

Fig 1.

NICHE N. WALL.
SCALE $\frac{1}{48}$



Fig 2.

E. WALL (ANGEL GABRIEL)

Fig 5.



N. WALL (ST SABA)
SCALE $\frac{1}{48}$.

Fig 4.



KUSR HAJLAH.



N. WALL
SCALE $\frac{1}{24}$

THE SURVEY
OF
WESTERN PALESTINE.

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

BY
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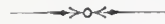
VOLUME III. SHEETS XVII.—XXVI.

JUDÆA.

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EDITED WITH ADDITIONS BY
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FOR
THE COMMITTEE OF THE PALESTINE EXPLORATION FUND,
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P R E F A C E.



THIS volume completes the publication of the Memoirs drawn up by Captain Conder and Captain Kitchener for their Survey of Western Palestine. The information concerning Topography, Hydrography, Orography, Archæology, etc., is so separated as to be easily looked out under the various sections of each Sheet. But to facilitate the work of reference, an index is now being prepared, and will be issued as soon as the whole work is completed.

As regards the illustrations, with a few exceptions they have all been taken from the drawings and plans drawn on the spot.

The Memoirs of this volume have had the advantage of being recorded by Captain Conder on the spot. He has revisited many of the sites with the proofs in his hands.

The name of my lamented colleague, Professor Palmer, still appears upon the title-page ; but his illness in the spring, his departure for Egypt last July, and his tragic death in August, laid the whole work of editing this volume upon myself. If there are errors, therefore, they must not be charged upon him.

W. B.

1, ADAM STREET, ADELPHI,
March 1, 1883.

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THE
SURVEY OF WESTERN PALESTINE.

SHEET XVII.—SECTION A.

OROGRAPHY.—This Sheet contains 371·7 square miles of the country round Jerusalem. It is naturally divided into four districts, viz.: (1) the Watershed Hills; (2) the hills west of Wâdy Beit Hanîna; (3) the 'Arkûb; (4) the Shephelah.

3 I. The Watershed Hills.—The main watershed of the country runs south from Tell 'Asûr (Sheet XIV.), by Beitîn to Bîreh, where it is about 2,920 feet above the Mediterranean. From this point it runs as a narrow ridge with a shallow parallel valley on the west. The average elevation is about 2,700 to 2,600 feet for 7 miles to the Râs el Meshârif, about a mile from Jerusalem. The city is first visible from near Shâfât, 2 miles away, and from the conical Tell el Fûl (2,754 feet above the sea), $2\frac{3}{4}$ miles away.

In the neighbourhood of the city the watershed is flat and broad, running west of the sloping spurs on which the modern Jerusalem is built. It is about half a mile wide, and runs in a curve, returning towards the east on the south of the city. The elevation decreases gradually from 2,680, north and west of the city, to 2,440 near Sir Moses Montefiore's almshouses. Jerusalem may be generally described as built on the eastern slope of a plateau, the western slopes of which extend in parallel ridges to Wâdy Beit Hanîna, 4 miles from the city.

South of Jerusalem is the flat plain called el Bukeiâ, or el Meidân, extending nearly two miles north and south, and about a mile

broad, with an average elevation of about 2,500 feet above the sea. The watershed continues from this plain to Bethlehem, the ground to the west being flat and open, whilst spurs with valleys, which deepen rapidly, exist to the east. Bethlehem stands on one of these eastern spurs, and the watershed curves away westwards, being very narrow, with a flat valley (Wâdy Jiriûs) on the west, running north.

On reaching the rounded hill of Shukfân, above Ûrtâs, the shed drops rapidly to a saddle immediately west of the Burak, and has an elevation of a little over 2,600 feet. It then rises again further west into the high and conspicuous ridge, running north and south, called Râs esh Sherifeh (3,258 feet above the sea), the highest point on the Sheet. The western slopes from this ridge are steep, but on the east there is a small flat plot of ground in the neighbourhood of the Burak. The eastern spurs are, however, equally rugged with those on the west, and the pass immediately south of the Burak and east of the ridge of Râs esh Sherifeh is very narrow and difficult.

The valleys which break down east of the watershed towards the Dead Sea are all steep and fall rapidly; the spurs between them are generally flat, with rounded outlines, and precipices below. The tops of the hills are of soft chalky limestone, but a hard crystalline formation appears beneath. The most important valleys are Wâdy Suweinît, and Wâdy er Redeidy, which are the two heads of Wâdy Fârah (Sheet XVIII.). A third valley (Wâdy Rûâbeh) running north-east from the Mount of Olives, joins the same great valley (Wâdy Fârah), which thus receives the drainage of all the country east of the watershed from Bethel to Jerusalem.

The sides of these three valleys are precipitous and impassable; Wâdy Suweinît is especially rugged, with cliffs 300 to 400 feet high. The hills above are very bare, but there is corn-land in the low ground at the valley heads.

The Mount of Olives is an important spur, running out of the watershed north of Jerusalem and curving round eastwards. The elevation of the ridge is about equal to that of the watershed (2,600 to 2,680 feet above the sea).

Another important valley, Wâdy en Nâr, has its head south of the Râs el Meshârif, and runs east of Jerusalem, separating it from the

Mount of Olives. Thence it runs south-east for 4 miles, when it bends suddenly east, running towards Mâr Sâba (Sheet XVIII.). This valley (the ancient brook Kedron) is flanked by rounded hills, and is open and easily passable.

The valleys south of Jerusalem and east of the watershed run generally towards the south-east; the ridges between are narrow, with steep slopes; the whole district is extremely barren, consisting of white chalky limestone.

II. Wâdy Beit Hanîna.—One of the principal valleys in the centre of Palestine; has its head near Bîreh. It runs south for 6 miles close to the watershed, gradually becoming deeper and narrower. South of Beit Hanîna it is joined by a second valley of the same character, which runs almost parallel to it on the west, having its head at Râm-Allah. About $1\frac{1}{2}$ miles from the junction, the valley becomes (in the neighbourhood of Lifta) an important natural feature. Thence it runs irregularly westwards to Kûlônîeh, where its bed is 1,800 feet above the sea, the mountains rising some 700 to 800 feet above it. The valley runs from Kûlônîeh in a southerly direction under 'Ain Kârim, and is here broad and flat, with steep ridges on either side. Gradually turning west, it becomes yet deeper and narrower, forming a very important natural feature. Near 'Akûr the bed is about 1,400 feet below the northern ridge, and 1,297 feet above the Mediterranean. North of Deir el Hawa the valley is a narrow gorge, with precipices on its northern side. It here emerges from the high hills into the Shephelah, and becomes a broad corn valley (Wâdy es Sûrâr). This valley divides the 'Arkûb on the south from the hill ranges to the north, and divides also the Shephelah into two districts.

