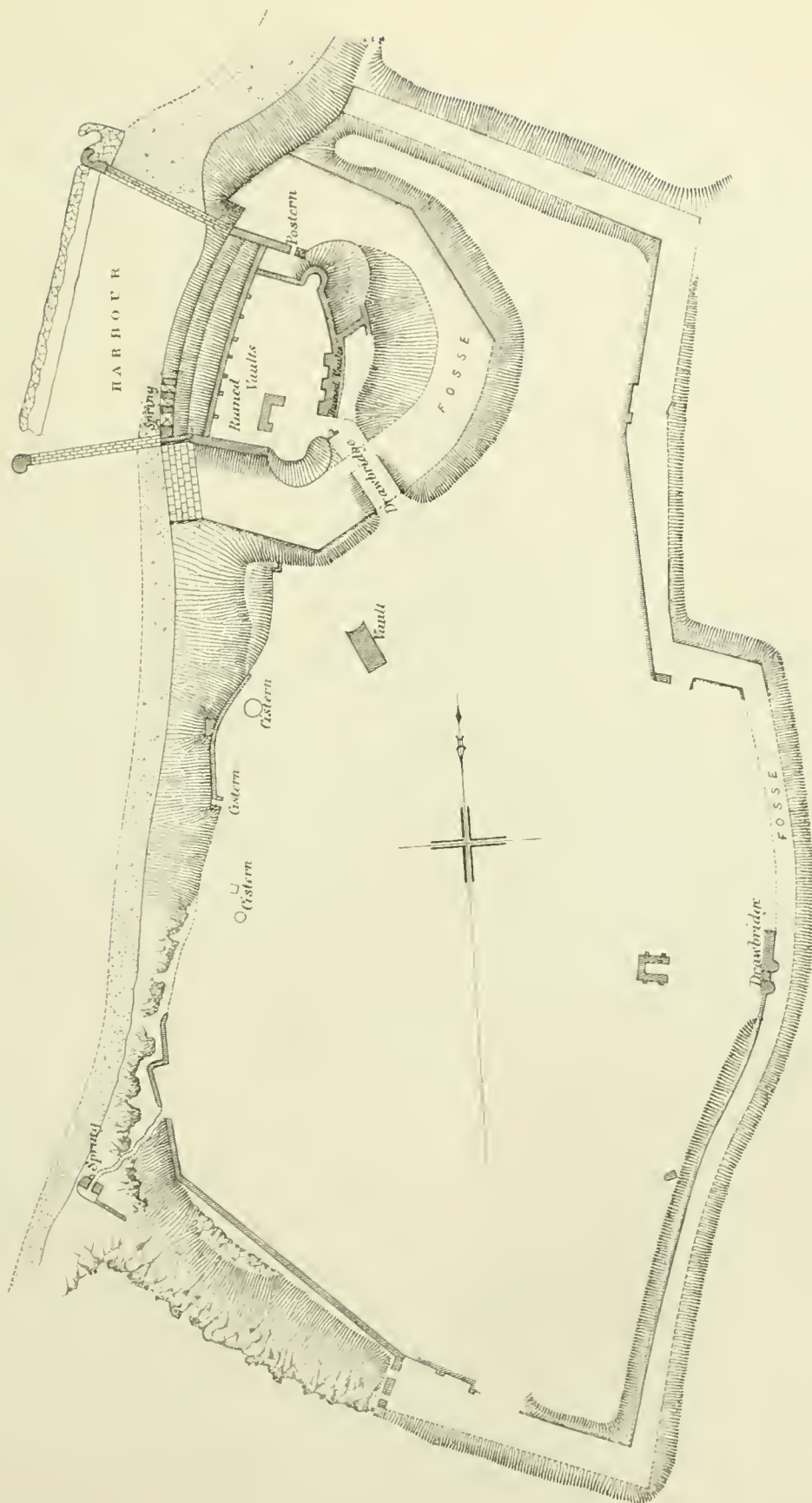
The only ancient site on this Sheet which has been identified is the fortified town of Arsûf. This is the ancient Apollonia (Josephus, Ant. xiii. 15, 4), said by Pliny (Lib. v. 13) to be between Cæsarea and Joppa. In the Peutinger Tables it is shown (393 A.D.) as between the two, but without any distance marked.

The Crusaders considered Arsûf to be the ancient Antipatris (Will. Tyre, Jacob of Vitriaco, Marino Sanuto). On the map of Marino Sanuto it is marked as Arsur; he identifies it wrongly with Dora. Foucher de Chartres (about 1100 A.D.), says that it was ignorantly supposed to be Azotus, the real site of which he knew.

CULTIVATION.—Corn and olives, with various vegetables, are grown round the villages, but the greater part of the plain is uncultivated. Near the shore, and along the line of downs, the soil is bare and sandy, with scattered bushes. The neighbourhood of the marshes is in spring well

supplied with pasturage. The country south-west of Mukhâlid is an open woodland of oak, the trees attaining a fair size. This is the Crusading Forest of Assur (Geoffrey de Vinsauf, *Itin. Ric.* cap. xvi.), between the Salt River and Rochetaillic. Possibly the ruin of Umm Sûr may retain a relic of this name.

*Scale of Feet*





## SHEET X.—SECTION B.

Arsûf (H o).—The remains of the Crusading town, with its inner fort and harbour, were surveyed in May, 1874, with a chain and compass.

The total area included inside the ditch is 22 acres, or 660 feet by 1,452 feet. The form is irregular. The ditch has an average width of 40 feet, but on the south side it is rock-cut and 100 feet wide.

Very little remains above the surface, and the site presents dusty mounds which cover the foundations. There are remains of a postern on the east, with projecting piers for a drawbridge; on the south, close to the sea, is a spring, to which a small path leads down from a postern. A wall projects at right angles to the south wall, and enfilades the western part of the ditch, where it is deeper and wider. There are several cisterns near the western wall above the beach.

The inner keep stands directly over the harbour in the north-west corner of the place, and has on that side a batter wall some 50 feet high; remains of vaults are visible here also. The keep had a ditch round three sides about 100 feet wide, and a ramp and drawbridge communicated with the outer part of the fortress. The keep has an area of about half an acre. The level of the bottom of the fosse is about 50 feet above the beach.

The harbour measured 100 yards north and south, by 40 yards east and west. A well-built jetty runs out on the south, and a narrow entrance is here made, behind a reef of rock, the entrance being barely 30 feet wide.

The masonry at Arsûf resembles that at Ascalon. The work is, however, earlier than 1190 A.D.

The ancient history and Phœnician associations of Arsûf may be gathered from the following tract by M. Clermont-Ganneau. The name of Apollonia, it has been suggested, may have been conferred upon the city by Apollonius, son of Thrascas, who governed Cœle Syria for Seleucus Antipater. It is mentioned by Josephus as one of the places which had for-

merly belonged to the Phœnicians. The Peutinger Tables give its position accurately as 22 miles from Cæsarea. It was in ruins in the year B.C. 57, when the Romans rebuilt it. It is then neglected by history for a thousand years, when we find it a fortified stronghold. Raymond of Toulouse besieged it, but failed to take it, and retired jealously, sending a message to the garrison that they need not be afraid of the King of Jerusalem. In fact, Godfrey met with so stubborn a resistance that he too had to raise the siege, and turned his arms in revenge upon Raymond. The place, however, was afterwards taken by Baldwin I., who gave the inhabitants permission to retire to Ascalon. Richard Cœur de Lion defeated Saladin beneath the walls of Arsûf in 1191, and regained the place. Louis IX. in 1251 restored the fortifications; but in 1265 the Sultan Bibars, after an obstinate defence, took the city, massacred the inhabitants, and destroyed the fortress and walls. Arsûf has since remained uninhabited.

The town of Arsûf has been shown by M. Clermont-Ganneau to be intimately connected with the legends of the 'Combat of Horus,' that of St. George and the Dragon, and the story of Perseus and Andromeda. He treats the subject in a pamphlet called 'Horus et Saint Georges' (*Revue Archéologique*, 1877). The following extract will show the line of research which he has followed:

'Une base essentielle sur laquelle je me suis, en dehors de l'iconographie, constamment appuyé pour essayer de reconstruire cette fable étrangement déformée et transformée, c'est la localisation géographique; il y a à observer, dans le développement sémitique de cette légende, une véritable unité de lieux prêtant aux identifications obtenues une solidité qu'on ne saurait demander aux rapprochements purement philologiques.

'Tout se joue sur un théâtre parfaitement circonscrit: la scène peut être représentée par un triangle dont les sommets sont les trois villes de Palestine: Arsouf, Lydda et Asdoud, et dont le grand côté est le rivage de la Méditerranée au nord et au sud de Jaffa.

'Le culte de saint Georges, qui s'est de bonne heure étendu sur toute l'Égypte, a pris un caractère spécial et a reçu un développement considérable en Syrie, où il a eu pour centre principal Lydda, la Diospolis des Gréco-Romains.

'Là s'éleva, sous Justinien au plus tard, une superbe basilique contenant, disait-on, les reliques du tribun militaire décapité sous Dioclétien.

'Dans les listes épiscopales, Lydda porte le nom de *Ἀγιογεωργίου πόλις* en un seul mot. Lydda passait pour la patrie du saint ou celle de sa mère, pour le lieu de son martyre, etc. les habitants y montrent encore la maison de *Khidhr*, nom arabe de saint Georges.

'Une tradition, attribuée à Mahomet par d'anciens commentateurs du Coran, dit que *Jésus tua l'Antechrist sur la porte de Lydda*, ou même *sur la porte de l'église de Lydda*. L'Antechrist, appelé par les musulmans *Dadjdjal*, est décrit comme un monstre et appelé *la bête de la terre*. Ce *hâdith* bizarre a incontestablement pour origine l'interprétation, plus ou moins arbitraire, d'un bas-relief du portail de la basilique où était figuré le combat de saint Georges. En effet, l'on ajoute, en même temps, que *Jésus tua aussi le sanglier*, et l'on place quelquefois le lieu de cet événement sur l'une des portes de Jérusalem; or l'on connaît par l'histoire l'existence d'un bas-relief, représentant le *sanglier de la X<sup>e</sup> légion*, qui était encastré au-dessus de la porte d'Ælia Capitolina.

'L'explication apocalyptique de ce sujet adoptée par les musulmans se justifie par des analogies réelles qui ont déjà été signalées entre le rôle militant de saint Georges et celui de l'archange Michel et des divers cavaliers de l'Apocalypse.

'Certaines traditions sont mêmes plus explicites encore et montrent jusqu'à l'évidence qu'il s'agit bien dans le *hâdith* d'un monument figuré, et particulièrement du combat du

cavalier contre le dragon. Elles disent, en effet, que Jésus, coiffé d'un *turban vert* (khadhra), ceint d'une épée, tenant à la main une *lance* (harbè), *monté sur une jument* (faras), *poursuivra le Dadjljal jusqu'à ce qu'il l'atteigne à la porte de Lydda, où il le tuera.*

‘Mais d'un autre côté le mot arabe *dadjjal* me paraît l'exact équivalent phonétique du mot hébreu *Dagon*, le dieu amphibie adoré par les Philistins spécialement à *Echdod* (Esdoud). Or *Dagon* a été rapproché avec raison du *Set* égyptien ; son adversaire, le *Isa* ou *Jésus* des musulmans, et le saint *Georges* syrien qu'il recouvre, s'identifieraient donc déjà par simple symétrie avec *Horus à cheval, poursuivant et tuant Typhon.*

‘Le souvenir de *Dagon* semble s'être d'ailleurs conservé d'une façon encore plus directe à *Lydda* : d'anciens géographes arabes nous parlent formellement d'une *porte de Dadjjoûn* à *Lydda* ; entre *Lydda* et *Yabné* “l’Onomasticon” signale un *Capher Dagon* qu'on identifiait jusqu'ici avec le village de *Beth Dadjan* ; mais je crois que c'est un lieu appelé encore *Dadjjoûn*, que j'ai retrouvé en 1874 ; *Dadjjoûn* répond beaucoup mieux, en effet, aux indications de “l’Onomasticon.” Il se peut que le village se soit déplacé et ait été transporté de l'endroit aujourd'hui inhabité de *Dadjjoûn* à *Beit Dadjan* ; dans ce cas nous aurions une preuve pertinente extrêmement solide de la transition phonétique de *Dadjjoûn* à *Dadjdjâl*, *Dadjan* fournissant un état intermédiaire du mot. La forme archaïque *Dadjjoûn* se serait, comme de coutume, conservée dans le nom de l'emplacement ancien. A ce compte, il faudrait voir dans *Dadjjoûn*, non-seulement le *Capher Dagon* de “l’Onomasticon,” mais aussi le *Beth Dagon* mentionné par le livre de *Josué* dans le territoire de *Juda*.

‘L'histoire de *Persée* et d'*Andromède*, dont les affinités avec l'histoire légendaire de saint *Georges* ont été depuis longtemps remarquées, est localisée expressément par beaucoup d'auteurs classiques *non loin de Lydda*, sur la côte de *Syrie*, à *Jaffa*, c'est-à-dire toujours dans l'aire géographique déterminée plus haut.

‘Tout s'accorde à prêter à cet épisode, intercalé dans le cycle du *Persée* hellénique, une origine orientale. Les noms de plusieurs des personnages qui s'y montrent sont aisément explicables par les langues sémitiques : *Cepheus*, *Belos*, *Jopé* (cf. *Kassiope*, *Kassiopea*, *Kassiopeia*), etc.

‘Des traits non douteux achèvent de donner à ce personnage une couleur franchement phénicienne. *Persée* est surtout le héros d'*Argos* ; or *Argos* a pour père *Agénor* ; et *Agénor*, père de *Phœnix*, *Kilix* et *Cadmus*, représente incontestablement, à l'état fabuleux, l'élément phénicien ; le roi de *Jaffa* lui-même, le père d'*Andromède*, *Kepheus*, est parfois désigné comme *fils d'Agénor*, ce qui le met sur le même rang que les trois frères. La généalogie de *Persée*, qui le fait remonter jusqu'à *Io*, lui prête entre autres ancêtres *Belos* et *Aigyplos*, le rattachant ainsi à la fois à la Phénicie et à l'Égypte.

‘Mais il y a plus. Je puis démontrer que *Persée* correspond d'une façon directe à un dieu phénicien *Reseph* (= *flamme*) dont les inscriptions de Chypre nous ont révélé l'existence : c'est l'analogie des noms *Reseph* = *Perseus* qui a probablement déterminé l'attraction ; la simple intervention qui différencie les deux mots trouve sa contre-partie dans la légende grecque qui fait de l'île de *Scripho* un des principaux lieux de l'histoire et du culte de *Persée*.

‘Je ne veux pas dire que le mythe de *Persée* ne soit pas hellénique dans son ensemble, mais je désire établir, par des arguments décisifs, qu'il a au moins subi, comme on le présentait déjà, une *addition phénicienne*.

‘Je n'ai pas besoin, pour cela, de revendiquer comme phénicien le nom même de *Persée* ; un simple rapprochement entre *Reseph* et *Perseus* est suffisant. Ce rapprochement n'a rien d'in vraisemblable, et il serait aisé d'en montrer d'analogues. Je me contenterai d'invoquer

un seul exemple, qui a l'avantage de nous ramener en même temps au cœur de la question.

'La déesse phénicienne *Anat* (ענת), l'Anāitis assyro-chaldéenne, d'ordinaire identifiée avec Artémis, l'est aussi avec Minerve, par exemple dans une inscription *bilingue* de Chypre. Pourquoi? Parce que l'on avait cédé au désir de rapprocher les deux mots *Anat*, ou *Anata*, et *Athana* (= 'Αθηνα, 'Αθήνη); nous voilà en face d'une transposition absolument semblable à celle qui a permis de passer de Reseph à Perseus.

'La parèdre féminine de Reseph est précisément cette déesse *Anat*, comme le prouvent les monuments figurés égyptiens.

'Cela posé, rappelons que les mythologues les plus autorisés ont démontré le caractère profondément *apollonien* de Persée: or *Reseph paraît avoir eu pour équivalent général Apollon*.

'L'assimilation de sa parèdre Anat à Artémis pouvait déjà le faire pressentir; mais on a plus que de simples inductions à ce sujet: des inscriptions grecques de Chypre mentionnent *Apollon-Amyklaïos*, et l'on a comparé ce dieu au *Reseph* Mikel ou Mékil d'inscriptions phéniciennes originaires du même endroit.

'Ce qui n'était qu'une présomption devient un fait certain par l'observation suivante: le nom moderne de la ville d'*Arsof*, située au nord et tout près de *Jaffa*, est formé régulièrement avec le nom du dieu *Reseph*; c'est la ville de *Reseph*; or les Grecs l'avaient appelée *Apollonia*, exactement comme, en Égypte, Edfou, centre principal du culte d'*Horus*, avait été nommée par eux *Apollonopolis*, parce que Horus correspondait dans leur Panthéon à *Apollon*.

'*Reseph est donc Apollon au même titre qu'Horus*.

'Ce terme de comparaison hellénique nous permet du même coup de conclure que Reseph et Horus, équivalant respectivement à Apollon, sont, dans une certaine mesure, équivalents entre eux; or nous avons vu que Persée, d'un côté, était une forme secondaire, spéciale d'Apollon; de l'autre, se rattachait en partie, phonétiquement et mythologiquement, à Reseph: nous voilà amenés à rapprocher directement Persée d'Horus, et il faut confesser qu'à un autre point de vue ces deux personnages, comparés immédiatement l'un à l'autre, dans leur rôle de vainqueur du crocodile ou du dragon, offrent d'incontestables analogies.'

Ed Dusukīyeh (I m).—Rock cisterns and a wall; the place looks like an ancient site.

El Kantûr (H o).—Traces of ruins; a modern graveyard.

Khûrbet el Jezîreh (H n).—A ruined village, standing on a promontory in the marsh.

Khûrbet Madd ed Deir (I m).—Part of a ruined vault, with a cistern to the south, cemented inside.

Khûrbet Maleika (I n).—Modern houses, inhabited in summer, as an 'Azbeh. (See Section A., Khûrbet el Jiyûseh.)

Khûrbet el Mûntâr (H o).—There are here some 40 rock-cut tombs: some with *kokêm*, some with *loculi*.

Khûrbet Sâbieh (I o).—Foundations, apparently not very ancient.

Khūrbet ez Zebābdeh (H n).—A small modern ruined village.

Khūrbet ez Zerkiyeh (H n).—Heaps of stones; no indication of date. A spring of the same name close by.

Mughâret Abu Semâha (H m).—A cave exists here; some rock-cut tombs, like those next to be described, and a large and deep cistern or shaft. It is some 12 to 15 feet in diameter, and 40 or 50 feet deep; a channel, 5 or 6 feet wide, leads from it westwards. This would appear to have been another of those irrigatory works which are described (under head Bahret Katûrieh) in Section A.

Mūghâr esh Sherif (H m).—A cemetery of tombs cut in the soft rock facing east. Fourteen tombs in all were examined. No. 1, a square chamber 11 feet side, 6 or 7 feet high; No. 2 is closed, but on the left hand, above the door, is a design cut in: a cross and circle 18 inches high.

No. 3, close to the last, is a *loculus* only, under *arcosolium*.

No. 4 has a door 3 feet wide, 4 feet high, and three *loculi*, with their floors level with that of the chamber. The archway in front of the door is 6 feet diameter, 8 feet high, and a step of 9 inches leads to the floor on the inside.

No. 5 is a chamber  $8\frac{1}{2}$  feet broad,  $13\frac{1}{2}$  feet to the back. It has on either side-wall five *kokîm*, each 6 feet by 2 feet, by 3 feet in height. At the back is a recess, raised 3 feet from the floor, 11 feet 6 inches by 5 feet 6 inches, with a grave sunk in it parallel with the back wall of the tomb chamber: the grave, 6 feet 8 inches long, 2 feet 3 inches wide. A lamp recess is cut above the grave on the back wall.

Nos. 6 and 7 are like No. 4. No. 8, in a cave of round shape, about 10 feet diameter, and 7 feet high. No. 9 is also round, entered by a passage, on the left side of which is a *loculus* raised 3 feet above the floor. Nine radiating *kokîm* run in from the circumference of the cave. The whole is very rudely cut.

This kind of circular tomb is peculiar to the plain of Sharon, as far as found yet. (See Khūrbet Ibreiktâs, Sheet VII., and el Fureidis, Sheet VIII.)

No. 10 is merely a rude cave. No. 11 resembles No. 4; the *loculi*



are well cut, and measure  $5\frac{1}{2}$  feet by 4 feet, with *arcosolia*; the floors are level with that of the chamber, which measures  $8\frac{1}{2}$  feet either way.

No. 12 is the principal tomb; the door is broken away. The interior is lined with good brown cement, and was once painted, remains of patterns being still visible. (Compare M ô k â t â 'Â b û d, Sheet XIV. Section B.) The *loculi* are three in all, on three walls, measuring  $5\frac{1}{2}$  feet by 4 feet, being unusually wide.

No. 13 is a large *kokîm* tomb, the chamber  $12\frac{1}{2}$  feet side, with three *kokîm* on each wall 7 feet long,  $2\frac{1}{2}$  feet wide, 3 feet high; the chamber is 7 feet high. There is a recess at the door for a rolling-stone—one of the few instances in which a rolling-stone occurs with *kokîm*. (Compare Khûrbet Ibreiktâs, Sheet VII., Section B.) The archway in front of the door is 10 feet high, 8 feet diameter, and cut back 3 feet.

These tombs face east. On the opposite side of the low ridge was another tomb and a cistern. The latter was 6 feet diameter at the bottom, 10 feet deep,  $3\frac{1}{2}$  feet diameter at the top. The tomb is a chamber, entered by a door 4 feet wide. It measures 21 feet across, and 15 feet to the back. On the left a recess 14 feet by  $7\frac{1}{2}$  feet, with a floor at a higher level than that of the chamber. At the back a recess with three *loculi* on its three walls, each measuring  $8\frac{1}{2}$  feet by 4 feet. On the right another recess, with two *loculi* measuring  $6\frac{1}{2}$  feet by 3 feet. This last recess or side-chamber appears to be unfinished. The height of the central chamber is  $5\frac{1}{2}$  feet.

Visited and planned 29th April, 1873.

Mûghr el Abâbsheh (H o).—There are a great number of rock-cut tombs at this place, some 70 or 80 in all, with *loculi*. In one of these there are remains of a tessellated pavement. (Compare Khûrbet Midieh, Sheet XIV., Section B.)

Mukhâlid (H m).—The old name was stated by the peasantry to be Medînet Abu Ab.

Remains of a ruined vaulted building exist here. It appears to have formed one side of a small fortress, and may perhaps be of Crusading origin. A stone ring was found in the north wall for tying a horse or mule to, which suggests that this wall was in the interior, and that the vault ran round a central area. The vault is 82 feet long by 22 feet wide inside, the walls 5 feet thick. A loophole 18 inches wide, and a door

closed and  $3\frac{1}{2}$  feet wide, exist in the south or outer wall. In the north wall is a similar loophole, stopped up, and a door 7 feet wide.

In the south-west corner are remains of a small tower 21 feet square inside originally; the north wall of this is broken down. The tower projects 5 feet beyond the south wall, and has on that side an entrance 7 feet wide, with two loopholes above.

The door in the north wall of the vault has an arch, with a very flat point, 8 feet diameter, 3 feet high. The roof of the vault is also pointed, and covered with hard brownish cement, like that used at Cæsarea. (Sheet VII.) This extends down to the springing of the vault arch. The pointed arches of the windows and doors are also comparatively flat.

The masonry is of stones 8 inches to 9 inches square, roughly dressed and carefully coursed, like the masonry at Cæsarea.

In the roof are square manholes. In the north-west corner a staircase 8 feet wide leads up parallel to the north wall; seven steps remain.

The total height of the vault is over 20 feet; the doorways are some 12 feet high. There are remains of an upper story. The stone used is the soft friable sandstone of the neighbourhood.

The well below is fairly well built (*Bi y â r e t K â w i r k*) of masonry similar to that of the tower, and has some large slabs of stone lying near, and a trough or cistern 15 feet square attached; this is well cemented inside. The supply is from a spring beneath.

Between the ruin and the well, on the side of the hill, are six circular rock-cut granaries (like *M e t â m î r*), 5 feet diameter, 6 to 10 feet deep. There is also a circular cistern 12 feet diameter, of small masonry, like that of the ruin.

Visited 28th April, 1873.

*T a b s ô r* (H o).—Immediately west of the village is a small ruined building; two small chambers cemented inside with hard brown cement. In one are fragments of tessellated pavement. The building resembled a cistern.

*T e l l e l I f s h â r* (I m).—A small mound, apparently artificial.

*U m m S û r* (J m).—The remains appear to belong to a modern ruined village, but in the middle is a ruined wall of solid construction like

the foundation of a tower, the stones being from 1 foot to 2 feet in length. The mortar is soft, and a great deal of red sand and chopped straw is used in it. This looks as if the work were modern. To the west is another wall and this runs south and is 8 feet high in places. It seems to have enclosed a square area of about 100 yards side, and in the south-east corner a mound and foundations of a wall, running west, were found. There are several holes (probably *Metâmîr*\*) cut in the hard red sand, 5 or 6 feet deep, outside the ruin.

East of these remains there is a little square building, 25 feet side, walls  $3\frac{1}{2}$  feet thick and about 5 feet high, of stones 2 feet by 1 foot by 1 foot, with irregular vertical joints. The mortar is brown and hard, with much pottery in it, and the joints are roughly pointed with brown mortar. On these walls is a layer of rubble, of stones 3 inches to 5 inches side, in hard brown mortar. There are several fine oak-trees round this ruin.

Visited 5th May, 1873.

\* A *Matmûr* (*pl.* *Metâmîr*) is a round well-like excavation with a domed roof, cut in rock or built up with masonry. It is used for the storage of corn. In some villages these granaries are merely dug in the earth and lined with mud. They serve to conceal the village stores from thieves.—C. R. C.

## SHEET X.—SECTION C.

NORTH of Mukhâlid the country belongs to the 'Arab el Hawârith, whose chief is an Emir. The tribe is not now numerous, but claims at one time to have ruled from Tiberias to Cæsarea and from 'Akka to Beisân.

Immediately south of Cæsarea are the Damalkhah and Musâi Arabs, also small tribes.

South of Mukhâlid are the Nefeiât or club-bearing Arabs, who roam in the marshes and oak woods.

## SHEET XI.—SECTION A.

OROGRAPHY.—369·7 square miles of the Samaritan hills and of the plain to the west are contained in this Sheet. There are three natural divisions of the country, viz.: 1st. The hills north of Wâdy Shâir; 2nd. The hills south of Wâdy Shâir; 3rd. The plain to the west.

1. The Northern Hills. The valley of Wâdy Shâir is enclosed on the north by a chain of hills, the watershed of which is twisted, running northwards from the great outpost of Mount Ebal, 3,077 feet above the sea, as far as Yasîd, rather over 4 miles, where the elevation is only 2,240 feet. Thence a range runs nearly due west to Sheikh Beiyazîd 2,375 and Bîr 'Asûr (west of a pass or saddle in the ridge) 1,675 feet, whence it gradually descends towards the plain.

The country within this hill theatre consists of spurs from the main chain and open valley; a valley comes down from Yasîd at the foot of the chain of Sheikh Beiyâzîd, and becomes flat and open in the neighbourhood of Sebüstieh (Samarîa), which stands on a knoll south of it, joined only by a low saddle on the east to a spur which runs out north-west from Mount Ebal. This valley joins the main line of Wâdy Shâir, which runs north-west from Nâblus, at Râmin, and thence enters the maritime plain by a narrow pass.

The watershed is considerably contorted north of Yasîd. It runs in a curve round to the neighbourhood of Sânnûr and between that village and Jebâ it is only about 1,200 feet above the sea, leaving on the east the curious basin called Merj el Ghuruk ('Meadow of Drowning'), which has no outlet. From Sânnûr it rises into a long ridge, 1,768 feet above the sea, in the neighbourhood of Zâwieh, with open valleys on the east, near Kubâtieh and Meselieh.

This line is not, however, the main backbone of the country, which runs further east. (Sheet XII.)

North of the Sheikh Beiyâzîd range, which has steep slopes both north and south, there is a small open plain, above which stands 'Ajjeḥ on the north and 'Anza towards the east. A ridge on the north shuts it in, culminating in Bâtn en Nûry (1,660 feet), and on this is Râmeh, in a conspicuous position. On the west a block of very rugged high-ground curves round to meet the Bîr 'Asûr range and terminates this small plain (which measures 3 miles east and west, by  $1\frac{1}{2}$  north and south) near 'Attâra; the drainage of the plain passes by a narrow gorge down Wâdy Massin.

The north portion of the Sheet is occupied by a block of hills about 1,100 feet above the sea, reaching the plain near Zeita and Bâka, where the elevation is about 350 feet.

Mount Ebal itself is the most remarkable feature on the Sheet, and a conspicuous object from the plains. On the east is a deep gorge which runs northwards, called Wâdy Beidân; this valley rises near 'Askar and joins the great Wâdy Fârâh. (Sheet XII.) The whole gorge consists of precipitous cliffs, with the steep slopes of Ebal rising above them 1,400 feet high.

On the south-east the open plain (Sahel 'Askar) beneath Ebal forms the northern portion of the Mûkhnaḥ (Sheet XIV.), and is about  $1\frac{1}{2}$  miles broad, east and west, the drainage being into the Jordan valley.

The Vale of Shechem, about  $\frac{1}{4}$  mile to  $\frac{1}{2}$  mile broad, separates Ebal from Gerizim, the summits of the two being 2 miles apart; the watershed between the two runs close to the barracks in the vale, being east of the double theatre in the hills about to be described; the ground here is some 1,600 feet above the Mediterranean.

Mount Ebal is a dome-shaped mountain, its summit elongated north and south. On the west a spur runs out, gradually losing in height, till at Zawâta the elevation is only 1,554 feet; 3 miles west of the main summit, on the east slope of a knoll of this spur, called Râs el Kâdy, stands the sacred place 'Amâd ed Dîn. The southern slopes of Ebal are extremely steep, and there is a low ridge of cliff near the summit.

East of Nâblus, due south of the summit, there is a recess in the mountain forming a sort of natural theatre about  $\frac{1}{4}$  mile in diameter.

A corresponding hollow in the side of Gerizim near the *Jamiâ el 'Amûd* is of about equal size, the plain between being rather more than  $\frac{1}{2}$  mile north and south. The recess in Ebal is backed by a cliff on the north, and the slope behind the little mosque, at the foot of Gerizim, is extremely steep.

The whole of Mount Ebal has a very desolate appearance. It is bare and very rocky, the upper part of grey nummulitic limestone, with white chalk beneath. There are no trees on it, and only here and there a little corn-land, lower down, and extensive cactus gardens on the lower slopes of the mountain near the City of Shechem. Gerizim is equally stony and desolate in appearance, except in the neighbourhood of Râs el 'Ain, where the beautiful gardens of the vale climb up the lower slopes of the mountain. On the east side there is a considerable thickness of white chalk visible below the grey (or almost blue) nummulitic limestone.

II. The Southern Hills. These culminate in Gerizim on the south-east. This mountain is inferior in height to Ebal, being only 2,849 feet at its highest point. It consists of a ridge running north and south, forming at the top a small plateau  $\frac{1}{2}$  mile in length. A low saddle on the south connects this block of mountain with the range of *Sheikh Selmân el Farsi*, supposed to be Mount Salmon (Judg. ix. 48; Ps. lxxiii. 14), 2,641 feet above the sea. A spur runs out north from the plateau on the top of Gerizim, and encloses on the east the recess above noticed. Another spur runs out west, corresponding to the Râs el Kady on Ebal, and descends to *Sheikh es Sîreh*, which is about 2,000 feet above the sea.

The northern slopes of Gerizim are steep in all parts, and south of Nâblus there are vertical cliffs near the base of the mountain.

In continuation of the spur of *Sheikh es Sîreh* a ridge runs out from Gerizim north-west, forming the southern limit of *Wâdy Shâir*. It reaches for about 7 miles to *Beit Lid*, which has an elevation 1,370 feet above the sea, and thence to *Kefr el Lebad*, forming a barrier between the plain and the valley of *Wady Shâir* below Nâblus.

South of this a confused block of spurs runs down westwards from the watershed, and resembles in character the northern district of Sheet XIV.

(See Section A.) They are bounded by the plain on the west, where they average about 500 feet in height, the slope being very regular and gradual from about 2,600 at the watershed, a fall of over 2,000 feet in a distance of 12 to 14 miles.

III. The Plain. This is bounded on the east by the main road at the foot of the hills. The great valley which forms the Nahr Iskanderûneh (Sheet X.) runs northwards up this plain, and collects the entire drainage of the Wâdy Shâir or Samaria basin, and that of the hill-country immediately south of it. The drainage of the plain below Râmeh is carried down Wâdy el Mâleh to the Nahr el Mifjar, north of the last river (Sheet VII.). A low shed running north-west, near Tîreh, separates the Iskanderûneh basin from that of Nahr el Fâlik (Sheet X.), which receives the drainage of Wâdy Sir and of the hills south of the spur on which stand Kefr Zibâd and Bâka Beni Sâb.

The main valley to the Nahr Iskanderûneh has a course of 12 miles on the present Sheet.

The hill-country consists almost entirely of soft white chalk, capped at Nâblus by the nummulitic limestone of Ebal and Gerizim, and overlying harder formations. The hills are sparsely covered with scrub, and corn is grown upon terraces artificially cut in the sides, especially in the lower spurs of the Wâdy Shâir basin and near the plain.

Beautiful and extensive olive-groves surround the villages. Barley is grown in all the valleys, and especially in the small plains. The country is far more open and less rugged than that to the south (Sheet XIV.), and the well-built, flourishing villages show it to be fertile. The Vale of Shechem is especially well watered and productive, and every species of fruit-tree known in Palestine is found there. A large proportion of the Maritime Plain is uncultivated, resembling the western portion (Sheet X.), but fine crops of barley are grown upon it, the fields belonging to villages in the low hills. This cultivation, however, differs annually, and depends on the tranquillity of the country.

HYDROGRAPHY.—First District, the Northern Hills. This district, consisting of porous soil, is principally supplied by spring-wells and wells of living water dug down to the harder strata beneath.

The south slope of Ebal also is destitute of springs, owing to the geological formation of the mountain.

The basin of Wâdy Shâir is well supplied with small springs of clear water near the villages, as mentioned with them. At the foot of the Sheikh Beiyâzid range, to the north, there are also many fine springs of good water, especially near Jebâ. These are noticed with the villages.

The most remarkable feature in the district is the Merj el Ghuruk, a plain the water of which has no outlet. It becomes, like the Buttauf (Sheet VI.), a marshy lake in winter, and when visited in the end of April, 1874, it was covered with a sheet of water extending 3 miles east and west, and about 1 mile north and south, but apparently not of great depth. In the end of August, 1872, it was, however, quite dry, and covered with stubble. The valleys in the low hills surrounding it bring down water in winter into it, but no springs exist near.

**Second District, Southern Hills.** The district is again supplied by wells and cisterns, and contains no springs except along the northern slopes of Gerizim, and in the Vale of Shechem. Nâblus boasts of twenty-two springs of fresh water in its neighbourhood, and most of these are south of the town and on the sides of Gerizim. The principal are as follows:

1. Râs el 'Ain.—An abundant perennial supply of cold clear water forming a pool even in August, from which a stream is conducted in a small channel to gardens below. The water issues from a masonry structure which has in it a small recess, as at 'Ain es Sultân. (Sheet XVIII.)\*

2. 'Ain Sarîna.—East of the mountain. A smaller spring in a cavity of the mountain, also perennial, with a little natural basin.

3. 'Ain Balâta.—By the village of the same name, which has a running stream of very clear water even in late summer.

4. 'Ain Dufna.—A spring over which the modern Turkish barracks

\* These small apses above the springs do not appear to be Christian in origin, as the one at Râs el 'Ain points south, that at 'Ain es Sultan west. They seem more probably Roman work, niches for a figure of the genius of the spring.—C. R. C.

are built, also clear and abundant, with a running stream. It takes its name 'buried' from its subterranean position.

5. 'Ain el 'Asl.—On the hill-side west of the town, near the Hizn Yâkûb mosque: 'the honey-spring.'

- |                      |   |
|----------------------|---|
| 6. 'Ain el Kûsab.    | } All near one another west of the town |
| 7. 'Ain Fûâd.        |   |
| 8. 'Ain esh Sherish. |   |

in the valley, beside which also is el Khusfy, a spring well.

9. 'Ain Beit Ilmeh.—A very fine supply of good water beside the road, forming a clear pool, and issuing from an ancient building. It sends a good stream down the valley.

The extraordinary fact of a well dug close to these springs (Jacob's Well) is worthy of notice. The well is specially described in Section B.

Third District, the Plain.—The perennial streams of Sheet X. are fed by groups of fine springs, which occur about four miles from the hills. Thus Wâdy Mâleh is fed by the springs called 'Ayûn el Jennahât, which form a long pool in the valley. The three groups, 'Ayûn ed Dâly, 'Ayûn el Jehâsh, 'Ayûn ez Zûtiyeh, are all abundant, and form marshy streams surrounded with long grass. They feed the Nahr Iskanderûneh. Further south are the small springs called 'Ayûn el Hûfiyir, the largest of which comes up in a pit cut or dug in the ground, some 10 feet across; the 'Ayûn el Kufy are of similar character. Excepting these springs, the plain is unsupplied with water, and towards the south artificial ponds occur for supply of the villages.

TOPOGRAPHY.—There are seven Government Divisions on the present Sheet, and a total of 99 inhabited towns and villages, which are enumerated according to the districts, beginning with the most northern. All the districts belong to the Mutaserriflik of Nâblus.

#### I.—SHĀRAWĪYET EL GHARBÎYEH.

1. 'Attil (Km).—A considerable village, on a hill at the edge of the plain, with open ground to the north and a broad valley to the south. It has round it a small olive-grove, and is supplied by cisterns.

2. Bâka el Gharbiyeh (K l).—A village of moderate size on the plain; it is very white and conspicuous, of stone and mud, with a few olives, and an orchard to the south; several wells and springs west and north. The main north road passes through it.

3. Bâka esh Sherkiyeh (K l).—A very small hamlet on high ground, with olives. It has a well to the south and a little Mukâm to the north; scattered olives surround it, and there are two or three palms close by. A few houses stand separate, on the south-east, near a second Mukâm, called Abu Nâr ('Father of Fire').

4. Deir el Ghûsûn (K m).—A village of moderate size, on a hill, with a well (Bir el 'Akâribeh) to the west. On the north is open low ground. It is surrounded with magnificent groves of olives, occupying an area of about three square miles towards the south.

5. Jelameh (J l).—A small mud hamlet on the side of a knoll.

6. Jett (J l).—Evidently an ancient site; a moderate-sized village of mud and stone on a high mound at the edge of the plain. It stands beside the main road to the north, near the junction with that from Shechem, and about  $2\frac{1}{2}$  miles north of the road through 'Attil to the great plain. (Sheet VIII.) The village is surrounded with wells, and has a few olives on the west. There are caves to the north (see Section B.), and springs about a mile to the north-west.

This place is perhaps Gitta, the native place of Simon Magus, a Samaritan town. (Reland Pal., p. 813.) It may also perhaps be the Jethu, or Gath, of Thothmes III., a place north of the road which he pursued to Megiddo. (See 'Quarterly Statement,' April, 1876, p. 89.) It is also mentioned apparently in the 'Samaritan Chronicle.' ('Quarterly Statement,' 1876, p. 196.)

7. Kâkôn (J m).—A large village, which is, however, quite modern, having been built up by a mixed population coming from the hill villages, round the fine central tower (see Section B.), which is ancient. The place is very conspicuous, though the ground to the north is rather higher. The houses are of stone and mud, the water supply from wells; the neighbourhood round is arable land.

This place is noticed by Benjamin of Tudela, who identifies it with

Keilah (1160 A.D.). Marino Sanuto shows it on his map under the title Caconanatat, and in his text gives it as Kakon-el-Anatah.

8. Nüzlet esh Sherkiyeh (K l).—A very small hamlet, with a well on the south, and a few olives. It stands on high ground, and has a palm-tree near.

9. Nüzlet et Tinât (K l).—A little hamlet with fig-trees, and a well to the west on low ground. It has caves opposite to it on the south.

10. Nüzlet el Wusta (K l).—Yet smaller, on a spur with a few trees.

11. Shellâlif (I m).—A few mud hovels near springs.

12. Shuweikeh (J m).—A good-sized village on high ground near the plain, with wells to the west. It is mentioned in the 'Samaritan Chronicle,' and its Samaritan name given as Suchah.

Guérin calls attention to the fact that the antiquity of this site is proved by the existence of old cisterns cut in the rock, and that the name is a diminutive form of the Hebrew Shocoh or Socoh, a name borne by two towns in the tribe of Judah. He suggests that here was another town that bore the same name.

13. Zeita (K l).—A good-sized village on high ground at the edge of the plain. It is surrounded with fig-gardens, and has olives to the south. It would appear to be an ancient place, having tombs to the east. The supply is principally from wells, but there is a small spring ('Ain esh Shabût bût) on the south-west. The camp was pitched on high ground, south-east of the village, among olives. Two sacred places exist to the south side of the village.

'Here I found, just as at Jett, an ancient capital hollowed out to make a mortar, and used for the same purpose. A very good well, constructed of cut stone, seems ancient.'—Guérin, 'Samaria,' i. 340.

14. Zelefeh (I l).—A very small hamlet, with springs to the south.

## II.—SHĀRAWIYET ESH SHERKIYEH.

1. 'Ajjeḥ (L m).—A village of small size, but of ancient appearance, perched on the edge of a hill, and built of stone, with olive groves below. It has a cistern on the south-east.

2. 'Arrâbeh (L l).—A very large village on the south slope of a ridge, the northern houses on high ground. There is a small mosque in the centre, and one or two large buildings, including the Sheikh's house. The water supply is entirely from wells within the village, and on the road-side towards the north. There is a ridge of very barren rock between the village on the south and the plain (Merj 'Arrâbeh) on the north. Scattered olives grow round the village, but the immediate neighbourhood is very bare. The villagers are turbulent and rich, owning very fine lands in the northern plain.

'This town is situated on a plateau. . . . It is divided into three quarters, one of which was once surrounded by a wall flanked with small towers. This wall is now in great part destroyed, having been overthrown in a siege sustained some years ago during a revolt against the Caimacam of Nâblus.

'Arrâbeh has certainly succeeded an ancient town of which no mention is anywhere made. Probably it bore the name of the present town. There still remain cisterns cut in the rock, and a great many cut stones built up in modern houses. Before the Mohammedan conquest a church stood here, from the materials of which a mosque has been erected. This is now, in its turn, falling into ruins. We remarked above the entrance a beautiful monolithic lintel in white marble, in the middle of which was formerly engraved a cross with equal branches, which the Moslems have chipped out. It occupied the middle of a rectangle flanked by two triangles, one on either side, all three framed in a kind of rectangular cartouche. The lintel is alone sufficient to fix the date of the church at the period assigned by me. The church was decorated internally with columns having Corinthian capitals, and fluting half spiral, half vertical. Some fragments of the shafts still remain in the mosque, together with a beautiful piece of frieze formerly sculptured with interlaced links.'—Guérin, 'Samaria,' ii. 218.

3. 'Attâra (L m).—A small stone village on a spur of mountain, with a few olives and a well on the west.

This place is mentioned in the 'Onomasticon' (s. v. Atharoth) as a city of Ephraim, north of Sebaste, and 4 miles from it. The distance is exact.

4. 'Ellâr (K m).—A small village on the side of a hill, with olives and wells. The name suggests its identity with Aner, a Levitical city of Manasseh (1 Chron. vi. 70).

5. Fahmeh (L m).—A small mud hamlet on a saddle beneath the hill (Bâtn en Nûry). It has a well and a fig-garden towards the north.

6. Kefr Râây (L m).—A large village on high ground, with good olives to the south, and two wells.

7. Er Râmeh (L m).—A conspicuous village on a hilly knoll

above the small plain, with a high central house. It is of moderate size, with olives below. The sides of the hill are steep.

This place appears to be Remeth of Issachar (Joshua xix. 21). (See Section C. for traditions as to Neby Hazkin at this village.)

8. Saïda (K l).—A small village, with a well on the east on the back of a long and bare ridge. It has a few trees to the east.

9. Silet edh Dhahr (L m).—A good-sized and flourishing village, built on a hill slope, with many good stone houses. It is surrounded by fine groves of olives, and owns good lands in the plain. The principal water supply is from a good spring of clear water, which appears to be perennial. This comes out of the chalk rock on the slope of the hill by the main road above the village on the north-east. It is called 'Ain Sileh, and is half-a-mile from the houses. The name of the sacred place opposite the village on the north is of special interest: Neby Lâwin, signifying the 'Levite Prophet.' This title in the Samaritan Book of Joshua is applied to Sanballat, the enemy of Nehemiah. (See Section C.)

### III.—MESHÂRIK EL JERRÂR.

1. 'Anza (M m).—A village of ancient appearance on a hill perched above the plain, the houses descending the slope on the south-east. It has two wells down the hill and a good olive grove near the road on the south. The houses are of stone.

2. 'Asiret el Hatab (M n).—A large village on a round knoll, with olive groves on every side.

This would appear to be an ancient Asor, but no notice has been found to agree with its position, unless it be the Esora of Judith (iv. 4).

3. Fendakûmiyeh (L m).—A very small village on the slope of the hill, with three springs to the south-west, small and marshy. A sacred cave exists above it on the south. (See Section B.) The name of this village seems to be a corruption of the Greek Pentecomias (compare Terkûmieh, Sheet XXI.), perhaps referring to the group of 'five villages' in its vicinity.

4. Jebâ (M m).—A flourishing village on the hill-side. The houses

well built of stone. It is surrounded with fine olive groves, and has several wells. The camp was established on the west on open arable ground, close to one well which has a *Shadûf*, or long pole with a weight for drawing up water. There is potters' clay close by, and a pottery in the village. The place is the *Kursi*, or 'throne' of the famous *Jerrâr* family, once governors of this district. It is apparently an ancient site. There is a rock-cut tomb on the east. This place seems to be the Gabe of the 'Onomasticon,' 16 miles east of *Cæsarea* (s. v. *Gabathon*), although the distance is not exact; also probably the *Geba* of *Judith* (iii. 10).

5. *Judeideh* (N n).—A good-sized village on flat ground, with a few olives.

6. *Jurba* (M l).—A small village on the side of a slope, with olives to the south.

7. *Kubâtieh* (M l).—A large stone village on a slope, east of a small plain which is full of olives. It has a sacred place on the south (*Sheikh Theljy*), and a good orange garden near the village.

'*Kubâtieh* stands upon a rocky hill, whose sides are pierced by numerous cisterns of ancient origin, some of which are partly filled up and in bad repair; others are still used by the people. The latter are closed at the mouth by great round stones in form of a mill-stone, pierced in the centre. This second opening is itself closed by another stone, which is taken away when the water is drawn. This system of closed wells and cisterns by means of a stone is of extreme antiquity. It is found in many parts of Palestine, and was in use before the Hebrew conquest.'—Guérin, '*Samaria*,' i. 343.

8. *Meithalûn* (M m).—A village of moderate size, of stones and mud, with a well to the north, situate at the foot of a high hill, with a few olives in the plain.

9. *Merkeh* (M l).—A hamlet on the side of a bare hill.

10. *Meselieh* (M l).—A small village, with a detached portion to the north, and placed on a slope, with a hill to the south, and surrounded by good olive-groves, with an open valley called *Wâdy el Melek* ('the King's Valley') on the north. The water-supply is from wells, some of which have an ancient appearance. They are mainly supplied with rain-water.

'In 1876 I proposed to identify the village of *Meselieh*, or *Mithilia*, south of *Jenin*, with the *Bethulia* of the Book of *Judith*, supposing the substitution of M for B, of which there are occasional instances in Syrian nomenclature. The indications of the site given in the

Apocrypha are tolerably distinct. Bethulia stood on a hill, but not apparently on the top, which is mentioned separately (Judith vi. 12). There were springs or wells beneath the town (verse 11), and the houses were above these (verse 13). The city stood in the hill-country not far from the plain (verse 11), and apparently near Dothan (Judith iv. 6). The army of Holofernes was visible when encamped near Dothan (Judith vii. 3, 4), by the spring in the valley near Bethulia (verses 3-7).

The site usually supposed to represent Bethulia—namely, the strong village of Sânr—does not fulfil these various requisites; but the topography of the Book of Judith, as a whole, is so consistent and easily understood, that it seems probable that Bethulia was an actual site. Visiting Mithilia on our way to Shechem (see Sheet XI. of the Survey), we found a small ruinous village on the slope of the hill. Beneath it are ancient wells, and above it a rounded hill-top, commanding a tolerably extensive view. The north-east part of the great plain, Gilboa, Tabor, and Nazareth, are clearly seen. West of these a neighbouring hill hides Jenin and Wâdy Bel'ameh (the Belmaim, probably, of the narrative); but further west Carmel appears behind the ridge of Sheikh Iskander, and part of the plain of 'Arrâbeh, close to Dothan, is seen. A broad corn-vale, called "The King's Valley," extends north-west from Meselich towards Dothan, a distance of only 3 miles. There is a low shed formed by rising ground between two hills, separating this valley from the Dothain plain; and at the latter site is the spring beside which, probably, the Assyrian army is supposed by the old Jewish novelist to have encamped. In imagination one might see the stately Judith walking through the down-trodden corn-fields and shady olive-groves, while on the rugged hillside above the men of the city "looked after her until she was gone down the mountain, and till she had passed the valley, and could see her no more" (Judith x. 10).—C. R. C., 'Quarterly Statement,' July, 1881.

11. Sânr (M m).—A small fortified village, in a very strong position, guarding a pass into the plain east of it. The village is placed on the top of an isolated hill, joined only by a low rocky ledge on the north-west to the main chain.

Portions of a surrounding wall are still visible, and the place has the appearance of a fortress. The houses are high and well built, especially the Sheikh's palace.

This is still the chief town of one branch of the Jerrâr family. The place was formerly fortified, and sustained a siege of six months from Jezzar Pacha without being taken. In 1830 it was taken by 'Abdallah Pacha after three or four months' siege, the Sheikh having followed the example of Dhahr el 'Amr in declaring himself independent.

The place was ruined from the bombardment in 1840, having been destroyed by Ibrahim Pacha. The fortress built by the Jerrâr has never been restored, but the place now has a population of perhaps 200 or 300 souls.

The importance of Sânr lies in the fact that it has been identified first by Von Raumer, and afterwards by other travellers and writers, including Guérin, with the Bethulia of the

Book of Judith. The requirements of the site—that it was a stony place, that it was near Dothaim, that it overlooked the plain of Esdraelon—are all satisfied by the position of Sânr, as may be seen by reference to the map. The hill on which the modern village stands is described by Guérin as nearly circular in form, rising as if by successive terraces; the slopes are steep, and pierced by numerous cisterns hollowed in the rock. The hill is completely isolated on three sides; on the fourth, by means of a long tongue of rock, lower than the plateau on which the village stands, it is attached to other hills. 'It seems to have been predestined to serve as the site of a stronghold. A walled enclosure, flanked by towers, formerly surmounted the summit; it is now in part over the town. A great number of houses are also demolished or partly rebuilt. That of the Sheikh, which I visited, is like a small fort.'—Guérin, 'Samaria,' i. 45.

As regards the name of Bethulia, which is nowhere else mentioned, we may argue that even if the story be apocryphal, there is no reason to suppose that the writer invented the name, any more than the names of Dothaim and Esdraelon, also found in the passage. Besides, the place is again alluded to in three or four other passages of the same book. The name has now entirely perished, so far as we know. That of Sânr 'may mean an "aqueduct"' (Name Lists, p. 191). The other sites which have been proposed are the Frank Mountain and Beit-Oula, which are in the south of Palestine; Safed, which is very far from Dothaim and the plain of Esdraelon; and Beit Elfa, also too far from these places.

12. Sirîs (N m).—A small village in a valley, with olives.

13. Tûllûza (M n).—A good-sized village, well built, with a central Sheikh's house. It stands on a knoll, with a very steep descent on the east, and the sides of the hill are covered with beautiful groves of olives. To the east it commands a view down Wâdy Fârâh, and to the west over the broad spurs from Ebal. The women of the village go down to the fine springs on the east, about a mile distant, where is a perennial supply of good water. The place is mentioned by Sir John Maundeville in 1322 A.D. as Deluze.

14. Yasîd (M m).—A village of moderate size on a knoll, with a few trees.

15. Ez Zâwieh (M m).—A hamlet on a hill-side, with a well to the west. It seems to take its name from the sudden twist in the road near the place.

#### IV.—WÂDY ESII SHÂIR.

1. 'Anebta (K m).—A village of moderate size in the valley, with olives round it. It appears to be an ancient site, having rock-cut tombs and a tank. There is also a mill in the valley, one of several along its course.

2. Beit Imrin (L n).—A village of moderate size in the valley at the foot of the Sheikh Beiyâzîd chain. It is built of stone, and has a spring in the valley to the south, and olives round it on the east and west. Some of the inhabitants are Greek Christians.

3. Beit Lid (L n).—A village of small size, built on a hill rising 600 feet above the valley south of it. The houses are of stone, and supplied by a well on the south-east, lower down. A few olives grow round the village.

4. Belâh (K m).—A good-sized village on very high ground, with magnificent groves of olives to the west, and supplied by cisterns. It is apparently an ancient site, having rock-cut tombs. The name suggests its identity with Bileam, a town in the western half of Manasseh (1 Chron. vi. 70).

5. El Bizârieh (L m).—A small hamlet on high ground, with springs to the east. Some of the sons of Jacob are said to be buried here.

6. Burka (L m).—A large stone village on a terrace, with a good grove of olives and two springs to the west, and well to the south. The road ascends the pass through the village. There are cactus hedges round the gardens north of the village, and a large threshing-floor in the middle of the place, which is built in a straggling manner along the hill-side. Some of its inhabitants are Greek Christians.

7. Deir Sherâf (L n).—A village of small size, situate in a hollow. Above it, beside the road on the east, is a good spring, apparently perennial, and round this are vegetable gardens irrigated with its waters. Figs and olives also grow in the vicinity.

8. Dennâbeh (K m).—A good-sized village of mud and stone on high ground, with a few trees and a well to the west.

9. Jennesinia (M n).—A small hamlet in a valley, with olives round it.

10. Kefr el Lebad (K m).—A small stone village on high ground, with a few olives. The valley to the north, near 'Anebta, flows with water in spring.

11. Kefr Rummân (K m).—A small hamlet on the side of the mountain, with a well to the north and olives.

12. Kûsein (L n).—A village on the side of a ridge, apparently supplied by the water of the valley on the north, which has a flowing stream. A spring exists about three-quarters of a mile south-east in the valley.

13. En Nâkûrah (L n).—A small stone village on the slope of the hill. It has olives, which appear to grow half wild, and a spring of good water, apparently perennial, in the valley to the north, near which are vegetable gardens. A small Mukâm stands above the village, on the south.

14. Nusf Jebîl (M n).—A small village in an open valley, with a spring to the east and olives. Some of the inhabitants are Greek Christians.

Here Guérin found an ancient sarcophagus serving as a trough. Beside it lay its former cover of one stone, shaped *en dos d'âne*.

15. Râmîn (L m).—A village of moderate size, on a hill, with a second knoll to the east, whence its name. It has a few olives beneath it.

16. Sebustieh (L n).—A large and flourishing village, of stone and mud houses, on the hill of the ancient Samaria. (See also Section B.) The position is a very fine one; the hill rises some 400 to 500 feet above the open valley on the north, and is isolated on all sides but the east, where a narrow saddle exists some 200 feet lower than the top of the hill. There is a flat plateau on the top, on the east end of which the village stands, the plateau extending westwards for over half a mile. A higher knoll rises from the plateau, west of the village, from which a fine view is obtained as far as the Mediterranean Sea. The whole hill consists of soft soil, and is terraced to the very top. On the north it is bare and white, with steep slopes, and a few olives; a sort of recess exists on this side, which is all plough-land, in which stand the lower columns. On the south a beautiful olive-grove, rising in terrace above terrace, completely covers the sides of the hill, and a small extent of open terraced-land, for growing barley, exists towards the west and at the top.

The village itself is ill-built, and modern, with ruins of a Crusading church of Neby Yahyah (St. John the Baptist), towards the north-west. (See Section B.)

Samaria commands two main roads, that from Shechem, to the north,

which passes beneath it on the east, and that to the plain from Shechem, which runs west of it, in the valley, about two miles distant.

A sarcophagus lies by the road on the north-east, but no rock-cut tombs have as yet been noticed on the hill, though possibly hidden beneath the present plough-land. There is a large cemetery of rock-cut tombs to the north, on the other side of the valley.

The neighbourhood of Samaria is well supplied with water. In the months of July and August a stream was found (in 1872) in the valley south of the hill, coming from the spring ('Ain Hârûn), which has a good supply of drinkable water, and a conduit leading from it to a small ruined mill. Vegetable gardens exist below the spring.

To the east is a second spring called 'Ain Kefr Rûma, and the valley here also flows with water during part of the year, other springs existing further up it.

The threshing-floors of the village are on the plateau north-west of the houses. The inhabitants are somewhat turbulent in character, and appear to be rich, possessing very good lands. There is a Greek Bishop, who is, however, non-resident; the majority of the inhabitants are Moslems, but some are Greek Christians.

17. Sefârin (K n).—A small village on a knoll, upon a ridge, supplied by cisterns, with a few olive-trees.

18. Shûfeh (K n).—A small stone village, in a strong position on a ridge, with steep slopes north and south. It is supplied by a well in the village, and has a few olives below it. A good view is obtained from it over the plain, and the country north and south, as well as to the range north of Sebüstieh.

19. Tûl Keram (J m).—A long straggling village, on high ground above the plain and surrounded with arable land and rock. On the west is a small garden of figs, beside which are the threshing-floors and a well. There is a second well on the north in the valley.

There are several good-sized houses in the village, and huge heaps of rubbish beneath the houses, which are principally of stone.

The place is evidently an ancient site; rock-cut tombs have been discovered on the north, half hidden by the plough-soil, and a winepress near them.

Tûl Keram is mentioned in the 'Samaritan Chronicle' (see 'Quarterly Statement,' October 1876, p. 186), and its ancient Samaritan name is there given as Santo Karinathah.

20. Zawâta (M n).—A village of moderate size, on a hill, with springs in the valley to the north.

#### V.—JÛRAT 'AMRA.

1. Amâtin (or Matein) (L o).—A village of moderate size on the slope of the hill, with a few olives.

2. El 'Arâk (M o).—Is named from the cliff on which it stands, on a spur of Gerizim; it is of moderate size and built of stone, with two springs beneath in the valley, one north, one south; olives are grown on the hill facing the village towards the north.

3. 'Asiret el Kibliyeh (M o).—A village of moderate size on low ground, with a well to the south-east. The head of Wâdy Kânâh passes close to it on the north, from which fact it might be thought connected with Asher-ham-Michmethah (Josh. xvii. 7), but the place is not in sight of Shechem, and the name is not properly speaking a representative of the Hebrew.

4. Beit Îba (L n).—A village of moderate size in low ground, with olives; it is of mud and stone, with a good spring ('Ain es Subiân) to the north. The olive groves in the valley are very fine and ancient; here and there is a small mill, and in spring a stream of water.

5. Beit Udden (Uden or Uzen) (M n).—A village rather smaller than the last, lies on the slope above it; it has a well on the east and a spring on the hill-side to the west.

6. Bûrîn (M o).—A large village in a valley, with a spring in the middle and a few olives.

7. Ferâta (L o).—A small village of ancient appearance, standing on a Tell or mound, with a rock-cut tomb to the south, and a sacred Mukâm to the east. It is mentioned in the fourteenth century by its present name, and has been thought to be the ancient Pirathon, but the Samaritan Chronicle (dating from the twelfth century), gives its ancient name as Ophrah, which suggests its being Ophrah of Abiezer

(Judges vi. 11). (See 'Quarterly Statement,' October 1876, p. 197.) See also Fer'ôn, in the next district (Beni Sáb).

8. Jineid (M n).—A few houses round a ruined town on a hill, with a spring to the south.

9. Kefr Kaddûm (L n).—A good-sized village on low ground, with wells and olives; it has a watch-tower on the side of the chalk hill rising over it on the east, and is supplied by wells; the houses are of stone.

10. Kefr Kullin (or Kulil) (M o).—A small village at the foot of Gerizim, with a spring in it; it stands higher than the main road. This place is mentioned in the Samaritan Chronicle. (See 'Quarterly Statement,' October, 1876, p. 196.)

11. Kuryet Jit (L n).—A well-built stone village with a high house in it, standing on a knoll by the main road, surrounded with olives;



GUEST HOUSE, KURYET JIT.

it has a well to the west; the inhabitants are remarkable for their courtesy, this part of the country and all the district west of it being little visited by tourists.

12. Mâdema (M o).—A small hamlet in a valley.

13. Râfidia (M n).—A good-sized village on a hill-side, with a spring above it to the north-east, and vegetable gardens below. The inhabitants are Greek Christians, and are said by Robinson to have numbered 500. A Protestant school is conspicuous in the middle of the village.

14. *Surra* (L n).—A small village in a hollow, with a spring on the south-east, surrounded by olives.

15. *Till* (L o).—A village of moderate size on low ground, with a high mound behind it on the south; it has a well and a few trees, and on the west a pool in winter; the hills to the north are bare and white, but terraced to the very top.

#### VI.—BENI SÂB.

1. *'Azzûn* (K o).—A small village lying low on a hill-side, with several wells and olives on every side. The population is stated by Robinson at 290 males, with one Christian family (in 1848). (See Section B.)

2. *Bâka* (Beni Sâb) (K o).—A well-built stone village in a conspicuous position on a bare ridge, with a few olives, and a well to the north; it is a small place. A high house on the north side formed a trigonometrical station in 1873.

3. *Felâmieh* (J n).—A small hamlet on low ground, near the plain; it appears to be an ancient place, having cisterns and rock-cut tombs.

4. *Fer'ôn* (J n).—A small village on a slope, at the edge of the plain, with a few trees and a well to the east. The inhabitants are all Greek Christians. The place is shown by Marino Sanuto on his map as *Farona*. The name means 'Pharaoh' but may perhaps be a corruption of *Pharathon* or *Pirathon*. (Judges xii. 15; 1 Macc. ix. 50.)

5. *El Funduk* (L o).—A small poor village by the main road, with wells to the north and two sacred places; it stands on high ground; it is probably the Talmudic *Fondeka*, a Samaritan village. (Tal. Jer. Demoi, ii. 1.)

6. *Furdîsia* (J n).—A small village near the edge of the hills, remarkable only from a palm growing at it.

7. *Irtâh* (J m).—A small village on a knoll in the plain, with wells and cisterns, and a *Mukâm*. A few olives to the north. The houses are stone and mud. Perhaps the place called *Irtah* (No. 60), in the Lists of *Thothmes III.*, which appears to have been north of *Jaffa*.

8. *Jinsâfût* (L o).—A small village on high ground, with wells to the north, and a few olives.

9. Jiyûs (J o).—A moderate-sized stone village on a ridge, with olives to the south-east. It appears to be an ancient site, having rock-cut tombs and ancient wells.

10. Kalkilieh (I o).—A large somewhat straggling village, with cisterns to the north and a pool on the south-west. The houses are badly built. This appears to be the Galgula of the 'Onomasticon,' 6 miles from Antipatris to the north. (See 'Antipatris,' Sheet XIII., Section A.)

11. Kefr 'Abbûsh (K n).—A stone village of moderate size, on a steep round hill, with a few olives. It is supplied by cisterns. The ground is very rugged near it.

12. Kefr Jemmâl (J n).—A small stone village on a knoll, with cisterns.

13. Kefr Lâkif (K o).—Resembles the last.

14. Kefr Sûr (K n).—A small stone village on a knoll, supplied by cisterns.

15. Kefr Zibâd (K n).—A village of moderate size on a small plateau, overhanging the valley on the north of it. It is of stone. A steep ascent, with a cistern on the north, on the south a fig-garden, and beyond this a few olives, where the tents of the Survey party were pitched. Near them was a rock-cut tomb. The water supply is from cisterns.

16. Kûlûnsaweh (J n).—A village of moderate size, the seat of a Caimacam. The houses are principally mud, and surround the Crusading tower and hall in the centre (Section B.); by the former is a very tall palm, and another shorter. The water supply is from wells and from the springs ('A yûn el Kuf) on the west. This place is, perhaps, Plans in the plain, mentioned as a place where the Templars built a castle in A.D. 1191 (Geoffry de Vinsauf), which was destroyed in the same year by Saladin, and apparently rebuilt.

17. Kûr (K n).—A stone village in a strong position on a ridge, with a steep slope to the east. It is of moderate size, well-built of stone, and supplied by cisterns. Traces of an ancient road exist near it. It is the Kûrsî, or seat of a famous native family (Beit Jiyûsî). It is, perhaps, worthy of notice that the name resembles the Corea of Josephus, near which was a fortress called Alexandrium. About a mile north of

Kûr is Khûrbet Iskander (Ruin of Alexander); the position, however, does not seem to agree with the account of Josephus. (See Kuriût, Sheet XIV.)

18. Kuryet Hajja (L o).—A good-sized village on high ground, supplied by wells. It has a rock-cut tomb on the west, and appears to be an ancient place. It is mentioned in the 'Samaritan Chronicle.' ('Quarterly Statement,' 1876, p. 196.)

19. Er Râs (K n).—A small hamlet on a high knoll, supplied by cisterns, with olives below on the north.

20. Et Taiyibeh (J n).—A large straggling village on the end of a slope, principally built of stone. It is supplied by cisterns and surrounded with olives.

21. Et Tireh (I n).—A conspicuous village on a knoll in the plain, surrounded by olives, with a well on the west side. This appears to be the Bet-thar of the Itineraries, between Antipatris and Cæsarea. (See Antipatris, Sheet XIII.)

Nâblus (M n), the ancient Shechem and Neapolis, is the capital of all the districts on the Sheet. (For the description of the town see Section B., p. 203.)

The water supply is extremely abundant, including the following springs :

1. 'Ain el 'Asl ('Spring of Honey').—In the gardens just south of Hizn Yâkûb.

2. 'Ain Karyûn.—In the town, near Jâmiâ et Tineh.

3. 'Ain Husein.—Near Jâmiâ el Beik.

4. 'Ain el Jâmiâ.—In the great mosque courtyard.

5. 'Ain el Kâs ('Spring of the Cup').

6. 'Ain es Sikr ('Spring of the Dam').—West of the great mosque.

7. 'Ain es Sekkâye h.—Near the great mosque on the east.

8. 'Ain es Sitt ('Spring of the Lady').

9. 'Ain es Sibât.—Near Jâmiâ en Nûsr.

There are also three principal wells :

1. Bir ed Debâghah ('Well of Tanning').

2. Bir et Temânir.

3. Bir ed Dilâb ('Well of Plane Trees').—In the east part of the town.

There are also springs and wells outside the town, 'Ain Dufna on the east beneath the barracks, which have recently been completed; 'Ain el Kūsab, on the west, in the valley below the town, amid the gardens; and the beautiful Râs el 'Ain on the south, from which many of the others are supplied. By 'Ain el Kūsab there are mills in the valley.

Water seems to run everywhere, the sound of the streams below in the valley being audible late in summer. Small mills exist all along the course of Wâdy Shâir. The most famous spring is Râs el 'Ain, called also el Merūs rûsa, or 'as cold as lead,' equivalent to icy cold.

The town resembles Hebron in having city gates but no fortress walls. There are, however, low walls of small modern masonry round part of the city.

Large ash-heaps have accumulated on the north, the east, and the west; near the latter is a Moslem cemetery. On the north-east there is also a large cemetery with two conspicuous tombs, having domed buildings over them. These graves are close to some of the old rock cut tombs on the lower slopes of Ebal. A long olive grove stretches east of the town. A few palms grow among the houses. On the west there are also olives.

The small mosque called Jâmiâ (or Rijâl) el 'Amûd, at the foot of Gerizim, is perhaps (as believed by the modern Samaritans) the site of the 'pillar that was in Shechem.' (Judges ix. 6; Joshua xxiv. 27).

The town is surrounded with beautiful orchards and vegetable gardens, which are specially luxuriant on the lower slopes of Mount Gerizim to the south, and in the valley to the west. Among these are to be found olives, figs, walnuts, apricots, mulberries, pomegranates, and vines, with a few palms. Cactus hedges surround the gardens. The smooth-leaved Indian fig was also grown to feed cochineal insects, but this speculation failed.

West of the town is an open place called es Suweiterah, 'The Camping Ground,' beneath which are gardens of walnut and white mulberry trees beside running water.

The points of interest at Jacob's Well and Joseph's Tomb, with the ruins on Ebal and Gerizim, are noticed in Section B., under those heads, by the Arabic names.

The Mukâm of 'A m â d ed Dîn, 'The Pillar of the Faith,' perhaps represents Joshua's altar on Mount Ebal; and the name of the hill on which it stands, Râs el Kâdy, is probably connected with the Crusading identification of that mountain with Dan, where the Golden Calf was set up, as mentioned by John of Wirtzburg, 1100 A.D., Fetellus, 1150 A.D., and Marino Sanuto, 1320 A.D. (See 'Quarterly Statement,' October, 1876, p. 167.)

There is a German missionary and a native Protestant missionary in the town, who have established schools for children, and a Protestant church has been built in the town, and was nearly complete in 1881.

The remaining three villages belong to the district called M e s h â r i k N â b l u s, which lies principally on Sheet XII. They are as follows:

1. 'A s k a r (N o).—A small hamlet of mud and stones on the slope of Ebal. It has a spring, 'A i n 'A s k a r, on the hillside lower down, and near this remains of ancient sepulchres.

This place appears to be the Sychar, one Roman mile from Shechem, mentioned by the Bordeaux Pilgrim (333 A.D.) and by Jerome (Onom., s.v. Sichar). There is every reason to suppose it to be the Sychar of the Gospels (John iv. 5). The difficulty as to the initial guttural in the name is removed by the Samaritan Chronicle, in which the place is noticed and its old name given as Iskar, without the guttural. (See 'Quarterly Statement,' July, 1877, p. 149.)

2. B a l â t a (N o).—This is also a small hamlet in the valley, of low hovels, near a beautiful spring. On the east are figs and mulberries. The place is mentioned in the Samaritan Book of Joshua (see 'Quarterly Statement,' 1876, p. 190) by its present name.

The name contains the radicals of the Aramaic word for 'oak,' and the place seems to be that mentioned as Balanus (translated 'oak') in the 'Onomasticon,' which is noticed as close to Joseph's tomb, and identified with the 'Oak of Shechem.' (Judges ix. 6.) The oak is called Elonah Tabah and Shejr el Kheir ('Holy Oak') in the Samaritan Chronicle. (See 'Quarterly Statement,' July, 1877, p. 149.)

3. R ú j i b (N o).—A village of moderate size to the east of the plain so named, with a few olives round it.

In addition to these places, several ruins are identified with ancient sites, as follows :

'A s k a r (L o).—A second place called Kirjath Askur, apparently distinct from Iskar, is mentioned in the Samaritan Chronicle. This may perhaps be K h ũ r b e t 'A s k a r, near Funduk.

B e t h e l (N o).—The Samaritans hold that this town stood on Gerizim, and it is mentioned under its old name Luz in the Chronicle, and the Arabic translation gives L ô z e h. This accounts for the existence of the name K h ũ r b e t L ô z e h, applied to the heaps of stones round the Samaritan place of sacrifice on Gerizim. The name is generally known; it is also mentioned by Jerome ('Onomasticon,' s. v. Luza). The Crusaders held this to be the Bethel where one of the Golden Calves was erected, the other being in Dan, a mountain west of Ebal (Marino Sanuto and Fetellus), evidently the modern Râs el Kâdy, which means 'Judge,' which is also the meaning of Dan.

B e t h B e z z i n (L o).—Is mentioned in the Samaritan Chronicle as apparently near Shechem; it is probably the ruin Beit Bezzin. (See 'Quarterly Statement,' October, 1876, p. 196.)

D o t h a n (M m).—Was known in the fourth century as 12 Roman miles north of Sebastî. This agrees with Tell Dothân 10 English miles north of S e b ũ s t i e h. The name means 'Two Wells;' two such wells exist, one called B î r e l H u f î r e h, or 'Well of the Pit.' (See Section B.)

M o h n a h (N o).—Mentioned in the Samaritan Chronicle as a town (see 'Quarterly Statement,' October, 1876, p. 196); is probably the ruined village of M ũ k h n a h in the plain of that name. It is possible that this plain represents the Biblical Asher-ham-Michmethah, east of (or 'before') Shechem. (Joshua xvii. 7.)

S o z u r a (or Sorucis or Sozuris) (L n).—An Episcopal town of Palestine in the fifth century (see Reland, 'Palestine,' ii., 1021), is shown on an old map by Carolo A. Sancto Paulo (Amsterdam, 1704), about the position of the important ruined town called K h ũ r b e t D e î r S e r ũ r.

T i p h s a h (2 Kings xv. 16) (L o) seems to have been near Shechem, and not improbably identical with the present Khûrbet Tafsah.

## SHEET XI.—SECTION B.

### ARCHAEOLOGY.

'Ain Beit Ilma (M o).—There is a building of good squared masonry with a round arched vault over the spring, seemingly Roman or Byzantine work. A plain cornice runs along the wall on the interior.

'Amâd ed Dîn (M n).—This building is described as follows in Mills's 'Samaritans' (p. 7):—

'The southern chamber is 24 feet by 21 feet, with a dome and fragments of a mosaic flooring, red, blue, and white. The second chamber to the north is 24 feet by  $10\frac{1}{2}$  feet. On the north-west is a courtyard 40 feet square, and in it a rock-hewn well 18 feet square and deep (a cistern), with 10 steps descending under a pointed arch.' The place is said by the native Christians to have been a church.

The masonry has quite a modern appearance. The Mûkâm is built on the side of a steep slope and close to the road. For the traditions attached to the place see Section C.

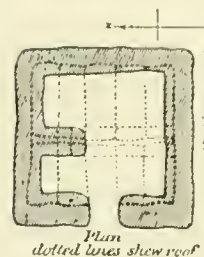
'Anebta (K m).—Rock-cut tombs and a tank of good masonry.

'Askar (N r).—The tombs near it have *loculi* at the sides; the spring of the village has a rock-cut tunnel, and a reservoir with steps.

The spring comes from a cave which is thus described by Mills (p. 11):—'The cave is 7 feet deep, 3 feet wide, and extends 60 feet westwards; in the floor is a channel 6 inches deep, 1 foot wide: this ends at the distance above given, but the tunnel extends 15 feet further. The whole extent has a pointed vault. There are three grottoes at the ends, with arched entrances; that to the southern grotto is not pointed.'

Similar tunnels occur at El Lejjûn and 'Anîn. (See Sheet VIII.)

'Azzûn (K o).—Near this village are some six or seven drystone towers (two marked RR about a mile north by Bîr es Rujûm). The finest of these, west of the road from Kefr Zibâd, is 15 feet square outside, with a door to the west  $2\frac{1}{2}$  feet broad, 3 feet high, the top a single lintel, rudely squared, with sunk recess, on the inside of both lintel and jambs 4 inches broad. The tower is some 7 feet high, and has on one side an internal buttress, also of drystone,  $2\frac{1}{2}$  feet wide,  $3\frac{1}{2}$  feet long; this assists in supporting the roof of the tower, which is of flat slabs of stone. The corner stones of the tower are blocks 4 to 5 feet long. Six courses are standing, and a good part of the roof. The wall is  $2\frac{1}{2}$  feet thick; thus a slab about 7 feet long rests on the south wall and on the end of the buttress, and the remaining roof slabs are placed across this line above, being about 4 feet long.



The antiquity of such towers is indicated by the great size and weight of the stones used in them, which far surpasses that of the small round watch-towers now in use in the vineyards. The stones of the lintels and jambs are generally dressed roughly; the towers occur by rock-cut wine-presses in some instances, and very often in wild country now uncultivated. These towers are marked as square buildings (R) on the plan. The natives state them to be ancient vineyard towers. (See Sheet XIV., Kurâwa Ibn Hasan).

Visited and sketched, May 13th, 1873.

#### Bâka (K l).

There are two places of this name—one called Bâka el Gharbiyeh, and the other  $1\frac{1}{2}$  miles to the south-east, called Bâka esh Sherkiyeh. The former was visited by Guérin, who describes it as a considerable collection of badly built houses standing on a low hill. With the exception of a few wells and cisterns, which are evidently ancient, the rest has a modern appearance.

Beit Bezzin (L o).—Traces of ruins and small scattered stones, a broken beehive cistern, 10 or 12 feet deep, and rude caves, one of which may probably have been a tomb. The rock is escarped towards the west. On the west is Khallet el Kûsr, a dell east of Kefr Kaddûm, and in it a watch-tower, drystone, of blocks in some instances 5 feet long; the door is perfect, 2 feet wide outside, and cut back 6 inches inside (total 3 feet), with a single lintel stone above. This tower, like those near

'Azzûn and Kurâwa Ibn Hasan has an appearance of considerable antiquity. (See Section A., Beth Bezzin).

Visited May, 1873.

Beit Jiffa (K o).—Walls, cisterns, a ruined dome, rude rock-cut tombs; an ancient site, with a modern ruined hamlet on it.

Belâh (K m).—A tomb was broken into near this village about the time of the Survey visit. It consisted of a single chamber with a *loculus* on each of three walls. The door was an inscribed slab, with rude ornamentation. The inscription was as below:

E I Σ Θ Ε  
Ο Σ Μ Ο  
Ν Ο Σ  
Μ Ι

ΕΙς Θεος μόνος—'one God alone.' The last letters were supposed by Mr. Tyrwhitt Drake to form a date, which, reckoning by the Alexandrian Era, would be 332 A.D.

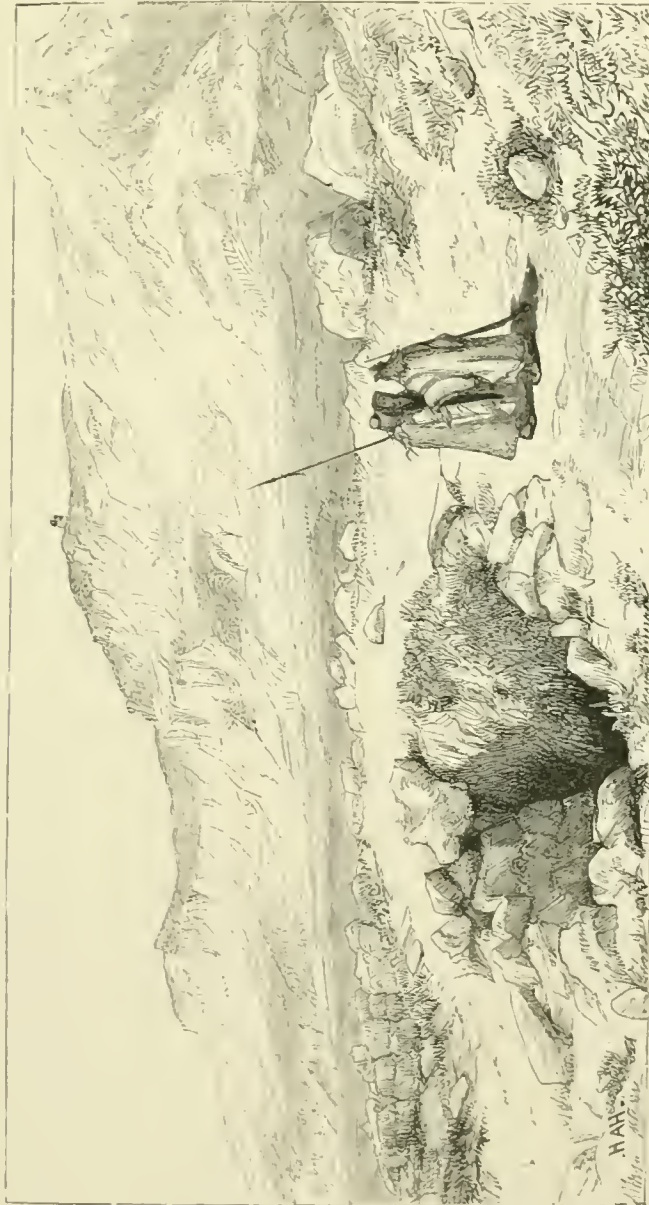
Bir 'Asûr (L m).—The trigonometrical point on this mountain is a remarkable square monument rudely piled up, of good-sized blocks, the stones not hewn, the whole pile some 4 or 5 feet high, and solid.



JACOB'S WELL.

Bir Yâkûb, Jacob's Well.—The well is 75 feet deep and  $7\frac{1}{2}$  feet diameter. The shaft is cylindrical and lined with fair masonry in the

upper part, the stones carefully cut on their faces to the required arcs to form the circle ; the lower part is cut through a soft bed of limestone,



JACOB'S WELL.

and the well appears to be filled by infiltration through the strata. The vault over the well is 20 feet long east and west, by 10 broad ; the masonry

is rude, and the arch (which is broken through on the north-east) is rudely built and pointed, the lower part of the walls of the vault is cemented. The floor is covered with fallen masonry blocks. Access to the well is obtained from the surface through the roof of the vault, which is only about 6 feet high.

On the north-west side of the vault is the entrance to a second, at right angles, now walled up. In this the bases of two granite columns are said to be visible on a floor of tesserae; the shafts stick out through the roof of the second vault, and are visible among dust-heaps and fallen blocks of masonry. These vaults are thus shown to be comparatively modern, and seem to be at the earliest Crusading work. Another similar shaft of grey granite lies beside the road to Balâta; they would appear to have belonged to the ancient cruciform Church noticed by Arculphus (700 A.D.), and by Jerome as standing in 404 A.D., but apparently destroyed before the Crusading period. The well is said to contain living water at certain times. Maundrell in 1697 found 15 feet of water, and in 1839 (according to Robinson) there was 10 to 12 feet; in 1866 Captain Anderson found it dry, but with an unbroken earthen pitcher at the bottom; in 1875 it appeared to contain water; in May, 1881, it was dry. It seems possible that the water supply may be connected with the stream of 'Ain Balâta close by. As late as 1555 A.D. there was an altar in the vault, where mass was said annually. This custom fell, however, into disuse in the seventeenth century; but the well still belongs to the Greek Church.

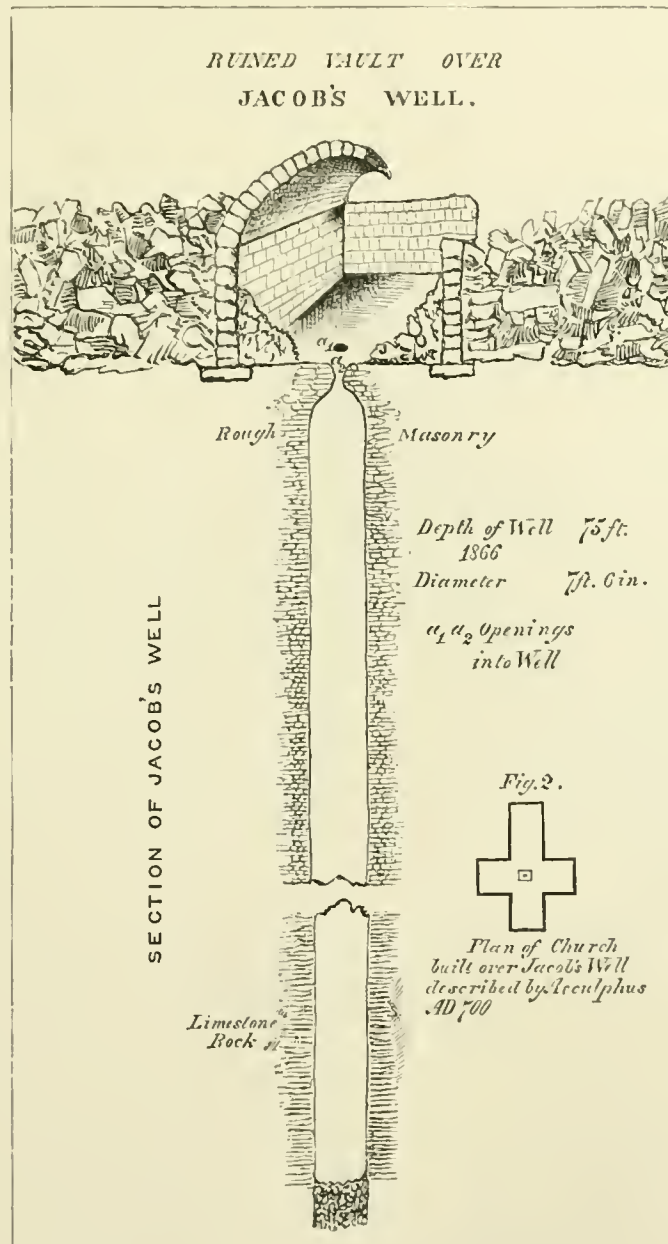
A rude stone wall 4 or 5 feet high surrounds the patch of ground in which is the vault. The area enclosed is about 60 yards square.

Visited July, 1872; 10th June, 1875, and 20th May, 1881.

'Jacob's Well' is situated at the spot where the Vale of Shechem merges into the Plain of el Mukhnah, and the site is acknowledged by Jews, Moslems, and Christians. The existence of a well sunk to a great depth in a place where water-springs on the surface are abundant is sufficiently remarkable to give this well a peculiar history. It is remarkably characteristic of the prudence and forethought of the great Patriarch, who, having purchased a parcel of ground at the entrance of the vale, secured on his own property, by dint of great toil, a perennial supply of water at a time when the adjacent water-springs were in the hands of unfriendly, if not actually hostile, neighbours.

'In the midst of a mass of ruined stones, among which are two or three columns still standing, is a vaulted chamber about 15 feet square; and in the floor of the chamber are two openings 4 feet apart, one of which is the proper mouth of the well. The other opening is either an accidental breach, or has been designedly made in a rough and ready way for the

convenience of having two mouths, by which pitchers could be lowered into the well simultaneously. The true mouth of the well has a narrow opening just wide enough to allow the



body of a man to pass through with arms uplifted; and this narrow neck, which is about 4 feet long, opens out into the well itself, which is cylindrically shaped and about 7 feet

6 inches in diameter. The mouth and upper part of the well is built of masonry, and the well appears to have been sunk through a mixture of alluvial soil and limestone fragments till a compact bed of mountain limestone was reached, having horizontal strata which could be easily worked ; and the interior of the well presents the appearance of being lined throughout with rough masonry.

'The well, when examined in 1866, was only 75 feet deep, but there can be no doubt that the original depth was much greater, as quantities of rubbish have fallen into the well from the ruins of the buildings that formerly covered it, and passers-by for many centuries have probably thrown stones into it. Robinson states that the well in 1838 was 105 feet deep, and if his measurement is correct, *débris* to a depth of 30 feet has accumulated in thirty-eight years. In 1875 the depth was found by Lieutenant Conder to be 75 feet, the same as in 1866. The well was undoubtedly sunk to a great depth for the purpose of securing, even in exceptionally dry seasons, a supply of water, which at great depths would always be filtering through the sides of the well and would collect at the bottom. When examined in April, 1866, the well was dry ; but an earthenware pitcher was found at the bottom of the well and not broken, which would indicate that water still collects in the well at some seasons, as the pitcher would have been broken had it fallen upon the stones.

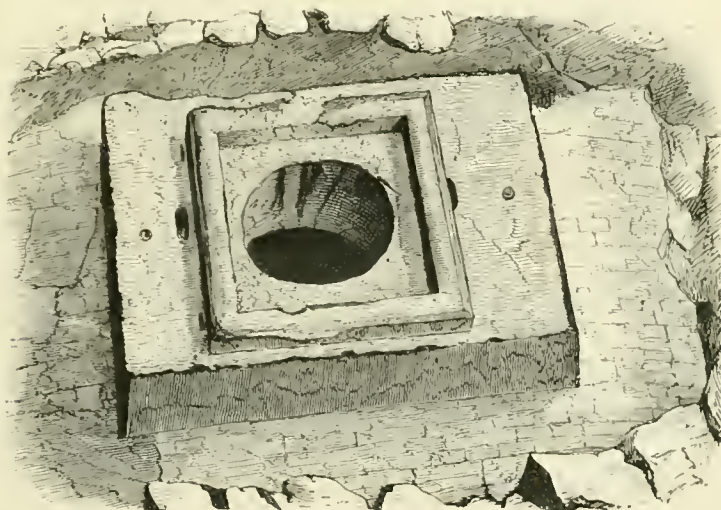
'The vaulted chamber over the well might possibly be the crypt of the church built over the well about the fourth century. Arculphus, one of the early travellers in Palestine, describes the church in the form of a cross and the well in the middle ; but by the time of the Crusaders the church was destroyed, and subsequent travellers who visited the well mention only the ruins around it.

It would be a matter of the greatest interest if the Committee were enabled, not only to clear out the well, but to excavate and disclose to view the foundations of one of the earliest cruciform churches. It would then be for consideration how to give effect to the proposal to surround and protect the well with stonework.

'The accompanying woodcut illustrates the state of the vault as it appeared nine years ago, but since then many of the stones composing it, and probably all the well-cut stones in the adjacent ruins, have been removed to supply materials for the new Turkish barrack, situated half a mile distant in the direction of Nâblus.'—Major Anderson, R.E., 'Quarterly Statement,' 1877, p. 72.

'The state of Jacob's Well is doubtless well known to the majority of your readers, even to those who have not themselves visited the Holy Land. It has again and again been described by the many writers on Palestine, and all have mentioned their disappointment that instead of finding any semblance to a well, or anything which could recall the interview of our Lord with the woman of Samaria, they have merely found a dark irregular hole amid a mass of ruins in a vaulted chamber beneath the surface of the ground. I have shared this disappointment on many previous visits to Nâblus, and again as, a fortnight ago, we stood beside the spot, it was with great regret that we were so utterly unable to picture before us the scene so graphically described by the Evangelist. We had clambered down into the vault, and were vainly attempting to peer into the dark hole amid the heaps of stones and rubbish, when we chanced to notice, a few feet from the opening, a dark crack between the stones. Fancying that possibly it might be another opening of the well, we removed some stones and earth, and soon were able to trace part of a carved aperture in a large slab of stone. Deeply interested at finding this, we cleared away more earth and stones, and soon distinguished the circular

mouth of the well, though it was blocked by an immense mass of stone. Calling to aid two men who were looking on, with considerable labour we at length managed to remove it, and the opening of the well was clear. It is impossible to describe our feelings as we gazed down the open well, and sat on that ledge on which, doubtless, the Saviour rested, and felt with our fingers the grooves in the stone caused by the ropes by which the water-pots were drawn up. The following day we devoted to completely excavating round the opening of the well, and



laying bare the massive stone which forms its mouth. This consists of the hard white limestone of the country, and is in fair preservation, though parts are broken away here and there. The annexed rude sketch gives some idea of its appearance.

The exact measurements I also give :

								FT.	IN.
Length	-	-	-	-	-	-	-	3	9
Breadth	-	-	-	-	-	-	-	2	7
Thickness	-	-	-	-	-	-	-	1	6
Height above the pavement	-	-	-	-	-	-	-	1	1
Breadth of aperture of the well	-	-	-	-	-	-	-	1	5½
Depth of the well	-	-	-	-	-	-	-	67	0
Width	-	-	-	-	-	-	-	7	6

We let a boy down to the bottom, but found nothing of any interest, though evidently there is a large accumulation of rubbish. I trust that a stone of such intense interest may long remain uninjured now that it has been exposed to light.—Rev. C. W. Barclay, ‘Quarterly Statement,’ 1881, p. 212.

The Rev. John Mill, in his ‘Three Months’ Residence at Nâblus,’ published in 1864, at p. 45 states, in reference to Jacob’s Well, that ‘in 1855, when we first visited this place, we measured it as carefully as we could, and found it to be 9 feet in diameter, and a little more

than 70 feet deep. But older travellers found it much deeper. . . . On my second visit, in 1860, the mouth of the well was completely filled up, so that it was with difficulty I could identify the spot where it was. Nor could I learn how this had occurred. Some of my friends at Nâblus thought that the torrents during the rains of the previous winter were the cause; but others believed that it was done by the inhabitants of the little village close by, on account of the well being bought by the Greek Church. The well, however, was completely hid from sight, to the great disappointment of many travellers beside myself.

'On further inquiry, I learnt from the Greek priest that their Church had actually bought the well from the Turkish Government, including a plot of ground surrounding it, of 229 feet by 180 feet. For this they had paid, he told me, 70,000 piastres; but another friend, belonging to the same community, told me it was at least 100,000.'