The northern hills west of the watershed extend about 5 miles westwards, in a series of narrow parallel ridges, the average elevation being from 2,600 feet above the sea on the east, to 2,000 on the west. These spurs have very steep western slopes, a sudden drop occurring, as, for instance, at Beit 'Ûr, where the fall along the ridge from Beit 'Ûr el Fôka to Beit 'Ûr et Tahta is 700 feet in a mile and a half. To the south the spurs are longer. Thus at Bâb el Wâd, where the sudden descent of 700 feet occurs in about a mile the distance from the

watershed is 11 miles, and so also in *Wâdy es SÛrâr* the end of the higher hills occurs 11 miles west of the watershed.

The ground is open in the neighbourhood of *Beitûnia*, *er Râm* and *el Jîb*, where three small plains occur. The first, south of the village, extends some 3 miles, and is about $\frac{1}{2}$ mile wide. It runs into the plain, which extends for 2 miles west of *el Jîb*, which village stands on a high hill above it. The third plain, immediately west of the watershed and east of the other two, is separated from them by a ridge running north and south, and extends about a mile either way.

The principal valleys which run to the Mediterranean in this district are *Wâdy Selmân* and *Wâdy 'Aly*, the first rising about a mile west of *el Jîb*, the second west of *Sarîs*, and both uniting at *Kubâb* in the *Shephelah*. A third important valley has its head in the open ground between *Sôba* and *KÛryet el 'Enab*, and thence runs south-west to join *Wâdy es SÛrâr*, the junction occurring near *'Artûf*.

Wâdy Selmân is a narrow valley with steep sides, some 700 feet deep, and bare and stony. *Wâdy 'Aly* is of the same character, but not so long; in about 3 miles it has a fall of 1,100 feet.

The hills in this district are of hard crystalline limestone, with steep sides. They are clothed with brushwood, and have a less barren appearance than the hills along the watershed; from the western ends of the ridges good views are obtained over the low hills and maritime plain.

III. The *'Arkûb* is a long ridge running out of the watershed north of *Râs esh Sherifeh*; on the north is *Wâdy es SÛrâr*; on the south *Wâdy Musîr*. The former valley is joined by *Wâdy Ahmed*, which rises near the *Burak*, and runs away east of *Beit Jâla* as an open valley, and thence round to *Bittîr*, in which neighbourhood it becomes a deep gorge; thence it runs west to join *Wâdy es SÛrâr*, near *'Akûr*. Thus a triangular district is enclosed between *Wâdy Ahmed* and *Wâdy SÛrâr*, and a ridge runs out from the flat hills west of Jerusalem, and is enclosed between the two valleys, rising 1,000 to 1,200 feet above them.

The ridge of the *'Arkûb* runs out some 8 miles from the watershed, and has an elevation of 2,600 feet towards the east, and 1,800 feet on the

west. Smaller spurs run out from it. Wâdy Musirr, which bounds it on the south, runs into Wâdy es Sünt. It breaks down rapidly from the high ridge of Râs esh Sherifeh, and becomes almost immediately a narrow and deep valley.

The 'Arkûb is bounded on the west by an open valley, Wâdy en Najîl, which runs north, separating off the lower hills from the higher. This peculiar feature is again found further south. (See Sheet XXI., Wâdy es Sünt.) In general character the 'Arkûb resembles the last-mentioned hills in the second district, being of hard crystalline limestone with steep slopes, and covered with brushwood, which in parts is very thick.

IV. The Shephelah.—The low hills to the west of those already described form an entirely distinct district, to which in the Talmud the name Shephelah is applied.

The western higher ridges break down suddenly, as above explained, and the lower hills are very flat, with open valleys between. This district measures about 9 miles across, east and west, the elevation being about 1,000 feet on the east and 600 to 500 feet on the west. The hills are of soft chalky limestone, and the valleys are fertile, with good soil.

South of Wâdy es Sürâr these hills are, on an average, somewhat higher, and covered with scrub. The valley is nearly a mile wide, and cultivated with corn. The white hills to the north of it are about 200 feet high, with steep sides; those immediately to the south are of about equal elevation, but rise into the prominent peak of el Kheishûm (1,245 feet above the sea), which is a conspicuous feature. The southern block of the Shephelah hills is connected with the 'Arkûb by a narrow ridge near Beit Nettîf; but the valley before noticed, Wâdy en Najîl, almost separates them, and forms a marked division between the two districts.

HYDROGRAPHY.—The water-supply of the Judean hills on this Sheet is inferior to that further north (Sheets XI. and VIII.), and Jerusalem itself is remarkable for its insufficient supply, having only one spring ('Ain Umm ed Deraj). In the watershed hills the supply is principally from deep wells, cisterns, and rock-cut tanks. South of Bethlehem there are, however, in the neighbourhood of Ūrtâs, three moderate

springs ('Ain Ūrtâs, 'Ain Saleh, 'Ain 'Atân), which feed the Jerusalem aqueduct. East of Bethany there is also a good spring in the valley, by the main road to Jericho—'Ain Haud.

The hills west of the watershed are better supplied, the springs being numerous, though not very large. Between Neby Samwîl and Beit Hanîna a group of six springs occurs—'Ain Abu Zîad, 'Ain el Emîr, 'Ain Jakûk, 'Ain Malakah, 'Ain esh Shâtir, 'Ain et Tuwâly.

The springs in the neighbourhood of K ũl ō nieh also give a good supply of water, and a stream runs down the valley in the wet season. Between Sôba and K ũ ry et el 'E nab there is also a good supply, and the valley becomes swampy in winter.

The 'Ark ũ b is also a district abounding in springs of moderate size. In Wâdy el We rd, south-west of Jerusalem, are the two good springs, 'Ain Yâlo and 'Ain Hanniye h; and further down, in the neighbourhood of el Weleje h, there is a group of five springs within about $\frac{1}{2}$ mile of one another. The remaining springs of this district are noticed with the neighbouring villages.

The Shephelah district is supplied almost entirely by spring-wells, the water running beneath the surface. In the neighbourhood of K h ũ r b et K efr Urieh there are several fine groups of springs, including 'Ain Suweideh, 'Ay ũ n et Tineh, 'Ay ũ n Abu Mehârib, 'Ay ũ n el Kharje h. In the valley north of K h ũ r b et el Yarm ũ k there is also a succession of springs, which flow from excavations called H ũ fiyir en Neby B ũ lus.

The great spring-wells are often of apparently great antiquity, as, for instance, that near Zakariya, which is very large.

CULTIVATION.—The watershed hills are cultivated with barley and other crops, but the soil is poor, and the crops inferior to those in the plain and Shephelah. In the neighbourhood of Jerusalem olives and vines are cultivated over an area of 9 square miles. Round Bethlehem the cultivation is similar, the vineyards being to the north and west.

The cultivation in the western hills round the villages is of similar character, but the vine-cultivation is less extensive than near Hebron or in the north.

In the Shephelah the corn-cultivation is more extensive than in the hills, and in *Wâdy es Sūrâr* especially the barley is very fine.

The olives in the hills are grown on terraces which have been built up with stone retaining-walls. These terraces are sometimes found in parts not now cultivated, and there can be no question that the cultivation might be very much extended, especially in the district of the *'Arkûb*.

Wâdy el Werd, west of Jerusalem, is so named from the fields of roses which extend for over a mile along the bottom of the valley from *Mâlhab* to *'Ain Yâlo*. They are used for rose-water and sherbet in Jerusalem.

TOPOGRAPHY.—There are (including Jerusalem) one hundred inhabited towns and villages on the Sheet belonging to various Government divisions of the country under the *Mutaserif* of Jerusalem. These may be enumerated according to the districts.

I.—BENI HÂRITH EL KIBLÍYEH.

1. *'Ain 'Arik* (L s).—A small stone hamlet in a deep valley with a Greek church, the inhabitants being Greek Christians. There is a good spring to the west with a small stream. The place is surrounded with olives, and there are lemons and other trees round the water in a thick grove. This place is probably *Archi*, on the boundary of Benjamin, between *Bethel* and *Beth Horon* (*Joshua xvi. 2*). It is also marked as *Arecha* on the map of *Marino Sanuto*, 1321 A.D.

2. *Deir Ibzia*.—(See Sheet XIV.)

3. *Süffa* (K s).—A small village standing high on a ridge, with a well to the east and a sacred place to the south.

II.—JEBEL EL KUDS.

1. *'Anâta* (N t).—A village of moderate size, the houses of stone: it stands on a high ridge commanding a fine view to the north and east. The view extends as far as *Taiyibeh*; and *er Râm*, *Jebâ*, and *Hizme* are visible. There are a few olives round the village, and a well on the west and another on the south-east. *'Anâta* is the ancient *Anathoth* of Benjamin (*Joshua xxi. 18*). It was known to *Eusebius* as

about 3 Roman miles north of Jerusalem, and is described by Josephus as 20 stadia (Ant. x. 7, 3) from the city. The distance is $2\frac{1}{2}$ English miles from 'A n â t a to the nearest part of Jerusalem. (Cf. Section B.)

2. B e i t H a n î n a (M t).—A village of moderate size, of stone houses, standing on very rocky ground on the ridge between two valleys. It is surrounded with olives, and has springs to the west at some little distance. Vineyards also occur near the village. This place is apparently the ancient Ananiah of Benjamin near Hazor (Neh. xi. 32). K h ũ r b e t H a z z ũ r is immediately west of the village.

3. B e i t I k s a (L s).—A village on a ridge above the deep W â d y B e i t H a n î n a. It is of moderate size, with stone houses, and a well on the north, near which is the sacred tree of N e b y L e î m ũ n. There are a few olives round the village.

'The men of Beit Iksa told me that their village bears also the name of Umm el Ela; another of those double names that I have so often pointed out. The present inhabitants belong to the Beni Zeid, and come from the north; they obtained possession of Umm el Ela, and gave it the new name of Beit Iksa. The ethnical name to which Iksa belongs is Keswani, in the plural Kesawne—B e i t I k s a n or I k s w a n. We must, therefore, in Palestine topography, keep account of the *migration* of names transported with the population from one place to another.'—C. Clermont Ganneau.

4. B e i t U n i a (L r).—A good-sized village of stone, surrounded by olives, standing high on a flat rocky ridge, with a plain to the east. To the east are cisterns, wine-presses, and a pond (e l B a l ũ â), which contains water in winter. On the north and east are rock-cut tombs with well-cut entrances, but blocked up.

5. B î r N e b â l a (L s).—A village of moderate size, standing high, with a valley to the west. There are a few olives round the place.

6. B î r e h (M s).—A village standing high on the watershed, to the east of the main road. The village is of good size, and the houses are fairly well built. Towards the south are remains of a K h â n, with a sloping revetement to the outer wall. South-east and north-east of the village are large quarries. Vineyards and olive groves surround the place. One house has an old ornamented lintel over its door, with three rosettes in relief. The most conspicuous building is a tower, partly ancient, on the north. The threshing-floors are on the west.

Outside the village on the south-west is a good spring, with a sacred place built over it and a trough on the east side. Towards the north-east are the ruins of the Crusading Church (Section B). The ground round the place is rocky, with a few olives.

This village is the ancient Beeroth of Benjamin (Joshua ix. 17). In the Middle Ages the place was called La Grande Mahomerie (Cart. de S. Sep.). It is mentioned under this name by William of Tyre. The church, with a hospice attached, was completed by the Templars (to whom the place belonged) in 1146 A.D. (Cart. de S. Sep.). (See Du Vogüé, 'Eglises de Terre Sainte,' p. 339.)

The population of Bîreh is about 800, including a few Orthodox Greeks.

7. Burkah (M s).—A good-sized village standing high on a bare hill-side, with a spring in the valley to the south.

8. Deir Diwân (N s).—A large and well-built stone village, standing on flat ground, with a rugged valley to the north and open ground to the south. There are a few scattered olives round the place. The inhabitants are partly Christian.

9. Hizmeh. (N s).—A small stone village, standing high on a prominent hill, the slopes of which are covered with olives. It has a well to the west. This place is the ancient Azmaveth (Neh. vii. 28).

10. Jebâ (N s).—A village of moderate size standing on a rocky knoll. On the north is a deep valley (Wâdy Suweinî); on the south the ground falls less abruptly, but is very rocky; on the west the ridge is flat; and on the east is a plain extending for about $1\frac{1}{2}$ miles, and about $\frac{1}{2}$ mile wide north and south. This plain is open arable land, extending to the brink of the precipitous cliffs on the north. The village has caves beneath, at the foot of the knoll (see Section B), and there are olives on the west, north, and south. There is a central high house like a tower in the village.

The view embraces Mûkhmâs and extends as far as the neighbourhood of Deir Diwân and Taiyibeh. On the south 'Anâta and Hizmeh are seen. The north end of the Dead Sea is also visible. Jebâ is the ancient Geba of Benjamin (Joshua xxi. 17).