Mr. Mill also mentions that the Christians call it *Beer Samariyeh*, the 'Samaritan Well;' while the Samaritans themselves call it *Beer Jacob*, or 'Jacob's Well.' He also points out that it is not an 'Ain (عين), a well of living water, but a Ber (בר), a cistern to hold rain-water.

Burj el 'Atôt (Im).—Remains of a tower, apparently part of a Crusading castle. The wall remaining measures 30 feet east and west, and on the inside, towards the north, is a vault 25 feet long (north and south) and 12 feet broad. This is about 20 feet high. The wall on the south reaches up to a height of 40 to 45 feet, and has inside it a buttress dividing the building into two aisles, north and south. The walls of the vault are 5 feet thick; in the west wall is a small archway about 3 feet high, the arch pointed with two rings of voussoirs, five in the inner, seven in the outer, the keystones cut away to form the point of the arch. In the south wall, high up, is a loophole window some 4 feet high and 3 feet wide inside, and about 6 inches wide outside. The direction of the south wall is 104°; it is 8 feet thick, built of very hard limestone, rudely dressed with soft white mortar and a packing of small stones 3 inches to 4 inches side. The ashlar measures 1 foot by 1½ feet, to 2 feet by 1½ feet; the arches seen were all pointed, the arch of the vault a tunnel-vaulting of smaller stones than those in the walls. The masonry is laid in courses with the vertical joints carefully broken. The place is inhabited by a peasant family.

Visited 5th May, 1873.

Bûrin (Jn).—Traces of ruins on an artificial mound.

This place is sometimes identified with the *Mutatio Betthar* of the Bordeaux Pilgrim. He places it 10 miles from Antipatris and 16 from Cæsarea, distances which agree with Kefr Seba and Kaisuriyeh. These distances, however, do not agree with those given by Antoninus.

Dawertah (M o).—This name was given by the peasants as applying to some ruins where a small excavation was made in 1872.

Three large columns of syenite were here found, two having fallen in a line, the third at a little distance, only half the shaft remaining ; the pillars were 16 feet long, 2 feet diameter at the centre, tapering slightly to each end, with a fillet in low relief, double at one end, single at the other. These three, with two at Jacob's Well, one near Balâta, and one near Joseph's tomb, probably all belonged to the church (see Bir Yâkûb) over the well.

The excavation brought to light remains of tessellated pavement *in situ*, about 2 feet below the arable land. A rubble wall was also uncovered. The pavement was smashed through by the fall of the columns ; it was of two kinds, one much rougher than the other, the cubes hardly squared at all and rudely set. Tesseræ of glass were also turned up. The finer pavement (cubes  $1\frac{1}{2}$  inch side) had a pattern on it representing lozenges and leaves, the colours white, chocolate, red, pink, yellow, and indigo.

Similar pavements and glass mosaics are found in Crusading work in Palestine.

This might, perhaps, be the ruin of the monastery which existed in 1555 near Jacob's Well, but another possible site is a similar tessellated pavement, west of Joseph's tomb. (See Père Liévin's 'Guide,' p. 401.) The mosaic is said by the peasantry to occupy a space some 50 yards wide.

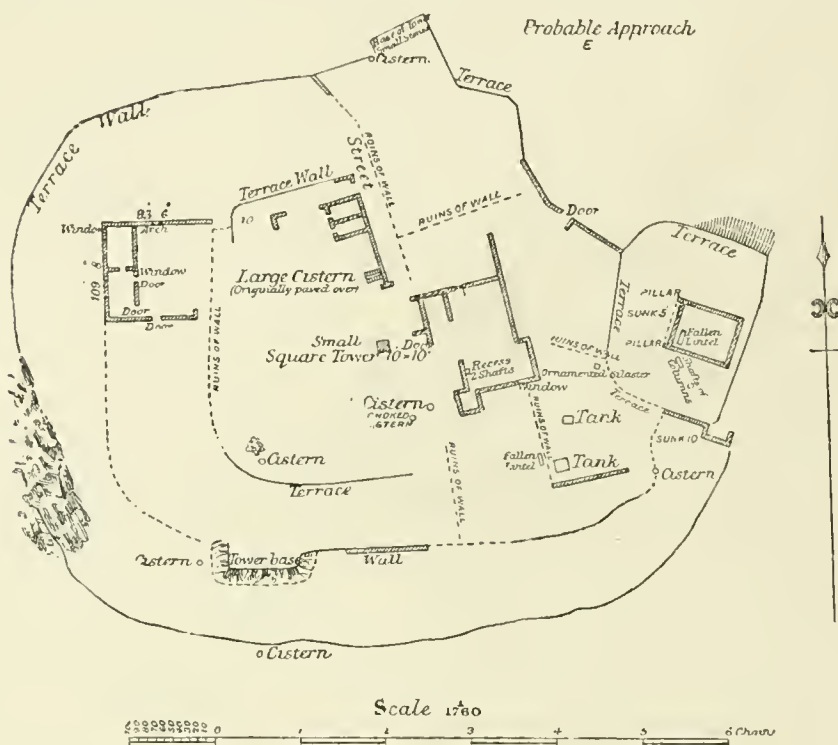
Visited 3rd August, 1872.

Deir Abân (K n).—Foundations and cisterns ; traces of ruins to the north-west.

Deir 'Asfin (I n).—Foundations, heaps of stones, ruined cisterns, fragments of tessellated pavement.

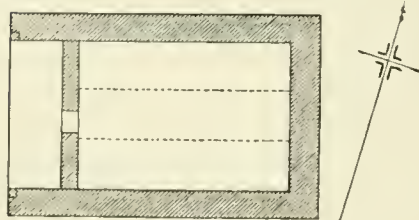
Deir el Bunduk.—A large mound on the south side of a narrow lane immediately west of Nâblus ; foundations, remains of stones, some 3 feet cube, rudely squared ; also two pillar-shafts about 2 feet diameter, of white marble. Marked R on plan, west of Nâblus, near 'Ain el Kûsab.

Deir Serûr (K n).—An important ruined town in a commanding position on a bare hill. The ruins occupy an area of 600 feet east



and west by 450 north and south. A wall appears to have surrounded the site, with a tower (the base rock-cut) on the south-west, and a second on the north, whilst on the north-east is a doorway or gate. On the east a large building stands on a terrace, sunk to a level. On the west a second building exists. Between these are remains of houses and cisterns, ruined walls, and a small tower. These may be described in order.

The Eastern Building has a direction  $104^\circ$  true north along its length, and measures 65 feet externally on this line, and  $43\frac{1}{2}$  feet external breadth. The east wall is 6 feet 2 inches thick, the north and south 6 feet 7 inches. The entrance was on the west, where two stones are standing upright, 9 feet 4 inches high, 2 feet broad (north and south), 1 foot 10 inches thick. A

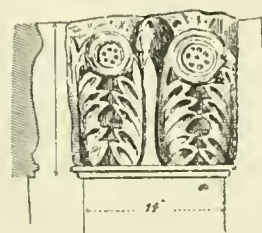


cross wall 2 feet 3 inches thick exists 10 feet 10 inches east of the end of the south wall, and in this is an entrance  $6\frac{1}{2}$  feet wide. The two jamb-stones have bases ornamented with a semi-classic moulding.

Two stumps of pillar-shafts about 2 feet diameter lie outside the building, on the south, and a lintel-stone 11 feet long. The base of the jamb-stones is 4 feet lower than the entrance through the cross wall, whence it appears that steps probably led up to the interior of the building. The length of the lintel-stone appears to indicate three aisles to the building.

The masonry is well-dressed, smooth, and not drafted. One of the corner-stones measured 7 feet in length and 1 foot 8 inches in height. The horizontal course is broken in one place, two stones here having square set-backs, thus keying the courses together.

A tessellated pavement covered apparently the whole interior. A good part of the outer wall stands to the height of four courses. A block 5 feet long, 2 feet broad, and about the same thickness, exists outside on the south. On either face is a pilaster in low relief; the shaft 3 feet long and 14 inches broad; the bases 5 inches high. One of the capitals is 1 foot high, and projects 1 inch; it has a debased sculpture, of apparently Byzantine character. This block would have formed the jamb of a small door, or more probably of a window, seven holes as though to hold the ends of iron horizontal bars being cut in the sides of the stone.



This building might possibly have been a church, but had no apses on the east. The variation of the orientation is not greater than in some of the Crusading churches of Palestine.

Near this building are two tanks, the northern about 23 feet square, the southern 18 feet by 28 feet; the walls 4 feet thick. In the first is visible a drafted stone, with a rustic boss projecting 1 to 3 inches. The draft is irregular, averaging  $2\frac{1}{4}$  inches in breadth. In the second tank is a stone 4 feet 10 inches by 1 foot 10 inches, 1 foot 9 inches high, with a rustic boss projecting  $2\frac{1}{2}$  inches; the draft 3 inches wide. The stones in this tank are all laid endwise in the walls.

Just west of this tank is a lintel-stone 9 feet 5 inches long, 1 foot 6 inches broad, 2 feet 9 inches high, resembling those common in ruined monasteries. The jambs beneath this lintel had capitals with rude mouldings.

The great building stood in a sunk courtyard 48 feet broad on the south, and about the same on the north and west. This seems to have had a fine wall of good masonry round it, and on the east is a confused heap of fallen ashlar blocks. The ground outside the south wall is lower than on the inside.

The Western Building faces exactly to the cardinal points. Its north wall is standing in parts to a height of 23 feet. The building was a rectangle, 93 feet 6 inches along the north wall, 105 feet 8 inches along the west wall. On the north it had a fine arched entrance, on the south a small door. It had a central corridor running north and south about 30 feet wide, and rooms on either side, those to the east being now buried under a mound of rubbish which reaches to the springing of the entrance archway, four courses higher than the north-west angle of the building.

The north wall is the best preserved portion of the building. On the



*The N Wall W Building*



*NW corner W Building  
showing thickness of courses*

east is the archway, 14 feet span, semi-circular, with 13 voussoirs 3 feet 5 inches thick.

The height of the courses and size of the stones differ in a very remarkable manner. Some fine blocks were measured near the north-west corner: one was 4 feet 3 inches by 1 foot 11 inches; a second 3 feet 4 inches thick by 3 feet 5 inches in height, and 5 feet 3 inches long. There are smaller stones built in irregularly, and the fifth course from the bottom was remarkably shallow.

The corner-stones had a very shallow draft  $3\frac{1}{4}$  inches broad, almost worn away by age. A stone 3 feet 5 inches high and only 1 foot

6 inches broad was observed. The drafting is carefully executed and regular.

The south wall has a small door 5 feet broad outside and 5 feet 8 inches inside, flanked by pilasters 13 inches broad projecting 1 inch. The wall is 3 feet 2 inches thick. The pilasters have simple bases. Only two courses are standing: the stones not drafted, and the upper course 2 feet 3 inches high; whilst the right-hand (east) jamb is of a stone 4 feet 9 inches high. A channel 8 inches square is cut along the middle of the top course on the left, as is frequently the case in Byzantine buildings in Palestine. The stones here are not drafted.



The west wall of the corridor is also standing to some height. One stone in it had a draft  $3\frac{3}{4}$  inches broad. There is a corbel on the wall, the top 6 feet 10 inches from the ground; it projects 3 inches, and is 18 inches broad and about 2 feet high.

A central door leads westwards to a large chamber; it was apparently 10 feet wide, and had a lintel, now fallen beside it. Just north of this door is a small window 1 foot 7 inches broad and about 5 feet high; it was once spanned by a lintel 4 feet 4 inches long, 1 foot 10 inches deep, and as broad as the thickness of the wall (2 feet 10 inches). A second window (north-west corner) has small sunk sockets for iron bars.

The room west of the corridor is  $57\frac{1}{2}$  feet long, and leads into a second to the north  $43\frac{1}{2}$  feet long, the wall between  $1\frac{1}{2}$  feet thick, 3 feet 8 inches broad, and its lintel  $5\frac{1}{2}$  feet from the floor in the clear.

The south door has a sunk recess in one jamb for a bolt. The building appears to have been much shaken by earthquake.

Between the two buildings thus described are numerous foundations of good masonry, remains of a street and small chambers, a large cistern once covered with flat slabs of stone, a small square tower with stones 10 feet long in the foundation.

There is another building of size equal to the last described, and of irregular plan; in it are remains of a recess now much choked; it is entered from the east and is 5 feet high, and about 18 inches deep, and  $2\frac{1}{2}$  feet broad, with a flat roof supported on corbels with a rude moulding.

One stone of the tower measured 10 feet 7 inches, by 2 feet 10 inches, by 1 foot 9 inches high.

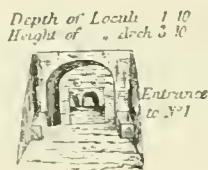
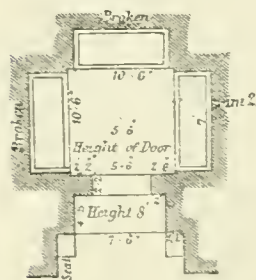
Vaults are said by the peasantry to exist under these ruins. A small copper coin with a defaced head, and the letters S.C. with a wreath on the reverse was picked up. Two columns about 2 feet diameter had fallen down into the recess above mentioned.

Comparison with buildings found later (see Deir el Kūlāh, Sheet XIV.), and with Justinian's work on Gerizim, leads to the conclusion that this work is Byzantine of fourth to sixth century date. The principal indications are the semicircular archway, the flat lintels, the drafting of the corner stones of the exterior, the style of the capital on the attached pilaster, the dimensions of the masonry, the tessellated pavement.

This conclusion agrees with the proposed identification of the place with Sozusa. (See Section A.)

The necropolis of the town is on the opposite side of a stony valley on the east (Râs Abu Lûka), which possibly retains the Christian name of Luke.

Two tombs were here measured, the first a chamber 10 feet 6 inches square, with three *loculi* under *arcosolia*, 3 feet by 7 feet. The entrance



door is 5 feet 6 inches broad and high, 2 feet 2 inches thick; outside is an arch 8 feet high, 7 feet 6 inches broad, 4 feet 8 inches thick. There is a stone seat either side of this arch, and two circles are cut over the small door outside by way of ornament. The arch of the *arcosolium* is 6 feet 8 inches from the floor; the *loculi* are 1 foot 10 inches high.

The second tomb is a trough and *loculus* sunk in the rock as in the Iksâl cemetery. (Sheet VIII.) The *loculus* is 5 feet 9 inches long, and



3 feet broad; the shaft 2 feet broad and equal in length, and 3 feet deep; the *loculus* 2 feet lower; the whole was roofed in with slabs; it is, in fact, one of the tombs often used by

Christians, but with only one *loculus* instead of two.

Three other tombs, resembling the first externally, but blocked up, were seen; one has two circles above its door. This cemetery is of interest as giving the rock-sunk tomb close to the *loculus* tomb.

Visited and surveyed, 17th May, 1873.

Felâmieh (J n).—Rock-cut tombs, three in number, like those at Deir Serûr.

Fendakûmiyeh (L m).—There is a sacred cave on the hill above the village to the south; it is of moderate size, with entrance on the north and two recesses on the east. There is a detached block like an altar before the recesses. It seems probably an ancient rock-cut chapel.

Ferata (L o).

A few cisterns and the remains of a sarcophagus were all the relics of antiquity observed here by Guérin. The place is the old Pirathon of Judges xii. 15. It was first mentioned by the traveller, Hap. Parchi, in the fourteenth century, and was seen, but apparently not visited, by Robinson, in 1852.

Hizn Yâkûb ('The Wailing of Jacob,' see Section C.) (M n).—A small ancient chapel of St. George. The building measures 28 paces by 10 paces. It is built in three bays, with groined roof and pointed arches, resembling Crusading work. A small Gothic capital elaborately carved is placed on the right side of the Mihrab. The whole interior is whitewashed and painted. On the north-west side is a tank; several modern tombs are built close by. On the west is the minaret (apparently Arab work), in the east wall of which is built in a stone with a Samaritan inscription, said to contain the Ten Commandments. Other small inscribed stones once existed here, but were taken by Jacobesh Shellaby and sold to travellers. (Photograph No. 129.) The Samaritans say that this was formerly the site of their synagogue, which is probably true; but the existing building dates probably from the twelfth or thirteenth century.

Iktâba (K n).—A place to which a certain Efendi of Nâblus comes down in spring, a sort of 'Azbeh, or spring grazing-place for horses. (Section C.)

Jebâ (M m).—East of the village is a tomb, very rudely cut in

white soft rock. The entrance on the north-east leads to an ante-chamber with two coats of plaster on the walls; the inner chamber has three *kokîm*; the door between is a rude arch of small masonry.

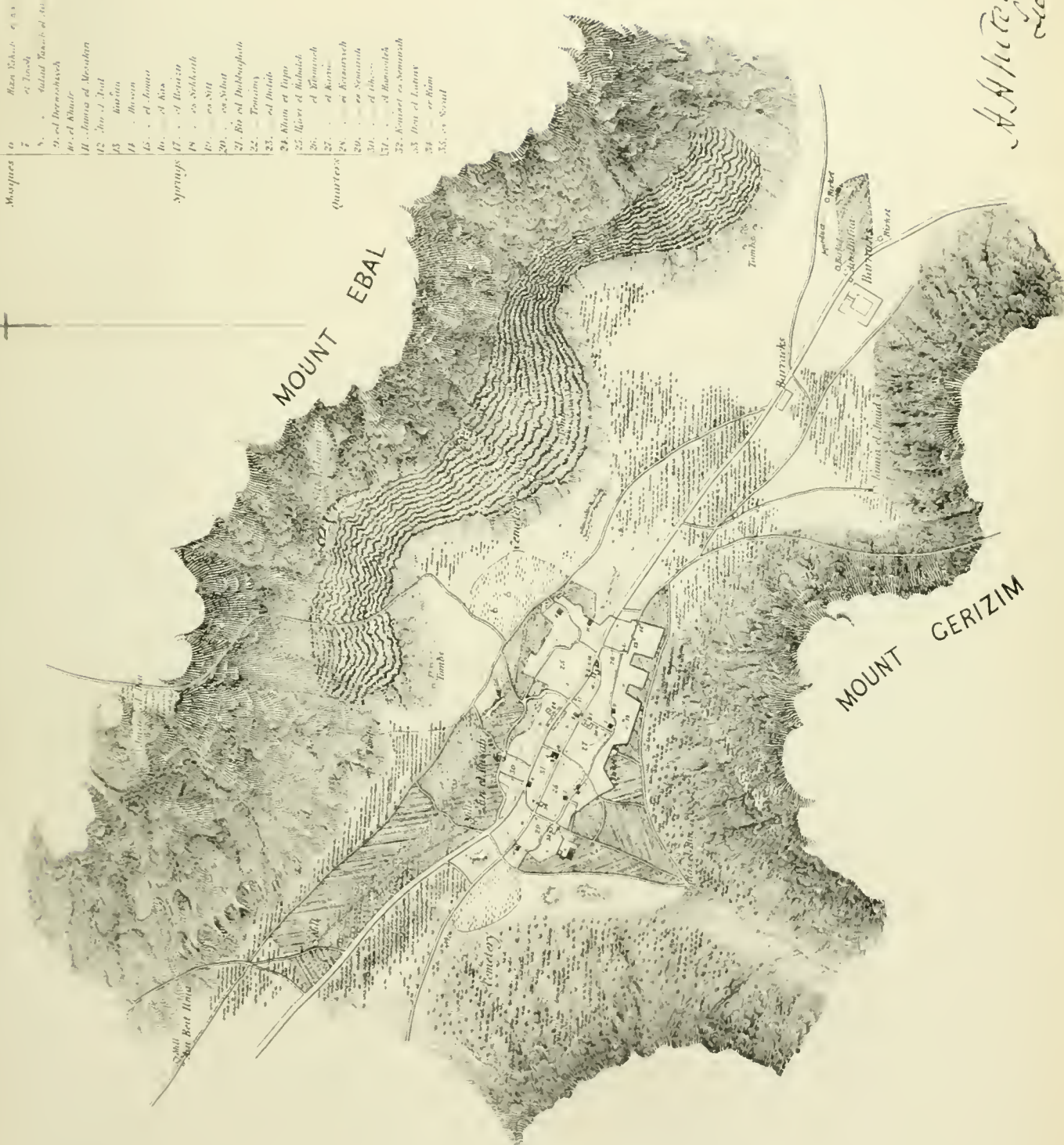
Jebel Eslamiyeh (M n)—Mount Ebal.—El Kûlâh on the top of the mountain is a large building of stones of moderate size, built up without mortar; the stones have the appearance of being rudely squared, but as the limestone here splits naturally into cubes, and as they show no tool-marks, they are more probably not artificially dressed at all. Similar masonry exists on the south slope of Gerizim. (See Palestine Exploration Fund Photographs Nos. 88, 92.) It measures 92 feet square externally, with walls 20 feet thick. Several chambers 10 feet square exist in the thickness of the wall, and a projection 4 feet broad is built at the ends, as if for defence. The walls are packed inside with small stones, and are entirely without mortar. They resemble in construction the walls now made to support terraces and enclose gardens on the lower slopes of Mount Ebal. The whole of the plateau on the summit of the mountain is covered with similar masonry, walls, terraces, and enclosures. All these remains have a very rude appearance. The scattered ruins about a quarter-mile east of el Kûlâh are called Khûrbet Kuleisa, or Kuneisa. This name has been confused with the term Kenîseh ('church'), but is spelt quite differently in Arabic, and no remains resembling a church—no apses, pillars, or capitals—exist here. There are two long walls radiating south-west and south-east from the summit of Ebal, like the enclosure walls lower down. El Kûlâh was thought by Mr. Tyrwhitt Drake to be an ancient cattle-fold, but the ruins are more probably connected with old orchards now decayed. The Samaritans say it is an ancient village.

Visited July, 1872, and May, 1881.

'The summit of Ebal is a comparatively level plateau of some extent. There is no actual peak, but the ground rises towards the west, and attains its greatest elevation near a small pile of stones. The view from this point is a perfect panorama, and one of the finest and most extensive in the country, embracing Safed, Jebel Jermuk, and Hermon on the north; Jaffa, Ramleh, and the maritime plain on the west; the heights above Beitin (Bethel) on the south; and the Hauran plateau on the east. The upper strata of the nummulitic limestone, of which the mountain is composed, are so cracked and broken, apparently by the action of weather, that the surface of the plateau, at first sight, looks as if it were covered by a rude pavement; and it was some time before we realised that it was quite natural. Towards the east end of the plateau is the remarkable ruin called by the Arabs "Khûrbet Kneeseh."

Scale - 3 inches to a Mile

Index	
1	House of Allah
2	on Wall
3	on Wall
4	on Wall
5	on Wall
6	on Wall
7	on Wall
8	on Wall
9	on Wall
10	on Wall
11	on Wall
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30	on Wall
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32	on Wall
33	on Wall
34	on Wall
35	on Wall



*Antiquities  
of the  
Land of Canaan*



It consists of an enclosure 92 feet square, with walls 20 feet thick, built of selected unhewn stones, without mortar. In the thickness of the wall are the remains of several chambers, each about 10 feet square, and at two opposite ends there is a projection of 4 feet, as if for defensive purposes. There is a cistern within the building, and round it are several heaps of stones and ruins. Excavations were made, but without result. It is not easy to form an opinion on the object of this building; it is too small for a fortified camp, and though the chambers are somewhat similar to those in the fortified churches, the interior space, 50 feet square, is too restricted to have held a church. There was no trace of any plaster, and nothing that would enable us to connect it with the altar said to have been erected by Joshua on Mount Ebal.

'The contrast between the rich vegetation on Gerizim and the barrenness of Ebal has frequently been commented upon by travellers. This arises from the structure of the rock, the strata dipping towards the north across the valley, and thus preventing the existence of springs on the southern slope of Ebal. The mountain, however, is by no means so sterile as has been supposed; for a considerable height it is clothed with luxuriant cacti gardens carefully cultivated in terraces, and above these, to the very summit, rise a succession of terraces well supplied with cisterns, that speak of a careful system of cultivation and irrigation at a former period. Many of these terraces are well preserved, and planted in spring-time with corn, which is as fine and healthy-looking as any on Gerizim. The northern slope of Ebal is rich in springs, and almost as well supplied with water as the northern slope of Gerizim.

'At the foot of Ebal there is a modern Moslem cemetery, and scattered amongst the cacti-gardens, and over the southern slope, are numerous rock-hewn tombs.'—Colonel Sir Charles Wilson, 'Quarterly Statement,' 1873, p. 66.

**Jebel et Tôr (M o)—Mount Gerizim.**—The ruins are of two kinds—the Samaritan and the Christian.

**Samaritan Ruins.**—On the spur which runs out west from the main summit are the ruins known as *K h ũ r b e t L ô z e h*, (See Luz, Section A.) It is by these ruins that the Passover is yearly sacrificed; they are merely scattered stones and drystone walls surrounding the site connected with the sacrifice, viz., a large rough stone, on which the high priest stands in front of the congregation, and the trench (*T a n n ũ r*) in which the sheep are roasted, with the hole where the water is boiled on a fire of briers, and the shallow trench where the sheep are fleeced and the Passover eaten. (See Palestine Exploration Fund Photographs, No. 220.)

**Ez Sakhrah.**—'The Rock' is the sacred praying place of the Samaritans, supposed to mark the place where the Tabernacle was erected by Joshua, according to their belief. It is merely a flat sloping stratum of limestone dipping towards the north-west, at which end is a deep

cistern, traditionally the cave over which the Tabernacle was built. The rock is surrounded by rough blocks of stone (see Photograph No. 89), and to the west of the cistern, which is half full of stones, is a rude pavement. The rock measures about 50 feet either way, and is of irregular shape. The existence of a sacred cave at this spot is an interesting feature of the site.

The Place where Abraham offered Isaac, according to the tradition of the Samaritans, is a little rock-sunk trench at the south-east corner of the plateau, on the summit of Gerizim. It resembles the trough used for the Passover feast, and measures about 8 feet by 5 feet. A semicircular flight of seven steps (traditionally called the Seven Steps of Adam out of Paradise) leads down in this direction from the west.

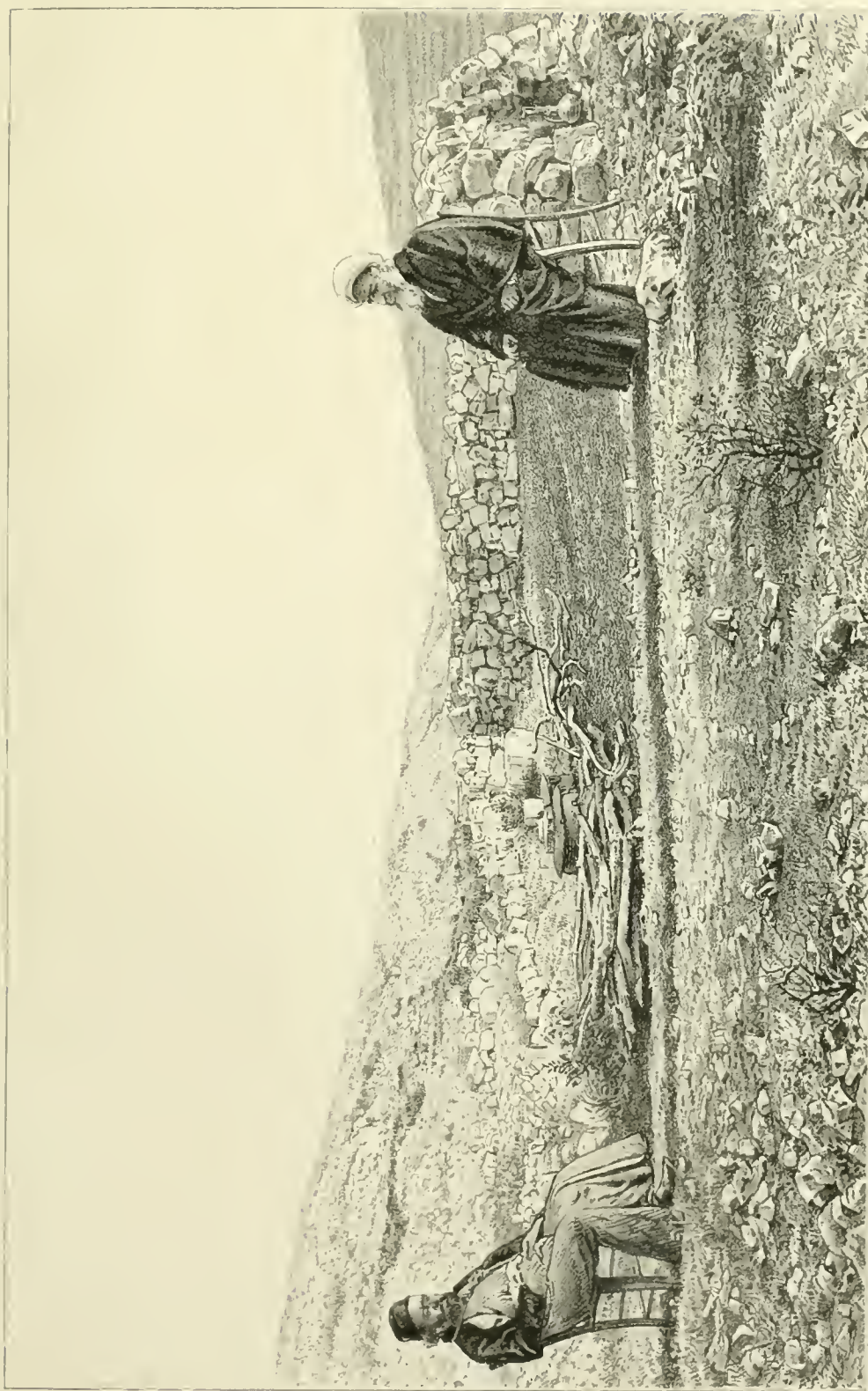
The Twelve Stones, traditionally said to have come from Jordan, form a corner of a platform (see Photograph No. 127); they were excavated by Captain Anderson in 1866. They are large masses of rock, quite unhewn, and appear natural, but underneath them are two other courses of stones rudely dressed and not squared. The upper course of the three thus formed has a height 2 feet 2 inches, and the length of the stones varies from 1 foot 10 inches to 2 feet 8 inches. Thus they are not of very great size. It seemed difficult in 1875 to be certain whether there were twelve or thirteen. The north-west corner of the platform was laid bare by the excavation in 1876.

The neighbourhood of the stones and of the Sakhrāh is covered with small drystone enclosures and cisterns filled with rubbish, of which there are half a dozen. East of the castle are rude paved terraces on the edge of the hill. A modern paved footpath, resting near the twelve stones on *débris* containing Cufic coins, runs thence towards the Sakhrāh and the place of Abraham's sacrifice. There are three or four paved platforms for praying on near the Sakhrāh.

Human bones were found buried in 1866 in an enclosure immediately south of the Sakhrāh.

The platforms, including the twelve stones and those on the east, may perhaps have formed part of the temple on Gerizim said to have been built by Sanballat.

North of the Kūlāh there are also remains of walls and fallen



Stanford's Goyl Estate

SAMARITAN PLACE OF SACRIFICE, MOUNT GERIZIM  
shortly before Passover



masonry, and south of the main plateau, on the top of the hill, are other ruins, one being a wall of rudely squared stones set without mortar, resembling the remains on Ebal. (See Photograph No. 88.) Such structures might be of any date; the masonry is not large, and has been built up like the modern drystone walls of the vineyards in some parts of the country.

The knoll north of the main plateau of the summit is divided off by a deep ditch. The mound appears partly artificial; there are traces of steps on each of its four sides, and on the summit foundations of a building 53 feet square, the wall very thick, and on the north some rock-sunk hollows. (Photograph No. 126.) This might perhaps be the place where, according to the Samaritan version, soldiers were stationed to prevent the Samaritans ascending the mountain to sacrifice under Justinian.

CHRISTIAN RUINS.—These consist of a church surrounded by a rectangular fortress with corner towers, and with a large tank on the north. The church is an octagon, with an apse to the east and small side chapels except on the west and north, where were apparently entrances; only the foundations remain. An inner line of eight pilasters divided a surrounding corridor from the central area, which was probably surmounted by a dome.

The church measures 70 feet across inside, east and west (inscribed circle of the internal octagon). The east apse is 15 feet diameter. The side-chapels are 27 feet long inside, with apses 9 feet diameter; their walls are thinner than those of the church.

This church is related by Procopius to have been erected by the Emperor Zeno not earlier than 474 A.D., and to have been dedicated to the Virgin.

The surrounding fortress (el Kūlah) measures 180 feet north and south by 230 feet east and west, with walls about 9 feet thick. There are four corner towers, and one central on the south wall; they are about 30 feet square outside; entered from the inner court. The north-east corner tower has been rebuilt in later times with a rude modern dome, and is now a sacred spot dedicated to Sheikh Ghānim, or, according to the Samaritans, the tomb of Shechem Ben Hamor. A flight of steps leads to the roof.

The court has a gate 10 feet 10 inches wide on the north, and the whole seems once to have been surrounded by small chambers built against the wall inside, one of which measured internally 11 feet 9 inches by 14 feet 4 inches along the line of the wall. This is just east of the gate. Outside on the north are modern walls.

This exterior wall is related by Procopius to have been built by Justinian (after 529 A.D.). It is thus one of the most valuable monuments of Byzantine art in Palestine, as being dated, and the masonry deserves special attention.

The exterior stones of the walls are drafted with a broad and very irregular draft, the boss rudely hammer-dressed, and not left rustic, as in Crusading masonry. The draft is somewhat more carefully dressed with a toothed instrument, but not in a regular line, as in Crusading work. The stones vary considerably in length. One was 2 feet 2 inches high, and 2 feet 3 inches long; the boss was 1 foot 8 inches long, the draft  $3\frac{1}{2}$  inches broad and about 2 inches deep. Another stone was 4 feet 2 inches long, 2 feet 2 inches high, with two bosses—one 1 foot 2 inches long, the other 1 foot 8 inches; the draft 3 inches above and below, 4 inches at one end, 6 inches between the stones and at the other end. The shape of the bosses is somewhat irregular, the draft being badly cut.

The interior masonry and that of the church is better dressed, and not drafted. The work is finished with a blunt-pointed chisel used at right angles to the stone, forming a mottled surface, instead of lines, such as are made by the toothed instrument.

The great reservoir north of the Kūlāh measures 120 feet east and west by 60 north and south, and is lined with similar drafted masonry. Such reservoirs occur in most of the great ruined monasteries of the Byzantine period.

A cross is cut over the entrance of one chamber on the east wall. There was a debased Corinthian capital found in 1866. The flooring of the church was then found to be partly of marble, partly of tiles, on a platform of rough masonry. The walls of the church have been entirely demolished, but five or six courses of the outer fortress wall remain *in situ*. (See Photograph No. 91.)

Visited July 24th, 1872; June 10th, 1875.

‘Immediately above Nâblus there are several stone quarries, and in places the limestone strata stand out in bold cliffs, which seem to overhang the town and form a peculiar feature in the view from the opposite ridge, at the point where the road to Samaria crosses it. From the top of one of these, whence escape to the mountain behind would be easy, it is natural to picture Jotham delivering his striking parable. (Judges ix. 7-21.)

‘On reaching the summit of the mountain, by the road from the fountain of Ras el 'Ain, a long narrow shoulder is seen stretching eastward to the Samaritan place of sacrifice. On the north the ground descends abruptly to the vale of Nâblus, and on the south there is a more gradual slope, with no water and sparse cultivation. East of the place of sacrifice rises the true peak of Gerizim, crowned with the well-known ruins, and forming the eastern extremity of the ridge. From this point a spur stretches out northwards, and partly encloses the natural amphitheatre mentioned above. The mountain is almost entirely composed of nummulitic limestone. The summit of Gerizim is a small level plateau, having its largest dimension nearly north and south. The northern end is occupied by the ruins of a castle and church, the southern by smaller remains, principally low and irregularly built walls. In the midst of the latter is a sloping rock, which is regarded by the Samaritans with much veneration; it is said to be the site of the altar of their temple, and they remove their shoes when approaching it. At the eastern edge of the plateau a small cavity in the rock is shown as the place on which Abraham offered up Isaac. West of the castle, and a short distance down the hill, some massive foundations are pointed out as the “*twelve stones*” which were set up by Joshua after the reading of the Law.

‘Considerable excavations were made under the superintendence of Lieutenant Anderson, and plan made of the ruins. The castle is rectangular, with flanking towers at each of its angles; on the eastern side are the remains of several chambers, and over the door of one of them is a Greek cross. The walls are built of well-dressed stones, which have marginal drafts, and are set without mortar; many of them appear to have been taken from earlier buildings.

‘The church is octagonal. On the eastern side is an apse, on the northern the main entrance; on five sides there are small chapels, and on the eighth side there was probably a sixth chapel, but this could not be ascertained, as the foundations had been almost entirely removed. There is an inner octagon, which gives the plan some resemblance to that of the “Dome of the Rock” at Jerusalem. The flooring is partly of marble, partly of tiles, and below this a platform of rough masonry was found; in the intervening rubbish a very early Cufic coin was turned up, which had apparently slipped down through the joints of the tiles. The only capital uncovered was of a debased Corinthian order. The church is believed to have been built by Justinian, *circa* A.D. 533.

‘South of the castle there are no massive foundations, but numerous small walls, and amongst these are several cisterns half-filled with rubbish. A pathway of late date runs along the crest of the hill from south to north, passing in front of the “*twelve stones*,” where for some distance it rests on a mass of loose stones and rubbish, in which some Cufic copper coins were found. The “holy place” of the Samaritans is a portion of the natural rock dipping to the north-west, and draining into a cistern half full of stones; an excavation in an adjoining enclosure uncovered a mass of human bones lying on a thin layer of some dark substance, which had stained the rock beneath to a dark burnt-umber colour. The Amran said they were the bodies of priests anointed with consecrated oil; but they seemed rather to be hasty interments, such as would be made in time of war.

'There are several platforms of unhewn stone, somewhat similar to the praying-places in the Haram at Jerusalem; and one of these, near the place at which Abraham is said to have offered up Isaac, is approached by a curious flight of circular steps.

'The "*twelve stones*" form part of a solid platform of unhewn masonry; there are four courses of stones, and the upper, shown as the "*twelve stones*," is set back 8 inches; two of the stones were turned over, but no trace of an inscription was found on them. The stone when exposed to the air is of a dark blueish-grey colour, but when newly broken it has a cream-coloured appearance.

'East of the castle are the remains of three platforms, and below them, on the slope of the hill, are broken terraces. The platforms have evidently been built to support some building on the top of the hill, and add to its appearance; and they, as well as the "*twelve stones*," may not improbably have formed part of the substructure of the Samaritan Temple. Of the temple itself there is nothing left, but, to judge from the appearance and construction of the platforms, it probably stood on the site now occupied by the ruins of the church and castle; if it were south of the castle, every stone must have been removed, as the ground was carefully examined, and no trace of the foundations of any large building was found.

'North of the castle is a large pool, and below this and surrounding the hill on all sides are the ruins of a considerable town, to which no distinctive name could be obtained. These ruins are most marked on the southern slope, where a portion of the enclosing town wall, and the walls and divisions of several of the houses, can be seen. The walls are of unhewn stone, set without mortar.

'Near the Samaritan place of sacrifice, at the western foot of the peak, are some considerable ruins, to which everyone we asked gave the name which M. de Saulcy heard—Khûrbet Luzah. This Dean Stanley identifies with the second Luz, founded by the inhabitants of Luz when expelled by the Ephraimites from Bethel.

'At the extremity of the arm mentioned above as running northwards from the castle is a mound, partly artificial, and isolated from the ridge by a deep ditch. There are traces of steps on the four sides leading to the summit of the mound, which was occupied by a building 53 feet square, having walls of great thickness. Some excavations were made, but, with the exception of a few Roman coins, nothing of interest was found. Below the mound, on the north, are some excavations in the rock, apparently for holding water.

'Scene of the Reading of the Law.—The natural amphitheatre previously mentioned as existing at the water-parting near the eastern end of the vale of Nâblus was, probably, the scene of the events described in Joshua viii. 30-35. It may be remembered that, in accordance with the commands of Moses, the Israelites were, after their entrance in the promised land, to "put" the curse on Mount Ebal, and the blessing on Mount Gerizim. "This was to be accomplished by a ceremonial in which half the tribes stood on the one mount and half on the other; those on Gerizim responding to and affirming blessings, those on Ebal curses, as pronounced by the Levites, who remained with the ark in the centre of the interval." It is hardly too much to say of this natural amphitheatre that there is no other place in Palestine so suitable for the assembly of an immense body of men within the limits to which a human voice could reach, and where at the same time each individual would be able to see what was being done. The recesses in the two mountains, which form the amphitheatre, are exactly opposite to each other; and the limestone strata, running up to the very summits in a succession of ledges, present the appearance of a series of regular benches. A

grander sight can scarcely be imagined than that which the reading of the Law must have presented: the ark, borne by the Levites, on the gentle elevation which separates the waters of the Mediterranean from those of the Dead Sea, and "all Israel and their elders, and officers, and their judges" on this side and on that, "half of them over against Mount Gerizim, and half of them over against Mount Ebal," covering the bare hillsides from head to foot. Two questions have been raised in connection with the reading of the Law: the possibility of hearing it read, and the possibility of assembling the twelve tribes on the ground at the same time. Of the first there can be no doubt: the valley has no peculiar acoustic properties, but the air in Palestine is so clear that the voice can be easily heard at distances which would seem impossible in England; and as a case in point it may be mentioned that during the excavations on Mount Gerizim the Arab workmen were on more than one occasion heard conversing with men passing along the valley below. It is not, however, necessary to suppose that every word of the Law was heard by the spectators; the blessings and cursings were in all probability as familiar to the Israelites as the Litany or Ten Commandments are to us, and the responses would be taken up as soon as the voice of the reader of the Law ceased. With regard to the second point, Lieutenant Anderson's plan of Ebal and Gerizim gives a good representation of the ground and the principal distances; but without making a minute contoured plan of the mountain-sides (a work of great labour), it is not possible to form a correct estimate of the number of persons who could be assembled within the amphitheatre. There are, however, few localities which afford so large an amount of standing ground on the same area, or give such facilities for the assembly of a great multitude.

'At the foot of the northern slope of Gerizim is one of the prettiest cemeteries in the country, consisting of a courtyard with a well and several masonry tombs, one of which was said to be that of Sheikh Jusuf (Joseph). We were not allowed to examine the tombs, but were much struck with the care bestowed on the trees and garden within the enclosure. The place is called El Amud ("The Column"), and the Rev. George Williams has, with much probability, identified it with "the pillar that was in Shechem," where Abimelech was made king (Judges ix. 6); and with the Oak of Moreh, near which Abraham built his first altar to the Lord after entering the promised land, and Joshua set up a great stone (Joshua xxiv. 26).—Lieutenant-Colonel Sir Charles Wilson, 'Quarterly Statement,' 1873, p. 67.

Jett (J l).—In the mound on which the village stands are several rough caves and a vault of good masonry, seemingly Roman or early Byzantine work.

Two bronze Roman lamps were found at Jett in 1874, each having two spouts for a double wick. One of these is in the form of a bull lying down, with the tail curled round the hind leg; the spouts are formed by the fore-legs and hoofs of the animal, and there is a square hole in the back for pouring in the oil. These lamps were purchased by Rev. J. Elkarey, of Nablus.

'Several ancient cisterns are scattered about on the rocky plateau upon which stands Jett. The houses are rudely built. In the midst of the small materials of which they are principally constructed I observed a certain number of cut stones of ancient date. In the courtyard of one house I found an old capital of white marble hollowed to serve as a mortar, and now

used to grind coffee. At the foot of the hill is a well, which probably is of ancient date.'—Guérin, 'Samaria,' i. 345.

### Jineid (M n).

Here are the ruins of a fortress, found by Guérin, of which the casing has been entirely removed, only the rubble being left. In the centre of this stronghold is a little Wely, consecrated to the Sheikh Jineid.

Jisr el Maktabah (I m).—Ruins of a modern bridge built by a Pacha. It had three arches, the distance between the piers being 18 feet, the pier 6 feet 8 inches thick, giving a total of 68 feet. The width was 29 feet. The piers had starlings projecting  $5\frac{1}{2}$  feet up stream.

Kabr Yûsef, Joseph's Tomb (M n).—The building is quite modern. An open courtyard surrounds the tomb, with plastered walls 10 feet high. This enclosure was rebuilt by Consul Rogers, as stated in the following inscription on the south wall:

'This building surrounding and covering the tomb of the Patriarch Joseph was entirely rebuilt at the expense of Mr. E. T. Rogers, H.B.M.'s Consul at Damascus, January, 1868.'

The tomb is not in line with the walls of the courtyard, which have a bearing of  $202^\circ$ , nor is it in the middle of the enclosure, being nearest to the west wall.

The tomb itself is rudely shaped, with a ridge along its length at the top, and has a bearing  $227^\circ$ . It is 3 feet high, 6 feet long, and 4 feet broad. There is a sort of pillar, also covered with plaster, at the head, and another at the foot of the tomb, with a cup-shaped hollow in the top of each, where oil-lamps are lighted and incense burnt by the Jews and the Samaritans.

The pillars are 21 inches in diameter. That on the south 2 feet 7 inches high; that on the north 3 feet 9 inches.

The courtyard measures 18 feet 7 inches square inside. The walls are 1 foot 9 inches thick. On the south is a Mihrab, 2 feet diameter, and 6 feet 3 inches high. Above it are two Hebrew inscriptions, both apparently modern; a passage in the floor of the enclosure, 4 feet wide, has a level 6 inches lower than the side Diwans or raised platforms.

The entrance to the courtyard is from the north, through the ruin of a little square building, with a dome measuring about 22 feet either way,

or equal to the new courtyard. There is a vine on the north-east angle of the courtyard.

Visited July, 1872; June, 1875; May, 1881.

K â k ô n (J m).—In the middle of the town is a square tower of small masonry. One or two stones are drafted; some of the arches are pointed; the mortar is white, and laid thick; the masonry is of soft limestone, the walls 15 feet thick. A staircase leads up to the roof. The place resembles generally the tower of Kûlûnsaweh; it is about 60 feet square, and between 40 and 50 feet high.

Visited 22nd March, 1873.

The small castle whose ruins are still standing at Kakon is mentioned by several Crusading chronicles. Burchard, who identifies it with Michmethah (Joshua xvi. 5, 6, and xvii. 7), says that the castle was erected by the Saracens, 'contra Castrum Peregrinorum.' Ricold (thirteenth century) mentions it as a castle 20 miles from Athlit. Marino Sanuto calls it Caco-Manatat. Michmethah was a city in the possession of Ephraim and Manasseh.

K e f f a (K m).—Wells and cisterns, a mound (apparently artificial), and traces of ruins.

K e f r e l L e b a d (K n).

Here are ruins covering the plateau of a hill. They were visited and described by Guérin. He says, 'They are the ruins of an ancient town, which is nowhere mentioned, at least under this name, in the sacred books. Important remains still exist, such as the lower courses of several buildings of cut stone, lying, with much regularity and without cement, upon each other. One of these, of rectangular form, and built east and west, measures 22 paces in length and 15 in breadth. The door was ornamented with monolith pilasters, still standing. Another similar building belonging to this is somewhat smaller, but at a little distance is found a third more considerable, and built north and south, 50 paces long by 25 broad. There are two entrances, one on the north, with a circular arch, and the other on the south, rectangular. Within the enclosure, entirely constructed of cut stone of good dressing, and not cemented, runs a long court, with several parallel halls, whose partition walls show the same character as the wall of the external enclosure. Other buildings, also in cut stone, and partly overthrown, strew the soil with materials scattered or lying in heaps. Here and there are cisterns cut in the rock.'—'Samaria,' ii. 212.

K e f r S â (J n).—Foundations, cisterns, heaps of stones; appears to be an ancient site.

K h ũ r b e t A b u K e m e i s h (K m).—Foundations and heaps of stones; rock-cut tombs opposite, now choked.

K h ũ r b e t e l ' A k i l (L n).—Traces of ruins.

Khûrbet el 'Akûd (N n).—A small ruined Khân.

'The ruins of Khûrbet Akûd consist of three magazines side by side and parallel. The vaults are slightly pointed. They appear to have belonged to an old Khân. Near them lies a heap of building materials from houses now demolished.'—Guérin, 'Samaria,' i. 448.

Khûrbet 'Asâfeh (L n).—Traces of ruins.

Khûrbet 'Askar (L o).—Walls and cisterns.

Khûrbet 'Aûfâr (M o).—Traces of ruins.

Khûrbet Beit Sâma (K l).—A tomb is here found blocked up, with an ornamental sculpture over the door in a flat arc of a circle, with two rows apparently of ears of corn in low relief. To the north-west are two ancient watch-towers.

Khûrbet Beit Sellûm (L n).—Traces of ruins.

Khûrbet el Bushm (M m).—Traces of ruins.

Khûrbet Deidebân (M m).—Remains of masonry.

Khûrbet ed Deir (L n).—Ruins of a small convent.

Khûrbet Fahas (K n).—Ruined watch-tower, like that described at 'Azzûn.

Khûrbet el Hâj Rah-hâl (M l).—Traces of ruins.

Khûrbet Hamârah (K m).—Foundations.

Khûrbet el Hâwa (N n).—Traces of ruins.

Khûrbet Husein (K m).—Foundations.

Khûrbet Ibn Hâj Hammâd (K n).—A ruined village of apparently modern times.

Khûrbet Ibreikeh (I o).—A mound covered with vegetation, close to Neby Shem'ôn, with a well on the south—perhaps covers over a ruined tank.

Khûrbet Ibthân (K m).—Traces of ruins and a well.

Khûrbet Ifkâs.—Traces of ruins.

Khûrbet Iskander (K n).—A good-sized ruin, with much fallen masonry, and cisterns. The masonry is of ordinary dimensions.

Khûrbet Jâfa (M m).—Terraced hill, with traces of ruins, on the side of a valley. It has a very ancient appearance.

Khûrbet Jafrûn (L o).—Heaps of stones.

Khûrbet el Jelameh (J n).—Walls and foundations, much weathered, having an ancient appearance. A small domed building stands in the ruins.

Khûrbet Jurcibân (L m).—Traces of ruins.

Khûrbet Kâbûbah (L n).—Traces of ruins.

Khûrbet Kefrûr.

This place does not appear in the Survey map. It was found by Guérin to the west of el Arak (Mo), between that place and Friâta. He describes it as a confused assemblage of small houses, the vaults of which are broken down and the walls partly destroyed. Many of them contain cisterns cut in the rock and apparently of much greater antiquity than the Arab houses which formerly covered them.—‘Samaria,’ ii. 178.

Khûrbet el Keisûmeh (J t).—Traces of ruins.

Khûrbet el Kerûm (L n).—Traces of ruins.

Khûrbet el Khareijeh (J o).—Traces of ruins, caves, cisterns.

Khûrbet el Khârjeh (M m).—Traces of ruins.

Khûrbet el Kuferât (L n).—Traces of ruins.

Khûrbet el Kumkum (K n).—Heaps of stones.

Khûrbet Kefr Kûs (N n).—A heap of stones, with a spring below.

Khûrbet Kûrkûf (L n).—Traces of ruins.

Khûrbet Kûsein (L n).—Traces of ruins.

Khûrbet Kusein et Tahta (L n).—Traces of ruins.

Khûrbet el Kuweib (L m).—Traces of ruins.

Khûrbet Lôzeh (M o).—See Jebel et Tôr.

Khûrbet el Maghazûn (I o).—A mound, with a large ancient tree above two sacred sites.

Khûrbet el Mâlakah (J n).—Traces of ruins on an artificial mound.

*Khürbet Massin* (K m).—Large and small rooms, as of a monastery, in ruins, of soft white stone, much crumbled with age. The mortar has disappeared. A deep well, now dry; a large vault of masonry, and partly cut in the rock. By it is a large circular clump of terebinths. The walls are standing a few courses high. The place was said to be a *Deir*, or monastery.

Visited August, 1872.

*Khürbet el Mudahderah* (K o).—Stones and cisterns. A stone roller lies on the ground.

*Khürbet Mûkhnah* (M o).—A ruined village.

*Khürbet el Mûntarah* (M o).—Ruined watch-tower.

*Khürbet en Neirabeh* (K m).—Foundations; has the appearance of an ancient site.

*Khürbet Neshah* (J n).—Traces of ruins and cisterns; looks like an ancient site.

*Khürbet Nib* (M n).—Traces of ruins.

*Khürbet Rashîn* (L m).—Heaps of stones.

*Khürbet er Ruzzâzeh* (J o).—Foundations, evidently modern.

*Khürbet Sîr* (K o).—Two rock-cut tombs, a large mound with terraces cut in the sides, a good well below; has every appearance of an ancient site.

Visited 13th May, 1873.

*Khürbet Sebâta* (M m).—Heaps of stones.

*Khürbet Seiyâd* (M n).—Traces of ruins.

*Khürbet esh Shureim* (M n).—Traces of ruins.

*Khürbet Tafsah* (L o).—Small ruined village in gardens; appears to be modern. (See Section A., Tiphseh.)

*Khürbet Teiyah* (K m).—Walls and heaps of stones.

*Khürbet Umm Ghanmeh* (L n).—Fallen pillar shafts.

*Khürbet Wuseil* (K m).—Walls and foundations, apparently not very ancient.

*Khürbet Yehûda* (N n).—Traces of ruins.

*Khürbet Yaubek* (J n).—Foundations and cisterns.

K h ũ r b e t Z a h r ā n (K m).—Heaps of stones and ruins, apparently modern.

K h ũ r b e t Z e i t a (M m).—Traces of ruins.

‘Here are the remains of an ancient church, now divided into ten chambers, some low, some high, inhabited by several families. The church lies east and west, and was consecrated to St. George; its vaults were slightly pointed. The materials employed in its construction are in general regular; some blocks are embossed. A long magazine, with a semicircular vault, and now belonging to two proprietors, who each occupy a part, presents a more regular appearance, and dates from a period anterior, apparently, to the church of which I have just spoken.’—Guérin, ‘Samaria,’ ii. 182.

K ũ l ũ n s a w e h (J n).—In this village are two fine Crusading ruins, viz., a tower and a hall.

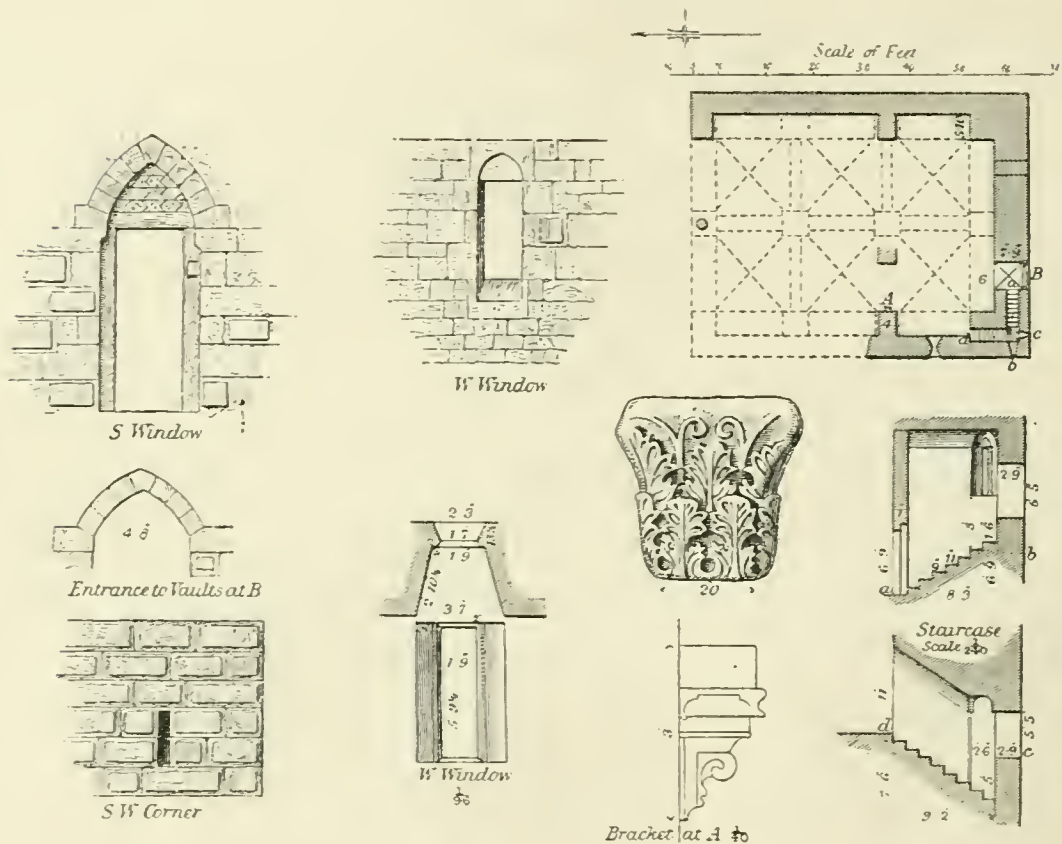
The Tower is 41 feet 6 inches high to the highest part, and 40 feet square, with walls 6 feet 6 inches thick. The original vaulting of the roof is destroyed. In the lower courses of the walls the stones are 2 feet long and 1 foot 6 inches high, of good hard limestone. The corner stones are drafted. A great part of the upper portion of the tower is modern. The drafts are roughly cut by eye, the mortar is soft, with but little earthenware.

The Hall is east of the tower, with walls some 20 feet high and vaults below the main floor. These vaults are of rude stones (a kind of rag work) tunnel-shaped. The hall measures 55 feet east and west by 70 feet north and south; externally the south wall is 7 feet 9 inches thick, the others 4 feet. The north-west part of the building is destroyed; the vaults beneath are supported on buttresses, two rows of three bays each, north and south, the buttresses 5 feet square. On these stand the piers of the upper story, 4 feet broad, 5 feet long. There would seem to have been a fine double window on the north, with a central pillar 1 foot 8 inches diameter. The capital is lying outside in the street, and is well cut in white marble, with an imitation of Corinthian mouldings, as often occurs in other Crusading buildings (*e.g.*, Beit Jibrin, Sheet XX.)

There is a large window on the south wall, 6 feet broad, and beneath this an entrance to the vaults; both have pointed arches, with a keystone cut away below to form the point; the upper arch is filled in with masonry, keyed together by zig-zag joints (see Sketch), resting on a lintel. The stones in the lower part of the south wall are drafted irregularly, as though cut by eye, the draft 3 inches to  $5\frac{1}{2}$  inches broad, and 2 inches deep; the

face of the boss is dressed, and not rustic. The joints are beautifully cut, and the stones average from 2 feet to  $3\frac{1}{2}$  feet in length. A sketch of some of the courses towards the west, round the staircase loophole, was made.

The staircase to an upper story starts from the west side of the great south window, and ascends in the thickness of the wall in two flights round the south-west corner, with a loophole in the south wall and another in the west wall. It is  $2\frac{1}{2}$  feet broad, and reaches up by 19 steps 11



The west wall had also a window in it, and the masonry here is extremely irregular, though the stones are well cut. This, with the lessened thickness of the wall and the less careful work of the higher courses of the south wall, looks as if the building had been hastily finished.

The pier on the inside of the wall (A) has a corbel of beautiful workmanship, from which the vaulting of the roof must have sprung, but the vaulting has been entirely destroyed.

None of the masonry of the interior is drafted; all is very well cut and preserved. Mason's marks were observed on the interior stones of forms similar to those found in the Muristan work at Jerusalem, dating 1130-40, and one of them in the Muristan at Jerusalem (1150-80). For the possible history of this building see Section A.

Visited and planned 10th April, 1873.

This hall appears to be the ruin mentioned by Guérin as a church. He thus describes it:

'I next examined the remains of a beautiful church, built east and west, and divided into three naves, terminating to the east in three apses. It was formerly constructed of good cut stones, some of which were slightly embossed, as is proved by the portions still standing. The naves were separated one from the other by monolithic columns, only the positions of which can be traced. They were probably crowned by Corinthian capitals, for I found one in a house, of white marble, cut into a mortar by the inhabitants, who told me they brought it from the site of the church. The other capitals and shafts had disappeared. Probably they came from some more ancient building. An elegant door, with pointed arch, is still standing. Under the nave runs a vaulted crypt, now divided into several compartments, which serve as a shelter for as many families.

'Two good walls seem ancient. One of these is near the church; the other below the village. The latter is large, and surmounted by a vaulted arcade in cut stones.'—'Samaria,' ii. 351.

Kûr (K n).—A ruined watchtower, like the one described at 'Azzûn, exists north-east of this place.

Kuryet Jit (L n).

Here Guérin observed among the houses a certain number of cut stones of apparent antiquity. Many of the houses are in a ruinous condition, others are completely destroyed. On the north-west side of the hill he found a great well, into which one descends by fifteen steps, now fallen to pieces. It gives a supply of water which never fails. The place is probably the old Gitta mentioned by Justin Martyr and Eusebius as the birthplace of Simon the Magician.

Kûsein.—The ruin shown near this place is merely a heap of stones.

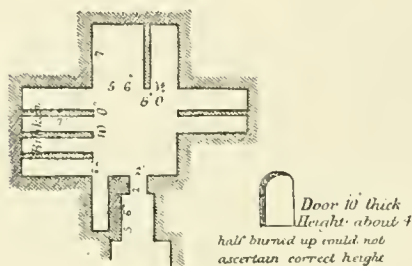
El Mahrûnah (M l).—Appears to be a ruined beacon station.

El Mejd el (J n).—A large ruin north-west of Felâmieh. Walls, traces of a considerable town, a tank, caves, and cisterns here exist and rock-cut tombs, of which three were measured; one of them is the ordinary rock-sunk double tomb, the shaft 2 feet broad,  $5\frac{1}{2}$  feet long, 3 feet deep; the *loculi* beneath 3 feet broad,  $5\frac{1}{2}$  feet long under *arcosolia*. The great stone over the shaft is 2 feet 7 inches broad, 6 feet 6 inches long, 1 foot 8 inches high.

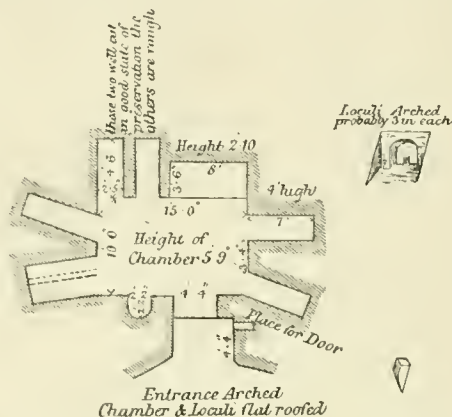


Size of Stone over Tomb

The second tomb is a chamber with *kokîm*; the entrance is an arched doorway 5 feet broad,  $5\frac{1}{2}$  feet deep, with a door 2 feet square,



Door 10" thick Height about 4 half burned up could not ascertain correct height



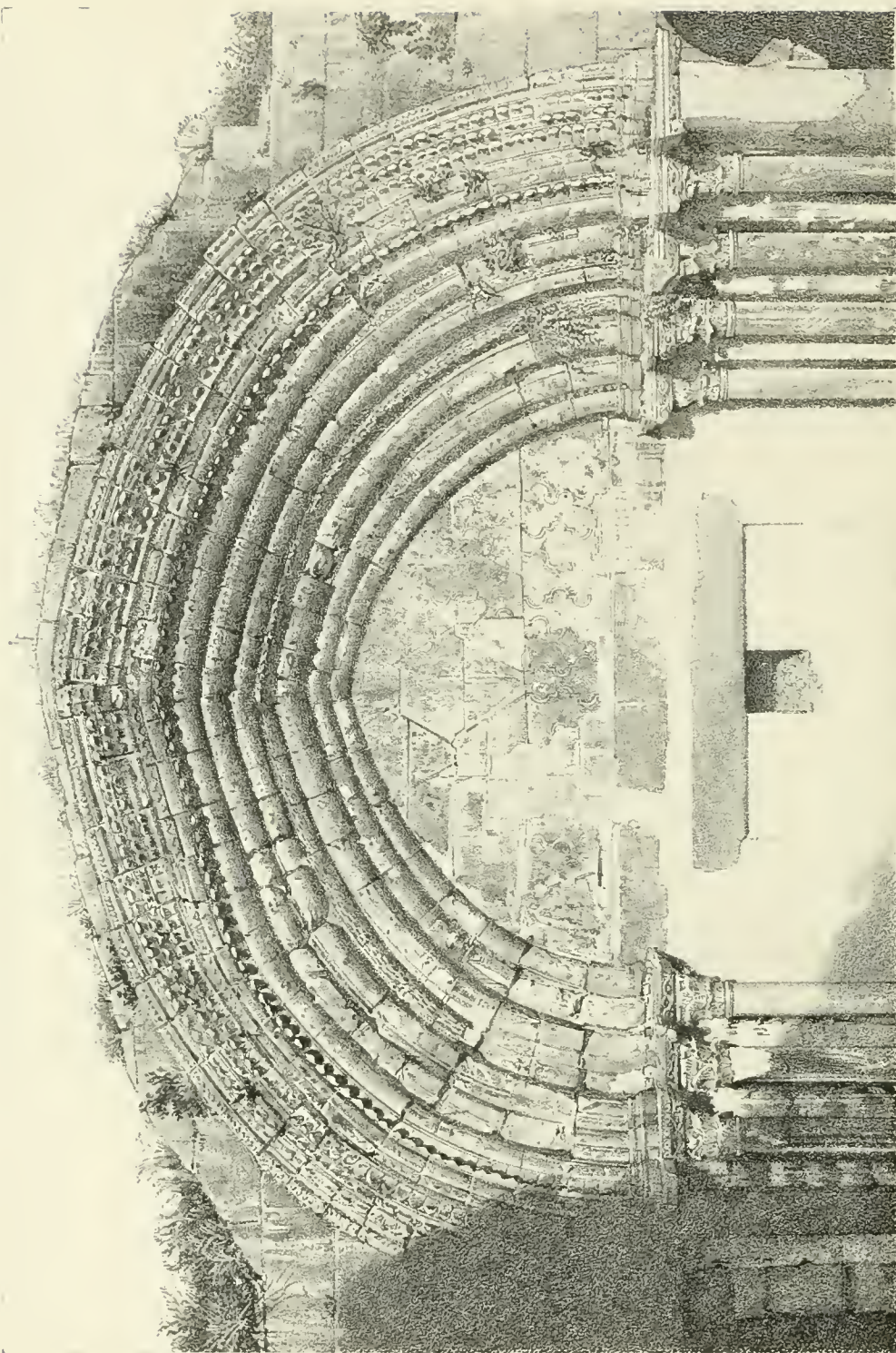
Entrance Arched Chamber &amp; Loculi flat roofed

4 feet high. The slab closing this, 10 inches thick, was lying by. The chamber is 10 feet to the back and 8 feet wide; on the right two *kokîm*, on the left four, much broken, at the back three, one broken into the one next it; they are 7 feet long, 2 feet 2 inches broad.

The third tomb has an arched doorway 4 feet 4 inches deep, with a door at the end 4 feet 4 inches broad. There is a recess on the left for closing the door; the chamber within is 10 feet to the back, 15 feet broad; on the right two *kokîm* irregularly placed, 7 feet long, 2 feet 8 inches broad; on the left three, placed at angles rudely cut; at the back two 6 feet 4 inches long, 2 feet 5 inches broad, and to the right of them a *loculus* 8 feet long,  $3\frac{1}{2}$  feet broad, 4 feet high; the *kokîm* are only 2 feet 10 inches high; the walls of the last two are better cut than those at the sides. To the left of the door, inside the chamber, is a recess 2 feet 2 inches broad, 2 feet 2 inches deep. The *kokîm* in this tomb have flat tops.

Visited and planned, 21st May, 1873.





*Stanford's Grey Estate*

GATEWAY OF MOSQUE, NABLUS

Mũghârah (M l).—Ruins of modern houses.

Mũghâret Hâj Khũlil (J n).—A ruined house, modern.

Nâblus (M n).—The modern town is narrow and long in shape, following the formation of the ground. The houses are of stone, many of them large and well-built. A new street down the centre of the town was opened in 1875, and is a considerable improvement. The bazaars are fairly good, and the place is the market for the wool and cotton of surrounding districts. The soap manufactories also are numerous. The town has nine entrance gates on all sides.

The population of Nâblus was stated in 1875 at 13,000, of whom 135 were Samaritans (80 men), 600 Christians, and the rest Moslems. In 1881 the population was computed by Mr. Falsher, the missionary, at 20,760 souls, including 160 Samaritans (98 males) and 600 Christians and Jews.

The principal buildings in the town are the mosques. Of these the largest (Jâmiâ el Kebîr) is an ancient church. It stands in the eastern part of the town, at the junction of two streets, where is a fine Gothic portal belonging to the surrounding enclosure and facing east. This gateway is painted red, blue, and white. (See Photograph No. 94.) The church within is probably one of those erected by Justinian. (See Section B.)

The remaining mosques are seven in number: Jâmiâ en Nûsr (the 'Mosque of Victory,' in memory of the victory of Omar Ibn Khatâb), near the centre of the town; Jâmiâ el Beik, near the south wall, named from the Beiks of the Tokân family, whose house is near it; Jâmiâ el Yasmîneh, north of the last; Jâmiâ Hizn Yâkûb, a small building (also called el Khũdr), immediately outside the town on the south-west. It was originally a chapel, traditionally the site of Jacob's mourning when the coat of Joseph was brought him. Close by is a tall minaret with a Samaritan inscription. This tower the Samaritans say once belonged to a synagogue of their own. The southern mosque is called Jâmiâ et Tîneh, south of Jâmiâ en Nûsr. The next, in the north-east corner of the town, Jâmiâ Oulâd Yâkûb el'Asherah, appears to be the site mentioned in the journey of Sta. Paula as containing the tombs of the sons of Jacob. (Compare Acts vii. 16.) The last is Jâmiâ el Hanâbileh, north-west of the Jâmiâ en Nûsr.

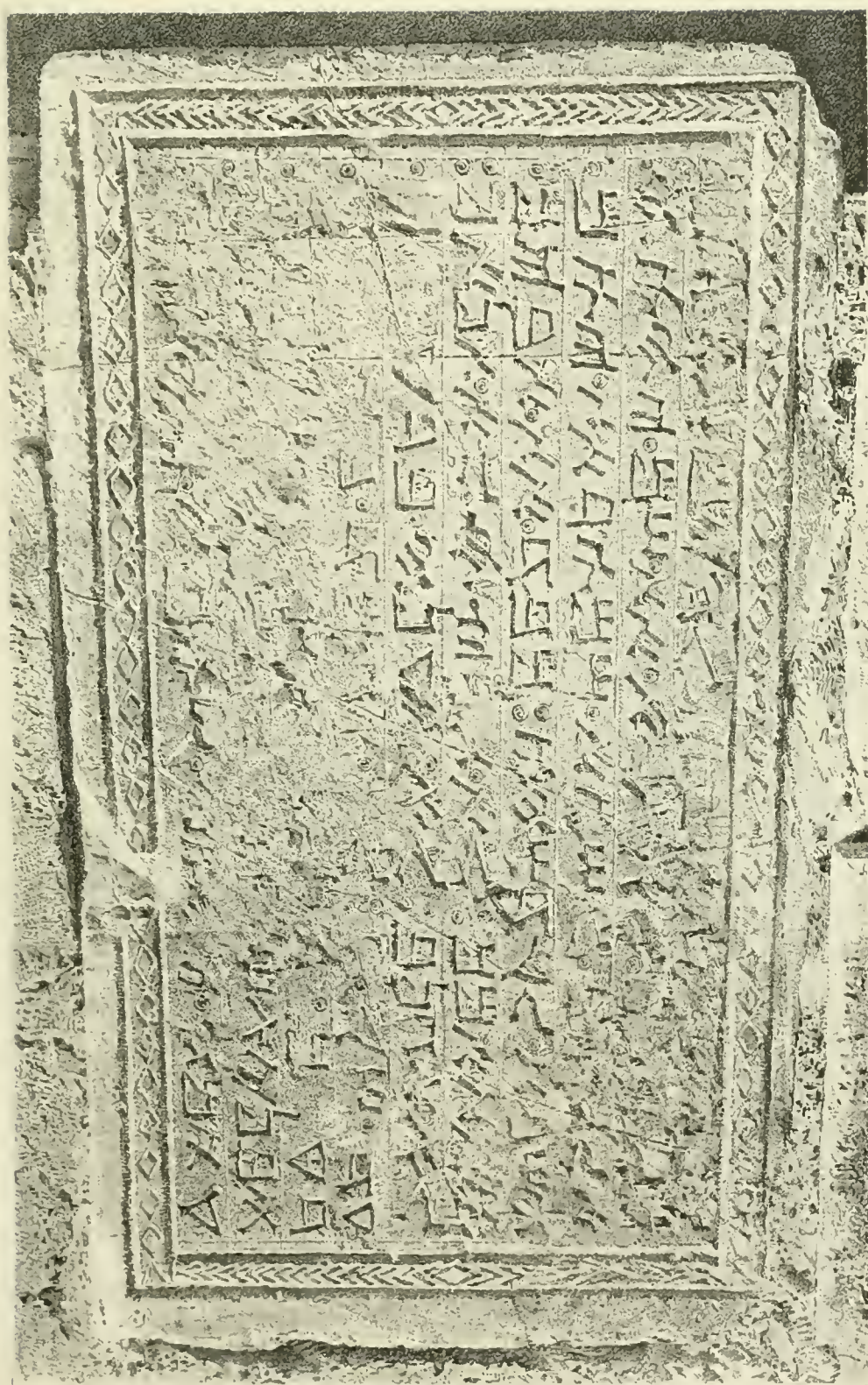
The town is divided into seven quarters: 1. Hâret el Hableh, or

'Division of the Terrace,' on the north-east; 2. Hâret el Yasmîneh on the south-west, named from the mosque; 3. Hâret el Karyûn on the south-east of the last, named from the spring; 4. Hâret el Keisariyeh, in the south-east corner of the town; 5. Hâret es Samârah ('of the Samaritans'), in the south-west corner round the synagogue, which is not far from the tower mentioned above; 6. Hâret el Gharb, on the west; 7. Hâret el Hanâbileh, near the last.

The remaining buildings include ed Derwishîyeh, a small mosque near the Jâmiâ et Tîneh, and a building called Sheikh Bâdrân, in the centre of the town, north of the Serai. (See Sections B. and C.) The Samaritan synagogue is a poor whitewashed room with a dome, having skylights above, and a recess called Musbâh, where the ancient MSS. are kept. There is a Latin monastery immediately outside the town, on the north-west, and a Greek convent in the interior, west of the great mosque. The governor's house (es Serai) is in the centre of the town. Near it, on the south, is the palace of the Beik of the Tokân family, which is the largest building in Nâblus, and said to be capable of containing 1,000 soldiers, with stables for their horses. Other large houses of the 'Abd el Hadi and Kâsim families are to be found in the same quarter (Hâret el Yasmineh).

In the north-east angle of the town is the ruined building called Jâmiâ el Mesâkin, 'Mosque of the Poor,' or of the lepers. It is now inhabited by the lepers of the town, and shows remains of a large Gothic building with a vaulted roof. This is perhaps the Crusading hospital. There is also a Khân (Khân et Tujjâr, *i.e.*, 'of Merchants') in the town, towards the middle of the main northern street.

'This spot, the site of the ancient Shechem, the City of Refuge, is unrivalled in Palestine for beauty and luxuriance. There are two mountains parallel to each other, almost meeting at their bases, but  $1\frac{1}{2}$  miles apart at their summits. They inclose a beautiful little valley between them, not more than 100 yards wide at the narrowest part, and widening out in both directions. The town of Nâblus is situated at the narrowest part of the vale. The mountain on the north is Ebal, that on the south Gerizim, and the vale lies east and west. The site of the town is admirably chosen—on the watershed, in the middle of the pass, easy of access to the Jordan country eastwards, and to the sea-coast on the west. The whole of Mount Gerizim was thoroughly examined, and the plan of Justinian's church disclosed by excavation. It had been built upon older foundations, probably those of the old Samaritan temple. An excursion was made to the summit of Mount Ebal, 1,200 feet above the vale. The summit is rocky and bare, and there are no ruins on the mountain-top, except a curious square enclosure with very thick rude walls. Just below the summit there is a break in the regular



Stanford's Geog. Exped.

SAMARITAN INSCRIPTION, NABLUS



slope of the hill, and a small but steep valley comes up from the vale below almost to the summit, forming a vast natural amphitheatre, in height equal to that of the mountain. Immediately opposite to this the steep slope of Mount Gerizim is similarly broken by a valley forming a second natural amphitheatre of equal beauty and grandeur. In these two lateral valleys were assembled the twelve tribes of Israel under Joshua—six tribes on Gerizim, and six on Ebal. The Levites and the ark were in the strip of the vale, and the blessings and cursings were read before the whole congregation. (Joshua viii. 32-35; and compare Deut. xxvii. 11.) Nothing is wanting in the natural beauty of the site to add to the solemnity and impressiveness of such a scene. The best view of the town of Nâblus is from Ebal. It seems to repose so snugly in the little vale, and while the houses seem to shrink from the base of the Ebal slope, they cling to and attempt to climb the slope of Gerizim, the mountain of blessings. At the edge of the plain of Mukhnah (Moreh),  $1\frac{1}{2}$  miles east of the town, is Jacob's Well, on the piece of ground he purchased from the Shechemites. Not far from the well is the site of Joseph's Tomb. The identity of the well has never been disputed. Christians, Jews, Moslems, and Samaritans all acknowledge it, and the existence of a well in a place where water-springs are abundant is sufficiently remarkable to give this well a peculiar history.—'Recovery of Jerusalem,' p. 464, 465.

The history of Shechem, apart from its Biblical associations, may be related very briefly. On the invasion of Alexander, the Samaritans represented themselves to be Jews, in order to receive the same privileges. On the other hand, in the time of Antiochus Epiphanes, they made themselves out to be Sidonians, and not Jews at all, and obtained permission to consecrate their temple on Mount Gerizim to Zeus. This request was granted. In the year B.C. 132 John Hyrcanus took possession of Shechem and destroyed the temple, after it had stood for two hundred years.

In the time of Josephus the name of Shechem had already been changed to that of Flavia Neapolis, after the Flavian family, to which Vespasian belonged. It was also called by the people Mabortha, a name of which no trace was found by the surveyors. Medals of Antoninus Pius exist, struck at Neapolis, which represent the temple of Gerizim approached by great stairs cut in the mountain-side. Justin Martyr was born at Neapolis. In the time of Jerome they still showed there the tombs of the Patriarchs. In the year A.D. 490 the Samaritans rose and massacred the Christians on the Day of Pentecost, while they were at service. The Bishop, escaping with the loss of his fingers, took refuge with the Emperor Zeno, who expelled the Samaritans from Neapolis, and assigned Mount Gerizim to the Christians. These built a chapel on the summit, and surrounded it with a wall.

In the reign of Anastasius the Samaritans again rose in revolt and murdered the Christians who attempted to defend the church. The murderers were put to death, and Justinian surrounded the church with a strong wall. He also punished the Samaritans, who had murdered the Bishop of Neapolis, cut to pieces several priests, and destroyed five churches.

When the Crusaders took possession of the country, Tancred received the submission of Nâblus. The place was visited by Benjamin of Tudela. He says that it contained 100 Cuthites, called Samaritans, who have priests of Aaron's house, and offer sacrifices on Mount Gerizim upon an altar formed of the stones which the Israelites took out of the bed of the Jordan.

The city was sacked by Saracens in 1154; again in 1187, after the battle of Hattin. It was shaken by an earthquake in 1202. It was retaken by the Christians in 1242, but soon

fell again into the hands of the Mussulmans. Six hundred years later it was sacked by Ibrahim Pasha, and it was nearly destroyed by the great earthquake of 1837.

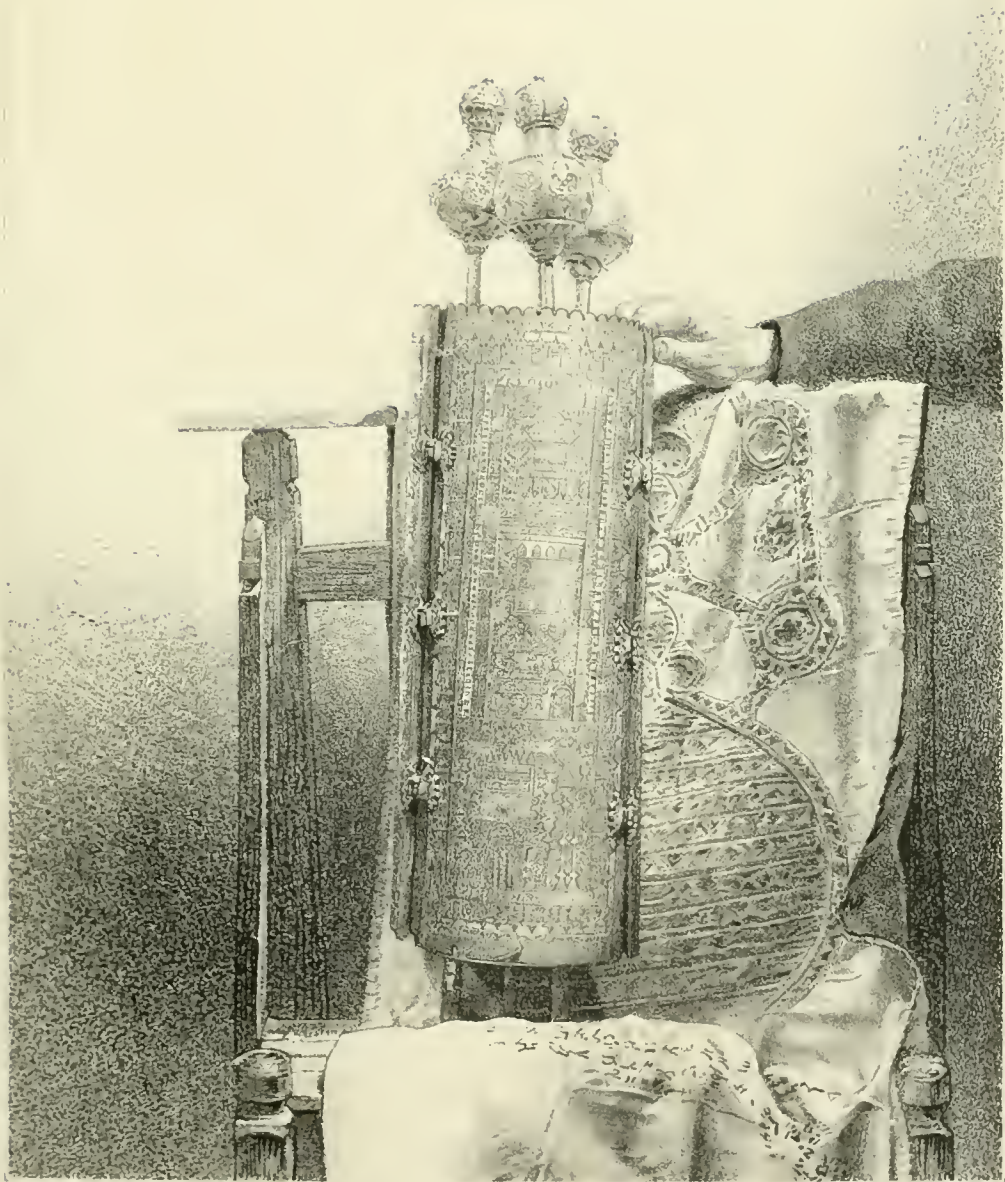
The ruins of Nâblus extend for some distance east of the modern town. Vaults were excavated in digging the foundations of the barracks, and persons in the city claim to have title-deeds of buildings and shops in the same direction. A long mound with traces of a rude wall exists between Balâta and 'Askar, and there is a tessellated pavement just east of Joseph's Tomb, in which neighbourhood ruins are mentioned in the fourteenth century, and were supposed to be those of Ancient Thebez (Marino Sanuto).

The 'Ain Dufna, under the barracks, is surrounded with remains of ashlar of good size—an old building which once surrounded the spring. There was also once a round tower west of it, and a small aqueduct leads from it. The spring had been enclosed in 1881 in a newly-constructed tank, with steps leading down.

North of the town is the rock-hewn cemetery, and some rock-cut wine-presses near it.

Two groups of tombs were examined, east and west. The first included three tombs. No. 1 a chamber with three *loculi*, each 7 feet 6 inches long,  $2\frac{1}{2}$  feet broad, the chamber 6 feet 6 inches high; the entrance door 3 feet wide, with an arch 5 feet wide, 3 feet deep, and 5 feet high before it; the *loculi* bottoms are 6 inches above the floor of the tomb, the *arcosolia* above 6 feet from the floor, the *loculi* themselves 2 feet deep. In front of the archway is a platform of rock. No. 2 is only a *loculus* cut in the face of the rock, 6 feet long,  $2\frac{1}{2}$  feet broad, resembling in other respects those above noticed; in front of it is a step 1 foot high,  $1\frac{1}{2}$  feet broad. No. 3 is a large tomb with three chambers, opening on a central court cut back 15 feet, and  $35\frac{1}{2}$  feet broad.

There is one chamber in the right wall of this court, and two at the back; the former has a breadth 9 feet 9 inches, and a *loculus* each side. The main chamber at the back has a door with a flat top 6 feet 6 inches broad, 5 feet deep, 7 feet high; inside this a small door. The chamber is 7 feet square and high, with three *arcosolia*, 7 feet by 6 feet deep, each having originally two *kokîm* under it—the transition style. (Compare Sheikh Abreik, Sheet V.) The chamber to the left is 9 feet square, 7 feet high; its entrance 5 feet broad, opening from the court. Pillars probably



*Stanford Geo. East*

VIEW OF OLD SILVER CASE CONTAINING THE SAMARITAN PENTATEUCH



once stood in front of the court; the base of one 3 feet 6 inches diameter remains.

The second group, further west, includes a dozen tombs. No. 1 a cave 15 feet square, 7 feet high, with a door 8 feet wide, 6 feet high. No. 2, further east, about 10 feet by 5 feet. No. 3, west of No. 1, is 18 feet by 9 feet, and 6 feet high, with its front entirely open. No. 4, further west, 15 feet square, the door 8 feet wide, 4 feet high. No. 5 is a very large cave, 100 feet by 50 feet, and some 15 feet high. On the north side (its length being east and west) is a recess 10 feet above the ground, with steps leading up the recess 10 feet long, 5 feet broad, 6 feet high. The cave appears natural, but whether the recess, which is artificial, was a tomb is doubtful.

No. 6 (proceeding rather further west) is choked. No. 7 is 13 feet broad, 15 feet long, its door 5 feet broad, 3 feet from the left-hand corner, and 3 feet high. Near this is a tank 10 feet square, sunk in rock; this appears to have been covered by an arch of small rough masonry, cemented. No. 8 is 20 feet square, with a door 3 feet broad; in the left-hand corner a recess 5 feet square, 3 feet high beside the door. No. 9 is 12 feet square. No. 10, a chamber 10 feet square, with a court 20 feet square in front, not roofed, but sunk in the top and face of the rock. No. 11, a chamber 20 feet square, 7 feet high, with a *loculus* at the back 10 feet long, 4 feet wide, 5 feet high. No. 12 is 10 feet square, with an arched entrance 4 feet broad,  $4\frac{1}{2}$  feet deep, 7 feet high. On the left wall a *loculus* 3 feet broad,  $7\frac{1}{2}$  feet long. The chamber is 7 feet high.

These tombs, from No. 6 westwards, are in the side of a little valley, and face south-west; opposite them on the west is a group of caves, some with well-cut doors and arched rock entrances. There are also some small caves east of the rock cemetery. Other rock-cut tombs of similar character occur beside the road to 'Amâd ed Din, near the foot of the hill, and also further east, near the road leading to 'Askar.

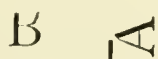
The remaining ruins near Nâblus are noticed under the heads 'Ain Beit Ilma, Bîr Yâkûb, Dawertah, Deir el Bunduk, Hizn Yâkûb, Jebel Eslâmiyeh, Jebel et Tôr, Kabr Yûsef, and Râs el 'Ain.

Inside the town is the Jâmiâ el Kebîr, which is thus described by Major Wilson, R.E., in 1866:

‘The interior is irregular, and shows several additions and rebuildings; the western portion seems to be a remnant of the old basilica, as all the columns except one at that end have Corinthian capitals of perhaps a little earlier date than the one found in the church on Gerizim; the columns are of marble and serpentine; one capital has long lotus-shaped leaves which give it an Egyptian look. The eastern portion of the mosque is irregular in shape, and in addition to the piers there are several columns without capitals, and some small columns with capitals of a later date; at the eastern end is a handsome gateway built by the Crusaders, which seems to have opened into a courtyard surrounding the church; it is now closed, except a small opening in the middle. Over the present entrance to the mosque facing the street (on the north), but half-covered with mortar, is the old lintel of the basilica; there are numbers of stones with marginal drafts built into the walls of the mosque; the Corinthian capitals in the Turkish bath close by are the same age as those in the mosque.’ The mosque was visited by Lieutenant Conder, R.E., in 1881. It has two small courtyards, one leading from the Gothic portal on the east, and in this is a tank fed by a spring; the other narrow and long, also with a tank leading from the street on the north. There are three bays of the old basilica on the west, the pillars about 2 feet in diameter, and 20 feet from centre to centre. The capitals on five of the shafts resemble those of the basilica at Bethlehem; the sixth has long narrow lotus leaves and no volutes. These capitals have been painted red and green. Further east is a capital with drilled work, like the Byzantine work of the sixth or seventh century. The eastern portion would seem to have been rebuilt by the Crusaders, who found the basilica in ruins. The old shafts have been arranged in clusters of two, some without capitals. In one case a double marble capital cut out of one block, with details of Gothic character, has been placed above two shafts standing close together north and south. The rough whitewashed piers probably conceal similar double pillars in other cases. The apses have been destroyed, and an open entrance is thus obtained from the east court and the Gothic gateway.

This east gateway to the court is now painted in various colours, the columns being ornamented with bands of white, blue, and red. Four

clustered columns each side, of slender dimensions, support the pointed archway. The general effect of the work is similar to that of the Holy Sepulchre doorway at Jerusalem. The top of the archway is filled in with masonry keyed with curved and zigzag joints (as at K ŭ l ŭ n s a w e h). (See Palestine Exploration Fund Photograph, No. 94.) On the outer wall here two masons' marks were observed :



Both of these occur in the church of the Virgin's Tomb, 1103 A.D. The second is very common, *e.g.* St. Anne, 1103 A.D.; Sebastieh, 1150-1180 A.D.; Muristan, 1130-1140.

The church was rebuilt by the Canons of the Holy Sepulchre, and finished in 1167 A.D. It was dedicated to the Passion and Resurrection of Christ.

Not far from the great mosque is a building containing the cenotaph of Sheikh Badrân, otherwise called Sheikh Bedr er Rafiâ, father of Sheikh 'Amâd ed Dîn. It contains four granite columns with early Byzantine capitals, and was evidently once a small chapel. The walls are now plastered and whitewashed.

In the street north of the great mosque is a fine shaft of red granite fallen on its side. The building above the 'Ain Karyûn is also of interest. It consists of an apse about 20 feet in diameter, with a domed roof (a quarter of a hollow sphere), all of good masonry, the stones in the apse wall being large. A simple series of mouldings runs round the apse beneath the dome, and also round the arch of the dome itself. The spring, which is very clear and abundant, comes out of a small masonry trough in the floor. The apse is directed south-west, so that a Mihrab or niche has been cut in the back wall towards the left. There are many drafted stones with well-dressed bosses in the walls of houses near the spring. One of these has a broken winged tablet in low relief, but without any inscription. A small mosque of Sheikh Beiyazid exists close by on the north. The apse above described resembles that of one of the temples at Rukhleh on Hermon, and seems to have belonged to a heathen shrine; but it should not be forgotten that churches of the fourth and fifth centuries in Palestine are not always oriented.

In the north-east angle of Nâblus is a ruin called *K h â n E z b i b* ('The Raisin Mart'). It has on its south side a fine pointed archway, the keystone and voussoirs of stones carefully drafted, the bosses well worked. It looks like Crusading work, but has neither masons' marks nor the distinctive mediæval dressing (the stones being finished with a toothed adze). The wall is of masonry similar to that of the arch, perhaps a fine specimen of Arab work.

Immediately south of this, on the other side of the street, is the *Oulâd Yâkûb* (see Section C.), apparently quite modern, a small mosque with two chambers, and a court on the north-east. The northern chamber contains a large cenotaph. In the courtyard are some small marble pillar-shafts, one with an Arab inscription containing the name of King Omar and the date 622 A.H. (thirteenth century). This place seems to be the tomb of the sons of Jacob, mentioned by St. Jerome. (See Section A.)