11. Jedireh (M s).—A small village on a slope, surrounded by

figs and olives, and with rock-cut tombs to the north. This place is probably Gederah of Benjamin (1 Chron. xii. 4).

12. *E l J i b* (M s).—The village stands on the end of a hill, rising 300 feet above the valley. On the south is a narrow plain, and there is an open valley on the east, whilst to the north and west there is also a flat plain. The hill is thus isolated, and a position naturally of great strength. The houses cover the northern part of the hill. The village is of moderate size, the houses of stone, with a central tower, and massive foundations exist among the modern buildings.

On the east, rather lower than the village and a little below the top of the ridge, is the spring, which issues from a cave. Below it are remains of a good-sized reservoir. There are many springs on the south and west, and caves in the southern side of the hill. Olives, pears, apples, and vines are cultivated round the village and in the plain; there are also extensive corn-fields in the low ground. (See Section B.)

E l J i b is the ancient Gibeon (Joshua ix. 3). One of the most curious features of the scenery is the great regularity with which the horizontal strata of rock occur, the hills being stepped with natural terraces, which give them the appearance of being contoured as seen from the summit of *N e b y S a m w i l*.

Three ancient roads join at *e l J i b*, coming from the maritime plain. The site seems to have been known in the Middle Ages, and to have been then called *Gran David* (Benjamin of Tudela).

'The present village is situated on the northern and smaller top of the double hill which, shaped like a figure 8, lies in a kind of basin north of *N e b y S a m w i l*. This basin is a tract of fertile ground—producing pears, grapes, figs, almonds, etc., in addition to the usual ground-crops and olives—formed by an eccentric watershed, which, beginning at the end of *Wâdy Selaian*, in the first instance flows due east; then turning southwards, round *Bir Nabala*, passes *Lifta* and *'Ain Kârim*, and eventually reaches the Mediterranean near *Yabneh*. The heads of this *Wâdy* to the north of *e l J i b* are called *Wâdy Askar* and *Wâdy Hammûd*, which latter comes down from the north-east of *Beitûnia*, divided by a low watershed from an upper valley, a rise in the bed of which forms a barrage. Above this a pool, covering some 6 to 8 acres to a depth of 20 feet, is formed during the winter. It is termed "*e l B a l û ' a*" ("The Sink").—C. F. Tyrwhitt Drake, 'Quarterly Statement,' 1872, p. 174.

13. *K e f r ' A k â b* (M s).—A small hamlet on the slope of a hill-side, with a few olives.

14. *K u l u n d i a* (M s).—A small village on a swell, surrounded by

olives, with quarries to the west. Ancient tombs occur here. This was one of twenty-one villages given by King Godfrey to the Canons of the Holy Sepulchre.*

* The villages (Casales) given as fiefs to the Holy Sepulchre Cathedral by Godfrey were as below (see 'Cartulary of H. Sep.')

Ainquine	'Ain Kânieh
Arnotich	Arnûtich
Kefreachab	Kcfr 'Akâb
Kefredil	
Bubil	
Hubim	Hubîn
Aram	er Râm
Kalandie	Kulundia
Bet Digge	Beit Dukku
Mahomeria Major	Bîreh
Sabaïet	Sôba
Uniet	Beitûnia
Zenum	
Helmule	
Beithelamus	Beit Lahm
Barithmeta	
Beithumen	Beit Anân
Beitfuteier	
Beit Surie (Parva Mahomeria)	Beit Surik
Aineseins (Valdecurs)	'Ain Sinia

To these were added by Baldwin I., in the same district, the Castle of St. Lazarus in Bethany, afterwards exchanged for Tekoa and the villages of

Benehatie	
Benehabeth	Beni Hârith
Ragabam	Rûjib
Roma	Rûmeh

which are nearer Nâblus than the preceding.

Baldwin V. added other gifts, viz., the villages of

Bethel	Beitîn
Odermamel	
Der Sabeb	Deir Shabib
Corteis	
Deir Musin	Deir Muheisin
Huetdebes	

all sold by Hugh of Ybelin to the Canons.

15. M ŭ k h m ā s (N s).—A small stone village on the slope of a ridge. The houses are poor and scattered. The water supply is from cisterns. It has a well to the east, and some scattered figs to the west. On the north are rock-cut tombs; an ancient road leads past the place. There are foundations and remains of former buildings in the village; on the south a steep slope leads down to the great valley, W ā d y S u w e i n i t. This place is the ancient Michmash, which is placed by the 'Onomasticon' (s. v. Machmas) 9 Roman miles from Jerusalem. The distance is $7\frac{1}{2}$ English or 8 Roman miles in a line. (See Section B.)

16. N e b y S a m w i l (M s).—A small hamlet of mud hovels; is perched on the top of the ridge, amid the remains of the Crusading ruins. There is a spring to the north ('Ain el Bellel).

This place is apparently first mentioned by Procopius as St. Samuel (De *Ædific. Just.*, v. 9); in the Middle Ages it went by the same name, and was also identified with Shiloh (Benjamin of Tudela), and called Mount Joy ('Citez de Jherusalem'). The church was finished in 1157 A.D. (see Du Vogüé 'Eglises,' p. 339). The distance from Betenuble (B e i t N u b a, is given in 1187 ('Citez de Jherusalem') as 5 leagues, and 3 leagues from the north gate of Jerusalem. In later times the place was supposed to be Ramathaim Zophim (Quaresmius, 1620 A.D.), but this latter site was shown as late as the fourteenth century at Ramleh (Marino Sanuto, 1321 A.D.). Benjamin of Tudela speaks of the removal of the bones of Samuel from Ramleh to Neby Samwil at the time of the taking of the former place by the Crusaders. In the twelfth century the place was a fief of the Holy Sepulchre.

'The view from this place, which is usually identified with Mizpeh, is extensive. It includes Mount Gerizim and the promontory of Carmel to the north; Jaffa, Ramleh, and a wide stretch of the maritime plain to the west; Jebel Furaydis (the so-called Frank mountain), the far distant mountains of Jebâl, the town of Kerak, Jebel Shihân (the highest

In the Lydda district the Church possessed

Capharuth	.	.	.	.	.	Kefr Rût
Gith	.	.	.	.	.	Jett
Porphilia	.	.	.	.	.	Berfilia
Kefrescilta	.	.	.	.	.	Kefr Shilta
Bermanaym	.	.	.	.	.	Bir M'ain

In the Nâblus district they also held Kefr Mâlik and exchanged it for Megina (Umm Jina) and Mezera (Mezr'ah). They had other towns in Philistia, Galilee, Phœnicia, etc., making sixty-four villages in all.—C.R.C.

point in Moab), are seen to the south and south-east; the continuation of the trans-Jordanic plateau, with slightly undulating outline, stretches to the east and north-east. This reputed tomb of Samuel has naturally formed an important trigonometrical station, and is one of the few points known to me whence Jaffa and Jerusalem are both visible.—C. F. Tyrwhitt Drake, 'Quarterly Statement,' 1872, p. 174.

17. Er Râm (M s).—A small village in a conspicuous position on the top of a high white hill, with olives. It has a well to the south. This place is the ancient Ramah of Benjamin (Joshua xviii. 25), mentioned by Jerome ('Comm. in Hosea,' v. 8) as near Gabaa (J e b à), and 7 Roman miles from Jerusalem. The true distance is 5 English miles. It is marked on the map of Marino Sanuto, and was a fief of the Holy Sepulchre Church. The houses are of stone, partly built from old materials, as described in Section B.

18. Râm-Allah (M g).—A large Christian village, of well-built stone houses, standing on a high ridge, with a view on the west extending to the sea. It stands amongst gardens and olive-yards, and has three springs to the south and one on the west; on the north there are three more, within a mile from the village. On the east there is a well.

There are rock-cut tombs to the north-east with well-cut entrances, but completely blocked with rubbish. In the village is a Greek church, and on the east a Latin convent and a Protestant schoolhouse, all modern buildings. The village lands are *Wakûf*, or ecclesiastical property, belonging to the Haram of Jerusalem. About a quarter of the inhabitants are Roman Catholics, the rest Orthodox Greeks. This place is one of the possible sites for Ramathaim Zophim.

19. Râ-fât (J t).—A small hamlet on a ridge, with a spring to the west, and many rock-cut tombs. The name is radically connected with that of Irpeel of Benjamin (Joshua xviii. 27). (See Section B.)

20. Shâfât (M t).—A small village, standing on a flat spur immediately west of the watershed, surrounded with olive-trees. It has wells to the north. There is a sacred chapel of Sultân Ibrahim in the village.

This place is suggested as the site of the ancient Mizpah of Benjamin (Joshua xviii. 26), 'over against Jerusalem' (1 Macc. iii. 46), a place possibly identical with Nob. The modern name is derived from the Hebrew Jehoshaphat, but may perhaps be a corruption of the old

Mizpeh or Sapha. Jerusalem is visible from the neighbourhood of the village. There are ancient tombs to the south, on the sides of the valley.

'This name contains the radicals of the Hebrew Jehoshaphat, and the natives of the place state it to have been named after a king of Jerusalem. A place of the name Jehoshaphat is noticed near Jerusalem by Marino Sanuto, and Fetellus in his account of the city describes the Church of St. Stephen as between Jerusalem and Jehoshaphat. This church was outside the Damascus gate, and it would seem that Fetellus means Sh'a f â t by Jehoshaphat. The name of this town was perhaps altered by the Crusaders, or slightly modified from the word Sh'a f (in the plural Sh'a f â t), meaning a "mountain top," or any high place, like the Hebrew Nob.'—C. R. C., 'Quarterly Statement,' 1877, p. 141.

III.—BENI 'AMIR OR BENI HUMÂR,

A district under the Governor of Jaffa, who is again under the Mutaserriff of Jerusalem; contains the following (see also Sheet XIV.):

1. 'A m w â s (J s).—A mud village, of moderate size, built against the slope of the hill. On the south side of the village is a spring, 'A i n N i n i; on the west a well, B î r e t T â â u n. There are ruins to the north, which show the place to have been formerly much larger. Rock-cut tombs exist to the south-east. This place is the famous Emmaus Nicopolis; and if the longer distance of 160 furlongs found in the Sinaitic MS. of Luke xxiv. 13 be accepted, it is probably the Emmaus of the New Testament. This is, however, doubtful, as mentioned later in the present Section under the head Emmaus. (See Section B.)

2. 'A n n â b e h (J s).—A village of moderate size, on high ground, surrounded with olives, with a well to the south. The houses are of mud. It is mentioned by Jerome ('Onomasticon,' s. v., Anob) as 4 Roman miles east of Lydda, and as called Betho Annaba. The distance fits almost exactly.

3. B e i t N û b a (K s).—A good-sized village on flat ground, with a well to the north. It is mentioned under the name Beth Annabam ('Onomasticon,' s. v. Anob) as 8 Roman miles from Lydda. The true distance is about 9 English miles. Jerome (Epit. S. Paulæ) makes it the site of Nob. Benjamin of Tudela (1163 A.D.) makes the same statement. In Crusading times the place was commonly called Betenuble (William of Tyre, etc.).

4. *Berfilya* (J s).—A small hamlet on rising ground, some 200 feet above the valley, with a few olives. In the twelfth century it was a fief of the Holy Sepulchre.

5. *Bir Mâin* (K s).—A small hamlet on high ground, with a well about half a mile south-east. It was a fief of the Holy Sepulchre Church in the twelfth century.

6. *El Burj* (K s).—A small village on a hill-top, with open ground beneath on all sides. There are remains of a Crusading fortress (*K ũlâ t e t T a n t ũ r a h*), and the position is a strong one, near the main road to Lydda. It is possible that this is the site of the *Castellum Arnoldi*, near Nobe (*Beit N ũ b a*), 'in primis auspiciis campestrum,' built in 1131 A.D. by the Patriarch of Jerusalem, to protect the approach to that city (William of Tyre).

7. *Deir Ey ũ b* (K t).—A very small hamlet on the hill-side. There is a fine spring-well (*Bir Ey ũ b*) about half a mile south-west by the main road, lower down the hill. The water comes up in a circular masonry shaft.

8. *Kh ũ r b e t h a I b n . e s S e b ā* (K s).—A small village on a ridge, with a well to the east.

9. *Kub ā b* (J s).—A small mud village on rising ground, by the main road. It is surrounded with prickly-pear hedges and olives. The ground is rocky. The water-supply is from the fine spring of 'Ain *Yerdeh* (Sheet XVI.). This spring is $1\frac{1}{4}$ miles from the village, yet is the only source whence water is obtained.