A little further south is the *Jâmiâ el Mesâkin*, a vault about 25 feet wide north and south, and with walls 12 feet thick. Three bays remain, about 75 feet in all, the roof and all the walls but that on the east remaining almost perfect. On the east the building is broken down, and appears to have extended further. The roof is groined, with pointed arches. Many stones in the walls have rustic bosses. The building looks like a Crusading structure; the lepers' houses are built in and around it. This possibly was the site of the Hospital of the Templars.

Visited July, 1872; June, 1875; June, 1881.

*N e b y E l y â s* (J o).—Walls and wells, with a ruined kubbeh.

*N u s f J e b i l* (K n).—Foundations on a hill.

*Ṛ a f i d i a* (M n).—Foundations of a wall of good squared masonry, not drafted, visible from the road, south of the village.

*E r R â s* (K n).—Seven ruins are shown on the plan north of this village within about a mile. They are ancient watch-towers, like those at 'A z z û n, which see.

*R â s e l 'A i n* (M n).—A wall of small masonry and rubble, with a niche pointing south behind the spring; two aqueducts, partly rock-cut, partly of small masonry, the upper one only in use. The work looks like the Roman work of the *K a n a t e l K u f â r* (Sheet XVII.),



# SEBUSTIEH SAMARIA



Planned by  
Surveyed by

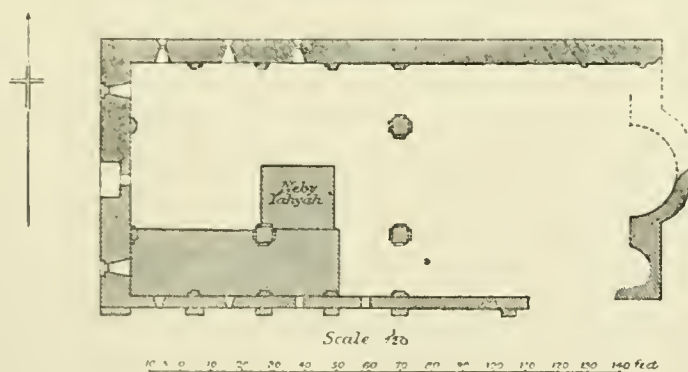
Scale of Feet  
0 500 1000 1500 2000

Surveyed by  
J. J. Mayes  
J. E.

and that at 'Ain es Sultân (Sheet XVIII.). (See Hydrography, Section A.)

Sebüstieh (Samaria) (L n).—The site itself is described under Section A. The important ruins are of two dates, viz., 1. Herod's Colonnade; 2. The Crusading Church.

The Colonnade appears to have surrounded the hill with a cloister not unlike that of the Temple at Jerusalem, situate on a level terrace with a higher knoll rising in the middle. The remains are most perfect on the south, where some eighty columns are standing; the width of the cloister was 60 feet, the pillars 16 feet high, 2 feet diameter, and about 6 feet apart. On the south it extended about 32 chains, or 2,100 feet, and remains of a gate were pointed out, and rude rock cuttings in the south-west corner, apparently the foundations of two gate towers.



Josephus (Ant. xv. 8) makes the circumference 20 furlongs, or more than 10,000 feet. The real circuit is probably some 6,000 feet, so that the estimate is nearly double the actual length.

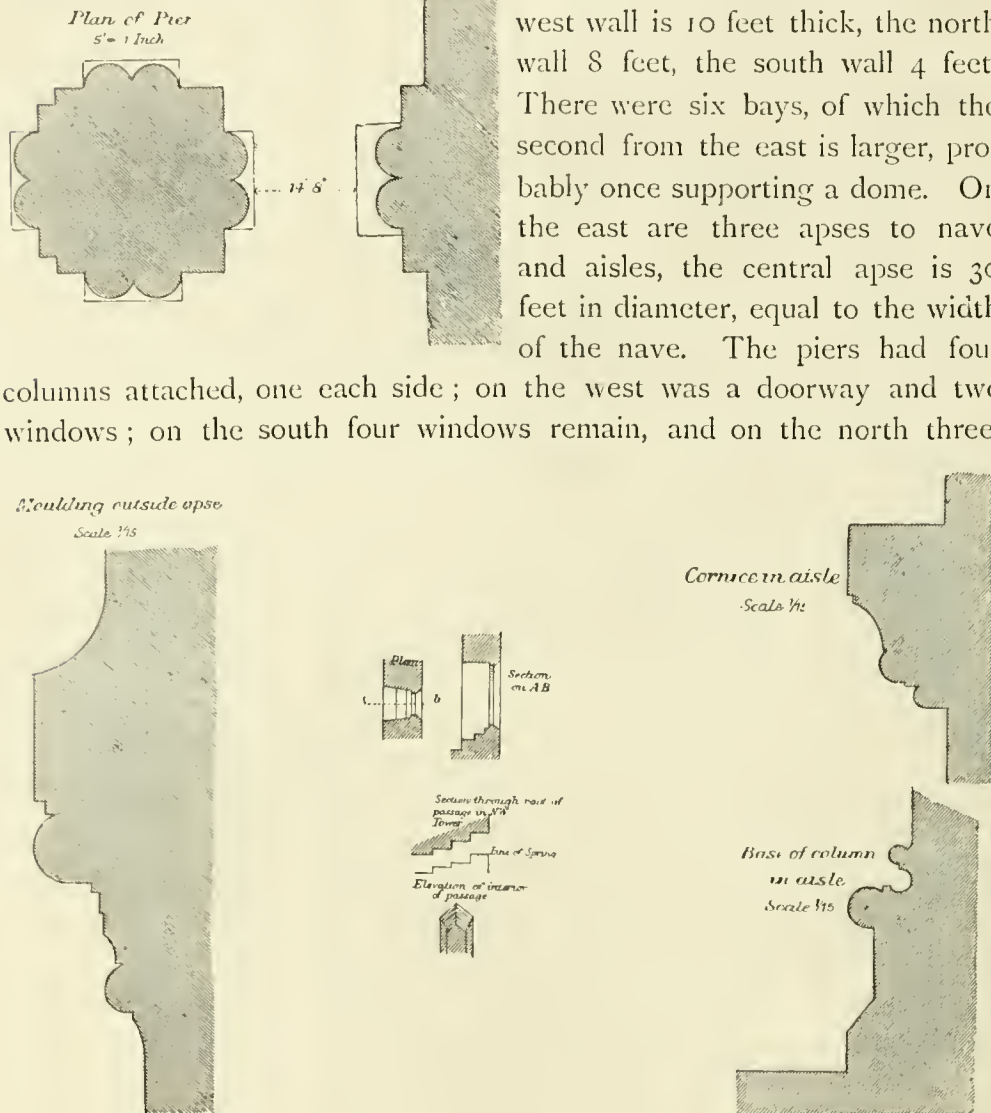
The columns are principally monolithic. There are others, also without capitals, on the north-east of the hill, near the village, in a line running north and south, where also there seems to have been a gate. The present threshing-floor is close to them.

A street of similar columns leads up the flat slope of the hill on the north. This was possibly a hippodrome, or else an approach to the north-east gate, being directed on the north-east corner of the upper colonnade.

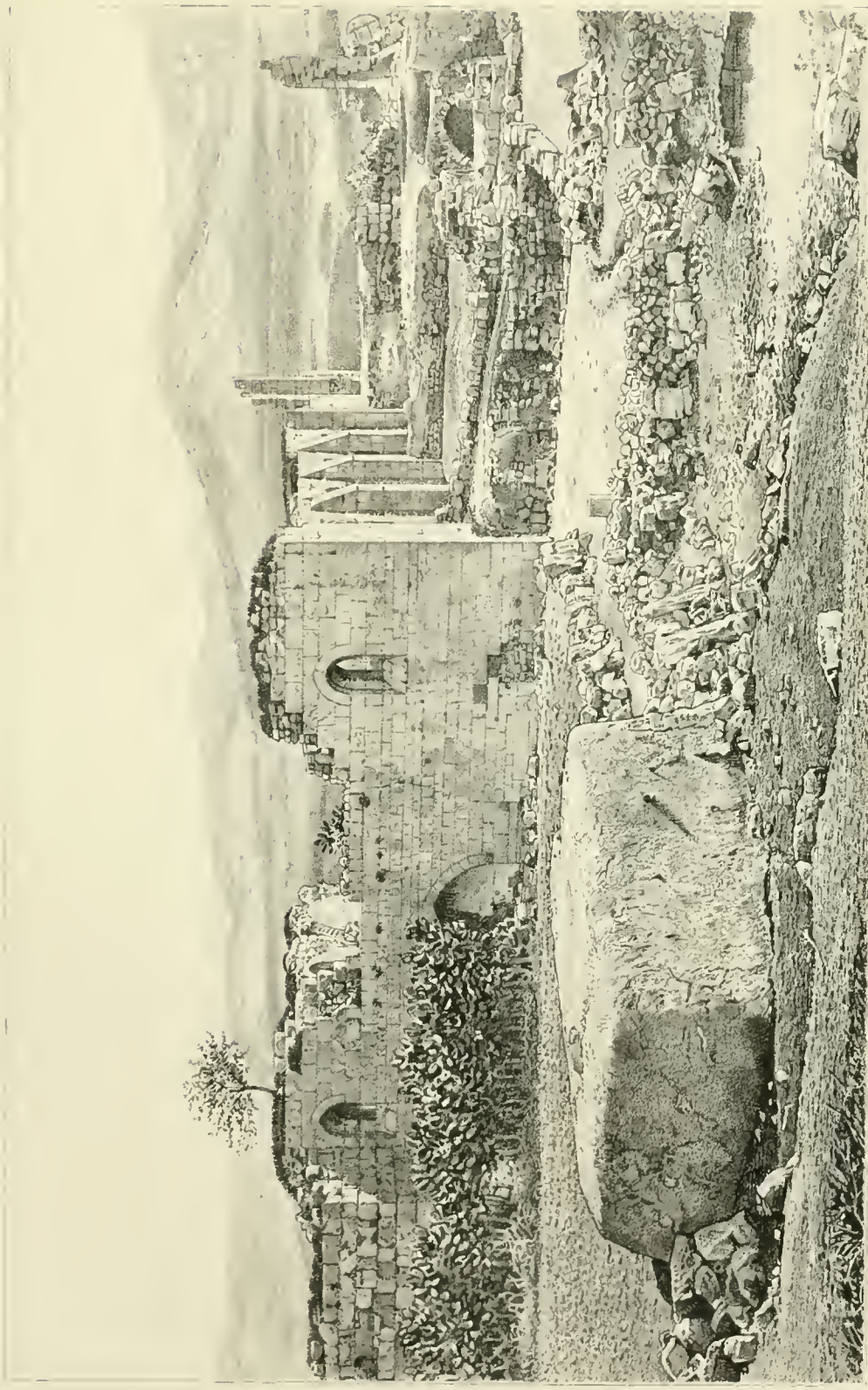
The Church, a fine Crusading structure, over the traditional place of burial of St. John Baptist, is supposed to have been erected between 1150 and 1180 A.D. (Du Vogüé 'Eglises,' p. 361). It is now a mere shell, the greater part of the roof and aisle piers gone, and over the crypt a modern kubbeh has been built. The interior length is

158 feet, the breadth 74 feet; the west wall is 10 feet thick, the north wall 8 feet, the south wall 4 feet. There were six bays, of which the second from the east is larger, probably once supporting a dome. On the east are three apses to nave and aisles, the central apse is 30 feet in diameter, equal to the width of the nave. The piers had four

columns attached, one each side; on the west was a doorway and two windows; on the south four windows remain, and on the north three.



The nave had clerestory lights. The sixth bay is slightly narrower than the rest. The bearing is due east and west.



*Samaria's Gorge, Esat*

CHURCH OF ST JOHN, SAMARIA



The capitals resemble those of French twelfth century churches, but the cornice above is of semi-classic style, like that of the Nâblus gateway. A sort of fortress appears to have been attached to the church on the north, flanked by square towers.

The tomb in the centre is a small rock-hewn chamber, reached by 31 steps, and here the graves of Elisha and Obadiah are also shown.

The masonry of the church is beautifully fine and perfect; the stones are of moderate size (about  $1\frac{1}{2}$  feet high and 2 feet long), and are regularly dressed with a toothed instrument, but not always in the same direction. The masonry of the northern building is rougher, and drafted on the north wall. Between the south windows on the outside are buttresses 5 feet by  $2\frac{1}{2}$  feet.

The west door has a simple pointed arch, but the windows, though at a higher level, have round arches.

The designs on the capitals differ considerably—smooth leaves, palm leaves, Corinthian volutes, etc. This is the case also at Ramleh. (See Sheet XIII.) The vaulting over the main apse is groined, with pointed arches beneath.

There are a few crosses scratched on the walls, and some masons' marks were collected.

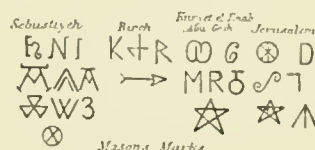
For purposes of comparison they are here printed with others collected by Colonel Wilson. With regard to these marks, it is curious that one,  $\mu$ , which recurs several times, is very much more boldly cut than the rest, and generally larger, being on some stones about 2 inches long.

Of this collection some are found in other dated buildings, viz. :

Mûristân (1130-40),  
Lydda (1150 or later),  
Tomb of Virgin (1103).

The marks are thus in many instances extended over a period from 1100 A.D. to 1180 A.D.

Tombs. There are rock-cut tombs on the north, on the opposite side of the valley, west of Beit Imrin. Some are of the so-called

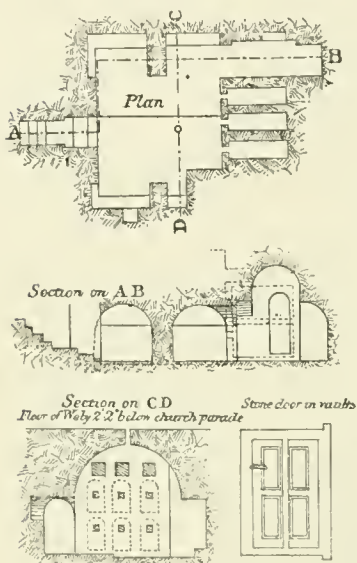


'rock-sunk' style, with heavy stones above ; others are mere caves, the doorway in some cases artificially shaped, as at Nâblus.

Visited July, 1872 ; June, 1875.

(See Palestine Exploration Fund Photographs, Nos. 83, 84, 85).

'Excavations were carried on simultaneously at Sebustiyeh and Gerizim. At the former some excavations were made at the Church of St. John and two of the temples. A plan was made of the church and the grotto, which seems to be of masonry of a much older date than the church. There are six *loculi*, in two tiers of three each, and small pigeon-holes are left at the ends for visitors to look in ; the *loculi* are wholly of masonry. The northern side and north-west tower are of older date than the Crusades—I think early Saracenic ; in the latter there is a peculiarly arched passage. The church is on the site of an old city gate, from which the "street of columns" started and ran round the hill eastwards. The old city was



easily traced. Plans were made of the temples ; they are covered with rubbish from 10 to 12 feet deep, to remove which with Arab labour would take some three or four months. Anderson took charge of the Gerizim excavations, and opened out the foundations of Justinian's Church within the castle ; in many places but one or two courses of stone are left. The church is octagonal : on the eastern side an apse ; on five sides small chapels—on one a door ; the eighth side too much destroyed to make out, probably a sixth chapel. There was an inner octagon, and the building without the chapels must have been a miniature "Dome of the Rock." A few Roman coins were found. The southern portion of the crest has been excavated in several places, but no trace of any large foundations found. In an enclosure about 4 feet from the Holy Rock of the Samaritans a great number of human remains were dug up, but nothing to tell their age or nationality ; we have since filled in the place and covered them up again. The Amran says they are the bodies of those priests who were anointed with consecrated

oil, but may more probably have been bodies purposely buried there to defile the temple, or rudely thrown in and covered up in time of war. An excavation was made at the "twelve stones," which appear to form portion of a massive foundation of unhewn stone. M. de Saulcy is quite right about the name of Luzah being applied to the ruins near the place where the Samaritans camp for the Passover. They are not of any great extent ; by far the most important remains are on the southern slope of the peak, where a portion of the city wall can still be seen and the divisions of many of the houses. Whatever its name or date, there was certainly at one time a large town surrounding the platform on which the wely and castle now stand.'—Captain Wilson's Letters, p. 35.

A door of basalt, similar to the door figured above, is in the British Museum. It was brought from the Hauran.—ED.

'At the western extremity of the monument rises a Mussulman sanctuary crowned by a little cupola pierced with narrow windows, which admit a feeble light into the crypt which it covers. This crypt probably belongs to the ancient basilica, which was replaced by the edifice

now itself in ruins. Descent is managed by a staircase of fifteen steps ; then, after crossing a landing once closed by a monolithic door, you go down two steps, and find yourself in a crypt formerly paved with small slabs of marble in different colours, forming a sort of mosaic. Here lies the door of which I have just spoken : mouldings divide it into compartments ; it is provided with hinges worked in the thickness of the block which composes the stone. This crypt, of small extent, contains a sepulchral chamber divided into three parallel arched *loculi*, with cut stones regularly worked between them. They are only seen by introducing a light across three small openings in the wall of the chamber. According to an ancient tradition, one of these compartments is the tomb of St. John the Baptist, and the others those of the prophets Obadiah and Elisha.—Guérin, 'Samaria,' ii. 189.

Sheikh 'Aisa (L m).—A ruined kubbeh.

Sheikh Salah (I l).—A ruined house.

Sûfin (J o).—Heaps of stones. The place has an appearance of antiquity.

Es Sûretein (L n).—Modern watch-towers in a vineyard.

Tell Dôthân (M l).—There is a large mound, which appears to be the ancient site of the town. South of it is a well with modern masonry, and a spring ('Ain el Hûfireh) near a cactus hedge, where is a drinking-trough. There is also a modern Moslem building and a few terebinths near the ruins.

'Tell Dôthân stands close by two wells ; one of them is ancient, and the other modern, The slopes of the Tell and its summit are strewn with materials and numerous fragments of pottery, the sole remains of an ancient city entirely destroyed.'—Guérin, 'Samaria,' 219.

This place was discovered by Van de Velde, and identified by him with Dothaim of Genesis xxxvii. 17—an identification which seems generally admitted. The name agrees with the old one, and the situation accords, as Guérin carefully points out, not only with the requirements of the narrative in the Book of Genesis, but also with those of 2 Kings vi. 13, *et seq.*, and the two passages in the Book of Judith.

Tel Ishkâf (I m).—An ancient artificial mound, with springs to the north and south.

Tell el Kezâây (M m).—Apparently is a natural feature.

Tell Kheibar' (M m).—Remains of a town and of a square building, perhaps a fort, on the top of the mound or Tell. The fort is about 50 feet square, with an entrance on the south, once spanned by a lintel, now fallen. Two or three courses of the walls are standing. The masonry is of stones about 2 feet high and of square proportions ; on some there are remains of drafting. The walls are about 4 feet thick, the centre of rubble. The lintel is over 8 feet long. Round this fort, lower down, are remains of other buildings on the north and west. Some 50 yards west

of the fort is a cutting in the rock about 9 feet wide, as though a path to a gate; lower down a small cistern lined with hard cement; and still lower a larger one; north of this the foundation of a small round tower. The masonry of the fort resembles most closely the early Byzantine work. For traditions see Section C.

Visited 26th August, 1872.

Tell Manasîf (J o).—Scattered stones and rock-cut cisterns, now dry, on a high hill.

Tell Subîh (I n).—A mound, apparently artificial, with a pool on the north side.

Tubrâs (L l).—Heaps of stones, a well, and two sacred places.

Tullûza (N n).

The identification of Tullûza with Tîrzah was first made by Dr. Robinson (but see p. 228), and Van de Velde. The former thus describes it: 'The town is of some size, and tolerably well built. We saw no remains of antiquity, except a few sepulchral excavations and some cisterns. We were admitted to the top of a Sheikh's house, in order to take bearings. The house was built round a small court, in which cattle and horses were stabled. Thence a stone staircase led up to the roof of the house proper, on which, at the north-west and south-east corners, were high single rooms like towers, with a staircase inside leading to the top.

'In my former work the question was suggested whether perhaps this Tullûza may not be the representative of the ancient *Tîrzah*, the seat of a Canaanitish king, and afterwards the residence of the kings of Israel, from Jeroboam to Omri, who transferred the seat of the kingdom to Samaria. The change of *r* into *l* is very common, the harder letter being softened, especially in the later Hebrew books and the kindred dialects. The place lies in a slightly and commanding position; though the change of royal residence to the still more beautiful and not distant Samaria would be very natural. On the whole, I am disposed to regard Tullûza as the ancient Tîrzah—especially as there is no other name in all the region which bears the slightest resemblance to the latter. This, also, is doubtless the place which Brocardus speaks of as *Thersa*, situated 3 leagues or hours east of Samaria. He probably recognised the change from *r* to *l*—if, indeed, it had then taken place. Tullûza has since been visited by no traveller.'—Robinson, 'Biblical Researches,' p. 302.

El Wiria (L n).—Traces of ruins and a sacred place, which, though modern, is built over a more ancient site. This building is about 20 feet east and west by 15 north and south. On the south wall a Mihrab or prayer-apse, with a pillar-shaft each side. The door is on the north. In the north-west corner is a sunk tomb in the corner, with a single *koka* running in eastwards under the building. A capital of Byzantine type is placed on the floor of the chamber, and on it a beam was

resting. On the west is a window with a marble lintel ; and a stone, with lines intended for ornament, is built into the wall outside, on the west. On the north-east is a well ; and a sunk court 50 feet by 40 feet, with a modern stone wall, exists on the west and north, outside which are foundations of a tower 6 feet diameter, with remains of an entrance and small windows. Both the tower and the building are of poor masonry, but the former may perhaps have been a small minaret. A large heap of stones exists on the north-west.

The ruin stands in the centre of a field, the soil of which is grey, and perhaps indicates former ruins. The name indicates that a fire was once lighted here.

## SHEET XI.—SECTION C.

THE population of the districts in this Sheet has never been properly ascertained, for the Government returns are not at all reliable. It is one of the most prosperous parts of the country, and most of the villages are large. In 1860 Consul Finn obtained a return of 85,000 souls for the Nâblus Mûdîrât. The inhabitants are mostly Moslems. The villages in which Christians are found are noticed in Section A. The Samaritans are also enumerated under Nâblus in that section. A full account of the Samaritans will be found in 'Tent Work in Palestine,' chap. ii.

**Samaritan Traditions.**—The following information was obtained as to Samaritan traditions from Yâkûb esh Shellaby, the Samaritan, in 1877, in London (26th October):

Joshua the son of Nun, and Caleb son of Jefunneh, are buried at Kefr Hâris, south of Shechem.

Eleazar the priest is buried some little way west of 'Awertah (at el 'Azeir. See Sheet XIV.)

Phinehas is buried close to 'Awertah (at el 'Azeirât); by him lie Abishuah (who wrote the famous MS.) and Ithamar.

The place el 'Amûd is that where Joshua convened the tribes and made a compact with them that they should serve God.

The cave where the five kings were hidden (Makkedah) is on Gerizim, between Râs el 'Ain and the place of sacrifice. It is now closed up.

The sites 'Asherah Oulad Yâkûb and 'Amâd ed Dîn are not revered by the Samaritans; the latter is in honour of a Moslem in the time of el Melek ed Dhâhr (that is, any time about the conquest by the Moslems of Palestine).

The ruin on Ebal (K h. Kuleisa) is that of an ancient village.

The following statements were made by the High Priest Jacob at Nâblus, 2nd June, 1881:



*Stanford's (New) Illustrations*

GROUP OF SAMARITANS, NABLUS



Joshua was buried at Kefr Nemâra (see the Samaritan Chronicle), a place not certainly known, but thought to be 'Awertah. (See Samaritan Book of Joshua.) Kifil or Caleb was buried at Kefr Hâris. (See Sheet XIV., Section A.) The site of Hizn Yâkûb is not regarded as scripturally certain. The seventy elders were buried at 'Awertah. The so-called Neby 'Osha, east of Jordan, is really the tomb of Nabih. (See Samaritan Book of Joshua.) The sons of Jacob were buried as follows: Reuben at Neby Rûbîn (Sheet XVI.); Simeon at Neby Shem'ôn, near Kefr Sâba (Sheet X.); Levi at Neby Lâwin, near Silet edh Dhahr (Sheet XI.); Judah at el Yehûdiyeh (Sheet XIII.); Zebulon in the north—probably Neby Sebelân (Sheet II.); Issachar at Neby Hazkil or Hazkin (Ezekiel), near Râmeh (Sheet XI.); Dan at Neby Dâniân (Sheet XIII.); Asher at Neby Tôba at Tûbâs (Sheet XII.); Joseph at Shechem (Sheet XI.). Benjamin, Gad, and Naphtali he did not remember. All these sites are now Moslem Mukâms.

The Samaritans have increased in numbers in the last ten years from 135 to 160 souls. The younger men are very tall, strong, and handsome. Before the time of Ibrahim Pasha they are said to have held a special firmân entitling them to exclusive employment in Syria as scribes, being unusually clever as writers and arithmeticians. Many traditions known to the former High Priest, 'Amrâm, are now forgotten, and many Christian and Moslem traditionary sites are accepted by the Samaritans as genuine—as, for instance, the mediæval site of Dothan at Khân Jubb Yûsef.

A Samaritan tradition was related, by Rev. J. Elkarey, of the 'Ain Sârin, which appears in Samaritan to mean 'Spring of Judgment.' It is a version of the story of Susannah, the elders being represented by two hermits who lived on Gerizim, and falsely accused a certain nun, also living there, whom they had been unable to corrupt. The judgment took place at 'Ain Sârin, and resulted in the punishment of the elders, convicted by the same means used by Daniel in the story of Susanna.

The only traditions of interest on this Sheet are connected with Nâblus and Tell Kheibar. The names of el 'Amûd and 'Amâd ed Dîn, the sites of Jacob's Well, Joseph's Tomb, and Khûrbet Lôzeh are all known to the peasantry and revered by them. The traditions of Hizn Yâkûb, as being the place where Joseph's coat was brought to Jacob, and of his mourning, and that of the

Asherah Oulâd Yâkûb, or ten sons of Jacob supposed to be buried north of Nâblus, are interesting, but possibly of Christian origin: the first an ancient church, the second noticed by Jerome as existing in his day. Both are, however, now credited by some of the Samaritans. According to the Sheikh of the mosque of the Oulâd Yâkûb, or 'Sons of Jacob,' three only, and not ten of them, are there buried. He gave their names as Reiyâlûn, Sah-yûn (Sion), and Busherah (Asher). Other sons of Jacob are said to be buried at Bizârieh (north-west of Nâblus), and at 'Asîreh (on the north-east of the city).

The site of Tell Kheibar is connected with a tradition of a Jewish king, who is said by the peasantry to have lived in Sânu'r. His daughter had her summer residence near the Tell in the Merj el Ghûrûk.

Another instance of the preservation of mediæval Christian tradition exists in the Mukâm en Neby Ahia (or Yahyah), 'place of St. John,' venerated by the Moslems in the Church of St. John Baptist at Samaria.

Three famous native families belong to this Sheet: the Tokân, whose head (the Bey or Beik) lives in Nâblus; the Jerrâr, whose Kursi or 'throne' is Jebâ, with another branch at Sânu'r, and the Jiyûsi at Kûr, both once governing the surrounding districts. A fourth great family had its capital at 'Arrâbeh—namely, the 'Abd el Hâdi house.

The 'Amâd ed Dîn is said to be named from a Sheikh who lived, according to some, 500 years ago, according to others in the time of Omar. Some say he was a Sultan, and struck coins which are still to be found at Nâblus. His father was Sheikh Badrân, whose tomb is shown in the town. The Christians, both Greeks and Latins, say that the place was that where John Baptist's head was buried, and that it was originally a church.

The Sitt Eslamîa is a cave and ruined building: the saint was a woman, whose bones are said to have been transported through the air from Damaseus. According to others, she fled from Egypt, and tore open the rock to hide in it. She is said to have had a brother named Selim. Vows are offered and lamps lighted at the cave.

## SHEET XII.—SECTION A.

OROGRAPHY.—The present Sheet contains 256·9 square miles of the Jordan valley and of the hill country to the west. The two great valleys Wâdy Mâleh and Wâdy Fârah divide this area into three districts.

1st. North of Wâdy Mâleh.—The main watershed of Palestine runs northwards from Mount Ebal (Sheet XI.) towards the barren rounded top called Râs el 'Akra (2,230 feet above the sea). It again curves round north-west from Râba towards Tannin, and a bold spur runs out east from the conspicuous hill called Râs Ibzîk, or Jebel Hazkin, which is covered with brushwood, and rises 1,400 feet above the little open valley of Teiâsir, near the head of Wâdy Mâleh. This curving watershed shuts in on the east the plain known as the Merj el Ghûrûk, and the second shed on the west, described in Sheet XI., also bounds this plain, which is thus seen to be a crater of about five miles diameter east and west, without any outlet for its waters. The crater is about 1,200 feet above the sea, and the hills round it are 200 to 300 feet higher. North of this crater a valley, the head of which is at Râs el 'Akra, runs down north-west towards the plain of 'Arrâbeh. (Sheet VIII.) This valley (Wâdy es Selhab) is flat and open, forming a sort of narrow plain of good arable soil, flanked by low hills about 200 feet high, on which stands the village of Zebabdeh.

The twist in the watershed, near to Râba, is followed by a straight ridge running to Jelkamûs (Sheet IX.), whence the line continues (after another sharp bend east) along the top of Gilboa; at Râba is also the head of the great valley Shûbâsh (or Kubâsh) draining into the Jordan, and the shed is here so narrow that in former maps the drainage has been represented in an erroneous manner.

Râs Ibzik, rising just south of Râba, is the highest point between Ebal and Gilboa; the valleys draining to Jordan run from it in a north-east direction, and the fall is regular, being about 2,600 feet in 6 miles.

There are two principal valleys on the east of the watershed. Wâdy el Khashneh, up which the Roman road passes, and Wâdy Mâleh. The first is remarkable for the wild olives ('Azzûn) which grow along its course; they are rare in Palestine, but here clothe the hills thickly for 2 or 3 miles. The Retem broom, the hawthorn (Zârûr), the wild almond (Asaf), the caper plant, the locust tree (Kharrûbeh), and the Sarris bush (a kind of lentisk), are found on the hills in this part, the district being quite uncultivated.

Wâdy Mâleh runs north from its head, which is in the plain of Tûbâs towards Teiâsir, when it curves round and descends south-east, forming an open valley between the long spur of Râs Jâdir (2,326 feet above the sea) and the prominent hill called Râs el Bedd (1,750 feet) to the north. Four miles from Teiâsir it turns east, and enters a narrow gorge commanded by the Burj el Mâleh, above which, on the north, is a spur of Râs el Bedd known as Râs er Rummâly, from the basaltic outbreak on its sides. The valley becomes rather more open below the hot salt spring ('Ain Mâleh), and turns north, running between rolling hills to the Jordan valley, where it again turns east, and the water here has a sudden fall at the little cliff of esh Sherâr some 30 feet high.

Wâdy Mâleh thus bounds the plain of Beisân (Sheet IX.) on the south. North of its course the Ghôr has a width of about 4 miles, and an average depression of 600 to 800 feet below the Mediterranean. The Zôr or lower Jordan channel is continuous, with steep marl banks 50 to 100 feet high. The narrowest part of the Zôr is just north of the valley which runs from Kh. Kââûn, north of Tell er Ridhghah, where there is a conspicuous cliff of white marl over the river. It is broadest in the neighbourhood of Tell Abu Sûs, where the low ground is about a mile across from the river to the upper part of the Ghôr. This is cultivated land, and the Tell stands isolated among barley fields.

2nd. Between Wâdy Mâleh and Wady Fârah the con-

formation is slightly different. Two parallel spurs, each having the appearance of an isolated mountain, run out in a south-easterly direction from the main watershed. The northern or higher is called Râs Jâdir, about 3 miles long, south-east, rising about 1,000 feet above the low ground which lies between it and the second, called Jebel Tammûn, which is directly over the Fârah valley.

On the saddle between Râs Jâdir and the main shed stands Tûbâs, and from it a valley runs south to the Fârah. Thus the ground, between the spurs above noticed and the watershed, is occupied by low shapeless hills and by the open low ground which drains into the Fârah.

East of the two spurs of Jâdir and Tammûn there is a plateau extending eastwards some 5 miles. The northern part consists of a series of rolling hills, something like those west of the Dead Sea, uncultivated, and separated by a perfect net-work of small deep valleys draining into Wâdy Mâleh. The average elevation is some 500 feet above sea level, or 1,800 feet below the Râs Jâdir, and 1,000 feet above Jordan. The southern half of the plateau is a level plain of arable land, draining into the Jordan valley by the Wâdy el Bukeiâ, which rises below Râs Jâdir, and runs south-east parallel to the Fârah. The plain, which is called el Bukeiâ, is from 1 mile to  $1\frac{1}{2}$  miles broad and 7 miles long, in a south-easterly direction, at which end there is a most curious feature in the sudden twist of the draining valley through a narrow gorge before reaching the Jordan valley. The plateau here ends in low precipices and steep slopes 1,200 feet above the Jordan.

On the south-west of this plain there are low hills with valleys running down into the Fârah valley, which is one of the main features of Palestine, and may be described as follows:

Wâdy Fârah is formed by the junction of two water-courses, one running south, the other north. The first comes from Tûbâs, the second from the neighbourhood of 'Askar, under the eastern slope of Ebal. (Sheet XI.) This second head, called Wâdy Beidân, is a deep and rugged gorge, with precipices on either side, which rise on the east 1,800 feet to the summit of the chain of Neby Belân, which is thus entirely cut off from the watershed.

The junction of these two heads is 4 miles south of Tûbâs, in a

broad flat valley, a mile across, north and south, and about on the same level with the Bukeiâ plateau (500 feet above the sea), the spur of Jebel Tammûn separating the two basins.

The Fârah runs from this junction in a tolerably straight course south-east, flanked on the north by Jebel Tammûn, and the spurs rising south-east from it, and on the south by a parallel range from Neby Belân, which receives the name Jebel el Kebîr. The two ranges have their summits about four miles apart, and there is a band of cliff on each side about 2 miles apart, and the valley itself may be said to be over a mile wide to the foot of the hills. The stream runs nearest the northern range, almost at the foot of the slopes, and long flat spurs run out from the southern range with a slope of  $5^{\circ}$  or  $10^{\circ}$ , terminating in rocks above the stream.

This general character is continued for 8 miles from the junction to the place called ed Deijah, where there is a flat plain (as the name signifies) about  $1\frac{1}{4}$  miles across, principally south of the stream. The fall from the head springs of the valley to this point is over 900 feet, or 100 feet per mile. The chain on the south is 2,300 feet above the valley, and on the north 1,100 feet. The stream is now 400 feet below the Mediterranean level.

Arrived at this point the Fârah passes through a narrow gorge for about a quarter of a mile, with cliffs on either side; it then opens into a flat plain, over a mile wide. (See Sheet XV.)

The whole district passed through is uncultivated. The hills are bare and rocky, but the valley is covered in spring with luxuriant herbage and flowers. Tall canes grow in the stream, and oleander bushes flourish by the water. There is a line of mills along the course on either side, supplied by channels connected with the stream.

The Jordan valley east of the central district of the Sheet is very narrow. From the cliffs which terminate the Bukeiâ to the water is an average distance of about a mile, but east of the river the Ghôr is about double this breadth. The Zôr is now continuous, though narrow in places, and though there is not always a very distinct fall from one level to the other, as the ground is much cut up into hillocks, isolated and worn away by the torrents, which conformation has caused the name Umm ed Deraj ('Mother of Steps') to be applied to the whole of this district.

The Ghôr is very bare, and only in the immediate neighbourhood of the river do trees exist, forming the Jordan jungle, as described on other Sheets.

3rd. South of Wâdy Fârah the country consists of one long spur running south-east, and draining on the north to the Fârah, on the west towards the Mûkhnah plain (Sheets XI. and XIV.), on the south to Wâdy Fûsâil. (Sheet XV.) This block is only joined to the main watershed by the low saddle near Tâna, and is practically isolated. It begins on the north-east at Neby Belân (2,509 feet above the sea), rises to the highest point at Jebel el Kebîr (2,610 feet), thence falls to Sheikh Kâmil (1,920 feet), and is joined by a narrow neck to the Surtubeh block.

On the south-west there are five villages on the slopes, with open arable land; but on the Jordan valley side the hills are rough and barren. The ground between Beit Furik Sâlim and Beit Dejan is a branch of the Mûkhnah plain, measuring about 1 mile across and 4 miles south-east.

HYDROGRAPHY.—The Jordan valley was surveyed in early spring (March and April), after an exceptionally wet winter (1873-74). The water supply was consequently at its fullest.

Wâdy Fârah itself has a perennial flow of water, even in August. The springs at the two heads, near the Burj el Fârah and the Sahel et Teirch, were full of beautifully clear cool water running in a rapid current, surrounded with oleanders, the neighbouring ground being covered in places with turf. The southern group of springs is called Râs el Fârah.

The whole course of the valley is full of springs, of which the principal are 'Ain Misky and 'Ain Shibleh. There are also springs on the southern hill-slopes—'Ain el Meiyiteh and 'Ain ed Dabbûr.

Thus this valley is one of the richest spots in Palestine, and the current in spring forms the most important western affluent of the Jordan, only passable at certain fords.

The River Jordan in the present Sheet winds considerably. There are seven small islets in the river, the largest, opposite 'Arâk Abu el Hashish, being about 200 yards long. The fall of the river

is more gradual than near the Sea of Galilee. There are rapids where Wâdy Mâleh joins, but between the Sâidiyeh and Umm Sidreh fords there is a fall of only 40 feet in 9 miles of direct course.

The river is tolerably uniform in width throughout, and deeper than near Beisân. (Sheet IX.) Sixteen fords were found along the course.

Wâdy Mâleh has in spring a considerable current of water along the part of its course near the spring, and when visited there was water all the distance to Jordan. The head spring is 'Ain Mâleh, which has a temperature of 100° Fahr. (Robinson, 98° Fahr.), and comes out in a rocky basin, forming a pool about 2 feet deep. This spring is surrounded with black mud, and has a sulphurous odour; it is too salt to be drunk. The stream is about 80° Fahr. for half a mile down, and very turbid. The presence of a large basaltic outbreak just below the Burj el Mâleh is no doubt connected with the thermal character of the spring.

Above 'Ain Mâleh is another spring, with but little water, thence called 'Ain el Meiyiteh ('Dead Spring'). Lower down the valley, at Tell Abu Sifry, there are also springs. An affluent to the stream comes down a narrow rocky valley from the south. The spring here is called 'Ain el Helweh, being supposed drinkable; but, though not so salt as the 'Ain Mâleh, it is also brackish.

There are three other springs in the valley itself before it reaches the Ghôr, at which point another affluent joins it from the 'Ain esh Shukk, so called because it comes out of clefts in a cliff, and flows down into the valley below. This spring is also warm and brackish.

Reaching the Ghôr, the stream is again supplied by two springs close together, welling out of soft soil, and surrounded with rushes. These are called 'Ain el Helweh and 'Ain Hâbûs.

Springs.—In addition to the springs above noticed there are several of importance in the Jordan valley. To the north there is a group of seven springs near Tell er Ridghah, all with streams running to Jordan, and coming out in marshy ground surrounded with rushes. The spring at ed Deir flows down a little valley full of brambles, and was found by Captain Warren to have a temperature of 78° Fahr.

The 'Ain el Beida is a large spring which irrigates the neighbouring land and is surrounded with cucumber-gardens.

Close to the hills there are three good springs—one at Kââûn, one

at Berdeleh, and the third and largest at Tell el Hümmeḥ—each of which sends in spring a stream down into the Ghôr, and is used in irrigation.

One other spring remains to be noticed in this plain, 'Ain es Sâkût, which comes out of the side of a heap of ruins, and has a temperature about 80° Fahr. The water is pure, and pours out in a narrow stream surrounded with fig-trees apparently wild.

No springs occur in the hills which require special notice; such as supply the villages are noticed with them.

TOPOGRAPHY.—There are fifteen inhabited villages in the hills, which belong to two divisions of the Nâblus Mûdirat, the main portions of the districts being on Sheet XI.

#### MESHÂRIK EL JERRÂR.

1. 'Akâbeh (O m).—A good-sized village on the northern slope of the Râs el 'Akra. It is surrounded with brushwood on the hills, but has arable land below.

2. Berdeleh (P m), though ruined, is inhabited in spring by the peasants from the hill villages, who descend to find pasture and to cultivate melons and other vegetables round the springs.

3. Khûrbet 'Atûf (P n).—This is a mud village built on an older site, and supplied by wells and cisterns.

4. Khûrbet Kââûn (P m) is a place of the same character, with mud hovels among ruins, and caves also inhabited. The place has the appearance of an ancient site and a fine spring. It may perhaps be the site called Kaina in the inscription of Thothmes III. (see 'Records of the Past,' ii. 42), which was a place with water and south of Megiddo, occupied by the southern wing of Thothmes' army advancing from Aaruna (perhaps 'Arrâneḥ, Sheet IX.). These two identifications agree with the supposition that the Megiddo of this inscription is Khûrbet Mujeddâ.

5. Râba (O m).—A stone village of moderate size at the head of a valley, surrounded with scrub and having arable land to the north.

The water supply appears to be artificial, cisterns existing to the north-west among the ruins.

This place may perhaps be Rabbith of Issachar. (Joshua xix. 20.) The remote position on the hills has prevented its previous discovery, and it is not marked on former maps. It may also perhaps be the R a b a (n a) of the Lists of Thothmes III., the *na* being an acknowledged Egyptian suffix.

6. Sîr (N m).—A small village on a knoll amid brushwood, with a large house on the west.

7. T a m m û n (O n).—A good-sized village at the foot of the mountain, with open ground to the north. The village stands high, with olives to the south.

This name seems to preserve the Crusading Terra Tampne, which is described by Marino Sanuto apparently as north-east of Nâblus.

8. T e i â s î r (O m).—A small village which has, however, an appearance of antiquity. It has caves and tombs under the present houses and on all sides in great numbers. It lies in a secluded and fertile open valley, with good soil and arable land; there are good and ancient olive-trees near the houses on the south, where is a curious monument. (See Section B.) There are many cisterns, and a place sacred to the Prophet T ô b a. An ancient main road from Shechem to Beisân passes through the village; there is no spring nearer than the Fârah valley. The inhabitants cultivate the ground as far east as Wâdy Mâleh, and have good soil near Y e r z e h.

This village has in its name all the radical letters of the name Tirzah, with an inversion of the last syllable, which is common among the peasantry. Of the position of Tirzah, once the capital of Israel, we have no indication in Scripture. Robinson suggests its identity with Tüllûza, which name has *not a single letter* identical with those in the name Tirzah.

Brocardus (1283) speaks of Thirsa as three hours (9 or 10 English miles) east of Samaria; Tüllûza is barely 6 miles, but Teiâsîr is about 12 miles, so that it fits fairly with the only known indication as to the position of Tirzah.

9. Tûbâs (O n) is the largest village on the Sheet. The houses stand high to the west of a basin, and are surrounded with olive-trees and corn land. Both the oil and the corn of Tûbâs is held in special estimation. The place has no natural water supply, but has cisterns for rain water. There are a few Christians both here and also in the neighbouring villages, but no churches. The inhabitants, as late as 1867 (see Finn's 'Byeways,' p. 92), were divided into factions, the names of which are still known. (See Section C.)

Tûbâs is identified with the ancient Thebez (Judges ix. 50; 2 Samuel xi. 21), though the names are not as close in Arabic and Hebrew as they appear to be in English. In the 'Onomasticon' the distance from Neapolis to Thebez (which is said to be on the main road to Scythopolis, as is Tûbâs) is given as 13 Roman miles—the distance from Nâblus to Tûbâs is about 10 English miles by road. The tomb of Neby Toba at this place is believed by the Samaritans to be that of Asher, son of Jacob; the meaning of the modern name being allied to that of the ancient Asher ('Blessed').

10. Zebâbdch (N m).—A moderate-sized village at the south edge of the arable plain called Wâdy es Selhâb, supplied by a well on the east, with a low hill covered with brushwood on the south.

#### MESHÂRIK NÂBLUS.

1. 'Azmût (N o).—A small village, standing on the slope of the hill, with cliffs on the west.

2. Beit Dejan (O o).—A small village, evidently an ancient site, with rock-cut tombs and wells to the east. It stands at the eastern end of the plain which runs below Sâlim. This place, like the last, is surrounded with olive-trees; it is, perhaps, the Dagon of the 'Samaritan Chronicle,' inhabited in the seventh century by the Samaritans. (See 'Quarterly Statement,' October, 1876, p. 196.)

3. Beit Fûrik (N o).—A small village in a nook of the hills near the plain of Sâlim. It has a well to the east. This is perhaps the place called Ferka in the Talmud (Neubauer, p. 275), which appears to have been in Samaria. It is also noticed in the 'Samaritan Chronicle.'

4. *Deir el Hatab* (N o).—A small village, with olives and a well to the south, standing on the hill slope.

5. *Sâlim* (N o).—A small village, resembling the rest, but evidently ancient, having rock-cut tombs, cisterns, and a tank. Olive-trees surround it; on the north are two springs about  $\frac{3}{4}$  mile from the village.

This place is perhaps the *Caphar Shalem* of the Talmud, which was near *En Kushi* (perhaps *Ke fr Kûs*, Sheet XI.). (Tal. Jer. *Abodah Zara*, v. 4.)

In the 'Samaritan Chronicle' it is called 'Salem the Great' (see 'Quarterly Statement,' October, 1876, p. 196), and the Samaritans understand this to be mentioned in Gen. xxxiii. 18. *Sâlim* is also possibly the *Caphar Salama* of 1 Macc. vii. 31, which seems to have been in Samaria.

There is a question whether this place is the *Salim* of the Gospel. The name '*Ainûn*' is identical with *Ænon* and *Sâlim* with *Salim* (John iii. 23); they are 7 miles apart, and the plentiful springs and waters of the *Fârâh* valley lie between, affording an explanation of the 'much water.'

In the fourth century *Salim* was shown 8 miles south of *Beisân* ('*Onomasticon*'), and supposed to be the town of *Melchizedek*. A *Salim* is also marked in this position on the map of *Marino Sanuto*. The measurement brings us to the place called *ed Deir*, the remains probably of a monastery, in the neighbourhood of which there are seven springs and extensive ruins. About a mile to the north is *Tell er Ridhghah*, with another spring, and in the ruins a *kubbeh*, to which *Vandeveld* obtained the name *Sheikh Sâlim*. The inquiries of the Survey party in 1874 and again in 1877 did not prove successful in recovering this name (see Report by C. F. Tyrwhitt Drake, 'Quarterly Statement,' January, 1875, p. 32), but there can be little doubt that it was once known, as it was apparently also recovered by *Robinson* in 1856, and there seems every probability that this was the accepted site in the fourth century, though the absence of the name *Ænon* and of any marks of great antiquity seem to make it doubtful whether it is to be held the true site.

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In addition to the inhabited places a few ruined sites of interest are identified as follows :

**Abel Meholah** is identified in the 'Onomasticon' with a place 10 miles south of Scythopolis, called Bethaula (Βηθμαυλά). The distance brings us to 'Ain Helweh (Q m), the name of which contains the proper radicals, and the position seems not discordant with the notice in the Bible. (Judges xii. 22.)

**Badan.**—A place where the congregation purified itself after passing Jordan and before going up to Gerizim, according to Samaritan tradition. (See Juynboll's 'Samaritan Book of Joshua,' note p. 314.) We can have little hesitation in recognising this name in Wâdy Beidân (N o), with its fine spring (Râs el Fârâh) on the high road to Gerizim from the Hauran, where the tribes are supposed to have assembled.

**Beth Shemesh.**—A place in Issachar. It may perhaps be connected with 'Ain esh Shemsîyeh (Q m) in the Jordan valley. (Joshua xix. 22.)

**Bezek.**—A place in the central part of Palestine (1 Samuel xi. 8), a day's march from Jabesh Gilead. In the 'Onomasticon' two places called Bezec are said to have existed close together 17 miles from Neapolis, on the road going down to Scythopolis. This site is evidently Khûrbet Ibzik (O m), 14 English miles from Nâblus, on the road in question.

**Choba.**—Mentioned in Judith iv. 4; xv. 4, 5; the name is derived by Gesenius from a root meaning 'hiding.' It is supposed to be the Coabis of the Peutinger Tables, by Reland ('Palestine,' p. 721), 12 Roman miles from Scythopolis and 12 from Archelais. At the distance of 11 English miles from the former, and about 14 from the latter (Kurâwa), is the cave called 'Arâk el Khubby (O m) and the ruin el Mekhubby, names radically identical with Choba, and close to the main line of advance from Scythopolis into Samaria.

**Succoth** (Gen. xxxiii. 17).—Robinson has proposed to place this at Sâkût, but Mr. Grove argues that it should be sought east of Jordan. The name Sâkût is radically different from Succoth.

In the fourteenth century Marino Sanuto marks Succoth on his map just where Sâkût now exists.

*Taanath Shiloh* (Joshua xvi. 6).—A place next on the boundary to *Janohah* (*Yânûn*). This would seem to be the ruin of *Tâna*, 7 English miles from *Nâblus* and 2 miles north of *Yânûn*. Eusebius speaks of a place called *Thena*, 10 Roman miles east of *Neapolis*, which is probably *Tâna* (O o); and Ptolemy mentions *Thena* as a Samaritan town. (See *Reland*, 'Palestine,' p. 1034.)

**ROADS.**—There are six ancient lines of communication on this Sheet.

1. The Jordan valley road, from *Jericho* to *Tiberias*, which is not remarkable. It keeps near the foot of the western hills, and the paving is still traceable in many places, as, for instance, south of *'Ain Helweh*.

2. The road from *Nâblus* to *Beisân*, through *Wâdy Beidân* (where are pillars, perhaps Roman milestones) and by the head springs of the *Fârâh*; thence up the open valley to *Tûbâs*, and hence gradually falling to *Teiâsir*. The road then bifurcates the northern branch, following the line of *Wâdy el Khashneh* to the *Ghôr*, being the direct route, and marked by three fallen Roman milestones at the point where the view of *Beisân* and of the plain is first obtained. The number of stones seems in some instances to give the number of miles. (Compare *Khûrbet Tantûra*, Sheet VII.) In this case the 3 miles would count from *Coabis* (*el Mekhubby*). The road keeps close to the edge of the hills from this point to *Beisân*. (Sheet IX.)

The southern branch runs east from *Teiâsir* (where there is a Roman milestone) down *Wâdy Mâleh*, and is marked in places by side walls. At *'Ain Mâleh* it gradually turns north-east, and joins the Jordan valley road east of *Tell el Hûmmeh*, running at a higher level as far as the *Râs el Humeiyir*, where it gradually descends.

3. The main road to the *Dâmieh* ford of Jordan from *Nâblus* branches off from the *Beisân* road at the *Wâdy Fârâh* spring head, and descends that valley on the north side of the stream, until it arrives at *Buseiliyeh*, where is a ford, by which it crosses to the south.

4. An ancient road from *Nâblus* runs along the plain of *Sâlim*, and bifurcates at *Beit Fûrik*. The north branch, passing *Beit Dejan*, runs along the ridge to *Müntâr el Beneik* (Sheet XV.), and then descends rapidly into the *Fârâh* valley, a drop of nearly 2,000

feet, by the Talât Abu 'Aid. The southern branch leads to Fûsâil. (Sheet XV.)

5. A cross communication exists from the large ruins in Wâdy Fârah (Archelais, see Sheet XV.) to Tubâs. Ascending the hill at Buseiliyeh, where the road is banked up, it passes round the eastern foot of Jebel Tammûn, and runs over the plateau past 'Ainûn, (the sides marked with remains of a stone fence,) under the south-west side of Râs Jâdir.

6. A cross communication from the Fârah valley to the ford (Makhâdet ez Zakkûmeh), leading over to 'Ajlûn and Kûlât er Rûbûd, ascends by the Nûkb el 'Arâis, and crosses the last noticed road just at the edge of the Bukeiâ plain. The ruin at this place (Khûrbet el Jurein) has the appearance of a small Roman station on the roads. The road is marked with side walls in places.

CULTIVATION.—The principal cultivated district is the Bukeiâ corn plateau, the lands of which belong principally to Tûbâs, together with the vegetable gardens in the Ghôr. The cultivation round the villages is noted under that head. The hills near the watershed are overrun with copse. The valley of the Jordan is for the most part uncultivated, though near the hills there are gardens, and in the Zôr barley and simsim are grown. The Ghôr is covered in spring with rank herbage, and mallows (Khobbeizeh) grow luxuriantly, concealing the ruins. The wild fig and bramble grow near the springs, especially near ed Deir. The Nebk tree also is found scattered (*Zizyphus Lotus*); and on the hill slopes the Rete m broom (the juniper of Scripture) is very common; the alcali plant is also common, and canes, hemlock, and blackberries near the waters. The wild olives, and other vegetation of Wâdy el Khashneh have been already noted, with the oleanders of the Fârah, and the Jordan jungle as described on other Sheets.

## SHEET XII.—SECTION B.

### ARCHÆOLOGY.

'Ain ûn (O n).—See the probable identification under the head Sâlim, Section A. The ruins are those of an ordinary village, apparently modern, standing on a small hillock.

'Here was once a large village, now completely overthrown. A great number of rock-cut cisterns are observed on the site; most of them are filled up with materials belonging to demolished houses. A little Burj of Mussulman appearance, and constructed of stones of medium size taken from the ruins of the ancient town, show that it ceased to be inhabited after the Arab invasion.'—Guérin, 'Samaria,' i. 362.

'Ain es Sâkût (Q m).—There are here heaps of stones and foundations round the spring, and wild fig-trees. The site is close to the Zôr, on a sort of promontory, with the spring lower down. The place seems once to have been a small village. (See Succoth, Section A.)

Visited March 31st, 1874.

'Arkân en Nimr (Q o).—A ruined fold.

Beit Dejan (O o).—The ruin on the east is a watch-tower, apparently ancient; near the village are cisterns and heaps of stones, and rock-cut tombs.

Burj el Fârah (O n).—A square tower of small size, on a knoll, probably built as a guard-house, and not older than Saracenic times.

Of the fountain and ruins here, Guérin thus speaks:

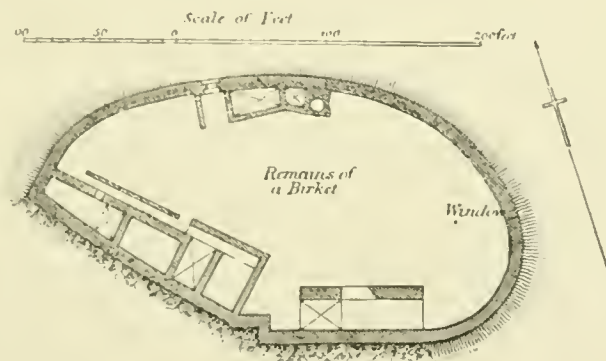
'The spring gushes from the ground, and forms immediately a very abundant stream. . . . I climbed on foot a small hill, the Tell el Fera'a, rising a little to the south about 150 feet above the level of the valley. The slopes and the summit are at present cultivated; but in the midst of the flowers, the corn, and the grass which cover it, one comes continually upon stones of all sizes, the remains of buildings completely overthrown. The ruins extend to the base of the Tell, as far as the edge of the Wâdy. The Mussulmans had built a little sanctuary with ancient blocks, but this is now almost destroyed.

'On the other side of the Wâdy, to the north-west, I visited another oblong hill, also cultivated. It was once covered with buildings, as is shown by the ancient materials scattered about in the midst of the corn. At its eastern extremity, on the highest point, is a great square tower, measuring 20 paces on each side. That of the east, which is the best preserved, is built of fine blocks, some of which are embossed; the larger are placed at the angles. The other sides, and especially that on the west, are much more ruinous. Whether this tower is ancient in its lower courses, or whether it is built of old materials, it appears to have been in either case altered by the Mussulmans.

'Beside the Burj I saw a good birket cut in the rock, and measuring 25 paces long by 10 broad. Near it are a good many cisterns, also cut in the rock.

'All these ruins tend to prove that at the spring of 'Ain el Fera'a there formerly stood a town of considerable importance, the position of which would be very strong. I am inclined to think that this is the site of the ancient city of En Tappuah (Joshua xvii. 7).—Guérin. Samaria, i. 258.

Burj el Mâleh (P n).—A fortress commanding the road down Wâdy Mâleh, and placed in a very strong position, with a fine view of the



Jordan valley and part of the Sea of Galilee, with a precipitous descent on the south-west. The area is included between a long curve on one side, and a wall with a slight salient angle on the south, the width north and south being 170 feet, and east and west at the greatest length 320 feet. The main entrance was to the north by a door with a pointed arch, and vaults of irregular plan appear to have been built against the outer wall on every side. The outer walls are 8 feet to 10 feet thick, but those of the vaults from 3 feet to 5 feet. There seems to have been a large tank in the centre of the enclosure. On the east there is a window in the outer wall.

The masonry of the building is not of great size, and is rudely squared and ill-dressed. The corner stones in the walls are drafted with a rustic

boss; one stone was 2 feet 10 inches long, 1 foot 7 inches high, the draft 7 inches broad one side,  $5\frac{1}{2}$  inches the other, 3 inches above and below; the boss projected 2 inches to 3 inches. A second stone was 2 feet 3 inches long, 1 foot 2 inches high, the draft  $2\frac{1}{2}$  inches wide at top and bottom,  $4\frac{1}{2}$  inches at one side, and  $2\frac{1}{2}$  inches on the other. A third stone had a draft on three sides only.

The roofs of the vaults are of rag-work, and the arch of the doorway is also of undressed stones. Some of the roofs are almost triangular in cross-sections, with a sharp point.

This building would seem to be one of the later Crusading structures, and most resembles the fortress at Talât ed Dumm. (Sheet XVIII. See Section B., K h â n e l H a t h r â r a h.)

Visited and planned, April 2nd, 1874.

Buseiliyeh (P o).—A hillock, with heaps of stones and a well. The name was also obtained to a second site on the opposite side of a small valley, where are traces of ruins about half a mile to the south.

‘The ruins of this name extend from the Wâdy over a plain, and upon the hills which rise gradually to the south-west and north-east. The little town whose ruins these are is now completely destroyed. Not a trace of the surrounding wall is visible; not a building remains upright. The site, grown over with grass, flowers, and young *seder*, is scattered over with the remains of pottery and materials of all kinds, the ruins of houses completely destroyed. Some cisterns cut in the rock are alone remaining in preservation. I observed also the lower courses of a wall determining a rectangle 58 paces long and 33 broad. This wall, 3 feet thick, was constructed of pretty large well-squared blocks. Small stones, with earth in place of cement, are inserted between the larger ones. A narrow ditch ran outside the southern face of this little enclosure, which the Arabs still call the Serai (“The Palace”), and which, except on the north side, where it rises to the height of 3 feet 9 inches, is elsewhere either razed entirely or buried beneath earth. It was divided into two unequal compartments, one of which encloses a sort of subterranean magazine with semicircular vaulting. The other buildings which formerly stood within this wall are so entirely destroyed that not a trace remains visible.’—Guérin, ‘Samaria,’ i. 251.

Ed Deijah (P o).—Foundations of an ancient watch-tower or small fort remain here in the valley.

Ed Deir (O n).—Heaps of stones and foundations.

Ed Deir (Q m).—The northern site by the seven springs in the Jordan valley. This name is applied to a ruined wall by the spring. The real site seems to be at U m m e l 'A m d â n.

Dhahret Homsah (P o).—An ancient watch-tower of unhewn stone remains on this ridge.

El Hūmmām (P n).—Just above 'Ain Māleh are traces of two buildings, once considerable, the stones well-cut, and in some cases 4 feet long. An ancient aqueduct channel is visible close by, probably used for irrigation. The name of the place signifies that a bath of some kind was erected by the hot spring.

Hūt et Sādūneh (P o).—Foundations and a ruined tank. Nothing exists which indicates the date.

El Kufeir (O m).—Ruins of an ordinary village, with 8 or 9 rock-cut cisterns and 'rock-sunk' tombs, as at Iksal. (Sheet VIII.)

Khūrbet Abu 'Aly (N n).—Ruined house.

Khūrbet el 'Akabeh (P n).—Heaps of stones.

Khūrbet 'Arkānes Sakhūr (O o).—Traces of ruins.

Khūrbet 'Atūf (P n).—A modern village stands on the old ruins, which consist of foundations, caves and cisterns. There are wells and cisterns, but no tombs were found, and there is no spring at the place, which seems a strong objection to an identification (proposed by Robinson) with En Tappuah, a word with which the name has only one letter in common.

Khūrbet Beit Fār (O o).—Walls and foundations, apparently modern, with caves and a spring.

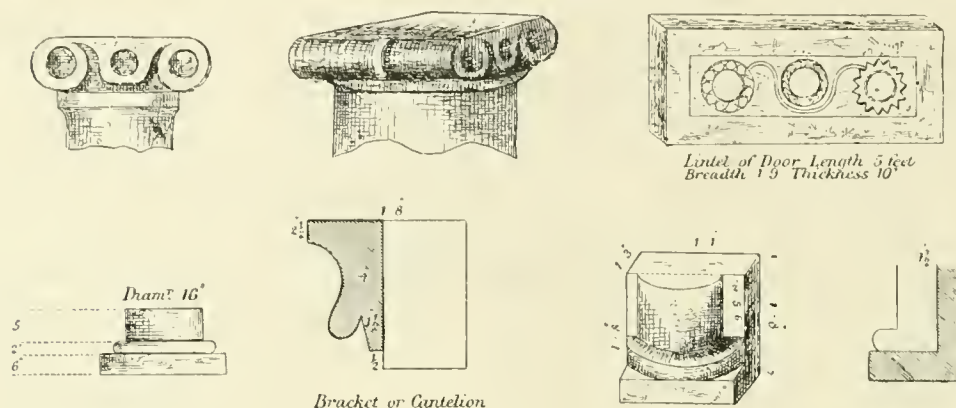
Khūrbet Bīresh Shūeih (O o).—Traces of ruins and a well.

Khūrbet Ferweh (N n).—Fallen columns, possibly Roman milestones.

Khūrbet Haiyeh (N o).—Traces of ruins.

Khūrbet Ibzik (O m).—Evidently an ancient site, with traces of ruins, cisterns and caves, as at Khūrbet Yerzeh. There is a kubbeh in the ruins sacred to Sheikh Hazkīn, apparently Ezekiel. (See Bezek, Section A.)

Khûrbet Jebriſh (P m).—Walls, foundations, pillar shafts, a portion of tessellated pavement. A lintel stone, 5 feet long, 1 foot 9 inches high, 10 inches thick, was found, with a design of three wreaths. A column much worn had a capital of rude Ionic style (apparently Byzantine), 16 inches diameter, and the capital 11 inches high. One shaft was 5 feet 6 inches long, 17 inches diameter. There was also an attached



semi-pillar, 1 foot 1 inch diameter, and a small bracket of stone, 10 inches high, projecting 1 foot 8 inches. This place seems to have been probably a monastery of the fifth or sixth century. The towers marked near it resemble that at el Mukhubby.

Visited 3rd April, 1874.

Khûrbet Juleijil (N o).—Traces of ruins.

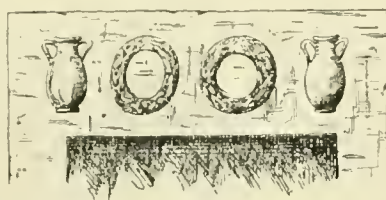
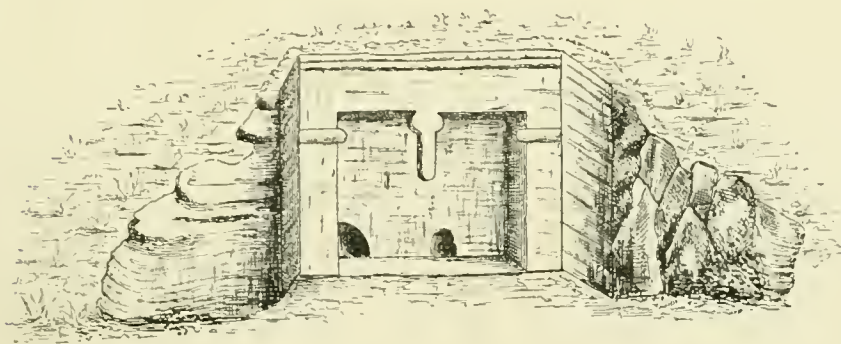
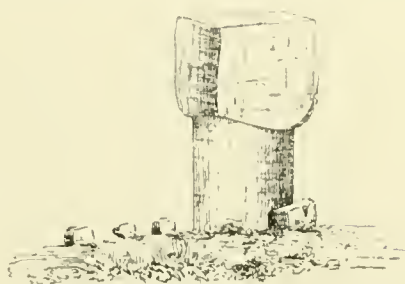
Khûrbet Kââûn (P m).—(See Section A.) There are caves, and the place appears to have been an ancient site, perhaps Cola. (Judith xv. 4.)

Khûrbet el Kârûr (Q o).—Foundations, tombs with *kokîm* and cisterns. Evidently an ancient site. The enclosures marked near the Roman road east of this ruin are apparently old folds, with walls of dry-stone some 2 feet square.

Visited 11th March, 1874.

Khûrbet Kashdeh (O n).—Traces of ruins.

Khûrbet Kefr Beita (No).—Foundations and cisterns. There is here a tomb with an ornamental façade and with *kokîm*. The façade has two wreaths sculptured on it, flanked by pitchers like those at Seilûn, (Sheet XI.), perhaps representing the pot of manna. A second tomb has three wreaths above it, and a third has a simple cornice and side pilasters; the door is choked. A central column appears to have supported the cornice, now broken away except the top part of the shaft, which remains hanging. This tomb is about the same size with the principal tomb at Khûrbet Kurkush. (Sheet XIV.)



Khûrbet Kefr Dukk (Om).—Traces of a ruined hamlet.

Khûrbet el Mâleh (Pn).—Foundations and heaps of stones.

Khûrbet Môfia (Qo).—Ruined walls and cisterns; has the appearance of an old site. On the north is a ruined watch-tower of good masonry, called Muntâr Môfia, apparently ancient.

Khûrbet en Nahm (N m).—Traces of ruins.

Khûrbet 'Odhfer (O n).—Traces of ruins.

Khûrbet Rûs ed Diâr (O o).—Foundations, wells, and rock-cut tombs. This site forms part of that of Beit Dejan.

Khûrbet Safiriye (N m).—Foundations.

Khûrbet es Sefeirah (P n).—Traces of ruins.

Khûrbet es Selhab (O m).—Traces of ruins.

'A little town, now destroyed, on a hill whose rocky sides are pierced by numerous cisterns. The place which it occupied is now covered with confused materials, the remains of demolished dwellings, and disposed for the most part in circular heaps round silos or subterranean magazines cut in the rock.'—Guérin, 'Samaria,' i. 355.

Khûrbet es Serb (N n).—Traces of ruins.

Khûrbet Sheikh Nasr Allah (N o).—Cisterns, tombs, and a tank.

Khûrbet Sinia.

Guérin, whose account of his journey in this district cannot be followed on the map, speaks of a Khûrbet Sinia, which he found 'immediately west of Teiâsir.' He had been visiting Khûrbet Yezeh, whose ruins, covered over with grass and undergrowth, were not examined by him. He then struck south, and in 40 minutes passed Teiâsir on his left. This is impossible according to the map, in which it will be found that Teiâsir is north-west of Khûrbet Yezeh. The confusion need not have been noticed but for the existence of this ruin, Khûrbet Sinia, which he describes as exactly east of Tulâs. The ruin, he says, consists of the remains of an ancient village on a rocky hill. It is completely destroyed except the numerous cisterns and ancient caves cut in the rock, round which are semicircular heaps of stones belonging to overthrown houses, and thus disposed by Arab shepherds, who use these enclosures for folds and the caves for dwelling-places.

Khûrbet esh Sherârbeh (N o).—Traces of ruins.

Khûrbet es Smeit (O n).—Ruined walls, seemingly modern, with a kubbeh, perhaps an old site. A pillar with fluted shaft.

Probably this ruin is the same as that called by Guérin Khûrbet Asir, 'the remains of a small village completely destroyed. Here is also a kubbeh surrounded by a small wall of enclosure, revered by the Fellahin as sacred to a santon called Neby Smeit.'

Khûrbet es Sumra (P n).—Ruined walls.

Khûrbet es Suweideh (Q n).—A ruined village with a rock-cut tomb and sarcophagus, and a large watch-tower of solid masonry. (Compare Râba.)

Khûrbet Telfit (O m).—Modern masonry.

Khûrbet Tell el Fokhâr (O o).—Traces of ruins.

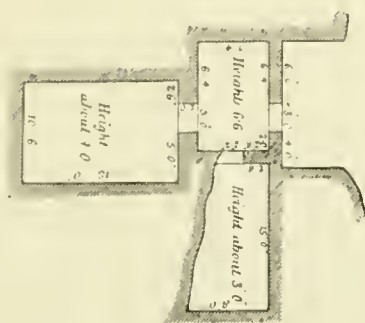
Khûrbet Thâlah (P o).—Traces of ruins.

Khûrbet Umm Harrâz (Q o).—Heaps of stones.

Khûrbet Umm el Hasn (P n).—Heaps of stones.

Khûrbet Umm el Hosr (P n).—Heaps of stones. Rock-cut tomb.

Khûrbet Umm el Ikba (P n).—Foundations, tombs, and cisterns, one tomb with three square chambers.



Khûrbet Umm el Jurein (P o).—On the main road, appears to be a station for guards. There is a ruined cistern, which has fallen in. A square foundation of stones, roughly dressed, 2 feet to 3 feet in length, and a platform within, some 15 feet square.

Visited 23rd March, 1874.

Khûrbet Umm el Kâsim (N n).—Traces of ruins.

Khûrbet Umm Keismeh (P n).—Foundations and two cisterns.

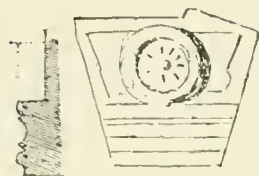
Guérin says that this place was called also Khûrbet Mekeismeh. He found here a large number of cisterns and subterranean magazines cut in the rock. Round each of these caves he remarked a small enclosure in stones more or less squared, and generally of large dimensions. These stones, blackened by time and tossed together in confusion, he thinks were the remains of overthrown houses built each over its own underground magazine.

Khûrbet Umm el Kotn (P n).—Foundations and heaps of stones.

Khûrbet Umm el Kubeish (O n).—Walls and heaps of stones.

Khûrbet Um'm esh Sheibik (P n).—Heaps of stones and cisterns.

Khûrbet Yerzeh (P n).—This place, reached by an ancient road from Teiâsir, has evidently once been of some importance. The ruins of a village lie on the flat ground, and there are caves and tombs, with well-cut entrances, one having *kokîm* within, rudely cut.



*Voussoir at Yerzeh.*

The tombs are for the most part very rude chambers inside, but the doors well-cut, with circular arches; in one case the arch is structural.

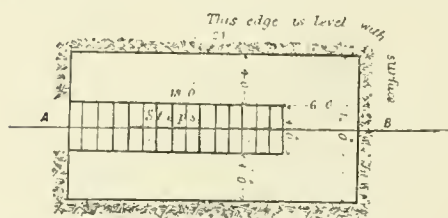
Another of the tombs here has an illegible Greek inscription over the door.

This tomb is large, with three rude *loculi* within.

There is also a lintel-stone 7 feet long, 3 feet high, with sculptured designs representing three medallions and a vine-bough flanked by pilasters, and surmounted with a cornice projecting 6 inches.

There were two pillar-shafts about 2 feet diameter, one 8 feet long; and fragments of a simple moulding, with the base of a small attached pilaster, were found.

The ruin is extensive, and the tombs and caves number 20 or 30. The masonry is, as a rule, roughly hewn, all but a few stones dressed with a very well cut flat, broad draft.



These stones average about 2 feet in length, and are now used up in enclosures probably not connected with the original situations. A few foundations are visible.

There is also a well, or birkeh, with a flight of 15 rock steps, 18 feet total length of flight, 4 feet breadth, and 14 feet height. The birkeh measures 24 feet by 12 feet, being 14 feet deep, rectangular shaft, in the middle of which the flight of steps descends.

The character of the lintel seems, possibly, earlier than the Christian times of building, approaching to the style of the synagogues; and this, with the existence of a *kokîm* tomb, seems to point to the antiquity of the site.

Visited 2nd April, 1874.

## El Kufeir (N m).

The tombs and cisterns marked on the map are probably those referred to by Guérin as having been found there. He says it is an abandoned village, whose houses were built by Arabs of old materials, and whose antiquity is proved by the existence of the rock-cut cisterns.

Mũghâret Umm el 'Amûd (P o).—A cave artificially excavated; tombs, now blocked up. The place is not far from Buseilîyeh.

El Mukhubby (O m).—A ruined tower of good masonry beside the Roman Road. It is a very substantial building, the masonry large and well cut, and is possibly Roman work. Other towers like it occur at Khûrbet Jebrîsh, two miles further east. (See Choba, Section A.)

Muntâr esh Shûkk (Q m).—Traces of ruins on a high hillock.

Râba (O m).—There are ruins on every side of the modern village. On the north-east is a small ruined tower with two courses of masonry



standing; the south-west angle only remains. One wall, 12 feet in extent, is directed  $37^{\circ}$ . There is a stone, which seems to have formed part of a door, lying south-east of the tower, 1 foot 6 inches thick, 2 feet 7 inches high, and about the same in width, with three recesses, as if for bars or a lock. Three shafts lie fallen near, about 2 feet diameter. A terrace or outer wall ran round the tower. No cisterns exist near. The corner-stones are drafted; one stone measured 3 feet in length, 1 foot 10 inches in height, the draft  $3\frac{1}{2}$  inches broad, and the boss rudely dressed, projecting about the same.

South-west of the village is another ruin, which seems to be a chapel, but is not facing directly to the east. The foundations only remain, the length direction being  $19^{\circ}$ , and the apse at the north-east end 10 feet 4 inches diameter. The total interior length is 9 feet, plus 5 feet 2 inches the radius of the apse, or 14 feet 2 inches. The wall is 5 feet thick, of two courses of ashlar, with a core of rubble in soft white mortar. The stones in the ashlar are 2 feet long, 1 foot thick, and  $1\frac{1}{2}$  feet in height. Several flagstones lie about. The stone is hard; the masonry is not drafted.

The third ruin is north of this chapel and west of the village. This includes a second ruined tower of larger size, called Kũsr Sheikh Râba. Only one or two courses of the foundation remain, the building



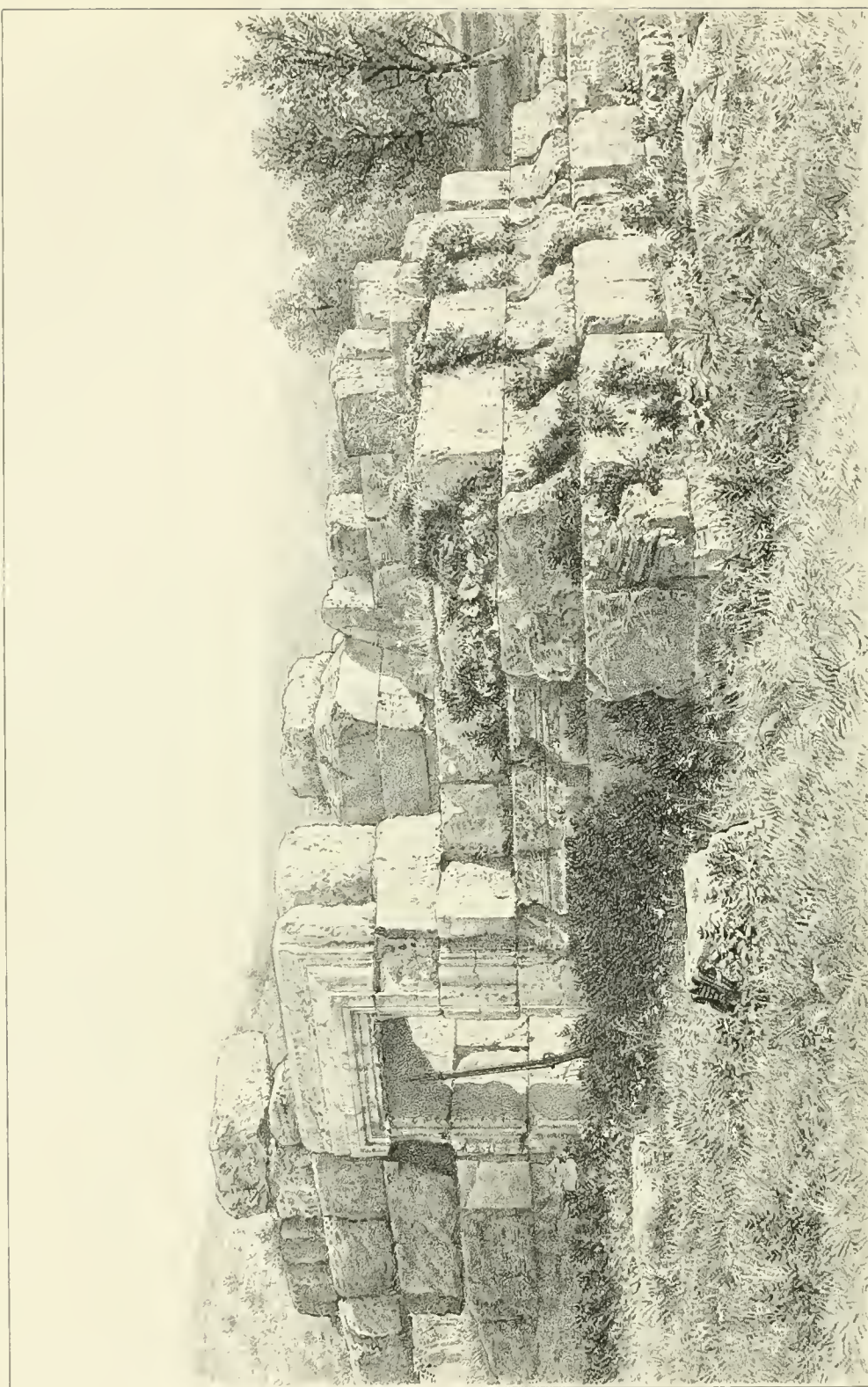
being 29 feet square outside, and the foundation almost solid. The bearing of one wall is  $42^{\circ}$ . The stones are large: one was found 5 feet 4 inches long, 1 foot 2 inches high. Some of the blocks are drafted with a draft  $3\frac{1}{2}$  inches broad, the boss left rustic. Near this tower there are five rock-cut cisterns and a small cave, with other traces of ruins.

There would appear to have been a Christian site here, and the dressing of the stones suggests Crusading work.

Visited 23rd September, 1872.

Sâlim (N o).—Near this village are traces of ruins, cisterns, a ruined tank, and a cemetery of rock-cut tombs.





Stanford's Engraving

TOMB, TEVASIR

Sîr (N m).—The ruin west of the village has the appearance of an ancient site. Foundations, cisterns cut in the rock, and heaps of stones among bushes.

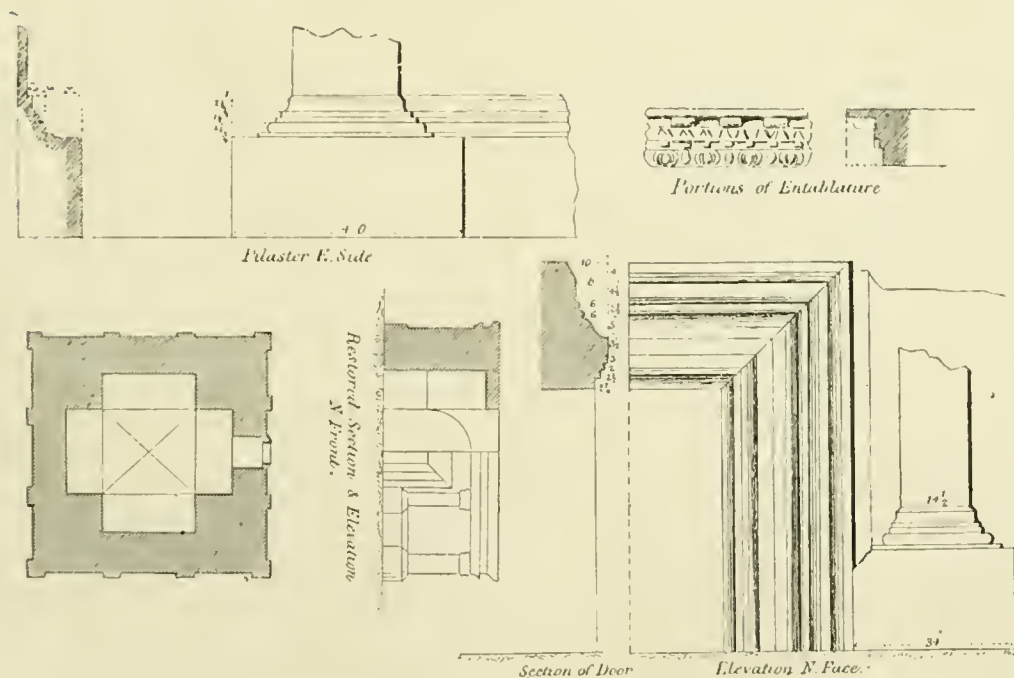
Sûfy el Khûreibât (P n).—Ruined walls.

Tâna (O o).—Foundations, caves, cisterns, and rock-cut tombs.

Tannin (O m).—Traces of ruins.

Teiâsir (O m).—Caves and tombs like those at Khûrbet Yerzeh undermine the village, and there are many rock-cut cisterns. The entrances to the caves are well cut, but the inside is rough.

South of the village is the building called el Kûsr, which appears to be a tomb resembling somewhat the structural tomb (Kûsr ez Zîr)



near Maltûl. (Sheet V.) The building was photographed in 1866. (Palestine Exploration Fund, No. 97.)

The building is 25 feet square outside. The door is on the north-east, and the wall at right angles to that in which it is has a true bearing 209°. Inside the building there is a chamber 10 feet square, with a recess

on each of the four sides, each 10 feet long and 4 feet to the back wall. Over each of these four recesses is an arch, and the roof of the building appears to have been groined, or perhaps domed, with groins beneath, as in modern buildings in Palestine. (Compare also the structural tomb at Beisân, Sheet IX.)

A stylobate runs round the outside of the base of the building. It is 1 foot 11 inches high, and has a total projection of  $10\frac{1}{2}$  inches, with a moulding at the top projecting  $5\frac{1}{4}$  inches in all, and 8 inches high. On this stylobate stand pilasters, four at the corners and two intermediate on each wall; they project 2 inches, and are about 2 feet broad; their bases have the mouldings of the stylobate, and the stylobate below projects 2 inches further for a breadth of 4 feet under each pilaster.

The door of the building has a flat lintel, with mouldings running up the jambs and across the top; the profile is something like that of the curious door at the Mukâm en Neby Yahyah (Sheet XIV.); the door is  $3\frac{1}{2}$  feet wide and 5 feet high in the clear; the flanking pilasters are narrower than the rest,  $14\frac{1}{2}$  inches diameter. The total height of the building seems to have been about 12 feet.

The masonry is good, well-dressed, and the joints fine; some of the stones are 4 feet long; some are drafted. Fragments of cornice with elaborate classic designs were found lying near.

Visited and planned, 2nd April, 1874.

Tell Abu Rumh (P o).—An artificial mound, with foundations on the top.

Tell Abu Sidreh (Q o).—An artificial mound, now occupied by an Arab graveyard.

Tell Abu Sûs (Q m).—A very large artificial mound, standing isolated near Jordan.

Tell Dablahah (P m).—A conspicuous red hillock; appears to be a natural feature.

Tell Fass el Jemel (P n).—An artificial mound.

Tell el Hümmeih (P m).—A large artificial mound near a good spring.

Tell el Kabûr (Q m).—A small mound with Arab graves.

Tell el Kadhiyeh (O o).—A mound of earth.

Tell er Ridhghah (Q m).—A low mound, apparently artificial. On the north a good spring and a few ruined houses, with the little ruined dome of Sheikh Sâlim.

Tell es Saфра.

This name is not on the map. Guérin gives it to a Tell about a quarter of an hour up the Wâdy Fârâh. The summit, he says, is covered with a confused mass of stones of middle size and of blocks more considerable in size, belonging to ancient buildings. Two hundred paces further to the west he came upon a more important ruin, which he calls Khûrbet Alia Kelâm. (The name is not on the map.)

‘They crown a rocky hill easily accessible to the east, but very abrupt to the west and north-west. On this side it bristles with enormous blocks of rock, and commands the Wâdy el Fera’a at a height of about 115 feet. I found on the summit the remains of a great wall of enclosure built of large stones, some very well cut, and others hardly squared. They must have been taken from the sides of the hill. Several rock-cut cisterns are partly filled up. At the foot of the hill, to the north-west, is a fertile plain, and on the right bank of the Wâdy the soil is covered with materials, some of which are of considerable size, the confused remains of numerous houses now destroyed.’—‘Samaria,’ i. 253.

Tell ez Zak kû meh (Q m).—A little mound, apparently natural.

Tubâs (N m).—(See also Section A.)

‘This still important town is situated on the slopes and the summit of a hill whose sides are pierced with numerous cisterns, some still in use, and others half filled up. . . . Hundreds of the people live underground, in caves cut in the rock. These are certainly of very great antiquity. I examined some of them, in which several families were installed. Outside the town I also examined several ancient tombs cut in the flanks of the neighbouring hills. They are found on every side, but all violated. Some have their entrance closed; others widened, in order to give shelter to the cattle, sheep, and goats owned by the people of Tubâs.’—Guérin, ‘Samaria,’ i. 357.

Umm el 'Amdân (Q m).—Scattered stones and traces of a considerable ruin; several fallen pillar shafts. The place was all covered with mallows and other flowers when visited.

Umm er Rujmân (O o).—Heaps of stones.

The Valley of the Jordan.—It is impossible to follow the route described by Guérin along the valley of the Jordan, as there is no resemblance between the names he gives and those on the map. He crossed the Wâdy Abu Sidreh (P o), and, taking a northerly direction, in 25 minutes came upon a large square enclosure built of great blocks, 100 paces in length on each side, called the Khûrbet es Sirh. This may be the Khûrbet el Kasur, or more likely it is one of the two square enclosures marked on the map east of the Roman road (Q n). This is the more probable because Guérin in a quarter of an hour later comes upon another similar enclosure, which he calls the Siret el Ma'azeb.

Immediately north of this enclosure is a Wâdy, nameless on the map, which Guérin calls the ‘Wâdy el Eurkan.’ Another Wâdy follows on the north, which Guérin calls the ‘Wâdy

ez Zarha.' Others succeed, nameless on the map, which he calls the 'Wâdy Kefr Anjda,' the 'Wâdy Abu Sihban,' the 'Wâdy Asberra,' and the 'Wâdy Nekeb.'

He then comes to a circular enclosure built of great blocks, called 'Haûsh ez Zakkûm.' Two hundred paces to the north he observed foundations of ancient construction. Then 'the valley narrows more and more; it is cut transversely by a deep ravine called the Wâdy es Sekaah.' He is now in the narrow part of the valley indicated on the map (Q m). He enters that part at 9.30 A.M.

'At 9.34 ruins, which seem those of a little tower, stand on the borders of another Wâdy. They are called the Khûrbet el Brieh, after the name of the Wâdy. At 9.45 we leave on our left, on the side of a hill, a cavern, which the Bedawîn believe haunted by a redoubtable magician, and call the "Sat-h el Ghûleh,"\* *i.e.*, Sat-h, the Demon. At 9.50, at 10, and at 10.7 we pass successively three small Wâdies. The second is called the Wâdy es Seder. The valley continues uncultivated, although the bushes which grow in it, and its beautiful carpet of grass studded with flowers, prove the natural fertility of the soil. At 10.30 the valley becomes once more broken and hilly; several ravines break in upon it, showing here and there numerous mamelons. One of these ravines is called the Wâdy Ghuzal. At 10.40 we cross the Wâdy Marmy Faiadh; then, in 15 minutes more, another Wâdy, whose name the guide did not know. The valley of the Jordan at this point is very narrow.'—Guérin, 'Samaria,' i. 268.

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\* This is probably Satih, who is celebrated in Arabic legend as a diviner.

## SHEET XII.—SECTION C.

THE Bukeiâ and the ground in Wâdy Mâleh, with that round Berdelah and Kââûn, is cultivated by the peasantry from Tûbâs and Teiâsir. The rest of the valley belongs to the Mesâid Arabs.

There are a few scattered Christians of the Greek rite in the villages.

The three factions at Tûbâs (see Section A.) are named Deragh-meh, Sawaftah and Fok-hah.

The Arab tribes near Wâdy Mâleh are called Belauny, Sardiyeh, and Faheilât, and come from the east of Jordan.

Neby Belân is identified by the natives with Belâl Ibn Rubâh, the Muedhen of the Prophet.

## SHEET XIII.—SECTION A.

OROGRAPHY.—The present Sheet contains 189·5 square miles of the Plain of Sharon, being almost entirely corn-land, with the exception of the tract of blown sand averaging about three miles in width, extending from Jaffa southward. The shore north of Jaffa is bounded by low sandy cliffs, about 100 feet high. The plain is almost a dead level, extending to the low hills on the east (Sheet XIV.) which have an average of about 500 feet in height. On the north of the Sheet is the River 'A û j e h, and on the south, the mouth of the river R û b î n. Two large valleys (W â d y K â n a h and W â d y A b u L e j j a) bring the drainage of the hill country to the former river, being dry in summer, with exception of occasional pools along their course. The special cultivation of the plain near Jaffa, Ramleh and Lydda is noticed under the names of those towns.

Water Supply.—The only important spring on the Sheet is that at R â s e l 'A i n. The villages are dependent mainly on the wells and artificial ponds with mud banks. Jaffa is supplied by wells, and Ramleh by cisterns and wells. To the south the 'A y û n K â r a give a little water oozing out on sandy soil.

The springs at R â s e l 'A i n are among the finest in the country. The water wells up round the mound principally on the north, being clear and good, of a dark blue in the pools, and surrounded by willows, rushes, and canes. The stream flows thence at its full size with a somewhat rapid current. To the south especially, the plain is covered for several hundred yards with green grass.

The river is perennial, but in the autumn of 1874 a bar of sand closed its mouth. In May of the same year (which was a very dry one), the stream was fordable near K h ũ r b e t H a d r a h, where it was some

4 feet in depth, and about 10 yards across, flowing with a good current between steep banks of red consolidated sand. In October, 1875, the 'Aûjeh was flowing into the sea, and was only fordable by horsemen with difficulty; this year was a wet one.

Several mills exist along the course of the stream.

TOPOGRAPHY.—The villages on the Sheet belong to the Government division of the Kâda Yâfa under the Mutaserrif of Jerusalem. The governor of Yâfa is a Caimacâm (locum tenens) and has under him a Wakil at Ramleh. The villages may be enumerated in alphabetical order.

1. Beit Dejan (H q).—An ordinary mud village of moderate size; is held to be Beth Dagon of Judah. (Joshua xv. 41.) It is, however, apparently too far north to be the Caphar Dagon of the 'Onomasticon' The present village is surrounded by olives.

2. Bir 'A das (I p).—An ordinary mud village, with a well to the east.

3. Fijja (I p).—A small mud village.

4. Ferrikhiyeh (I p).—A few mud huts near the river.

5. Ibn Ibrâk (H q).—An ordinary mud village. It is identified by Vandevælde with Bene Berak of Dan. (Joshua xix. 46.) The position is very suitable. The 'Onomasticon' places this town at Bareca (see Bûrkah, Sheet XVI.), but this is out of the territory of Dan. The Bombra of the Crusaders is probably the same place as Ibn Ibrâk.

6. El Jelil (H p).—A mud village, with a well to the south and a second to the north. It is very probably the 'Gelil by the sea,' forming the boundary of one of the divisions of Samaria in the third century. ('Samaritan Chronicle,' p. 440.) This agrees with the fact that Antipatris was on the Jewish frontier. (See Râs el 'Ain.) A small olive-grove exists to the south-east.

7. Jerishch (H p).—A very small mud village, with olives and a palm. It has a well (Sâkia) and a mill.

8. Jindâs (I r).—A very small hamlet of mud.

9. Kcfr 'Âna (I q).—A mud village. It is identified by Vandevælde

with Ono of Benjamin. (1 Chron. viii. 12.) It is surrounded with palms and other trees in gardens, and has a well (Sebil) to the north.

10. Ludd (I r).—A small town, standing among enclosures of prickly pear, and having fine olive groves round it, especially to the south. The minaret of the mosque is a very conspicuous object over the whole of the plain. The inhabitants are principally Moslem, though the place is the seat of a Greek bishop resident in Jerusalem. The Crusading church has lately been restored, and is used by the Greeks. Wells are found in the gardens. Ludd is the Old Testament Lod, the New Testament Lydda. The church appears to date about 1150 A.D. (See Section B.) The mosque and minaret are noticed by Mejr ed Din, 1495 A.D. The houses are principally of mud. There is a palm-tree near the church, and figs are also cultivated.\*

11. El Mirr or El Mahmûdiyyeh (I p).—A small mud village, with mill close to the river.

12. Mulebbis (I p).—A similar mud hamlet, with a well.

13. Neby Dâniâl (J r).—A small settlement round the sacred shrine of the Prophet, with a well to the west. The tomb of Dan is shown here, and is believed by the Samaritans to be the true site.

14. Ramleh (I r).—A town containing about 3,000 inhabitants (Professor Socin), of which number more than two-thirds are Moslems.†

\* Père Liévin gives the population of Ludd in 1869 as follows ('Guide,' p. 32):

Catholics...	55
Greeks.....	1,940
Protestants	5
Moslems ...	4,850
<hr/>	
Total...	6,850
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† Père Liévin gives the population of Ramleh as follows ('Guide,' p. 35):

Moslems ...	3,000
Greeks.....	400
Catholics...	60
<hr/>	
Total...	3,460
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The majority of the houses are of mud, but the remains of fine buildings exist among the cabins. There are three mosques, the largest (Jâmiâ el K e b i r), is a Crusading church; the second is near the Greek monastery; the third, Jâmiâ el A b i a d or A r b â i n M e g h â z i, in ruins west of the town. The other principal buildings are the Serai, or Government House, the Greek monastery and the Latin monastery of Terra Santa, and lastly a small German inn.

The town is surrounded by fine orchards and olive-groves, enclosed in hedges of prickly pear. Palms also exist, especially towards the east. On this side is the Moslem cemetery.

Ramleh is stated by Abulfeda (see Section B., p. 273) to have been founded by the Caliph Suleiman, son of Abd el Melik, early in the eighth century, and is not found noticed in earlier travels. It was named from the 'sandy' nature of the soil round it. Late traditions identify it with Ramathaim Zophim and Arimathæa, but there is no good reason to suppose it to be an ancient site, as the position is not a strong one, the water supply almost entirely artificial, and the buildings not older than the twelfth century, as far as their dates are known. Wells of sweet water are found in the gardens.

There is a bazaar in the town, but its prosperity has much decayed, and many of the houses are falling into ruins, including the Serai. (See Section B.)

15. Rantieh (I q).—A small mud village on the main road. Rantieh would seem to be the place 'in the region of Thamna, near Diospolis,' which is identified by Eusebius ('Onomasticon,' s.v. Ἀρμαθίμ) with Ramathaim Zophim and Arimathæa.

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Mr. Tyrwhitt Drake gives a lower estimate in 1872 :

Moslems ...	2,000
Catholics ...	40
Armenians..	12
Greeks .....	500
Monks .....	30
Jews .....	2

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Total... 2,584

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16. Sâfiriyyeh (I r).—A mud village. It is probably the Caphar Siphûriah of the Talmud (Tal. Jer. Kidushim, iii. 15), and Beth Siphuriyah (Midrash Bikra Rabba, ch. xxii.), which were in the plain of Judah (Neub., Geog. Tal., p. 81). There are olives to the south of the village.

The same place is also probably intended in the 'Samaritan Chronicle' (p. 446) by Kefr Siporiah, mentioned in connection with Ramleh as a Samaritan town in the seventh century.

17. Sâkia (I q).—An ordinary mud village, with a well to the south.

18. Selmeḥ (H q).—An ordinary mud village, with gardens and wells.

19. Sheikh Muânnis (H p).—An ordinary mud village.

20. Summeil (H p).—An ordinary mud village.

21. Sûrafend (H r).—Also a small mud village. Isaac Chelo (1334 A.D.) speaks of this place as the Saraphin of the Talmud. The gardens of Seriphin are noticed in the Mishnah (Menachoth, vi. 2). The village stands on rising ground, with a few olives.

22. Yafa (G q).—The ancient Joppa, the port of Jerusalem; a town standing on a high round hill, close to the sea. The houses are of stone, and well built; a wall surrounds the town. Various suburbs (Sâkneh) exist on the land side, and a German colony is settled near. The surrounding gardens are also famous.

Jaffa is said to have a population of about 8,000 souls (Professor Socin); the majority are Moslems, but Greeks, Latins, Armenians, Maronites, Protestants, and Jews are found there.\* The place has a trade with Egypt and the north in silk, oranges, sesame, etc. The annual

\* Professor Socin gives the population from Turkish sources (p. 130) as follows in 1876:

Moslems.....	865	families.
Greeks .....	135	„
Greek Catholics	70	„
Latins.....	50	„
Maronites .....	6	„
Armenians .....	5	„

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Total . . 1,131 families, giving about 8,000 souls.

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value of the fruit is said to be £10,000. (See 'Quarterly Statement,' April, 1872, p. 35).

The town rises in terraces from the water ; it is surrounded on all sides by the wall and ditch, which are decaying rapidly. The port is very bad ; the ordinary entrance is through a narrow reef, but in stormy weather the boats go out by a passage on the north side. The bazaars are among the best in Palestine. The principal buildings in the town are the Latin Hospice, the Serai in the centre of the town, the mosque towards the north. The quarantine is outside the walls on the south, and the Greek monastery on the east, on which side a new gate was made in 1869. The wall is here pulled down.

Immediately to the north is a suburb (Sâknet el Musriyeh) of low mud cabins, extending along the shore, and inhabited by Egyptians ; the other small hamlets in the gardens are of similar character.

North of the town is a garden belonging to the Latin monastery, and the sandhills are here covered with low vines trailing on the ground. Just south of this is the settlement founded by the American colony, now inhabited by the German Temple Colony. The houses are well built of stone, and include a good hotel.

The gardens of Jaffa, surrounded with stone walls and cactus hedges, stretch inland about  $1\frac{1}{2}$  miles, and are over 2 miles in extent north and south. Palms, oranges, lemons, pomegranates, figs, bananas, etc., are grown in profusion, water being found beneath the sand, which overlies a rich soil. The supply is by means of numerous masonry wells.

The gardens are skirted by vineyards on the south. On the south-east is the land belonging to the Mikveh Israel, or Jewish Agricultural

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Père Liévin ('Guide,' p. 21), in 1869, states the population thus :

Latins .....	350
Catholic Greeks .	375
Maronites.....	50
Orthodox Greeks	700
Armenians .....	10
Jews .....	400
Moslems .....	4,300
<hr/>	
Total.....	6,185
<hr/>	

The German colonists must be added : 100 men, 70 women, 35 children, in 1872.

Alliance, 780 acres in all, of which a third is reclaimed land. This work employs about 100 of the natives of the village of Yazûr and other villages.

‘Most tourists who pass through Jaffa doubtless know that a German colony flourishes there, and many may have seen the Jewish Agricultural School,  $2\frac{1}{2}$  miles south-east of the town on the Jerusalem road. Few, in all likelihood, will have had time or opportunity to learn more than some main facts regarding them. I have therefore collected information which will, I think, prove generally interesting. This being derived from all sources, frequently contained the most decided contradictions, as each native interested in the matter gave his own colouring to it, and the truth could only be found by carefully sifting the evidence. I must take this opportunity of thanking M. Netter for the great courtesy and openness with which he supplied me with information on the subject.

‘The “Mikveh Israel,” as the Agricultural Institution of the Universal Israelitish Alliance has been named, covers 2,600 dillems (1 dilleme = 1,600 square pica; 1 pica = 0.76 metres), or 316 hectares, which equal 781 acres, and of this one-third has been newly brought under the plough. This land is to be held free for ten years, and after that to pay a quit-rent of £70 Turkish, or £68 sterling. Before the land was granted by the Sultan for the purpose of founding an agricultural school, it was cultivated by the villagers of Yazûr; and though the land belongs to Government, the Fellahin, from long usage, have got to look upon it as virtually their own, and resent its occupation by any other person. In this case the men of Yazûr—a village with a mixed population well meriting the bad reputation it enjoys—were particularly enraged, as it had for a long time been their custom to plant gardens on the extreme edge of the land they cultivated, and then sell them to the people of Jaffa, in this way disposing of crown land for their own benefit. Thus cut off, by the interpolation of the Jewish colony, from a source of large revenue, they naturally became bitter opponents of the Agricultural School, which at this moment, however, employs from 80 to 100 Fellahin, who are chiefly from Yazûr, a small number being from Sélameh, Beit Dejan, and the neighbouring villages. A larger proportion of Yazûr men was formerly employed, but they were found so dishonest that it was necessary to discharge them.

‘After some delay, 1,600 dillems were allotted to the village of Yazûr from the Beit Dejan territory, which is very large, as compensation for what had been taken away on the other side. Still the Fellahin complain that they were not paid for land which they own to be Government property! I can only say that it would be a most excellent thing if the Government set aside its dislike to selling land to foreigners. With proper guarantees a large proportion of this country would find a ready market, and then the present Fellah would be either eliminated or converted into a useful member of society, while the increase of revenue to the Turkish Government would be very considerable.

‘The men of Yazûr vow that they are completely ruined, but they were still able, some three months ago, to offer 65,000 piastres (£520 sterling) for 4,000 dillems of land which the Government wished to dispose of to the south of their village. One party, led by the Mukhtar (Headman) Mahmûd, is a violent opponent to the institution; but a large section of the villagers who work on the estate, and receive from  $3\frac{1}{2}$  to 5 piastres (75 cents to 1 franc) per diem, are content with the arrangement.

‘The object of the Agricultural School is to train up children to a useful and industrious course of life; to teach them market-gardening rather than farming, as the former is always

a profitable pursuit in the neighbourhood of towns, and the latter, owing to restrictions imposed by the Turkish Government, and jealousy of the Fellahin, is very precarious. A practical knowledge of land-measuring will also be taught, and will doubtless obtain Government employment for some of the pupils, native surveyors being generally incompetent and always open to a *douceur*, both of which qualities are found to have their disadvantages.

'The school has been opened since July, 1870, and now has twelve pupils—viz., one accountant, three shoemakers, one farrier, four gardeners, two carpenters, and one agriculturist; but it is hoped that sufficient buildings will be ready to receive twenty-eight more at the end of the summer. At present all the pupils are Jews, but, according to the agreement with the Sultan, both Christians and Moslems are to be admitted on payment. One primary difficulty now being overcome is the establishment of a common language, without which it would be impossible to enter upon any course of instruction, as some spoke Spanish, others German, Polish, or Russian. French is the language adopted, and with success. It is hoped, when funds permit, to increase the number of pupils to one hundred, and to establish a school for the same number of girls. It is proposed to cultivate fruits and vegetables of many kinds, which will doubtless find a ready market at Jaffa, especially during the tourist season; at Port Said, where the rapidly increasing number of vessels passing through the Suez Canal will ensure a constant demand; at Jerusalem, where there is a large resident European body of consuls, clergy, etc.; and, to some extent, at Beyrout. Twelve steamers belonging to three companies touch monthly at Jaffa, and might be looked to not only as a means of transport, but as consumers.

'Trees are to be cultivated, and M. Netter tells me that the nursery already contains more than 100,000 plants of different kinds, and that half a million of vines are also planted. As the land borders on the sandhills, which are rapidly advancing in a north-east direction, it is proposed to plant a belt of *pinus maritima* along the edge of the dunes. In some places, already covered with sand, it is found to be no more than 1 metre in depth; in time it is intended to clear this away. The rate at which the sandhills advance is, of course, very difficult to determine, but it seems to be about 2 to 3 yards per annum, judging by the rate at which it is overwhelming a garden to the south of this village, computed by a comparison of several independent testimonies. At the Jewish colony, however, the rate would not be nearly so great.

'It is also proposed to cultivate flowers for making scents, to make olive-oil and soap, and to tan the skins, which are exported raw at a low price, and brought back again as costly leather.

'By these means it is hoped not only to make the Agricultural Institute a means of bettering the condition of the Palestine Jews, but also a successful mercantile operation. Whether the latter comes to pass or not, the former consideration is enough to recommend it to the attention of those Jews in Europe who are really anxious to improve the degraded state of their co-religionists in Palestine.'—C. F. Tyrwhitt Drake, 'Quarterly Statement,' 1872, p. 80.

About  $1\frac{1}{2}$  miles north-east of the town is the settlement called Sârôna belonging also to the Temple Colony. It includes 10 houses, and the surrounding ground is specially cultivated with vines. There are 13 houses in the part of the colony obtained from the Americans, including the hotel and schools. The Sârôna houses have been built since 1869.

There is a lighthouse near the custom-house of the town, and near this a little mosque, said to mark the site of the Crusading Church of St. Peter. The principal bazaar is in the north-east corner of the town, just outside the original land gate. The walls date from the end of the eighteenth century, at which period the town was re-built, having been almost entirely destroyed in the fifteenth century. They were commenced by the English, and continued by the Turks after the storming by Kleber in 1799.

'Miss Arnott's schools, which now accommodate 60 boarders and 160 day scholars, have lately been established. They stand at the top of the hill, and command a very fine view. Beneath them are the so-called Pools of Solomon, into which the timber for Solomon's Temple is said to have been brought. There is water in them now (March, 1881), and the land between them and the sea is said to be flooded in winter.'—H. L.

Y a z û r (H q).—A small mud village, with gardens and wells, and with a kübbeh, which is said to have been once a church.

E l Y e h û d i y e h (I q).—A large mud village, supplied by a pond, and surrounded by palm-trees. Mr. Drake states the population at 800 to 1,000 souls. Robinson identifies it with Jehud of Dan (Joshua xix. 45). According to the Samaritans, Judah (Neby Hûdah) was buried here.

The following ruined sites have also been identified with ancient places :

#### I.—BIBLICAL SITES.

Antipatris.—A frontier town of Judea on the north (Tal. Bab. Sanhed, 94 *b*). It appears from the Talmud to be a place distinct from Caphar Saba. (See Neubauer, *Geog. Tal.*, p. 87.) Josephus places Antipatris in the *plain* of Caphar Saba (*Ant.* xvi. 5, 2). In another passage he seems to make the two identical (*Ant.* xiii. 15, 1).\*

Mr. Finn, in 1850, proposed Râ s e l 'A i n as the site of Antipatris. (See 'Byeways of Palestine,' p. 133.) This view is taken by Major Wilson. ('Quarterly Statement,' July, 1874, p. 192.)

The following distances serve to confirm the identification : they are

\* The article  $\tau\tilde{\alpha}$  agrees with  $\pi\epsilon\delta\iota\psi$  in *Ant.* xvi. 5, 2, not with  $\pi\epsilon\lambda\iota\psi$ .

taken from the Antonine and Jerusalem Itineraries. (See 'Quarterly Statement,' January, 1876, p. 13.)

			Actual distance.
Itin. Jer.	{ Lydda to Antipatris	- 10 R.M.	To Râs el 'Ain 11 $\frac{1}{4}$ R.M.
	{ Bether (Tîreh)	- - 10 „	„ 9 $\frac{1}{2}$ „
Itin. Ant.—Cæsarea	- - - - 28 „	„	30 $\frac{1}{2}$ „
'Onomasticon'—Galgula (Kalkilieh)	6 „	„	6 $\frac{1}{2}$ „

The description of Antipatris given by Josephus (Ant. xvi. 5, 2) is borne out. The name has suffered the fate of all the foreign names of towns in Palestine, and is no longer recoverable at the site.

'In 1866, when making an excursion to Cæsarea and Athlit with Captain Anderson, R.E., and Dr. Sandreczky, I stayed for two days at the large fountain of Râs el 'Ain, and came to the conclusion that the artificial mound above it, which is now crowned by the ruins of the Crusaders' castle of Mirabel, marks the site of the town of Antipatris, at which St. Paul rested on his journey from Jerusalem to Cæsarea. Antipatris has generally been identified with the modern village of Kefr Saba, some distance to the north of Râs el 'Ain on the Maritime Plain, but there are good grounds for doubting the correctness of this identification. I had hoped before discussing this question to have been able to consult Lieutenant Conder's survey of this portion of the plain; but as my friend Dr. Sandreczky, who independently came to the same conclusion as myself with regard to the position of Antipatris, has recently published a paper on the subject in the *Ausland*, it may interest the subscribers to the Fund to know the grounds upon which our opinion has been formed, without waiting for the arrival of the map, especially as Lieutenant Conder has adopted the same identification after a careful survey of the ground.

'Our information relating to Antipatris is obtained from the Bible, Josephus, the Talmud, and early itineraries. In the Bible we are told (Acts xxiii. 31, 32) that "the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle;" whilst we gather from verse 23 that they were to start at the third hour of the night.

'Josephus (Ant. xiii. 15, 1) states that Alexander Jannæus, in order to prevent the march of Antiochus from Syria southwards along the Maritime Plain, "dug a deep ditch, beginning at Chabarzaba, which is now called Antipatris, to the Sea of Joppa, on which part only his army could be brought against him. He also raised a wall and erected wooden towers, and intermediate redoubts for 150 furlongs in length, and there expected the coming of Antiochus; but he soon burnt them all, and made his army pass by that way into Arabia." The parallel passage in the "Wars," i. 4, 7, informs us that Alexander "cut a deep trench between Antipatris, which was near the mountains, and the shores of Joppa; he also erected a high wall before the trench, and built wooden towers, in order to hinder any sudden approaches. But still he was not able to exclude Antiochus, for he burnt the towers, and filled up the trenches, and marched on with his army." In Ant. xvi. 5, 2, we are told that Herod "erected another city in the plain, called Capharsaba, where he chose out a fit place, both for plenty of water and goodness of soil, and proper for the production of what was there planted; where a river encompassed the city itself, and a grove of the best trees for magnitude was round about it.

This he named Antipatris, from his father Antipater." And in the "Wars," i. 21, 9, that Herod built a city "in the finest plain that was in his kingdom, and which had rivers and trees in abundance, and named it Antipatris."

'In describing the march of Vespasian from Cæsarea, Josephus says ("Wars," iv. 8, 1) that he led his army to Antipatris, and after remaining there two days marched on, laying waste the places about the toparchy of Thamnas, and proceeded to Lydda and Jamnia. The Jerusalem Itinerary gives the following distances: Lydda to Antipatris, 10 miles; Antipatris to Betthar, 10 miles; Betthar to Cæsarea, 16 miles; and Eusebius and Jerome make Antipatris 6 miles south of Gilgal; the Antonine Itinerary makes Betthar 18 miles from Cæsarea and 22 from Lydda, or 40 from Lydda to Cæsarea in one itinerary, and in another 31 from Cæsarea and 28 from Lydda, or a total of 59 miles. Neubauer informs us ("La Géographie du Talmud," pp. 86-89) that the names Kefr Saba and Antipatris are both found in the Talmud, and he infers from the manner in which they are mentioned by the different writers that they were two separate and distinct places. In one passage the coasts of Antipatris are mentioned in connection with those of Yischoub, possibly Arsuf, and from this it has sometimes been assumed that Antipatris was a coast town—an opinion held by William of Tyre and other writers of the Middle Ages, who identified it with Arsuf. It is, however, impossible to reconcile any position on the coast with the notices in the Bible and Josephus, and we can only suggest that the expression arose either from the establishment of a district of Antipatris, which reached to the seashore, or from the use of the river Aujeh as a means of transport by boats, which would make Antipatris in a certain manner a seaport. In the eighth century there was a large Christian community at Antipatris, and Theophanes alludes to a massacre of them by the Arabs in 744 A.D.

'From the Bible we gather that Antipatris was on the military road connecting Jerusalem with Cæsarea, and at a point whence it was convenient for the guard of horsemen to continue the journey without the foot-soldiers; from Josephus, that the town was in the plain, yet near the mountains (*παρόριον*); that it was abundantly supplied with water—"rivers in abundance;" that the soil was fertile; and that it was a point in the line of defence taken up by Alexander Jannæus across the Maritime Plain. Josephus, in one passage, tells us that the line of fortification began at "Chabarzaba, which is now called Antipatris;" and in another that Antipatris was built "in the plain called Capharsaba," at a place where there was plenty of water. These two passages are somewhat at variance, and the latter would almost lead us to infer that Antipatris and Capharsaba were distinct places—a view supported by Neubauer's reading of the Talmud.

'Let us now see how the two sites, Râs el 'Ain and Kefr Saba respectively, meet the required conditions. At Râs el 'Ain there is a large mound, apparently artificial, covered with old foundations, broken columns, etc., and evidently the site of a place of some importance. On its summit is a large mediæval castle, built, at least in part, on the foundations of a much older building; and at its foot are the largest springs, without exception, in all Palestine, far exceeding in volume those of the Jordan at Tell el Kady. A small river rises at once from the ground, and flows off noiselessly, through marshy ground, to the sea. The springs are the only ones in the neighbourhood, and are probably the "Deaf Fountains" of the Crusaders; the castle being Mirabel, a name which still lingers at the mills of El Mir lower down the stream. Râs el 'Ain is sufficiently close to the mountains to be called *παρόριον*; it is on a rich portion of the plain, and conveniently situated with reference to the Roman road from Jerusalem, which strikes the plain immediately to the east of it. Kefr Saba lies on a mound

partly composed of rubbish ; there are fragments of columns and old foundations in the village, and also on some small mounds to the east, where traces may still be seen of the Roman road to Cæsarea. There is no running water, and no spring, the villagers deriving their supply of water from two deep wells, and rain-water which collects in winter in two hollows. The position of Kefr Saba out in the open plain cannot be said to be near the mountains, and as it is some 7 or 8 miles from the point at which the Roman road from Jerusalem to Cæsarea left the mountains, it can scarcely be considered a suitable place for changing the guard from foot to horse soldiers. The name is certainly identical with the Capharsaba of Josephus, but, as we have previously shown, there are some grounds for believing that Kefr Saba and Antipatris were distinct places. We may now turn to the military aspect of the question, and ask what would be the best line of defence for an army to take up on the plain to prevent the march of a force southward. To this there can be but one answer—the line of the Nahr Aujeh. From the fountains at Râs el 'Ain to the sea the river is deep, unfordable for several months in the year, and has in several places marshy banks. It must thus have always presented a serious obstacle to the advance of an army, and one which no soldier acting on the defensive would neglect to make use of. Between Râs el 'Ain and the foot of the mountains there is but a comparatively narrow strip of level ground, forming a pass, through which any force advancing southwards must march, and one that could be easily closed by towers and a ditch. That the Crusaders were not ignorant of the military value of this feature is apparent from the ruins of the castles of Mirabel and Mejd el Yaba, guarding each flank of the pass ; and if Antipatris were at Râs el 'Ain, Herod, in selecting the site, was no doubt influenced by military considerations. Any line of defence from Kefr Saba to the sea would be almost useless, and the features of the ground do not lend themselves to a work of this kind. The distances in the itineraries differ considerably, and until Betthar, the intermediate station between Antipatris and Cæsarea, can be identified, it is difficult to draw any inference from them. In the Jerusalem Itinerary 10 miles have been lost, apparently, between Betthar and Cæsarea. Jerome, however, states that Gilgal was 6 miles north of Antipatris, and there can be scarcely a doubt that the former place is represented either by the modern Jiljulyeh, which lies south of Kefr Saba, but some  $3\frac{1}{2}$  miles north of Râs el 'Ain ; or by Kalkilieh, which is nearly due east of Kefr Saba, and about 6 Roman miles north of Râs el 'Ain. The distance from Lydda to Râs el 'Ain is  $11\frac{1}{2}$  Roman miles, which agrees fairly with that given by the Jerusalem Itinerary between Lydda and Antipatris, viz., 10 miles.—Sir Charles Wilson, 'Quarterly Statement,' 1874, p. 192.

'The question of most interest in this part of the work is that of the site of Antipatris, and it seems to me that a very slight investigation of the ground is sufficient to decide the matter. The town built by Herod bearing this name in honour of his father was on the site of the ancient Kaphar Saba, the name of which still lingers at the village where our camp is now pitched. The points in favour of its identity, further than the preservation of the name, are, however, few. Antipatris was 150 stadia, or about 16 miles, from Jaffa. Kefr Saba is rather more than 14. Again, it was, according to the 'Onomasticon,' 26 miles from Cæsarea, lying between it and Lydda. Kefr Saba is about 25 Roman miles from Cæsarea. On the other hand, it is said by Jerome to have been 6 miles south of Galgula ; but Kefr Saba is about 3 miles north-west of Jiljulich, which is possibly the place in question, and nearly due west of Kalkilieh, which might perhaps be identified with Galgula.

'Antipatris was protected on the south by a ditch and wooden rampart, with towers constructed by Alexander Balas as a defence against the advance of Antiochus from the south.

The Roman road from Jerusalem to Cæsarea led through Antipatris, which was surrounded by a river and by fertile wooded country, and situate close to a hilly ridge. All these latter requisites are quite inconsistent with the Kefr Saba site. No Roman road leads to it from the hills; no river is found, the water being from a couple of wells; no trees or ruins of a large town exist. The indication of direction is also a very important point (although slighted by Dr. Robinson), as it is far less likely to have become corrupted in copying than the numbers which indicate distances would be. It would seem, therefore, that the name has wandered from some other site in the neighbourhood, and become affixed to this modern village.

‘It remains, therefore, to find in the vicinity a site which shall fulfil the requisites enumerated, and form a natural position for one of those noble towns which sprung up in Palestine during the prosperous times of Herod the Great. Such a site has been already suggested at Râs el 'Ain, where the ruined shell of the fine old castle of Mirabel stands above the “wonderfully beautiful” springs of the Aujeh river. The fine Roman road which we have traced step by step to from Jerusalem to Jifneh, and thence to Tibneh, descends the steep hills and runs down straight to Râs el 'Ain. It was by this road, as is now generally allowed, that St. Paul was hurried by night to Antipatris, whence he proceeded to Cæsarea. From Râs el 'Ain another Roman road, marked in one place by a milestone, leads along the foot of the hills to Jiljulieh and Kalkilieh, and thence to Kaisarieh. It is the main road from Ramleh through Lydda, and Râs el 'Ain thus lies exactly between Lydda and Cæsarea, which cannot be said of Kefr Saba; still further, it is south of the site of Galgula, being  $3\frac{1}{2}$  miles from Jiljulieh and about 6 from Kalkilieh. To Jaffa is 11 miles; to Cæsarea, 30 Roman miles. These numbers, though less exact than in the former case, are yet approximately correct in comparison with the words of Josephus and Jerome. But what is more important to observe is that Râs el 'Ain is the natural site for a town in the neighbourhood. The streams which burst out round the mound are the surrounding river of Josephus. The hilly ridge rises just behind. The trees, indeed, are no more, having shared the fate of the great oak forest, the stumps of whose trees cover the sandhills from Mukhâlid to Jaffa; but there can have been no spot so likely to be fertile in the plain of Sharon as the sources of the Aujeh. It would be interesting to find the ditch which was dug by Alexander Balas, and which was no doubt filled with water from the Aujeh, and intended as a more direct line of defence than that of the winding Wâdy bed. Mr. Drake informs me that a ditch full of water some 15 feet wide exists near the bridge, but this is some 5 or 6 miles from Râs el 'Ain, and directed south-east. The trench reached the “Sea of Joppa,” according to Josephus, and has no doubt been filled in by the light soil of the plain, and left no more trace than its wooden wall and towers. At Kefr Saba no signs of a trench are visible, nor is there any supply of water to fill it. Thus balancing the evidence as a whole, we arrive at the pretty safe conclusion that the Antipatris of Herod was, like his Jericho, built at the source of one of the finest springs in the country. A visit to the site, with its mound occupied on the west by the Kala'at, and presenting in other parts an appearance similar to that of the ruins of Roman Cæsarea—heaps of broken stone and occasional large blocks overgrown with the yellow composite flowers which invariably mark such spots—serves to strengthen this impression.’—C. R. Conder, ‘Quarterly Statement,’ 1874, p. 184.

The Crusading site of Antipatris at Arsûf is noticed under that head. (Sheet X.)

Rakkon.—A town of Dan (Joshua xix. 46), apparently close to

Jaffa, may be Tell er Rekkeit, close to the 'Aujeh, which is generally held to be the Mejarkon ('Yellow Water'), in connection with which it occurs. The water of the 'Aujeh is very turbid, carrying down much sand. The present site is covered with blown sand, no ruins being visible, though said to exist beneath.

## 2.—NON-BIBLICAL SITES.

Geneth occurs in the Karnak Lists of Thothmes III., immediately after Jaffa and before Lydda. (See 'Quarterly Statement,' July, 1876, p. 147.) It may possibly stand for Kefr Jinnis.

Mirabel.—A castle mentioned by William of Tyre in the Jaffa plain, is apparently that at Râs el 'Ain.

ROADS.—A modern-paved road in a very bad state of repair leads through Ramleh from Jaffa to Jerusalem, and is flanked by modern watch-towers.

The ancient road from Jaffa to Jerusalem leads through Lydda, but shows no signs of antiquity in the plain, being simply a broad beaten track.

The ancient north road by Antipatris and Lydda to Cæsarea passes southward towards Eleutheropolis (Beit Jibrin), by Ramleh. The only sign of antiquity is the small bridge of one arch (Jisres Sûdah), which is possibly Roman.

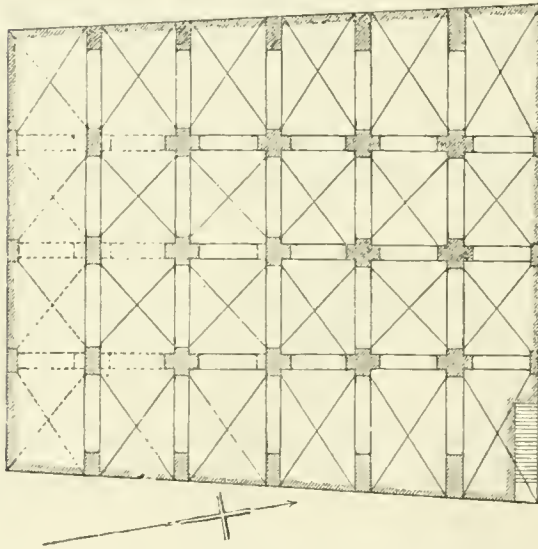
The roads from Jerusalem to Antipatris are described in Sheet XIV. The remaining roads are mere tracks.

# SHEET XIII.—SECTION B.

## ARCHAEOLOGY.

El 'Aneiziye (I r.)—These vaults (commonly called the 'Cistern of Helena') measure 83 feet by 74 feet. The masonry is small ;

Scale  $\frac{1}{160}$



the vaulting has a pointed cross section. The cisterns were full above the crown of the arch in January 1874. There is an inscription in Cufic on the plaster of the interior. The cistern is mentioned as early as 1566, and seems to belong to the time of the re-building of Ramleh.

Ed Dekâkin (Gr).—Ancient tombs in the rock, close to the shore. The northern is a rude cave ; the southern a *kokîm* tomb with two entrances. The chamber is 15 feet square,

the *kokîm* 2 feet 2 inches broad, 6 feet long, three at the back, three on the right, two on the left. The third *koka*, near the door on the left, is made into a sort of narrow passage. South of this is a third tomb, choked with sand, the *kokîm* not visible. A cistern exists east of the tombs. The whole cut in soft sandy limestone.

Jisr Jindâs (I r).—This bridge has on it the representation of two

lions in low relief, and an Arabic inscription. It appears to be Saracenic work.

K e i b ū t a (I p).—Traces of ruins only.

E l K e n i s e h and K e f r J i n n i s (I r).—The building is apparently the relic of a Crusading tower. The walls are of coursed rubble faced with small ashlar, stones large and small being used, laid in thick beds of mortar. The vaults were cemented, the arches pointed. Part of the walls are standing on the east, north, and south, in places to a height of 30 feet. The tower appears to have been about 30 feet square, and the walls were originally faced with ashlar. In the south-east corner is a well. The ruins of K e f r J i n n i s are apparently those of a former village amongst hedges of prickly pear.

J e r i s h e h (H p).—South-east of the village are the ruins of a Khān, a graveyard, and some caves, also a masonry dam and a small bridge, apparently Saracenic.

K e f r A n a (I q).

‘Near the village are two shallow basins hollowed in rock, not built up, which receive the winter rains. Several wells are here as well, which permit the gardens to be irrigated. By the side of one of these wells I observed trunks of columns which seemed ancient.’—Guérin, ‘Judæa,’ i. 320.

E l K h ū r â b (J q).—Traces of ruins and a well.

K h ū r b e t A b i â r e l L e i m ū n (H r).—Traces of ruins and square tanks of rubble masonry.

K h ū r b e t e d D u b b e h (G r).—South of the M i n e t R ū b i n. This is apparently a mediæval tower on a sandy promontory. It is levelled to the foundations. The masonry is small, set in cement. There are several cisterns, with domed roofs of rubble set in a reddish cement. Shells are used in the mortar. The work resembles that at M i n e t e l K ū l â h. (Sheet XVI.)

K h ū r b e t e d h D h â h e r i y e h (J r).—Foundations of buildings, apparently modern. Ruined kubbah.

K h ū r b e t e l F u r n (H r).—Traces of ruins.

K h ū r b e t H a d r a h (H p).—Traces of ruins.

K h ū r b e t e l H a i y e h (I p).—A mound of stones overgrown with vegetation.

Khūrbet Lūlieh (H r).—Traces of ruins.

Khūrbet er Rās (I r).—Traces of ruins.

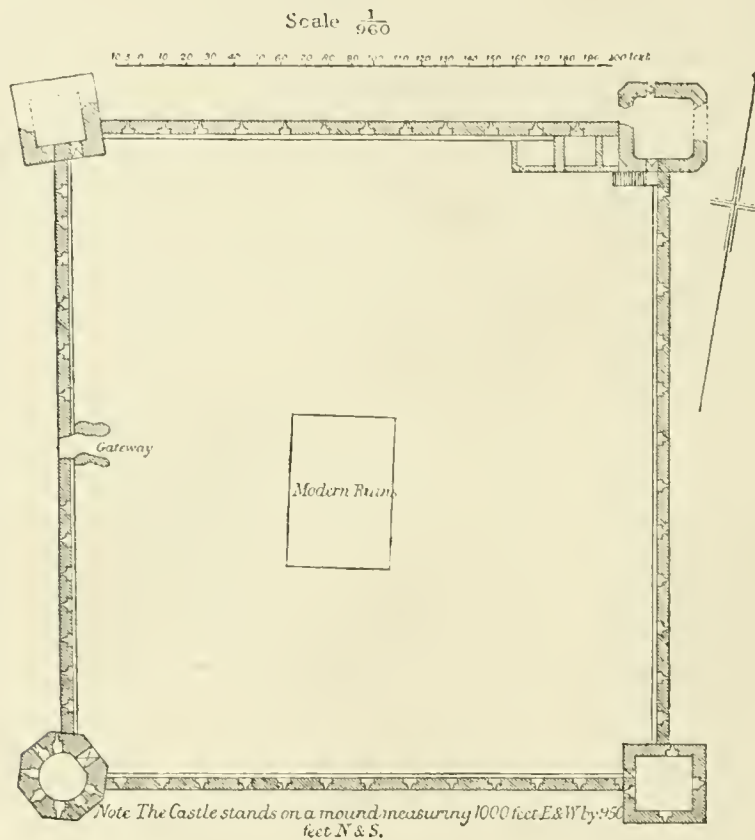
Khūrbet Shāīreh (I q).—A rock-cut tank or birkeh exists here, surrounded with traces of ruins.

Khūrbet es Sualimiyeh (I p).—Traces of ruins only.

Khūrbet Sūrafend (H r).—A tank or birkeh of rubble in cement, resembling those at Ramleh, here exists, with traces of other ruins.

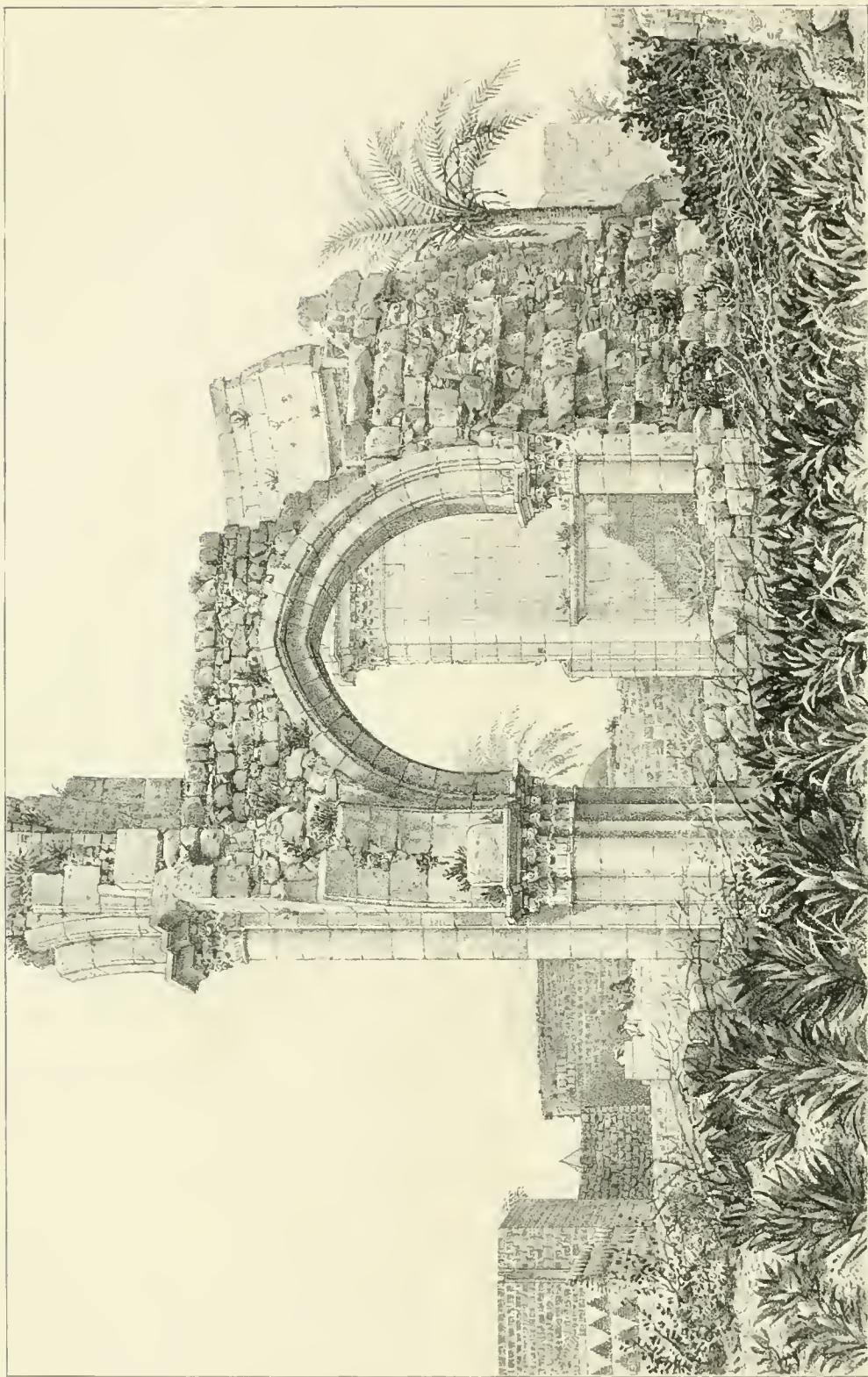
Khūrbet Wabsah (H r).—Traces of ruins, fragments of pottery. It has been ploughed over, but is not apparently a very ancient site.

Kūlāt Rās el 'Ain (J p).—A mediæval castle, standing on a



mound above the fine springs of the 'A ū j e h. The building is merely a shell, the outer walls being very perfect. The masonry is small and





*Stanford's Geogr. Estab.*

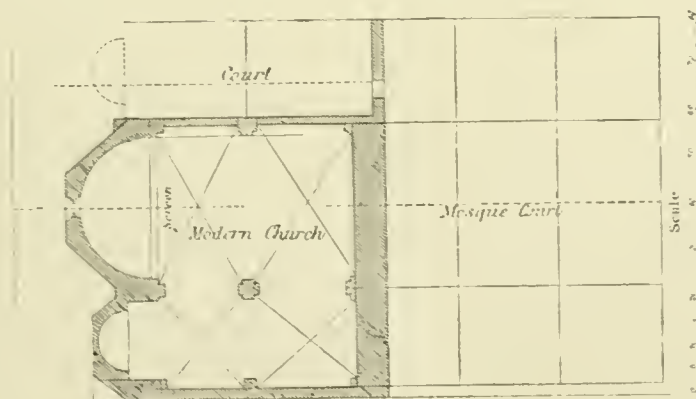
CHURCH OF ST GEORGE, LYDDA

regular, in hard mortar, resembling that at Minet el Kūlāh (Sheet XVI.), and the plan of the castle is the same, having a tower, one of which is octagonal, at each corner. The castle measures about 280 feet north and south, by about 260 feet east and west. The entrance was on the west; the towers are about 36 feet square.

This castle is supposed to be the Crusading Mirabel.\* (See 'Quarterly Statement,' July, 1874, p. 195.) The mound below consists of ruins of probably an earlier period. When visited in 1874, they were much overgrown, and nothing could be plainly distinguished. (See Section A. Antipatris.) The principal spring is north of the mound, but there are small springs on the south. The castle stands some 30 feet to 40 feet above the level of the plain at this point.

'The walls, now pierced with several breaches, are crenelated. The gate of this enclosure is partly destroyed. That which remains proves that it was built with more care and with more regular stones than the rest of the fortress. It was surmounted by a cornice, and above this cornice was once a marble slab, now gone, which gave the date of the foundation or reconstruction of the castle. It appears to be of Mussulman origin.'—Guérin, 'Samaria,' ii. 369.

Lüdd (I r).—The fine Crusading church of St. George, with the small side church of St. James, have been partly rebuilt. The nave and



north aisle of the former are now made into a Greek church, two bays of columns being restored. The whole length was originally six bays, but

\* No masons' marks were found. The stones are small and roughly dressed. Mirabel was finished before 1149 A. D., and the Râs el 'Ain work is rougher than that of the early period of the twelfth century, and smaller. It struck both me and Lieut. Kitchener as looking like Saracenic or thirteenth century Christian work, and Mr. Drake was of the same opinion.—C. R. C.

the remainder is now used as the court of a mosque. The south aisle is destroyed, but the base of one column is still visible. This aisle measured 21 feet 7 inches across, and the nave 36 feet, giving a total of 79 feet. The total length is about 150 feet. (See Du Vogüé, 'Eglises de Terre Sainte,' p. 363, and the Plan by M. le Comte.) The southern chapel of St. James is now a mosque. It was planned by M. le Comte for M. Clermont Ganneau in 1874.

The true bearing of the church is 90°.

The church dates from about 1150 A.D., and contains a crypt where the tomb of St. George is shown.

The diagonal dressing is very marked on the bases of the pilasters.

Visited January 18th, 1874.

According to ancient tradition, St. George was born at Lydda; he suffered martyrdom at Nicomedia, and his remains were carried to his native town, where his head still rests beneath the altar of the great church consecrated to him. Several of the early pilgrims—Antoninus Martyr, Adamnanus, and Willibald—speak of Lydda as the place where St. George is buried. Bernard speaks of the "Monastery of St. George" as near Ramleh. Now there was a monastery of St. George at Lydda itself, and where there was a monastery there would be a church. It is therefore most probable that the tradition is true which represents a church to have been built on this spot in very early ages. It is said to have been destroyed by Hakem in the year 1010, rebuilt by King Stephen of Hungary, destroyed again by the Mahommedans at the invasion of the Crusaders, and rebuilt by them with much magnificence. It seems to have been finally destroyed, until its partial restoration in late years, by Saladin; the story that it was rebuilt by Richard being impossible.

In the year 1863 the discovery of a tomb was made here. It is reported by M. Guérin, and seems never to have been followed up:

'I have heard that, a month before my arrival, a peasant had made an interesting discovery in a field quite close to the town. While digging an excavation for some purpose he brought to light the entrance of a *souterrain* enclosing two sepulchral chambers, which contained some thirty small coffins, whose length was not more than 2 feet 3 inches. They were each covered with a slab, and were still full of bones, but not one head was found among them. In the midst of one of these chambers was found a large stone sarcophagus 6 feet 6 inches long, and broad in proportion, in which lay a skeleton, not broken but at full length, and also without the head. On the front face of the sarcophagus was engraved a cross with equal branches, accompanying a Latin inscription.'

The place had been closed by order of the authorities, and Guérin could not effect an entrance. It would be interesting to make a further examination of this tomb with its headless occupants.

Mînet Rûbîn (Gr).—The ancient harbour of Jamnia, situated immediately south of Nahr Rûbîn. The port seems to have been double, and entered by narrow passages, as at Tyre and Jaffa. The northern bay is some 400 paces across (north and south), flanked with a

rocky promontory on either side. The southern bay is larger, and on the promontory south of it are the ruins of E d D u b b e h. A large reef is visible outside, beneath the water. An isolated rock stands opposite the central promontory. The beach slopes gently, and low sandhills flank it, except at the point, where are the caves called E d D e k â k i n, where is a sandy cliff some 10 feet to 20 feet; other cliffs appear to the north. There are signs of former cultivation, for vines and a few mulberry trees are growing wild in the sand, which cannot probably be very deep.

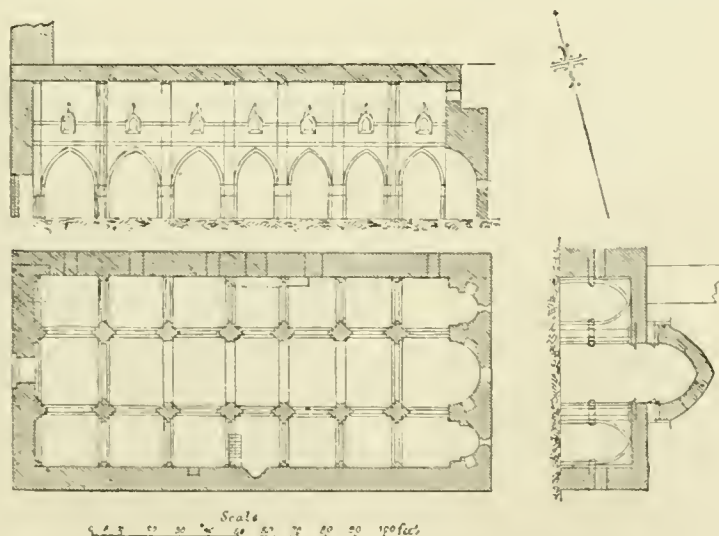
Visited May 6th, 1875.

N e b y R û b i n (G r).—A chapel in a courtyard, full of very fine mulberry trees. It is mentioned by Mejr ed Din in 1495 as a place of pilgrimage.

N e b y K i f i l (J q).—Scattered stones, a wall, a birkeh or tank, here exist.

N e b y T â r i (J q).—Ruined foundations of houses.

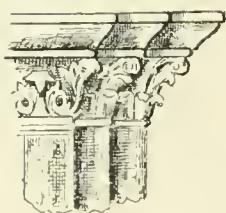
E r R a m l e h (I r).—Traces of the original extent of the town exist, as marked on the map, also two fine monuments. 1st. The church, now



a mosque (Jâmiâ el K e b i r). 2nd. The White Mosque (Jâmiâ el Arbâin Meghâzi).

**The Church.** It consists of a nave and two aisles, with three apses at the end. The nave has a clerestory, as at Ludd. The length is 150 feet, the breadth 75, almost the same as in the church at Ludd. The height of the centre of the nave roof is about 40 feet. There are seven bays of columns. The span of the arches is irregular, being from 12 to 14 feet. The interior has been plastered, and a *Mihrab* made in the south wall. The church has a bearing  $104^{\circ}$ . The roof appears to be the original one. No masons' marks were found, as they have been plastered over.

The piers are similar to those at Ludd, about 5 feet 8 inches square, including the attached semi-columns, 18 inches diameter. The arches are

*Much effaced**Unsymmetrical**Capitals, Church Ruinich.*

pointed, and the clerestory windows have also pointed arches. The capitals were sketched. One is peculiar as being unsymmetrical. They are much effaced by the whitewash.

The church is entered from the north, but had a fine west door, with mouldings resembling those of the west door of the church at Gaza. This door is now blocked up.

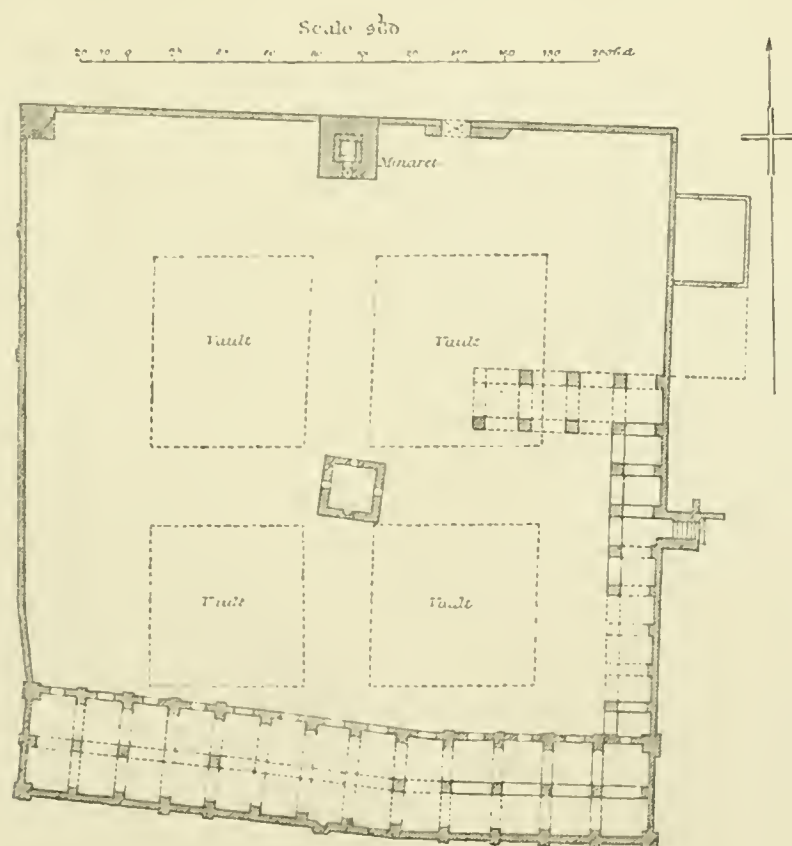
The minaret probably was the belfry; on the east side, above the staircase door, which leads out on to the roof, is a lintel, with a beautiful bas relief, representing two conventionally represented animals. This has been sketched by M. le Comte.

This church is perhaps the finest and best preserved specimen of Crusading work in Palestine.

**The White Mosque.** The enclosure measures about 300 feet north and south, by 280 feet east and west. The fine minaret, commonly called 'Tower of the Forty Martyrs' by Christians, is in the centre of the north side; along the south wall is a double colonnade with pointed arches. There is a *Mihrab* in the south wall. Beneath the surface are

three vaults, running east and west, with pointed arches. To one of these the title *Arbâin Meghâzi*, 'Forty Champions' (companions of the Prophet), applies. This vault is full of *Meshâhed*, or cairns, erected by pilgrims. A small ruined building or chapel stood in the centre of the court.

The minaret has a winding staircase and solid core of masonry. Masons' marks (**N W V Z**) were observed on the slabs used for steps, which were probably taken from one of the tenth century churches, destroyed before the building of the mosque. The tower



has been severely shaken by earthquake. The height is 120 feet, and the base is 26 feet square. The masonry is remarkably fine throughout.

Near the southern arcade is a long block of grey marble having

an Arabic inscription, which was thus translated by Mr. Tyrwhitt Drake :

‘In the name of God, the merciful, the compassionate. None restores the mosques of God but he who believes in God and in the last day. And God, whose majesty be exalted, allowed the issuing of the mandate because of the knowledge which he had before permitted His servant, the poor one who relies on Him and turns to Him in all his deeds, who is zealous in His ways, Nasr ed Dîn, Defender of the Faith and His Prophet, and the . . . . of his friend, the most majestic Sultan, the Wise, the Crescentator, the Preserver, the Fortifier, the Defender of the Faith, in this world and the next, the Sultan of Islam and of the Moslems, Bibars, Ibn Abdallah Kâsim, Commander of the Faithful, may God spare him to us. And he sallied forth with his victorious army on the 10th of Rejeb el Ahed from Egypt, in order to go on a holy war and a raid on the men of sin and obstinacy; and he halted at the fort of Yafa in the beginning of the day, and he conquered it by the permission of God at 3 o'clock (9. a.m.) of the same day. Then he ordered that this dome should be begun over the lanthorn . . . . by the hand of K h ũ l ĩ l Ibn Dh ũ r . . . . May God pardon his son and his parents . . . . in the year six and sixty and six hundred . . . . . and on the Moslems.

Bibars took Jaffa and Ramleh in 1268 from the Christians, according to William of Tyre.

Over the door of the mosque is another inscription, with the date 718 A.H., the same given by Mejr ed Dîn (see Rob., iii. 38,) for the completion of the mosque. The inscription gives the name of the founder as 'Abu 'l Fath, son of our Lord the Sultan, the martyr el Melek el Mansûr. The latter is the title of the Sultan Kala'ûn by whose son, Nâsr Muhammed, the mosque was founded, according to Mejr ed Dîn. His full title was Nâsr Abu 'l Fath Muhammed Ibn Kala'ûn.

There are remains of chambers, probably occupied by the ministers of the mosque, along the west wall.

All the arches are pointed, the roofs are groined, the masonry is small.

In the centre of the area is a square building about 26 feet wide. In

the north-west corner is the little kubbeh of Sheikh Sâleh. There is a gate on the north and another on the east, also remains of a central colonnade running east and west.

Visited 17th January, 1874.

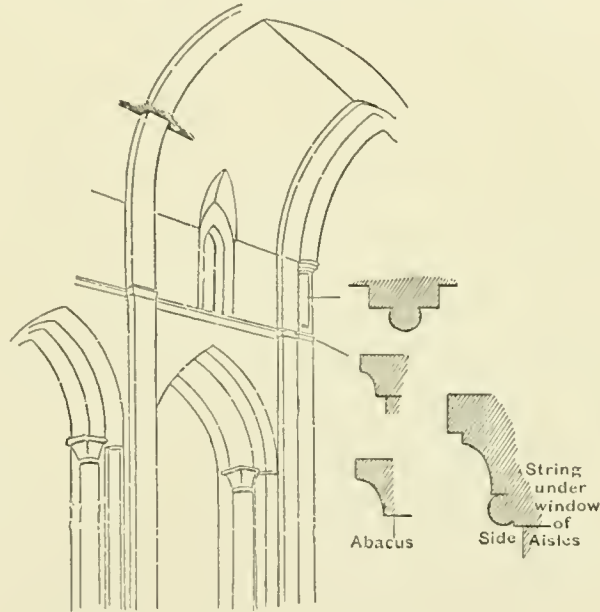
The White Mosque (Jâmi'a el Abiad) has large remains of a cloistered court, on one side of which is a large minaret.

This is of very unusual design for such a purpose, being a square tower, with buttresses at each angle for more than half its height.

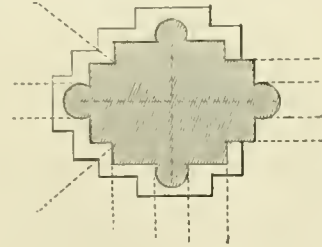
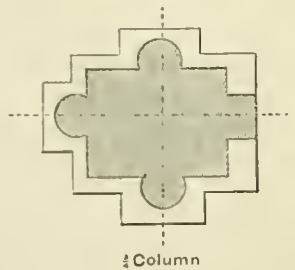
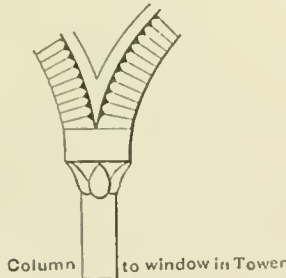
Above the buttresses are two stories, each having a triple-light window on each face of the tower. The details show Arab characteristics, and the whole edifice, including the cloisters, was evidently executed by Arab workmen, from the designs of a European architect.

The masonry is of about the same character as that of our thirteenth century work, and the date may be that of Sultan Bibars (1260-70), or somewhat later, as stated by Dr. Porter (Murray, p. 112), in 1318.

The church, now a mosque, is still more curious. The dimensions have been given by Lieutenant Conder. It



THE GREATER PART OF THE CAPITALS ARE FORMED OF ROMANESQUE FOLIAGE.



consists of nave, with apse and aisles, the piers between being formed of three-quarter columns attached to the sides of a square pier. The nave is vaulted with a barrel-roof of stone, which is carried on strong stone ribs. There is a clerestory, but no triforium. The

mouldings of string courses, the carvings of capitals, etc., are Romanesque, and the whole design and details are strikingly like those of many churches in the south of France—Carcassonne, for example. Seen from a level, or at a distance, this and other towers in Palestine appear to be flat-roofed, there being scarcely any appearance of a roof above the parapets. But seen from a height, each house is shown to be arched, groined or domed, all of stone.—T. H. L.

The following are Robinson's remarks on the history of this place :

'The name *er Ramleh* signifies "the Sandy;" and the place is first mentioned under this name by the monk Bernard about 870 A.D. Adamnanus, about 697 A.D., makes no allusion to it, although he speaks of the memorials of St. George at Lydda. All this tallies well with the account of Abulfeda, drawn from earlier Arabian writers, that *Ramleh* is not an ancient city, but was founded by Suleimân, son of the Khalif 'Abd el Melek, in the early part of the eighth century, after he had destroyed Ludd. A palace of 'Abd el Melek had already occupied the spot. William of Tyre and Marino Sanuto give the same testimony. The place soon became flourishing, and is celebrated by Arabian writers. Edrisi, about 1150 A.D., calls *Ramleh* and Jerusalem the two principal cities of Palestine, and describes the former as pleasant and well peopled, with markets and commerce and revenue. Before the time of the Crusades it was surrounded by a wall, with a castle and twelve gates; and with each of the four principal gates, towards Yâfa, Ascalon, Jerusalem, and Nâblus, there were connected markets and a mosque.

'The Crusaders in 1099 A.D., on their march from Antioch to Jerusalem, having celebrated the Day of Pentecost at Cæsarea, directed their course to Lydda, where they found the splendid tomb and church of St. George. Count Robert of Flanders, with five hundred knights, was sent forward to reconnoitre the neighbouring *Ramleh*, and found the gates open and the city deserted of inhabitants. The host of Crusaders followed, and took up their quarters in *Ramleh* for three days, recruiting themselves with the abundance of provisions which the inhabitants had left behind in their flight. Here they celebrated a festival to St. George, who had already aided them in the battle near Antioch, and with due formality installed him as their patron saint. His tomb at Lydda was made the seat of the first Latin bishopric in Palestine; and Robert, a priest from Rouen in Normandy, was on the spot appointed bishop, and received tithes from the pilgrims. The new see was endowed with the cities of *Ramleh* and Lydda and the lands belonging to them. On the fourth day the army proceeded towards Jerusalem.

'From its position between Jerusalem and the coast, *Ramleh* formed an important post for the Crusaders, and continued generally in their hands while they held possession of the Holy City, and long afterwards. About 1177 A.D. the place was burned by the renegade Ivelin. In 1178 A.D. Saladin was totally defeated in the vicinity by the Christians under King Baldwin IV.; but in 1187, after the decisive battle of Hattîn, the whole plain, with Yâfa, Ascalon, and also Jerusalem, fell into his hands. On the approach of Richard of England in 1191 A.D., Saladin caused the fortifications of Ascalon to be dismantled, and the fortress of *Ramleh* and the church of Lydda, as well as other castles in the plain, to be razed. In the truce made between Richard and Saladin in the following year, it was stipulated that the plain and coast from Tyre to Yâfa, including the half of *Ramleh* and Lydda, should remain in the hands of the Christians. In 1204 A.D. *Ramleh* was wholly given up to them, and appears to have continued chiefly in their possession until 1266 A.D., when it was finally taken from them by the Sultan Bibars. In the subsequent centuries it is often mentioned as

the resting-place of pilgrims and travellers on their way between Yâfa and Jerusalem. About 1547 Belon found it almost deserted, scarcely twelve houses being inhabited, and the fields mostly untilled.

‘With the history of Mohammedan Ramleh the tower on the west of the town stands in close connection. This structure has long been a stone of stumbling to travellers, who have mostly been content to follow in this case, as in so many others, an indefinite monastic tradition. In all Frank writers, down to the middle of the sixteenth century, I find no allusion to the spot. At that time, about 1555, Bonifacius of Ragusa speaks of it as the site of a former Christian church, dedicated to the Forty Martyrs of Sebaste in Armenia. This is repeated by Zuallardo and Cotovicus, cited with approbation by Quaresmius, and followed by most other travellers. In the beginning of the eighteenth century we begin to find it regarded as one of Helena’s churches. In the present century it has become fashionable to refer these ruins to the time of the Crusades, as having been a convent and church erected by the Knights Templars, and dedicated to the Forty Martyrs. The tower in question has usually been held to have belonged, as a belfry, to the ancient church.

Er Reseim (I p).—Traces of ruins.

Teller Rekkeit (H p).—Cisterns and traces of ruins are said to exist under the sand.

Es Sakiyeh (H p).—Ruined water-wheels for irrigation.

Sarôna (H q).—Ruins of a farm exist near this settlement. (See Section A.)

Es Sir (I p).—Ruins of a fold.

Sheikh Muânnis (H p).—Ruins of a house near the kubbeh.

Summeil (H p).—Large well and a cave.

Sûrafend (H r).

Guérin found here cut stones belonging to some old buildings, and two cisterns, apparently ancient. The site is probably that of an old city called Sariphæa, mentioned as having been the seat of a bishop, and having been destroyed by the Arabs in 797. One of its bishops took part in the Council of Jerusalem of the year 636. The old Sariphæa, however, may be the adjoining village of Safriyeh. Reland conjectures that Surafend is the Tsariphin of the Talmud.

Yâfa (G q).—The ancient cemetery of Jaffa was discovered by M. Clermont Ganneau (see below) on the north-west side of the town, extending as far as the Sâknet Abu Kebir. Numerous Greek inscriptions, with Jewish emblems, have here been excavated. In the kubbeh of Sheikh Mûrâd a bas relief, representing a mitred abbot, or bishop, was found, and is in possession of one of the vendors of antiquities. It has been described by M. Clermont Ganneau, in his letter

published in the 'Quarterly Statement' of 1874. An inscription on the back gives the name Jemâl ed Din Ibn Isheik as the founder of this Mukâm, with the date 736 A.H. (1335).

The history of Jaffa, after the events which connect it with the Old and New Testaments, is stormy. When the revolt of the Jews broke out, the place was attacked by sea and land, and 8,400 of the people lost their lives. It then became a nest of pirates, who were attacked and mostly destroyed by Vespasian, who formed a camp in the place and garrisoned it. Later on it became the seat of a bishopric, which lasted until the Arab invasion of the year 636. It was taken without a siege by the Crusaders in 1099. Godfrey de Bouillon fortified it. Baldwin I. rebuilt and embellished the city in 1103. In 1115 and again in 1122 the people of Ascalon, aided by an Egyptian fleet, besieged it without success; in 1187 it surrendered to Melek Adel, brother of Saladin, and was destroyed by the Saracens; in 1191 its walls were rebuilt by Richard Cœur de Lion. It was here that Queen Berengaria rejoined her husband, whose army was encamped in the gardens without the city. It was besieged by Saladin, and would have been taken, but for timely relief, in 1192. In 1197 it was again taken by Melek Adel; in the following year it was retaken by the Germans, whose garrison was surprised and massacred; in 1204 it was restored to the Christians; in 1267 it was taken by Bibars, whose siege is thus described by Anija: 'He took the Jaffa road, laid siege to the town, and carried it the same day. The citadel also fell into his hands. He made all the people come out of the place, and completely destroyed it. The wood and marble he placed on board ship and sent them to Cairo, where the wood was used for making the Maksudah of the Mosque Daheri, situated in the Haramieh quarter, and the marble served to construct the Mihrab.' Then for four hundred years the place has no history. In the seventeenth century it consisted of nothing but a little fortress and a few small houses. In 1722 it was pillaged by Arabs; in 1778, by the Mamelouks; in 1799, by Bonaparte's army; and after his attempt on Acre its walls were blown up.

The site of the ancient cemetery was discovered by M. Clermont Ganneau in the year 1874. He thus describes his archæological work in the place:

'I took advantage of our short stay at Jaffa to make some examination of the city and its environs. I believe I have succeeded in settling a point which has for a long time engaged my attention, and is of great importance for the history of Jaffa and ulterior researches—namely, *the situation of the ancient cemetery of Jaffa*. I observed a circle, which extends in the great gardens outside Jaffa, bounded by a little hamlet called Abu Kebir, and by the well of Abu Nabbût. This circle, called Ardh (or Jebel) Dhabitha, contains a quantity of tombs cut in the *tufa*, and exposed every day to the light by the fellaheen. I had the good fortune to purchase on the very spot, of a peasant, a small slab of marble, with an inscription that I think to be extremely curious. It is the epitaph, in Greek, of a Jewish personage, with the representation of the seven-branched candlestick and the funeral palm.'

'I had already, during my first stay in Palestine, remarked at Jaffa, in an Arab house belonging to M. Damiani, the French Consular Agent of Ramleh, a fragment of bas-relief in marble fitted in the pavement. The first thing I did was to go and examine this. M. Lecomte made a very pretty drawing of it, which you will get by the next mail, with other illustrations of these letters. The bas-relief from Cæsarea represents a tragic mask a great deal mutilated and broken below the nose; the head is in fairly good style, and may belong to the best part

of the Greco-Roman period. Judging by the arrangement of the hair, the disposition of the fillet, and the *ensemble* of the features, the mask must belong to a woman's head; the eyes are deeply sunk; and the mouth, in great part gone, must have been open for the classical *riktus*. A fragment of ringlet on the left, and a bit of wing on the right of the head, seem to indicate that it formed part of a decoration; and other particulars tend to show that the whole was to be looked at from beneath, and formed part, perhaps, of a frieze rather than the decoration of a sarcophagus. May we recognise here a piece of the Roman Theatre of *Cæsarea*?

'I made the tour of the city walls, trying to pick out the portions that are ancient, whether of construction or of material. I observed, especially towards the north and on the seaward side, a considerable quantity of fine blocks. The people of the place told me that they were brought here from *Cæsarea* and St. Jean d'Acre. Along the wall may be very plainly distinguished from place to place, in front of the actual wall, old foundations at present partly under water. I ran along the south part of the wall which separates the city from the sea in a boat. Starting from the advanced bastion, above which rise the lighthouse and the traditional house of St. Peter, extends a basin of water of very small depth, the boat touching the bottom every moment. This sea-basin is surrounded by a reef of rocks, and bears the name of *Birket el Kamar* ("The Basin of the Moon"). All this place, and that portion of the site which adjoins it, deserve to be minutely explored. The coast here is covered with ruins, apparently ancient.

'There is living at Jaffa a certain Mussulman named 'Ali Sida, master mason. This man, now of advanced age, has directed all the constructions ordered at the commencement of the century by the legendary Abu Nabbût, Governor of Jaffa. It would be interesting to collect from him and on the spot every kind of information on the considerable changes that Jaffa underwent at that time.

'An extremely intelligent Arab, living at Jaffa, spoke to me of an amphora handle found in the gardens of Jaffa, and bearing characters of which he showed me a copy made by himself. As far as I could judge by this reproduction, simple enough, but seriously meant, the inscription is Greek, and gives the name of the potter. I will try to see the original on my first journey to Jaffa.

'On leaving Jaffa to go to Jerusalem, I wished to verify an important point, which has engaged me a long time, and I think that I have positively arrived at it—it is the site of the 'ancient cemetery of the city. With this object, on leaving the gate of the city, in place of following the ordinary road, I directed our little caravan to the left—i.e., to the north, across the gardens which surround Jaffa on all sides. We soon arrived at a small hamlet named *Sukneh Abu Kebir*, where I spoke to some of the fellaheen. One of them led us a few steps farther in the interior of certain gardens very little cultivated, when I ascertained the presence of numerous recent excavations designed to get building-stones. These excavations have brought to light at several points sepulchral chambers cut in the limestone. Such tombs are found, it appears, from the hamlet of Abu Kebir as far as the Jewish Agricultural Institute on the other side of the road, and to the present Catholic Cemetery. The peasants assured me that they had found in these tombs lamps and vases in terra-cotta, and stones with inscriptions. At my request one of them went to get such a stone; it is the same of which I spoke in my first note from Ramleh. I bought it for the Society. I examined it at leisure at Jerusalem, and find it to be an epitaph in Greek of a Jewish personage, designated as ΦΡΟΝΤΙΟΤΗΟ ΑΛΕΞΑΝΔΡΙΑΟ. The mention

of this function occupied by him at Alexandria gives this inscription a great historic value. I propose to send you by the first opportunity a facsimile and an interpretation.'

'During the heavy winter rains there are formed, close to the gardens of Jaffa and to the west, real lakes of considerable extent. The largest of these marshy ponds lies south of the road, and is called by the name of Bassa, a word applied in other parts of Syria to similar pools. As for the signification of the word in Arabic, nothing more satisfactory can be found than that of *firebrand*, *lighted wood*. The same word, on the other hand, is found in the Bible (Bissa), used to signify a *lake* or *marsh*. "Can," asks Bildad (Job viii. 11) "the rush grow up without mire? can the flag grow up without water?" And further (Job xl. 21), "Behemoth lieth under the shady trees, in the covert of the reed and *fens*." And the word is also found in Ezekiel xlvii. 11, "The miry places thereof and the marshes thereof shall not be healed; they shall be given to salt." Commentators and lexicographers (*cf.* Gesenius and Fürst) derive this Aramaic word from a hypothetical root, *בצו*, to which, relying on the Arabic *budhdha*, they give the meaning of "*paulatim fluxit et emanavit aqua*." The supposition appears to me entirely gratuitous; in fact, the existence of the Bassa at Jaffa and other places proves that Bassa, in the sense of pond, is allied with the Arabic *bassa*, *to shine*. The origin of the word shows that the meaning "pond" is connected with shining or glittering in the sun. It is exactly the same idea which has given the similar word its meaning of *firebrand*. A similar reasoning could be extended to the word *ain*, which in Hebrew and Arabic has the double meaning of an *eye* and a *fountain*, surely far enough removed from each other. The meaning in both cases has been borrowed from one and the same primitive sense.'

El Yeh û d i y e h (I q).—There is a ruined tank or birkeh south of the village.

Here Guérin found an ancient sarcophagus serving as a trough for water, and two shallow basins formed by a depression of the ground serving to collect the rain.

### SHEET XIII.—SECTION C.

TRADITIONS AND ETHNOLOGY.—The natives of the villages on this Sheet are all Moslems and Syrians, except those in the Egyptian Colony at Jaffa.

The statistics of the German colony at Jaffa, founded 1869, are fully given by Mr. Tyrwhitt Drake, as also the account of the Jewish Agricultural Alliance. (See p. 256.)

The village of Neby Dâniâl includes the Mukâm of Neby Dân, from which it is said by the natives to take its name, and not from Danial.

The ancient name of Yazûr is said to have been Adâliah. It seems at one time to have contained a church. (See M. Clermont Ganneau's reports, 'Quarterly Statement,' 1874, p. 5; and Père Liévin's 'Guide Indicateur,' p. 28.)

An annual feast is held at Ramleh on 25th April at the White Mosque. An annual pilgrimage is still made to the Neby Rûbîn.

The official return of 1851 gives the following statistics of the population of the district:

Lydda . . .	1,345	Ramleh . . .	2,065
Lydda villages .	4,400	Ramleh villages .	10,200
—		Jaffa . . .	4,841
	5,745	Jaffa villages .	4,370
		—	
			21,476

Total males, 27,221; giving a population of 81,663.

## SHEET XIV.—SECTION A.

OROGRAPHY.—This Sheet contains 370·7 square miles of the mountain country between Bethel (Beitin) on the south, and 'Awertah, near Nâblus on the north, Seilûn (Shiloh) on the east, and Mejd el Yâba, on the edge of the plain of Sharon, on the west.

The great valley called Wâdy Deir Ballût, runs across the Sheet from east to west, forming a natural division which appears to have been that between Judæa and Samaria, as the Judæan towns of Shiloh, Lebonah, Beth Rima, and Antipatris (see Sheet XIII.), are south of the valley, while Berkit, on the main road, marks probably the site of Borceos, placed by Josephus (B. J. iii. 3, 5) on the border. The northern district is called Belâd el Jemâin. The southern is divided into six small districts, which may be grouped as Judæan hills.

(1.) Northern District, Belâd el Jemâin. The watershed is formed by a very narrow spur running north-west and south-east in the corner of the Sheet from Khûrbet Jerr'â towards the ruin of Râsed Dâr. The Gerizim block projects from this ridge on the north-east (See Sheet XI.) And to the east of this again is the southern portion of the Mûkhna plain extending to Huwârah, near the foot of the mountain, and draining to the Jordan valley.

The chain is about 1,900 feet above sea-level, along the ridge, and the Mûkhna has a mean level of about 1,600 feet.

From the watershed long spurs of mountain extend westwards, separated by deep valleys, of which the principal ones are : 1st. Wâdy Kânah (supposed by Robinson to be the 'Brook Kanah,' Joshua xvi. 8; xvii. 9), which rises, in Sheet XI., near Bûrîn, just south of Gerizim. The sides of this valley are very steep throughout, and with exceptions of Wâdy Deir Ballût, it is the most important natural feature on the

Sheet. 2nd. Wâdy el 'Ayyûn, rising near Sertâ, and flowing parallel to the last. The sides are very steep, and in places (as at Shûkîf edh Dhibbân) precipitous. 3rd. The great valley, which, rising south-east of 'Akrah, joins the great branch called Wâdy Seilûn at Khûrbet Keis, and forms the longer affluent and true head of Wâdy Deir Ballût in Sheet XII.

The country between these valleys consists of flat hills or sloping plateaux, which gradually descend towards the plain from an elevation of 1,900 feet to one of about 450 feet above the sea. The slope east and west is gradual, and only broken by isolated knolls, except towards the south in the neighbourhood of Deir Ballût, where there is a sudden descent of about 300 feet from the mountain on which stands Deir Kûlâh to the plain east of the last-named village: the southern slopes of the mountain above Wâdy Deir Ballût have a series of rugged precipices. The ground falls again westwards from the village Deir Ballût gradually towards the plain.

An open vale enclosed between mountains extends from Lubban to the neighbourhood of Sâwich. It is hemmed in on the east and west by high rugged hills, and on the north and south by the two passes over which the main road crosses; its southern boundary is at Khân Lubban, and its extent northwards is a little under 3 miles. The broad valley from Seilûn comes into it on the south-east; the average elevation is about 1,700 feet above the sea, the hills round being nearly 900 feet higher.

The mountains are much more rugged near the watershed than towards the west; in the neighbourhood of Fûrkâh they are especially steep and stony, the strata showing in steps which have peculiar contortions. The country is extensively covered with scrub, in which clearings are made for the barley fields. The olive groves are unusually fine on the western slopes, especially round Selfit and Bidieh.

(2.) Southern District, Judæan Hills. The culminating point of the main watershed is the high mountain called Tell 'Asûr (supposed by De Sauley and others to be Baal Hazor, 2 Sam. xiii. 23). The summit is 3,316 feet above the sea, the highest point in Central Palestine being only equalled on the north by Jebel Jermuk (Sheet IV.),

and on the south at Er Râ me h, and being more than 200 feet higher than Mount Ebal.

This mountain forms the highest point of a curving chain, which shuts in on the east the narrow pass of 'Ain el Haramiye h. On the north of the pass an open plain, draining to the Mediterranean, extends eastwards from Sinjil and north of Turmus 'Aya to the neighbourhood of Kefr Istûna (Sheet XV.), being about  $1\frac{1}{2}$  miles east and west by  $\frac{3}{4}$  mile north and south. This plain is called Merj el 'Aid ('Meadow of the Feast'), possibly in connection with the yearly feast once held at Shiloh. (Judges xxi. 19.) The block of hills in which Shiloh stands bounds the plain to the north.

The whole district west of the Tell 'Asûr range consists of extremely rugged mountains and deep valleys, the sides of which are 500 to 600 feet high. The pass at 'Ain el Haramiye h is over 1,000 feet below the Burj el Lisâne h, to the east of it.

The same step or sudden fall which was remarked near Deir Ballût occurs in this southern division, and the hills fall rapidly in the line extending from near 'Âbûd and Deir Abu Meshâl, and in the neighbourhood of Deir el Kuddis. To the east of these points the elevation is about 1,300 to 1,500 feet, but in the distance of a mile west of the last-named village the elevation is 400 feet less—at Nâlin.

The lower hills (or Shephelah) extend westwards to the neighbourhood of Mejdel Yâba, Kûleh, and Tîreh, sloping gradually from 800 feet above sea-level to about 500 feet close to the plain. These lower hills are of soft limestone, and less rugged in outline, with open valleys between.

The country is so intricate throughout the part which is occupied by the higher hills that it is impossible to give a more detailed description. It proved to be the most difficult to survey south of Upper Galilee, in consequence of the great depth of the valleys and the steep, precipitous slopes of the mountains, which are very rocky. The hills are terraced, and figs, vines, and olives are grown round the villages near Jufna and Bir ez Zeit. Towards the west the scrub is very thick in places. The neighbourhood of 'Âbûd and Tibneh is specially desolate and rough, the hills being almost impassable for horses in parts. A long spur runs

out of the Tell 'Asûr block south-west, and on this stands Beitin (Bethel). This part of the country consists of grey rocks, and is very bare of trees. The ridge is traced further south on Sheet XVII.

HYDROGRAPHY.—No perennial stream occurs on this Sheet, but numerous fine springs occur in the beds of the valleys throughout the mountain district. The low hills (or Shephelah) consist of a porous chalk, and they are supplied by wells and cisterns, the water sinking through and appearing again in the plain, as at the Râs el 'Ain springs (Sheet XIII.), which receive the whole drainage from numerous springs along the course of the Wâdy Deir Ballût.

The finest springs are probably those at Khân Lubban, where a small stream of fresh water comes out at the foot of the mountain, and supplies the neighbourhood throughout the year. None of the springs, however, are sufficiently important to require very special description, being principally small pools between the rocks, from which a stream trickles. The names of 36 in all occur on the plan.

TOPOGRAPHY.—108 inhabited villages are included within the limits of this Sheet. They may be enumerated in order, according to the Government divisions.

I.—BELÂD EL JEMÂN, under the Mutaserrif of Nâblus.

1. 'Ain 'Abûs (M p).—A small village conspicuous on a low spur of the mountain, with a spring to the west and olives to the south.

2. 'Amûrieh (M q).—A small village on high ground.

3. Berûkin (L q).—A moderate-sized village on the end of a spur, with a steep slope to the valley beneath, in which are springs just below the houses. On the south are caves, on the north olives.

4. Bidieh (K p).—A village of moderate size, the houses principally of stone. It is surrounded with beautiful groves of very fine old

olives. It is evidently an ancient site. (See Section B.) The water supply is from rock-cut cisterns.

5. *Deir Estia* (L p).—A large village on high ground, surrounded with olive-groves, and supplied by cisterns.

6. *Deir Ballût* (K q).—A small village, partly ruinous, but evidently once a place of greater importance, with rock-cut tombs. The huts are principally of stone. The water supply is from wells (*Bîr el Mesâf*).

7. *Fûrkha h* (L q).—An ancient village in a very strong position on a steep hill-top. The houses are of stone, and there are three sacred tombs, including *Harâm en Neb y Shît*, on the south. The fountain of *'Ain Yam bûâ*, in the valley, gives a supply of fine water, and there are two other springs east of the village. The place is evidently an ancient site. The hills around it are very steep and rocky.

8. *Hableh* (J p).—A village of moderate size, evidently an ancient site, surrounded with cisterns and tombs. The ground is rocky. Wine presses cut in the rock exist near the tombs. The houses are principally of stone. The water supply from cisterns.

9. *Hâris* (L p).—A medium sized village on high ground built of stone, and supplied by cisterns. It has rock-cut tombs and is probably an ancient site; there are fine olive groves round it.

10. *Hûwârah* (N p).—A straggling village of stone and mud at the foot of Gerizim, just over the main road. It has an appearance of antiquity, and covers a considerable extent of ground.

11. *Iskâka* (M p).—A small village, with ruined towers and rock-cut tombs, surrounded by olives and standing on high ground. The water supply is from a well.

12. *Jemmâin* (M p).—The largest village in the district, on high ground, surrounded with olive groves. The water supply is from a pool and a well east of the village.

13. *El Kefr* (K q).—A village of moderate size on the hillside, and apparently an ancient site, having rock-cut tombs to the east.

14. *Kefr Hâris* (L p).—A somewhat small village on high ground, with olive groves to the east. It has three sacred places, *Neb y*

Kifl, Neby Nûn, and Neby Lûshâ. This place is apparently that noticed in the Jewish Itineraries under the name Caphar Cheres (R. Jacob of Paris, 1258 A.D.) and said to contain the tombs of Joshua, son of Nun, and Caleb. Marino Sanuto shows a place called Tapni Atzare on his map, apparently in this direction, and places the tomb of Joshua at it. Neby Lûshâ probably represents the traditional tomb of Joshua. In the account given by Jerome of Sta. Paula's journey, the site of Timnath Heres seems to be placed at Kefr Hâris. The modern Samaritans say that Nun and Caleb (Neby Kifl) were buried with Joshua, in accordance with which we find Neby Nûn and Neby Kifl at this site.

15. Kefr Kâsim (J p).—A village of moderate size, principally of mud, on a low hill in open ground. A rock-cut tomb exists south of the village.

16. Khûrbet Keis (M q).—A small village on the hillside.

17. Khûrbet Kefr Thilth (K p).—A small village on high ground, with two wells. It was in ruins in 1852, but has now a few inhabitants, the ground round is rough and uncultivated. The name is equivalent to the Hebrew Shalisha, and this suggests the identity of the place with Baal-Shalisha (2 Kings iv. 42), which appears to have been in this part of the country. (See Beth Sarisa in the present section, further on.)

18. Kireh (M p).—A moderate village on high ground, with a chapel venerated by the Moslems, but named after the Virgin Mary. The water supply is from a pool.

19. Kurâwa Ibn Hasan (L p).—A village partly ruinous, but evidently at one time a place of great importance (see Section B.), with ancient tombs, one of great beauty (see Deir ed Derb, Section B.), and rude stone towers. Its ancient name is given by the natives as Shâm et Tawil. The little mosque of Sheikh 'Aly el 'Amânât stands apparently over the apse of a church. The supply of water is from wells and cisterns.

20. Kûzah (M p).—A small village at the foot of the hills in an open valley, supplied by a well on the east. In the 'Samaritan Chronicle'

it is noticed (see 'Quarterly Statement,' October, 1876, p. 196), and its ancient name given as Kirjath Tzekathah. It is possibly the Chusi of Judith (vii. 18).

21. Lubban (M q).—A village perched on a terrace on the hill, with badly-built houses, half ruinous, and rock-cut tombs on the south-west. These tombs are little more than rude caves. There are five pillar shafts standing near the little mosque, and one doorway had designs in medallions on the arch, but looked like Arab work. The white colour of the cliff accounts for its name, 'Milk-White.' It has an appearance of great antiquity, but the water supply is at some distance—the fine spring in the ruins of Khân Lubban. The place is recognised as the ancient Lebonah (Judges xxi. 19), and it is probably the Beth Laban of the Talmud, from which wine was brought to Jerusalem. (Mishnah Menachoth ix. 7.) Marino Sanuto mentions it as Casale Lepna.

22. Lubban Rentîs (K q).—A small village on a knoll beside the Roman road.

23. Mejd el Yâba (J q).—A large and important village, evidently an ancient site, having ancient tombs and remains of a church. It stands on high ground above the plain, and contains a house or palace of large size for the Sheikh; it was the seat of a famous family who ruled the neighbourhood. (See Section C.) The water supply is from wells and cisterns.

24. Merdah (M p).—A village of moderate size on low ground surrounded by olives. This place is noticed by its present name in the 'Samaritan Chronicle.' (See 'Quarterly Statement,' October, 1876, p. 196.)

25. Mes-ha (K p).—A good-sized village, with a high central house, but partly ruinous. It is supplied by cisterns, and the houses are of stone.

26. Râ-fât (K q).—A semi-ruinous stone village on a ridge, apparently an ancient site, with a very conspicuous Mukâm on a piece of rock west of the village, and rock-cut tombs. The water supply is from wells and cisterns.

27. Rentîs (K q).—A village, principally mud, on a slope surrounded by open ground and a few olives. It is supplied by cisterns, and

is evidently an ancient site, having rock-cut tombs. This would appear to be the place called Remphtis (Ρεμφτις) in the 'Onomasticon,' 'in the district of Diospolis,' given as an alternative site for Arimathæa. (Compare Rentich, Sheet XIII.)

28. Es Sâwich (N p).—A little village on a hill overhanging the road.

29. Selfit (M p).—A large village, on high ground, with fine olive-groves round it, and a pool to the east. It is apparently an ancient site, with rock-cut tombs. It has two springs to the west at a little distance.

30. Senirich (K p).—A small stone village, on a ridge, surrounded with olives supplied by cisterns.

31. Serta (K p).—Resembles the last.

32. Tell (N q).—A very small hamlet, on the hill-side above the road, with ruins.

33. 'Urif (M p).—A stone village, on high ground, with a few olives; supplied by wells and with a small spring to the east ('Ain el Jôr).

34. Yâsûf (M p).—An ancient village, in a valley, with a good spring in the village, and olives. A beautiful garden of pomegranates exists north of the spring. The water comes out of a cleft in a cliff, near which is an ancient well with steps. There is a sacred place, with a large oak (Sindian), and a ruined shrine, south-west of the village, near 'Ain er Raja. There are drafted stones in many houses, and remains of well-built enclosures, now ruined. Many well-cut rock tombs are also found on either side. (See Section B.) This place is noticed by its present name in the Samaritan Book of Joshua ('Quarterly Statement,' October, 1876, pp. 190—196), and in the 'Samaritan Chronicle' the ancient name is given as Jusepheh.

35. Yetma (N p).—A little village, on high ground, with olives round it.

36. Zâwich (K p).—A village of stone of moderate size, probably an ancient place, having rock-cut tombs to the south.

37. Zeita (M p).—A small stone village, on high ground, with a well to the west, and olive-groves.

The second Government District is to the east of the last, also under the Mutaserrif of Nâblus, and called

## II.—MESHÂRIK EL BEITAWY.

1. Audelah (N p).—A small hamlet, on the low hills east of the Mûkhnah plain.

2. 'Awertah (N p).—A village, on the slopes east of the plain, with springs to the east, and olive-groves. It is built of mud and stone, and is of moderate size. This place is very important in the Samaritan records, and is called in the 'Chronicle' Abearthah, and in the Samaritan Book of Joshua Kefr 'Aweirah, or Ghuweirah. (See 'Quarterly Statement, October, 1876, p. 196.) It contains the tombs of Phinehas and Eleazar, and may possibly be the Biblical Gibeah Phineas (Joshua xxiv. 33), being in Mount Ephraim. (See el 'Azeir and el 'Azeirât, Section B.)

3. Beita (N p).—A large village, with a kind of suburb to the south, near which are ancient tombs. It is supplied by wells, and surrounded by olives. It stands upon the hills east of the Mûkhnah plain, and is the capital of the district named from it.

4. Kuriyût (N q).—A small village, on the top of a high chain, with a spring between it and the ruin of Seilûn. This place, being at the head of Wâdy Fûsâil, seems to have given rise to the mediæval identification of that valley as the Brook Cherith (mentioned by Marino Sanuto in 1321).

Kuriyût is supposed by Robinson to be the Corea of Josephus (Ant. xiv. 3, 4), on the boundary of Judea.

4. Kubalân (N p).—A village of moderate size, on high ground, with olives round it, and wells.

5. Telfît (N p).—Resembles the last. It is supplied by a well called 'Ain Telfît.

## III.—BENI SÂB.

Jiljûlieh (J p).—A large mud village in the plain, with a fine ruined mosque, and a ruined Khân. It is supplied by a well on the west.

This place is perhaps 'Gilgal of Nations' (Joshua xii. 23), a place apparently in the maritime plain.

The remaining divisions belong to the Mutasserilik of Jerusalem.

#### IV.—BENI ZEID,

including the following places.

1. 'Abûd (K q).—A large and flourishing Christian village, of stone, the houses nearly all marked with the Cross in red paint. It contains a Greek church, 30 feet broad, and about 45 feet long, with a porch on the west; the interior carefully whitewashed. The population consisted in 1873 of 400 Greek Christians, and 100 Moslems. The church was said to be old; a vine was trained over its porch. A Maltese cross was shown sculptured on the face of a stone, built into a dry stone wall. A place dedicated to Saint Barbara exists near, and a very large pool. (See Barbâra, Section B. See also Mokâtâ 'Abûd for the ancient tombs, Section B.) The water supply is from the great pool. The Roman road passes by the place.

2. 'Abwein (M q).—A village on a hill-slope, with a well to the south, and olive-trees beneath it on the north.

3. 'Ajûl (M q).—A village of moderate size, with a well. It is on high ground, with olives round it, and ancient tombs. An ancient road leads towards it on the south.

4. 'Arâra (K p).—A small village on high ground, remarkable as having five sacred places on the west side. The name recalls the Aroura of Josephus. (Ant. vi. 12, 4.)

5. 'Attâra (M q).—A large village, seemingly ancient, in a conspicuous position on a hill, with olives round it. This place is perhaps that mentioned in the 'Onomasticon,' Jerome remarking that two places of the name existed near Jerusalem (s.v. 'Αταρώθ). It is also identified in the 'Onomasticon' with Archiataroth (s.v. 'Αρχιαταρώθ), a town of Joseph, by which probably Ataroth Adar is meant. (See Sheet XVII., Section A., Ataroth Adar; also 'Attâra, Sheets XI. and XVII.)

6. Beit Rîma (L q).—A small village on the summit of a ridge with wells to the west. It is mentioned in the Talmud (Mishnah Menachoth, ix. 7) as a town whence wine was brought to Jerusalem, and was consequently within the bounds of Judea.

7. Deir Abu Meshâl (K r).—A small and partly ruinous stone village in a very strong position on a lofty hill. For the antiquities see Section B. A pool exists on the south side of the village, which supplies the place with water.

8. Deir Ghüssâneh (L q).—A village on a ridge, with springs in the valley below. It is of moderate size, built of stone, and has olives beneath it.

9. Deir en Nidhâm (L q).—A small hamlet on a high point, with olives round it. It is just above the ruins of Tibneh, and water is obtained from the 'Ain Tibneh.

10. Deir es Sûdân (L q).—A village of moderate size, with a well to the west, on the slope of a hill, with olive-groves round it.

11. Jîbia (L q).—A small village on high ground, with olives below. This place appears to be the Geba noticed in the 'Onomasticon' (s.v. Gebin) as 5 Roman miles from Gophna (Jufna) towards Neapolis.

12. Jiljilia (M q).—A large village on the top of a high hill, with a well to the south, and a few olives. The ridge is arable land. The name suggests its identity with Gilgal, a town in the mountains near Bethel. This Gilgal (2 Kings ii. 1) is mentioned as though *above* Bethel (verse 2), which does not agree exactly with the position of Jiljilia (2,441 feet above the sea), and of Beitin (2,890), but the descent into the great valley, Wâdy el Jib, may account for the expression, 'went down to Bethel.'

13. Kefr 'Ain (L q).—A small hamlet on a hill-slope, supplied by the 'Ain Mâtrûn, in the valley south-west.

14. Khûrbet Bûrhâm (M r).—A few houses on high ground.

15. Kûbar (L r).—A small village on a hill-top, with rock-cut tombs, cisterns, and olives.

16. Kurâwa Ibn Zeid (L q).—A small village on a knoll, with ancient tombs, and a tank, surrounded with olives.

17. Mezrah (L q).—A moderate-sized village on high ground.

18. Neby Saleh (L q).—A village of moderate size on a ridge, with a small mosque and a well to the south. A spring exists about three-quarters of a mile east.

19. Selwad (N r).—On a hill, with ancient tombs and fine springs.

20. Umm Suffah (L q), also called Kefr Ishwah (Joshua's village), probably because near Tibneh, which has been supposed by some to be Timnath Heres.—A village on high ground on the Roman road to Antipatris. It contains a small mosque or Moslem chapel, and has a well to the north. The name would seem to connect it with an ancient Maspha, or Mizpeh, perhaps the one noticed in the 'Samaritan Chronicle' under the name Kirjath ham-Misphat as a place inhabited by Samaritans in the seventeenth century.