10. *Latr ũ n* (J s).—A few mud hovels among the ruins of a mediæval fortress. This place is mentioned by Foucher of Chartres (about 1100 A.D.) under the name *Castellum Emmaus*, and appears to be the *Toron de los Cabaleros* of Benjamin of Tudela. The former authority speaks of Modin and Gibeon as being close to it. Quaresmius (1620 A.D.) speaks of a church dedicated to the Maccabees immediately north of *Latr ũ n*, which was then called *Castellum boni Latronis*. Marino Sanuto (1321 A.D.) also mentions the tombs of the Maccabees apparently near *Latr ũ n*. In the earlier chronicles before the Crusades the place is not noticed. The position is a strong one, commanding the road, with a

steep slope on the west. The road descends again on the east. On the south, in the low ground, is a good spring-well surrounded with masonry (Bîr el Helu). (See Section B.)

IV.—BENI MÂLIK.

1. El 'Ammûr (L t).—A small hamlet on the slope above a deep valley. There is a fine perennial spring below on the south ('Ain Mahtûsh). There are olives beneath the village.

2. Beit 'Anân (L s).—A small village on the top of a flat ridge; near a main road to the west are remains of a Khân with water, and about a mile to the east is a spring. It was a fief of the Holy Sepulchre in the twelfth century.

3. Beit Dukku (L s).—A village of moderate size, standing high on a ridge, with a spring to the north-west and olives to the north. This was also a fief like the preceding.

4. Beit Izza (L s).—A village of moderate size on a hill with a spring at some distance to the west.

5. Beit Likia (K s).—A small village on a main road at the foot of the hills, supplied by cisterns. There are ancient foundations among the houses. The name suggests the identity with Eltekeh, a border town of Dan (Joshua xix. 44), and the position is suitable, as being near the boundary between that tribe and Benjamin.

6. Beit Mahsir (K t).—A village of moderate size, standing on a hill at the end of the higher spurs overlooking the lower hills on the west. It has olives to the north and a spring to the north-east.

7. Beit Nakûba (L t).—A small village on the slope, north of the main road and of the fine perennial spring of 'Ain Dilbeh.

8. Beit Sîra (K s).—A small village on a swell in the low hills. A main road passes through it. The water supply is artificial.

9. Beit Sûrik (L t).—A small stone village on a hill-top. To the east in a flat valley is a spring with lemon and other trees. The place appears to be ancient, having rock-cut tombs near the spring. It was a fief of the Holy Sepulchre in the twelfth century.

10. Beit 'Ûr el Fôka (Ls).—A small village built of stone at the end of a spur on a knoll. The ground falls very steeply to the west. The water supply is artificial, and on the north and south are deep valleys. (See Section B.) The west view is very extensive, including the sea, the plains of Lydda and Ramleh, and part of the valley of Ajalon.

11. Beit 'Ûr et Tahta (Ks).—A village of moderate size on a low ridge with wells to the west. In the middle of the village is the sacred place of Neby 'Ûr, with a palm tree in the courtyard: near it is a well in the street. (See Section B for antiquities.) This, with the last, represent the Upper and Lower Beth Horon (Joshua xviii. 13, 14). The distance from Jerusalem is given in the 'Onomasticon' (s. v. Bethoron) as just (*ferme*) 12 Roman miles. Josephus makes Beth Horon 50 stadia from Gibeon (el Jib), and 100 stadia (12½ Roman miles) from Jerusalem (B. J. ii. 19, 1). The distances are 5 English miles and 10 English miles by road from the upper village to el Jib and Jerusalem. The two villages are 1½ miles apart, with a descent of 700 feet to Beit 'Ûr et Tahta. (See Section B.) The name occurs in the twelfth century as a fief of the Holy Sepulchre.

12. Biddu (Ls).—A village on a rocky hill, with a well to the north east. It is of moderate size.

13. Katanneh (Lt).—A small village in a deep, narrow, rocky valley, surrounded by fine groves of olives and vegetable gardens.

14. El Kubeibeh (Ls).—A village of moderate size, standing on a flat ridge with a few olives to the west. It commands a fine view to the north over the low hills. To the west is a monastery of Latin monks, established in 1862. In the grounds are remains of a Crusading Church. (See Section B.) This place has been the traditional site of the Emmaus of the New Testament from the sixteenth century.

15. Kûlônieh (Lt).—A stone village of moderate size, perched on the slope of the hill 300 feet above the valley, in which is a good spring surrounded with orange, lemon, and other trees. By the road is a small restaurant, quite modern. This place is apparently mentioned in the Talmud (Tal. Bab. Succah, 45 a), being close to Motza (*perhaps* Khûrbet Beit Mizze). It is also the Culon of the Septuagint. (Joshua xv. 59, inserted verse.)

16. K ŭ r y e t e l ' E n a b (L t).—A large well-built stone village on a flat hill, with low open ground to the north and east. The low ground is cultivated with vines and olives. The most conspicuous object is the fine ruined church of St. Jeremiah, below the village on the north. (See Section B.) A palm grows near it.

This place was supposed in the fourth century to be Kirjath Jearim. The 'Onomasticon' places it 9 or 10 Roman miles from Jerusalem. The true distance is 7 English miles. A late tradition identifies it with Anathoth. The place is generally called either A b u G h ô s h, from the native family of the name who lived there, or e l K ŭ r y e h, very rarely K ŭ r y e t e l ' E n a b. The second name suggests the identity of Kirjath of Benjamin (Joshua xviii. 28), and the place is in a suitable position, near Gibeah (J e b á), the next name on the list.

17. K ŭ s t ŭ l (L t).—A small stone village in a conspicuous position on a rocky hill-top. There are springs beneath the main-road to the east, about $\frac{1}{2}$ mile from the village.

18. L i f t a (M t).—A village of moderate size, perched on the side of a steep hill, with a spring to the south, on which side are rock-cut tombs. The spring is large. This place is most probably Eleph of Benjamin (Joshua xviii. 28).

19. S a r i s (K t).—A stone village of moderate size on a hill above the main road. On the north beneath the village is a spring. There are olive groves on the slopes on this side. This is possibly the Sores of the Septuagint (Joshua xv.), (see Reland's 'Palestine,' p. 644), and possibly the Saris of Josephus (Ant. vi. 12, 4).

20. S ô b a (L t).—A stone village of moderate size, in a very conspicuous position on the top of a steep conical hill. It has a high central house. The knoll is surrounded with olive groves and vineyards. There are rock-cut tombs both on the north and on the south. The hill stands up 700 or 800 feet above the valley on the north. There is a good spring in the valley on this side, and another (A i n S ô b a) in the valley to the south-west. There are remains of a Crusading fortress, which was destroyed by Ibrahim Pasha. The place was at one time a fortress of the Abu Ghôsh family. S ô b a was considered at one time to be Modin. Brocardus (1283 A.D.) makes Modin 6 leagues east of Beth Shemesh

('Ain Shems). The village or the district appears to have been called Belmont in the twelfth century; and Sôba was apparently a fief of the Holy Sepulchre (see Theodoricus 1172, A.D., and the Cartulary of the Holy Sepulchre). (See Section B.)