#### V.—BENI MURRAH.

1. 'Ain Sinia (M r).—A small village, undoubtedly of antiquity. It is of moderate size, and lies in a valley surrounded with olive and fig-terraces which cover the hill; there are also gardens of vegetables, and a good spring north-east. The houses are half ruinous, but some are of very good masonry. There appears to have been a small Crusading fort in the place. A doorway, with an arch, ornamented with crosses, etc., in medallions, exists in the village, and is said to be ancient, but looks like Arab Christian work. A tomb with a Hebrew inscription was discovered by the Survey Party in 1872. The name and position suggests the identity of the place with Jeshanah, a town noticed as taken from Jeroboam, together with Bethel and Ephraim (2 Chron. xiii. 19). The main roads are here walled with drystone walls on either side. The village commands one of the ancient main roads to Jerusalem.

2. 'Ain Yebrûd (M r).—A village of moderate size on the top of a hill, well built, surrounded with fine groves of olives, with a well on the north-east.

3. Dâr Jerir (N r).—A village of moderate size, with ancient tombs to the south, and a spring to the west; a few olives on the same side. According to another list this belongs to the Beni Sâlim District.

4. *Mezrât esh Sherkiyeh* (N q).—A large village on a hill-top, the hill-sides covered with vineyards; there are also olives and figs. The houses are of stone and mud.

5. *Sinjl* (N q).—A village of moderate size, straggling along the hill-side, with several houses of two storeys, on the slope of the hill, with fine fig gardens below. It has a well on the south-west. This place is apparently the Saint Gilles mentioned by Fetellus between Jerusalem and Sychem. (See 'Quarterly Statement,' April, 1877, p. 88.) It obtained its name from Raymond de St. Gilles, fourth Count of Toulouse.

6. *Turmus 'Aya* (N q).—A village on a low knoll, in a fertile plain, with a spring to the south. The village is of moderate size, and surrounded by fruit trees. On the south at the foot of the mound is the conspicuous white dome of the sacred place. This appears to be the Thormasia of the Talmud. (See Neubauer, *Geog. Tal.*, p. 279.)

7. *Yebrûd* (M r).—A village of small size on a hill, with a well and extensive fig-gardens or terraces to the east, and olives to the west. The roads are here walled in.

## VI.—BENI SÂLIM.

1. *Khûrbet Abu Felâh* (N q).—A small hamlet on high ground, with ruins. (See Section B.)

2. *Kefr Mâlik* (N r).—A village of moderate size on high ground, probably Caphar Melich of the Cartulary of Holy Sepulchre. (See 'Quarterly Statement,' July, 1874, p. 162.)

3. *Rûmmôn* (N r).—A village of moderate size, with cisterns and caves, evidently an ancient site. On the north-east is a deep rock-cut tank, and south of it a rock-cut tomb. The houses stand on a barren conical point of rock north of a rough valley, and are built in terraces. The site is peculiar, being at the end of a plateau of arable soil extending southwards from Taiyibeh. The view is extensive towards the south-east, but bounded by the Taiyibeh range on the north. There are numerous

caves in the rocky sides of the hill called *Ashkâf Jiljâl*, as well as further west (*Ashkâf Dâûd*).

This place is held to be the Rock Rimmon. (Judges xx. 45.)

4. *Taiyibeh* (N r).—A large Christian village in a conspicuous position, with well-built stone houses. A central tower stands on the top of the hill; on either side are olive and fig gardens in the low ground. The view is extensive on either side. A ruined church of St. George exists near, and there are remains of a ruined castle in the village. The inhabitants are Greek Christians.

This place is, from its distance, supposed to be Ophrah of Benjamin, which Jerome states to have been 5 Roman miles east of Bethel. This view gains some probability from the fact that the valley of Zeboim is very possibly *Wâdy Taiyibeh*, for the name means 'valley of the Hyena, and *Wâdy Taiyibeh* debouches at *Shukhed Dhûbâ*, 'Hyena's Lair.' (Sheet XVIII.) The valley of Zeboim, looking towards the wilderness, is mentioned in connection with and may have been in the vicinity of Ophrah. (1 Samuel xiii. 17.)

#### VII.—BENI HÂRITH ESH SHEMALÎYEH.

1. *Abu Kûsh* (M r).—A very small hamlet, with a well on the north, on an ancient road, with a few olives near.

2. *Abu Shukheidim* (L r).—Resembles the last, and is supplied by the same well.

3. *Beit Ello* (L r).—A village of moderate size on high ground, among olives, with a well on the south-east, and a spring and tank on the north-east below *el Yasireh*. The position near *Belâin* (perhaps *Baalath*) and *Tibneh* (perhaps *Timnah*), towns of Dan, suggests its identity with *Elon*, a town of Dan (Joshua xix. 43) occurring next *Timnah*.

4. *Bir ez Zeit* (M r).—A Christian village of moderate size, containing a Greek Church and a Latin Church, with a well to the north, and olives round it. The red-tiled roof of the Latin Church, on the top of the ridge, is a conspicuous object in the village. This place is probably the *Bethzetho* or *Berzetha* of Josephus, which was north of Jerusalem. (See 'Quarterly Statement,' January, 1877, p. 24.) It might also be the

Azotus of the corresponding passage in Maccabees. (1 Macc. ix. 4.) The place is close to one of the main roads from the north by 'Ain Sinia.

5. Deir 'Ammâr (L r).—A village of medium size on a hill, with a well about  $\frac{1}{2}$  mile to the west.

6. Dûrah (M r).—A small village on the side of a valley, with springs on the south, and olives.

7. Jânieh (L r).—A small village on high ground, with two Mukâms and a well on the east; on the north is a modern graveyard. Olives exist round.

8. Jemmâla (L r).—A very small village, with a little mosque on high ground.

9. Jufna (M r).—An important Christian village, with a Latin church and Latin convent (Mâr Yûsef), on the ancient road from the north to Jerusalem. The octagonal apse of the Latin Church, with coloured glass in its east window and a red-tiled pointed roof, form conspicuous features of the village seen from the south. It is situate in a small plain, and on the south, higher up, is a spring called 'Ain Jelazûn. The road crosses the valley-bed by a small foot-bridge (now broken), with an inscription in Arabic, and on the south of this is a Greek Church of St. George, with a fine walnut-tree and two Meis-trees. There are ruins of a tower in the village, and pillar shafts, as if of a former chapel east of the Latin monastery. The hills and valley are cultivated with olives, vines, figs, pear, apricot, and pomegranate. The population is stated by Robinson at 200, some Latins, some Greeks. Jufna is the ancient Gophna of Josephus, 16 Roman miles from Jerusalem according to the Peutinger Tables. The place was supposed in the fourth century to be the Valley of Eshcol, from its plentiful vineyards. (For the antiquities at the Greek Church see Section B.)

10. Khurbetha Ibn Hârith (K r).—A village of medium size, with a well on the west, standing on high ground among olive-trees.

11. Mezeirât el Kibliyeh (L r).—A good-sized village on low ground, among olives.

12. Er Râs or Râs Kerker (L p).—A small village in a lofty position, with a spring below it on the north. In the middle of the village

is a fortress built about 50 years since. The place was the seat of the great native family of the Beni Simhân.

13. Surdah (M r).—A small village on a hillside, with a garden to the south of it, and the spring 'Ain Jelazûn on the east. The name suggests its identity with Zereda, the native town of Jeroboam. (1 Kings xi. 26.)

#### VIII.—BENI HÂRITH EL KIBLIYEH.

1. 'Ain Kânieh (L r).—A village of moderate size on a ridge. This would seem to be the place called En Gannim by Eusebius, and spoken of as a village near Bethel. ('Onomasticon,' s. v.)

2. Deir Ibziâ (L r).—A village of moderate size, on a ridge, with a well to the west, and surrounded by olives.

3. Kefr Nâmah (L r).—A village of smaller size, with a well to the south, on the side of a hill, with olives.

One village belongs to the JEBEL KUDS namely:

BEITÎN (M r).—This village, the ancient Bethel, is built on the side of a flat spur which rises slightly on the north. On the south-east is a flat dell, with good fig and pomegranate gardens, and there are other fig-trees round the village and among the houses. The cottages have a ruinous appearance, with rough stone walls. There is one square white house in two stories, which is visible from a great distance. The ground is very open, and the slopes gentle; the village slopes down gradually south-east. The surrounding ground is quite bare of trees, of white chalk, very barren and stony on the south; of hard limestone cropping up on the north; the fields divided off by low drystone walls. The contrast of the grey rocks, the red ploughland and the dark green figs is very striking. The remains of a good-sized tower exist towards the north, and on the south the walls of a church of Crusading date, once dedicated to St. Joseph. The population is stated at 400.

The place is supplied from a fine spring on the south, which wells up in a circular basin. The spring is double, and was surrounded with a

large reservoir, 314 feet long north-west and south-east, by 217 feet; of massive stones. The eastern and southern walls are standing about 10 feet high. The spring is perennial.

One of the most peculiar features about Beitin is the group of rocks covering two or three acres north of the town. Although these seem to have been hewn in some places, there is no reason to suppose them to be other than natural features. A similar group occurs further east, and the country round the village is exceptionally stony and barren.

In the valley, by the reservoir of the spring, there are several rock-cut tombs, as also further west. (See Burj Beitin, Section B.) A second spring of good water ('Ain es Sultân) exists on the slope of the hill, and a third, 'Ain el Küssis, again further south near the road. A fourth 'Ain Dhahrah, is about half a mile to the north on the high ground. Thus, in spite of its very barren appearance, the site is well supplied with water. The neighbourhood of Beitin commands extensive views; the modern suburbs of Jerusalem are distinctly seen. Neby Samwil also appears, and the hills of Râs Sherîfeh, west of Bethlehem, and of Neby Lût, east of Hebron, are seen.

The remaining villages belong to the district called Beni Hūmâr, and are under the Governor of Jaffa, who is under the Mutaserrif of Jerusalem. They are as follows:

1. Belâin (K r).—A little village on a hill-side. The position is suitable for Baalath, a town of Dan, mentioned (Joshua xix. 44) with towns which exist west of this place, Jehud Beneberak and Gibbethon. (See Sheet XIII., Section A.)

2. Beit Nebâla (J r).—A village at the edge of the plain, with a well to the east. It is of moderate size. This is the probable site of Neballat (Neh. xi. 34), a place mentioned with Lod and Ono, which are south-west of the present site. (Compare also Bîr Nebâla, Sheet XVII.)

3. Budrus (J r).—A small village, with olive-groves and cisterns. It has near it two sacred places, and a graveyard near one (Imâm 'Aly) on the west. This is perhaps the place called Patris in the Talmud, which was apparently in the plain not far from Antipatris. (Tosiphta Demoi, chap. i.)

4. Deir el Kuddis (K r).—A small hamlet on a high hill-top, with gardens to the north, and a ruined monastery and cave near. There is a well on the east. The name intimates that a convent once existed here.

5. Deir Tureif (J r).—A very small hamlet at the edge of the plain. This would seem to be the place called Betariph in the 'Onomasticon,' near Diospolis (Lüdd).

6. Hadithah (J r).—A moderate-sized village on a terraced Tell at the mouth of a valley at the foot of the hills, with a well on the east. There are remains of a considerable town round it, tombs and quarries exist; and the mound on which the village stands is covered with pottery. This would appear to be the town of Hadid mentioned with Lod and Ono. (Ezra ii. 33; Neh. vii. 37, xi. 34.) In the 'Onomasticon' it is called Aditha, and placed east of Lydda. The name cannot apply to position on a 'sharp' ridge, but might perhaps be better rendered 'boundary.' It is possible that this is intended by Adida (1 Macc. xii. 38), as that place was an eminence in the Shephelah.

7. Jimzu (J r).—A village of mud of moderate size, on the side of a low hill, just at the entrance into the plain. It is surrounded with olives and cactus hedges. On the east are cisterns, and on the west a well by the road. This is the Gimzo of the Bible (2 Chron. xxviii. 18).

8. Kibbieh (K r).—A very small hamlet with olive-trees, on high ground. The situation near Baalath (if at Belâin) and Eltekeh (if Beit Likia) suggests that this may perhaps represent Gibbethon of Dan. (Joshua xix. 44.)

9. Kûleh (J q).—A village of moderate size on a slope at the edge of the plain. The modern houses are principally mud, but the place has remains of mediæval date. (See Section B.) There are wells on the north-west.

10. El Mezeirâh (J q).—A mud village on the edge of the hills, near the last.

11. Midieh (J r).—The position of this village is somewhat peculiar. On the west is a broad and open valley, separating the village from the spur of Sheikh el Gharbâwy. This gradually deepens and joins a larger valley north of the town. On the south the same valley

separates the site from higher ground, which has been quarried, and contains rock tombs. The village is of good size, of mud and stone houses, supplied by cisterns; beneath it, on the north, is a small olive grove, on the south a tank. The most peculiar feature, however, is a high conical knoll, with traces of ruins, a Mukâm, and a few trees, the sides of the knoll sloping regularly, as if artificially cut; and in this are rock-cut tombs and a birkeh below, with cisterns above. It is called *er Râs*.

Midieh would appear to be the ancient Modin. (1 Macc. xiii. 25.) Bartenora (commenting on Hagiga iii. 5) speaks of the place as 15 miles from Jerusalem. It is also mentioned in the Mishna (Pesachim ix. 2), and is placed in the 'Onomasticon' near Lydda. The distance from Jerusalem along the main road is 18 English miles.

12. *N'âlin* (K r).—A large village on high ground, surrounded by olives, and supplied by cisterns.

13. *Shebtin* (K r).—A small village in a valley, with a well to the east. It appears to be an ancient site, and has rock-cut tombs south of it.

14. *Shukba* (K p).—A small village on high ground, surrounded with trees.

15. *Tireh* (J q).—A mud village of moderate size, with cactus hedges, situate at the edge of the plain, the hills rising behind; on the west, by the high road, is a good well, with remains of masonry.

In addition to the above inhabited places, the following ruined sites on the Sheet are proposed as identical with the places enumerated. It is remarkable, however, here as in other Sheets, how few ruins are identified as compared with inhabited places.

#### BIBLICAL SITES.

*Baal Hazor* (2 Samuel xiii. 23).—Was 'by Ephraim.' De Sauley has therefore proposed Tell 'Asûr as being near Taiyibeh, which is generally supposed to be the city Ephraim.

*Baal Shalisha* (2 Kings iv. 42).—Probably in the land of Shalisha and not far from Gilgal (Jiljilia). The place is also mentioned

in the Talmud (Tal. Bab. Sanhed., 12*a*) as apparently in low country, and in the 'Targum' of Jonathan it is rendered by Daroma (a district extending as far as Lydda. Pesachim, v. 3.) The land of Shalisha was apparently near Mount Ephraim. (1 Samuel ix. 4.)

These indications point to the country north-east of Lydda, where also Jerome places the site. (See Beth Sarisa further on.) On this Sheet we have the names, Khûrbet Kefr Thilth, Selita, and Shilta, all in the low hills towards the west, and all approaching the name Shalisha.

Chephar Haamonai (Joshua xviii. 24) (M r).—Is probably the ruin Kefr 'Ana, north of Bethel. This place is also possibly the Anath of the Talmud, north of Jerusalem. (See Neubauer's Geog. Tal., p. 154.)

Kanah (Brook, Joshua xvi. 8, xvii. 9).—Robinson proposes the present Wâdy Kânah, an important feature, rising at Gerizim. It will be observed that the Arabic name is not identical with the Hebrew.

Shiloh (Judges xxi. 19).—The undoubted site is the ruin of Seilûn. (See Section B.)

#### NON-BIBLICAL SITES.

Aialon.—Jerome places this site (Ajalon, Joshua x. 12), east of Bethel, at a distance of 3 Roman miles. This brings us to Khûrbet 'Alia. He allows, however, that the Jews placed it at Aialon, near Emmaus, 2 miles from it on the way to Jerusalem (Yâlo), which place he makes Aijalon of Dan (Joshua xix. 43), and calls Alus. (Sheet XVII.)

Beth Sarisa.—A town in the Lydda district, near the Thamnitic region ('Onomasticon,' s. v.), about 15 miles from Lydda. 14 $\frac{1}{3}$  R.M. from Lydda, north-east, is the present ruin, Serisia.

Garob.—Is mentioned in the Talmud (Tal. Bab. Sanhed, 103*a*) as 3 miles from Shiloh. The ruin, Khûrbet Ghûrâbeh is 3 miles west of Seilûn. The valley beneath is called Wâdy Gharib.

Thamnatha.—An important town, capital of a toparchy (Josephus, 'Wars,' iii. 3, 5; Pliny, 'Hist. Nat.,' v. 14), is placed by Jerome on the road from Lydda to Jerusalem. It is the present ruin Tibneh, which is

identified by some with Timnath Heres. (See Kefr Hâris, Sheet XIV., Section A.) Tibneh might also be Timnah of Dan (Joshua xix. 43), as that place is mentioned with Elon (perhaps Beit Ello), and Eltekeh (perhaps Beit Likia).

ROADS.—The main lines of communication are those between Jerusalem and Nâblus, and Jerusalem and Antipatris.

The Nâblus road ascends to the plateau south-west of Beitin, and is here divided into three parallel branches. The most western passes down to the open and cultivated valley, in which are Jufna and 'Ain Sinia, which it follows. A path leads thence over the hill to the 'Ain el Haramiyeh. The central line runs along the watershed, and gradually descends towards 'Ain Yebrûd. The third or most eastern line passes closer to Beitin, and rejoins the second at Kefr 'Ana. About half-a-mile further on, the united course rapidly descends into a narrow gorge, commanded by the Burj Bardawil at its south entrance, and here, under the cliff of the 'Ain Haramiyeh, it is a narrow stony lane with drystone walls. Hence ascending gradually, it reaches the open plain of Turmus 'Aya, and leaves it on the east. Beyond Sinjil it gradually ascends a stony ridge, and here there are unmistakable signs of the antiquity of the highway in the side walls and the cuttings in the rock. Crossing the pass, a sharp descent brings it to the ruined Khân, with a fine spring (Khân Lubban). There is also a more gradual descent on the west, which appears to be the older course of the road.

Passing thence beneath Lubban, the road continues through a flat open valley until at Sâwieh it ascends to a saddle, where are ruins of a Khân (Khân Sâwieh, with a spring beside an oak tree east of the path). A steep descent and another very steep ascent with traces of the ancient side walls of the Roman causeway, leads the road across the valley, west of Yetma, to the ridge south of the Mukhnah Plain.

Another but less precipitous descent leads down from the hill, whence first Gerizim is seen plainly, to the open plain (Sahel Mukhnah), and to the village Huwârah, where the path ascends slightly and runs along the lower slopes of Gerizim, above the plain. In this part the soft rock is cut away in many places to broaden the highway.

From Jufna an ancient road leads down to the plain; this, as well as the preceding, is marked on the Peutinger Tables. The task of

engineering this second line was far less difficult, as it does not lie across the direction of the main valleys. Thus, it follows a ridge gradually descending and marked by a milestone between Umm Suffa and Neby Sâleh; it passes the ruin of Tibneh, where are remains of its ancient pavement. It thence continues to the village of 'Âbûd, where it divides into two branches close to the great reservoir at Barbâra. The northern branch descends with an even gradient of about  $\frac{1}{10}$  by the cliff, in which are the fine tombs (Mokâtâ 'Âbûd), to the low plateau, which it follows to the plain south of Mejd el Yâba, where it becomes lost in the neighbourhood of Râs el 'Ain. The second branch passes down an extremely rugged valley to Rentis by a considerable detour, which gives a gentler gradient; it here strikes upon a branch which leaves the northern road at Lubban (Rentis), and is directed south-west to Tيره and thence to Lydda. At Deir 'Alla the ancient pavement of the road is distinct, and milestones are here visible, fallen beside it in two places.

## SHEET XIV.—SECTION B.

### ARCHÆOLOGY.

'Ain el Haramiyeh (M r).—The water of the spring comes from a hollow artificially scooped in the rock. There is also a rock-cut cistern, and on the south a square tank of good-sized masonry, the corner stones drafted with a rustic boss. On the east side, a little further south, are rock-cut tombs. The tank is cemented inside, and has a vault groined with pointed arches. This shows the work to be most probably of the Crusading period. There are other tombs further west.

Visited June 8th, 1875.

'Not far from the spring is a great ruined cistern, formerly surmounted by a rectangular tower measuring 18 paces in length by 10 in breadth: there remain at present some of the lower courses in great blocks. This tower commanded the passage of the valley, which in this place is extremely narrow. A little farther on, towards the south, are the remains of a large birket 46 paces long by 28 broad. It was built of irregular and large blocks, and the walls measure 4 feet 4 inches in thickness.'—Guérin, 'Samaria,' ii. 36.

'Ain Sînîa (M r).—There are numerous rock-cut tombs here; over

העמק הכרם עליו רכזו ויכחור לז

one was discovered by C. F. T. Drake, in 1872, a Hebrew inscription plainly legible, but so roughly cut that a squeeze was impossible. The name of Hananiah, son of Eleazar, is found on it. The tomb within is a rude cave with a *loculus* on the north side. Osteophagi had been found her by the peasantry; glass and broken pottery, bones, and a skeleton with three olive stones in the skull were found.

'Âbûd (K q).—The present church has a modern appearance, though said by the priest to be very ancient. It is evident that an

older church stood here, from the inscription found on a lintel in the village by Major Wilson, R.E., which is as follows :

ΑΡΤΥΠΙΟΝ ΤΟΥ ΑΓΙΟΥ—

Evidently part of

Μαρτυριον του αγιου . . . .

‘Memorial (or church) of the Holy ——.’ (See also Barbâra and Mokâtâ ‘Âbûd in this Section.)

Guérin, after describing the church mentioned in Section A. (p. 289), goes on to speak of four ancient churches which he found outside the village, viz.:

1. One called Barbâra el Kenisêh : a simple chapel which crowned the summit of a rocky hill situated 12 minutes west of Âbûd. (See p. 305, ‘Barbâra.’)
2. A large church called Deir Nestasieh. It was built of irregular blocks, had three naves, though only 18 paces in length by 8 broad, and was preceded by a vestibule.
3. To the east of the village are traces of a church called Mar Thodrûs.
4. On the north of the village a small chapel called Mar Abadia. A hollow place, which may have been a tomb, was under the altar.

‘Arâra (K p).—Ruined walls of good masonry.

‘The foundations of a large number of houses are visible ; they appear to have been constructed for the most part of great blocks more or less squared, resting upon each other without cement. Many of the stones are basaltic.’—Guérin, ‘Samaria,’ ii. 157.

Arûra (L p).

Guérin observed fragments of columns and other indications of an ancient town in this place. There are also threshing-floors which appeared to him ancient.

Arnûtieh (M r).—Walls with drafted masonry ; appears to be a Crusading ruin.

El ‘Azeir (N p).—The tomb of Eleasar at ‘Awertah is a modern rectangular structure with a pointed roof, and measures 18 feet 3 inches by 15 feet 4 inches, by 4 feet 8 inches in height. It stands in a courtyard by a small mosque, which has a Samaritan inscription, dating 1180 A.H. A fine terebinth grows in the courtyard. This place is the traditional tomb of Eleasar the son of Aaron.

Visited July 24th, 1872.

El ‘Azeirât (N p).—The companion tomb to the last, east of the village of ‘Awertah and traditionally that of Phinehas. It is a plaster structure, like the last, measuring 14 feet by 7 feet 6 inches, and

7 feet 8 inches high. It stands in a courtyard of good masonry 26 feet by  $19\frac{1}{2}$  feet. A small mosque is attached to this enclosure on the north-



EL 'AZEIR.

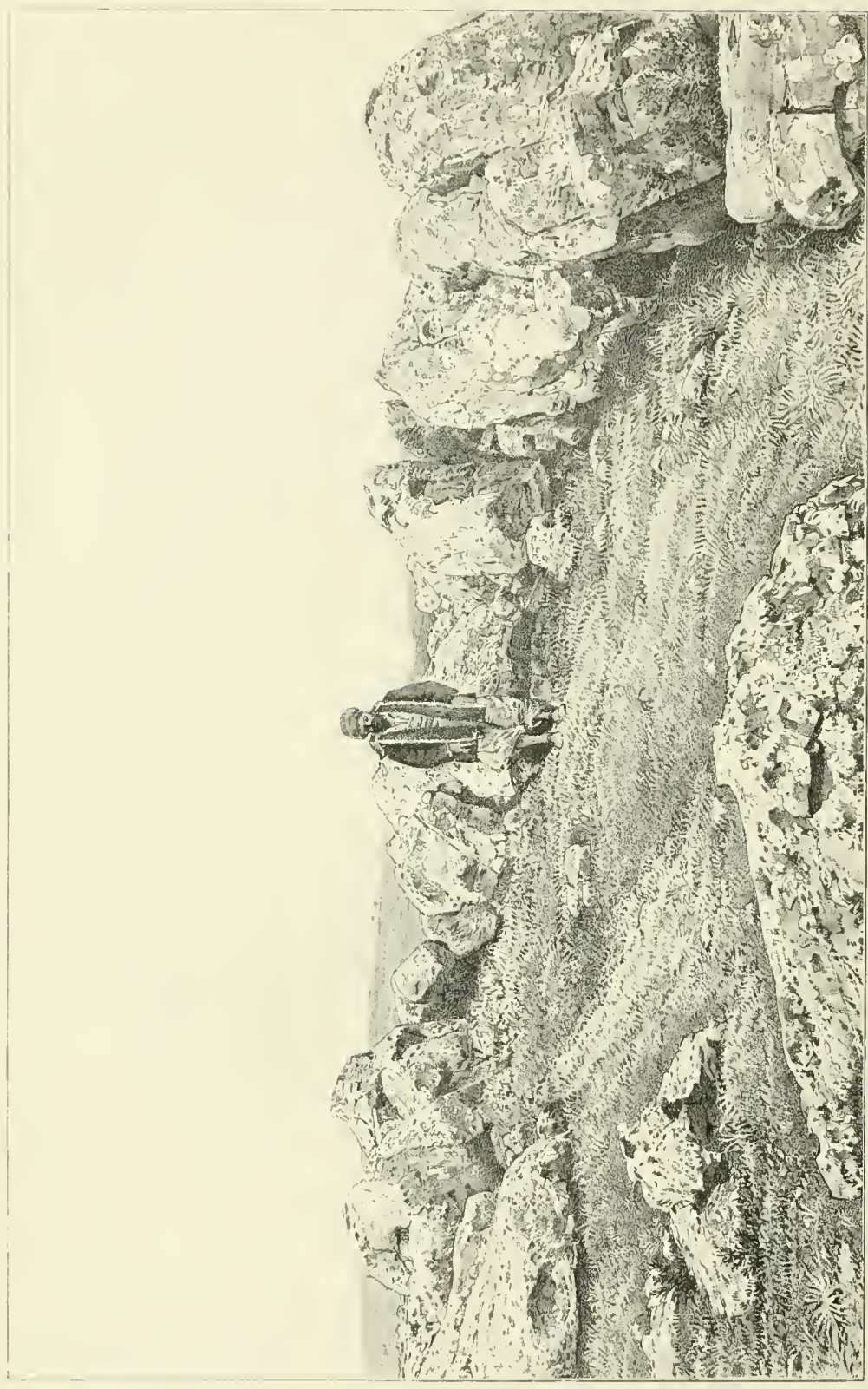
east; the entrance is at the opposite end. The interior is paved with



EL 'AZEIRAT.

square flags. Pilasters with a slight projection are built on the enclosure walls, and from these spring round arches. A wooden trellis above





*Sanford's May 1895*

CIRCLE OF STONES NEAR BEITIN

supports a grape-vine. This building appears to be of some antiquity. The tombs of Abishuah and Ithamar are supposed to exist near.

Visited July 24th, 1872.

'Azzûn Ibn 'Atmeh (K p).—A ruined village, apparently modern.

Here Guérin remarked, near the mosque, a column lying on the ground and several large slabs which belonged to some ancient building.

Barbâra (K q).—A small ruined chapel; still a place of pilgrimage for Christians. It is of good masonry, the foundations only remaining, measuring about 10 feet across inside, and 22 feet in length east and west. Between the chapel and the village of 'Abûd is a fine pool lined with masonry, which was full when visited.

Visited 5th June, 1873.

Bahret Kûfah (I r).—A dam of good masonry packed with smaller stones.

Bâtn Harâsheh (L r).—The ruins here are merely foundations near Sheikh 'Aisa. There is also a cave with a central column of rock.

Beitin (M r).—(See Section A.) The church is on the south-east, north of the birkeh. It measures 108 feet by 47 feet outside; the walls are very thick, the side walls being 10 feet. There is an apse on the east 16 feet diameter.

The masonry is of moderate size; several bossed stones occur in the walls; in the north-east angle outside are some long stones, 4 feet or more by 1 foot in height, the drafts being rude and the bosses rustic. A simple moulding runs round the apse at the springing of the roof. The apse dome is of unsquared stones, rudely bedded in mortar. Remains of a side door on the north show diagonal dressing on the stones. A fig-tree grows in the nave. The west end of the church is almost entirely destroyed. Several pillar bases are lying about, one at the spring, south of the church. The east wall of the birkeh, surrounding this spring, is of polygonal blocks faced and set in mortar. The south wall is of squared stones.

At 15 minutes' distance south-west of Beitin, Guérin remarked a large excavation in the hill-side which collected the waters of a spring. In the village itself he found the remains of two towers, a Christian church, and a birkeh. The identity of Beitin with Bethel has never been disputed. The ruins of an ancient church at Burj Beitin may be those of the church mentioned by Jerome as built on the spot where Jacob slept. It may, however, have been the church described by Lieutenant Conder.

Beit Kûfah (J r).—Walls and foundations, apparently modern.

Berûkin (K p).

An ancient site. Here Guérin found a large number of cut stones in the walls of modern houses, and an ancient tomb near the village with two sepulchral chambers.

Beit Nibala (l q).

This place (perhaps the *Neballat* of Neh. xi. 34) is on the site of an old locality. Cisterns and large cut stones attest its antiquity.

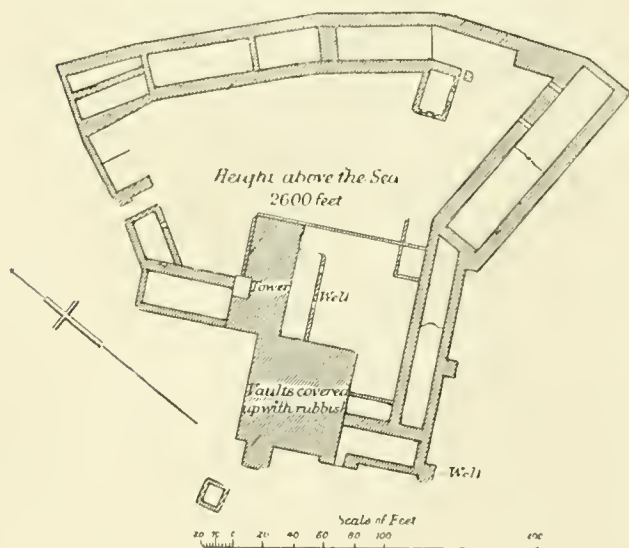
Berûkin (K p).

Guérin found here a large number of cut stones belonging to ancient buildings. Close to the village is a rock-cut tomb with two sepulchral chambers.

Bidieh (K p).—Rock-cut tombs exist here, principally rude caves. The rock is quarried in many places. South of the village is a birkeh about 30 feet by 20 feet, with a flight of 12 steps, leading down about 10 feet. It is made of rudely-squared stones, about 1 foot to  $1\frac{1}{2}$  feet in length, which are covered again with a well-made rubble almost resembling a tessellated pavement, and this again is covered with a soft white cement, containing large pieces of pottery and small stones. There is on each side of the pool (north and south) a semicircular stone buttress, 2 feet diameter, on a base about 4 feet; this perhaps indicates that the birkeh was roofed in.

South-west of Bidieh is an ancient ruined watch-tower.

May 26th, 1873.



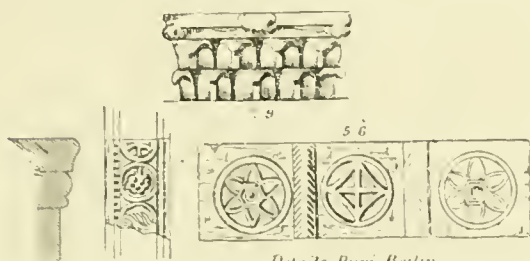
Burj Bardawil (M q).—A fortress on a steep hill commanding the pass of 'Ain el Haramiyeh on the south. The plan is irregular, with the entrance-gate on the west, and a courtyard surrounded by vaulted chambers. The east and south walls are arranged so as to give flank defence. The masonry is very rough; the vaults are tunnel vaults

of rubble (or rag-work), and are of pointed cross section. The place resembles the Burj el Mâleh (Sheet XII.), and might be of the same date.

Visited June 8th, 1875.

El Burj (M q).—A ruined tower, heaps of stones, and rock-cut tombs. The tower is not earlier than the Crusading period, and perhaps not so old.

Burj Beitin (M r).—This place appears to have been a monastery and subsequently converted into a fortress. The ruins consist



*Details Burj Beitin*

of a square area about 160 feet by 100 feet, having chambers along the wall. The masonry is good and plain, without drafts; at the corner is a small modern tower about 50 feet square.

Into the walls of this are built a capital of heavy Byzantine

character, 2 feet 9 inches wide, 1 foot 8 inches tall, which originally surmounted a square pier of masonry; a lintel stone  $5\frac{1}{2}$  feet long, with two rosettes and a central design of a cross in a circle and lozenge; and a bit of cornice in low relief representing vine-leaves and grapes (compare Mokâtâ 'Abûd); this last is 18 inches high, and is built vertically into the wall. The plan of the church itself was not distinguishable; the character of the lintel would lead to the conclusion that the building whence it was taken was of the Early Byzantine period, fifth or sixth century. There are remains of a vault, now choked up. The walls are of good ashlar outside, of inferior ashlar within, the core of rubble. The mortar is soft and brownish, the joints laid with much mortar and a packing of small chips in parts. The Jordan valley is plainly visible from this spot, which is probably a traditional site of Abraham's altar, east of Bethel. (Gen. xii. 8, xiii. 3—10.)

Visited 24th January, 1874.

Burj el Haniyeh (J q).—Foundations of a tower, apparently not ancient.

Burj el Lisâneh (N r).—Apparently an important position,

inaccessible from north and west, because of the precipices down the side of the hill. It is reached by a goat-track from the east.

The hill-top is round, and is covered with ruined walls, the ashlar being of large size and in some cases drafted. There are cisterns of great size, bell-mouthed, and cut in rock. In the middle of the ruins are foundations of a building about 32 feet 8 inches by 43 feet 9 inches. It had a tunnel vault. The sides of the doorway are of stones carefully drafted; the door is 5 feet 2 inches high by 3 feet 2 inches broad, and is to the east. It appears to have been barred across, the sockets remaining. The lintel is 6 feet 3 inches long, 2 feet 3 inches high.

Some of the stones of the building have rustic bosses; others are rudely dressed (as at the church at Kuryet el 'Anab), the joints being packed with smaller stones.

The drafts average 4 inches in width and  $\frac{3}{4}$  inch in depth, but are irregular; the bosses are dressed in the case of the lintel and jamb stones, except one on the south jamb, which is rustic. The jamb stones appear to have been rinsed. A small chamber is formed inside the tower, of modern masonry. The walls of the tower are  $6\frac{1}{2}$  feet thick, and are standing from 7 feet to 13 feet high. The vault is broken in.

On the south is an enclosure of rougher masonry, probably not so ancient, more rudely built and not bonded into the walls of the tower. The interior is about 50 feet by 44 feet; the walls are  $4\frac{1}{2}$  feet thick, and 6 or 7 feet high. A similar wall runs in continuation of the north wall of the tower, and is not bonded in. An outer gate appears to have existed here. The mortar used is hard and white. The corner-stones of the tower are large—one drafted on both faces measured 4 feet 3 inches by 1 foot 10 inches by 2 feet 4 inches in height; a second was drafted at the end, and measured 3 feet 4 inches by 15 inches by 1 foot 8 inches in height. The drafts were roughly made, 4 inches wide,  $\frac{1}{2}$  inch deep. The other stones are 14 inches to 21 inches in height by 6 inches to 3 feet.

This tower seems to be of Crusading origin: the masonry being exactly similar to that at Kuryet el 'Anab. (Sheet XVII.) The better drafted stones of the doorway probably, however, belonged to an earlier building, as described below.

Some 50 yards west of the tower are remains of a colonnaded building.

Two bases are *in situ*, but not in line. Six pillar shafts lie north and south in no regular order. They are 7 feet 10 inches long, 21 inches in diameter, with a double fillet at either end. East of these are foundations of a recess, well-built of modern masonry, 4 feet 7 inches deep to the back wall, 3 feet wide at the back, and 4 feet 7 inches at entrance; its side walls being set back. It resembles the side chapel at the end of an aisle (see Khûrbet el Mukatir, or Seffûrieh, Sheet V.), and the colonnade was probably part of a church. The length of the nave seems to have been 30 feet, and the direction about  $112^{\circ}$  true bearing. Many good blocks of ashlar are built into terrace-walls on the hill, or lie on the ground. There are remains of outer walls, enclosing the tower and the church; also of rockcut cistens. Some of the stones have simple moulding on their faces.

Revisited June 16, 1881.

‘The piece of difficult country near this place, in the middle of which is the spring aptly enough termed ‘Ain el Haramiyeh, “the Thieves’ Fountain,” seems always to have been regarded as the key of the road between Jerusalem and Nâblus, for on the hill opposite to Burj Bardawil, and east of ‘Ain el Haramiyeh, I found the ruins of an important fort, Burj el Lisâneh, “the Tower of the Tongue,” probably so called from the spur which it occupies. The situation is most commanding, being, with the exception of Tell ‘Asûr, which rises to some 3,100 feet, the most elevated hill-top in this region. The ascent is by a difficult goat track from near Selwad, or the round-about road from Mezra’a el Sherkiyeh. From the north and west it is almost inaccessible, there being about halfway down the hill one of those precipices of smooth rock, some 20 feet to 30 feet high, which are so common in this neighbourhood. The summit is nearly circular, and on it are many ruined walls built with massive cubes of rough-hewn stones, a few well-dressed drafted examples of considerable size being found at intervals. I remarked many unusually large excavated cisterns, but of the common bell shape. In the centre of the ruins is an oblong building, some 40 feet by 20 feet. It was originally covered in by a round arched vault of masonry. The doorway, which is at the east-north-east end, is composed of large carefully-dressed drafted stones. The entrance is only about 5 feet by 3 feet, and inside are three sockets for bars, and a circular hole above either to receive an upright bar, which would prevent the door from being fully opened, or to attack the besiegers through in case the door was forced.

‘Though the building has all the appearance of Roman work, it still seems to have been built of old materials, as in one or two places I noticed stones with rustic bosses, the rest being rough-dressed. Some fifty yards to the north-west I found six prostrate limestone columns, 7 feet 6 inches high, and 1 foot 6 inches in diameter, the only ornamentation being a double fillet at top and bottom, but broader at the latter. Though the stones have mostly been cleared away to make room for vines, still two or three pedestals remained *in situ*, and I could trace the general plan of the building, which ran nearly north and south. It must have consisted of three rows of arches supported at the sides by pilasters, and down the centre by two rows of three or more columns, as I observed a similar pillar at a little distance.’—C. F. Tyrwhitt Drake, ‘Quarterly Statement,’ 1872, p. 88.

Burj el Yakhûr (L p).—See Kurâwa Ibn Hasan.

Deir Abu Meshâl (K r).—There are here indications of an important fort, apparently of Crusading times. A rock platform, roughly square, about 50 yards wide, occupies the top of the hill, and many well-cut stones, with rustic boss and a draft 3 inches wide, lie round. On the west is a wall of rubble faced with small ashlar, which stands over a rock scarp. On the north are traces of a similar wall. There is a small tank, well cemented, with a groined roof. There is also a large well near. A rock-cut drain some 6 inches wide leads towards the well. On the south are rock-cut steps. On the east, quarries and two tanks, rock-cut, but roofed in with masonry. One measured 20 feet by 12 feet.

Visited 5th June, 1873.

Deir Abu Selâmeh (J r).—Foundations, heaps of stones, and a few pillar shafts.

Deir 'Alla (J q).—Remains of a considerable town on the Roman road, extending over an area of some 300 yards either way. The principal walls are of good-sized stones not drafted. A doorway remains, with a lintel, unornamented, 7 feet 2 inches long, 2 feet 5 inches high. There are remains of a building 90 feet long east and west and 30 feet north and south. At 40 feet from the west wall and 12 feet from the south is the base of a column 2 feet broad, 1 foot 2 inches high, the pillar having a diameter 20 inches; 6 feet north of this is a second—the floor between appears to have been of cement. Four limestone columns have fallen near, 21 inches diameter, 8 feet 9 inches long, with a base  $7\frac{1}{2}$  inches high, and at the top a double fillet  $6\frac{1}{2}$  inches. These are apparently remains of a basilica. A capital was found, very rudely sculptured, 22 inches diameter, 18 inches high, with leaves and flower-buds rudely designed, apparently Byzantine work.

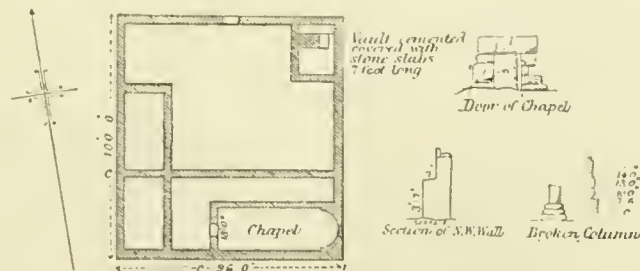
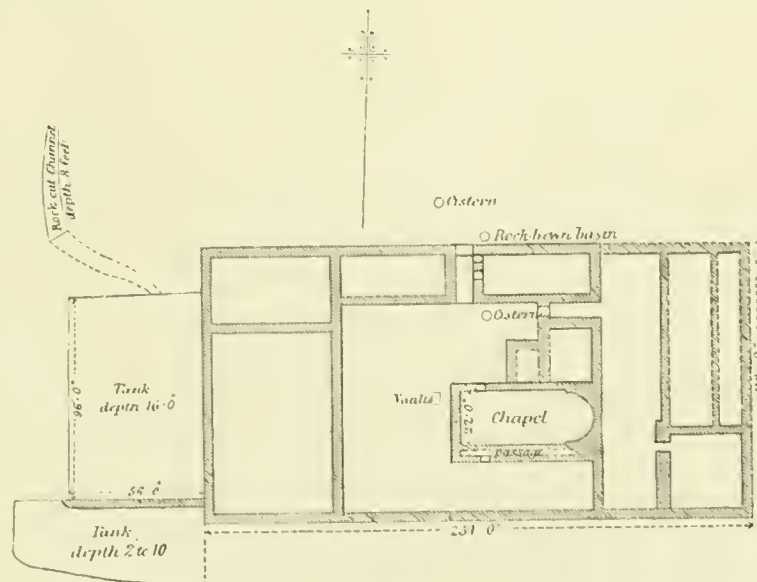
In the ruins there are several rock-cut cisterns and a birkeh, also rock-sunk tombs with a *loculus* each side of the shaft, probably Christian tombs.

Roman milestones were observed on the road on either side of this ruin. They were about  $1\frac{1}{2}$  feet diameter and 6 feet 4 inches high, with a base  $2\frac{1}{2}$  feet high and 2 feet 2 inches broad.

This site, when compared with others in the country, seems probably to be that of an early Christian town and church.

Visited June, 1873.

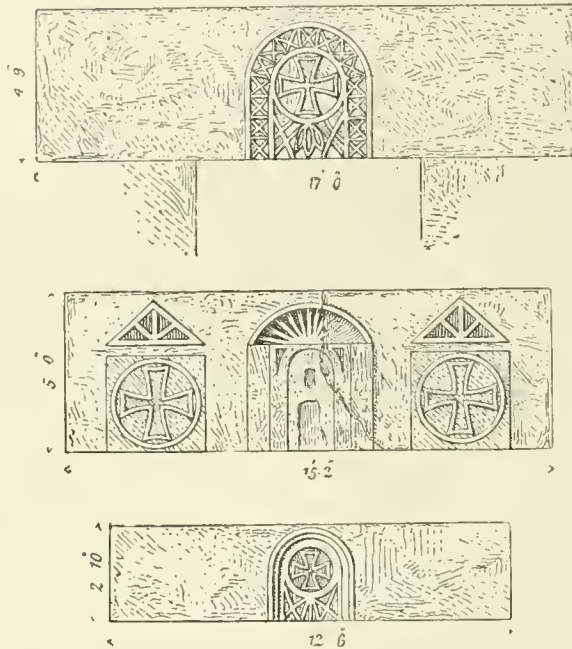
Deir 'Arâby (K q).—Ruins of a large monastery, with a chapel and great cisterns. The whole forms a rectangular enclosure, 234 feet east and west by 118 north and south, with the tanks to the west. The chapel is 56 feet long, 22 feet wide inside, with an apse on the east; its bearing is  $87^{\circ} 30'$ . The remaining chambers are shown on the plan.



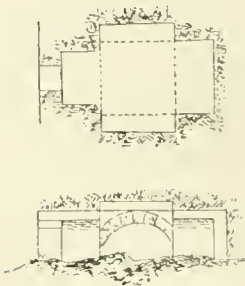
The principal reservoir is outside the west wall, 96 feet long (north and south) and 56 feet wide, 16 feet deep. The second to the south is irregular and smaller, varying from 2 feet to 10 feet in depth. Another cistern exists within the enclosure and a third on the north, where also is a rock hewn basin like that at Deir Simân, about 5 feet diameter.

The great tanks are partly of rock, partly of masonry ; they probably formed the quarries whence the building-stone was obtained, and were then converted into reservoirs. They were originally covered with masonry vaulting and lined with hard brown cement.

The walls are standing to a height of 3 or 4 courses, and are of well-



hewn ashlar, not drafted ; the stones 1 foot to 2 feet in length, with a core of rubble. Three lintel stones were found in the ruins, the largest, 17 feet long, 4 feet 9 inches high, with a Greek cross in an ornamental design ; the second, 15 feet 2 inches by 5 feet, with three designs, two Greek crosses, in circles, with triangles above, and a central kind of alcove much injured by weather ; the third, 12 feet 6 inches by 2 feet 10 inches, with a design like the first. These designs seem probably of Byzantine date.



Under the chapel, towards the west, is a vault of good masonry, which has the appearance of a masonry tomb with *loculi* or recesses for sarcophagi. The entrance is from the west, outside the chapel ; the central chamber was 3 feet 6 inches broad, and 7 feet 2 inches long ; on each

side was a recess, 4 feet deep, and 8 feet 2 inches long, and at each end a similar recess, 4 feet deep, 6 feet 10 inches long. These are vaulted with a semicircular arch of 9 voussoirs, and the central chamber is roofed with three flat slabs placed across above the arches. South-west of this ruin there is a ruined watch-tower.

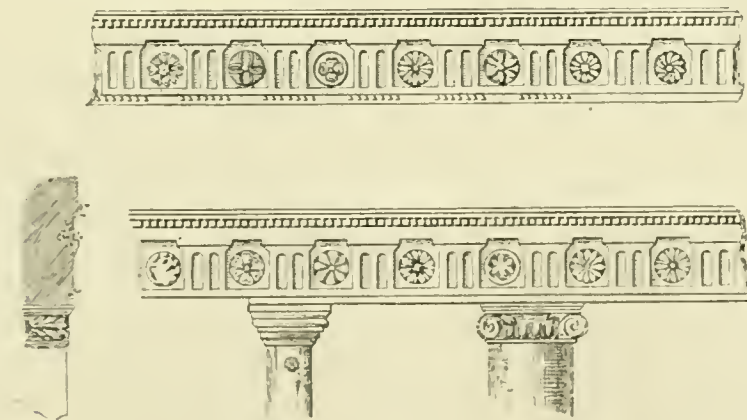
Visited and planned 7th June, 1873.

Deir Ballût (K q).—West of the village there are rock tombs of the kind called 'rock-sunk,' and attributable to Christian times.

Deir Dakleh (K q).—Traces of ruins.

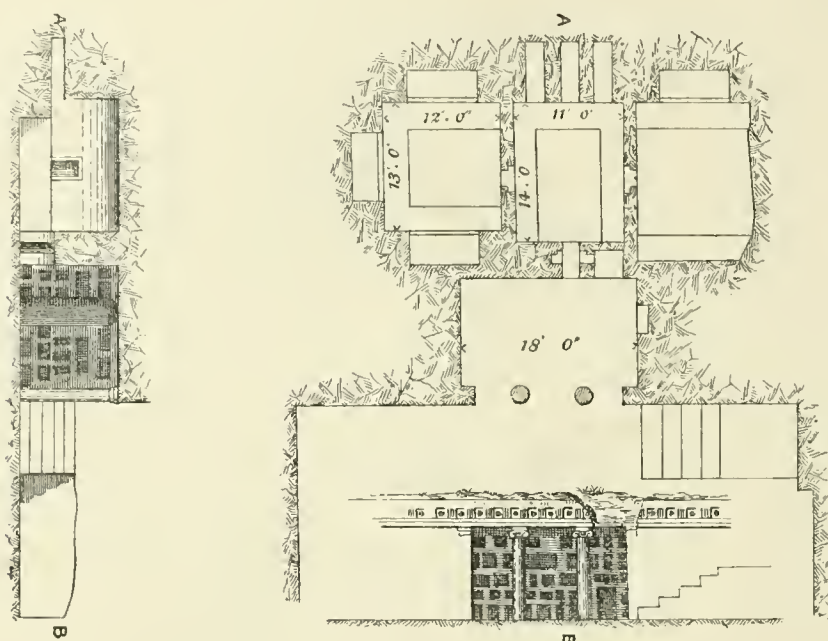
'I first examined the remains of an enclosure, 55 paces long and 30 broad. The walls are 4 feet thick; they are built of stones, generally regular, and sometimes of large dimensions, which are for the most part much worn by time. Within this enclosure everything has been completely overthrown; here are distinguished the vestiges of a rectangular edifice, lying east and west, and terminating on one side in an apse. It measured 18 paces in length and 9 in breadth, and must be an ancient chapel also. I remarked several rock-cut tombs. Outside the enclosure at a lower level there are platforms paved with small cubes of white mosaic. One of them is pierced with several cisterns, communicating with each other; another abuts upon a birket, 14 paces long by 10 broad, and constructed of splendid rectangular blocks, covered with thick cement. Here and there are caves cut in the rock, preceded by a sort of vestibule, built of cut stones and formerly closed by a door.'—Guérin, 'Samaria,' ii. 122.

Deir ed Derb (L p).—One of the finest sepulchral monuments in the country, resembling in character some of the tombs near Jerusalem,



such as the so-called 'Retreat of the Apostles,' in Wâdy er Rabâbeh. The sepulchre consists of three chambers, with a court in front, the roof of which is supported by pillars; to the right of the portico is a flight of

five steps. The door would seem to have been closed by a rolling-stone. The dimensions of the tomb and details are given in the plans. A Doric cornice runs for about 50 feet along the rock in front of the portico, supported by two pilasters and two Ionic columns, with volutes of the kind observed also in early Byzantine work. The rosettes between the triglyphs are all different; 15 triglyphs and 14 rosettes are cut, but the façade is not quite finished, for some of the end triglyphs (two on the right, seven on the left) have no guttæ.



The portico is 10 feet high, 18 feet wide, 13 feet deep; the central chamber, entered by a door 2 feet broad, is 11 feet wide, 14 feet deep. It has three *kokîm* at the further end, with arched roofs 6 feet long, 2 feet wide; they have their floors on the level of a stone bench,  $3\frac{1}{2}$  feet high, 3 feet wide, which runs round three sides of the chamber. On the same level are the doors leading to the two other chambers, which have flat roofs. The left-hand chamber has three *loculi*, 7 feet by  $3\frac{1}{2}$  feet, and the same sort of bank or bench round the three sides of the chamber, which measures about 12 feet by 13 feet. The right-hand chamber is similar,

but unfinished, with only one *loculus* on the inner side wall. On the outside the rock has been broken through to the daylight.

The walls of the porch are carved to represent drafted masonry (as in the Mũghâret el 'Anab, at Jerusalem), but very irregularly, whereas that at Jerusalem is regular. (Palestine Exploration Fund Photograph, No. 143.)

The steps lead up to a platform of rock in front of the tomb, about 5 feet high.

The whole of the monument bears a close resemblance to the sculptured tombs of Jerusalem, including the tomb of Helena, dating from the first century A.D. In connection with the present tomb, it is interesting to observe the tradition of Melek Ferdûs, whose tomb is shown close by. This place was discovered by Sergeant Black, R.E., and visited and planned, 29th May, 1873.

South-west of this monument are two watch-towers resembling those at Kurâwa Ibn Hasan.

#### Deir Estia (L o).

'A decayed place, many of the houses being overthrown. In the mosque I remarked several marble columns, once perhaps belonging to a Christian church. A great number of well-cut stones engaged in Arab constructions are certainly the remains of old buildings, as are also the lintels of some of the doors. On these I observed rectangular cartouches containing, some a cross chiselled out by the Mohammedans, and others a triangle which they allowed to remain, not understanding that it was a symbol.'—Guérin, 'Samaria,' ii. 160.

#### Deir ed Dham.

A village placed by Guérin on the east of Ain ez Zerka (K q); ruins and rock-cut cisterns prove that it is an ancient tower.

#### Deir el Jâly (M p).—Traces of ruins.

Deir Kũlâh (K q).—Perhaps the finest and best preserved of the ruined monasteries in Palestine, situate in a very strong position on the edge of a precipice, and protected by deep and rugged ravines on all sides except the east, on which side the quarries form a sort of ditch. A narrow path leads up on the west from the small plain of Deir Ballût, passing under a projecting turret on brackets. The building, being on the side of the hill, is on three levels, east and west.

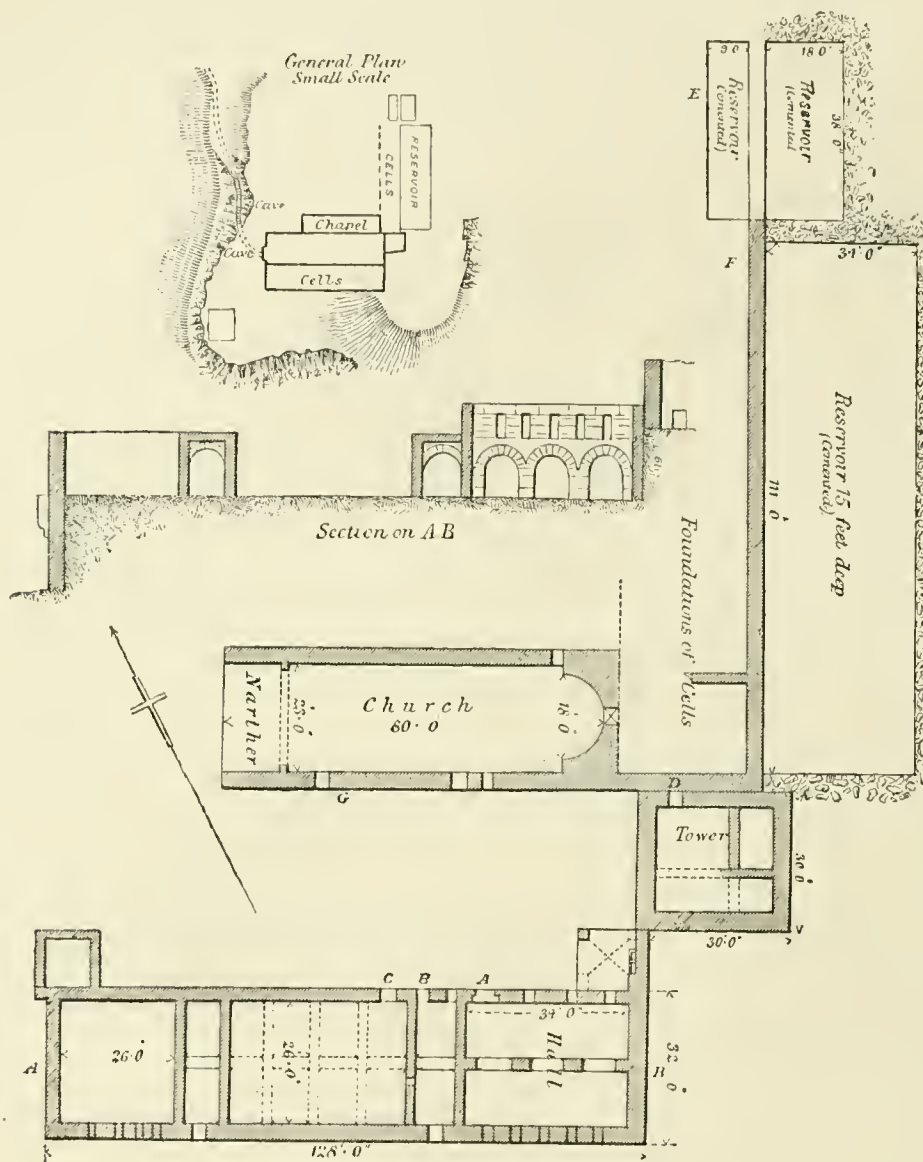
The principal remains are those of the church, and of a great hall (apparently the refectory) south of it, with



*Machicoulis*

a square tower on the east at a higher level; and a huge birkeh north of the tower with two smaller again north.

Outer Walls.—The ashlar is of fine proportions; the stones all



drafted with a draft 10 inches broad, and 2 to 3 inches deep; the raised face is rudely dressed, and the draft is irregularly cut. The corner stones are in some cases 6 feet long and 3 feet high, but the average is about

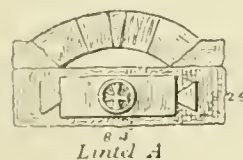
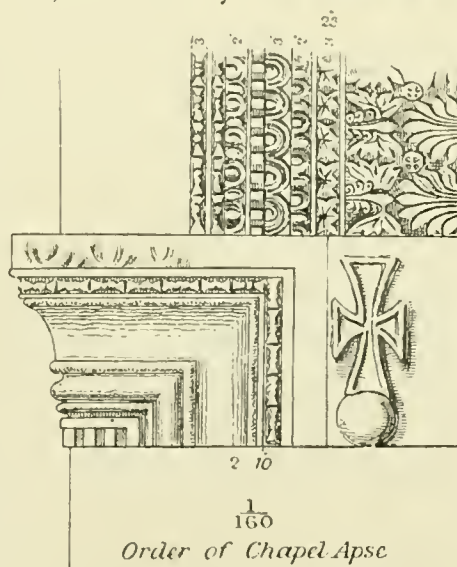
3 feet by 2 feet. The retaining wall on the west is 20 feet high, and the turret 14 feet square and 6 feet high; the top on a level with the floor of the enclosure within. The masonry of this wall resembles in appearance that of Justinian's fortress on Gerizim. (See *Jebel et Tôr*, Sheet XI., Section B.)

The Church measures 80 feet long by 23 feet wide inside, including a narthex of 12 feet at the west end. The walls are standing to a height of 16 feet to 18 feet.

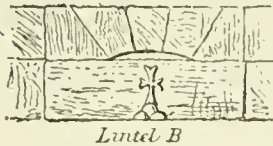
The east apse, 18 feet diameter, has a window in it, the sill 7 feet from the floor. A cornice runs round the apse 10 feet from the floor, and is remarkable, because it is bent so as to follow the line of the semicircular arch of the window. This feature resembles the cornice of the Golden Gate at Jerusalem, and that of the church of Kalb Louseh, ascribed by M. du Vogüé to the sixth century.

On the right of the apse a cross is sculptured, standing on a globe beside the cornice; and a line of ornamentation running up the wall exists above the cornice, with debased classic mouldings containing the cross on some of the bosses. The cornice is 18 inches high, and this band of sculpture is 23 inches wide.

The Hall is separated by a court 42 feet wide from the church and measures 34 feet in length by 26 feet in breadth, divided into two aisles by two piers supporting three semicircular arches 7 feet span. Above these are five windows, and in the south walls of the hall are also five windows; in the north wall three windows, and a door surmounted by a flat lintel with a low relieving arch above it. The lintel is 8 feet 4 inches by 2 feet 9 inches; the arch has seven voussoirs, and a very narrow keystone, the haunch-stones broad. On the lintel is a winged tablet, with a Greek cross in a circle upon it.

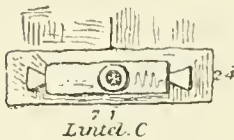


West of the hall is a chamber, with a roof 12 feet from the floor. The hall had a roof at not less than 20 feet from the floor; the chamber was 8 feet wide, and equal in length to the width of the hall; on the south a window; on the north a window and a door. The door has over it *in situ* a lintel about equal to the last, with a relieving arch of five voussoirs. On the lintel a Latin cross

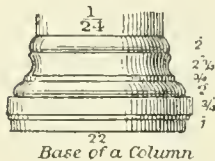


standing on three hemispheres, the conventional sign of Calvary.

A third doorway leads into other chambers, of which there seem to have been five in all, a total of 47 feet by 26 feet inside. The third doorway is surmounted by a flat lintel, 2 feet 4 inches high, 7 feet 1 inch long, with a tablet and cross in a circle as on the first.

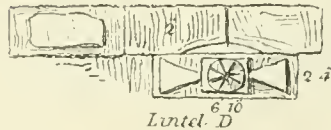


Beyond these chambers is another chamber 26 feet square, with five windows on the south wall. Thus, the total external length of these buildings east and west is 128 feet by 32 feet external breadth. The whole of the masonry is of good ashlar, not drafted.



Only one column base was found fallen in the ruins.

The Tower is 30 feet square outside, with walls 4 feet thick. The entrance is on the north, with a lintel-stone 6 feet 10 inches by 2 feet 4 inches, and a relieving arch formed by cutting out the under side of two stones. On the lintel is a tablet, with large wings, and on this a cross in a circle. A drafted stone occurs in the wall to the left. The floor of the tower is



14 feet above that of the chapel. The roof still remains, built of rubble-work, with a tunnel vault.

The Birkeh measures 111 feet north and south by 34 feet breadth. It is cut in rock, and 15 feet deep; there is a sloping cutting at the sides, evidently to support the haunch-stones of a vault over it. The sides are in places built up to a level with rubble. North of this great tank are two smaller ones, 38 feet north and south, and respectively 18 feet and 9 feet wide. All these tanks are lined with a hard brown cement full of pottery.

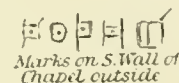
A row of cells seems to have run along the eastern wall of the monastery, which is built above the main birkeh; thus the total area of the monastery must have extended over 180 feet east and west by 200 feet north and south, or about the same area enclosed by Justinian on Gerizim; two crosses were found on the inside of the eastern wall, well cut, one with a circle round it.



Cross E

Cross F

No masons' marks occur on the stones, but on the outside of the south wall of the chapel several marks are rudely cut, two or three on one stone. These are probably the tribe marks of wandering Arabs, as at Sebbeh. (Sheet XXVI.) They are as shown. (See Khürbet Kurkush and Mokâtâ 'Âbûd.)



Marks on S.W. Wall of Chapel outside

The joints are well and firmly laid in the masonry.

No pointed arches were found. The vaults are all tunnel form, and not groined. Rubble is used to form the core of the walls. The masonry in the interior is smooth and not drafted. All the characteristics of Crusading work are absent.

There are two caves on the west, one about 30 feet long, the other 20. The path ascends by steps. There is also a very large quarry east of the site, and a rock-sunk tank on the south-west.

The following architectural points are principally worthy of notice :

1st. The drafted masonry, resembling that of Justinian's work on Gerizim.

2nd. The cornice bent into an arch, as in a sixth century church described by Du Vogüé.

3rd. The semicircular arches, with a narrow keystone and broad haunch stones, and an odd number of voussoirs.

4th. The flat lintels, with relieving arches above.

5th. The debased classical character of the cornice mouldings.

These serve to indicate that the building is of the Byzantine period, and not Crusading.

Visited and planned, 2nd June, 1873.

Deir es Saïdeh (L r).—Foundations.

Deir Simân (K q).—A building similar to Deir el Kûlâh, but less well preserved, being razed to the foundations. The area en-

closed is a rectangle, 135 feet east and west by 125 north and south, with a smaller rectangle on the north-east, 50 feet north and south, 77 feet east

and west. Adjoining this on the west are two rock-cut tanks, 30 feet long.

The chapel appears to have been towards the south, and had a bearing  $82^\circ$ . The traces of various other chambers can be made out.

The most curious detail is on the north, where is a rock platform with a circular bath, 2 feet 9 inches deep, 14 feet diameter; three steps lead down into it, and immediately west is a tomb of the kind called 'rock-sunk,' as at Iksâl. The steps are 8 feet 2 inches wide, 2 feet 6 inches tread, 8 inches rise.

Two pillar shafts were found, with a double fillet round the end, and a

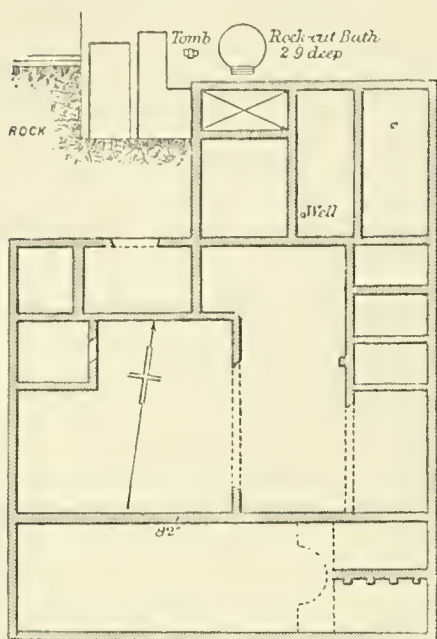
small vault exists at a lower level. One cross was observed. A portion of the wall was measured, consisting of drafted masonry on the outside. This is a good instance of the general character of the Byzantine masonry.

1st Course.	Height, 2 feet 4 inches.	Length of stone, 3 feet 6 inches.
2nd	" " 1 foot 4 "	" " 4 " 0 "
3rd	" " 1 " 2 "	" " 4 " 0 "
4th	" " 1 " 9 "	" " 3 " 6 "
5th	" " 1 " 11 "	" " 4 " 0 "
6th	" " 1 " 11 "	" " 3 " 6 "

The drafts were about 2 inches deep and 4 or 5 inches broad.

Visited and planned, 30th May, 1873.

Deir Tureif (J r).—South-west of the village are traces of ruins, cisterns, and 'rock-sunk' tombs, evidently Christian again, as connected with a monastery.

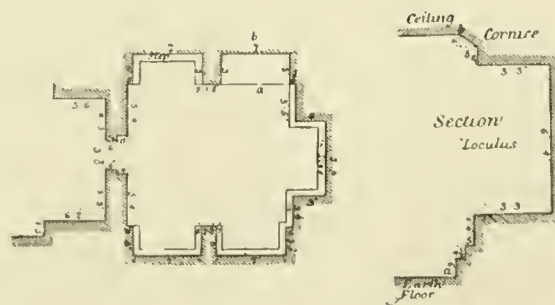


E d D i û r a h (K q).—Traces of ruins only; foundations and scattered stones remain. West of this place is a ruin marked *R*; this is a modern garden tower, but east of the same and of D e i r D a k l e h there is an ancient watch-tower like those at K u r â w a l b n H a s a n.

H a b l e h (J p).—A number of *loculi* sunk in the rock at various angles to one another. There are also bell-mouth cisterns, one of which, 12 feet by 9 feet, 8 feet deep, has a flat masonry arch. A wine-press with two chambers, one 8 feet square, 1 foot 4 inches deep, the second, 4 feet square, 3 feet deep. The character of the tombs, of which there are about a dozen, indicates probably that this is a Christian site.

E l H a b s (J r).—This place would appear to have been a hermit's cell, consisting of a long excavated chamber, with windows opening northwards, cut high up in a scarp of rock facing north. It has a total length of about 100 feet east and west, with various recesses and an average width of about 3 feet. Crosses are cut in the wall in two or three places; the entrance was on the east.

Near the rock chamber is a birkeh lined with rubble, resembling that at T e l l J e z e r (Sheet XVI.), and west of the rock chamber is an ornamented tomb. The door of this tomb is 3 feet wide; on either side is a rude pilaster capital, much defaced, 1 foot 9 inches broad. Over the door is a pediment, the triangle being 4 feet 8 inches side; inside this is a medallion, on which an eagle is sculptured. The chamber within has



two *loculi*, or recesses, on each side wall, and one at the back; they are 7 feet long and 3 feet deep, with arched roofs. They are ornamented

with pilasters, having capitals of curious design. The recesses are 6 feet 4 inches high. A cornice runs round the chamber, of simple design.

A second tomb exists near, being of the kind called 'rock-sunk,' with a shaft 2 feet 2 inches broad, and *loculi* 6 feet 3 inches long, 2 feet 2 inches



+ MIMOPIN

Tomb on flat rock  
near El Babia with  
inscription

ΓΕΩΡΓΙΟ

broad. One has a round head, and in it two crosses are cut. The second has an inscription cut on its side walls as shown.

The bearing of the tomb is 94°. The translation appears to be, 'Monument of Georgeos.' This inscription is valuable; it is evidently of Christian origin, and the superposition of the vowel, with the barbarous character of the spelling, seems to indicate that it is of twelfth century date. It confirms, therefore, the idea that the rock-sunk tomb is one used by Christians at a comparatively late period. The neighbouring ruin of Khürbet Kelkh appears also to be Christian, and the true title of the place seems to be Zachariah. (See Khürbet Zakariya.)

Visited January 18th, 1874.

#### Hadithéh (J q).

At a quarter of an hour's distance south-east of Hadithéh, Guérin found several ancient tombs cut in the rock. The village of Hadithéh he found to be on the site of an ancient town. Cisterns, a birket, tombs, and rock-cut caves, with cut stones scattered about, are all that remain.

Hâris (L p).—The ruins west of this place are three ancient watch-towers, like those at Kurâwa Ibn Hasan.

Guérin observed here a building used as a mosque, divided into three naves separated by marble columns of different sizes, and evidently ancient. 'On a neighbouring Tell, which commands the village, are the ruins of an ancient tower. The spot is now planted with olives. Two ancient tombs and several cisterns cut in the rock once belonged to the ancient city which stood here.'

#### Hawârah (N o).

Here Guérin observed fragments of columns apparently ancient, with a small number of cisterns and grottoes cut in the rock.

#### Jibia (L q).

Here Guérin found proofs of antiquity in a group of ten cisterns and a rock-cut birket, measuring 13 paces long and as many broad. Here is a Wely consecrated to Neby Bayazid el Bastani. Close to Jibia is a ruin called Khürbet Pia, where Guérin found the remains of an old church with broken columns and their capitals lying about; also cisterns cut in the rock, a birket, 12 paces long, the lid of a sarcophagus, and old quarries.

It is here that Guérin would fix the 'Hill of Phinehas' (Joshua xxiv. 33).

**Jufna (M r).**—The Greek church, south of the village, is a modern construction, but its courtyard to the north appears to be older, having two gate-ways, one well cut, and resembling the side entrances to the Golden Gate at Jerusalem, with boldly designed mouldings. On the lintel, below the semi-circular arch of the larger of these entrances (the western), is an inscription in modern Greek with the words, ‘Holy, holy, holy, Lord of Sabaoth; heaven and earth are full of Thy glory.’ The date is 1858, and the priest stated that the gate was not ancient. The smaller door has a Latin cross carved on it, and the date 1860. A lintel stone, half-finished, with a cross flanked by an angel (native work) lies on the west. Inside the courtyard is the ancient font, now not used; it is cylindrical, 4 feet 8 inches in diameter, with a central square well, 2 feet side, and four semicircular seats, forming a cross. (Compare Khûrbet Zakariya and many other Crusading and Byzantine sites, where fonts of the same kind exist.) The lower part of this font is rough, as if sunk below the church floor.

In the courtyard wall, east of the doorways, the side of a sarcophagus is built in, near the ground level. It is 6 feet 9 inches long, 1 foot 5 inches high, with three Medusæ heads, separated by wreaths, supported by winged genii. The execution is poor. The rest of the sarcophagus lies near the church on the north. A rude Byzantine capital lies near it.

South of this church on the hillside are some rock-tombs, now choked. There are many carved lintel-stones in the village, but they appear to be modern Christian work. The remains of a former chapel, east of the modern Latin church, are indicated by four pillar-shafts and fragments of walls. (See sketch of sarcophagus.)

Revisited May 21st, 1881.

**Jurdeh (K v).**

‘These are not the ruins of a simple village, but of a considerable town. There are numerous foundations of houses and of public buildings constructed of great blocks without cement, and much worn by time; at least 100 cisterns hollowed in the rock, some of them still provided with those stones which closed them. The direction of the streets can still be traced.’—Guérin, ‘Samaria,’ ii. 84.

**Kabr el Melek Ferdûs (L p).**—The place to which this name is applied is only a long heap of stones, but it is close to Deir ed Derb, with which place it is probably connected.

## E l K e f r (K p).

Here Guérin found very considerable remains. They include two birkets cut in the rock, one 15 paces long by 12 broad, the other not quite so large; about 30 cisterns and 20 tombs cut in the rock, some with sepulchral chambers, their walls pierced with *loculi*, others simple graves, either intended for a single body or having right and left vaulted tombs with *arcosolia*. These graves were formerly covered with stone slabs. There were also several lintels, decorated with the rectangular cartouche, on either side of which were triangles, and in the middle a cross. There are four mosques, built with stones and columns belonging to a Christian church. There is also a square tower, measuring 7 paces on each side. It is lit by loopholes, and is covered with immense slabs forming a roof, and supported by vaulted arcades. Within it is a cistern. On the lintel is a cross with equal branches inserted in a circle near four semicircles, which lie in a four-leaved rose. This tower formed part of a larger building, now destroyed.

## K e f r H a r i s (L p).

The name of this place was given to Guérin as Kefil Haris. It may also be remarked that the Wely marked on the map as Sheikh Ata, 1 mile north-east of Kefr Haris, is called by him Sheikh Khather. He also calls attention to the remains of an old watch-tower built of large, well-cut stones, between Deir Estia and Kefr Haris. At the latter place he found two broken marble columns built up in the wall of the mosque.

K e f r I n s h a (J q).—A ruined village. A wall with a window in it is standing, but appears quite modern.

Guérin found here a large number of rock-cut cisterns and several houses, divided internally by a double row of arcades, which appear ancient. There are also the remains of a *burj* of more recent date.

## K e f r K a s i m (J p).

'The site of a more ancient town, as is shown by the cisterns and the mass of rubbish found outside the present village.'—Guérin, 'Samaria,' ii. 141.

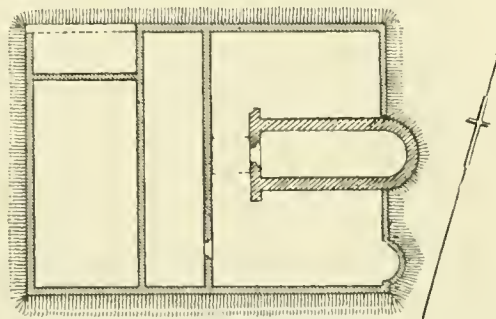
K h â n A b u H â j F â r i s (M r).—Heaps of stones and foundations, probably remains of a large K h â n.

K h â n L u b b a n (M q).—A ruined Khân beside the road, with a fine spring beneath it.

K h â n S â w i e h (N p).—A small square building, also a ruined Khân; the walls are standing to some height, and drafted stones are used at the corners. Rock-cut tombs exist just south, showing the place to be an ancient site. The name of the site is Khûrbet Berkit.

E l K h u d r (N r).—East of the village of Taiyibeh. This building shows two periods of construction—an older Byzantine basilica, and a smaller and later Crusadiug chapel, built on the ruins and partly from the remains of the larger structure. The larger area measures 112 feet

east and west and 83 feet north and south. In the south-east angle traces of a former apse are distinguishable, and opposite this, in the west wall, is a door with a large lintel. The basilica proper was apparently 83 feet wide and about 67 feet long; the south apse 18 feet in diameter. The rest of the space on the west appears to have been occupied by a narthex and an atrium, some of the pillars of the latter and its east and west walls remaining. The masonry of the old building is of good size, with many drafted stones with rude bosses, one having two bosses on a single block. In the south-west angle, the stones vary from 10 inches to  $2\frac{1}{2}$  feet in length, and 1 foot to  $1\frac{1}{2}$  feet in height. The drafts are 5 inches wide, and 3 inches deep; the mortar is old and crumbling. The lintel over the south door is  $7\frac{1}{2}$  feet long, 2 feet 2 inches high. It has on it a tablet in low relief, 5 feet 2 inches by 19 inches, with the usual wings or wedge-shaped handles at the ends. There are eight or nine pillars in the atrium, three having been built subsequently into the west wall, and one into the south wall. Others remain *in situ*. One of the perfect shafts measured 10 feet 7 inches, with a double fillet at each end, and a diameter of 19 inches. A rude Byzantine capital lies in the ruins.



The Crusading church standing in the nave of the old basilica, nearest the north wall, measures 45 feet by 15 feet inside. The west wall (30 feet long) remains intact to a height of some 20 feet. It has a door with a lintel, surmounted with a flat relieving arch of rough stone (11 voussoirs); a window above with low pointed arch (7 voussoirs, well-cut); and a small round window above this again. The door is 5 feet wide, and choked up to within 3 feet of the lintel, which measures 6 feet by 2 feet 2 inches, with a low relief tablet. Neither this lintel nor the former one have any inscription on them. On either side of the door is a stone, 19 inches square, projecting 6 inches on its upper surface, 4 inches on its lower—the former surface level with the soffit of the lintel; the object of these cantalevers is not clear. The wall itself is of roughly squared stones, 2 feet to 6 feet long, 9 inches to 1 foot high, and set in white hard mortar,

the joints being packed with small stones. This style of masonry is found in the Crusading church of St. Jeremiah at Kuryet el 'Anab (Sheet XVII.), and in other twelfth century ruins. The other walls of the church are broken down, though the foundations of the apse are still visible. Dry-stone walls have been built up, and small modern chambers formed round the church. The south-east pier, close to the apse, is still standing, with part of the vaulting. The pier measures about  $2\frac{1}{2}$  feet square, and is of roughly hewn masonry, like the outer walls of the building. It was probably covered with plaster, as at Kuryet el 'Anab. A simple moulding, similar to details found in other Crusading buildings, surmounts the pier. The masonry of the groined vaults which spring from the pier is very carefully dressed with a toothed adze; no masons' marks are visible. The stones are 1 foot to 2 feet long, and 1 foot 3 inches in height. The remains of the north-east and south-west piers are visible. The base and capital of a pillar lie in the apse. A stone, built into a modern wall, has the Latin and Jerusalem crosses cut as *graffiti* upon it.

South of the church is a modern graveyard of Christian tombs. There are remains of an outer enclosing wall. On the east is a large rock-cut cistern, and on the north three others, one having a masonry roof and still containing water. On the west are two rock-sunk shafts, probably belonging to tombs, but now choked up. On the south, a cave 12 feet wide, 6 feet long, and 7 feet high, with an inner chamber on the north-west. Twenty yards south of the cave, a cistern. South-east of the church remains exist of another rock-cut tomb, with two *arcosolia*, each 6 feet by 5 feet, divided lengthwise into two graves, which have their length direction at right angles to the wall of the central chamber (as in Jewish tombs about 150 B.C.).

Votive offerings and lamps are still placed in the ruins of el Khudr, and the light of a small lamp may be seen there by night. Ancient pottery lamps are also found in the vicinity. This custom of lighting lamps in ruined shrines is common to Christians and Moslems in Palestine.

Revisited June 18th, 1881.

Khürbet 'Abd el Mah-dy (M r).—Traces of ruins.

Khürbet 'Abd en Neby (K r).—Heaps of stones and foundations, two rock-cut tombs to the south-east.

**Khûrbet Ablatah.**

A ruin found by Guérin on the road from Ain ez Zerka (K q) to Neby Saleh.

**Khûrbet Abu el Fahm (J r).**

South-east of Budrus Guérin saw some ruins (which he did not visit) of this name. They are not on the map.

**Khûrbet Abu Felâh (N q).**—Appears to be an ancient site; cisterns and an ancient birkeh, partly of good-sized masonry and partly cut in rock, exist here, with foundations. The place is still inhabited.

**Khûrbet Abu Hâmîd (J q).**—Heaps of stones, a cave, and well.

**Khûrbet Abu Samara (J p).**

At a short distance south-east of Mejdal Yaba Guérin came upon a ruin of this name. It was a rectangular enclosure, built of regular middle-sized stones, measuring 40 paces long by 24 broad. It enclosed a second enclosure measuring 13 paces on each side, and built of much larger blocks, which seemed to be the ruin of an old tower. There were cisterns cut in the rock beside it, and the traces of other buildings.—‘Samaria,’ ii. 135.

**Khûrbet 'Afrîteh (N p).**—Foundations.

**Khûrbet 'Ain el Haramîyeh (N p).**—See 'Ain el Haramiyeh.

**Khûrbet 'Ain el Kûsr (M r).**—Traces of ruins, and small spring.

**Khûrbet 'Ain el Lôzeh (M r).**—Traces of ruins, walls and terraces of rude masonry on the south side of the valley, a small spring in the valley.

**Khûrbet 'Ain el Muheimah (L r).**—Heaps of stones.

**Khûrbet el Akra (L p).**—Traces of ruins.

**Khûrbet el 'Arâk (K q).**—Foundations and cisterns.

**Khûrbet 'Aleh (K q).**—Traces of ruins.

‘A large extent of ruins lying in heaps or scattered about over the ground, which is partly uncultivated and covered with brushwood, and partly planted. I picked up cubes of mosaic, which probably belonged to an ancient church. There are numerous very ancient cisterns cut in the rock, as well as several tombs, now serving for places of refuge for the shepherds and their flocks.’—Guérin, ‘Samaria,’ ii. 112.

**Khûrbet 'Alia (N r).**—Ruined walls and traces of ruins, with

a spring. This is the site of a village only destroyed about a century ago. Ruins of modern houses exist, and a small Mukâm under a large tree. There are rock-cut cisterns among the ruins. The spring, about 400 yards south-east of the hill-top, issues from the rock, the water being received in a cemented tank, rudely built. (See Ajalon, Section A.)

Khûrbet Âliâta (M q).—Heaps of stones and *kokîm* tombs. The place appears to be an ancient site. North-east of it is another ruin consisting of foundations only.

‘The hill on which this ruin stands was once the site of a small town, of which there remain at present only the foundations of small houses, the ruins of a Burj on the highest point, some thirty cisterns cut in the rock, and several rock-cut tombs. One of these contains three circular arches, each surmounting a *loculus*; others consist of single graves cut in the rock on the level of the ground.’—Guérin, ‘Samaria,’ ii. 167.

Khûrbet ‘Aly Malkina (J q).—Foundations. A birkeh or tank, partly rock-cut, partly of masonry.

Khûrbet ‘Amir (K p).—Foundations, and towards the south two ruined watch-towers, like those at Kurâwa Ibn Hasan.

Khûrbet ‘Amûrieh (N q).—Heaps of stones.

Khûrbet ‘Annîr (L r).—Traces of ruins.

Khûrbet Artabbah (L r).—Traces of ruins.

Khûrbet ‘Askariyeh.—Traces of ruins, heaps of stones, walls of rough masonry.

Khûrbet ‘Azzâr (J q).—Traces of ruins and cisterns.

Khûrbet Azzûn (N p).—Walls in ruins; seem to be modern.

Khûrbet Baenna (J r).

Ruin south-east of Budrus, observed by Guérin. It consists of small square enclosures, the remains of houses, the lower courses only remaining. There are also well-preserved rock-cut cisterns, and a great birket made out of an ancient quarry.—‘Samaria,’ ii. 78.

Khûrbet Balâtah (K q).—Foundations.

Khûrbet Barââish (K q).—Traces of ruins.

Khûrbet el Beida (J r).—Foundations.

‘Here my attention was drawn to a great building 47 paces long by 19 broad, lying east and west. There only remain traces of it. A Christian church stood here, having, it would seem, three naves, because there are three entrances in the west façade. It was paved with

white cubes forming mosaic. At the eastern end I found a broken column three-fourths buried. A cistern was cut in the rock near the west end. Round the church are the ruins of houses.'

Khûrbet el Beida (J q).—Foundations and a cistern.

Khûrbet Beit el Habs (L p).—Traces of ruins. The position is, however, a little doubtful.\*

Khûrbet Beit Sheruf (K q).

This ruin was observed by Guérin on a hill to the west of Ayûn Abu Zeinah. It appears to be that marked on the map as Khûrbet Râshâniyeh.

Khûrbet Beit Yemîn (K p).—Walls, cisterns, and a rock-cut tomb.

Khûrbet Ben Raish (K p).

This ruin is not on the map. It is described by Guérin as 12 minutes south-east from Deir Dakleh. It therefore cannot be Khûrbet Barraish, which is about the same distance north-north-east of Dakleh. Here are cisterns, rock-sunk tombs, and the remains of an ancient building, lying east and west, 15 paces long and 9 broad, built of very regular cut stones.

Khûrbet Berkit (N p).—See Khân es Sâwich.

Khûrbet Bernikieh (J p).—This seems to be an old site, but the only ruins are fragments of masonry tanks in cement, such as are common further south (Sheets XVI. and XIX.), which seem to be not earlier than the Middle Ages.

Khûrbet el Besâtin (K p).—Ruined garden walls.

Khûrbet Bir ez Zeit (M r).—Ruins of walls, apparently not very ancient.

Here Guérin found the remains of a building measuring 50 paces on each side. The walls are thick. He thinks the period of the building may be Byzantine, or even later. There were also cisterns and rock-cut tombs.

Khûrbet el Bireh (J q).—Foundations. East of it a cistern is marked, south of which are three ruined watch-towers like those at Kurâwa Ibn Hasan.

Khûrbet el Bornât (I q).—Traces of ruins and a ruined

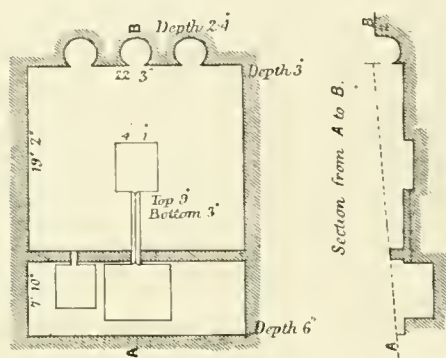
\* Khûrbet Beit el Habs.—The name was obtained and the position pointed out, but the ruins not visited; nothing was distinguishable from the neighbouring hill.

tank (Birket el Wakà); the watch-towers noticed above are east of this.

Khürbet Budrus (Jr).—Apparently remains of a Khân. Foundations and heaps of stones.

Khürbet Bûr el Jân (Kp).—Foundations.

Khürbet el Bureij (Lp).—There are tombs here of the kind called 'rock-sunk' (see el Habs), and a rock-cut cistern; also one of the finest wine-presses in the country. It consists of an open



shallow platform sunk 3 feet and measuring 19 feet 2 inches by 22 feet 3 inches, with a second chamber of equal width (22 feet 3 inches) and sunk 6 inches, its third dimension being 7 feet 10 inches. The whole is cut in rock, sloping from the shallower platform towards the second chamber, opposite which there are three circular sunk troughs, 3 feet

diameter, communicating with the platform, and  $2\frac{1}{2}$  feet deep. In the middle of the platform is a sunk trough, 5 feet by 4 feet 1 inch, about 9 inches deep, from this a channel, 9 inches broad at the top, 3 inches at the bottom, leads to a similar trough in the second chamber, measuring 6 feet by 6 feet 2 inches, and sunk about 4 feet; beside this is another trough, communicating with the platform itself by a channel through the wall of the platform, which is 1 foot 4 inches thick, the channel being 6 inches wide; this third trough is 4 feet by 4 feet 3 inches, and about the same depth with the last. The grapes were trodden on the platform and the wine ran into the troughs; the use of the three circular troughs is not clear—perhaps the lees or skins were here collected. Such hollows (Jurûn) occur in other cases, as at Tell Jezer (Sheet XVI.) and sometimes by themselves in the rock.

Khürbet Burhâm (Mr).—A ruined village, with caves. It is still inhabited by a few peasants.

Called also Khürbet Miriam. Guérin found an ancient rock-cut tomb consisting of a rough sepulchral chamber containing only one *koka*, and preceded by a vestibule. Here and

there are old foundations built of badly quarried stones. There are also remains, probably of an ancient church.

*Khûrbet el Burj* (Mr).—Traces of ruins.

*Khûrbet Dakleh* (Lq).

This ruin, consisting of foundations of houses, now entirely destroyed, with those of a tower, was found by Guérin 12 minutes north-west of Umm Suffah. It is not on the map.

*Khûrbet Dar Ahmet* (Kp).

The remains of an ancient village, now destroyed, lying on a hill about 25 minutes west of *Khûrbet el Mutwy*, were seen by Guérin. The place is not on the map.

*Khûrbet Dâr Haiyeh* (Nr).—Foundations of walls, a portion of a rude column, and a few rock-cut cisterns.

*Khûrbet Dâr Ibrahim* (Kq).—Traces of ruined house.

*Khûrbet Dathrah* (Jr).—Traces, foundations, and walls; apparently modern, but may be a ruined convent.

This appears to be the ruin called by Guérin *Dasera*. He observed here a number of cisterns cut in the rock in the middle of demolished houses. On the highest point of the site was an enclosure measuring 30 paces on each side, and enclosing a square tower 12 paces on each side, the walls of which were built in cut stone, and over 4 feet 6 inches thick.

*Khûrbet ed Deir* (Lq).—Traces of a ruined convent.

Guérin found, about half an hour's journey west-north-west of *el Kefr* (Kp), a 'very ancient tower measuring 11 paces in length by 8 in breadth. Higher up the hill, to the north, a second tower 18 paces long by 13 broad, built, like the first, of great blocks not cemented. 'At a short distance from this tower is a broken block smoothed on one side only. It lies on the ground, and shows on its polished face the traces of several crosses, each surrounded by a circle. Probably this stone was the lintel of the door of the great tower. Several cisterns cut in the rock were found in the neighbourhood. These ruins are known as *Khûrbet Deiria*.'—*'Samaria,'* ii. 155.

*Khûrbet Deir Assûr* (Kq).

A ruin observed, but not visited, by Guérin, west-south-west of *Tibneh*.

*Khûrbet Deir el Fikia* (Nq).—Foundations and heaps of stones. Ruins of a monastery and chapel, the masonry in the walls rude, the stones drafted in some cases with a rustic boss. The place appears to be Crusading work.

*Khûrbet Deir el Kûssis* (Kp).—Quarries and tombs of the kind called 'rock sunk.'

'First I examined a great birket 28 paces long and 25 broad; it is partly cut in the rock,

and partly constructed of great blocks with a boss and covered with thick cement. Before this basin lies a platform covered with little cubes of white mosaic, which shows that it was formerly paved. The group of houses which once stood in this place form a mass of rubbish of all kinds heaped upon the ground. A little mosque is alone standing: its lintel is apparently ancient, but the decorations are Arabic. Above the lintel is a pointed arch, whose principal feature is a broad voussoir furrowed by little canals perpendicular to the curve, like pipes, arranged to resemble a series of very narrow key-stones separated by deep joints. This disposition is met with in a large number of ancient mosques round and above the doors. It is also found in several churches of Palestine, especially that of the Holy Sepulchre and that of Saint Anne, the Christians having borrowed this method of decoration from the Arabs.

'At some distance from the mosque there are ancient quarries and several tombs, rock-cut.'—Guérin, 'Samaria,' ii. 145.

*Khūrbet Deir el 'Okbân* (M r).—Remains of a ruined convent, with a spring.

*Khūrbet Deir Shebâh* (M r).—Two ruins, one each side of a dell. The southern may have been built of materials from the northern.

The southern ruin is that of a small hamlet, the masonry like that in the northern ruin, but the arches apparently not very ancient.

The northern ruin appears to have included a church, a monastery, and a small village. Two or three pillar-shafts remain, and a circular font with four semicircular seats and central square trough 1 foot 9 inches side. The diameter of the font would be about 4 feet, but it is half hidden in the stones. North of the ruin is an enclosure of large rude blocks, perhaps a threshing-floor. There are several large rock-cut cisterns, and remains of an oil-press (the vertical stone). The pillar-shafts are  $7\frac{1}{2}$  feet long, 16 inches in diameter. A lintel-stone 7 feet 4 inches long, with a winged tablet, was also found. The masonry is rudely squared; the stones 2 feet to 4 feet long.

Revisited 14th June, 1881.

*Khūrbet Dikerîn* (J q).—Ruins of houses, apparently modern.

'The slopes and summit of the rocky hill on which the ruin stands were once the site of a small town, now completely destroyed. It seems to have been well built, judging by the mass of great blocks carefully cut which lie about. Not only the public buildings, but also the private houses, seem to have been constructed of these regular stones. Cisterns cut in the rock are found here and there.'—Guérin, 'Samaria,' ii. 390.

*Khūrbet ed Dis* (N r).—Traces of ruins, foundations, and rock-cut cisterns.

**Khūrbet ed Duweir.**—Three places of the name occur on the Sheet. The first, near Mūghr Abu Shār, consists of traces of ruins only.

The second (K p) is near Khūrbet Balâta and is a very small monastery of the same class with Deir 'Arâby, Deir el Kūlâh, and others in the same district. The building occupies about 100 feet north and south, by 96 feet east and west. The chapel is in the south-east corner, and its wall has a bearing 98°; the interior length is 50 feet, the breadth 18, with a single apse, 16 feet diameter, at the east end, and a door 5 feet high, 4 feet 6 inches wide. On the west the door has a simple lintel-stone still in place over it. There is a vault in the north-east corner cemented inside and covered with stone slabs 7 feet long; this was no doubt the reservoir. The enclosure had a gate on the north.

Visited June, 1873.

The third ruin (K p) called Khūrbet ed Duweir is near Serta on the east. Traces of ruins only remain, and on the west, by a goat-fold, is an ancient watch-tower like those at Kurâwa Ibn Hasan.

'A little group of houses built in the form of square towers, with cut stones of moderate dimensions. A fragment of a column and numerous small white cubes, the remains of a mosaic pavement, indicate the existence in this place of an ancient Christian church, now quite destroyed. Its site is covered with a tobacco-field. Near it is a great birket cut in the rock. The excavation was originally made for a quarry; then a part of the quarry became a circular basin, in which steps for descent were cut in the rock.'—Guérin, 'Samaria,' ii. 138.

**Khūrbet el Emir (K q).**—Appears to be a small ruined village of modern date.

This place is called by Guérin Deir el Mir.

**Khūrbet Eshkâra (N r).**—Foundations.

**Khūrbet el Fakhâkhîr (L p).**—Walls, cisterns, tombs, and a building with pillars. Three tombs were planned. The first is a tomb with an *arcosolium* cut in the cliff about 5 feet 7 inches by 6 feet 6 inches. It has beneath it a *loculus* 5 feet 3 inches by 1 foot 8 inches. On the left hand is a recess for a lamp, and on the right, at the other end of the *loculus*, a similar recess. No. 2 is like the former, but the *loculus* measures 2 feet 4 inches by 6 feet 4 inches. A recess for a lamp is

cut at the back, and beneath it a sort of little pilaster by way of ornament, 3 feet high. No. 3 is the ordinary tomb called 'rock sunk,' about 6 feet length of the shaft.

A sarcophagus with two squares and a circle in relief 7 feet 6 inches long, lies near, and a sarcophagus lid, 6 feet 9 inches by 3 feet 2 inches, with a pointed ridge to the roof 2 feet high. Part of another ornamented sarcophagus also exists.

There is a cut hole at each end of the sarcophagus as if meant to support something to cover the body.



N° 1



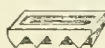
N° 2



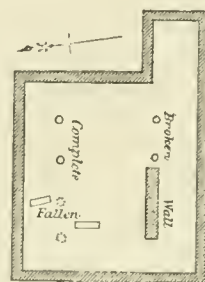
Niche.  
on back of N° 2  
Height 3 feet.



N° 3



Sarcophagus lid  
Length 6'9"  
Breadth 3'2"  
Depth 2'



SCALE  
0 10 20 30 40 50 feet

The building is a rectangle, 40 feet north and south by 45 feet east and west, with a smaller rectangle on the south-east corner, 13 feet either way. Two rows of pillars, 7 feet 6 inches high, 1 foot 6 inches diameter, form three aisles east and west. The bearing is  $95^{\circ} 30'$ . It would appear to be a small chapel. In the wall of this building a stone was measured, 2 feet 6 inches long, 1 foot 9 inches broad and high. It had a draft 3 inches broad,  $\frac{1}{2}$  inch deep, with the boss of the stone dressed roughly.

This ruin seems to be another of the many small Christian establishments in this part, dating from before the seventh century, as far as can be judged by comparison. The 'rock-sunk tomb,' it will be observed, here again is connected with a Christian site.

Visited 5th June, 1873.

Khūrbet Fārah (L p).—Remains of walls.

Khūrbet Ghūrābeh (M q).—Foundations of stones of good

size. A scarp cut in rock. Rock-out tombs to the east. Apparently an ancient site. (See Section A.)

This place is clearly the site described by Guérin as Khûrbet Rhuba. He calls it the important ruin of an ancient fortress. There are, he says, very thick walls, built of cut stones, well dressed, lying upon each other without cement. Within the enclosure were two fragments of columns lying on the ground, a birket, and cisterns cut in the rock. He considers this place the ancient Alexandrium, where was the castle built by Alexander Jannæus. It was destroyed by Gabinius, and rebuilt by Pheroras, brother of Herod the Great. Here Herod buried his two sons, Alexander and Aristobulus.

Khûrbet Hâmîd (K r).—Traces of ruins.

Khûrbet Hammâd (K p).—Walls, a cistern and cave, two ancient watch-towers exist south of it.

Khûrbet el Hamka (K p).

Observed by Guérin immediately to the north of Benat Burry. It is described by him as a tower similar to those at Khûrbet Deiria. It is not on the map.

Khûrbet Hanûneh (K r).—Traces of ruins and fig-gardens.

Khûrbet el Harakeh (L r).—Traces of ruins in the olive-yards.

Khûrbet Harâsheh (L r).—Heaps of stones and foundations of rude masonry, a rock-cut wine-press. There is a good spring to the west, marked on the map.

Khûrbet Harmûsh (J r).—Tombs, 'rock-sunk' (as at el Hab s). Cisterns and traces of ruins.

Khûrbet Hazîma (K p).—Walls of moderate-sized masonry, probably not very old.

Khûrbet Hôsh (M p).—A heap of stones, probably ruins of a stable or fold. North-west of it are two modern orchard towers in ruins.

Khûrbet el Hummâm (J r).—Traces of ruins exist here, and a birkeh, 30 feet by 40. Whence the name.

Khûrbet lbânnêh (J v).—Traces, foundations and walls, apparently modern.

Khûrbet Ifkâz (M p).—Ruined cottages and a well.

Khûrbet Jerr'â (M p).—Foundations and walls. This appears from its position to be the Garia of Marino Sanuto's map.

Khûrbet Jeradeh (N q).—A ruin on a mound in the valley, mentioned by Robinson. The site is now occupied by Khûrbet Abu Felâh. The angles given agree pretty closely. Special inquiry was made to ascertain the change of name.

Khûrbet Kammûneh (M p).—Traces of ruins.

Khûrbet Kasr es Sett (I p).

This ruin consists of a small enclosure flanked with towers, now destroyed, with the exception of one, whose lower courses still remain. It was seen by Guérin close to the Mejd el Yaba. It is perhaps the place marked 'Tombs' or 'Sheikh Bazâr ed Din' on the map.

Khûrbet Kefr Fidîa (L r).—Traces of ruins.

Khûrbet Kefr 'Âna (M r).—Foundations. A well on the south.

Khûrbet Kefr Hatta (J p).—A vault with the arch remaining. Cemented tanks, caves, and a ruined mosque exist here. The ruins seem to be late, but the site probably is old. Its name signifies apparently 'Hittite Village.'

Khûrbet Kefr Tselets.

A ruin of this name was seen, but not visited, by Guérin, about an hour's journey from Sennirîeh (K o) and north-east of that place. It is perhaps the same as the Khûrbet Kefr Thilth (K o) marked on the map.

Khûrbet Kefr Tût (L q).—A ruined village, seemingly on an ancient site; but the present ruins are modern.

Khûrbet el Kelkh (J r).—Is part of the large site including el Habs, Neby Zakariya, Khûrbet Zakariya. The name is doubtful, because the plant so-called (*i.e.* 'hemlock') was growing here in abundance at the time of the visit. An immense number of cisterns exist here, and many foundations. The place was evidently an important one. A font, with a Greek inscription running round it, lay among the

+ ΥΠΕΡ ΟΩΤΗΡ ΟΩΦΡΟ - - - ΗΑC ΑΝΑΠ - - - ΣΑΡΧΙ

ruins. It is of good hard stone, 5 feet 3 inches diameter, with a sort of cruciform hollow formed by four circles, 1 foot 2 inches diameter inside. Compare the font at Khûrbet Tekûâ (Sheet XXI.) and others.

The inscription is written on the top surface, and occupies about a third of the circumference. It was copied as above.

The cross marks this as Christian, and the form of the letter **A** and the contraction **8**, with other indications, seem to point to twelfth-century date. (Compare el Habs, and on Sheet XVIII. see the note as to the inscriptions of Kūsṛ Hajlah and Kuruntul.)

Visited 18th January, 1874.

Khūrbet Kesarayeh (K p).

Distant 20 minutes' journey from Khūrbet Susieh. It is not on the map. The ruins are described by Guérin as being without any importance.

Khūrbet Kesfa (J p).—Modern ruins, apparently of a village.

'An edifice built east and west, and three-quarters demolished, seems to have been an ancient Christian church. Two columns were still lying on the ground, in the midst of the site. A good block, though partly mutilated, which I found some distance from the place, probably belonged to this church. I distinguished five circles upon it, each having a cross with equal arms. It may have been a lintel. Here are several rock-cut tombs, two birkets, and about a dozen rock-cut cisterns.'—Guérin, 'Samaria,' ii. 136.

Khūrbet el Khoreish (J p).—A rock-cut tank or birkeh exists here. A vault, apparently modern. Caves and cisterns.

Khūrbet Kufriyeh (L r).—Walls of a building, vault with a pointed arch, spring in the valley.

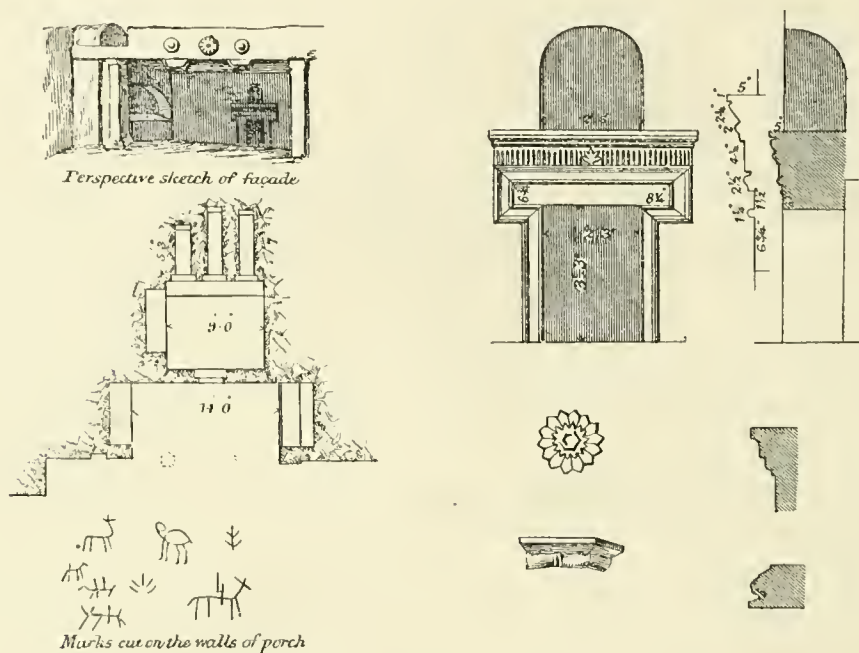
Khūrbet Kureisinnah (K r).—Traces of ruins.

Khūrbet Kurkush (L p).—A ruined village with a fine cemetery of rock-cut tombs, and traces of ruins. A large birkeh, or tank, and extensive quarries also exist, with two sarcophagi cut in the rock, and still attached to it, 7 feet by 2 feet by 2½ feet high, with a channel cut round to lead off the rain-water.

Six tombs were here planned, as follows :

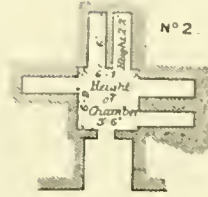
No. 1. The principal tomb has a portico in front, originally supported on two pillars, the capitals of which still remain above, hanging from the frieze. The portico measures 14 feet by 8 feet, and has an arched recess raised about 3 feet from the ground, one side, and a *loculus* the other. The capitals are rude representations of Ionic style. The frieze above is ornamented by two discs and a central rosette. The door of the tomb has T shaped mouldings, resembling those of the doors of some of the Galilean

synagogues, and a design in the centre, which may be meant, perhaps, for the candlestick, though it has only five branches instead of seven.—The Jews at Jerusalem sometimes, in painting the golden candlestick over their house-doors, represent it with five branches instead of seven.—This door is about 3 feet 3 inches high by 2 feet 3 inches broad in the clear. Over the cornice is a niche, 1 foot 6 inches deep, 2 feet 6 inches broad and high. The cornice is 1 foot 10½ inches high. The tomb within is a

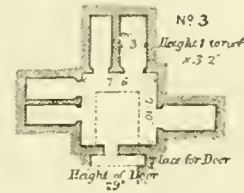


single chamber, with a stone bench at the further end, a *loculus* to the left, and three *kokim* at the end—their floors on the level of the top of the bench. The chamber is about 9 feet square; the *kokim*, two of them 7 feet long, one about 5 feet 3 inches. They are arched, with stone pillows at the further end for the heads. Various rude designs, representing palm branches, camels and other animals, a beast with two riders, etc., are scrawled on the walls of the porch. Probably they are quite modern designs, just scratched on the stone. (See Plan.)

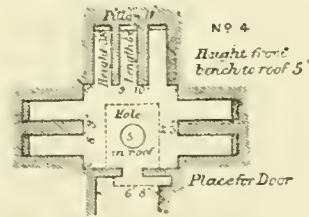
No. 2 tomb has also a rude ornamentation over the entrance. It is a chamber nearly full of earth, 6 feet 1 inch by about 7 feet. Two *kokim* to the right, 6 feet long, 1 foot 10 inches broad; two at the back of the same dimensions; one to the left. The *kokim* are arched, and 2 feet 2 inches high. The entrance door is only 1 foot 10 inches broad.



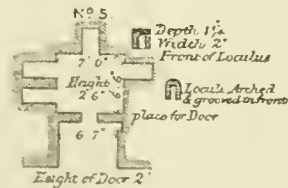
No. 3 is entered by a doorway 1 foot 10 inches broad, 2 feet 5 inches high, which has a recess to the right outside, for fastening the door. The chamber is 7 feet 10 inches across, and 7 feet 6 inches deep to the back. The roof is low, only 3 feet 2 inches above a stone bench, which is now 1 foot high, but the interior is much filled up. The bench is 1 foot 10 inches broad. There are two *kokim* at the back, 6 feet by 3 feet, the mouth of each *koka* being narrower, only 1 foot 7 inches wide.



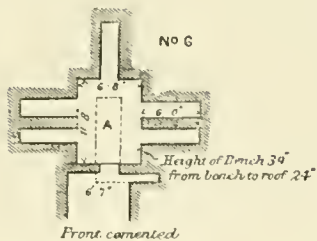
The fourth tomb is peculiar, because cemented inside. (Compare Mokâtâ 'Âbûd, and on Sheet X. Mughâr esh Sherif.) The door is 2 feet 1 inch wide, closed in the same manner observed in the last. The chamber has a hole 3 feet diameter in the roof; it is 9 feet 10 inches wide, and measures to the back 8 feet 9 inches. There is a stone bench 2 feet 3 inches wide, and the roof is 5 feet higher. To the right and left are two *kokim* each side, 6 feet 6 inches in length; they have at the further end stone pillows 11 inches wide. At the back are three *kokim*.



The fifth tomb is a chamber only  $2\frac{1}{2}$  feet high, much filled up; the doorway is 2 feet high, 1 foot 11 inches broad, closed as before. The chamber measures 6 feet 6 inches to the back, and 7 feet wide. On the right a single *koka*, 1 foot 9 inches wide, at the back another 1 foot 10 inches high, 1 foot 8 inches wide; this *koka* is arched, with an enlargement in front, square, and 2 inches deep, as if to fit a slab against the end of the *koka*. Two *kokim*, 1 foot 8 inches and 1 foot 7 inches broad, on the left wall, all with the same arrangement for receiving a slab.



The sixth tomb has its front cemented, and has two tiers of *kokîm*, like the tomb at 'Ain Dûk (Sheet XVIII.), and some of the tombs near Jerusalem, including the so-called Tombs of the Judges.



The chamber is entered by a door 1 foot 10 inches wide, closed as before by a slab, which must have been 6 feet 7 inches wide, and 1 inch thick, fitting into a recess outside on the right. This may perhaps have been a rolling stone. The chamber is 6 feet 8 inches wide, and 7 feet 9 inches to the back. A bench 2 feet 3 inches high runs round the two sides, and at the back the roof is two feet higher. There are two *kokîm* each side, 6 feet long, and about 1 foot 6 inches wide, and one at the back 1 foot 10 inches wide; these have their floors on the level of the top of the bench. There is a lower tier, one on each side, one at the back; these are cut in the side of the bench. The *kokîm* in this tomb are all arched.

The whole of this cemetery is cut in hard rock; the walls are well finished with a pick of some kind, but the work seems to have been done by eye, not squared, and the measurements of corresponding parts are not equal. The most ornamental tomb (No. 1) is the only one in which a *loculus* occurs, an instance of transition style.

Visited and measured, May 28th, 1873.

Khûrbet Kurm 'Aisa (K p).—Foundations and a rude cave tomb.

Khûrbet Mâssâyât (M r).—Foundations of ancient walls.

Khûrbet el Meidân (L r).—Traces of ruins and a modern tower. Caves to the west.

Khûrbet Meiderûs (L r).—Small heaps of rude stones. The site is barely distinguishable.

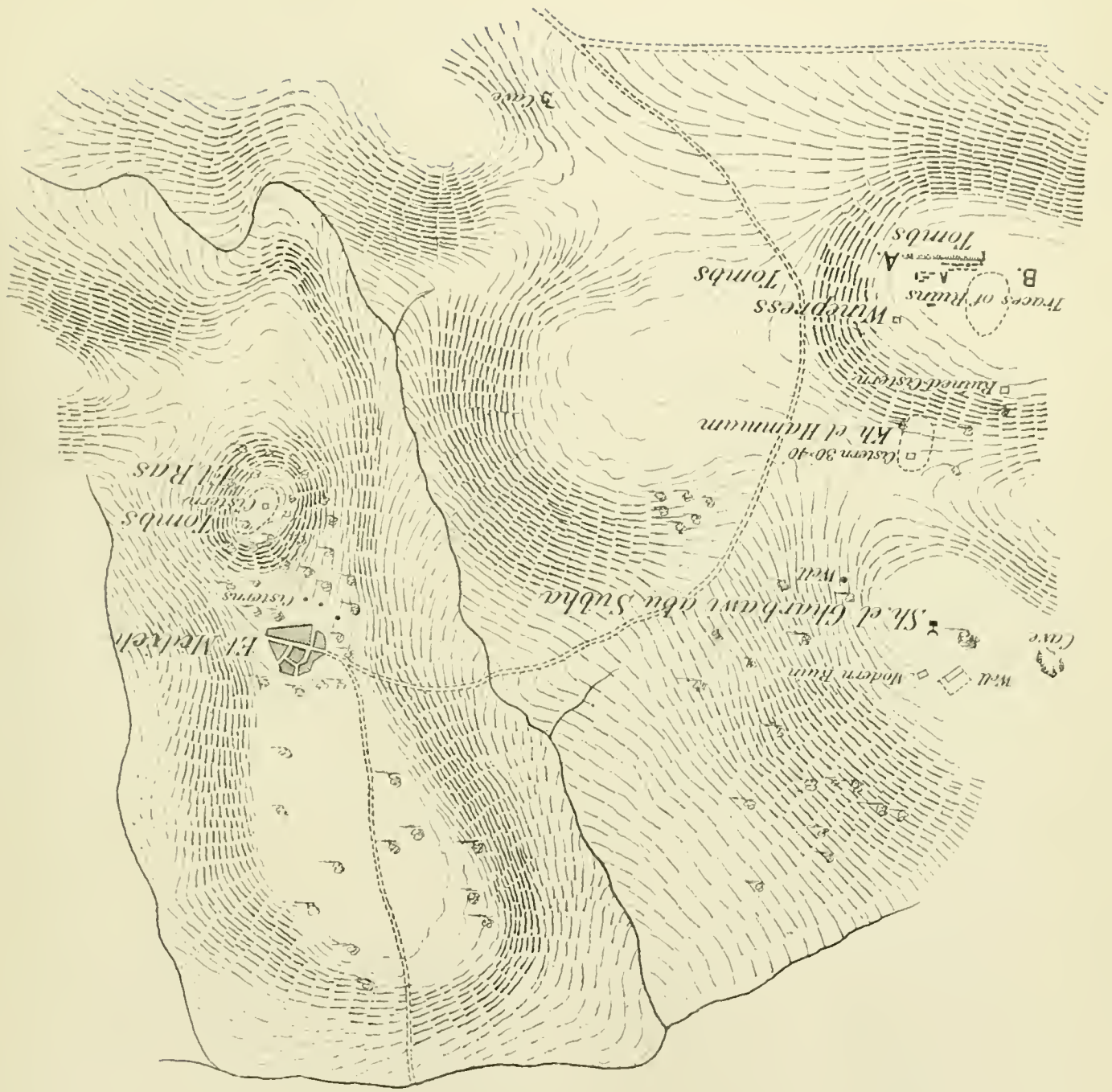
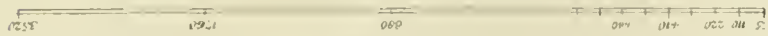
Khûrbet Mûgharet el Abed (J r).

Observed by Guérin, but not on the map. The ruins consist of small square enclosures of large irregular blocks lying upon each other without cement.

Khûrbet el Mezârah (N r).—Ruins of walls and foundations. Remains of a small village. A large rock-cut cistern at some little distance on the south-east.

ET. MIDDIEH—MODIN.

Scale of Feet

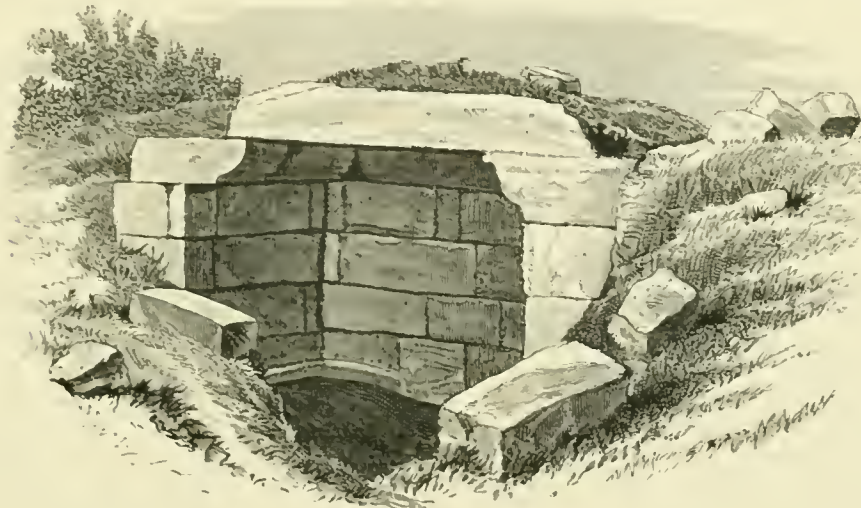




Khûrbet el Mezráh (K p).—Foundations and two caves, five ancient watch-towers to the south-east.

Khûrbet Midieh (J r).—These ruins, including those of Khûrbet el Hûmmâm, Khûrbet el Lôz, and at Sheikh el Gharbâwy, occupy the hill west of the village of Midieh. The site appears to have been first recovered by Dr. Sandreczki before October, 1869.

The place was visited by M. Guérin in 1870, and by Lieutenant Conder in April, 1873, and on the 18th of January, 1874. An excavation was made at the tomb near the kubbeh in the same year by M. Ganneau.



KHÛRBET MIDIEH.

The first point of interest is the group of tombs called Kabûr el Yehûd, or 'Tombs of the Jews;' there are 18 of these, close together, nine being in a line east and west, four more in a second line, and four in a group, and one of these four is pointing north and south. The tombs are shafts, with *loculi* below, one each side, and are closed by huge blocks of stone; they are sunk in the face of the rock, and south of them is a scarp parallel to the line in which they lie, 5 feet high, and about 75 feet east and west. At the west end the scarp turns southwards, and here there seems to be a tomb of another description; two doors in the scarp, one leading north, one west, being visible, now blocked up. About 30 paces north of the scarp is a wine-press, and near it three more rock-sunk

tombs, making 21 in all; three others exist further east. The wine-press consists of a flat area with two troughs, communicating, one  $2\frac{1}{2}$  feet square, the second lower one  $4\frac{1}{2}$  feet square and 3 feet deep; there are rock-cut steps by this press, which is cut in a prominent piece of rock.

On my second visit I was informed that the name *Kabûr el Yehûd* was a title used by the Franks.

These sepulchres resemble that at *El Habs*; they are comparatively small, the *loculi* about 5 feet 6 inches long, the stones above not more than 6 feet 6 inches, and about 2 feet thick. Most of these stones are pushed off.

One tomb is larger, and of a different kind; it is situate west of the group of four, and the stone is still *in situ*. On the east side of the shaft are three steps, on the west a door leading down to a chamber, with five *loculi*.

With regard to these tombs, it must be observed that in all cases where rock-sunk tombs bear any indication of date they are Christian, and apparently not much earlier than the twelfth century.

The next important ruins, are about a quarter of a mile north, on a hill. Separated by a slight depression, is the structural tomb; between the two are the ruins and the ruined pool of *Khûrbet el Hûmmâm* (which see); a well and a modern kubbeh, near which, on the north-west, is a very fine tree. There is also, north-west of the tomb, a cave, 22 paces by 14 paces, used as a stable, and east of it ruins of small buildings which appear to be modern, with rough masonry and pointed arches. The natives of the spot state them to be ruined houses.

The Structural Tomb was excavated by M. Ganneau. It proved to consist of a central chamber with side *loculi*; the floor of the chamber was a tessellated pavement with a cross upon it. Before excavation only one *loculus* (that on the west) was visible, the structure above the others being destroyed. The tomb appears to have stood at the corner (south-east) of an enclosure, measuring 90 feet along a line directed at  $80^\circ$ , and 115 feet 4 inches at right angles. The north wall has a set-back on the east of 14 feet 6 inches, as shown. About the middle of the west wall there is a cistern, its mouth now choked by a fig-tree. It is said to lead to large caves beneath. The masonry of this

enclosure is good ; one stone was  $8\frac{1}{2}$  feet long ; another 6 feet 5 inches by 3 feet 1 inch height, but only 1 foot 6 inches in width.

From the south wall of the enclosure a cross wall runs at a distance of 38 feet from the west wall ; this wall is about 4 feet thick, with vertical joints, carefully broken, the stones 2 feet to 5 feet in length.

The structural tomb itself was partly excavated by M. Guérin, who uncovered the *loculus* beneath the western recess, and part of the pavement, a mosaic of red, white and black. The *loculus* is sunk in the surface of the rock 3 feet 5 inches, and measures 6 feet 7 inches in length by 3 feet 6 inches breadth east and west. A ledge of rock supported the slabs which once covered it. Above this *loculus* is a structure, 7 feet high in the clear, open on the east, its dimensions equal to those of the *loculus* on plan. A cornice, 1 foot 3 inches deep, projecting 1 foot, with a rounded moulding, runs round the three walls at the top ; this supported a flat roof of blocks  $7\frac{1}{2}$  feet long. The walls are of good masonry, well dressed, and not drafted ; four courses below the cornice ; the vertical joints carefully broken ; the stones from  $4\frac{1}{2}$  feet to 1 foot in length.

This building, afterwards more carefully explored by M. Ganneau, resembles somewhat in plan the tomb at Teiâsir, and the structural tombs at Beisân. (Sheets XII. and IX.) The wall west of the tomb is not quite so good, as to masonry, as is the tomb itself.

A capital of curious design lay in the ruins. M. Guérin found ten shafts, which had, however, disappeared at the time of my visit.

A more probable site for the tomb of the Maccabees is afforded by the knoll of er Râs, just south of the village of el Midieh, where there are rock-cut tombs. The sea is visible from this knoll, but not from the village.

The following account of the tombs of Midieh was published in the 'Quarterly Statement' of 1870, p. 245 :

'DEAR CAPTAIN WARREN,—When I told you of the rock tombs near el Médyeh (not as Van de Velde has it, "el Mediyeh"), which I believe to be the tombs over which Simon erected the mausoleum with the seven pyramids, etc., for his parents and brothers (*v.* 1 Maccab. 13, 27 *seqq.*; and Joseph. Ant. xiii. 6), and of the other rock tombs near 'Abûd, which, like those of el Médyeh, had never, for aught I know, been visited, or at least mentioned, by travellers, you desired me to give you a description of those tombs which you might communicate to your Committee, and I am most willing to comply with this wish of yours.

'I had visited el Médyeh, and seen the tombs there before, but only *en passant* ; yet even then the site of el Médyeh and the name of the tombs, Kabûr el Yehûd (*i.e.*, "Tombs of the

Jews"), strongly impressed me with the opinion that el Médyeh occupies the place of Modin, and that the "Tombs of the Jews" are the remnants of the Maccabæan mausoleum; and you will remember that I spoke to you of this *discovery* as soon as I had returned from my tour. This time (in October, 1869) I spent nearly two days at el Médyeh, and found leisure to inspect the *kabûr* more closely.

'Just opposite to the village, which lies on the top of a considerably high hill or ridge, on another ridge, forming the west side of the deep and narrow Wâdy between the two ridges, at a distance of about 1,100 yards in a straight line, you come to a kind of terrace from 50 to 60 paces long (east-west) and some 40 paces broad (north-south), slightly sloping towards the east, and with a noble prospect towards the west, comprehending the whole tract between that ridge and the coast, with a wide expanse of the sea.

'On this terrace I counted about twenty-four tombs. Along its south ledge there was a row of ten or eleven of them. On its south-west end, but advancing somewhat towards the middle, I found two, one smaller; and in the same line, a little downward, again two. More downward still there was a large one, which I shall more particularly describe hereafter. Farther down still again a large one, and then three small ones, and below them one more as large as the other large ones. In the north-west corner there was another of the same size, and some feet above it, on a prominent mass of rock, I saw an old wine-press scooped out of the rock. Some feet below the south border or ledge of the terrace, and fronting the west, extends the fore-court of two tombs, one in the perpendicular rock of the west side, the other in that of the north side (*i.e.*, in the ledge), which forms, with the ten or eleven above-mentioned tombs, the south border of the terrace. The entrances to these two tombs were thoroughly obstructed. But I must now describe the tombs on the terrace.

'They were all of them scooped out of the horizontal rock, in the shape of coffins, or sarcophagi; but, although they were nearly filled up with earth, one could discover in their longitudinal sides flat-vaulted niches (*loculi*, *θῆκαι*), so that it was evident that the coffin-like excavations were but entrances of a length which only in one or two cases exceeded 1.50 metres. All these entrances were originally covered with very massy stone lids, the largest of which was 2.20 metres long and 1.5 metres broad, and 0.70 metres thick. But most of the lids were either broken or pushed off.

'The large tomb, of which I promised a particular description, had its lid still *in situ*, but it had been so far smashed at its bottom (the lid) that one could creep through the aperture. On the east side of this tomb or entrance there were a few steps (three?), and on the opposite (west) side was the entrance to a chamber with five niches. There was no door visible; its fragments were probably buried in the rubbish.

'Now, before I enter into an exposition of the arguments which I have to adduce on behalf of my opinion respecting Modin and the Maccabæan mausoleum, I must still mention that at a distance of about 200 yards east-south-east of the terrace of the just-described tombs, on a level stretch at the foot of a slope leading from it to the terrace, I found a block of a rock, whose front side was hewn out in the shape of a bevelled free-stone, apparently prepared for the basement of some monument, but with no trace of a tomb beneath or under it. Near this stone and a solitary fig-tree I found six tombs hewn out of the level rock, like those of the upper terrace, and of similar dimensions. The wrought surface of the bevelled block was 1.20 metres long.

'In 1 Macc. 13, 27 *seqq.* (I must quote from the Vulgate), we read: "Et ædificavit Simon super sepulchrum patris sui et fratrum suorum ædificium altum visu, lapide polito retro et

ante; et statuit septem pyramidas, unam contra unam, patri et matri, et quatuor fratribus; et his circumposuit columnas magnas, et super columnas arma, ad memoriam æternam, et juxta arma naves sculptas, quæ viderentur ab omnibus navigantibus mare. Hoc est sepulchrum, quod fecit in Modin, usque in hunc diem."

'The description given by Josephus is nearly the same. (Ant. xiii. 6.)

'According to Eusebius and Hieronymus, Modin was situated near Diospolis, or Lydda. As you know, it has been in later times shifted from place to place—not to Latrûn (*Castellum boni Latronis*) only, but to Soba, far up in the hills, at a distance of about 14 miles from Lydda in a straight line; nay, to a place south of Anathoth!

'At all events, as regards nearness to Lydda, el Médyeh has the strongest claim to identity with the Modin of Eusebius, etc. From Soba, to be sure, the sea is in full view: but nobody will say that it is near Lydda, and there, as well as far more still on the low hill of Latrûn, the pyramids, in order to be discerned by seafaring people, ought to have been of an extraordinary height—at Latrûn much higher than the highest Egyptian pyramid. On the contrary, the prospect from the Kabûr el Yehûd is commanding, both land and sea, and not intercepted by the intervention of hills, which would cover it to observers from a distance of about 13 miles (Soba is about 24 miles distant from the sea in a straight line). Hence the superstructure of the tombs, and the pyramids upon, or by the side, or in front of that superstructure, need not have been of a giddy height in order to be discernible to people out at sea near the coast in the afternoon and evening hours, when the rays of the sun must have illuminated the splendid erections of polished stone; and the Kabûr were not only near Lydda (1 mile nearer than even Latrûn), but so situated as not to belie that part of the old description which seemed to involve an exaggeration.

'But there are no remains either of the superstructure and the pyramids, or of the columns; the number of the tombs surpasses that of seven three times; and the name of el Médyeh, which we have to derive from Mada, has nothing in common with the Hebrew *yada* (according to Rosenmüller's explanation of the name).

'These objections are very serious, yet I will try to show that they may be removed without taking too much liberty.

'As regards the absence of all traces of the constituent parts of the mausoleum above ground, we must consider that such monumental structures are much more than other edifices exposed to a radical eversion, as their columns and polished stones are not only very alluring, but may be got to and cleared away with far less effort than those of other more complicated buildings. Moreover, it is well known that sepulchral monuments, and especially so magnificent ones as the Maccabæan mausoleum must have been, always were, and still are, considered a kind of treasures—a circumstance which all over Greece, Egypt, and the countries of anterior Asia has so much contributed to their being so frequently utterly demolished. As regards the number of the tombs, everybody will admit that, after the *seven* had received their occupants, other members of the family or the kindred may have chosen the place next to the mausoleum as fitted for their last dwelling. Finally, concerning the discrepancy between the names, I too must confess that it appears irremediable, if Rosenmüller's derivation and interpretation of *Modin* (מדין or מדין, they who give notice as from a watch-tower or look-out) must be accepted as correct, because the Arabic words for ploughshare, boundary, term, etc., exhibit not a single point for reconciliation.

'However, I waive all support from the names of the ancient town and modern village. To me the designation of the tombs as "Kabûr el Yehûd" ("Tombs of the Jews") seems to

be a very strong argument in favour of my view. The whole of Palestine, to be sure, is full of Jewish tombs, yet they are not distinguished by that name, except at places where, beside the Jewish burying-grounds, there are those of Christians or Moslems also, all still in use, when the name of "Tombs of the Jews" is given in contradistinction. Consequently, we have to consider the tombs near el Médyeh as bearing the name Kabûr el Yehûd (κατ'ἑξῆς), and are justified in concluding from this κατ'ἑξῆς designation that the Jews there buried must have been peculiarly eminent Jews, whose family name fell into oblivion as soon as the Jews themselves were cast out of their country, whilst the memory of those eminent Jews was preserved in the name "Tombs of the Jews" and in the tombs themselves, which, far and near, were the only ones of distinguished Jews.

'But I must still refer to another circumstance which, in my opinion, is not less pregnant. Do not tombs excavated in the level rock, and that beside other tombs hewn out of the perpendicular rock, indicate that they were in this way fashioned for the erection of a monumental superstructure of some kind or other? It cannot occur to our mind that such tombs were destined for the poor, since the expenditure required by them was certainly considerable enough, and quite sufficient to achieve the purpose in a more tasteful and durable way, by excavating a perpendicular rock, as those flat tombs were far more exposed to destruction by undermining rains and resurrectionist jackals. The massy and unhandsome stone lids, too, whilst they may have been placed over the tombs as a last protection against profanation or sacrilege, almost compel us to believe that their shapeless aspect was concealed from sight by some covering of a more graceful or dignified form.

'I hope the Kabûr el Yehûd will soon be visited by more competent judges, and the much-ventilated Modin question conclusively solved by them.

'But I must now enter upon another question, which I am afraid will prove, as we Germans say, a very hard nut to crack.

'From el Médyeh I went to 'Abûd, another village, north-east of the former. Since the Frenchman, M. V. Guérin, has discovered (in 1865) the identical tomb of Joshua near Tibneh (Timnath Cheres or Timnath Serach), 'Abûd, which is but three-quarters of an hour distant from Tibneh (west-north-west), has been visited by some very few travellers. Robinson, Thompson, Van de Velde—in fact, none of the travellers who have written books on Palestine speak of 'Abûd, as far as I recollect; nor have you or Captain Wilson been there, for aught I know.\* Well, it is just such out-of-the-way places that belong to my line of travelling, and to me they frequently are the most interesting virgin soil in more than one respect.

'Of course I would not leave 'Abûd without having seen the tomb of Joshua and the other rock tombs near Tibneh; but after I came back to Jerusalem I discovered that Joshua's Tomb, which I had seen and taken for it, is not the one which Dr. Hermann Zschokke, the rector of the Austrian Hospice in Jerusalem, has described in his "Beiträge zur Topographie der Westlichen Jordan's Au," Jerusalem, 1866. I showed you my sketches of those tombs. Yet it is not of them that I will now speak, but of another discovery of mine, the reward of my not pursuing the track of the tourists.

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\* The tombs at 'Abûd were examined by Captain Wilson, R.E., and Lieutenant Anderson, R.E., in 1866, when plans and drawings of the most important were made for the Palestine Fund. On an old lintel in the village was found the following Greek inscription: ΑΡΤΗΠΙΟΝΤΟΥΑΙΗΟΤ.

'Soon after my arrival at 'Abûd, I asked for the way to Tibach, whither I intended to go the next day. "If you want to see tombs," said one of the people, "you may see plenty of them here in the neighbourhood;" and he pointed to the peak of a steep basement of rocks forming the north extremity of a ridge or spur running west of the village, at the distance of about  $\frac{1}{2}$  mile from it. No doubt I went thither as soon as I was at leisure, and found all along a terrace extending at the foot of the rocks and below it, rock tombs which reminded me both of the tombs in the Valley of Hinnom, and of the so-called "Tombs of the Judges." For those in the steep cliff itself (south side of the terrace) the terrace formed the forecourt, and two of the tombs there had ante-chambers. That of the more distinguished was 600 metres long and 300 metres broad. On the architrave of this tomb were sculptured ornaments—a bunch of grapes in the middle, rosettes, triglyphs. In its chamber there were twelve niches. The other was plainer—*i.e.*, without ornaments. At the foot of the peak and near its middle were small entrances to tombs of an artless description. The length of the terrace was from 170 to 180 paces. On its north and east sides were other tombs of a plain kind, with forecourts. The one next to the east side of the terrace had a very large forecourt, about 100 paces long; the entrance to its tomb was on the south side, and in a rock receding a little from the line of that side there was another tomb or chamber, down to the entrance of which led a few steps. This chamber contained five niches; but as I had to make my survey in a hurry, I am not quite sure whether my statements as regards the interior of the tombs are correct. It was after sunset that I began to examine them, because I had spent the short time left to me before sunset in walking over the whole ground and sketching the principal tombs. The place may have been a burying-ground for centuries before, and during the times of the Seleucides and Romans; and there can be no doubt but that a town of some note must have occupied the site of the village 'Abûd. But which? The name 'Abûd affords no key for tracing it to an antique original. In the times of the Crusaders—and perhaps before them already—'Abûd and the surrounding country must have been one of the chief allotments of the Church, as there are no less than six deirs round about it, in two of which divine service seems to be still continued, occasionally at least; and 'Abûd itself, being inhabited at equal parts by Christians (Greeks) and Moslems, has an old church, el 'Abûdiyah, which is the name of a ruined deir also, quite near the village. As Van de Velde has discovered here the traces of the Roman road leading from Jerusalem by Tifneh (Gophna) to Antipatris, this circumstance is rather favourable to my supposition that there may have been a place of note hereabout. Well, there is Tibneh, whose identity with Timnath Cheres and Timnath Serach cannot be questioned, as the other Timnah, too, on the borders of Judah and Dan, has been changed by the mouth or tongue of the Arab into Tibneh; and our Tibneh here certainly lies in one of the mountainous regions of Ephraim. But Tibneh had a burying-ground of its own, and that of 'Abûd would have been too distant—3 miles.

'That Timnath Cheres or Serach and the Thamna of Josephus are all *one*, I have no doubt; yet I think that the Thamna (*Θαμνᾶ*) of Josephus was a second edition of Joshua's *Timnah*—*i.e.*, that old Timnah had been deserted for some reason or other (perhaps on account of the Roman road), and rebuilt on the site of 'Abûd. In the course of time, this Thamna or Timnah, more exposed to the invasions of all the successively conflicting powers, may have lost both the original and the transmuted names through long desolation; whilst the latter pertinaciously clung to the primitive Timnah, or the village which sprung from it, and is at present a heap of ruins only. 'Abûd, which thus would represent the second Timnah, or the Thamna of Josephus, did not recall the old name to life again.

‘But I feel I cannot get a solid footing, and will therefore leave this question also to be solved by a more penetrating sagacity and the judgment of those whose profession is archaeological research.

‘Before I conclude my somewhat lengthy epistle, I must mention a few other discoveries which may be interesting enough to one so sedulously inquiring after the vestiges of by-gones as you are. It is very little, what I have still to say, and will not take much of your time.

‘From the hills I went down into the plain to places I had often visited in former years.

‘On my way to Kefr Saba (Antipatris?) I passed by Mejdal Yâba (Mirabel), near which, between it and Mezrâ’ah, I had many years ago discovered that ruin, which was afterwards visited and photographed by Captain Wilson (No. 110), to whom I had pointed it out as most remarkable. Robinson had been very near it— $\frac{1}{2}$  mile perhaps—but then struck into a more west road.

‘As to Kefr Saba, I am quite sure now that it does not represent Antipatris, which must be looked out for between Kalat Râs el ’Ain and the mills of el Mia, or perhaps in the depth of the Aujeh marshes at the foot of the castle hill. I shall another time give you my reasons for this opinion. Between Kefr Saba and the sea-coast, in a straight line, I found two Khûrbets. The first, about  $1\frac{1}{2}$  miles west of Kefr Saba, did not show forth any trace of antiquity; its name is Khûrbet Sebyi. The other, Khûrbet Tûbsur,  $\frac{1}{2}$  mile farther west, presented a curious relic—the only one visible above ground. It showed between broken remnants of walls what I must call two small apartments; the inside plastering, an indestructible red cement, was still smooth, and there were in one of the rooms pretty large fragments of a tessellated pavement. The upper part of those rooms was utterly destroyed, and of their ceiling or roof not a vestige left. To me it occurred that it might have been the villa of a Roman. You have seen my sketch of it.

‘On my way back to Jerusalem, between Gimzo and Beth Horon, at a place about 3 or 4 miles east of Gimzo, and 1 mile distant from Khûrbet Shilta farther onward, I saw a rock tomb underneath a long ledge of rocks, which, with a natural pillar, formed the roof of the ante-chamber. The entrance to the tomb, two chambers, was a few feet above the bottom. Not far from it, and near the road, there was a ruined open cistern (pool) of antique appearance.

‘It was impossible to take bearings, and before I met people to ask for names more than one hour had elapsed—a lapse of time which you know forbids a circumspect traveller to ask questions still about what is so far behind.

‘The postscript is finished, and therewithal I remain, my dear Captain Warren, very faithfully yours, Ch. Sandreczki.’

In the year 1873 the following account of this place and its tombs was furnished by Lieutenant Conder (‘Quarterly Statement,’ p. 94):

‘This is a large Arab village, standing on a hill, and defended on the north, south and west by a deep valley. Immediately south of the present town is a round eminence with steep and regularly sloping sides, suggesting immediately an ancient site, but showing nothing in the way of ruins except a few stone heaps amongst the olives which cover its summit. The ground on the west side of the deep Wâdy, which has the modern name Wâdy Mulâki, is, however, much higher, and closes in the view of the sea. It is here, about  $\frac{1}{2}$  mile west of the village, that the Kabûr el Yehûd, or “Tombs of the Jews,” were found, close to a modern

white tomb-house, with a spreading tree beside it, the resting-place of Sheikh Gharbâwi Abu Subhha. My survey and plans give the necessary details, and I will only add a few observations to explain them. The sepulchres, which are fast disappearing, seem to have been seven in number, probably all of one size, lying approximately east and west, and enclosed by one wall about 5 feet thick. This is well preserved on the east and west, but has disappeared—or was removed by M. Guérin—on the north and south. Of the walls of partition, however, only one can be well traced, consisting of stones well dressed, laid with continuous horizontal and irregularly broken vertical joints, without any trace of drafting, and varying from 2 feet to 5 feet in length, their other dimensions being about 2 feet.

‘The most northern is the only one of the chambers which is sufficiently preserved for examination, and differs entirely from any sepulchral or other monument I have as yet seen in the country. It consists of a chamber open on the north, nearly 8 feet high, 6 feet from east to west, and 5 feet from north to south. Its only remarkable feature is a cornice, the profile of which is a quarter circle, which is evidently intended to support a greater overlying weight than that of the flat slabs some 6 feet long which roof the chamber in. The floor was also of flags supported by a narrow ledge on all sides; these having been removed, the tomb itself could be seen below, a square vault of equal size with the chamber, and apparently 3 feet 6 inches deep, though the *débris* which had filled it on one side may have prevented my sinking down to the floor itself.

‘The pyramid which once surmounted each of these chambers has entirely disappeared; its only traces were the supporting cornice on the interior, and the sunk centre of the upper side of the roofing slabs, which were raised about 6 inches round their edge for a breadth of 1 foot to 1 foot 6 inches. The base of the pyramid must have been a square of 8 feet or 9 feet wide (it is not possible to determine it exactly), and the height would therefore probably have been 15 feet, or at most 20 feet. Of the mosaic pavement to the tomb, and of the ornaments of its walls, I was not able to find a single trace.

‘The surrounding cloister has also been destroyed, but on the north and west a few courses of a well-built wall were visible in parts, parallel to the sides of the tomb, about 20 paces from its outer wall. Within this enclosure was a choked-up cistern, and without, farther down the hill, a rough cave 22 paces by 14, used as a cattle stable, and full of soft mud.

‘Immediately north of the tomb are remains of later buildings of small rough masonry with pointed arches. They are ruined houses, according to the account of natives of the spot.

‘The name Khûrbet Midieh will be found on the map as applying to a set of rock-cut tombs about  $\frac{1}{4}$  mile south of the Shaykh, and these are described by Dr. Sandreczki at some length. They are separated by a slight depression from the “Kabûr el Yehûd,” and between the two, as shown in my 6 inch survey, there is a well and a couple of ruined and broken cisterns. The doctor enumerates about 24 tombs; of these I observed 21, and a large one with two entrances—23 in all. It is possible I may have missed or forgotten to show one. The tombs resemble exactly those formerly described in the large cemetery at Ikzal, but are smaller. They consist of square chambers sunk about 6 feet in the flat surface of the rock, with a *loculus* parallel to the length of the shaft on each side, cut back under a flat arch, as shown in the sketch. A large block of stone closes the tomb above; all had, however, been pushed slightly to one side, leaving the interior, which in one case was occupied by the body of a poor native woman but lately placed there, distinctly visible. At

first I imagined that they all pointed east and west, but one, it will be noticed, is at right angles to this direction. Nine of them are placed in one roughly-straight line, and four others parallel. They were all very small. The *loculi* cannot be more than 5 feet 6 inches long, and the stones above are not much over 6 feet 6 inches.

‘As continually happens, a tomb of another class exists in the immediate neighbourhood. South of the nine tombs the rock is scarped perpendicularly to a height of 5 feet for over 30 paces, and on the west a square chamber with rock scarps on three sides 6 paces in length is thus formed. It was probably once roofed over, but no traces of masonry remain; it is filled with rubbish, and on the north and west the tops of two small entrances to chambers are visible: I could not, however, find any corresponding door on the south. A chamber of this kind exists in two or three places near Haifa, where the side entrances lead to tombs with *loculi* perpendicular in direction to the walls. Similar *loculi* occur at el Tireh, in connection with tombs *sunk* like the majority of those at el Midieh. In fact, the mixture of three or more classes of tombs in one cemetery is common throughout the country, and the chambers in question, if once the *dibris* were removed (which would hardly repay the trouble), would very probably prove to have the Jewish *loculus*.

‘The wine-press mentioned in the former report I visited and measured; it is not equal to other specimens I have copied. East of the cemetery the rock is much quarried, and there are a few sunken square places resembling unfinished cisterns, or the commencement of a system of new tombs.’

In the year 1874 Lieutenant Conder again visited the place, and thus described it:

‘The plan of the tombs of the Maccabees—the structural monument, north of Dr. Sandrecki’s rock-cut sepulchres, known as the Kabûr el Yehûd (probably a Frank name)—I was now able to complete. It is extremely interesting, and a point about it which I had not previously noticed is, the apparent existence of a little court or vestibule to each tomb. The general appearance presented is that of an oblong building with cross walls. These are not, indeed, always visible, and without efficient excavation it cannot be said certainly that more than two intermediate and two end walls exist; still the appearance of the ground, sinking in seven wells of rubbish, plainly intimates that formerly there were originally five intermediate. It was in the thickness of these walls that the tombs were built, being about 3 feet 5 inches broad, and the wall having a thickness of over 4 feet 6 inches. The tomb was open on the eastern side, and the grave itself sunk in the floor of the chamber and covered by a slab. Thus the present sunken pits, about 6 feet 9 inches square, appear to form vestibules between the tombs. From the discovery of a capital of most primitive appearance, roughly approaching the Ionic order, each would seem to have been ornamented by a column, probably supporting a level roof. There would probably be steps leading down into these, thus explaining how the intermediate tombs, to which there can have been no other means of communication, were reached. It may be to these pillars that Josephus (Ant. xiii. 7, 6) and 1 Maccabees (xiii. 27) refer; that they were monolithic is highly probable, though they hardly deserve to be called “great pillars.” The “cunning device” round about which they were set, and spoken of as *in* the pyramids, may be supposed to be the vestibules in question; and it is noticeable that Josephus does not speak of the pillars as in the cloisters.

‘By the latter expression I understand the enclosure equal in extent with the monument on its western side, surrounded by a fine wall, with stones 8 feet long in parts, and measuring about 80 feet each way. It is remarkable that the outside walls are 5 cubits thick (a cubit of

16 inches as generally accepted), the interior  $3\frac{1}{2}$  cubits, the vestibules 5 cubits square; and the length of the graves also 5 cubits—an unusual length, and greater than that prescribed by Talmudical rules.

‘The last question with regard to this monument is its height, which is described in both accounts as being very great. The question of the height of the pyramids is included in this. It has been said that the sunk centres of several stones show the resting-places of these structures, but this is doubtful, for several reasons. First, that only one of these stones is *in situ*; secondly, that the sunk portions do not occur in the middle of this slab, which covers the east tomb; third, that in the case of another stone not *in situ* the sunken portion is not central. It is still not impossible that the theory is true, in which case about 3 feet would be the side of the base of the pyramid, which would not allow a greater height than 9 feet or 10 feet. The height of the rest of the building was 8 feet, and thus the maximum was under 20 feet, or about 15 cubits.

‘The graves beneath are rock-cut, and may have preceded the monument, as is rendered probable by the two accounts. Two small towers 5 cubits square flanked the entrance to the vestibule of the eastern tomb. Thus we have a monument capable of reconstruction in cubits within a foot of my measurement of the total length.

‘Josephus speaks of the stone used as “polished,” but it seems to me not impossible to have been *whitewashed* or plastered, in which case, from its position, it could not fail to be conspicuous from the whole extent of the seashore, visible from about the latitude of Mukhalid far down towards Gaza.’—‘Quarterly Statement,’ 1874, p. 58.

The account given of this place, with its group of tombs, by M. Guérin, differs very little from that given above. He examined twenty-four tombs at Kabûr el Yehûd. At Khûrbet el Hummâm he found foundations of houses in cut stone, cubes of mosaic, cisterns cut in the rock, and the ruins of a so-called bath. Close to the Khûrbet el Hummâm is the ruin called Khûrbet Zakarich, which is not mentioned on the map, probably because it is so close to the former as to be considered by the surveyors a part of it. Here were tombs, ancient cisterns, and the remains of a large building, only the foundations being left. M. Ganneau found here a baptistry, with the name of the donor, Sophronia, and a Greek inscription of Christian date in a tomb.

Guérin was informed by an old inhabitant of this place (el Midieh) that all the ruins—the Khûrbet el Yehûd, the Khûrbet el Hummâm, the Khûrbet Sheikh el Gharbâwy—formed part of one old town called the Khûrbet el Midieh, and that as for the little village called Midieh, the people themselves called it el Minieh.

Ganneau further found that a native of the place is spoken of as a Midnâwy, thus showing the three consonants of the word Modin.

The following is the account given (‘Samaria,’ ii. 404) by M. Guérin of his excavations at the Khûrbet Sheikh el Gharbâwy:

‘At the eastern extremity of the ruin called by the natives el Kulah, I could distinguish a kind of chamber filled up with stones and earth, the interior part of which was destroyed. After completely clearing it out, I saw that, contrary to my first supposition, it had no issue at the end, and that consequently there was no entrance through it to the crypt which I expected. Was it, then, a distinct sepulchral chamber? My workmen went on, and presently disengaged an edge or lip which seemed to me that of a grave cut in the rock. The slab which formerly covered it and formed part of the pavement has been carried away, and the

grave violated. When my men had finished clearing out the grave, I saw that the bottom was paved with little cubes of mosaic, red, white, and black, laid in thick cement, and that it measured 6 feet 6 inches in length, 3 feet 6 inches in breadth, and 2 feet 3½ inches in depth. I then uncovered the surface of the immense blocks which lie on magnificent stones cut round at the corners, and, after removing the earth, I found that they bore the marks of notches very plain, and that, while they served as a ceiling for the chamber, they were the base of an upper building, probably of a small pyramid. The whole plan of the edifice revealed itself to me. It was built east and west, and seven sepulchral chambers built side by side, of cut stones, and each containing a grave cut in the rock, the bottom of which was inlaid with mosaic work, were surmounted by a series of seven pyramids arranged in the same line, and standing each on the roof of its own chamber. The rectangle, 91 feet long and 15 feet 6 inches broad, formed by these pyramids, was itself surrounded by a porch sustained on the monolithic columns decorated in the manner described in the Book of Maccabees. . . . Great was my joy when presently, searching about among the ruins of the Mussulman houses near the edifice, I found ten fragments of monolithic columns, all with the same diameter—viz., 1 foot 6 inches. Here were the remains of the colonnade . . . At sunset I found in another grave cut in the rock a few scattered bones. . . . This tomb was 35 feet west of the first. . . . At daybreak I found that I could see very plainly the ships in the port of Jaffa; consequently, one could see from Jaffa the great mausoleum on this hill, with its seven pyramids and its portico.'

At the request of M. Guérin, the place was visited and reported upon by M. Mauss, a French architect then in Jerusalem. The following is an extract from his report:

'Khürbet el Midieh is distant one hour and three-quarters from the village of Kurab, and two hours from Lydda. The plateau on which the tomb is placed commands the plain of Ramleh: one can see the towns of Lydda, of Ramleh, and of Jaffa, especially at sunrise. The view embraces a portion of the sea from Gaza to Jaffa. This complies perfectly with the description of the Maccabæan tombs.

'The tomb itself is completely isolated. At a certain distance others are found cut in the rock.

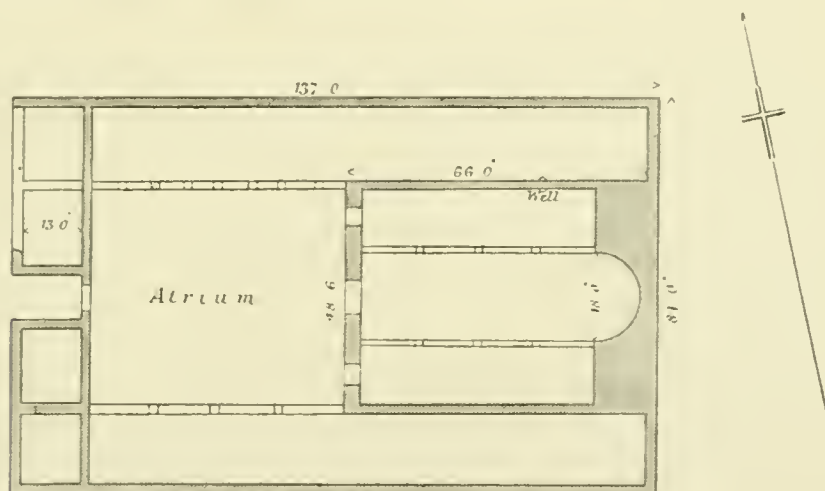
'The importance of the ruins shows that it belonged to a family of great distinction. It must have presented a monumental aspect, judging from its dimensions. There is room for seven tombs, judging from the plan. I suppose that at the west end, just as at the east end of the rectangle, there was a double tomb. If the hypothesis is just, we could easily place between the two ends three simple sepulchres.

'I found and measured above two foundation-stones of the wall discovered by M. Guérin an *encastrement* of 4 feet 7 inches, which may have served to receive the base of one of the pyramids mentioned in the narrative. This *encastrement* is nearly in the longitudinal axis of the rectangle. Another portion of *encastrement* exists on one of the slabs which cover the double sepulchre of the east end. It is now in the axis of the rectangle.

'The history mentions a porch formed of monolithic columns. In the present state of the ruin it is difficult to restore the porch. An intelligent excavation might solve the problem. Nevertheless, there are found near the ruin seven or eight fragments of columns, which show that here was a monument decorated with columns. They are all about 1 foot 6 inches in diameter.

'In conclusion, I think that, considering the importance of the discovery, it is very desirable that excavations should be made on the spot.'

K h ŭ r b e t e l M u k â t i r (M r).—A ruined basilica, with an outer courtyard round it, forming an atrium, with an entrance flanked by chambers on the west wall. The basilica itself measures 48 feet 6 inches north and south, by 66 feet east and west outside. The north and south walls are 2 feet thick, the west wall about 3 feet, and has in it three entrances. The eastern apse is about 18 feet diameter. The exterior building measures 137 feet in length by 84 feet in breadth outside. One pillar in the north-west part of the atrium was *in situ*, whence it appears that there were probably eight bays of pillars, 9 feet high (without the capital), and 1 foot 6 inches diameter. The capitals were lying about in 1866, and are described by Major Wilson as Corinthian. ('Quarterly Statement,' 1869, p. 124.)



The doors of the basilica were 6 feet and 4 feet wide, and originally covered with flat lintel-stones. The masonry of the walls is of narrow stones, 2 feet to 3 feet long. The chambers on the outer west wall measure about 15 feet north and south by 13 feet east and west inside; two north, and two south of the entrance passage, 9 feet wide. The gate on this side is about 6 feet wide. Only the foundations of the basilica remain. There is an old well on the north wall of the basilica itself.

The general appearance and plan of this building lead to the conclusion that it is a Byzantine structure.

Visited and planned, 23rd January, 1874.

Khürbet el Müntâr (J q).—Ruined watchtower.

Khürbet el Murâbâh (N r).—Remains of a rock-cut foundation, 14 paces square (whence the name), and traces of a wall.

Khürbet Murârah or Kefr Murr (M r).—Foundations of buildings. The masonry is rudely squared, and set with broad joints. The stones are 2 feet to 4 feet long. There is nothing distinctive of date in the remains, but they may most probably belong to the Crusading period. The site appears to have been that of a small hamlet.

Revisited 14th June, 1881.

Khürbet el Muteiyin (K p).—Ruined walls.

Khürbet el Mutwy (L q).—A ruined village.

Khürbet Nâlân (L r).—Traces of ruins.

Khürbet Nasr (N r).—Heap of stones, and mere traces of a ruin.

Khürbet Nejjâra (K p).—There are here about two dozen tombs, some of which are merely graves sunk in the rock, with a groove to hold the lid-stone; some are of the kind called 'rock-sunk,' one of which is covered, not by a cube of stone, but by a lid like a sarcophagus, with ornamental edge. One is a square chamber 8 feet side, with steps leading down to its door. Two of the graves are only 4 feet long, directed at right angles to one another. South of the tombs are extensive foundations of stones roughly squared, of square proportions,  $1\frac{1}{2}$  to 2 feet long; the mortar is white and hard, laid thick at the joints; small stones are inserted into the mortar-joints. An inner wall is standing, four or five courses high, and an outer one two or three courses.

Visited 27th May, 1873.

Khürbet En-Nejar (J p).

Guérin mentions certain 'inconsiderable' ruins on a hill half an hour to the north-east of Khürbet Nijarah. These are probably the 'tombs' marked on the map.

Khürbet er Rafid (N q).—Foundations and heaps of stones, having an ancient appearance. There are rock-cut tombs in the valley immediately north.

Khürbet er Râs (Q q).—Just south of Kh. Kûrkûsh; consists of traces only; between the two is an ancient ruined watch-tower, like those at Kurâwa Ibn Hasan.

Khürbet er Râs (M r).—Heaps of stones.

Khûrbet er Râshâniyeh (L r).

Khûrbet Râs et Tireh (K p).—Walls and cisterns.

Khûrbet Rûbin (L r).—Walls of rude masonry, jambs and lintel of a doorway. There are three springs north of the ruin.

Khûrbet Sad ed Din (J q).

This ruin, consisting of foundations of a rectangular enclosure (perhaps a church) and some broken columns, was found by Guérin. It is not on the map, but is described as 20 minutes east from Khurbet Dathrah.

Khûrbet es Sahlât (M q).—Traces of ruins. Rock-cut tombs on west. Spring on south.

Khûrbet es Sâmkiyeh (N r).—Heaps of stones. Foundations of old walls.

Khûrbet Satty (M r).—Foundations, rock-cut tombs, said by the natives to be the stables of Burj Bardawil.

Khûrbet es Selemiyeh (M r).—Rude walls of houses and vineyard terraces. A spring by the mosque. Remains of rock-cut tombs on the south.

Khûrbet es Semâneh (K p).—Heaps of stones.

Khûrbet Shebtîn (K r).—Traces of ruins.

Khûrbet Shehâdeh (K p).—A large cistern, apparently natural.

Khûrbet Sheikh Ibrahim (K q).

This ruin was found by Guérin 35 minutes east-south-east of Abud on the way to Tibneh. It is not on the map. He describes it as the ruins of a village completely destroyed.

Khûrbet esh Shejerah (M p).—Traces of ruins.

Khûrbet esh Shellâl (L p).—Foundations and rock-cut tombs, near a spring.

Khûrbet esh Shukf (L q).—Foundations.

Khûrbet esh Shûneh (N q).—Traces of ruins.

Khûrbet Siâ (L r).—Foundations, modern, on an ancient site.

Khûrbet Sirisia (K p).—A ruined village of some size, visited in 1873, apparently not ancient ruins.

‘Situating on a hill surrounded by a valley. It consists only of thirty small enclosures of great blocks of stone, some cut, others not. They are the remains of houses. There are also

some cisterns cut in the rock, but these are half-hidden by the brushwood which grows all over the site of this ancient village.'—Guérin, 'Samaria,' ii. 144.

K h ũ r b e t S ô m (L r).—Foundations; traces of ruins also north of it (marked R).

K h ũ r b e t e s S u m r a (K p).—Foundations, caves, cisterns; traces of an ancient road. Appears to be an ancient site.

K h ũ r b e t S ũ s i e h (K p).—Traces of ruins.

K h ũ r b e t T a n n ũ r a h (K p).—Walls, cisterns and a cave.

K h ũ r b e t e t T a n t ũ r a h (N r).—Traces of ruins; nothing distinctive.

K h ũ r b e t e t T i r e h (N p).—Traces of ruins.

K h ũ r b e t U m m e l B u r e i d (J p).—Traces of ruins.

'These ruins are situated on a hill surrounded by a wall constructed of good-sized blocks irregularly cut. Within the enclosure, in great part destroyed, I found the foundations of an ancient building lying east and west, which was probably a Christian church. The site which it occupied—whose extent I could not determine, so entirely has it been overthrown—is now strewn with stones in confusion, in the midst of which I found a great number of little cubes of white mosaic, which were formerly the pavement. Three broken columns lying among the rest of the rubbish showed that the central nave was separated from the sides by pillars. These have been either carried away or perhaps reduced to lime. At the entrance of the church, as one observes in many others of this period, a cistern cut in the rock furnished the water necessary for worship. Round the church the foundations of some twenty small houses are visible. I remarked also several cisterns, and a birket partly rock-cut and partly built up of old materials covered with thick cement.'—Guérin, 'Samaria,' ii. 137.

K h ũ r b e t U m m e l H ũ m m â m (J p).—A ruin with a H u m m â m or birkeh; between it and K e f r K â s i m is a tomb—a rock-sunk *loculus* only. The birkeh measures about 50 feet by 75 feet. It is of masonry, of good size; one of the corner-stones is 4 feet 9 inches long by 2 feet 4 inches in height; with several others it has two bosses; the marginal draft is about 1 inch broad, the bosses rough, projecting from 1 inch to 6 inches. On the south side the cistern is partly rock-cut, but on the north all masonry. On the interior there is rubble and good white mortar. Close by lies a fragment of a pillar, 2 feet diameter, of limestone, with a double fillet. On the east is a second birkeh, 20 feet by 12 feet. It is of rock, and lined with good cement, but irregularly cut; there are places at the side to receive the haunchstones of an arch; it is about 7 feet deep. A millstone, 6 feet diameter, lies near,

and there is a ruined tower of small masonry, apparently a modern garden-house.

There would appear to be two ruins of this name—the one described above, and the other visited by Guérin, whose account of it shows it to be nearly south of Khurbet Kesfa (J p). The remains, according to him (he says nothing about any birket) are those of a ruined town or village, only the lower courses of the wall remaining, and the whole overgrown with brushwood. Several cisterns were observed. Outside the town there is a vaulted building still standing in part. It is called el Hūmmān, whence the name of the ruin.

‘On a neighbouring hill, higher than that on which this ruin stands, I saw the remains of a little church built east and west, measuring 20 paces in length by 16 in breadth. Despite its small dimensions, it seems to have had three naves, and some fragments of columns lying on the ground are probably the remains of those which separated the central nave from the sides. The entrance was on the north by three rectangular doors, whose jambs supported monolith lintels. The buildings belonging to the church, and now destroyed, are probably those of a convent.’—‘Samaria,’ ii. 135.

Visited 27th May, 1873.

Khurbet Umm el Ikba (J q).—Seems to be a small ruined village. There are foundations of a building about 40 feet square, of stones some 2 feet in length. On the south-west, a door with a lintel stone, 6 feet long. An enclosure of late date is built on to the building on this side, the wall having a straight joint. Ruined walls and houses of fair-sized masonry exist lower down the hill on the west. In the building above noticed there is a corner stone with a rustic boss, 4 feet by 2 feet by 2 feet.

A small ruined kubbeh stands apart lower down the hill. It has a rubble roof of groined arches, supporting a little dome; the walls are of small ashlar, with rubble on the inside, cemented over. An earthenware drain pipe from the roof descends apparently to some cistern beneath.

Near to this is a well and a Matrûf roller. (See Khurbet Semmâkah, Sheet V.), but with only two grooves in it. There is also a rock-cut birkeh, 7 feet by 5 feet, and 6 feet deep; there are also caves, and a number of Metamîr or caves sunk in the ground for storing corn. This points to the place being held sacred.

This is no doubt the place mentioned and described by Guérin as the Khurbet Umm el Kubbeh. He gives the measurements of the enclosure as 34 paces on the east and west sides, 28 paces on the north, and 45 on the south, and says that the irregular shape of the building is due to its having followed the irregularities of the hill. He also found in the smaller enclosure the foundations of a rectangular chapel 20 paces in length by 9 in breadth.

Visited May 28th, 1873.

K h ũ r b e t U m m e t T a w â k y (J q).—Ruined houses.

K h ũ r b e t U m m e l T i n e h (J p).

Guérin gives this name to a small ruin lying due east of Mejd el Yaba. He found ten cisterns cut in the rock, and the foundations of houses. There is a nameless ruin on the map east of Mejd el Yaba, which is possibly the place he means.

K h ũ r b e t W â d y 'A b b â s (M r).—Ruined walls, rock-cut tombs, much choked, probably with *kokîm* hidden beneath the rubbish.

K h ũ r b e t W â d y e l 'A s a s (N r).—Traces of ruins and foundations.

K h ũ r b e t W â d y e s S e r â h (M r).—Foundations.

K h ũ r b e t Z a k a r î y a (J r).—See K h ũ r b e t e l K e l k h, which forms part of the same site. Foundations of large rough stones surround the little kubbah of Neby Z a k a r î y a, and appear ancient. See also El Habs.

Visited January 18th, 1874.

K h ũ r b e t Z e b d a h (J r).—Traces of ruins.

K h ũ r b e t Z e i f i z f î y e h (J r).—Traces of ruins, cisterns in ruins, and an oil-press.

K u b a l â n (N p).—The ruin to the east consists of heaps of stones.

K û l e h (J q).—This village includes some well-built structures. There is a large building of small well-cut masonry of mediæval appearance; the door on the south has a pointed arch and a tunnel vaulting. South of this is a square building, with walls 10 feet to 12 feet thick, and a staircase on one side leading to the roof; the corner stones are large, drafted, and with a rustic boss; there are remains of a lofty doorway. This is called Burj K û l e h. There is a birkeh, about 20 feet square, and 6 feet or 8 feet deep, lined with good cement; it is called Birket er Ribba. These remains have the appearance of Crusading work, and the name, Neby Y a h y a h, close by, points also to former Christian occupation of the place.

Visited June 7th, 1873.

K u r â w a I b n H a s a n (L p).—A village containing several remains of interest, and evidently once an important place. Its ancient name was given by the inhabitants as Shâm et Tawîl.

The first place visited was Burj el Y â k h û r, in the upper part of

the village towards the south. There is here a fine vault 48 feet long, 24 feet wide, and 12 or 15 feet high; the walls 6 or 8 feet thick. The door has a lintel, with a relic of tracery, much defaced, upon it, and over this a low semicircular relieving arch. The roof is a tunnel vault of smaller masonry, with a kind of parabolic cross-section. A stone near the door has what appears to be a defaced Cufic inscription on it. Another is ornamented with diagonal criss-cross lines: this building seems, therefore, to be partly a reconstruction. Pieces of cornice are also built into the walls. Some stones are drafted with a rustic boss, others are not.

The second building is called K ŭ l ā t F e r d ŭ s from a king whose tomb (K a b r e l M e l e k F e r d ŭ s) is shown on the south. This is a tower in a very perfect condition, measuring 40 feet north and south, 45 feet east and west outside. The walls are standing to a height of 20 feet to 30 feet; the place is now inhabited, and in the middle of the village. The walls are 5 feet thick; the interior is reached by two doors on the east; there are 6 vaulted chambers, each about 12 feet long north and south, by 8 feet east and west; they have semicircular vaulting of moderate masonry.

The stones in the outer wall vary from  $1\frac{1}{2}$  feet to 5 feet in length; they are all drafted. In height the courses vary from 2 feet to 1 foot 8 inches. The drafts are boldly cut, 4 inches broad, and 1 inch deep; the bosses are dressed, and the joints well laid. This place has thus every appearance of a Byzantine building of the date of D e i r e l K ŭ l ā h, but may possibly be earlier.

In the south-east end of this village is the mosque of S h e i k h 'A l y e l A m ā n ā t, which is larger than the average size of village M u k ā m s. A vault was said to exist below it. Adjoining it, on the west, is a sunken building of good masonry. This measures 58 feet north and south, and 39 feet 5 inches east and west. It consists of 3 bays of pilasters, projecting 8 inches from the walls, and 1 foot 10 inches broad. The end walls seem more modern, and the building now used as a b i r k e h may extend under the mosque. The tops of the pilasters are ornamented with a moulding; the stones in the walls are 4 feet or 5 feet in length, well-dressed, and carefully laid, but the courses are of irregular height. The present surface inside is 8 feet or 10 feet below the level of the

mosque floor. A pillar base, 3 feet 4 inches diameter, stands (seemingly *in situ*) 12 feet from the south-west buttress; this looks as if the building had consisted of a nave 26 feet wide, and two aisles 12 feet wide in the clear. There are remains of cement on the interior of the building, but the moulding of the buttresses seems to show that this is a later addition. Possibly the place was once a church, and is now converted into a birkeh.

The fine sepulchral monument called *Deir ed Derb* is about half-a-mile south of the village (see under that name). There are on the south and east, in a low flat valley, a number of ancient towers, some of which have names. Of these *Kusr Mansûrah* is the most remarkable. It is a drystone tower, like those near 'Azzûn (Sheet XI.), but with an arch 10 feet diameter, semicircular, of 11 voussoirs well cut. This supported probably a roof of flat slabs as at 'Azzûn, which would have been some 4 or 5 feet long. The door is very small, and placed on the south side; the lintel is rudely drafted; over the door is a window 3 feet high; the building is about 15 feet square outside, and 15 feet high.

*Kusr el Kinz*, *Kusr es Subâh*, and *Kulât el Kumeik meh* (L p) are similar watch-towers in various stages of ruin, but without the cut-stones.

Visited 2nd June, 1873.

*Kurnet el Haramiyeh* (J p).—Stones of good size in a foundation; near it a small rubble-work tower, apparently not ancient.

Guérin says that the 'square enclosure,' by which he probably means the same tower, measures 17 paces on each side, and is constructed of enormous blocks rudely quarried, and lying upon each other without cement.—'Samaria,' ii. 138.

*Lubban* (M q).—The tombs cut in the rock are very rudely executed, and are inhabited by the peasantry. Near the village mosque are five pillar shafts, apparently belonging to a former chapel.

The houses appear to be very ancient, and present the particularity that many of them form together a continued whole, as if they were all one house, now divided among separate families. A quantity of ancient materials may be observed in the walls.—Guérin, 'Samaria,' ii. 112.

*Mejdel Yâba* (J q).—The house of the Sheikh at this place is so built that one wall is against the wall of a building, possibly a church;

this is used as a stable, and is of massive masonry, with a side door surmounted with a lintel bearing the inscription :

MAPTYPION TOY AFIQY KHPYKOY.

‘The Memorial (Church) of Saint Cerycus.’

Over the lintel is a semicircular arch with a keystone (a sketch is given in Finn’s ‘Byeways of Palestine,’ p. 130, but the arch is there shown as pointed). The inscription is on a winged tablet ; the door is to the right on entering the house, and the arch faces eastward ; the letters are about 4 inches long. The doorway leads into a vault with a barrel roof, and the arch over it inside is slightly pointed. The lintel is probably not *in situ*, but must have belonged to a church, probably of Byzantine period.

A little further north are fragments of a building, which appear to be Crusading. At Sheikh Barâz ed Din there are several rough tombs and caves, one cemented. There is also a tomb of the kind called ‘rock-sunk,’ with a vault about 6 feet deep, and two unusually broad side *loculi* ; thus, once more, the ‘rock-sunk tomb’ appears in connection with Christian ruins.

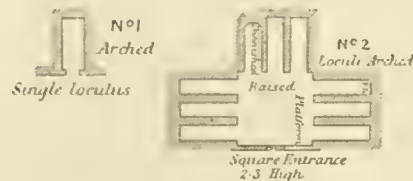
Visited 28th May, 1873.

Merda (L p).

The site of an ancient town. Guérin observed that the mosque, now partly destroyed, lies east and west, and seems to have succeeded a Christian church. Before it lies a platform, beside which are a cistern and a small birket. There are also several broken capitals lying on the ground.

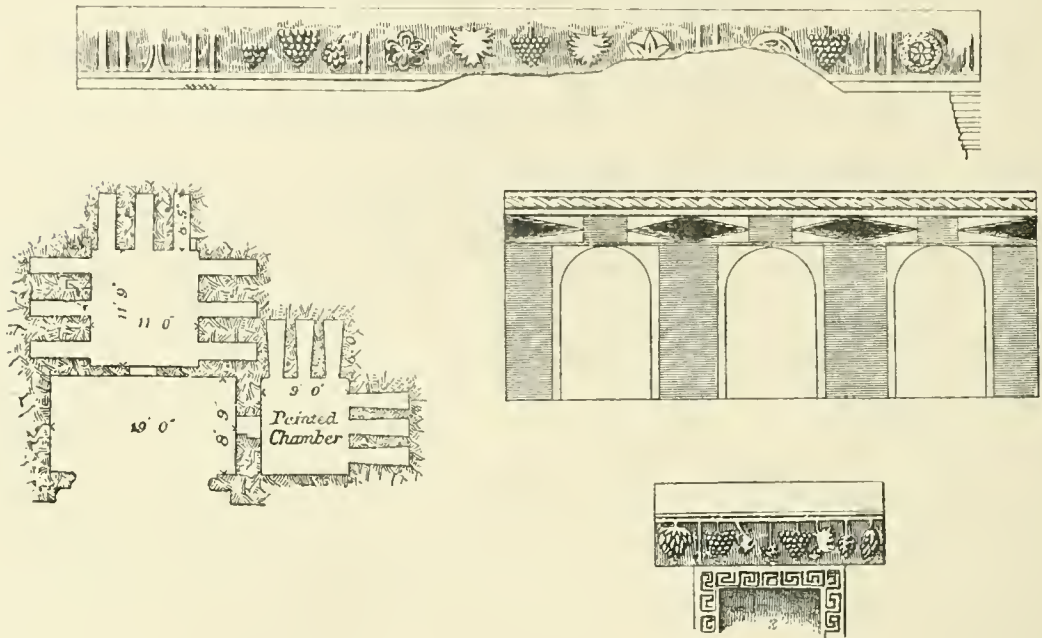
Mismâr (K q).—A ruined house and foundations, apparently modern.

Mokâtâ ‘Âbûd (K q).—A fine group of rock-cut tombs, visited and planned by Major Wilson in 1866. Nine tombs in all were here planned by the Survey party. The first was simply a *koka* cut in rock, 1 foot 8 inches wide at the entrance and 6 feet long. The second is a chamber entered by a doorway 2 feet 3 inches wide, the chamber 8 feet square, with a raised bench round three sides. It has three *kokîm* to the left, three to the



right, three at the back, 6 feet long, 1 foot 10 inches broad; the left hand one at the back is about 5 feet long and unfinished. The *kokim* have arched roofs.

The third is the most important tomb of the group, with a portico surmounted by a sculptured frieze, probably once supported by two columns, and having pilasters at the side. The portico is 19 feet broad and 9 feet 8 inches deep. It has a door at the back and on the right, leading to two chambers. The frieze above represents wreaths, rosettes and grape



bunches divided by triglyphs, and appears to be of the same style with the Kabûr es Salatân at Jerusalem. These are the so-called 'Tombs of the Kings,' but more probably the monument of Helena, Queen of Adiabene, second century, B.C. The roof of the porch is flat, about 15 feet from the ground.

The chamber at the back is 11 feet wide, with a depth of 11 feet 9 inches back to front; the door is arched outside. There are three *kokim* on each of three walls, nine in all, 5 feet 8 inches long, 1 foot 10 inches broad, all with arched roofs. There are small recesses in the back and left hand wall, probably for tear-bottles, or some gift to the dead.

The right hand chamber is the most remarkable tomb found during the course of the Survey, its walls being carefully cemented and pointed in fresco. The chamber is 9 feet by 9 feet 8 inches, and has three *kokîm* at the back, and three to the left; they measure 6 feet in length, and are widened as they recede, 1 foot 6 inches wide on the tomb wall, 2 feet at the further or head end. They are 2 feet 7 inches high, with arched roofs—a semicircular tunnel vault. The roof of the tomb chamber has also a semicircular vault.

Between the top of the *kokîm* and the roof of the tomb, the measurement is 11 inches; the design in the fresco here consists of four lozenges, black, bordered with red, on a white ground, three red squares between; above comes a wavy festoon in red, yellow, and white. Between the *kokîm* there are panels of red.

This ornamentation is incomplete on the right hand wall, where there are no *kokîm*; it seems to have been intended to paint alternate red and white panels, and the places are marked out; a dash of red paint is also placed on one of those which was to have been finished with red. There is a recess over the middle *koka* at the back, 3 feet 3 inches, by 2 feet deep, and 2 feet 9 inches high.

The door of this side chamber is 2 feet wide. It has a Greek fret running round the sides and top, and above this a frieze 1 foot 5 inches high, 3 feet 10 inches long; it represents a vine with bunches of grapes and leaves pendant from branches, very awkwardly designed, and executed in low relief. The fret is  $4\frac{1}{2}$  inches wide; the door is 4 feet high.

On the front of the portico above described, the following marks are cut:

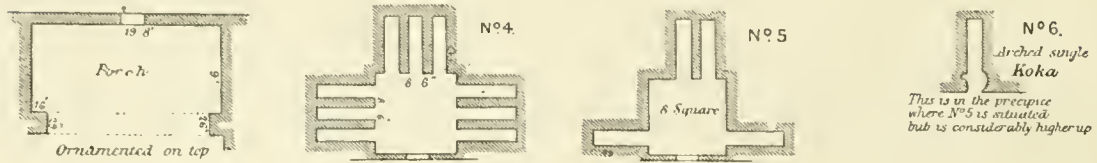


These seem most probably tribe marks.

The fourth tomb is a chamber  $8\frac{1}{2}$  feet square, with nine *kokîm*, three on each wall, with arched roofs.

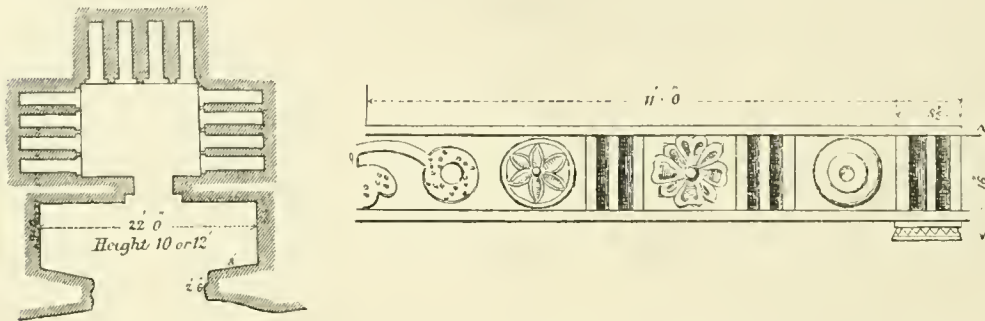
The fifth tomb is approached by rock-cut steps made in quarrying the rock; the floor of this chamber is sunk lower than the sill of the entrance, and there is a stone bench round the walls. The chamber is 8 feet square, a *koka* each side, and two (with room for a third) at the back. This is a

case in which, from the position of the *kokîm*, it seems that it was intended to excavate others as they were required. All the *kokîm* have arched roofs.



The sixth tomb is higher up in the rock, above the fifth ; it is merely a *koka* with arched roof.

No. 7 is a large tomb with a portico 22 feet wide, and  $9\frac{1}{2}$  feet to the back, the roof some 10 feet or 12 feet from the floor. There was a frieze above the porch, of wreaths and rosettes, separated by triglyphs



like that of the 'Retreat of the Apostles' at Jerusalem. This frieze is 22 feet long, and 1 foot 4 inches high. The chamber has four *kokîm* on each wall, 12 in all ; they have arched roofs, and rebates at the *kokîm* mouths held the slabs which closed the *kokîm*.

No. 8 appears to be only a doorway of a tomb just begun.

No. 9, at some little distance east of the rest, has a rough door and nine *kokîm*, three on each wall, of rather large size.

The similarity of the sculptured friezes to those at Jerusalem would seem to date this cemetery as about the first century of the Christian Era.

Visited and planned, June 5th, 1873.

El Mudàdir (K p).—A ruined village, apparently modern.

Mukâm en Neby Yahyah (J q).—One of the most curious monuments in the country. It was visited by Consul Finn in 1848 and 1859, by Major Wilson in 1866 (Photograph 110), by the Survey party in 1872 and 1873. At the latter visit a plan and sketch of detail were made. The building has its entrance on the north, and has a bearing along the façade of  $73^{\circ}$ . It consists of a portico and a square building, including two chambers. The portico measures 30 feet by 9 feet 6 inches outside; the rest of the building 30 feet by 24 feet. The western chamber is 15 feet broad, the eastern 8 feet, interior measurement. The main part of the building is 14 feet 8 inches high to the roof, which is complete, but the eastern chamber has its roof  $2\frac{1}{2}$  feet higher. The pillar shafts are 9 feet long. The portico has two pillars and two piers, with Corinthian capitals supporting a cornice. It seems probable that a second story stood above the roof of the building, or at least a parapet wall.

The moulding of the little door was the most curious feature of the building, and unlike any other monument found by the Survey party. These details are all given on the plans. The door is only 3 feet 10 inches wide outside, and 3 feet 6 inches inside; 4 feet 8 inches high outside, 5 feet inside the wall, 3 feet 6 inches thick.

The material of the walls is hard stone, but the masonry is roughly hewn, and not in all cases squared; small stones are used in places in the thick joints, with white mortar mixed with pieces of pottery. The masonry of the porch is better, being squared, but the height of the courses is irregular. The whole is much worn with age, and of a deep yellow colour, like that of the Haram wall at Jerusalem. The walls appear to have been repaired in parts, and the roof, perhaps, also.

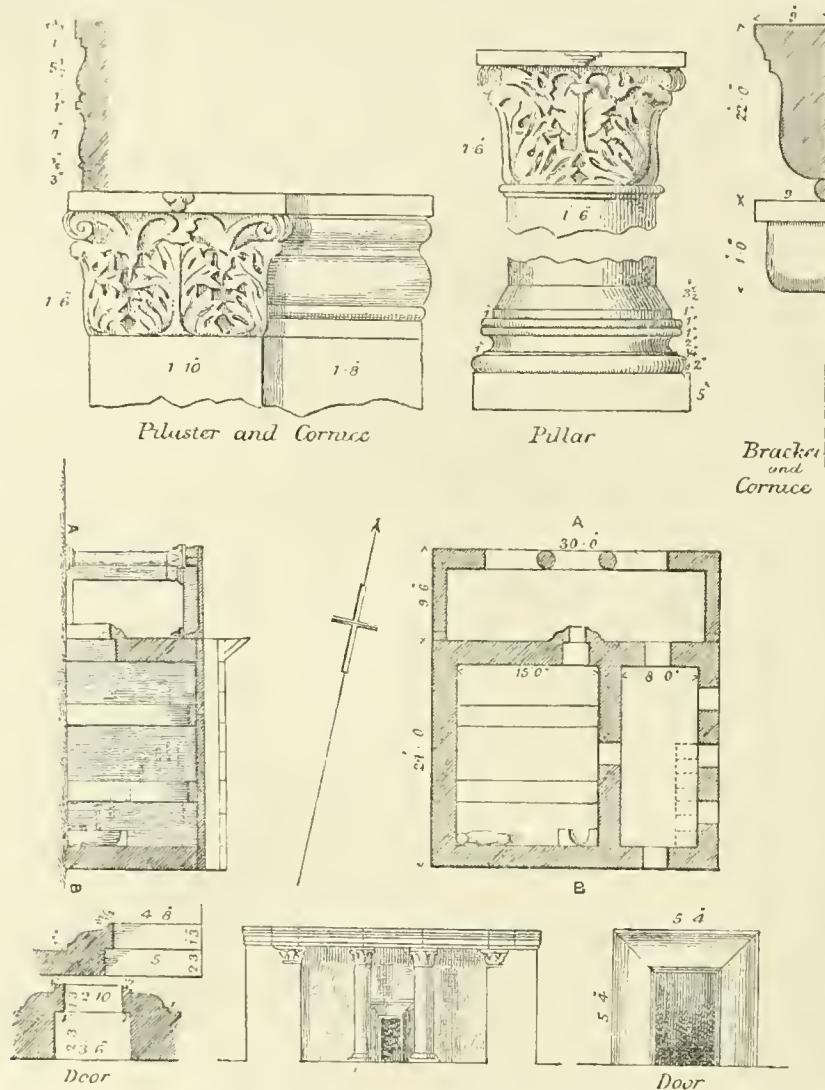
In the western chamber there is a cenotaph and a mihrab. These are both evidently modern additions, and no part of the original design.

The roof of the western chamber is supported on two semicircular ribs of 19 voussoirs each. The key-stones are the smallest, the haunch-stones the largest, as in Byzantine buildings. On these ribs, 15 feet span, and about 2 feet wide, the flat roofing slabs are laid in three rows of six each, north and south. The eastern chamber is roofed with six slabs.

A staircase leads up the east wall of the east chamber inside; it consists of flat slabs built into the wall, of which seven remain. They lead up a height of 10 feet 10 inches to a window, of which there are three on

the east wall of different heights. The rest of the staircase was, perhaps, outside, but there is also an opening to the roof on the north.

The slabs on the roof are covered with a very hard cement mixed



with pounded pottery (this is found in Crusading ruins, as at Cæsarea. (See Sheet VII.)

The principal indications with regard to this curious building are :

1st. The order of architecture, which appears to be a debased classic style, such as would date to the early Christian period.

2nd. The fact that the roof is of the same date with the buildings which seems indicated by the method by which it is supported on the cross-wall and arches. The cross-wall is then part of the original design of the structure.

3rd. The arches of the roof are semicircular, with narrow key-stones, as in fifth century buildings.

4th. The general arrangement of the roof (which is that used in modern houses in the north of Syria), is also found in the ruined buildings of the Hauran and 'Alah districts, which are attributed to the early Christian period.

5th. Native tradition connects the place with St. John Baptist, who had a church at Mejd el Yâba, not far off.

Visited June 7th, 1873.

Râ-fât (K q).—On the north-west of the village is a steep rocky descent, in which are two tombs of the kind called 'rock-sunk,' one of which is cut in a square block of rock, the top of which is levelled.

Visited 29th May, 1873.

Guérin found a number of ancient cisterns, and a rectangular birket cut in the rock and measuring 15 paces long by 10 broad. He also speaks of 'several' tombs similar to those described above.

Râs el Akrà (J r).—Cairns on a prominent hill.

Râs ed Dâr (M p).—Foundations.

Râs et Turfineh (M r).—Heaps of stones and traces of ruins.

Rentis (K q).—South-west of the village, west of the Survey camp, there were some rude rock-cut tombs, with *kokîn* cut in very soft rock.

Rumôn (N r).

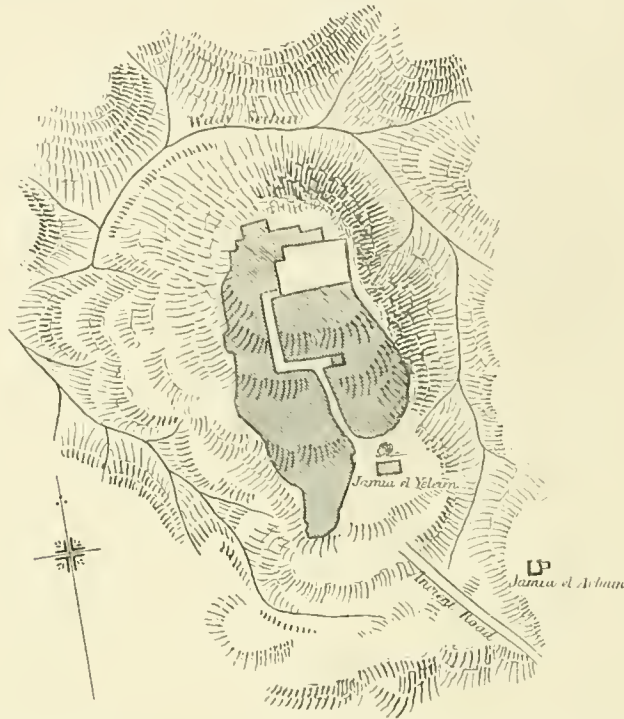
Guérin says that the sides of the hills are pierced by numerous grottoes, several of them serving as places of refuge to shepherds and their cattle. Here and there are ancient cisterns. The houses are built of old materials.