21. Tîreh (L s).—A small hamlet on a ridge, with a large sacred tree to the north-east (S he ik h H a s a n), and a spring ('A in J u f n a) in the valley to the south-west.

22. Yâlo (K s).—A small village on the slope of a low spur, with an open valley or small plain to the north. There is a spring to the east, where a branch valley runs down north, and on the east side of this valley are caves. The village stands 250 feet above the northern basin. Yâlo is the ancient Aijalon of Dan (Joshua xix. 42).

The open basin to the north—part of a valley which comes down from Beth Horon—is the valley of Aijalon (Joshua x. 12). In the 'Onomasticon' the place is mentioned as 2 Roman miles from Nicopolis ('A m w â s), on the way to Jerusalem. The true distance is $3\frac{1}{2}$ English miles, but Jerome is speaking only from report. The identity of the place with Aijalon was not then recognised, though known to the Jews. (See Aijalon, Sheet XIV., Section A.)

V.—BENI HASAN.

1. 'A in K â r im (L t).—A flourishing village of about 600 inhabitants, 100 being Latin Christians. It stands on a sort of natural terrace projecting from the higher hills on the east of it, with a broad flat valley below on the west. On the south below the village is a fine spring ('A in S i t t i M i r i a m), with a vaulted place for prayer over it. The water issues from a spout into a trough.

To the east of the village is the Franciscan Church of the Magnificat, in a convent. It has a domed roof, which is a conspicuous object, and the church has a grotto beneath, where St. John the Baptist is supposed to have been born. There is also on the west of the village an establishment of the Sisters of Sion, with cypress trees in the garden. To the south-west, opposite the village, and separated by a ravine, is the chapel, built in 1862 on older ruins, supposed to mark the site of the country-house of Zacharias, and the scene of the Visitation. (See Section B.)

The Church of St. John or of the Magnificat is mentioned in 1113 A.D.; it was rebuilt in 1621. The Franciscans have established a school for boys, and the Sisters of Sion a school and orphanage for girls. The place has a flourishing appearance. A new Russian hospice was being built in 1882, just west of the country house of Zacharias, above mentioned.

'Ain Kârim is the ancient Karem (Septuagint, Joshua xv. 59), and possibly the Biblical Beth Car (1 Samuel vii. 11). It seems probable that 'Ain Kârim is also the true site of Beth-haccerem ('house of the vineyard'), Neh. iii. 14, Jer. vi. 1, although Jerome, in commenting on the latter passages, places the site near Tekoa. It is frequently mentioned in the mediæval chronicles as the birth-place of St. John. John of Witzburg makes it 4 miles south of Jerusalem, and Fetellus 5 miles, these being the earliest notices.

2. Beit Jâla (M u).—A large and flourishing village of white well-built stone houses, on the slope of a steep hill. The water supply is artificial, with a well in the valley below. The population is said by Père Lievin to amount to 3,000, of whom 420 are Catholics, and the rest Orthodox Greeks. There is a Greek and a Latin church in the village. There are remarkably fine groves of olives round and beneath the village, and the hill above is covered with vineyards which belong to the place. Beit Jâla is the Galem or Gallim of the Septuagint (Joshua xv. 59, possibly also in 1 Samuel xxv. 44, Isaiah x. 30).

3. Beit S ŭf âfa (M u).—A small village in flat open ground, with a well to the north.

4. Bittîr (L u).—A village of moderate size on the precipitous slope of a deep valley, which bends sharply, the hill on which the place stands projecting at the bend of the valley. The houses stand upon rock terraces, and there is a rocky scarp below; thus from the north the place is very strong, whilst on the south a narrow neck between two ravine heads connects the hill with the main ridge. The valleys east and west are steep and deep. The spring above the village is large and good; the water is conducted down from it west of the houses in a cement-lined channel, and runs into a large reservoir, the aqueduct ending suddenly at a broken arch, of modern masonry and pointed form, the pier being over

the east wall of the reservoir, so that the water pours down from it in a cascade. From the reservoir the water finds its way to neat vegetable gardens in the valley beneath; these occupy all the space under the rocky scarps at the junction of the main northern valley with the steep ravine (west of the village) in which the reservoir is built. Near the spring are caves and niches, with an effaced Greek inscription.

The village is badly built of stone, and contains two Mukâms. There are rock-cut tombs about a mile to the east.

This place is probably the famous Bether of the Talmud where Bar Cocheba was slain, and the Bether (or Thether) of the Septuagint (Joshua xv. 59). (See Reland's 'Palestine,' p. 639.)

5. Deir Yesîn (M t).—A small stone village on a flat ridge, commanding a fine view to the west over the deep valley. Its houses are badly built of stone, and there is a well to the north, and two springs on the north and south $\frac{1}{2}$ and $\frac{3}{4}$ mile respectively from the village. The ground is bare, and very rocky in the neighbourhood of the village. This place was a fief of the Holy Sepulchre Church in the twelfth century.

6. El Jûrah (L t).—A small hamlet on the slope of the ridge, with olives below it, and a spring in the valley, about $\frac{3}{4}$ mile to the north.

7. Khûrbet el Lôz (L t).—A village of moderate size on the slope of a high ridge near the summit. It has a sort of terrace below it, and stands some 800 feet above the southern valley. There are rock-cut tombs at the place.

8. Mâl hah (L t).—A stone village of moderate size, standing high on a flat ridge. The water supply is from the fine spring of 'Ain Yâlo, to the south, in the valley. The immediate neighbourhood of the village is bare, but there are vineyards to the east, and on the south olives and roses are cultivated.

Mâl hah is the Manocho of the Septuagint (Joshua xv. 59, inserted verse), and probably the Biblical Manahath, which was in Idumæa, according to the Chaldee Targum (1 Chron. viii. 6). There are rock-cut tombs east of the village, which indicate its antiquity. (See Section B.)

9. *Setâf* (L t).—A village of moderate size, of stone houses, perched on the steep side of a valley. It has a spring lower down, on the north.

10. *Sherâfât* (M u).—A village of moderate size, on a low hill. The houses are of stone. The water-supply is from 'Ain Yâlo, 300 feet beneath, in the valley to the west.