Selita (K p).—Walls in a fig-garden.

Sheikh Yûsêf (M r).—A modern tomb and well.

Seilûn (N q).—The position of this place is remarkably retired, shut in between high bare mountains, which intercept the view on every side. The ruins stand on a rounded Tell, with a deep valley at the back (about 50 or 70 feet below the top of the Tell); they consist of ruined houses of a modern village, with here and there fragments of masonry,

which may date back to Crusading times, especially one sloping scarp. At the back of the village on the north is a sort of terrace with rocky sides, and other terraces below. This terrace is 77 feet wide north and south by 412 feet long, and the rock at the sides stands up in places to-



wards the east as high as 5 feet above the arable ground of the terrace. There are said to be only a few inches of soil in the space between these scarps, and there are several small cisterns close by. Major Wilson proposes to recognise this as the place where the tabernacle stood. ('Quarterly Statement,' January, 1873, p. 38.)

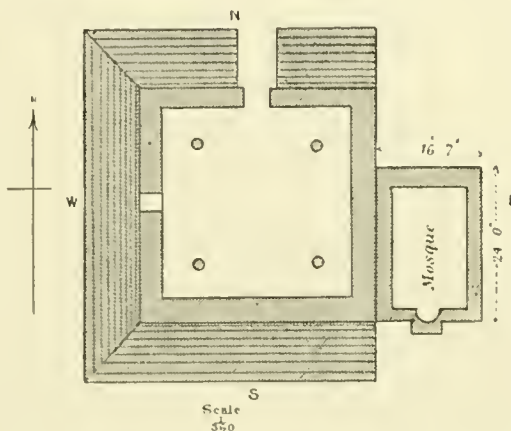
South of the village at the foot of the hill is the Jâmiâ el Yeteim, a low building of stone, roughly squared, with a door on the north, and shaded by a fine oak tree. It has a mihrab on the south, and is divided into two aisles, being rather longer east and west than north and south. There is an outer stairway to the roof. South of this is a small birkeh with steps to it.



Section of Stone in  
Foundation of side of Door

The most remarkable monument is a little further south, and is now called Jâmiâ el Arbâin. This building has two,

or perhaps three, periods. The main portion is a square, with walls 3 feet thick. On the north (see Photograph No. 99) is the door 4 feet 8 inches wide, surmounted with a flat lintel stone 6 feet long, 2 feet high, on which are carved two wreaths, flanked by two double-handed pitchers, and in the centre an amphora. (N.B.—An almost identical design occurs over a tomb at Kefr Beita in a cemetery of *kokim* tombs, Sheet XII.) On the west wall is another small entrance, surmounted by an arch, slightly pointed, with a key-stone. The masonry of the walls is carefully squared and dressed, the stones from 1 foot to 18 inches in length. No masons' marks were found.



The masonry of the walls is carefully squared and dressed, the stones from 1 foot to 18 inches in length. No masons' marks were found.

A strong sloping revetment or scarp has been built at a later time against these walls on the north, south and west; on the latter side it is broken down. It is 13 feet 6 inches high to the top, and 6 feet thick at the bottom, making the wall 3 feet and 9 feet in all at top and bottom.

This scarp is of smaller stones and rougher work than the wall it covers, and is evidently a later addition.

In the interior of the building are three columns of about 18 inches diameter, lying about; also a capital with acanthus leaves, apparently belonging to the shafts.

A small ruined mosque, with walls  $2\frac{1}{2}$  feet thick, is built on to the west side of the square, measuring 24 feet north and south, and 16 feet 7 inches east and west outside. It has a mihrab on the south wall, 2 feet 8 inches diameter, 2 feet deep.



Capital in Janza el Arbaun

The spring of Seilûn is three-quarters of a mile north-east up a narrow valley, the sides of which are flanked by rock-cut tombs, much destroyed. The water is good, and runs through an underground channel towards a rock-cut birkeh. One tomb near it, hewn in a detached block of rock, is peculiar. It is partly destroyed, but consisted of two chambers, with a *loculus* sunk in the top of the rock. (Photograph No. 101.)

There is also a tomb west of Seilûn in the side of the valley leading towards Lubban.

There are traces of an ancient road leading to Seilûn from the south, the roadway 10 feet wide.

### Sinjil (M q).

'On the summit of the hill are observed the foundations of two strongholds, built of great blocks, evidently ancient, one of which is called the Kasr ("Fort"), and the other the Keniseh ("Church"). The latter is, in fact, built east and west, and may have been a church. On the lower flanks of the hill I found several ancient tombs cut in the rock. One of the largest, preceded by a vestibule, contains two *loculi*.'—Guérin.

Taiyibeh (N r) was evidently a place of importance both in the Jewish times and in the Crusading period. A great number of rock-cut 'bee-hive' cisterns occur on all sides of the village. On the north-west the rock has been extensively quarried, and there are several round sunk troughs in the rock (about 3 feet in diameter), probably small wine-presses. A birkeh, about 10 yards square, is also cut in the hill-side, and there are two tombs facing west, with carefully hewn entrances. The first is choked, but has an arched doorway, 9 feet wide, and 6 feet deep, the door beyond being  $2\frac{1}{2}$  feet wide. The second (or southern) tomb had an outer chamber, about 7 feet square, with a bench under an *arcosolium* on the left. The entrance to the inner chamber appears to have been ornamented with sculpture, but has been broken down. Within is a chamber with nine *kokim*—three on each wall. They are large and well-formed, one being at a lower level (its floor on the same level as that of the chamber) in the north-west corner. The entrance to this tomb has a fine rock-cut arch, and above this a double Latin (or Patriarch's) cross is cut in low relief. Thus the tomb, though Jewish, seems to have been re-used later by Christians.

On the west side of Wâdy el Ain, west of Taiyibeh, is a single tomb, a square chamber with a single *koka* at the back, and a bench with a *koka* beyond it on the right hand wall. The doorway has a place for the hinge and three bolt-holes cut in it.

The Latin and Greek churches in the village are quite modern, the former built about 1875. The houses contain remains of ancient masonry, and are fairly well-built. Three pillar-shafts and some drafted stones occur in a terrace-wall on the south side of the village.

The top of the hill is occupied by the remains of a Crusading fortress.

An outer enceinte, surrounded with vaulted chambers opening inwards (as at 'Athlit, Sheet V.), and an inner keep are traceable. The north-east angle of a tower, built of large stone, rudely drafted, is standing, some 12 feet high. The east and south sides of the fort have been destroyed, probably intentionally, and modern houses cover the area. The paving of an inner courtyard is visible, and beneath this is a large cistern with a tunnel vault. The walls of the ancient vaulted chambers are some 5 feet thick, and have the appearance of Crusading work.

On the north side a sloping scarp is visible about 25 feet high, and extending along two sides of an irregular polygon, 68 paces and 37 paces side from the north-east angle, which is built up of drafted stones, 1 to 2 feet long, the draft 3 to 4 inches wide, the faces rudely dressed. The rest of the masonry is rudely hewn and not drafted.

Revisited June 18th, 1881.

According to the village elders, Taiyibeh was formerly the scene of a great battle between the rival factions of Keis and Yemini, apparently some 60 or 70 years since. The whole of the south of Palestine was then divided between these two parties: the Keis being headed by the family of the Beni Simhân, and the Yemini by the family of Abu Ghosh (from Kuryet el 'Anab, Sheet XVII.). Mustafa Abu Ghosh was assisted by the 'Adwân, the Mesâid, the Kâbneh, the Meshalkhah, and the Teiyâhah Arabs. Hasein Ibn Simhân was allied with Hasein el Waheiyideh, Emir of the Tell el Hesy Arabs (Sheet XX.), also with the Emir of the Hawârith Arabs, with the Sukr, and with the Shukrân faction headed by the 'Abd el Hady family from 'Arrâbeh. The western districts belonged to the Keis, those east of the watershed to the Yemini.

The Arabs allied to the latter recovered Taiyibeh from the Keis, and took Kefr Mâlik and Selwâd and Rummôn. The inhabitants of Taiyibeh and Rummôn, who had been driven away by the Keis to Jerusalem and Salt, now returned. The Keis were not driven out of Deir Diwân, and fought the Yemini Arabs at Khurbet 'Alia, then a village of the Yemini. The Keis were victorious, and killed 30 of the opposite party. The Arabs retreated east of Jordan, and the Keis destroyed 'Alia, which has never been rebuilt; they also recovered the villages of Selwâd and Kefr Mâlik. These factions are still existent, though suppressed by the Turkish Government.

Tell 'Asûr is still a sacred place among the peasantry, though

no Mukâm exists. There is a group of fine oaks on the hill-top. (See Baal Hazar, Section A.), sacred apparently to a certain Sheikh Hadherah (the proper Arab form of Hazor). The Rijâl el 'Asâwir, or 'Men of 'Asûr,' said to be companions of the Prophet, are also invoked by the Moslems. This appears to be a probable survival of the ancient *cultus* of Baal on this lofty summit.

Here Guérin found ancient cisterns cut in the rock, and vaulted houses still standing. In the middle of the plateau was a Wely dedicated to Sheikh Hassan, on the site of an old church, now destroyed, of which some ruins remain, especially four fragments of columns lying on great slabs which were once the pavement of the church. Beside them a chapter, on which was formerly sculptured a cross of square form.

Et Tell (M r).—This mound, conspicuous on the south, is at the end of a spur. There are no ruins, except a large cistern, and terrace walls supporting the soil. On the top is a fine group of olive trees. The view includes the Jordan valley, the Jordan, the north end of the Dead Sea, Rummôn, Taiyibeh, Deir Diwân, Jebâ, er Râm, Tell el Fûl, Neby Samwil, and Jerusalem, also Tell 'Asûr. On the road west of the Tell is an enclosure of rude blocks, some 4 yards square. Further west still, beside the same ancient road to Bethel, is a square structure of rude blocks, 2 feet to 4 feet long, two courses remaining, about 10 feet square. There is a similar structure in the valley, south-east of Deir Shebâb. They resemble altars, but there is no indication of date.

The following is Sir Charles Wilson's account of Et Tell :

'In the spring of 1866 several days were spent by Lieutenant Anderson and myself in examining the mountain district east of Beitin (Bethel), with the view of fixing, if possible, the site of Ai, and the position of the mountain on which Abram pitched his tent and built his second altar to Jehovah after entering the Promised Land. The examination consisted in personally visiting every hill-top and almost every acre of ground for several miles, east, north, and south of Bethel, and the result was most satisfactory, for we were able with great certainty to identify Ai with et Tell, and the mountain of the altar with a prominent hill between et Tell and Beitin. Several previous travellers appear to have identified Ai with the quasi-isolated hill of et Tell, but their descriptions of it are vague and unsatisfactory, its position is constantly changing on their maps, and it appears as Tell el Hajar, "The Heap of Stones," Tell er Rijmeh, "The Heap of Ruins," names which were probably given by the Arabs in answer to the question "What Tell?" when the traveller was not satisfied with the first simple answer that he received—that it was et Tell, "The Heap." After close questioning we could never obtain any other name than that of et Tell, and it was with great pleasure that, after our return to England, I learnt from the Rev. G. Williams that in the original text of Joshua viii. 28, Joshua is said to have "burnt Ai and made it a Tell for ever," and that the word "Tell" only occurs in four other passages of the Bible, among which are Deut. xiii. 16, and Joshua xi. 13. Mr. Williams's identification of Ai with et Tell, which I was not aware of at the time, was described by him in a paper read before the Church Congress at Dublin in 1868.

‘The topography of Ai is as minutely described as that of any other place in the Bible ; it lay to the east of Bethel, it had a valley on the north, and another on the west, in which the five thousand men were placed in ambush ; it also had a plain in front of, or on the east side of it, over which the Israelites were pursued by the men of Ai. (See Joshua vii. 2, and viii. 11-14.) These features are all found in connection with et Tell, and with no other place in the neighbourhood of Bethel. The ground, which at first breaks down rapidly from the great ridge that forms the backbone of Palestine, swells out into a small plain three-quarters of a mile broad before commencing its abrupt descent to the Jordan valley, and at the head or western end of this plain, on a projecting spur which has almost the appearance of an isolated hill, are the ruins known as et Tell. A short distance west of the mound, and entirely concealed from it by rising ground, is a small ravine well suited for an ambush, one of the branches of the main valley which runs close to et Tell and protects its northern face, the same into which the army of the Israelites descended the night before the capture of the city. On the hills to the north beyond the valley, Joshua encamped before making his final arrangements for the attack (viii. 11, 12), and it seems probable that he took his stand at some point on the same hill-side whilst the battle was raging, for there is a most commanding view over the whole scene, not only up the lateral valley in which the ambush was placed, but also down the way of the wilderness. He would thus be able at the same time to control the feigned flight of the Israelites, and signal the ambush to rise up quickly and seize the city. The site of Ai is now covered from head to foot with heaps of stones and ruins ; there are a large number of rock-hewn cisterns and the remains of ancient terraces, some of which are cultivated by the fellahin of the neighbouring villages. On the top of the hill is a small circular space with a few olive-trees, which are blown on one side by the westerly gales like the well-known “Judas tree” at Jerusalem, and form a prominent object in the landscape for miles round, as the towers of Ai may have done before Joshua made them a Tell for ever. It may be mentioned here that there is no practicable road up the beds of the wadies from Jericho to Bethel. The present track crosses the plain mentioned above as lying below et Tell ; and the old road, the ascent by which Elisha “went up” to Bethel, must have followed the same course. Ai lying thus between the ravine on the north and the gorge on which Michmash stands (the “passage” of Isaiah x. 29) on the south, would lie directly in the way of an army advancing from the Jordan valley to the interior of Palestine.

‘Having fixed the site of Ai, our next object was to find the hill on which Abram and Lot were encamped before their separation. The place is described in Genesis xii. 8, as “a mountain on the east of Bethel, having Bethel on the west, and Ai on the east,” and exactly in this position we found a hill from which there is a most commanding view, such as might be expected from Genesis xiii. 10, over the surrounding country, embracing the lower portion of the Jordan valley, the plain of Jericho, and the northern extremity of the Dead Sea.

‘On the top of the hill we noticed the ruins, or rather foundations, of an old fortified church, which are mentioned by one or two writers only. The church is 65 feet 6 inches long by 48 feet 6 inches broad, and lies in an enclosure 133 feet long by 73 feet broad, round the walls of which can be traced the foundations of cells or chambers. Some fragments of Corinthian capitals and the broken shafts of several columns were lying in the interior.

‘The presence of a church in such a position, with such a view from it, and with traces of an old road leading from it towards Bethel, was so striking that we could hardly resist coming at once to the conclusion that the site of Abram’s altar was perfectly well known to the early Christians—as Ai was certainly known to them by name down to the fourth century

—and that the church was purposely built on the spot in commemoration of the events which had taken place there.

‘If we are right in identifying this hill with the mountain of Genesis xii. 8, there is one question on which considerable light will be thrown, the site of the cities of the plain. It is hardly possible, I think, for anyone to read the account in Genesis xiii. 10, without feeling that Abram and Lot were actually looking down on Sodom and Gomorrah when “Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah,” etc. If this be the case, then the view from the hill fixes their position to have been on the plain at the northern end of the Dead Sea, not under the hills near Jericho, but out in mid-plain, possibly not far from the now barren tract which most travellers skirt on their way from the Dead Sea to the Jordan. That the greater portion of this tract was at one time cultivated, “well watered everywhere, even as a garden of the Lord,” there is ample evidence in the numerous traces of former irrigation to be found on a careful examination of the ground. In support of this view may be cited the mention of the plain of Jordan in verse 10, which could not have extended below the point at which the river entered the Dead Sea, and the direct testimony in verse 11 that Lot journeyed east, a course which would lead him far away from the southern end of the Dead Sea where writers from Josephus to the present day have placed the cities of the plain. The only argument which appears to be unfavourable to the above theory is that Abram would not have been able to see the smoke of the country going up like the smoke of a furnace from any point near his camp at Mamre. This would perhaps be true if his tent was pitched under “Abraham’s Oak,” in the valley near Hebron, but not if it was at Râmet el Khalil, where old tradition placed it, and where there are still the remains of Constantine’s Church. The wording is also different in the two passages: in one case, Lot beholds the plain; in the other, Abraham looks towards all the land of the plain and sees the smoke of the doomed cities rising up into the sky; and it may be added that he could not have seen more if the cities had been at the southern end of the lake, for it is not visible either from the neighbourhood of Hebron or Râmet el Khalil.’\*

**T i b n e h** (Lq).—A Tell 200 yards east and west by about 100 yards north and south, with a deep rugged valley (Wâdy Reiya) on the north and flat low ground to the south, where is the Roman road; 100 yards south is a flat hill, in which is the cemetery of the town. On the north-west is 'Ain T i b n e h, a spring of good water emerging in a rocky channel.

On the south-west is **Sheikh et Teim**, a noble oak tree some 30 or 40 feet in height, and perhaps the largest tree to be found in Palestine; by it is a modern well, and a little further east a dry well. West of the tree are traces of ruins. The tree is fully covered with foliage, the leaf being extremely small. (See Photograph No. 107.)

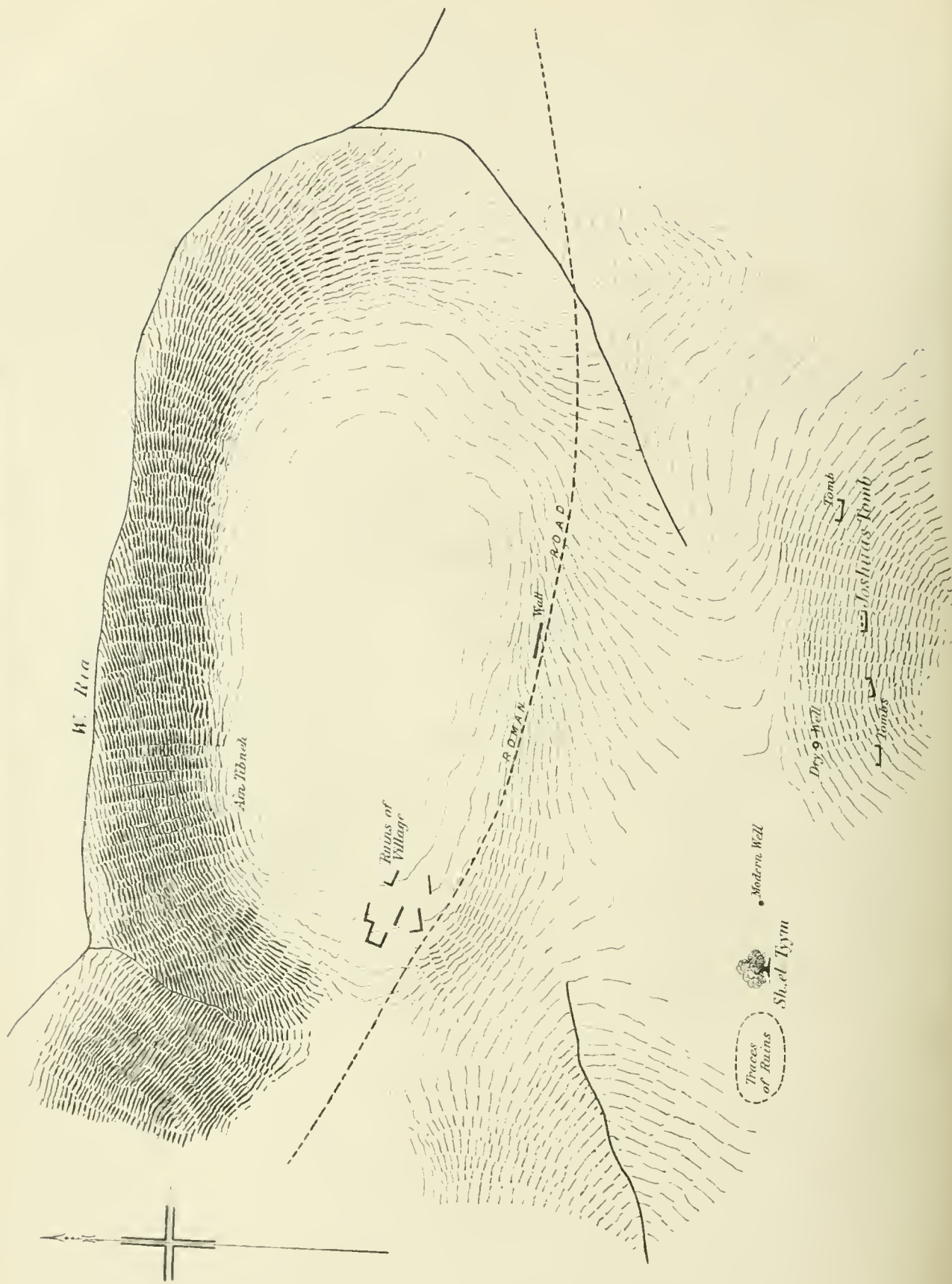
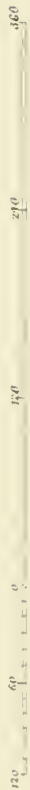
There are remains of walls on the west side of the Tell, apparently remains of an Arab village, and quite modern. Beside the road, further

\* The traditional place where Abraham is said to have stood before Jehovah is Beni Naim, about five miles east of Hebron.



# TIBNEH, TIMNATH.

Scale of Feet



east, there is, however, the foundation of a wall of drafted stones; one measured 2 feet 2 inches by 2 feet 3 inches, and had a draft 3 inches wide, 2 inches deep, the boss roughly dressed.

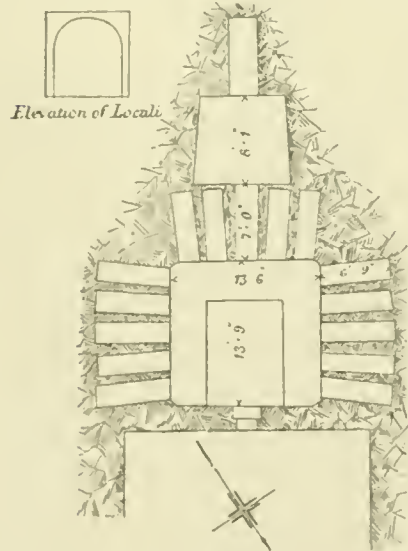
Nine tombs were here observed, of which five were closed up with rubbish.

The first tomb furthest west (sometimes called Joshua's Tomb) has a porch in front of it 11 feet high, 24 feet long, 10 feet 10 inches broad. In front of this were two pilasters and two piers of rock about 2 feet square. Both the piers were standing in 1866, but one had disappeared in 1873. The rock extends 26 feet 6 inches in front of the façade, in continuation of the line of the side-walls of the porch. The piers and pilasters are rudely cut, and not square; they have capitals with a very simple moulding. The rock above is covered with bushes. (See Photograph No. 108.)

The façade inside the tomb is remarkable for the number of niches for lamps, arranged in rows but not symmetrically. There are over 200 of these niches, and they are all blackened with smoke.

The inner chamber is entered by a small square doorway about 2 feet 2 inches broad.

The chamber within is 13 feet 9 inches to the back, and 13 feet 6 inches broad. A bench or mastabah 3 feet 4 inches wide runs round the side and back walls. The central part is much filled with rubbish. The height from the bench to the roof is 6 feet. There are 15 *kokim*, 5 on each wall, about 6 feet 9 inches long, and about 2 feet broad. They are not parallel, but pointed outwards like a fan. They are rudely cut, but have arched roofs, and are recessed to hold a square slab in front. The *koka* is 2 feet 9 inches high, the slab recess 3 feet.



The middle *koka* at the back is converted into a passage 3 feet 4 inches broad, 7 feet long, 2 feet 9 inches high, leading to an inner and thus probably more recent chamber, which is trapezoidal, 8 feet 1 inch to the back, 7 feet 7 inches broad at the back, 9 feet 3 inches at the front, 5 feet 5 inches high. On the left a niche for

a lamp ; at the back a *koka* 7 feet 5 inches long and 2 feet 5 inches broad. Its floor is some 3 feet above that of the chamber. There is an attempt at ornamentation in a kind of small pendentive of rock left in each corner of the chamber.

No. 3 is a tomb, with a portico measuring 25 feet by 10 feet. It has two piers and two pilasters, and, between these, entrances with semi-circular arches cut in the rock, about 6 feet span. Over these is a rude ornamentation much worn, which appears to have represented festoons, wreaths, and rosettes, much more rudely executed than those of Mokâtâ'Âbud, but in the same style. There was originally a cornice above, now broken away. The tomb is choked—only the top of the door visible.

No. 4 is only a *koka* cut in the rock.

No. 7 has a porch 7 feet by 12 feet 2 inches, and a chamber within with 15 *kokîm*, 5 on each wall. The doorway is damaged.

There are remains of the ancient pavement of the Roman road close to this site.

Visited 6th June, 1873.

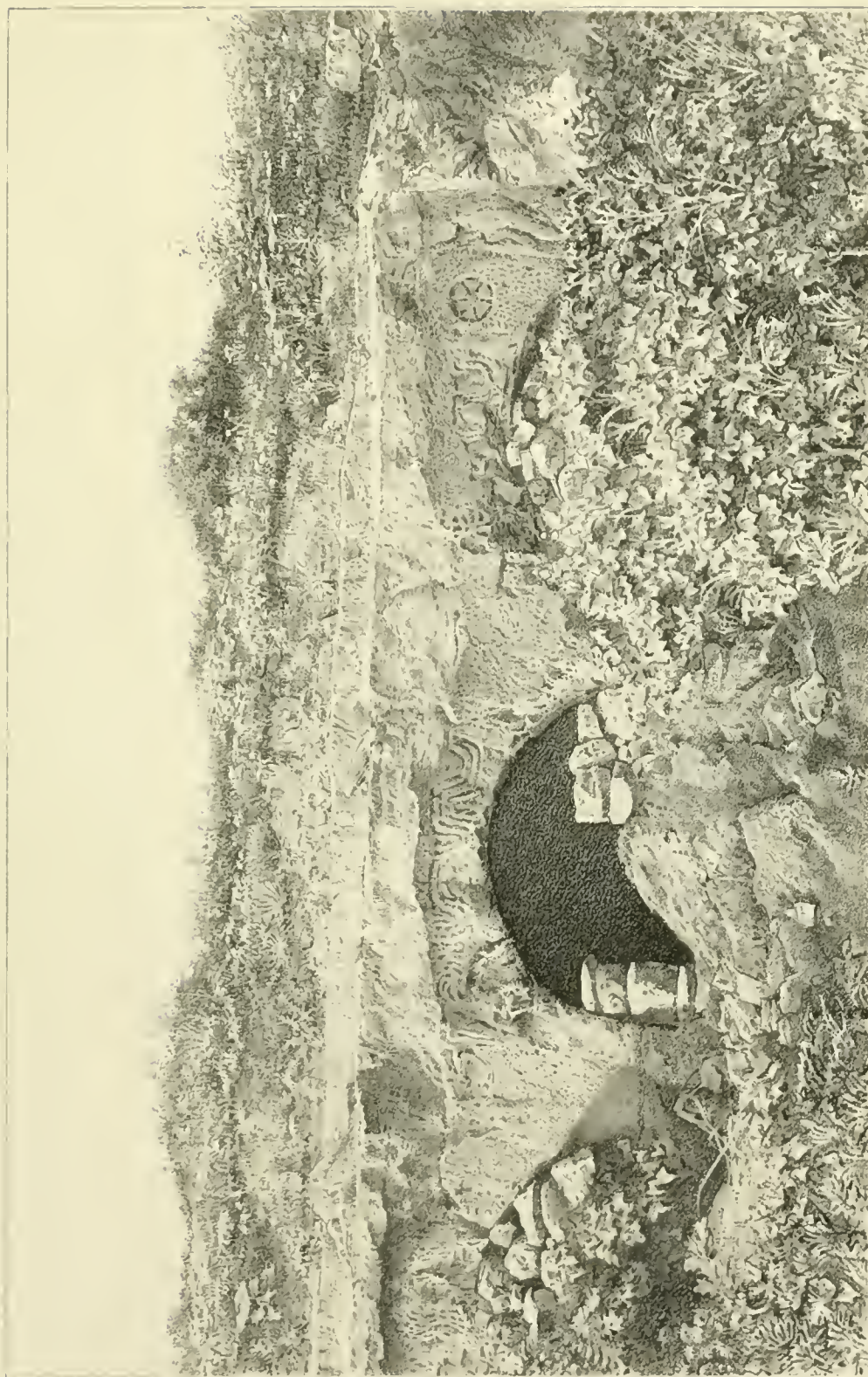
Guérin found on the hill the ruins of a small square tower, built of medium-sized stones, and containing two ancient cisterns. On the top of the hill he saw the remains of a burj of Arab appearance. 'The hill on three sides looks over deep ravines : on the south it gradually slopes towards a valley covered over with habitations. Here is a birket, 30 paces long by 15 broad, with several cisterns cut in the rock.'

Guérin describes the tomb in much the same words as Lieutenant Conder. He adds, however, an interesting fact. It is that the fellahin only opened the inner chamber shortly before his own visit in 1863, and they found in it a sort of candelabrum, with three branches in yellow metal, and very heavy, which they sold to an officer of Bashibazouks for fifty piastres. The natives called the place Khubbet el Endieh. He then goes on to give his reasons for believing this to be the veritable tomb of Joshua. They may thus be summed up :

- (1.) It is a magnificent tomb, evidently designed for some Prince in Israel.
- (2.) The presence of the niches, not only in the chambers, but *also in the vestibule open to the daylight*, proves that it was a tomb held in the highest reverence.
- (3.) Joshua asked for, and obtained, for his lot, the city of Timnath Terah, in Mount Ephraim. Here he was buried 'on the north side of the hill Gaash.' The Septuagint (Joshua xxiv. 30) renders Gaash by Galaad. It also adds that the knives with which Joshua had circumcised the people were placed in his tomb with him. And the *Serah* or *Heres* became in the Septuagint *Sarak* or *Sachar*.

(4.) The modern Tibneh faces the northern slope of a hill, on which stand the tombs described. May not this be Mount Gaash ?

(5.) The tomb of Joshua was known in the time of Eusebius and of Jerome. Paula visited the tomb, and says that the tomb of Phinehas was at 'Gabaa,' which corresponds to the modern Jibia.



Van Gogh's Great Wall

ROCK HEWN TOMB, TIBNEH



(6.) Eusebius goes on to say that the town of *Θαυμασαζα* belonged to the tribe of Dan, which could never be said of Kefr Hâris, the rival site.

(7.) The tomb is of the greatest antiquity : the pilasters have no other ornamentation than a simple moulding.

(8.) The tomb has been planned and measured by De Saulcy, and on his drawings a careful study has been made by M. Aurès, published in the *Revue Archéologique*. He asserts in this paper that the measure used was the Egyptian royal cubit of seven palms—brought by the Hebrews from Egypt.

(9.) As to the 'knives' placed in Joshua's tomb. In the year 1870 the Abbé Richard found at Gilgal a large number of flint knives. At the request of M. Guérin he visited the tomb at Tibneh, and found in the *kokim* a large quantity of flint knives exactly similar.

All these facts together seem to M. Guérin to make out a very strong case for Tibneh. Let us add to his remarks the words of Lieutenant Conder ('Quarterly Statement,' 1878, p. 22), in which he sums up briefly the rival claims, inclining, however, to Kefr Hâris. It must be acknowledged that if this monument be actually the tomb of Joshua, it is the very oldest building in Syria, and the greatest 'find' of modern days.

'There are two places in Palestine which might claim the honour of being the place of sepulture of Joshua. The one is pointed out by Christian tradition, the other by Jewish and Samaritan.

'The name of the city where Joshua was buried was Timnath Heres, and it was situate in Mount Ephraim ; but the exact site of it is not defined in the Bible, except by the statement that it was on the north side of Mount Gaash, a place as yet not known.

'Christian tradition points to the town of Thamnathah, now the ruin of Tibneh, on the Roman road from Antipatris to Jerusalem. Jerome speaks of this place as on the border between the possessions of Dan and Judah (though that border was not very well understood in his days), and on the way from Lydda to Jerusalem ; here Joshua's tomb was shown in his time.

'The ruin of Tibneh has a remarkable rock cemetery, containing nine tombs, south of the site of the town, which was once the capital of the surrounding district. One of these tombs is large, with a portico supported on rude piers of rock with very simple capitals. One of the piers was destroyed between 1866, when Major Wilson visited Tibneh, and 1873, when the Survey party were there. There are niches for over 200 lamps, once burning in front of the tomb entrance. Within there is a chamber with fourteen graves, or *kokim* ; and a passage, which at first looks like another grave, leads into an inner chamber with only one *koka*.

'There is no direct evidence as to the date of this tomb, but in most cases where the more important rock tombs with such porticos can be approximately dated, they do not seem older than about the first century of our era. Thus, though the tomb may well be that described by Jerome, there is considerable doubt as to its being really that of Joshua.

'There are two other curious facts as to Tibneh. The great oak-tree, some 40 feet high, near the tomb, is called Sheikh et Teim ("the Chief Servant of God"). There is also a village about 3 miles to the east, called Kefr Ishu'a, or "Joshua's Village."

'The second site for Timnath Heres is Kefr Hâris, south of Nâblus and about 9 miles from it. The Samaritans of the present day state that Joshua, son of Nun, and Caleb, son of Jephunneh, were here buried. On the map of Marino Sanuto (1322) the same place will be found marked as Timnath Heres. The two tombs of Caleb and Joshua are noticed as here shown by Rabbi Jacob of Paris in A.D. 1258, and thus three separate traditions point to the same place.

'Kefr Hâris is an ordinary village on a hill among olive-groves. It has on the east of it two sacred places resembling the other Mukâms of the country, inclusive of Joseph's tomb. One of these has the curious name Neby Kifl ("Prophet of the Division by Lot"), who is called now "Companion of the Prophet." The other is now named Neby Kulda or Kunda, possibly a corruption of Caleb. May we not under the title Kifl recognise Joshua, who divided the inheritance among the children of Israel? It seems by far the most probable that the place to which Jew and Samaritan both point would be the true site, for it is most striking to find Jews visiting and venerating a place in the country of Samaria, yet in Samaria the tombs of Joseph, Eleazar, Phinehas, Ithamar, and Abishuah are still shown, and if we follow the *indigenous* rather than the *foreign* tradition, it is here that we should place the tomb of Joshua also.'

Turmûs Aya (N q).

Guérin found here ancient cisterns, cut stones built up in the houses, a broken lintel with a garland carved upon it, and the fragment of a column.

Umm el Lebed (J q).—Walls and foundations.

Umm Suffa (L q).

Proved by Guérin to be the site of an ancient town. These are old materials built up with wooden houses and fragments of columns.

Et Tireh (I q.)

Guérin found here caves and a tomb cut in the rock; also, still standing, the door of an ancient house, its two jambs formed of great cut stones covered by a splendid block forming the lintel, and formerly decorated by mouldings, now effaced.

Yâsûf (M p).—Rock-cut tombs with *kokim* here occur. The spring has a niche with scallop-shell pattern lying near it, as if to contain a figure. Drafted stones are built into the walls of the village, and a Roman road passes close by. There are also pillar-shafts. A subterranean channel leads from the spring, which has small fish in it. On the west are remains of older drystone enclosures, and a Mukâm (Sheikh Abu Hasan) in ruins under an oak. North of this is a rock-cut tomb, with three *loculi* under *arcosolia*. They have each a pillow for the head; over the arch of the chamber-door is a deep niche, 2 feet high, 15 inches diameter, 1 foot to back. A second tomb has a rolling stone fallen before the door. A third is a mere *loculus* in the rock. There are tombs on the north-east also, and on the south-west. They have well-cut arches to the doors, and one has two rock piers in front. In the valley on the north-west is a modern vault with a mihrab.

Zâwieh (K p).—On the hill west of the village there are some rude tombs; one is an *arcosolium*, with a *loculus* sunk beneath. The height of the arch is 4 feet 6 inches, the diameter 8 feet, the tomb within 5 feet 6 inches long, and the arch 5 feet to the back.

#### SHEET XIV.—SECTION C.

THE name Merj 'Aid ('Meadow of the Feast') is worthy of notice, as possibly connected with the annual feast held at Shiloh, close by. (Judges xxi. 19).

Two famous families have their seats on this Sheet—the Beni Simhân at Râs Kerker, and the Beit el Jemâiny at Mejdel Yâba. Both families are now ruined by the Turkish Government.

The mediæval Jewish tradition, and also that of the modern Samaritans, places the tombs of Joshua, Nun, and Caleb at Kefr Hâris (see Neby Lushâ, Neby Nûn, Neby Kifil, on the map), and the tombs of Eleazar, Phinehas, Ithamar, and Abishuah in the vicinity of the village of 'Awertah.

The present Sheet contains a strong Christian centre at the villages of 'Âbûd Jufna and Bir ez Zeit, Jânia, and Taiyibeh. The number of Christian ruins is also very large towards the south and west.

The tradition of Melek Ferdûs is connected with Kurâwa Ibn Hasan, where his castle and tomb are shown. The corruption of Herodium into Fureidis perhaps indicates that this king's name should be Herodûs. It is worthy of notice that the name Kurâwa is closely approached to Corea, near which was Alexandrium, where Herod's sons were buried. (Ant. xvi. 11, 6.) In connection with this it is curious to note that the natives of Taiyibeh state that Melek Heròdûs married a wife of the tribe of the Hawârith Arabs, who once ruled all the district. (Sheet X.)

## SHEET XV.—SECTION A.

OROGRAPHY.—The present Sheet contains 235.9 square miles of the Jordan valley and of the hills west of it, from the mouth of Wâdy Fârâh on the north to the opening out of the plains of Jericho; two natural divisions of the Sheet are formed by Wâdy Fûsâil.

I. The Northern Division. Between Wâdy Fârâh and Wâdy el Ifjim, which last, running due south, joins Wâdy Fûsâil, there is a block of mountain almost isolated, and joined only to the watershed by a low saddle. The most conspicuous point on this ridge is the conical peak of the Kûrn Sûrtûbeh, 1,244 feet above the Mediterranean level and 2,388 above Jordan at the Dâmieh ford. This is not, however, the highest point, for the shed of the ridge has a slope down south-east from the rounded summit called Umm Hallal, 1,360 feet above the sea, or 116 feet above the Kûrn.

The eastern slopes of the Kûrn Sûrtûbeh block are more gradual than the western, but all the declivities are steep, and especially so near the Jordan valley, where, on the south side of the Kûrn, the eye looks down a smooth slope of some 1,000 feet quite unbroken.

The block is, in fact, broken away from the western hills, and Wâdy el Ifjim is, as its name signifies, a fissure with cliffs (Sâdet el Fikiah) on the line of fracture. The Sûrtûbeh consists of white chalk, with a capping of brown limestone, whereas the hills west of it are of an older formation of hard limestone.

These latter hills slope steeply from the watershed, which is extremely narrow at et Towânîk (bottom of Sheet XII.); the elevation is 2,847 feet above the Mediterranean, and it continues about the same to 'Akrabeh; the western valley-heads drain towards the plain of the Mûkhna (Sheets XI., XII., XIV.), which is a basin between two

ridges, the western being the main watershed of the country, the eastern terminating at Neby Belân. (Sheet XII.) This conformation is no doubt directly traceable to the subsidence of the Jordan valley, forming the great fissure of Wâdy Beidân. (Sheet XII.)



KURN SÛRTÛBEH.

At 'Akrabeh the eastern ridge joins the main watershed, and the head of the great valley of Deir Ballût (Sheet XIV.) is found in a little plain south of that village. This plain, about  $\frac{1}{2}$  mile wide and 2 miles long north and south, is the third of those near the watershed south of the great plain of Esdraelon, and the smallest. It drains to the Mediterranean, whilst the Mûkhnah drains to the Jordan valley, and the Merj el Ghûrûk has no drainage at all. High hills flank the 'Akrabeh plain on either side, those to the west being about 2,600 to 3,000 above the sea, those to the east some 2,200 to 2,400 feet.

The watershed of the country runs south along the lower eastern hills to the head of the plain above mentioned, and south of this it is extremely narrow and contorted for about  $4\frac{1}{2}$  miles, as far as the neighbourhood of el Mûgheir, where is another little plain, Merj Sia, so called because it has no drainage. This latter measures about a mile east and west, by half a mile north and south. The watershed at this

point turns due west, and runs in that line for about 4 miles to Tell 'Asûr (Sheet XIV.).

The mountains throughout this part of Palestine are very rugged and barren, but the valleys and small plains are of good arable soil.

The head of Wâdy Fûsâil is close to el Mûgheir, and a second important branch, slightly shorter, starts from Mejd el Beni Fâdl. The descent is extremely steep, the fall from Mejd el being 2,700 feet to the opening of the Ghôr, a distance of 4 miles. The eastern slopes of the hills between 'Akrabeh and Mejd el are some 30° to 40°, and a lower step or plateau here extends north and south for some 2 miles east of the main hills, on which is Tell es Sûweid; the average level of this plateau is about 700 feet lower than that of the watershed hills, and it has the appearance of a landslide on a large scale, connected with the subsidence of the Jordan valley.

This second step of mountain slopes eastward more gradually than the higher hills, and terminates in cliffs and steep slopes (Sidd el Hariz, etc.), to the west of Wâdy el Ifjim, which valley also expands into a plateau (Sah el el Ifjim), west of the Sûrtûbeh.

The Jordan valley, east of the hill district thus described, varies considerably in width. The Fârâh forms a broad open plain, some 2 miles across, north-east of the Sûrtûbeh, and gradually loses itself in the Ghôr, which, east of the Sûrtûbeh, is some  $2\frac{1}{2}$  to  $3\frac{1}{2}$  miles wide. There is also a small open plain south-west of the Sûrtûbeh, into which Wâdy el Ifjim debouches, descending through a narrow gorge from the higher plateau of the Sah el Ifjim. Thus the Sûrtûbeh may be described as a bastion projecting into the Ghôr between Wâdy Fûsâil and Wâdy el Fârâh.

The Ghôr is level and unbroken in surface, save near the banks of the great water-courses. The Zôr is also unbroken throughout, with an average width of about  $\frac{1}{4}$  mile from the cliffs to the stream.

II. The Southern Division of the Sheet differs somewhat in character from the last. The feature of a second step or terrace in the hills is still observable as far south as Wâdy el 'Aûjeh, the average elevation being somewhat over 2,000 feet above the sea, whilst the watershed hills reach up to 2,600 near Kuriût and 3,300 at Tell 'Asûr (Sheet XIV.). The hills slope down from the second shed (which is almost

separated from the main one by valley heads running down north and south) for about 4 miles, terminating above the Ghôr in steep slopes, the fall being about 2,600 feet, and the whole consisting of narrow parallel ridges separated by deep valleys; the district is barren and rugged, of white chalk like the Sûrtûbeh, with crystalline limestone appearing below on the west in the watershed hills. In parts there is a capping of the brown limestone found on the Sûrtûbeh.

South of Wâdy el 'Aûjeh a very conspicuous spur runs out from the watershed of the country, and forms a sort of bastion overlooking the valley. This is Jebel en Nejme, 2,391 feet above the sea, and 3,000 feet above the Ghôr level. The block is bounded by two precipitous gorges (Wâdy el 'Aûjeh and Wâdy Dâr el Jerir), and by a steep descent on the east; the fall being 2,190 feet in  $2\frac{1}{4}$  miles, measured on plan. At the foot of the mountain on the south-east is a flat plain, which rises again slightly on the east into a line of marl hills about 500 feet higher than the Ghôr. The drainage of this plain or plateau is eastwards, directly towards Jordan.

The Ghôr, in the southern district of the Sheet, has a width of about 5 miles to the Jordan river, and is some 700 feet to 800 feet below the Mediterranean towards the west; on the east the Zôr is from 1,100 feet to 1,200 feet below that level, and from  $\frac{1}{4}$  mile to  $\frac{1}{2}$  mile wide, the cliffs which bound it being from 50 feet to 100 feet high. Thus the Ghôr itself has a gentle slope from west to east.

#### THE VALLEY OF THE JORDAN.

THE valley of the Jordan about this part of the map is thus described by Lynch, pp. 211—215:

'The boats had little need of the oars to propel them, for the current carried us along at the rate of from 4 to 6 knots an hour, the river, from its eccentric course, scarcely permitting a correct sketch of its topography to be taken. It curved and twisted north, south, east, and west, turning, in the short space of half an hour, to every quarter of the compass—seeming as if desirous to prolong its luxuriant meanderings in the calm and silent valley, and reluctant to pour its sweet and sacred waters into the accursed bosom of the bitter sea.

'For hours in their swift descent the boats floated down in silence, the silence of the wilderness. Here and there were spots of solemn beauty. The numerous birds sang with a music strange and manifold; the willow branches were spread upon the stream like tresses, and creeping mosses and clambering weeds, with a multitude of white and silvery little flowers, looked out from among them; and the cliff swallow wheeled over the falls, or went at his own wild will darting through the arched vistas, shadowed and shaped by the meeting foliage on the banks; and, above all, yet attuned to all, was the music of the river, gushing with a sound like that of shawms and cymbals.

'There was little variety in the scenery of the river to-day. The stream sometimes washed the bases of the sandy-hills, and at other times meandered between low banks, generally fringed with trees and fragrant with blossoms. Some points presented views exceedingly picturesque—the mad rushing of a mountain torrent, the song and sight of birds, the overhanging foliage and glimpses of the mountains far over the plain, and here and there a gurgling rivulet pouring its tribute of crystal water into the now muddy Jordan. The western shore was peculiar, from the high calcareous limestone hills, which form a barrier to the stream when swollen by the efflux of the sea of Galilee during the winter and early spring; while the left or eastern bank was low, and fringed with tamarisk and willow, and occasionally a thicket of lofty cane, and tangled masses of shrubs and creeping plants, giving it the character of a jungle. At one place we saw the fresh track of a tiger on the low clayey margin, where he had come to drink. At another time, as we passed his lair, a wild boar started with a savage grunt and dashed into the thicket; but, for some moments, we traced his pathway by the shaking cane and the crashing sound of broken branches.

'The birds were numerous, and at times, when we issued from the shadow and silence of a narrow and verdure-tented part of the stream into an open bend, where the rapids rattled and the light burst in, and the birds sang their wildwood song, it was, to use a simile of Mr. Bedlow, like a sudden transition from the cold, dull-lighted hall where gentlemen hang their hats, into the white and golden saloon, where the music rings and the dance goes on.

'The hawk, upon the topmost branch of a blighted tree, moved not at our approach, but

"Stood with the down on his beak,  
And stared with his foot on the prey;"

and the veritable nightingale ceased not *her* song, for she made day night in her covert among the leaves; and the bulbul, whose sacred haunts we disturbed when the current swept us among the overhanging boughs, but chirruped her surprise, calmly winged her flight to another sprig, and continued her interrupted melodies.

'Unable to obtain one alive, we startled the solitude of the wilderness with a gun-shot, and secured the body of a brown-breasted, scarlet-headed, and crimson-winged bird, the eastern bulbul. The Arabs call a pretty bird a bulbul, but Sherif, who was with me in the boat, insisted upon it that it was the specific name of the bird we had killed. We were less successful with others of the feathered race, for although the sharp crack of the rifle and the louder report of the carbine awoke the echoes of the Jordan wilds, no other trophy than this unhappy bulbul could be produced when we met at night. The gentle creatures seemed each to bear a charmed life, for when we fired at them, they would spread their wings unhurt, and dart into the thick and tangled brushwood, and burst forth again in song from a more hidden covert; or sometimes just rise into the air and wheel above the broken sprig, or torn leaf, to settle once more as calmly as if the noise which had startled them were but the familiar sound of the breaking of a dried branch, or the plunge of a fragment of the soil from the water-worn banks into the current below.

'Our course down the stream was with varied rapidity. At times we were going at the rate of from 3 to 4 knots the hour, and again we would be swept and hurried away, dashing and whirling onward with the furious speed of a torrent. At such moments there was excitement, for we knew not but that the next turn of the stream would plunge us down some fearful cataract, or dash us on the sharp rocks which might lurk unseen beneath the surface.

'Many islands, some fairy-like, and covered with a luxuriant vegetation, others mere sand-bars and sedimentary deposits, intercepted the course of the river, but were beautiful features in the general monotony of the shores. The regular and almost unvaried scene of high banks

of alluvial deposit and sand-hills on the one hand, and the low swamp-like shore, covered to the water's edge with the tamarisk, the willow, and the thick, high cane, would have been fatiguing without the frequent occurrence of sand-banks and verdant islands. High up in the sand-bluffs, the cliff-swallow ('asfûr) chattered from his nest in the hollow, or darted about in the bright sunshine, in pursuit of the gnat and the water-fly.'

On the climate of the valley, see 'Special Papers,' p. 201.

HYDROGRAPHY.—The most remarkable feature on the Sheet is the course of Wâdy Fârah. This perennial stream has always been formerly represented as joining the Jordan near the Dâmieh, but it turns south at the 'Ain Jôzeleh, and flows parallel with the Jordan about  $\frac{3}{4}$  of a mile west of it, for  $5\frac{1}{2}$  miles, when it runs south-east and joins the river. The mouth, when visited, proved to be a narrow trench full of water, and the stream was impassable, and about 5 yards to 10 yards across.

The next important supply of water is found in Wâdy Fûsâil. There are three springs along this valley; the lowest,  $1\frac{1}{2}$  miles from the opening into the Ghôr, has a fair supply of drinkable water, but there is no perennial stream. Lower down, near the Zôr, a chain of salt springs are found in the valley (Mellâhet Umm 'Afein). A small aqueduct, used for irrigation of the vegetable gardens which surround Khûrbet Fûsâil, conveys water in spring from the 'Ain Fûsâil.

Immediately south of the Fûsâil valley is one of the main sources of supply for the salt of the Dead Sea: a marshy tract about  $\frac{1}{4}$  mile across, and 3 miles in extent, full of salt springs. This drains southwards, and a water-course runs parallel with the Jordan for some 6 miles, carrying down a stream of salt water.

This valley, called Wâdy el Mellâhah is joined by the 'Aûjeh valley, which has a supply of fresh water from the fine spring ('Ain el 'Aûjeh) at its head. An aqueduct from the spring formerly irrigated the Ghôr.

There are some smaller springs in the hills, noticed with the villages.

The Jordan on this Sheet has a fall of 80 feet in  $18\frac{1}{2}$  miles of direct course; the junction of the 'Aûjeh being 1,200 feet below the Mediterranean, and that at Makhâdet Umm Sidreh (about 1 mile north of the Sheet edge) 1,120 feet. This gives a fall of about  $4\frac{1}{2}$  feet per mile of direct course. (See summary of the fall of Jordan, Sheet XVIII.) There are four fords in this part of the river, of which the only important one is the Dâmieh, where a ferry is established, except in flood time. Even here the stream is quite impassable in spring.

TOPOGRAPHY.—There are eight inhabited villages on this Sheet, all belonging to the Government division of Meshârik Nâblus, under the Mutaserriflik of Nâblus. The main part of this district is on the present Sheet; three villages are on Sheet XI., five on Sheet XII.—a total of 16 villages.

1. 'Akrabeh (O p).—A large village, surrounded with olives, of houses better built than most in the country. It stands on a saddle between two hills, one of which rises north of it 700 feet, the village standing at the mouth of a pass, through which the main road runs. The place is crescent-shaped, whence perhaps its name, 'curved.' On the south is the fertile plain (Jehir 'Akrabeh). There is a mosque in the east part of the village, founded on the remains of a Christian church, and a second sacred place (er Rafâi) on the south. The inhabitants used to number, according to their own account, 2,000 guns, but the present population appears to be about 600 to 800 souls. 'Akrabeh is identified with the Acrabatta of Josephus (B. J. iii. 3, 5, etc.); it is mentioned in the 'Onomasticon' (s.v. 'Ακραββεΐν) as 9 Roman miles east of Neapolis, on the way to Jordan and Jericho. The distance is about 8 English miles, and a Roman road leads through the village. The place is also noticed in the 'Samaritan Chronicle.' (See 'Quarterly Statement,' October, 1876, p. 196.)

2. Dômeh (O q).—A small village on the top of a ridge. It has cisterns and ancient rock-cut tombs. There is a spring, 'Ain Umm 'Omeir,  $\frac{3}{4}$  mile south-east of the houses. On the north is the ruin of a place sacred to el Khûdr, St. George. There are olives to the north.

Dômeh is noticed in the 'Onomasticon' as Edumia, 12 Roman miles from Neapolis; the true distance is about 13 English miles from Nâblus.

3. Jâlûd (N q).—A small village on low ground, with olives to the south.

4. Jûrish (N p).—A small village on a hill-top, with olives to the east, and a sacred place to the north-east, which last appears to be the ancient Capharetæa (Kefr 'Atya), a Samaritan town, mentioned by Justin Martyr. (See Reland, 'Palestine,' p. 688.) The two sites are, in fact, one, and the ruin apparently preserves the old name.

5. Kûsrah (N p).—A village of middling size, on low ground, with olive-trees.

6. Mejdel Beni Fâdl (O p).—A small village on the top of

a hill, with olives on the south and west, and a small sacred place on the south-east. On the east are caves, and there are tombs and rock-cut cisterns near the village. This place appears to be the Magdal Senna of the 'Onomasticon,' though the distance to Jericho does not agree, being 16 English miles from Jericho instead of 7 Roman. Probably the *a* may have dropped out in the Greek, and we should read 17 Roman miles.

7. *El Mûghêir* (Op).—A small village of stone houses, on a ridge, with olives to the west, and beautiful corn-land in the *Merj Sia*. There is also corn-land on the north.

8. *Yânûn* (Op).—A small village on the edge of a deep valley, with a sacred place to the east (*Neby Nûn*), and a small spring about 1 mile to the north; the water is bad.

This place appears to be the Janohah of Joshua xvi. 6, 7. In the 'Onomasticon' it is mentioned as 12 miles east of Neapolis. The real distance is about 8 English miles.

In addition to the villages the following ruined sites are identified as below:

*Adam*.—A city in the Jordan valley (Joshua iii. 16); is possibly connected with the name *ed Dâmieh*, applied to the main ford at the road down *Wâdy Fârâh*.

*Arumah* (Judges ix. 41).—Was apparently not far from Shechem. Vandavelde proposes *el 'Ormeh*, on the present Sheet.

*Archelaïs*.—Founded by Archelaus (Ant. xvii. 13, 1; xviii. 2, 2); is placed in the Peutinger Tables (393 A.D.) between Jericho and Scythopolis. It is represented as 12 miles from Jericho and 12 from Coabis (*el Mukhubby*); the true distances are 18 English miles and 14 E.M. (see Choba, Sheet XII., Section A.) to the ruins which surround *Tell el Mazâr*. (See Section B.)

*Docus*.—A place really near Jericho (see Sheet XVIII., Section A.), is shown by Marino Sanuto on his map (1321 A.D.) in a position evidently intended to represent the *Kûrn Sûrtûbeh*, and Sir John Maundeville, his contemporary, speaks of the land of Douke, seemingly in the same direction. Marino Sanuto describes the place as south of *Tampne* (*Tammûn*), and apparently near *Salim* (*Sâlim*), which agrees with his map. At the foot of the mountain he marks *Sartan*, evidently in connection with the *Dâmieh* as *Adam*, 'beside Zaretan.'

**Phasaclis.**—Built by Herod in the Jordan valley (Ant. xvi. 5, 2; xviii. 2, 2; B. J. ii. 9, 1; i. 21, 9), north of Jericho, is the present ruin of Fūsâil. It is mentioned by Marino Sanuto (1322 A.D.) as 3 leagues from Jordan, and he identifies the valley running down by it from the mountain with the Brook Cherith. (See Kuryût, Sheet XIV.)

**Sartabeh.**—A place mentioned in the Talmud (Mishna Rosh-hash-Shaneh, l. 1) as a mountain on which a beacon was kindled. This is apparently the Kŭrn Sŭrtŭbeh, and in this connection the names Dalûk, 'Burning,' and Wâdy en Nâr, 'Valley of Fire,' are of interest; as also Umm Hallal, 'Mother of the New Moon,' all occurring close to the Kŭrn Sŭrtŭbeh.

**ROADS.**—The Roman road from Jericho bifurcates south of Fūsâil. The eastern branch continues up the valley towards Beisân, and has a remarkable bend to the east, due to the projecting bastion of the Kurn Sŭrtŭbeh. A branch from this road runs to the site of Archelais, and so up the Fârâh valley. At el Makhrûk the main road from east of Jordan crosses, running up the north side of the stream of Wâdy Fârâh. At this place there are caves beside the road which appear to be remains of an ancient guard-house. (See el Makhrûk, Section B.)

The eastern road again bifurcates at Khŭrbet Fūsâil. The eastern branch goes directly up Wâdy el Ifjim towards Nâblus, having a steep ascent at Sâdet el Fikiah. The western branch ascends the lower hill terrace towards 'Akrabeh, and thence runs straight to Nâblus.

The pavement of the road is remarkably well preserved near Khŭrbet Fūsâil, and is described under that head in Section B.

**CULTIVATION.**—The only cultivation in the Jordan valley, on this Sheet, is in the neighbourhood of Khŭrbet Fūsâil. There are here vegetable gardens, watered from the spring by an aqueduct.

In the hills there are various places where good arable soil exists, and barley is grown in the Jehîr 'Akrabeh, Merj Sia, Sahel Ifjim, and in many other valleys round the villages.

The remainder of the Sheet is desert. The hills and gardens of Kurâwa belong to the system described in the Fârâh valley. (Sheet XII.) The ancient irrigation of the Ghôr is attested by the great aqueduct with branches (Kanât el Manîl), now in ruins.

## SHEET XV.--SECTION B.

### ARCHAEOLOGY.

'Akrah (O p).—The mosque has a regular dome, and is built on the ruins of a Christian church; one jamb of the door is formed by the broken lintel of the former church, with an inscription, copied as follows by C. F. Tyrwhitt Drake:

ΟΛΕΠΟΙΗ - - - ΥΠΕΡ ΛΙΜΒΙΟΥΚΑΙΝΥΝ

The letters have been shaved off at the top. The form of the E and other letters is square, not round as in the Byzantine inscriptions of the fourth and fifth centuries. The cross marks the stone as Christian. The stone is  $5\frac{1}{2}$  feet long, and cut off on the left, where the inscription is imperfect. Beneath the letters on this side is a design of a rude geometrical pattern like a rosette—a common Byzantine detail.

There are remains of another inscription above an arch inside the chamber, which is surmounted by a dome. This was copied as below:

- - - ΥΣΙ - - - ΕΝΤΩΑΓΙΩ - - -

The form of the A resembles that in some of the Crusading Greek inscriptions.

North of the village is a fort called el Hosn, a block of buildings on the hill. The masonry is drafted; the stones  $2\frac{1}{2}$  to 3 feet long, and some 2 feet height of course. The draft is 3 inches wide, and the boss projects 2 or 3 inches, being left rustic; the foundations only remain in part, and a fine bell-mouthed cistern exists within the enclosure, which is always supplied with water.

A fine tank or birkeh stands in the middle of the village near the hill-side, of masonry rudely squared, the joints packed (as at Bidieh,

Sheet XIV.) with chips; the wall on the south is about 8 feet thick. Near this tank are remains of a building which the natives call a convent, having vaults below. It is hidden by olive-trees. There are also *kokîm* tombs near the village.

This place appears therefore to have been a Christian centre, perhaps in Byzantine times.

Visited 20th March, 1874.

Bîr Abu Deraĵ (P p).—A well with steps leading down, and a cairn of unhewn stones north of it.

Dalûk (O p).—A pile of unhewn stones of ancient appearance, supposed at the time to be an old beacon, as the name seems to signify.

Deir Abu Sekûb (N q).—Walls of moderate masonry, remains of a monastery.

Edh Dhîrs or el Hatiân (P p).—A mound of stones and clay, probably marking the site of the conflict which took place here. (See Name Index.)

Dômeh (O q).—Rock-cut tombs with *loculi* occur near the village, and numerous cisterns. The little mosque is an old Church of St. George, in the walls of which drafted stones are used.

‘The village was formerly defended by two towers, one on the east and the other on the west. One of them was 18 paces long by 13 broad, and the other was 17 paces long by 8 in breadth. Some of the lower courses are still in place, and show that the towers were built of stones of large dimensions, some cut smooth and others in boss. These remains, separated by a space of about 750 yards, prove ancient work. The antiquity of the site is also proved by the numerous excavations in the rock, such as cisterns and subterranean magazines, found everywhere.’—Guérin, ‘Samaria,’ ii. 15.

Jisr ed Dâmîeh (Q p).—The end of the old bridge is standing east of the river and appears to be Saracenic work.

Kanat el Manîl (O r).—A ruined aqueduct which leads down the water from ‘Ain el ‘Aûjeh to the Ghôr, running east some 5 miles to the neighbourhood of Khûrbet el ‘Aûjeh et Tahtâni. Here it turns north and runs for about a mile, having five branches of various length, leading from the channel eastwards, probably for irrigation. There is another well called el Maskarah, connected apparently with the aqueduct, probably to control the irrigation. The date of this aqueduct would probably be the same with the Kanat Mûsa, which

branches off from it, and which seems to be not earlier than mediæval times, or repaired at least at that period. (See Sheet XVIII.) The Crusaders cultivated the Ghôr in many places (as, for instance, in Wâdy Fârah, where they cultivated the sugar-cane, and near Jericho and Beisân), and these aqueducts are probably connected with their irrigation of the valley.

K e f r ' A t y a (N p).—Foundations and a sacred place. (See Jûrish, Section A.)

K h ũ r â b A b u G h a r i b (O p).—Foundations, heaps of stones, and bell-mouthed cisterns. The principal site to the south; a second, nearly a mile north, foundations only.

K h ũ r b e t A b u M a l ũ l (N q).—Foundations, cisterns, tombs blocked up.

K h ũ r b e t A b u R â s h i d (N r).—Traces of ruins.

K h ũ r b e t A b u R i s a h (O p).—Traces of ruins.

K h ũ r b e t ' A i n ' A i n a h (N p).—Traces of ruins and great piles of stones, with a sacred place; this, with Khûrbet el Kerek, close by, seems an ancient site.

K h ũ r b e t e l A r â k a h (P q).—Traces of ruins and a ruined tank or birkeh; remains of massive walls.

K h ũ r b e t e l ' A ũ j e h e l F ô k a (O r).—A ruined village on a mound, the ruins apparently modern.

K h ũ r b e t e l ' A ũ j e h e t T a h t â n i (P r).—Ruined walls and mill. South of these is Sheikh Ibrahim, of which a photograph was taken by Captain Warren. (Old Series, No. 232.)

This is a well-built small chapel, but apparently not very ancient; it has no trace of eastern apses, but a mihrab to the south. The entrance is on the north, and the bearing of the east wall is  $265^{\circ} 15'$  true bearing; the length north and south is 37 feet outside, and the exterior measure east and west 49 feet 3 inches. There is a buttress at each corner, two projecting west 10 inches, 4 feet 3 inches broad, and two similar buttresses to the east. On the south wall are two buttresses 5 feet 8 inches apart, 10 inch projection, 3 feet 5 inches broad. On the north wall two buttresses 11 feet 5 inches apart, projecting 1 foot, and 2 feet 5 inches broad; they have sloping tops. The door between is 4 feet 7 inches wide and spanned by a flat lintel, partly fallen. Inside, the building is divided

into three walks by two piers 2 feet 10 inches square, which supported arches, also springing from brackets from the north and south walls. The mihrab is 4 feet 11 inches in diameter. The walls are 4 feet thick. The roof appears to have been groined. A small rubble arch occurs in the north wall. The masonry is of moderate size, the corner stones are the best dressed; none are drafted. The mihrab appears to be part of the original design of the building. The place is in fact a small mosque.

Visited 26th February, 1874.

*Khûrbet el Beiyûdât* (P r).—A watch-tower, with a moat beside the road, perhaps a military post; north of it is another little watch-tower.

*Khûrbet Beni Fâdl* (O q).—Foundations of buildings and caves.

*Khûrbet ed Dowara* (O p).

Guérin found a ruin of this name close to the *Bir ed Dowa*. It is not on the map. He was also given the name of the *Wâdy el Amar* for the valley; called also (see the Map) *Wâdy Zâmûr*.

*Khûrbet Fûsâil* (P q).—The ruins are extensive, and occur at intervals for  $2\frac{1}{2}$  miles north and south, at the edge of the hills. They consist principally of the traces of ruined garden-walls, built of unhewn stones, and there are ruined mills and aqueducts. One channel, cemented outside as well as in, is built against the side of the hill. The wall supporting it is in places 8 feet high, and 2 feet or 3 feet thick. The stones are of all sizes, and not squared, very rudely dressed, and set in cement. This aqueduct is traceable for  $5\frac{1}{2}$  miles from the *'Ain Fûsâil* into the *Ghôr*; it supplied four tanks, and passes in one place through a line of pits at the place called *Habejer Zîr*. There is also a small Tell or hillock, apparently artificial, at the mouth of the valley.

The Roman road is very perfect near this ruin; it consists of three parallel lines of stones, about 1 foot square, forming the sides and central rib of the road, 9 feet apart, giving 18 feet for the width of the road. There seems to have been no foundation or drainage, but the central rib is higher than the sides, so that the road had a section of two inclined planes. The part between the ribs is filled in with a sort of cobble of stones of irregular size, covered with smaller metalling. The central rib

consists of two lines of stones, the outer wall, or curb-stone, of a single line each side.

Visited March 10th, 1874.

*Khûrbet Jibeit* (O q).—Foundations, cisterns, and rock-cut tombs, now blocked up; drafted stones, with the rustic boss. The masonry is of moderate size.

*Khûrbet Kaswal* (N r).—Small heaps of stones near ancient watch-towers (el Munâtir). According to others the proper name of this ruin is *Khûrbet et Taiyireh* (possibly Ataroth, Joshua xvi. 7), and *Khûrbet Kaswal* is a similar heap of stones east of the valley close to the ruin of et Taiyireh.

*Khûrbet Kefr Istûna* (N q).—Walls and foundations, bell-mouthed cisterns, and a building called *El Habs*, which is a tower on a rocky scarp, with walls, partly built of masonry, partly of rock, measuring 62 feet by 31 feet outside. There is an entrance on the east, 5 feet broad, and a second in the north-east corner, 1 foot 8 inches broad.

The north wall stands on the edge of a rock platform, with a scarp, and on the south the first course is partly of rock, with two blocks of ashlar, respectively 14 feet 6 inches and 12 feet 4 inches long; 4 feet 2 inches height of course. In the second course is a stone 18 feet long and 3 feet 8 inches high; on the east wall is a stone 15 feet 8 inches long. This masonry is thus quite equal to the average size of the Temple stones, but most resembles that of the *Beit el Khûlîl*, near Hebron. (See Sheet XXI., Section B.)

West of this tower are remains of another larger building, 100 feet square, outside measurement; the walls 6 feet thick. It has two doors in the north wall, and is divided into four parallel chambers, running east and west, of various breadth. The most southern of these is peculiar, for the partition wall has archways through it 2 feet span, with piers between. (Compare *Khûrbet Mansûr el 'Akâb*, Sheet VII.) The masonry in the building is smaller than that of *El Habs*. In the east wall a stone was measured 3 feet long, 1 foot 4 inches high, with a draft  $2\frac{3}{4}$  inches wide, the boss projecting only  $\frac{1}{4}$  inch, and dressed smooth. Another stone, 8 feet 6 inches long, was found in the wall, and a corner stone, 3 feet by 6 feet, both being 2 feet 9 inches high. The bearing of this building was approximately north-east and south-west.

Khûrbet el Kerek (N q).—Walls and great piles of stones; appears to be an old site.

Khûrbet el Kerûm (O p).—Traces of ruins.

Khûrbet Kûrkûfah (N p).—Traces of ruins.

Khûrbet Kûrzelliye h (P p).

Apparently on the hill south of 'Ain el Kûrzelliye h, but not marked on the map. The ruin is described by Guérin as occupying the summit of a rocky hill. It was formerly surrounded by a wall built of great blocks rudely quarried.

Khûrbet el Merâjim (O q).—Foundations and heaps of stones.

Khûrbet Merâs ed Dîn (O p).—Foundations of a building, and cisterns.

Khûrbet el Mûntâr (O q).—Foundations and heaps of stones near Dômeh, probably an old watch-tower.

Khûrbet en Nejme h (O p).—Ruined walls of a building.

Khûrbet Rûdein (N r).—Small caves, rude walls, scattered stones.

Khûrbet Rûjân (N p).—Traces of ruins.

Khûrbet Sabbûbeh (O p).—Foundations of a building.

Khûrbet Sâmie h (N q).—Ruined village, with a tower and springs; appears to have been inhabited within the present century. The ruins occur close to 'Ain Sâmie h as marked on the map.

There are remains of two mills, and the ruins of foundations, walls and caves, cover a large area. A copious spring issues on the north-west side of the valley from a strongly-built wall forming a tank. A fragment of a column and some drafted stones are built into this wall.

'The ruin is close to the 'Ain el Samieh. This spring flows under a chamber with circular vaulting and built of large blocks: near it lie several fragments of columns in stone and capitals imitating the Doric style. To the north and above the spring I remarked the ruins of a considerable building, intended perhaps to protect it, and constructed of gigantic blocks rudely hewn. On the lower slopes of the mountain a great many grottoes have been cut in the rock.'—Guérin, 'Samaria,' ii. 211.

Khûrbet Sarra (N q).—Foundations and cisterns. A second ruin,  $1\frac{1}{2}$  miles east, to which the same name was applied, consists of heaps of stones only.

Khūrbet Sia (N q).—Heaps of stones, walls, and cisterns, remains of a monastery (Deir Abu Sekûb), and on the north a pool.

Khūrbet es Sumra (P r).—See Sheet XVIII.

Khūrbet et Tuweiyil (O p).—Foundations.

Khūrbet Yânûn (N o).—Traces of ruins above a small spring.

Khūrbet Wâdy Nâsir (O p).—Traces of ruins.

Kilia (O r).—A modern ruined house. Immediately east of Kilia, in the gorge called Wâdy Lûcit (or, according to others, el Waheit), is a cave called 'Alâli el Benât ('The Upper Chamber of the Maidens'), apparently a hermitage. It is reached by some steep narrow steps on the face of the precipice, leading to a broad cave mouth. The cave within measures about 25 feet by 15 feet, and contains three round cisterns for rain-water, about 8 feet deep, 4 feet in diameter at the top, and 7 feet at the bottom. They are cemented, and a rock-cut channel, 3 inches deep, 4 inches wide, leads to the one near the entrance. There are also remains of a fourth cistern, now choked, close to the cave-mouth, and a rock-cut channel, like the preceding, conducted the surface-drainage of the rock to this reservoir.

At the back of the cave, the water which trickled down the walls was received in a little basin. On the left hand a tunnel leads away to a double window in the face of the rock, commanding a view of the approaches to the cave. The window is about 12 feet above the cave floor. The tunnel is 20 feet long and 3 feet wide; the roof rounded into an arch rising 2 feet 9 inches. Three steps lead to this passage, the first 5 feet 9 inches high, the other two about 1 foot each in height. This arrangement of an outlook is generally found in the hermits' caves of this district.

There are many other caves in this valley, including Kôd esh Sherki ('East Cave'), Kôd el Gharbi ('West Cave'), Moghr Shâb Abu Belj, ed Dekâkin ('The Shops'), 'Arâk el Menâsir ('Cavern of the Place of Eagles,' which have built their nests there).

Revisited 20th June, 1881.

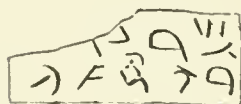
Kulâsôn (O q).—Heaps of stones on a hill-top.

Kurâwa el Mas'ûdy (P p).—This site, which seems to represent the ancient Archelais, is extensive, and the name seems given rather

to the neighbourhood than to any particular ruin. The town seems to have stood at Tell el Mazâr, and the cemetery to have been in a rocky ledge  $\frac{1}{2}$  mile north.

The ruins lie all over the Tell, especially to the south, but when visited were hidden by the mallows. The Arabs spoke of ruins of a church. There are ruined cisterns of masonry lined with cement on the Tell, with foundations and pavements of good-sized stones, remains of a considerable town. The Mazâr of 'A bd el Kâder is modern.

The tombs are principally mere caves, but two remain which have *kokîm*. One of these has a rude cave-antechamber 22 feet from front to back, from which a masonry door, which has fallen down, opens into the chamber. The door was 1 foot 9 inches wide in the clear, and 2 feet high. Inside is a chamber, with two *kokîm* at the back and three on each side-wall (eight in all), rudely cut.



Another tomb is simply a grave sunk in the rock, 7 feet long,  $2\frac{1}{2}$  feet wide. On the side was found a tablet, much worn, with letters just traceable, being apparently like the Hebrew of the coins. The rock was so rough that all attempts to take a squeeze of this inscription failed. The letters  $\omega$ ,  $\gamma$ , and  $\nu$  are plainly traceable.

Near this was an unfinished block of stone, probably intended for a sarcophagus cover; and further north was an unfinished sarcophagus.

The channel to the mill (Tâhûnet el Kadriyeh) is rock-cut, and seems originally, perhaps, to have belonged to an *undershot* mill, now repaired and altered to an overshot.

Visited 19th March, 1874.

Kûrn Sûrtûbeh (P p).—The ruins on the summit of this mountain consist of a central structure with a surrounding wall, and of an aqueduct with cisterns. An old road leads up from the south, with rock-cut steps in one place.

The top of the mountain is a cone, artificially shaped, like that at Jebel Fureidis, and some 270 feet high. On all sides but the west this is practically unapproachable: on the west a trench has been cut, and the saddle thus made lower. The slope of the sides is about  $35^\circ$ . The



# HILL AQUEDUCT ON KURN SARTABEH.

FOR COLLECTION OF SURFACE WATER.



From A to B a fall of	90 feet
" B to C "	10 "
" C to D "	60 "
" D to E a rise of	60 "
" E to G a fall of	40 "
Total fall from A to G	140 "

F. Large Cisterns about 80 feet above Aqueduct  
and the two below about 40 feet  
Point G, lower than A by about 170 feet

top measures 90 feet east and west, and 258 feet north and south, being an oval.

The foundation measures 92 feet 9 inches along a line  $189^{\circ}$ , and 40 feet 6 inches at right angles. There is a set-back on the south-west of 14 feet for 26 feet 9 inches. A wall runs south from this foundation for 18 feet, being 20 feet 6 inches across. The outer rampart, now merely a mound, is 30 feet across, and covered with fallen masonry, as is also the eastern slope of the hill.

The foundation consists of 10 courses of masonry, the stones placed in alternate courses of header and stretcher, and varying from  $1\frac{1}{2}$  feet to 4 feet in length, the height of the course being 1 foot 10 inches. They have drafts from  $3\frac{1}{2}$  to 6 inches broad, and the boss is left rustic, with a projection in some cases of 5 inches.

Forty-four feet from the north end of the central foundation are two excavations or pits sunk in the soft rock, where are traces as if of the effects of fire kindled at some time in them.

The building seems to have been struck by lightning, or perhaps shaken by earthquake, and the side of the Tell on the east, for some 200 feet down, is strewn thickly with fallen ashlar, rather smaller than that of the foundation. The general appearance of the place is that of a fortress, with an oval outer *enceinte* and a central tower or keep, the foundations alone remaining. The masonry (which is of a hard crystalline limestone found on the ridge) is worked like that of the foundations at 'Athlît, and may possibly be Crusading. The mention of a castle here in the fourteenth century (see Section A.) also favours this idea, as does the Arab tradition.

On the ridge west of the Tell there is a well. About  $\frac{1}{2}$  mile further west there is a low saddle, which has been artificially banked across; and a long narrow wall runs on the bank, with remains of a channel 1 foot 3 inches deep and 2 feet wide, with covering blocks of stones, which were probably 8 or 10 feet long. This aqueduct was traced all round the north side of the Kûrn block of hill, and evidently collected surface drainage, as the level prevents the supposition of its connection with any neighbouring spring or well of water.

The total length is about  $2\frac{1}{2}$  miles, but the starting-point is only  $\frac{3}{4}$  mile west of the Tell. The watershed north of Râs Kaneitrah is

170 feet lower than the aqueduct on that side, and the line is plainly seen running round the hill, with a fall of 100 feet in about  $1\frac{1}{2}$  miles, measuring to the bank across the saddle, where the channel dips in crossing, the centre being some 50 or 60 feet lower than the ends. From the saddle the line runs directly east on the north side of the hill, with a fall of 40 feet in the mile. It supplies large cemented cisterns some 350 feet or more below the top of the Tell, and it runs past them to some terraces which seem artificial, and may have supported gardens irrigated by the channel.

In places the channel is built of large rudely hewn blocks. The well or cistern mentioned above, on the plateau west of the Tell, may perhaps have been connected with the aqueduct, being at rather a higher level.

East of the Tell is a cave, or quarry, and south of it three more, rudely squared, and some 15 feet side; the southern one is the roughest, and is now used as a goat-fold.

The central ruin on the Tell is called a 'castle' by the Arabs.

Visited 2nd and 5th of March, and 3rd April, 1874.

This mountain was also ascended by Guérin from the north. He describes a northern and lower summit, on which is a plateau covered with ruins, fragments of pottery and small stones, called the Khûrbet Kufa. His account of the higher peak is substantially the same as that given by Lieutenant Conder, but not so detailed. The ruins on it are called, he says, Khûrbet el Kul'ah.

The following is from M. Clermont Ganneau's Report ('Quarterly Statement,' 1874, pp. 173—178:

'My principal and only aim in going to Jericho, was to study on the spot a point whose full importance I realised on my first visit, I mean Kûrn Sartabeh, and a Biblical tradition which seems to me narrowly connected with that well-known mountain.

'If, in the vast plain of Jericho, you raise your eyes northwards, you will see the horizon partly closed in the distance by a long chain of blue hills, above which rises a conical peak known as Kûrn Sartabeh. This peak, which is seen from a long way off, and which appears to command all the low ground at its feet, attracts the eye by its bold front, and retains it by its strongly marked form. Robinson is right when he says that this commanding summit appears from Jericho like a bastion of the western chain.

'The first part of the name (written by Robinson Kûrn, and by me Q'rein, diminutive of *Kûrn*, a horn) is frequently applied by the Arabs to remarkable peaks. It is this sense which has made Lynch commit the singular error of assigning to the name the meaning, "Horn of the Rhinoceros." The meaning of Sartabeh is completely unknown, and we must probably look for some ancient name to correspond with it.

'It is, first of all, essential to establish its orthography. I have carefully noted the pronunciation of the Arabs of Jericho and its neighbourhood, and have ascertained that the first letter is a soft *S* (sin), and not the hard *S* (sad), as the transliteration of Robinson shows.

‘Under this form it is easy to recognise the name of the mountains mentioned in the Talmud. Here is the passage, quoted often since the time of Reland, which I think I ought to give in full for the better understanding of what follows :

“Signals of fire, serving to announce the new moon, were made from the Mount of Olives to Sartabeh, from Sartabeh to Gerufna, from Gerufna to Khoran, from Khoran to Beth Baltin.”

‘M. Neubauer (“Géographie du Talmud,” p. 42) says: “They announced the new moon to the country districts by means of fires lighted on the mountains. Later on, the Samaritans, in a spirit of hatred, lighted other fires, which caused errors. Therefore the fires were suppressed and couriers substituted.”

‘I have no occasion here to occupy myself with the historic side of the question, and to examine if it was really possible to make a direct signal from the Mount of Olives visible at Kurn Sartabeh. I confine myself to the simple identification of one hill with the Talmudic Sartabeh. Observe, further, that the Hebraic orthography of the word is different to that of Robinson; that is, the word no more contains a *tsade* than it does a *sad*.

‘This fact will permit us to pass immediately to a Biblical relation advanced for Sartabeh. It is quite natural to suppose that the Bible did not pass over in silence the name of a mountain so important.

‘Starting with this idea, some writers think themselves authorised to recognise in Sartabeh the new Zarthan (Zaretan of Joshua iii. 16), and placed by the Bible in the Jordanic region. Nothing is less admissible than this identification, which rests wholly on an etymology entirely recent. The external resemblances which seem to exist between the two words completely vanish when we compare them letter by letter. The *nun* final might correspond with the *b*, but both the *s* and the *t* are radically different in the two words.

‘Must we then abandon altogether the hope of finding this peak mentioned in the Bible? I think not, and I believe, on the contrary, I can adduce a passage of the highest interest, though under a form mythological rather than geographical.

‘In Joshua v. 13-15, is related a strange episode which seems to attach itself to the consecration of Gilgal as a sacred place. Here is the literal translation: “And Joshua was at Jericho, and he lifted up his eyes and looked, and behold there stood a man before him with his sword drawn in his hand; and Joshua went towards him and said unto him, ‘Art thou for us or for our adversaries?’ and he said, ‘Nay, but as captain of the host (SARSABA) of the Lord, and now I am coming towards thee.’ And Joshua fell on his face to the earth and did worship, and saith unto him, ‘What saith my Lord unto his servant?’ And the captain of the Lord’s host said unto Joshua, ‘Loose thy shoe from off thy foot, for the place whereon thou standest is holy.’ And Joshua did so.”

‘The Hebrew word Sarsaba signifies “Chief of the Army,” and is rendered in the Septuagint by ἀρχιστρατήγος. The different versions of the Bible render it “captain of the army of Jehovah.” We know that Jehovah himself is sometimes called “Jehovah Sabaoth,” when mentioned as the head of the army of angels or stars, and that this expression appears in the Gnostic formulary, “Sabaoth.”

‘I only wish for the moment to call attention to the striking resemblance which exists between Sar Saba and Sar Taba, when the Hebrew *tsade* is replaced in the Talmudic and Arabic form by a *tet* and a *ta*. This substitution of the *t* for an *s* is one of the most frequent remarked in the passage of the Hebrew to the Aramaic; thus Tyre is now Sor.

'This etymological coincidence being so complete cannot be fortuitous. It leads us to ask whether it does not conceal a close relation between the mountain and the apparition.

'Let us remember how often mountains are found in relation with visions analogous to that of Joshua. Mountains, it is well known, occupy a considerable place in Semitic religions, and even the Hebrews attached sanctity to them. We understand how they served as a natural theatre for the manifestations of the Deity. I could cite many examples. Let us take only one or two.

'First, the appearance of Jehovah to Moses in the burning bush on Mount Horeb. Moses, perceiving the supernatural flame, advanced towards it, as Joshua towards the man. Just as Sarsaba told Joshua, who came towards him, to take off his shoes because the place was holy, in exactly the same terms Moses is ordered to do the same thing.

'For the suddenness of the vision we may compare Zech. i. 8; ii. 5. It is the same prophet who says (viii. 3), "The mountain of Jehovah Sabaoth is a sacred mountain," and also shows us (xiv. 3, 4) the Lord going forth to fight with "his feet upon the Mount of Olives."

'One of the apparitions which has the most literal resemblance with that of the Sarsaba to Joshua is the appearance of the destroying angel to David. This episode is told more simply in the Book of Samuel (2 Sam. xxiv. 15), but with greater detail in 1 Chron. xxi. 14-17. The latter strongly recalls the passage in the Book of Joshua, and especially if we compare the Hebrew text.

'Jehovah having sent his angel to smite Jerusalem, had pity on the unhappy town, and said to the *Destroying Angel* ("Melek ha-Machhit"), "It is enough; stay now thy hand." David *lifted up his eyes and saw the angel stand between the heaven and the earth, having a drawn sword in his hand. He threw himself upon the ground.* The angel, who was at this moment above the threshing-floor of Ornan the Jebusite, caused Gad to tell David to *go up and set up an altar on the threshing-floor.*

'It results from this passage that the angel was above Mount Moriah. It may not be useless to remark that the angel called "Machhâh" seems onomastically connected with the Mount of Olives, often designated by the much-disputed name of "Har ha-Machhit." We know that the two mountains of Moriah and Olivet were intimately connected from a religious point of view, and in ceremonies, and that on the latter (2 Sam. xv. 34) was a place where David adored Elohim.

'These analogies alone would be enough to make us seek in this episode of Joshua's life the existence of a mountain. And is this mountain anything except that which now is called by the significant name of Sartabah, or Sar-Saba?

'The story of Joshua analysed means two things: (1) the height of the point where the apparition stood, for he lifted up his eyes; (2) a considerable distance between the vision and Joshua, for Joshua went *towards* him; and the angel said, "*I come towards thee.*" Further, the use of the word מַכִּית, stars, means that the supernatural being was upright on a base.

'The dominant position and the characteristic aspect of Sartabeh, the master of the plain, makes it an admirable place for the appearance of the captain of the Lord's host.

'It is not superfluous to remark that, besides its probable character of sanctity, the peak had great strategic importance. Schulz has already proposed to place on it the Alexandrium of Alexander Jannæus, and the considerable ruins which Zschokke found on the summit have induced him also to share this opinion. The fact of its military strength would help to explain Joshua's question, "Art thou for us, or for the enemy?"

## II.—NÂHIET EL MEJDEL.

1. Bâlin (H u).—A very small mud village with no traces of antiquity. The name suggests a connection with Baalath, a town of Dan (Joshua xix. 44), and with the town of the same name, near Gezer, fortified by Solomon. (Ant. viii. 6, 1.) In the Talmud a place of this name is noticed as on the boundary of Dan and Judah. (Tal. Jer. Sanhed, 1, 2 ; Geog. Tal., p. 99.)

2. Beshshît (G t).—A moderately large village of mud, with a large kubbeh having three domes (Neby Shît) on the higher ground immediately north. It has gardens with cactus hedges, and a masonry well to the south.

3. Beit Durâs (G u).—An ordinary mud village, with a good masonry well and rubble cisterns, now ruined, indicating a place of some antiquity. To the north is a pond, and round the village are gardens and olives.

4. Burkah (G t).—An ordinary village with the tomb of Neby Burk. This place is noticed in the 'Onomasticon' (s.v. Barac) as a village (viculus) near Azotus, and called Bareca.

5. 6. Butâni (G t).—The two villages of this name are of mud, and situate on low ground, with patches of garden and wells. The western one has also a pond.

7. Dhenebbch (I u).—A moderate sized village, on high ground, having two good spring-wells on the south. It is built of mud and stone, with cactus hedges round it, and a garden of small fig-trees on the south.

8. 'Ebdîs (G u).—A middle-sized mud village. It is also called 'Eddîs. It stands in open ground. It may possibly represent the ancient Hadashah (Joshua xv. 37).

9. Esdûd (F t).—This village marks the site of the ancient Ashdod, but no ruins of any great antiquity were observed. It consists almost entirely of mud houses, one story high, with walls and enclosures also of mud. The houses occupy the eastern side of a low hill, which rises considerably above them, and is covered with gardens, walled in with cactus hedges ; the soil a semi-consolidated sand. Gardens also exist on

the other sides of the village. The sand dunes extend almost to the village. On the south-west is the ruined Khân (see Section B.), and south of this a large marsh, which was only partly dry in April, 1875. The water-supply of the village is from ponds with mud banks, and from a masonry well to the east; and in this direction there are a few date-palms and some small fig-trees in gardens. It is probable that the ancient site was on the top of the hill, but no ruins were found. This site has never been lost, being known to Jerome and Eusebius, and also to the best informed of the Crusading Chroniclers. For the peculiarities of its inhabitants see Section C. For the port, see Minet el Kulâh, Section B.

North-east of E s d û d there is a small grove of remarkably fine olive-trees.

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11. Jûlis (F u).—An ordinary mud village. There are, however, ruined rubble cisterns, which suggest some antiquity. It has a well to the south and a pool with gardens to the north-east.

12. Katrah (H t).—A mud village, without any special sign of antiquity. (See Tell el Fûl, Section B.) It has a well to the west and gardens all round it.

This site is identified with the Cedron of 1 Macc. xv. 39, a place near Jamnia (Y e b n a h), and Azotus (E s d û d). Captain Warren suggests the identity of the place with Gederoth, apparently not far from Makkedah (Joshua xv. 41). The letters נ and ק and ר and צ are interchangeable according to Gesenius, and the place is near the probable site of Makkedah.

13. Kustineh (H u).—A large mud village, with a well and gardens, situate on flat ground.

14. Mejd el (E u).—This is the most important modern place in the district, of which it is the capital. It is a market town, and said to contain 1,500 inhabitants. There is a small mosque, with a minaret, and a bazaar in the town. The houses are principally of mud, and the water-supply is from several wells and from a large pond east of the village. On

the same side there is a grove of palms; on the west a large cemetery; and on the north are olives of remarkable size.

Vandeveldt suggests the identity of this place with the Migdol Gad of Joshua xv. 37; but there is nothing beyond the name to support this view.

The inhabitants are traders, and rope-making was observed going on near the town.

15. El Mesmiyeh (H t).—A mud village of moderate size, with a well to the south and gardens round it.

16. El Mũghâir (H s).—This village consists almost entirely of mud houses, occupying the south slope of the hill, and built in front of caves in the rock. There are fig-gardens beneath, and pasture-land round it on the north and east. The village is not larger than most of those in the plain, but the *kokim* tombs at Mũghâir Summeil (see Section B.) show that it is an old site. It has two wells: one north, one west.

Captain Warren identifies the site with Makkedah, a place the position of which was unknown to Eusebius and Jerome. In support of this view the proximity to Nââneh (Naamah) and to Katrah (Gederoth) may be urged, and the existence of caves, which are not found at other sites in the vicinity.

The village is placed on a sort of jut running out above Wâdy es Sūrâr, on the north side. On the north there are gardens hedged with cactus, extending over the whole hill-top. There are also ancient olive-trees towards the south. The slopes of the hill on the east are steep, and in places precipitous, and the site is one of some strength. For the antiquities see Section B.

‘One of the most important towns of a Royal Canaanite city, the site of the first great victory of Joshua’s Judean campaign, has escaped more than the merest conjecture, and even Captain Warren’s suggestion for its identification has not, as far as I am aware, appeared in print.

‘Makkedah is to be sought in the plain country of Judah, and in the neighbourhood of Beth Dagon and Naameh, names which immediately precede it in the topographical list. It must also be in the neighbourhood of one or more caves, and should show indications of an ancient and important site.

‘There is another consideration which limits the position of Makkedah. Joshua, who had marched from Gilgal to Gibeon, a distance of some 20 miles, before dawn, pursued the defeated Canaanites down the valley of Ajalon to the plain, whence they fled to Azekah and Makkedah. Makkedah was taken, and the five kings hanged by sunset, and thus we cannot place it more

than some 8 or 10 hours from Gibeon—that is, under 30 miles. It should also be on the natural route southwards from the point where the valley of Ajalon enters the plain. These considerations would lead us to place Makkedah near the north boundary of Judah, a situation also indicated by the fact that it occurs last in a list enumerating the towns in regular succession from south to north.

‘The site of el Moghar, a village on the north side of the valley of Sorek, fulfils in a remarkable way all these conditions, as may be briefly enumerated thus :

‘1st. El Moghar is immediately south-west of Ekron, one of the cities on the north tribe-line of Judah.

‘2nd. It is not far east of Dejjun, the true site of Beth Dagon, as fixed by M. Ganneau. It is 5 miles south-west of N’aaneh, in which, I think, we can hardly fail to recognise the ancient Naameh.

‘3rd. It is an undoubtedly ancient site, as evidenced by the rock-quarrying, and by the existence of tombs with the *loculi* running in from the sides of the chamber.

‘4th. As far as careful examination has allowed us to determine, it is the only site in the plain where caves occur. The houses are built over and in front of caverns of various sizes, and small caves called Moghair-Summeil exist in the face of cliffs north of the village.

‘5th. It is some 25 miles from Gibeon in a line down the valley of Ajalon, and close to the main road north and south from Gaza to Lydda.

‘6th. It is not far removed from Azekah, which, as will be shown later, was some 10 miles farther east.

‘7th. Its name signifies in Arabic “The Caves.” The Syriac version of Joshua x. 10 furnishes, however, a link between the modern Arabic and the ancient Hebrew, as the word Makkedah is there rendered Mokor, which approaches the Arabic Moghr, of which the plural form is Moghâr, or more commonly Moghâir.

‘These various points, when taken together, seem to me to form a pretty satisfactory identification, placing Makkedah in the district in which Mr. Grove, and all the best authorities, have contended that Makkedah should be sought. Vandeveld’s identification at Summeil, some 12 miles farther south, depending on the reported existence of a cave of which we could find no traces, and on the existence of ancient ruins which do not, however, date beyond the Middle Ages, falls to the ground, as would be naturally expected from its great distance from the site of Gibeon.

‘A short description of this remarkable site may be of interest. The broad valley of Sorek, the home of Dalilah and the scene of the return of the ark from Philistia, expands upon leaving the hills into a flat plain of rich corn-land, bounded by the hills of Gezer on the north, and by rolling uplands separating it on the south from the next great water-course, the valley of Elah. About half-way along its course, from the hills to the sea, a sort of promontory runs out from the uncultivated downs around Ekron (now, as then, the property of nomadic tribes settled among the peasantry). The valley has, in fact, made a way here through a bar of soft sandy stone, and a corresponding promontory or tongue on the south melts away into the southern uplands. The northern is the highest, and is divided into three tops, the last of which falls abruptly, and supports a large mud village clambering up the steep eastern side and crowding round the caves. Another village, and a remarkable Tell or knoll immediately north of it, form the termination of the southern promontory. The first village is el Moghar, which I propose to identify with Makkedah ; the second, Katrah or Gatrah, which, as I shall have occasion to explain later, seems to me the true site of Gederoth, afterwards known as Kedron.

'North of el Moghar are gardens hedged with cactus extending over the whole hill-top. South of it are ancient olives, also walled with cactus, whilst east and west extend fine corn-fields and broad flat expanses of brown ploughed land.

'The slopes of the promontory are steep on the east, and in part precipitous. It is in this respect unique, for in no other part of the plain do the sandstone cliffs thus appear. Hence it is, I believe, the only place where caves are to be found. One of these, now broken away in front, has, curiously enough, *five loculi* rudely scooped in its sides. It is the only cave I saw with such *loculi*, and an enthusiast might contend that here we have the very place of sepulture of the five kings who "were found hid in a cave at Makkedah."

'The site seems well to answer the requirements of the case. Hidden from view, and perched high above the route of their pursuers, the five sheikhs would have looked down in fancied security on the host hurrying beneath on the high road to Azekah and Gath and other "fenced cities." The fact of their discovery and capture before the taking of the town would show that it is to one of the caves outside the city that they must have retired. These caves are generally very small; some are broken away in front, and others filled in; but two at least can be pointed out wherein five men might crowd, and the entrances of which could easily be blocked with the "great stones" which lie scattered near. No trees now exist near the caves though olives and others are to be noticed south of the village; but the number of trees throughout this part of the plain is much greater than farther north, and the most enthusiastic could scarcely hope to discover those which in the time of Joshua supported the corpses of the five royal victims.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 165.

17, 18, 19. *Es Suâfir* (G u).—Three mud villages of this name exist close together. The name is supposed to represent the Biblical Saphir (Micah i. 11), but a site in the hills would suit better. It is, however, probably the Zeophir in the territory of Ascalon, given as property to the Bishop of Bethlehem in 1110 A.D. (William of Tyre). The most ancient of the villages would appear to be *Sûâfir esh Shemaliyeh*, where there are ruined cisterns of rubble masonry. There are small gardens and wells at each village.

20. *Summeil* (H u).—A small village on the edge of the higher ground, of mud and stone, with cactus hedges. A pond on the south and a well on the north supply the place. Near the latter there is a pointed archway of good masonry, apparently mediæval work, and there are foundations of hewn stones in the village.\* *Bir Summeil* (Sheet XX.), south of the village, is also a well-built masonry well, and the place evidently dates back to Crusading times at least.

\* Robinson ('Biblical Researches,' Vol. II., p. 368) describes the *Bir Summeil* as 11 feet in diameter, and 110 feet deep to the water, the walls circular and of good masonry.

The well is a conspicuous object in the plain.

He also notices a sloping revetment in the village. (Compare *edh Dhâheriyeh*, Sheet XXV. The place was probably of some importance in Crusading times.

21. *Et Tineh* (H u).—An ordinary mud village, with a well to the south.

22. *Yasûr* (G t).—An ordinary mud village. Robinson identifies this place ('Biblical Researches,' Vol. II., p. 370, note), with the Asor of the 'Onomasticon,' in the borders of Ascalon, towards the east. In the inscription of Sennacherib ('Records of the Past,' Vol. I.) a Hazor is mentioned in this direction. It has a well to the south, and large gardens to the north and east.

23. *Yebnah* (G s).—A large village standing in a very conspicuous position on a hill. It has olives to the north and fields of corn and *Kursinnch* (vetches). Some of the houses are of stone. The place is identified with the ancient Jabneel (Joshua xv. 11), and the later Jamnia (1 Macc. iv. 15). It was known to Eusebius, and to the mediæval writers. The fortress of Ibelin was here constructed in 1142 A.D. (See Section B.) The Crusaders supposed the site to be the ancient Gath (William of Tyre). There are several wells in the gardens surrounding the hill.

The history of Jabneel, or Jamnia, apart from the brief mention of it in the Old Testament (Joshua xv. 11; 2 Chron. xxvi. 6), is brief. In the Book of Judith the people of Jamnia are represented as trembling at the approach of Holofernes. During the Maccabæan wars the city was taken by Simon, and its port destroyed by Judas. In the year 63 B.C. it was taken from the Jews by Pompey. In 57 B.C. it was repopled by order of Gabinius, governor of Syria. In the year 30 B.C. it was restored to the Jews by Augustus. Herod gave it to his sister Salome, with Jamnia and Phasaeles, and Salome bequeathed it to Livia, wife of Augustus. Jamnia was at this time one of the most populous and wealthy cities of the Jews. It became the seat of the Sanhedrim some time before the destruction of Jerusalem, and a great Rabbinical school grew up here. In the time of Eusebius it had decayed and was but a small place. There were, however, a Christian church here and a bishop early in the fourth century. The destruction of the place probably followed the Mohammedan conquest. The Crusaders found it in ruins, bearing the name of Ibelin.

24. *Zernûkah* (H s).—A large mud village with cactus hedges round it, and wells in the gardens.

### III.—JEBEL KHÛLÎL.

1. *'Ajjûr* (J u).—A small village with olives. It is supplied by cisterns.

2. *Berkûsieh* (H u).—A village of moderate size, on a hill in a conspicuous position. The houses are of mud and stone. There is a fine

well, resembling that of Summeil, west of the village, and rock-cut tombs to the south-west.

3. Deir edh Dhibbân (I u).—See Section B. It has a well to the west.

4. Râna (I u).—An ordinary village of mud and stone, with a pool and gardens.

5. Tell es Sâfi (I u).—See Section B. This important site is identified by Dr. Porter with the ancient Gath. Gath would seem to have been known to Eusebius and Jerome, 'as in the fifth mile from Eleutheropoli (Beit Jibrin) to those going to Diospolis' ('Onomasticon,' s. v. Gath.) The vicinity to the Valley of Elah may also be urged in favour of the site, and the fact that Josephus gives Gath to the tribe of Dan (Ant. v. 1, 22). The Gathrimmon of Dan (Joshua xxi. 24) may perhaps be the same place, as the title may be rendered 'High Gath.' (See Gesen. Lex., גַּת, 2.) The modern hovels are of mud; the well in the valley to the north is the principal supply of water.

'Beit Jibrin seems at some time to have been besieged by the Romans, if I am correct in supposing that the three great Tells which surround it are the sites of Roman camps; they may, however, have been constructed later, when the Crusaders fortified the town. They are known as Tell Burnat west, Tell Sandahannah south-east, and Tell Sedeideh north-west. On each is a square inclosure, with a foundation, seemingly of a wall of small stones, but some 4 feet thick. The square faces towards the cardinal points, and the length of a side is about 50 yards. The positions chosen entirely command the town, and the artificial character of the top of each Tell is at once visible from a distance. An aqueduct leads from near Tell Sedeideh to a cistern close to the camp, but this appears to be of Saracenic date. It is possible we may find some clue to the identification of Beit Jibrin in the history of the places besieged by the Romans in this part of Palestine.

'Beit Jibrin has, I believe, been identified by some authors with Gath, but to this there seem to me to be many objections. The "Onomasticon" is not always a safe guide, but in this case is almost the only one we have, and, to say the least, it was easier to find an old site in the third century than in the nineteenth century. The "Onomasticon" defines Gath as being north from Eleutheropolis (or Beit Jibrin), on the road to Lydda, and again visible to those who went from Eleutheropolis to Gaza (probably for Gazara, or Gezer, at Tell Jezer), at the fifth milestone. This is a fatal objection, at least to the Gath of Eusebius being at Beit Jibrin; in addition to which Gath was in the country of the Philistines—the plain rather than the Shephelah—it was a strong site, and fortified by Rehoboam, not as is Beit Jibrin, a position naturally weak. Josephus mentions the "Borders of Gath" in connection with Ekron. Gaza to Gath he again gives, apparently as defining the whole extent of the southern plain taken by Joshua.

'In the flight of the Philistines down the Valley of Elah, they were smitten by Sha'araim and Gath. None of these indications, slight though they are, fit with Beit Jibrin, but they all fit well with the other proposed site of Tell el Sâfieh, the strong fortress of *Blanche Garde* or

Alba Specula. The most conclusive passage in Josephus may be added (Ant. v. 1, 22), where he defines the limit of the tribe of Dan: "Also they had all Jamnia and Gath, from Ekron to that mountain where the tribe of Judah begins," a definition which places Gath very far north, and at all events not farther south than Tell el Sâfieh.

'In one passage Josephus substitutes Ipan (Ant. viii. 10, 1), where Gath occurs in the Old Testament (2 Chron. xi. 8), but this does not appear to assist the identification much. Gath seems to have been one of the principal Philistine strongholds, and as such its position must have been important. It is, however, curiously omitted in the topographical lists, as is also Ascalon, another Philistine city—probably because neither was taken during Joshua's campaign in the plains.

'The magnificent natural site of Tell el Sâfieh, standing above the broad valley, which seems undoubtedly the Valley of Elah, and presenting on the north and west a white precipice of many hundred feet, must have made this place one of importance in all ages. In its mounds, excavation might be productive of good results, but even of the fortress of Blanche Garde no trace seems to remain beyond the scarped side of the rock upon the east, evidently artificial. There are many large caves in the northern precipice, and excavations, where grain is now kept. The village at the top is a collection of miserable mud huts, inhabited by insolent peasantry, one of whom I had the satisfaction of sending bound to Hebron for threatening me with a stone.

'The isolated position of this site would fully account for its being held (as the Jebusites held Jerusalem) by the original native population, never expelled by Joshua, whilst the plains round it were in the hands of the Jews, and from this outpost there was an easy passage up one of the great high roads to the hills—the Valley of Elah in which Samson and Samuel, and probably also David, in turn, so repeatedly encountered the Philistine invaders.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 144.

'As regards Gath, it is only necessary to say that the requirements of the narrative seem fully met by the Tell es Sâfi site advocated by Dr. Porter, and which alone fits with the description of the "Onomasticon." Gath so placed guards the entrance of the Valley of Elah into the plain, and is about 6 miles from the scene of the conflict.

'The sites thus proposed serve considerably to elucidate the account of the battle. Saul, coming down from the hills by the ancient road from Jerusalem to Gaza, which passes near Shochoh, must have encountered the Philistines very near the great bend in the valley. 'Thus the two forces divided by the torrent bed are placed in a natural relative position: Saul on the *east*, coming from the east; the Philistines on the *west*, coming *from* the west, having Shochoh south of them and Sha'araim behind them. The position usually assigned north and south has no such strategical significance as the one thus advocated.

'The photographs of Lieutenant Kitchener, showing on the one hand the sweep of the valley, its broad extent of corn-fields, flanked with low hills of rock and brushwood, and on the other the great hill of Sha'araim and the olives and terebinths at its feet, will give a far better idea of the scene than any I can convey in words; but to one standing on the spot and looking across to the high and broken line of the hills of Judah, and at the broad vale in which a great host might easily have encamped, there will appear to be a perfect fitness in the site to the famous events occurring in it.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 194.

El Jûrah (E u).—For this village see 'A sk a lâ n, Sheet XIX. It is probably the Yagur of the Tosiphta.

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the other sides of the village. The sand dunes extend almost to the village. On the south-west is the ruined Khân (see Section B.), and south of this a large marsh, which was only partly dry in April, 1875. The water-supply of the village is from ponds with mud banks, and from a masonry well to the east; and in this direction there are a few date-palms and some small fig-trees in gardens. It is probable that the ancient site was on the top of the hill, but no ruins were found. This site has never been lost, being known to Jerome and Eusebius, and also to the best informed of the Crusading Chroniclers. For the peculiarities of its inhabitants see Section C. For the port, see Minet el Kulâh, Section B.

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‘2nd. It is not far east of Dejjun, the true site of Beth Dagon, as fixed by M. Ganneau. It is 5 miles south-west of N’aaneh, in which, I think, we can hardly fail to recognise the ancient Naameh.

‘3rd. It is an undoubtedly ancient site, as evidenced by the rock-quarrying, and by the existence of tombs with the *loculi* running in from the sides of the chamber.

‘4th. As far as careful examination has allowed us to determine, it is the only site in the plain where caves occur. The houses are built over and in front of caverns of various sizes, and small caves called Moghair-Summeil exist in the face of cliffs north of the village.

‘5th. It is some 25 miles from Gibeon in a line down the valley of Ajalon, and close to the main road north and south from Gaza to Lydda.

‘6th. It is not far removed from Azekah, which, as will be shown later, was some 10 miles farther east.

‘7th. Its name signifies in Arabic “The Caves.” The Syriac version of Joshua x. 10 furnishes, however, a link between the modern Arabic and the ancient Hebrew, as the word Makkedah is there rendered Mokor, which approaches the Arabic Moghr, of which the plural form is Moghâr, or more commonly Moghâir.

‘These various points, when taken together, seem to me to form a pretty satisfactory identification, placing Makkedah in the district in which Mr. Grove, and all the best authorities, have contended that Makkedah should be sought. Vandevælde’s identification at Summeil, some 12 miles farther south, depending on the reported existence of a cave of which we could find no traces, and on the existence of ancient ruins which do not, however, date beyond the Middle Ages, falls to the ground, as would be naturally expected from its great distance from the site of Gibeon.

‘A short description of this remarkable site may be of interest. The broad valley of Sorek, the home of Dalilah and the scene of the return of the ark from Philistia, expands upon leaving the hills into a flat plain of rich corn-land, bounded by the hills of Gezer on the north, and by rolling uplands separating it on the south from the next great water-course, the valley of Elah. About half-way along its course, from the hills to the sea, a sort of promontory runs out from the uncultivated downs around Ekron (now, as then, the property of nomadic tribes settled among the peasantry). The valley has, in fact, made a way here through a bar of soft sandy stone, and a corresponding promontory or tongue on the south melts away into the southern uplands. The northern is the highest, and is divided into three tops, the last of which falls abruptly, and supports a large mud village clambering up the steep eastern side and crowding round the caves. Another village, and a remarkable Tell or knoll immediately north of it, form the termination of the southern promontory. The first village is el Moghar, which I propose to identify with Makkedah ; the second, Katrah or Gatrah, which, as I shall have occasion to explain later, seems to me the true site of Gederoth, afterwards known as Kedron.

'North of el Moghar are gardens hedged with cactus extending over the whole hill-top. South of it are ancient olives, also walled with cactus, whilst east and west extend fine corn-fields and broad flat expanses of brown ploughed land.

'The slopes of the promontory are steep on the east, and in part precipitous. It is in this respect unique, for in no other part of the plain do the sandstone cliffs thus appear. Hence it is, I believe, the only place where caves are to be found. One of these, now broken away in front, has, curiously enough, *five loculi* rudely scooped in its sides. It is the only cave I saw with such *loculi*, and an enthusiast might contend that here we have the very place of sepulture of the five kings who "were found hid in a cave at Makkedah."

'The site seems well to answer the requirements of the case. Hidden from view, and perched high above the route of their pursuers, the five sheikhs would have looked down in fancied security on the host hurrying beneath on the high road to Azekah and Gath and other "fenced cities." The fact of their discovery and capture before the taking of the town would show that it is to one of the caves outside the city that they must have retired. These caves are generally very small; some are broken away in front, and others filled in; but two at least can be pointed out wherein five men might crowd, and the entrances of which could easily be blocked with the "great stones" which lie scattered near. No trees now exist near the caves though olives and others are to be noticed south of the village; but the number of trees throughout this part of the plain is much greater than farther north, and the most enthusiastic could scarcely hope to discover those which in the time of Joshua supported the corpses of the five royal victims.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 165.

17, 18, 19. *Es Suâfir* (G u).—Three mud villages of this name exist close together. The name is supposed to represent the Biblical Saphir (Micah i. 11), but a site in the hills would suit better. It is, however, probably the Zeophir in the territory of Ascalon, given as property to the Bishop of Bethlehem in 1110 A.D. (William of Tyre). The most ancient of the villages would appear to be *Sûâfir esh Shemaliyeh*, where there are ruined cisterns of rubble masonry. There are small gardens and wells at each village.

20. *Summeil* (H u).—A small village on the edge of the higher ground, of mud and stone, with cactus hedges. A pond on the south and a well on the north supply the place. Near the latter there is a pointed archway of good masonry, apparently mediæval work, and there are foundations of hewn stones in the village.\* *Bir Summeil* (Sheet XX.), south of the village, is also a well-built masonry well, and the place evidently dates back to Crusading times at least.

\* Robinson ('Biblical Researches,' Vol. II., p. 368) describes the *Bir Summeil* as 11 feet in diameter, and 110 feet deep to the water, the walls circular and of good masonry.

The well is a conspicuous object in the plain.

He also notices a sloping revetment in the village. (Compare *edh Dhâheriyeh*, Sheet XXV. The place was probably of some importance in Crusading times.

21. *Et Tineh* (H u).—An ordinary mud village, with a well to the south.

22. *Yasûr* (G t).—An ordinary mud village. Robinson identifies this place ('Biblical Researches,' Vol. II., p. 370, note), with the Asor of the 'Onomasticon,' in the borders of Ascalon, towards the east. In the inscription of Sennacherib ('Records of the Past,' Vol. I.) a Hazor is mentioned in this direction. It has a well to the south, and large gardens to the north and east.

23. *Yebnah* (G s).—A large village standing in a very conspicuous position on a hill. It has olives to the north and fields of corn and *Kursinnuh* (vetches). Some of the houses are of stone. The place is identified with the ancient Jabneel (Joshua xv. 11), and the later Jamnia (1 Macc. iv. 15). It was known to Eusebius, and to the mediæval writers. The fortress of Ibelin was here constructed in 1142 A.D. (See Section B.) The Crusaders supposed the site to be the ancient Gath (William of Tyre). There are several wells in the gardens surrounding the hill.

The history of Jabneel, or Jamnia, apart from the brief mention of it in the Old Testament (Joshua xv. 11; 2 Chron. xxvi. 6), is brief. In the Book of Judith the people of Jamnia are represented as trembling at the approach of Holofernes. During the Maccabæan wars the city was taken by Simon, and its port destroyed by Judas. In the year 63 B.C. it was taken from the Jews by Pompey. In 57 B.C. it was repeopled by order of Gabinius, governor of Syria. In the year 30 B.C. it was restored to the Jews by Augustus. Herod gave it to his sister Salome, with Jamnia and Phasaeles, and Salome bequeathed it to Livia, wife of Augustus. Jamnia was at this time one of the most populous and wealthy cities of the Jews. It became the seat of the Sanhedrim some time before the destruction of Jerusalem, and a great Rabbinical school grew up here. In the time of Eusebius it had decayed and was but a small place. There were, however, a Christian church here and a bishop early in the fourth century. The destruction of the place probably followed the Mohammedan conquest. The Crusaders found it in ruins, bearing the name of Ibelin.

24. *Zernûkah* (H s).—A large mud village with cactus hedges round it, and wells in the gardens.

### III.—JEBEL KHÛLIL.

1. *'Ajjûr* (J u).—A small village with olives. It is supplied by cisterns.

2. *Berkûsieh* (H u).—A village of moderate size, on a hill in a conspicuous position. The houses are of mud and stone. There is a fine

well, resembling that of Summeil, west of the village, and rock-cut tombs to the south-west.

3. Deir edh Dhibbân (I u).—See Section B. It has a well to the west.

4. Râna (I u).—An ordinary village of mud and stone, with a pool and gardens.

5. Tell es Sâfi (I u).—See Section B. This important site is identified by Dr. Porter with the ancient Gath. Gath would seem to have been known to Eusebius and Jerome, 'as in the fifth mile from Eleutheropoli (Beit Jibrin) to those going to Diospolis' ('Onomasticon,' s. v. Gath.) The vicinity to the Valley of Elah may also be urged in favour of the site, and the fact that Josephus gives Gath to the tribe of Dan (Ant. v. 1, 22). The Gathrimmon of Dan (Joshua xxi. 24) may perhaps be the same place, as the title may be rendered 'High Gath.' (See Gesen. Lex., גַּת, 2.) The modern hovels are of mud; the well in the valley to the north is the principal supply of water.

'Beit Jibrin seems at some time to have been besieged by the Romans, if I am correct in supposing that the three great Tells which surround it are the sites of Roman camps; they may, however, have been constructed later, when the Crusaders fortified the town. They are known as Tell Burnat west, Tell Sandahannah south-east, and Tell Sedeideh north-west. On each is a square inclosure, with a foundation, seemingly of a wall of small stones, but some 4 feet thick. The square faces towards the cardinal points, and the length of a side is about 50 yards. The positions chosen entirely command the town, and the artificial character of the top of each Tell is at once visible from a distance. An aqueduct leads from near Tell Sedeideh to a cistern close to the camp, but this appears to be of Saracenic date. It is possible we may find some clue to the identification of Beit Jibrin in the history of the places besieged by the Romans in this part of Palestine.

'Beit Jibrin has, I believe, been identified by some authors with Gath, but to this there seem to me to be many objections. The "Onomasticon" is not always a safe guide, but in this case is almost the only one we have, and, to say the least, it was easier to find an old site in the third century than in the nineteenth century. The "Onomasticon" defines Gath as being north from Eleutheropolis (or Beit Jibrin), on the road to Lydda, and again visible to those who went from Eleutheropolis to Gaza (probably for Gazara, or Gezer, at Tell Jezer), at the fifth milestone. This is a fatal objection, at least to the Gath of Eusebius being at Beit Jibrin; in addition to which Gath was in the country of the Philistines—the plain rather than the Shephelah—it was a strong site, and fortified by Rehoboam, not as is Beit Jibrin, a position naturally weak. Josephus mentions the "Borders of Gath" in connection with Ekron. Gaza to Gath he again gives, apparently as defining the whole extent of the southern plain taken by Joshua.

'In the flight of the Philistines down the Valley of Elah, they were smitten by Sha'araim and Gath. None of these indications, slight though they are, fit with Beit Jibrin, but they all fit well with the other proposed site of Tell el Sâfieh, the strong fortress of Blanche Garde or

Alba Specula. The most conclusive passage in Josephus may be added (Ant. v. 1, 22), where he defines the limit of the tribe of Dan: "Also they had all Jamnia and Gath, from Ekron to that mountain where the tribe of Judah begins," a definition which places Gath very far north, and at all events not farther south than Tell el Sâfieh.

'In one passage Josephus substitutes Ipan (Ant. viii. 10, 1), where Gath occurs in the Old Testament (2 Chron. xi. 8), but this does not appear to assist the identification much. Gath seems to have been one of the principal Philistine strongholds, and as such its position must have been important. It is, however, curiously omitted in the topographical lists, as is also Ascalon, another Philistine city—probably because neither was taken during Joshua's campaign in the plains.

'The magnificent natural site of Tell el Sâfieh, standing above the broad valley, which seems undoubtedly the Valley of Elah, and presenting on the north and west a white precipice of many hundred feet, must have made this place one of importance in all ages. In its mounds, excavation might be productive of good results, but even of the fortress of Blanche Garde no trace seems to remain beyond the scarped side of the rock upon the east, evidently artificial. There are many large caves in the northern precipice, and excavations, where grain is now kept. The village at the top is a collection of miserable mud huts, inhabited by insolent peasantry, one of whom I had the satisfaction of sending bound to Hebron for threatening me with a stone.

'The isolated position of this site would fully account for its being held (as the Jebusites held Jerusalem) by the original native population, never expelled by Joshua, whilst the plains round it were in the hands of the Jews, and from this outpost there was an easy passage up one of the great high roads to the hills—the Valley of Elah in which Samson and Samuel, and probably also David, in turn, so repeatedly encountered the Philistine invaders.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 144.

'As regards Gath, it is only necessary to say that the requirements of the narrative seem fully met by the Tell es Sâfi site advocated by Dr. Porter, and which alone fits with the description of the "Onomasticon." Gath so placed guards the entrance of the Valley of Elah into the plain, and is about 6 miles from the scene of the conflict.

'The sites thus proposed serve considerably to elucidate the account of the battle. Saul, coming down from the hills by the ancient road from Jerusalem to Gaza, which passes near Shochoh, must have encountered the Philistines very near the great bend in the valley. Thus the two forces divided by the torrent bed are placed in a natural relative position: Saul on the *east*, coming from the east; the Philistines on the *west*, coming *from* the west, having Shochoh south of them and Sha'araim behind them. The position usually assigned north and south has no such strategical significance as the one thus advocated.

'The photographs of Lieutenant Kitchener, showing on the one hand the sweep of the valley, its broad extent of corn-fields, flanked with low hills of rock and brushwood, and on the other the great hill of Sha'araim and the olives and terebinths at its feet, will give a far better idea of the scene than any I can convey in words; but to one standing on the spot and looking across to the high and broken line of the hills of Judah, and at the broad vale in which a great host might easily have encamped, there will appear to be a perfect fitness in the site to the famous events occurring in it.'—Lieutenant Conder, 'Quarterly Statement,' 1875, p. 194.

El Jûrah (E u).—For this village see 'A sk alân, Sheet XIX. It is probably the Yagur of the Tosiphta.

In addition to the villages thus enumerated, some of the more important ruins have been identified as follows, with Biblical and non-Biblical sites :

### I.—BIBLICAL SITES.

**Tell Jezer.**—See Section B. Is identified by M. Clermont Ganneau with the ancient Gezer (Joshua x. 33, etc.), on account of the inscriptions, which he dates as about the Maccabean period, and on account of the description given in the 'Onomasticon' (s. v. Gazer), 'in quarto milliario Nicopoleos contra septentrionem.' The site is noticed by its modern name by Mejr ed Din, about 1500 A.D.

The position is north-west of Nicopolis ('Amwâs); but only the four cardinal points are distinguished in the 'Onomasticon,' and the distance is approximately correct.

**Shicron.**—A place on the boundary of Judah (Joshua xv. 11), near Jabneel. The name Sukereir comes from a corresponding root, and applies to a stream and ruin. (See 'Quarterly Statement,' October, 1876 p. 170. Note.)

**Timnah.**—(Joshua xv. 10; Judges xiv. 5.) Was identified by Robinson with the present Tibneh. ('Biblical Researches,' Vol. II., 343.) The Thimnatha of Joshua xix. 43, may perhaps be the same, or possibly Tibneh, on Sheet XIV. (which see).

### II.—NON-BIBLICAL SITES.

**Ascalon.**—In the fifth century there were two Ascalons. (See 'Quarterly Statement,' July, 1875, p. 152.) Benjamin of Tudela speaks of a second ruined Ascalon as 4 parasangs from the sea (15 miles). This is very probably Khûrbet 'Askalûn, 23 miles from the sea, a site evidently of importance in the Byzantine period, but which has no trace of Crusading work, and was probably therefore ruined before 1160 A.D. (See Section B.)

**Astho** is a place mentioned in the 'Onomasticon' as between Ashdod and Ascalon (s. v. Asthaol). This would point to Khûrbet Khasseh.

Bera.—Noticed in the 'Onomasticon' as 8 miles north of Eleutheropolis (s. v. Bera). This points to Khūrbet el Bireh.

Betherebin and Caphar Zachariah are mentioned by Sozomenus (Rel. Pal., p. 753) as in the region of Eleutheropolis. This would point to the village of Zakariya near Tell Zakariya, and to the ruin called Deir el Butm, 'House (or Monastery) of the Terebinth.'

Galatia.—A fortress destroyed by Saladin (Itin. Ric., v. 3), not improbably Khūrbet Jelediyeh (see Section B.), as indicated by the position between Blanche Garde (Tell es Sâfi) and Ascalon, for Galatia was visited by King Richard Lion Heart on his route between the two latter towns.

Mechanum.—On the road from Eleutheropolis to Jerusalem ('Onomasticon,' s. v. Bethmacha), 8 miles from the former. It would appear to be Khūrbet Mekennâ.

ROADS.—The two main lines of communication on this Sheet are the coast road and the road along the edge of the hills. The first road, which is the communication between Jaffa and Egypt, shows no signs of antiquity. It is a broad beaten track, not a made road. It crosses the Nahr Rubîn by a bridge, and the Nahr Sukereir by another. (See Jisr Esdûd, Section B.) The main line runs west of Yebnah, through 'Esdûd, to Mejdêl. Near Hamâmeh it is flanked by garden walls, but is for the most part quite open. A parallel branch crosses the Nahr Rubîn by the bridge north-east of Yebnah, and runs to Yazûr (Sheet XIII.).

The road along the hills is ancient, as evidenced by the milestones (Sheet XX.) and by fragments of a side-fence of stones in places. It is the road noticed in the 'Onomasticon' as running between Eleutheropolis (Sheet XX.) and Lydda (Sheet XIII.). Another ancient cross-road, coming through Mughullis from the Jerusalem road near Shuweikeh (Sheet XXI.), falls into this road near Dhenebbêh, and is marked by side-fences of stones in places.

CULTIVATION.—Barley, wheat, lentils, lupines, melons, and vetches and other vegetables are cultivated. Round Yebnah there are olive-groves, and north of Mejdêl, at which place there is a palm-grove. Sycamores (Jimmeizeh) grow wild as solitary trees. Figs occur at el Mûghâr. The district north of 'Âkir is quite barren.

## SHEET XVI.—SECTION B.

### ARCHÆOLOGY.

#### Arak ed Deir (I u).

Here are excavations similar to those at Deir edh Dhibbân mentioned below. Guérin thus describes them :

‘They form three different groups, and present the greatest interest.

‘The most considerable of these groups contains about fifteen superb halls, communicating with each other, and vaulted, like all others of the kind, in the shape of inverted funnels. An air-hole above admits the light. They are circular at their base, and measure on an average 19 paces in diameter ; their height varies from 25 to 40 feet. The two other groups contain fewer chambers, and these are not so well preserved. Several have been entirely destroyed, and others partly. While exploring these subterranean galleries I admired especially one chamber, which seemed to me the largest and most remarkable of all. The walls are pierced from the ground to at least half the height by several parallel ranges of little triangular or arched niches resembling pigeon-holes, the object of which is unknown to me. They certainly were not *columbaria*, because they are too small to have been used for cinerary urns. Perhaps on certain solemn days they contained lamps intended to light the chamber, like the niches which cover the walls of the vestibule of Joshua’s tomb.

‘On one of the sides of the same chamber I found four crosses cut in the rock, three large and one small. The three first are *pattées*: the ends of their arms are provided with two lines at an oblique angle. . . . By the side of this chamber there is another smaller one. The walls are pierced within up to the top with numerous niches, disposed in parallel ranks, and quite like those of the great hall. Here I found a great block upright, about  $7\frac{1}{2}$  feet high. Was it a sacred stone? Certainly it is found in the innermost chamber, the *adytum* of the other galleries.

‘In a third chamber I found several inscriptions, one long, traced on the walls in ancient Cufic characters : they are irregularly and lightly cut.’—Guérin, ‘Judée,’ ii. 105.

Bir el J ô k h a d â r (G u).—A ruined well, with cistern for drinking beside it.

Bir el Kushleh (E u).—This fine well was constructed by Ibrahim Pacha. It has a winding staircase in the side, leading down, and a vaulted chamber was built over it, now ruined. The well is dry, and

covered with blown sand. It is built of moderately large masonry. The diameter is about 10 feet.

*Bir en Nebah* (G u).—A circular well of masonry, without water, on a round hill-top. Traces of ruins and pottery, with rubble-work and ruined cisterns, exist here. These remains, like the next, and like those at *Minet el Kŭlâh* and at *el Melât* (Sheet VII.), are peculiar to the Maritime Plain, and are found in connection with fortifications which appear to be of Crusading origin. (See also *Khŭrbet umm Jerrâr*, Sheet XXIII.)

*Bir esh Shekeir* (E u).—Is a ruin of the same class, with rubble cisterns in white cement.

*Deir el 'Âshek* (I t).—A large rectangular birkeh of rubble masonry in cement exists here, and several caves; also the foundations of the apse of a chapel, 15 feet 6 inches diameter, of rough masonry, and a wall of masonry. The place is much overgrown with weeds.

Visited 15th May, 1875.

*Burkah* (F t).

Guérin noticed here, lying beside a well, several trunks of greyish-white marble. A kubbeh is here, dedicated to Neby Barak, and surrounded by tombs.

*Deir edh Dhibbân* (I u).—Near the modern village, which has the appearance of being on an ancient site, there are large caverns similar to those at *Beit Jibrîn*, and a rock-cut wine-press, cisterns, and heaps of stones. The caverns are described by Robinson, see below. One contains Cufic inscriptions\* as at *Beit Jibrîn*. (Sheet XX.)

'In the soft limestone or chalky rock, which the soil here scarcely covers, are several irregular pits, some nearly square, and all about 15 or 20 feet deep, with perpendicular sides. Whether these pits are natural or artificial, it might at first be difficult to say. In the sides are irregular doors or low arched passages, much obstructed by rubbish, leading into large excavations in the adjacent rock in the form of tall domes or bell-shaped apartments, varying in height from 20 to 30 feet, and in diameter from 10 or 12 to 20 feet or more. The top of the dome usually terminates in a small circular opening at the surface of the ground above, admitting light into the cavern. These apartments are mostly in clusters, three or four together, communicating with each other. Around one pit towards the south-west we found sixteen such apartments thus connected, forming a sort of labyrinth. They are all hewn very

\* As to the inscriptions in these caverns, Captain Warren remarks ('Quarterly Statement,' April, 1871, p. 91): 'In one several inscriptions were cut on the rock and on plaster, apparently over a passage which had been built up. There is a Byzantine cross over one of the inscriptions.' Robinson states the inscriptions to be Cufic, as are those at *Beit Jibrîn*.

regularly, but many are partly broken down, and it is not impossible that the pits themselves may have been caused by the falling in of similar domes. Some of the apartments are ornamented, either near the bottom or high up, or both, with rows of small holes or niches, like pigeon-holes, extending quite around the wall. In the largest cluster, in the innermost dome, a rough block of the limestone has been left standing on one side, 10 or 12 feet high, as if a rude pulpit or a pedestal for a statue. In the same apartment are several crosses cut in the wall: and in another of the same suite are several very old Coptic inscriptions, one of which is quite long. These we neglected to copy, much to our subsequent regret: although from what we elsewhere saw, they probably would throw no light upon the age and character of these singular excavations.

What then could have been the object of these caverns? Cisterns they were not: and quarries they could hardly have been: as the stone is not hard enough for building, and there is no place in the vicinity erected with such stone. Or, if quarries, why then excavate in this peculiar and difficult form, when all is so near the surface? The form in itself resembles that of the subterranean magazines around many of the villages at the present day, and naturally suggests the idea that these caverns too may have been intended for magazines of grain. But their great number, and especially the fact of their communicating with each other, is inconsistent with such an hypothesis. I am unable to solve the mystery: and the similar excavations which we afterwards saw on our second visit to Beit Jibrin, serve only to render the whole matter still more inexplicable.—Robinson, *Biblical Researches*, ii. 353.

### Esdūd (F t).

Most of the houses are built of unburnt bricks; some few are of stone. In a mosque called Jami'a Sidi Amer, I found a great column in white marble supporting the vault.

This place, which rises on the slopes of a low hill, is itself commanded on the north-west by a higher hill, which was formerly the citadel. It is now cultivated and planted with fig and olive trees: a wall of cactus surrounds it. This natural hedge grows over a thick wall built of blocks regularly cut and well dressed. This is the tradition among the people, and one of them declared that quite recently while making a hole in the ground he had brought to light several courses of a great wall in magnificently cut stones. . . . Below and round Esdūd one observes a number of walls, some of them ancient. Near one there is a mosque which contains the tombs of two Saints much revered in this neighbourhood. In the court before the mosque is an ancient sarcophagus, 7 feet long and broad in proportion. Its principal face is ornamented with sculptured garlands, to which are hanging, right and left, bunches of grapes, emblems of the Promised Land.

South of the same mosque extend the ruins of a vast abandoned Khān. (See below, s. v. Khān Esdūd.) Outside it forms a great rectangle. Within, long galleries, sustained by ogival arcades, chambers, and magazines run round a central court. The entrance faces the north. In the vestibule of the doorway, an ancient column of marble, lying on the ground, serves as threshold. . . . The inhabitants of Esdūd have begun pulling this Khān down in order to sell the materials.—Guérin, *Judée*, ii. 71.

The history of the city of Ashdod, or Azotus, the 'Great City of Syria,' as Herodotus called it, extends from the time of Joshua to the sixth century of the Christian era. Apart from its association with the Philistine wars, the place was besieged and taken by Tartan, general of Sargon in the year 716 B.C.: by Psammetichus 23 B.C.: by Judas Maccabæus 163 B.C.: and by Jonathan and Simon 148 B.C. It was taken from the Jews by Pompey:

rebuilt 55 B.C. by Gabinius; bequeathed by Herod to Salome, and taken by Vespasian. It became the seat of a bishopric in the fourth century. Probably its decline followed the Moslem conquest. In the time of the Crusaders Ashdod was nothing but a small village.

El H ŭ m m â m (G u).—A domed building of rubble masonry, resembling those at Mînet el K ŭ l â h, which see. There are two places of this name on the plan, not far apart.

Jisr Esd ŭ d (F t).—A bridge with pointed arches, and apparently modern. Cisterns of rubble exist near it.

Kanât Bint el K â fir.—Is said to be first traceable near Mr. Bergheim's farm, and at the Bîr et Taiâsheh. Thence it is traced north of N â â neh to the Birket Bint el K â fir, west of Ramleh. (Sheet XIII.) The birkeh, with several others near, appears to be most probably Saracenic work of the date of the building of Ramleh.

Khân Esd ŭ d (F t).—A fine Khân, with small mosque attached. On the east, near the door of the mosque, is a large sarcophagus ornamented on the side with wreaths, now used as a watering-trough. The Khân has fallen into ruins within the present century.

Kh ŭ r â b Ibn Zeid (J u).—Two ruins close together; heaps of stones, caves, and cisterns exist at each.

Kh ŭ r bet el 'Ajj ŭ ri, or ed Deheisheh (H s).—Consists of traces only, with fragments of pottery and a ruined cistern of rubble.

Kh ŭ r bet Abu 'Amireh (I u).—Heaps of stones, foundations, caves, and cisterns cut in the rock.

Kh ŭ r bet 'A m î r (J u).—Resembles the last.

Kh ŭ r bet 'A m m ŭ r ieh (I u).—A ruined village on high ground. It is not improbably an ancient site. A tower of moderate masonry stands in the ruins, and there are vaults with pointed arches and foundations of houses, but nothing, apparently, of great antiquity. The place when visited was much overgrown.

Kh ŭ r bet 'Asf ŭ rah, or U m m el Ausej (J t).—Consists of foundations and cisterns.

Kh ŭ r bet 'A s k a l ŭ n (J u).—Foundations of a building, heaps of stones, three cisterns (rock-cut), two rude capitals; a lintel 6 feet 3 inches

long, 2 feet 6 inches broad, having in the centre a Maltese cross in a circle.

This site seems evidently to have been a place of some importance in the Byzantine period.

#### Khûrbet Atrabah (I u).

'An ancient Mussulman Wely is the only thing left standing of a village which formerly existed here. It is square, and measures 15 paces on each side. The lower courses are of good cut stones, probably taken from some older edifice; they retreat one above the other so as to construct steps by which a terrace is gained, on the centre of which rose a cupola, now destroyed. The Wely in the interior is circular. There are four ogival arches. Before the entrance an old terebinth spreads out its branches.

'The eastern and northern sides of the hill whose summit is crowned by this Moslem chapel are excavated in every direction. The subterranean galleries consist of a suite of chambers cut in the form of inverted funnels and lit in the centre by a circular air-hole: most of them are now half destroyed.'—Guérin, 'Judée,' ii. 98.

#### Khûrbet Bathen et Thonileh.

This ruin, apparently insignificant, was visited by Guérin, who found it south of Khûrbet el Mensiyeh (H t).

Khûrbet el Bedd (H s).—Traces of ruins, fragments of pottery, ruined cisterns of rubble masonry.

Khûrbet Belâs (F w).—Resembles the last.

Khûrbet Berdegah (G u).—Resembles the last. A marble shaft lies in the ruins.

Khûrbet Beshsheh (F u).—Is of the same character as the above.

Khûrbet Bezzeh (F w).—Same character.

Khûrbet Biâr el Kâbeh (G u).—Also contains rubble cisterns, whence its name.

Khûrbet el Bîreh (J t).—Foundations and heaps of stones. The site of an old town is traceable.

Khûrbet el Bîreh (F u).—Traces of an ancient town, rubble cisterns in ruins, and fragments of pottery.

Khûrbet Bir el Medwâr (I u).—Heaps of stones and caves.

Khûrbet Deir el Butm (I u).—Foundations.

#### Khûrbet Demdem.

This ruin, apparently insignificant, is mentioned by Guérin as north of Khûrbet Sumra. It may be that on the map called Khûrbet Kallus.

*Khûrbet Dhekr* (I u).—Caverns like those at Beit Jibrin (Sheet XX.) exist here.

*Khûrbet edh Dhiâb* (I u).—Foundations, cisterns, and caves exist here.

*Khûrbet Dhikerîn* (I u).—Caves in the side of the hill and heaps of stones.

*Khûrbet el Fâtûneh* (G s).—Two ruined cisterns and scattered stones.

*Khûrbet Fered* (I t).—Has the appearance of being an ancient site. There is a rock-cut cistern, foundations, caves, and many scattered stones, some of which are hewn.

*Khûrbet Gheiyâdeh* (F u).—Traces of ruins, cisterns of rubble masonry, fragments of pottery. There is a second ruin of the same name (G s) which consists of a few scattered stones only.

Guérin identifies this place with Gederah (Joshua xv. 36), and says that the Arabs pronounce it Gadrah.

*Khûrbet Hebra* (H s).—Resembles the last.

*Khûrbet Hermâs* (H s).—Resembles the last.

*Khûrbet Jeledîyeh* (G u).—This is the site of a former castle. (See Galatia, Section A) Only one block of a tower remains standing, of masonry similar to that at Ascalon. There are several ruined cisterns of rubble masonry, and the base of a column with ornamentation in low relief, also scattered stones.

*Khûrbet el Jelkh* (I u).—Foundations.

*Khûrbet Kallûs* (I u).—Caves, cisterns, and scattered foundations.

*Khûrbet Khasseh* (F u).—Traces of an old town, fragments of pottery, ruined cisterns of rubble.

*Khûrbet Kerkefeh* (G u).—Resembles the last.

*Khûrbet el Lôz* (J u).—Caves, cisterns, foundations, heaps of stones.

*Khûrbet Makkûs* (F u).—Ruined cisterns of rubble, pottery, and fragments of stone.

*Khûrbet el Masebeh* (F u).—Resembles the last.

*Khürbet el Mekennâ* (I t).—Consists of a few heaps of stones and foundations of a wall of rough hewn stones. There are two springs near the ruin.

*Khürbet Melât* (I s).—Appears to be an ancient site. There is a mound which appears to have been artificially dressed on the sides.

*Khürbet el Mensiyeh* (I u).—Is also apparently an ancient site. There are caves and a wine-press cut in the rock, and one or two fallen lintel stones, such as occur in the ruins of monasteries, with heaps of hewn stones. It was probably the site of an early Christian monastery. It is still a sacred place, with a small *Mukâm* of Sheikh *Dâûd*.

*Khürbet el Mukheizin* (H t).—A large well and birkeh of masonry. Several ruined cisterns and a few scattered stones.

*Khürbet Nîna* (H t).—Traces of ruins, fragments of pottery, ruined cisterns of rubble masonry.

*Khürbet Nuweitih* (J u).—Resembles the last; there are traces of an ancient road passing the ruin.

*Khürbet 'Okbur* (J u).—Foundations and heaps of stones. A capital much weather-worn, and two fallen pillar shafts, also cisterns and caves. The ruins seem probably of the Byzantine period, but the site is possibly more ancient.

*Khürbet Rumeiltah* (G u).—Traces of ruins and ruined cisterns of rubble masonry.

*Khürbet Sallûjeh* (H t).—Resembles the last.

*Khürbet es Sâfi* (I u).—Resembles the last.

*Khürbet Selmeh* (I s).—Resembles the last.

*Khürbet esh Sheikh Khâlid* (I t).—Cisterns and caves, and remains of a wall.

*Khürbet esh Shejerah* (I u).—Resembles the last.

*Khürbet Sukereir* (F s).

'This ruin is that of a *Khân*, now overthrown. It is 60 paces long by 37 broad. It contains a cistern and a small vaulted magazine, as yet not destroyed. Below the hillock covered by its ruins I remarked on the east a reservoir and viaduct, a well partly fallen in, but

well built. A canal, the traces of which are alone visible, carried the water of the reservoir to a fountain, now demolished, and situated in the plain near the road.'—Guérin, 'Judée,' ii. 79.

*Khürbet Summeil* (H s).—A well with a masonry roof, and a ruined cistern of rubble masonry, with traces of ruins and fragments of pottery.

*Khürbet es Sumra* (I u).—Foundations, caves, cisterns, heaps of stones, and various traces of ruins.

*Khürbet es Sutta* (I u).—Resembles the last.

*Khürbet et Terâtîr* (H u).—Resembles the last.

*Khürbet Umm el 'Akûd* (I u).—Resembles the last.

*Khürbet Umm el Hemâm* (I u).—Resembles the last.

*Khürbet Umm Kelkhah* (I t).—There are traces here of an old town, caves, cisterns of rubble, masonry, and pottery fragments.

*Khürbet Umm er Riyâh* (E u).—Resembles the last.

*Khürbet Umm Zebeileh* (J u).—Resembles the last.

*Khürbet Yasîn* (F u).—Traces of ruins, and ruined cisterns of rubble masonry. The place is conspicuous, and has the appearance of an ancient site.

*Khürbet Yerdeh* (J s).—See Tell Jezer.

*Minet el Kûlâh* (F t).—This ruin forms the port of Ashdod, and though nearly all the buildings are covered up with blown sand, it shows evidence of having been a place of importance. There is a small landing-place between reefs of rock, the shore sloping more rapidly here than elsewhere. Ships still touch here occasionally. The principal ruin is a square fort, which is, according to the natives, ancient, and the masonry and cement of which resemble those of the walls of Ascalon. It is certainly more ancient than the time of Ibrahim Pacha, who erected other buildings along the coast. The building measured 180 feet north and south, by 144 feet east and west, outside, and had a round tower at each corner, and on the east and west walls towers flanking a sea and land gate. Seven of these towers remain. The west wall is nearly perfect, but the southern is broken down, and the other breached. The towers are 17 feet diameter, the wall 5 feet 6 inches thick, and the gateways 12 feet wide.

The masonry used is small, and of a soft sandy limestone from the cliffs near. The joints are well made, and the cement the same found at Ascalon, very hard, white, and full of shells and ashes.

This building stands on the shore, only a few feet above the water. In the outer wall near the north-west corner, near the base, is a stone on which are the letters ΕΔΟΜ.

Behind the castle, on the sand-hills, are traces of a considerable town. There are no cliffs near the spot, so that it affords a good site for a harbour town. South of the castle, also close to the shore, scattered stones and foundations exist, and the sand-hills are strewn for some distance with numerous fragments of broken pottery. Remains of a tessellated pavement were also found in the ruins. Near the town on the south-east there is a ruined rubble cistern, circular, and 10 feet diameter, having a domed roof of similar rubble work, in good cement full of shells. This consists, in fact, more of cement than of stone, the stones used being small and friable.

There can be no doubt that this was an important place, apparently in the Middle Ages, judging by comparison with other ruins in the plains. (See Section A.)

Visited April 12th, 1875.

Mũghâir Summeil (H s).—Small broken caves in the cliff, north of the village of El Mũghâr. One of them is a ruined tomb, having three *kokîm* at the end, and two at the side. This is the only tomb of the kind which was found in the plain, except at Mine t Rûbîn.

El Mũghâr (H s).—In the village, which is described in Section A., was found an inscription, apparently a mortuary tablet, on a slab, about 8 inches long, mutilated on the left side.

The inscription is Greek and Christian, and the letters about  $1\frac{1}{4}$  inches high.

-- ΧΜΗΝΟC  
ΕΟΥΚ  
ΑΝΗ. Ε  
ΔΠΟ Υ  
ΑΟΥΝΗΤΗC

It was copied by Serjeant Armstrong, R.E. This inscription is noticed by M. Ganneau. ('Quarterly Statement,' October, 1874, p. 275.)

M ŭ gh â î r Sh î h a h (I s).—A large cave, apparently natural. It was twice visited, but no remains of the paintings said to exist here by the natives were found. Near this spot there are a number of rock-cut chambers, to which steps lead down. Similar excavations will be found more particularly described under the head Kh ŭ r b e t ' A z i z. (Sheet XXI.)

R ŭ j m J i z (J t).—A large heap of stones, apparently an ancient watch-tower fallen over.

S h e i k h D â ŭ d (I u).—Near the kubbeh are the foundations of a small tower, hewn stones, and several lintels, such as occur in the Byzantine ruined monasteries. Round the top of the hill there is a wall of rough-hewn stones. (See Kh ŭ r b e t e l M e n s i y e h.)

S ŭ f i e h (I u).—Cisterns, caves, and heaps of stones.

T e l l B u t â s h y (I t).—Is apparently an artificial mound.\*

T e l l e l F ŭ l (H t).—A small conspicuous knoll near K a t r a h; has every appearance of having been artificially formed, but shows no masonry.

T e l l J e z e r (I s).

The discovery of Gezer is thus described in the 'Journal of the Paris Geographical Society':

'Gezer is one of the most ancient towns in Palestine, and was in existence prior to the arrival and settlement of the Israelites in that country. In the book of Joshua it is classed amongst the royal cities of Canaan; its king, Hiram, was defeated by Joshua whilst attempting to relieve Lachish, which was besieged by the Israelites. Later, after the conquest, Gezer was included in the territory of the tribe of Ephraim, and, in fact, marked its extreme western limit. The Ephraimites allowed the Canaanites they found there to remain. The city was assigned to the Levitical family of Kohath.

'It is mentioned several times during the wars between David and the Philistines, on the confines of whose territory it was situated.

'During Solomon's reign one of the Pharaohs, for motives of which we are ignorant, made an expedition against Gezer, which resulted in the capture and burning of the town. So great, however, was the strategical importance of the point, that, even in ruins, Gezer was of sufficient value to form part of the dowry of Pharaoh's daughter when she became Solomon's wife. Solomon immediately rebuilt Gezer and Lower Beth-horon, which was near it.

'The town of Gezer reappears, under the name of Gazara, in the history of the wars of the Maccabees. Taken by assault in the first instance by the Jews, it passed successively into the hands of the two contending parties, who attached equal importance to its possession. John Hyrcanus, the Jewish commander, made it his military residence.

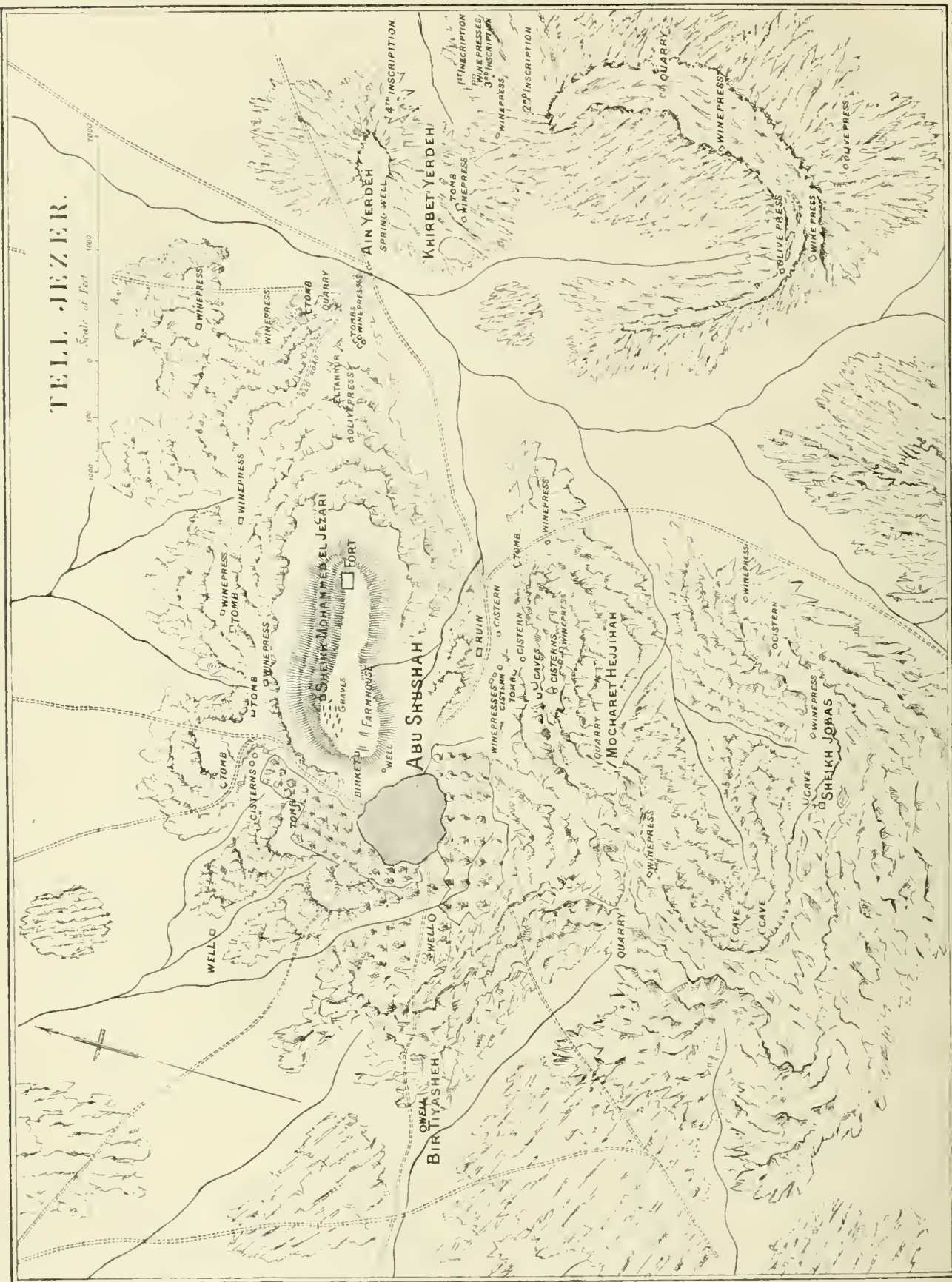
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\* N.B.—The Tells not mentioned in this section are, to all appearance, natural hillocks.



# TELL JEZER.

Scale of Feet  
0 500 1000 1500



‘In spite of the distinct indications contained in sacred and profane works, in spite even of the positive statement in the “Onomasticon” of Eusebius, that Gezer was 4 Roman miles from Emmaus-Nicopolis, a site well known at the present day, the town of Gezer, though sought for, had not previously been found.

‘Whilst running through an old Arab chronicle, by a certain Mudjir-ed-din, M. Clermont-Ganneau quite accidentally came upon the passage which led to this important discovery. The Arab historian relates that about the year 900 of the Hegira an engagement took place between Jamboulat, Emir of Jerusalem, and a party of Bedawi raiders, between the village of Khulda and that of Tell el Gezer. The latter name means literally the hill of Gezer, and the Arab name is exactly the same as the Hebrew one. As the village of Khulda is still in existence, and, according to the details contained in the account of the Arab author, Tell el Gezer was so near it that the shouts of the combatants were heard at both places, the latter locality should have been easy to fix. No village, however, of this name was shown on the best maps of Palestine. After having determined theoretically the exact position which the Arab and Jewish Gezer ought to occupy, M. Clermont-Ganneau decided upon making an excursion to test the accuracy of his views on the ground. This expedition, made under adverse circumstances, without escort or tent, and in a desert country wasted by famine, was crowned with success. At the point which he had previously fixed upon, M. Clermont-Ganneau found the Tell el Gezer of Mudjir-ed-din, and the ruins of a large and ancient city, occupying an extensive plateau on the summit of the Tell. On one side were considerable quarries, from which stone had been taken at various periods for the buildings in the town, as well as wells and the remains of an aqueduct: a little beyond this were a number of tombs hewn out of the rock, the necropolis in which repose the people who have successively inhabited the old Canaanite city. It is scarcely necessary to add that this place is exactly 4 Roman miles from Emmaus-Nicopolis, and that it completely meets all the topographical requirements of the Bible with regard to Gezer.

‘M. Clermont-Ganneau points out the importance of the discovery with reference to the general topography of Palestine. Gezer being one of the most definite points on the boundary of the territory of Ephraim, the current views on the form and extent of that territory, as well as of the neighbouring territories of Judah and Dan, must be very materially modified. This result alone is of importance, and makes the discovery of Gezer an event in Biblical researches.

‘The means by which M. Clermont-Ganneau was enabled to find the town are also worthy of remark; it was by availing himself of a source which is too much neglected, the Mohammedan writings on the history and geography of Syria. This work is certainly difficult and thankless, but the example we have before us shows that it is not unproductive, and that it may lead to the most interesting and unexpected discoveries.’

An important natural feature has here been artificially strengthened, and there are traces of a town.

The following report of the Special Survey of this place was published in the ‘Quarterly Statement,’ 1875, p. 74:

‘In accordance with the instructions of the Committee, we took the earliest opportunity of visiting Tell Jezer, to make a special survey of the country within a mile of the Tell on each side, to the scale of 6 inches to the mile. In sending home a finished copy of this survey, as well as the photographs taken by Lieutenant Kitchener, I think best to append a

detailed report on the work, and notes on its bearing upon the questions which make the spot specially interesting.

'We started on Thursday, the 3rd of December, and reached the village of Kubab about 2 p.m., where we arranged a camping-ground, and then at once proceeded to the work. We measured a base-line on the Tell, and found the position of the various stones, and made the necessary preparations for beginning the theodolite work next morning.

'On Friday we started again early for a long day's work. Our base-line, which was traced on a distant tree to ensure accuracy, measured 2,312 links, and had a true bearing of  $73^{\circ} 30'$ . From the east end the position of the first stone and of a cairn erected near the second, as well as that of the inscription found by Dr. Chaplin, were visible. Observations were made with a five-inch theodolite from both ends to the top of the dome of Sheikh Mohammed el Jezair, which is a point in the triangulation of the one-inch survey. A point was chosen south of the base-line, and observed from both ends of the base. Observations were then made from this point to the first stone, Dr. Chaplin's inscription, and the cairn near the second stone. These lines will be calculated and the position of the stones definitely fixed.

'Having finished this part of the work, we plotted the results, and commenced filling in the necessary detail. The plan of the Tell itself will be reduced from a much larger compass sketch made last winter. The rest was done by the ordinary method of interpolation used on the one-inch plan, and every precaution has been taken to ensure accuracy.

'The day was one of the worst we have had this autumn. A strong east wind blew in our faces during the whole course of the observations, and the dryness and peculiarly depressing absence of ozone made our task far from pleasant. Lieutenant Kitchener succeeded in obtaining some photographs under peculiarly unfavourable circumstances, and after nine hours fatiguing work we returned to camp very tired.

'Saturday morning we devoted to the vicinity of the inscriptions. At the stone visited by Dr. Chaplin we made a careful measured sketch of the letters, and a rough plan of the position of the blocks. Between the first and second stones Lieutenant Kitchener at once found the other inscription noticed by M. Ganneau. We took a sketch of its position on the stones, but I was aware that M. Lecomte had made a good drawing, and taken a squeeze of it; we therefore only fixed its exact position.

'*The Stones.*—The first and most interesting question as regards Jezer is that of the position of the inscribed stones. The bearing from the second or south-eastern stone to the cairn erected for observation was  $145^{\circ}$ . From the cairn to the first or north-west stone the bearing was  $323^{\circ}$ . The first distance was 53 paces, the second 138 paces. This makes the bearing from one stone to the other as nearly as possible  $152^{\circ}$ . The variation of the compass was  $4^{\circ}$ , which gives  $148^{\circ}$  as the true bearing, being  $13^{\circ}$  off the north-west line. The stones are so near one another that this difference would make a very sensible error in the plotting of such a large area as is supposed to be represented by their direction. The reason why the bearing was obtained through an intermediate point was, that the two stones are not in sight of one another. The true east and west line from the south-east stone passes through the Tell towards the south side.

'It must not be supposed that these inscriptions occupy a conspicuous position; they are on a low hill-side, among rough rocks, and far from any road or track. The south-east stone is not visible from the Tell, or from the first inscription. It is with difficulty that one recovers the places, even when knowing approximately where to look for them. No indication of the

foundations of a *aiḫpus* or other conspicuous monument which, as M. Ganneau pointed out, might have been thought to stand above them is traceable near to either.

‘The next question is that of the distance of the stones from the Tell, which is now definitely settled by the theodolite observations from an accurately measured base, the only method which could with safety be adopted, owing to the hilly nature of the ground. It will be seen that they measure (85 chains) 5,600 feet from the centre of the Tell, but it is impossible to give this very accurately, as there is no fixed point from which to start.

‘In addition to these two stones, which, as will be seen, lie at a distance of 480 feet apart, there are two other rude inscriptions in the same locality. I was under the impression at the time of our visit that a fifth was known to the villagers of Kubab. Another inscription south of those mentioned is spoken of by the fellahin of Kubab as existing still, but they profess themselves afraid to show it. I informed them that I knew of four altogether, at which they appeared surprised. At length one volunteered the information that the stone which remained lay between the other two. This refers, of course, to the Hebrew inscription seen by M. Ganneau, which lies 8 paces from the line of the boundary stones, and 72 paces on the line from the north-western or first stone. I send a sketch of the block upon which it occurs; the face of the stone is sloping, and a sort of rim is left above, as if to protect the inscription.

‘The fourth inscription, north of the two others, was noticed by Dr. Chaplin in a late visit to Jezer; it consists of only two letters. The bearing from the first stone is  $310^{\circ}$ ; it is therefore not on the line.

‘The stone on which they are found is irregular in shape, and lies upon a second with one side seemingly cut hollow. The inscribed stone may once have stood vertically; the whole group may be natural, but bears some resemblance to a rude dolmen. Lying on the ground between the first stone and the last described, Lieutenant Kitchener pointed out a broken fragment not far from the road, on which appeared to be two Roman letters. It seemed most likely a fragment of a milestone, but we did not consider it of any interest in its present condition.

‘*The Site.*—I will here briefly describe the points noticed whilst making the survey of the district. The first point of importance was the examination of the other angles corresponding to that supposed to be represented by the second or south-east stone. We determined that there was no hope of finding anything on the north or west, as both places would lie beyond the rocks and in the middle of the corn-land. On the south also we found no inscription. The ruin of Sheikh Jobās lies near to the point in question, upon the summit of the hill.

‘The most marked feature at this site is the great number of wine-presses. We have marked twenty-three on the plan, and it is possible that one or two may still be omitted. The finest specimen, of which I send a plan, is on the east side of the Tell, at the spot where two tombs and two wine-presses are marked. I have only seen one finer specimen in Palestine. The tomb is also interesting. It is of that kind which has for its opening a shaft descending from the surface of the rock, and covered usually, as at el Medyeh, by a huge block of stone. A single *loculus*, parallel to the length of the shaft (which measures 6 or 7 feet by 2 or 3 feet, and is about 5 feet deep), is placed on either side. I have given reasons before for considering this style of tomb early Christian. In the north of Palestine tradition makes them so. At Iksal is a large cemetery of such tombs, called the Frank cemetery. In no instance that I know has any Hebrew or pagan inscription been found on such a tomb, whereas Greek inscriptions, with crosses, have been found in more than one instance on the Mount of Olives.

Such a tomb was found containing two leaden coffins, each with crosses on it. We have therefore, it seems to me, evidence of Christian work at Tell Jezer.

'In a former report I have described the Tell itself ("Palestine Exploration Fund Quarterly," April, 1874, p. 57), with its terraces of rude stone and the sort of citadel at its eastern end, as also the great cistern near the farm, which seems to have been at one time a chapel, the apse hollowed in the eastern wall being still visible. There are comparatively few tombs at Tell Jezer, and none in the vicinity of the inscriptions. According to the Talmud, no tombs should exist within the Levitical boundary. At Tell Jezer there are several within this area, but the same objection would hold good of the sites of Yutha and Semu'a as well as at el Dhoheriyeh, so that too much stress must not be laid upon this fact.'—Lieutenant Conder.

The principal points to be noticed in this site are: 1st. The Tell. 2nd. The rock-cut tombs, etc. 3rd. The ruins of *K h ũ r b e t Y e r d e h*. 4th. The inscriptions.

The Tell.—This is a natural feature of the ground, the sides of which have been artificially strengthened in parts. It is a sort of outlier of the low hills, its highest part being 250 feet above the level of the surrounding valleys. The main part of the site is a narrow ridge about 200 feet across, and 1,800 feet long, extending in a general direction nearly north. It is impossible to give more accurate measurements, as there is nothing definite to measure to. The whole extent is now corn-land, and terraces are built on each side. At the western end is the kubbeh of Sheikh Muhammed el Jezâri, a modern building surrounded by a small graveyard. At the eastern end of the Tell there is a raised rectangular area about 200 feet side, but no signs of hewn masonry appear above-ground. The terrace walls are all of large blocks of unhewn stone, and irregularly constructed. The Tell has a narrow rocky valley on the east, the head of which is near the village of *A b u S h ũ s h e h*, and a neck of land here connects the Tell with the range south of it, on which stands Mr. Bergheim's farmhouse, about 550 feet from the kubbeh. (See Plan.) The southern valley runs round the Tell on the east, and separates it from the lower swell, on which are the ruins of *K h ũ r b e t Y e r d e h*. On the north and west the ground is open and flat.

It will be seen from the plan that whilst on the south the country is very rocky, as also on the south-east, where the inscriptions occur, on the other side it is open plough-land. The sides of the Tell are also rocky, especially on the east. There are numerous chips of stone, some apparently basaltic, and much broken pottery all over the Tell; and many flints, some of which were worked, have been discovered. Between the

kubbeh and the farm, a few feet from the latter, is a deep birkeh, excavated by Mr. Bergheim whilst building, and found to have a niche in its eastern wall as though it had been at one time used as a chapel; in the niche a cross was found painted in red. The birkeh is about 40 feet square, lined with small stones, resembling the one described at Bidieh (Sheet XIV.), and covered with two coats of cement, which was hard and white. The walls were about 2 feet thick. A stone altar was described by Mr. Bergheim as having been found beneath the niche, but had been removed. The pool was converted by him into a cistern.

Rock Cuttings.—The most remarkable are those on the north and east slopes of the Tell, and include no less than twenty-three wine-presses. In passing round the Tell on the north side from the road which leads up on the west to the farm, the following remains were noted. First, a tomb, a square chamber, which had apparently *loculi* at the side, now filled in with earth. Further east, another tomb covered up, with a wine-press near it and a broken circular excavation, probably part of another wine-press. On the north, among rough rocks and scattered stones of soft chalky material, is another tomb, a single *loculus*, open in front, under an *arcosolium*. Near it two circular excavations are cut in the flat rock, about 2 feet diameter, having small channels leading from them. Not far off a wine-press of two rectangular chambers, the upper 3 feet by 2 feet, the lower 6 feet by 4 feet.

On the east the rock is extensively quarried. The stone is cut away in steps, leaving flat areas with walls on one or more sides, the walls having steps in them. The appearance presented is in some cases like that of a levelled foundation for a house, but the irregularity of the cutting seems clearly to show that these are merely quarries, especially as tombs and wine-presses occur in immediate connection and within the flat areas. Such quarries are common in Palestine in the vicinity of ancient sites. (Compare Sheet VII., Surafend, etc., etc.), and tombs almost always occur in them. In some cases half-finished stones have been left in these quarries. The principal wine-press on this side consists of two chambers, the smaller 10 feet square, the larger 13 feet by 15 feet, having a rectangular sunken area 5 feet square in the middle. About 10 feet from this is a tomb of the kind called in these notes 'rock-sunk.' (Compare Kurmish Sheikh, under the head Jerusalem, Sheet XVII.) The shaft,

which is about 5 feet deep and 7 feet long by 3 feet broad, has a *loculus* on each side placed parallel to the shaft, under an *arcosolium*. Such tombs appear to belong to the Byzantine period. (Cf. 'Quarterly Statement,' January, 1876, p. 19.) The door of a second tomb, now choked, was visible about 15 feet from the last.

Near the fig-tree marked on the plan the rock is scarped on each side of the path. It seems probable that an ancient road has led up towards the fortress at the east end of the Tell.

In the hill south of the Tell is the large cave called M ŭ ħ ħ â r e t J â e i h a h, rudely hollowed in the soft rock. Near this there are one or two tombs with *loculi*, and steps leading down to the door in a narrow passage roofed in by slabs of stone. It is, however, very remarkable that very few tombs occur at this site as compared with the more important ruins in other parts of the country.

K ħ ŭ r b e t Y e r d e h (J s).—This name is applied to a few scattered foundations which are marked on the Special Survey east of the Tell. It is named from the fine spring which forms the water supply of the site, situate about  $\frac{1}{2}$  mile east of the Tell. This spring is surrounded with a circular masonry wall, and has a diameter of some 20 feet. The water is good, and supplies the village of K u b â b. In the ruins of Yerdeh quarried rock, a foundation rock-cut and rectangular, a tomb, and a wine-press, were observed, but the ruins do not seem to be of great antiquity.

T H E I N S C R I P T I O N S.—Of these there are four known, and a fifth is said by the natives to exist apparently south of the others. Three were found by M. Clermont Ganneau; the fourth was noticed by Dr. Chaplin.

The first, which was cut out by M. Ganneau, was found on a flat rock on the hill-side, 5,600 feet east from the centre of the Tell. A line drawn east and west from this stone passes through the Tell towards the southern side. The position of the inscribed rock is not conspicuous, and the first and second inscriptions are on spots not visible from one another, nor is the position of the first visible from the Tell. The bearing between the two first inscriptions was found to be  $148^{\circ}$  true bearing, as determined from the bearing of a base-line on the Tell, with which the stones were connected by trigonometrical stations, observed from with a 5-inch theodolite;

the base measured with a chain being 2,312 links in length, and bearing  $73^{\circ} 30'$ , traced on a distant tree.

The distance between the stones is 480 feet. No signs of any cippus or monument were discovered near the inscriptions. The second one discovered is north-west of the first. The inscriptions were as follows, according to the reading of M. Clermont Ganneau :

ΑΛΚΙΟ . . . . התבנור

The first word is supposed to be an abbreviated form of the later Hebrew word *התבנ* 'boundary,' used in the Talmud (Erubin iv.) to define the Sabbatic boundaries. The letter *נ*, it may be noticed, would have a medial, not a final, form if so read. In October, 1874, the inscription was taken to the Serai at Jerusalem, all but the fragment containing the letters *ΑΛ*. It is very much weathered and rudely cut, having an appearance of great antiquity.

The second inscription was read by M. Clermont Ganneau as below :

התבנור  
ΑΟΙΧΥ

The Greek in this case being reversed, and reading upside down.

With regard to the Greek word *Αλκιον*, which is the clearest part of inscription No. 1, M. Clermont Ganneau has observed upon a sarcophagus found at Lydda, the name of Alkios, son of Simon, in a Greek inscription.

These inscriptions are situate almost halfway between the Tell and the village of K u b á b on the east.

Close to No. 1 there is a wine-press of moderate size, and south of the third inscription are two others.

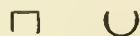
The third inscription is intermediate in position, 72 paces from the first, and 8 paces west of the line between Nos. 1 and 2. It is cut on a detached block of stone about 7 feet long, and  $2\frac{1}{2}$  feet broad. The face of the stone is sloping and rough, a sort of rim is left above the inscription, as though to preserve it, but the block has an appearance when first seen not unlike a sarcophagus the sides of which have been broken down. The letters are smaller than those of the former inscriptions, very rudely cut, and much weathered. The general appearance of the inscription is like Cufic.

East of this block the rock is quarried in several places, and north-east of No. 2 there is a wine-press having one circular chamber, connected

by a short channel with a second of irregular shape. West of this is another wine-press with large square chambers.

South of No. 1 (about 20 chains) is a wine-press of one chamber, and the rock is quarried here also. Another wine-press exists a little further north.

The fourth inscription has a bearing  $310^\circ$  from the first, and is about 1,600 feet from it. It consists of only two marks or letters about 8 inches high, less deeply cut than the first two inscriptions. The letters are as below :



They were found on a block of stone, 7 feet long, lying upon a second block and having three others round it, so as to form a rude sort of monument, something like a cromlech. It is almost impossible to say whether this group of stones is natural or artificial. It is possible that the one on which the letters are traceable was originally placed upright, and has since fallen over.

With regard to these inscriptions, it may be noted that the characters, if really Hebrew, approach most closely to the later square Hebrew forms, and not to the earlier character of the coins, etc.

Tell Jezer commands a fine view on the north-west, west, and south-west, being the extreme out-post of the low hills. It is the natural site for a considerable town. The place is mentioned in the Chronicle of Mejr ed Din by its present name. It would seem from the remains of a possible chapel, and of a tomb of the class which is of Christian origin, to have been inhabited in Christian times.

A curious idol in hard red pottery was found by M. Bergheim on the Tell. Fragments of a second of similar character were found in 1880, and the Fellahin state that in former times many of these 'dolls' used to be picked up, and were given to the children as playthings.

Flint instruments, earthenware weights, and rubbers of composition for use in cementing cisterns have been found in ploughing on the Tell. Near its south-west extremity a number of skeletons were discovered, apparently buried after a battle. One had a sword-cut on the skull. A stone with a single ׀ of the older form, 3 inches long, was also dug up in 1881.

An aqueduct partly cut in rock is traceable along the hill-side from

the south slope of Tell Jezer and south of the farm built by Mr. Bergheim north of this village, and thence north of Niāneh. It is said to have reached Birket Bint el Kafr, near Ramleh.

Visited 18th January, 1874, 15th November, 1874; 6th January, 1881.

'We traversed the whole length of the Tell, and made the descent in the direction of 'Ain Yardi and Goubab (el Kubab). On the road I made a fresh examination of the wine-presses, tombs, and foundations cut in the rocks, which had so much struck me on my first visit. I believe I have been enabled to determine in certain cuttings of the rock the position of the ancient houses. Thus, in certain places may be seen four or five steps abutting on a horizontal platform cut in the sloping rock. These cuttings are a trace, a kind of impress, of great houses now disappeared. In other places may be perfectly distinguished the place where the back part of the house rested. It would be well to draw exactly the most characteristic of these incisions and excisions of the rock: they may possibly throw great light on the restoration of the primitive buildings of Palestine. Such drawings and plans can alone make us understand what a Canaanitish city was like. Perhaps we shall be able, with the help of M. Lecomte, to visit the place again and make them.'—'M. Clermont Ganneau, 'Quarterly Statement,' 1874, p. 6.

'The most important inscription of all, the discovery of which is the grand result of this campaign, is that of Gezer. I have already touched upon it in a few words written hastily from Jaffa.

'Here then are new details on the subject, pending the full study which will accompany the original. I send you a drawing of the inscription, made by M. Lecomte with his accustomed care and ability. This may serve as a basis for the observations of *savants*. I was the first to establish the identity of Tell el Jezer (the Abu Shusheh of the maps) with the royal Canaanite city of Gezer, hitherto vainly sought and generally placed at Yasur. I communicated this discovery to different persons at Jerusalem, and during my last stay in France I had the honour of reading before the Academy of Inscriptions a memoir on the subject, which was only partially published.

'I now remember that, when I had finished the reading, the president of the Academy asked me if I had found on the spot any inscription confirming this identification, made, so to speak, *à priori*, and having for *point de départ* a little-known passage in Medjr ed Din.

'I was obliged to confess that I had not in support of my theory any proof of this kind, and that I could only quote, outside my narrow base, the classical and critical arguments which from the time of Robinson have served to establish the principal Biblical identifications.

'Very well; this un hoped-for proof, improbable even in Palestine, where not a single corresponding example has been met with, I have had the great fortune to find.

At a very short distance from Tell el Jezer, on the east side, the text in question exists, engraved on a slab of rock nearly horizontal, and very nearly 2 metres in length.

'It is bilingual: it begins with the Greek word ΑΛΚΙΟ . . . in characters of classical epoch, immediately followed by the Hebrew letters of ancient square form, of which nothing, I think, can be made except תחמי + נזר.

'In the second word we have *the very name of Gezer just as it is written in the Bible*.

'As to the first, I can see nothing else than the defective form of תחמי. The omission of the *tau* is perfectly admissible considering the remote period at which the inscription was written.

'As for the signification of the word, it is clearly that of *limit*. The word is not Biblical, but it is frequently employed in the Talmud to determine the distance that must not be exceeded on the Sabbath day—*תחומי השבת*.

'The Hebrew inscription must, then, be translated as *limit of Gezer*.

'Is this the hieratic, or simply the civil limit?

'Two facts appear to argue in favour of the first conjecture:

'1. The special acceptance of the word *תחומי* in the Talmudic language.

'2. The quality of the city Gezer as belonging to the group of Levitical cities, so that the observation of the Sabbatical limits would be more rigorously observed than elsewhere.

'I have no time to enter into the still obscure question of the length of a Sabbath day's journey. I reserve that for the special publication of this precious text, which will perhaps actually solve it, if it means really the Sabbatical limit and not a non-religious boundary.

'I need not recall the well-known passage (Numbers xxxv. 2—34), where the limits of the Levitical cities and these suburbs are so exactly ordered. It may very well be that in the same radius round Tell el Gezer we may find at the other cardinal points similar inscriptions. I mean to look for them.

'One particularity on which I must insist, as it may enlighten us on the real destination of this singular and unique inscription, is that of its position. The letters are placed so as to be read, not by any one who came from Gezer and intended to cross the hieratic boundary, but by one who, coming from without, sought to pass within. This makes me inclined to believe that we have not simply a warning for the Sabbatic rest, but a line of demarcation much more important and necessary.

'Let me recall, *en passant*, the fact that Gezer was a frontier town of Ephraim, though I would not pretend to see a tribe-limit in this city boundary.

'Gezer was a Levitical city. (Joshua xxi. 21.) "They gave [the Levites which remained of the children of Kohath] Shechem with her suburbs in Mount Ephraim, to be a city of refuge, for the slayer; and Gezer with her suburbs."

'It is also possible that the Sabbatical limit was the same as the Levitical.

'However that may be, our inscription fixes one point of some perimeter about Gezer. The operations of measurement which we shall proceed to make will perhaps show us whether this radius is one, two, or three thousand cubits, or whether it is of the length indicated by several authors as that of the *ὁδὸς αὐββάτου*.

'What is the date of the inscription? Palæographically and historically it seems that we may boldly assign it a date previous to Titus as a minimum limit.

'I should not even hesitate to put it at the Maccabean period, during which Gezer plays so important a part, and becomes a political and military centre. The Greek and Hebrew characters may very well belong to the first century before Christ. The date, I believe, may thus vary between the two extreme points.

'The name of *Ἀλκιος* does not help us in fixing it. Is it the name of a priest, or of a governor of Gezer? It indicates Hellenized habits which would be repulsive to the first Asmonæans, and which tend to bring our inscription down to Herodian times, in which Hellenism was flourishing.

'As to the truncated form *Ἀλκι*, that may be explained by the fact of the two texts, Hebrew and Greek, being placed end to end on the same line; and commencing one at the right and the other at the left, the engraver carving his Greek word after the other, could not find room for the whole word, his O abutting on the *ך* of the word *Gezer*. Besides, a broken place in the rock between the A and the K took up a portion of the space at his disposal.

'I think that the limit of the protecting boundary was not marked only by this inscription on the level of the ground, and difficult to see, but, besides, by some salient sign, some landmark, or *cippus pomerius*, which has disappeared, the traces of which I intend to look for. The existence of indicative marks seems pointed out clearly in Numbers xxxv. 4—26.

'To sum up, this discovery has for its chief results—

'1. The finding of a Hebræo-Greek text of ancient date, very important in Jewish epigraphy.

'2. The positive confirmation that Gezer is really at Tell el Jezer, as I had shown from critical considerations.

'This startling confirmation of an identification obtained solely by an inductive method has its weight in other Biblical identifications established on the same principles, gives them legitimacy, so to speak, and confirms the degree of credibility which belongs to them.

'3. The probable solution of the much disputed controversy of the Sabbath day's journey and the hieratic limits of Levitical cities.

'4. A well-grounded hope of finding in the environs of Gezer and the other Levitical cities analogous inscriptions.

'I propose to return to Gezer to carry off the stone, and to study the other questions which belong to this subject; above all to measure the distance of the inscription from the city.'—M. Clermont Ganneau, 'Quarterly Statement,' 1874, p. 276.

'*Apropos* of the Alkios of the bilingual texts of Gezer, I have lit upon a curious coincidence. Some years ago a sarcophagus was discovered at Lydda with a Greek inscription, of which Major Wilson gives a part only. I myself found the commencement about four years since. It mentions a certain *Pyrinoun*, surnamed Malthakes, grandson of *Alkios*, son of Simon, (son of) Gobar. The two names of Alkios being identical, perhaps they are those of the same personage! In fact, between the date of the sarcophagus, which probably belongs to the Herodian period, and that of *Alkios*, there are two generations, which brings us to the time of the Maccabees, at which I place the Gezer inscription. In this case our Alkios, son of Simon, Governor (?) of Gezer, would have this *Pyrinoun*, who was buried at Lydda, for his grandson.

'“If the tomb which I opened on my last excursion is a family sepulchre, which everything leads me to believe it to be, it would result that our Alkios of Gezer was a native of Lydda. We may remark the resemblance between the Greek *Ἀλκίος* and the Hebrew Hilkiah.”—M. Clermont Ganneau, 'Quarterly Statement,' 1875, p. 57.

'Some interesting discoveries have been made at this ancient site by the Messrs. Bergheim, who have purchased land and been building a house there. The clay image in basso-relievo, of which I send you a sketch, was picked up by Mr. P. Bergheim, from among the earth turned up in digging for hewn stones for building purposes. This figure is very interesting, and, I imagine, unique; the front seems to have been moulded, to judge from the appearance of the edges and from the rounded back. The headgear, too, is remarkable, and reminds one rather of the castellated crown seen on Sidonian coins. For the account of a statue of Venus at Gaza, which in many respects resembled this figure, see the letter of St. Porphyryon (Bolland, "Acta Sanctorum," Feb., tome iii. 648), quoted by F. Lenormant, "Lettres Assyriologiques," etc., tome ii. 165. I am indebted to the kindness



of these gentlemen for some flint flukes and an arrow-head also found there. The flint flukes are similar to those I formerly purchased from the Abbé Moretain, who discovered them at Baht Sayûr, near Bethlehem, and which now belong to the Christy collection; the arrow-head is unlike anything I have previously met with in the country.'—M. Clermont Ganneau, 'Quarterly Statement,' 1874, p. 75.

**Tell es Sâfi (I u).**—This important site was known by its present name in the twelfth century. In 1144 A.D. the fortress of Blanche Garde (Alba Specula) was erected here by King Fulke. It was dismantled by Saladin in 1191 A.D. (Will. Tyre, xv. 25.) The fort had, according to this account, four towers of equal height.

Of this fortress nothing now remains; the stones appear to have been carried off, and only mounds of rubbish indicate the position of the castle. The modern village occupies the centre of the Tell.

The site is naturally of great strength. Precipitous white cliffs, 100 feet high, exist on the north and west, and a low narrow neck of land on the south joins the Tell to the range of low hills of which it forms an advanced bastion. The south portion of the Tell is occupied by a sacred building called el K h ũ d r, possibly on the site of a chapel of St. George. This is the trigonometrical station of the Survey. The Tell is high and precipitous on the north-east, and the square terrace here indicates the foundations of a fort, but the ruined buildings appeared all to be modern, and no large masonry was observed either by the Survey party in three visits to the spot or by other later travellers.

Numerous caves and hollow receptacles, in which grain is stored, exist in the cliff on the north and north-west. A very steep path here descends through the village to the well in the valley called Bîr el Wâd. This well has a cistern beside it, and a conduit on pointed arches, not apparently ancient. In the side of the trough which exists at the cistern, a pillar-shaft of white marble is built in, having a twisted fluting at the base and vertical flutings above. It is about 1 foot in diameter.

The highest part of the Tell is that occupied by the Mukâm. The village is lower than this, situate on the brink of the cliff at the north-west corner. It is built of mud, and is of moderate size. The castle on the north-east portion of the Tell would appear to have been about 50 yards square.

Visited March, 1874; April, 1874; May, 1874.

Tell Zakariya (J u).—This seems also to have been a site of importance. The summit of the hill, which is a natural fortress, resembling the last, is 300 or 350 feet above the valley. In the sides, which are cut into terraces, there are several caves. In the valley on the north is an ancient well (Bir es Siflânî), resembling that at 'Aid el Miye h (Sheet XXI.), having stone water-troughs round it. On the south side of the hill is a raised area (as at Tell Jezer), on which apparently the citadel once stood. Rude foundations exist on the summit of the Tell; one of the caves has steps at its entrance. Two tombs were also found choked up, and an ancient olive-press, such as described at Kefr Rût. (Sheet XVII.) The place has every appearance of being an ancient and important site, though as yet unidentified. The present name is probably taken from the village near.

Visited May, 1875.

Tibnah (J u).—Ruined walls, caves, and wine-presses, were here observed, and rock-cut cisterns. The water-supply is from a spring on the north side.

Umm el Benâieh (G t).—A few scattered stones, and two ruined cisterns of rubble masonry.

Yebnah (G s).—This town was of importance, not only in Jewish times, but also in the Crusading period, when it was thought to stand on the site of Gath; and the fortress of Ibelin was here erected in 1144 A.D. (Will. Tyre, xv. 24, 25), having four square towers like Blanche Garde. The modern village occupies a strong site on a rounded hill, the houses being mostly of mud. The only remains of interest noted were the church, in the middle of the village, and the mosque of Abu Hureirch, west of it.

The church is now converted into a mosque, but it is still called el Kenisch by the natives. In the south-west corner is a short minaret, on which is an inscription in Arabic, which may be thus rendered:

‘ In the name of God, the Merciful, the Compassionate.

‘ Ordered the construction of this blessed minaret, the one who needs the grace of God Most High, the Mawlawi,\* the Great Emir . . .

\* A term now applied to a learned man or doctor, but at this date implying clientship to the sovereign.

Suleimân en Nasirî, in the month Rabi al Âkhir, A.H. 738' = November, A.D. 1337.

The mosque itself has an internal measure of 49 feet along a line bearing  $109^{\circ}$ , with an internal breadth of 32 feet 6 inches. It is divided into two aisles, the southern 16 feet 3 inches in the clear, the northern 12 feet 9 inches in the clear. These were the nave and north aisle of the church. There were three bays, supported on two intermediate piers, the clear span of the arches being 16 feet, and the piers 4 feet 6 inches square. The pillars on the south side of the nave are now built into the mosque wall, in which is a mihrab 3 feet diameter. The east and west walls are also apparently modern, and the apses have been destroyed.

A staircase leads up to the minaret from the north-west corner of the interior, having 35 steps in three flights. A rude narrow cornice runs round the walls above the piers, probably late. The whole of the interior is whitewashed, and thus no masons' marks were discovered.

The north wall has a door in it opening into a courtyard. It appears to be the original wall of the church, and has in it two windows with pointed arches, 9 inches broad outside, and constructed like loopholes, 2 feet 10 inches broad inside; one in each of the end bays. The door is 6 feet 8 inches broad, with a pointed arch, probably of later construction, as are also the roof and vaulting of the mosque.

The west door is built up, but was sketched by M. le Comte, who describes it as 'of the purest Western (Gothic) style.'

The mosque of Abu Hureireh is a handsome building under a dome, and contains two inscriptions, the first in the outer court, the second in the wall of the interior. The first may be thus translated:

'In the name of God the merciful, the pitiful. Founded this blessed cloister our Lord the Sultan el Melek edh Dhâher, pillar of the temporal and spiritual affairs, Abu el Fath Bibars, mighty Emir of the believers, may God make him victorious. And the completion of it was in the month Rabiâ el Owâl (the third month), in the year three and seventy and six hundred (673 A.H.). And had charge of the building Khâlil ibn Sâwîr, Wâli of Ramleh. May God forgive him and his parents, and all Moslems.'

The second inscription in the interior reads :

' In the name of God the merciful and compassionate. Constructed this blessed shrine to Abu Hureireh (with whom may God be pleased), the friend of the Apostle of God (on whom be God's blessing and salutation), our Lord the Sultan, the wise, the just, the Defender and Outpost of the Faith, the victorious El Melik el Ashraf Salah ed (dunya wed) Din (Sultan of Islam and Moslems and of kings and sultans), Abu 'l Feda Khalil, in completion of the order of his late father, whose victories may God exalt, El Melik el Mansûr Kalaûn, of the family of Saladin, may God . . . and his dynasty . . . paradise and comprehensive pardon and cause him to dwell in gardens of eternity, as was promised to him on the "testified day," and may He place him in an extended shade, with water poured out, and fruit in plenty, neither cut nor grudged; and may He recompense him with reward and with good works, and prepare for him an excellent return, and grant him all he desires. Amen.

' The building was completed in the course of the year 692 (= A.D. 1292). The superintendent of the building (architect) was Edemir ez Zeitî (?), may God pardon him and his parents and all Moslems.'

In addition to these two sanctuaries there is the Mukâm of Sheikh Wâheb, immediately north-west of the village, and that of Sheikhah Sâdeh his sister, a cave now closed. The small bridge over the stream has pointed arches, and is probably Saracenic work.

The port of Yebnah is at Minet Rúbin. (See Sheet XIII.) The site was a Survey camp in May, 1875.

## SHEET XVI.—SECTION C.

AT Tell Jezer is a tradition that the city of Noah stood upon the hill here, and that the deluge came from a place called Et Tannûr, which is a cavity with an old well on the east slope of the hill, close to the ancient road and tomb marked on the special Survey above 'Ain Yerdeh. There is a slight oozing of water here in spring, and the place is supposed by the villagers to be the head-water of 'Ain Yerdeh. (Compare 'Ain et Tannûr and Khûrbet Bint Nûh, Sheet XVII.) The same tradition of the Tannûr, or 'Oven,' whence the deluge first issued, is found in many other places, and is mentioned in the Korân. All these springs are believed to have been various mouths, by which the subterranean waters flowed out.

The ancient aqueduct is called Kanat Bint el Kafr, and this tradition is connected with that of Rujm el Heik (Sheet XVII.) and Birket Bint el Kafr. (Sheet XIII.) The natives do not know, however, who this 'Daughter of the Pagan' was.

Abu Shûsheh is said to derive its name from a derwish who prayed for rain in a time of drought, and was told by a sand-diviner that he would perish if it came. The water came out of the earth (probably at Et Tannûr) and formed a pool, into which he stepped and was drowned. The people, seeing only his topknot left, cried, 'Ya Abu Shûsheh' ('O Father of the Topknot').

The extent of land farmed by Mr. Bergheim at Abu Shûsheh is 5,000 acres. The boundaries are shown on the plan in a dotted line: — . . . — . . . — .

The name Barriyeh, 'Desert,' applied to a village, is explained by the inhabitants to be due to their ancestors having about 50 years ago lived in Abu Shûsheh, whence they were expelled by the other

villagers, and had to settle in the 'Desert,' or 'Outer Part.' They own most of the gardens of Abu Shûsheh at the present day. This information is obtained from Mr. Bergheim.

Many similar derivations of village names have been obtained from the fellahin of Abu Shûsheh, but in most cases they do not appear reliable, *e.g.* Ramleh from Ermili, 'widow,' Kubâh from Kelâb, 'dogs,' a tyrant having vowed to leave only widows and dogs in these towns.

The dress of the inhabitants of Esdûd approaches much nearer, as does their appearance, to that of the Egyptian peasantry than to the ordinary Palestine population.

END OF VOL. II.







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