11. *El Welejuh* (L u).—A good-sized village on the slope of the hill, in a sort of recess formed by a steep ravine running down immediately north of the houses. There are vegetable-gardens in this ravine below the village, and vineyards and olives in the neighbourhood, which has a good water-supply, five groups of springs occurring round the village. It is known to the Latins as St. Philip's, in connection with the tradition that the neighbouring 'Ain Hanniyeh is the fountain where St. Philip baptised the Eunuch (see Bethzur, Sheet XXI.), a tradition apparently not older than the fourteenth century.

VI.—EL 'ARKÛB.

1. 'A k û r (K t).—A small village on a ledge of the ridge, surrounded by very rugged ground. There is a good spring on the north-east, about a mile from the village, on the same ridge.

2. 'A r t û f (J t).—A small village on a low hill, with an open valley to the west. There is a pool (*H ŭ f i r e t 'A r t û f*) in the valley, whence the village obtains its water. Olive trees occur round the place.

3. *Beit 'Atâb* (K t).—A small village, standing on a remarkable knoll of rock which rises some 60 to 100 feet above the surrounding hilly ridge. The knoll is extremely bare and rugged. There are cisterns among the houses, but the main water-supply is from 'Ain Haud, near which, north-east of the village, the Survey camp was fixed. There are here a few olives on a terrace above a deep valley which runs north of the village. A little further west is another small spring ('Ain el *Khanzîreh*), by which is a rock-cut tomb. A third small spring ('Ain *Beit 'Atâb*) exists south-east of the village, coming out of a rock. A remarkable cavern (*M ŭ g h â r e t B i r e l H a s ŭ t a h*) runs beneath the houses. (See Section B.) The place is built of stone, with a central high house, and one or two others of two stories. It was at one time the seat of a native family called *Beit Lehâm*.

The position of the place, and the existence of a cave or 'cleft,' suggest the identity of Beit 'Atâb with the 'Rock Etam' (Judges xv.). In the twelfth century Beit 'Atâb was a fief of the Holy Sepulchre.

In preparing the nomenclature of this Sheet, I was led to search for the meaning of the name Bîr el Hasûtah, which is given to this curious cave at Beit 'Atâb. It has not, as far as I can find, any meaning in Arabic, but it corresponds with the Hebrew word, חסותה, Hasutah, which is translated 'a place of refuge.' Thus the name seems to indicate that this place has been used from a very early time as a lurking or hiding place, as we gather it to have been in the time of Samson.

Beit 'Atâb is a modern village, though there are traces of antiquity about it, including a rock-cut tomb. It seems probable that in the time of Samson no town existed here, as it would in such a case most probably have been mentioned with the fourteen Shephelah towns in its neighbourhood. Etam has been confounded with the Etam of Solomon, which was situate farther east, probably near the so-called pools of Solomon. This name has been recovered in the modern 'Ain 'Atân, to the east of the pools.

Beit 'Atâb stands, as has been previously explained, on a rocky knoll, answering well to the meaning of the Hebrew word translated 'rock,' quite bare of trees and consisting almost entirely of hard, barren limestone. This peculiar summit stands up from a plateau on the east, where is a good olive grove and a spring, by which we encamped. On the west the ground falls rapidly, and thus, though not really at a great elevation as compared with the surrounding hills, Beit 'Atâb is very conspicuous on all sides.

The cavern is in all some 250 feet long, running in a south-south-west direction. Its average height is about 5 to 8 feet, and its width about 18 feet. The west end of the tunnel is supposed to be about the centre of the modern village, but is now closed, as is another entrance about half-way along. The east end leads to a vertical shaft 6 feet by 5 feet and 10 feet deep, in the sides of which are niches, as if for lamps. It is from this shaft that the cavern has been called Bîr, or 'well.' The shaft is about sixty yards from the spring which supplies the village with water, and which is called 'Ain Haud. The whole cave is rudely hewn in the rock. (See Section B.)

The site so chosen is close to Zorah and Eshtaol, and on the border of the mountain country of Judah. The site of Ramoth Lehi is to be sought in the same district.

4. *Beit el Jemâl* (J u).—A small village on a low flat ridge. There is a spring three quarters of a mile to the east. To the south are caves, in one of which is a mill owned by a Christian, and lately established. On revisiting the place, in 1881, a Latin convent was found in process of construction.

This place is perhaps the ancient Caphar Gamala, 20 miles from Jerusalem, where, according to the early Christian tradition, St. Stephen was buried. (See Reland's 'Palestine,' p. 688.) The place is about 16 English miles from Jerusalem. About half a mile south of it is a Mukâm, named after St. Paul, which may be connected with this tradition.

5. *Beit Nettif* (J u).—A village of fair size, standing high on a flat-topped ridge between two broad valleys. On the south, about 400 feet below, is a spring ('*Ain el Kezbeh*), and on the north a rock-cut tomb was found. There are fine olive-groves round the place, and the open valleys are very fertile in corn.

The 'valley' of Beth Netopha (*Mishnah Sheviith ix. 5*), famous for its oil, may probably have been the open ground (as expressed by the Hebrew word *בְּקַעַת*, translated 'valley,' but more properly 'plain') beneath the village, which is still famous for its olive-groves. Possibly also this place may be the Biblical Netophah (*Ezra ii. 22*, *Nehemiah vii. 26*), but see below under that head.

6. *Deir 'Abân* (K u).—A large village on the lower slope of a high ridge, with a well to the north, and olives on the east, west, and north. This place no doubt represents the fourth century site of Ebenezer (*1 Samuel iv. 1*), which is mentioned in the 'Onomasticon' (s. v. Ebenezer) as near Beth Shemesh. The village is 2 miles east of '*Ain Shems*.'

7. *Deir el Hawa* (K t).—A village standing high, on a knoll rising from a high ridge, with a deep valley to the north. It has several high houses in it. On the west is a good spring. The ground is covered with brushwood all round the place.

8. *Deir esh Sheikh* (K t).—A small village on the slope of a rugged valley, with a spring to the west. It was found deserted in 1881.

On the east is a small mosque, with a large dome, and a second smaller, it is named after Sultân Bedr; a large palm grows in the courtyard. On the south-west of the village is a rock-cut tomb and a rock-hewn well.

9. 'E ll â r (K t).—A small village on the slope of a ridge, with a well to the south. On the north are rock-cut tombs.

10. E s h û â (J t).—A small village near the foot of the hill, with a well to the west, and olives beneath. The proximity to S ū r â h or Zorah suggests its identity with Eshtaol (Joshua xv. 33). In the 'Onomasticon,' Esthaul of Dan is placed 10 Roman miles north of Eleutheropolis. The place is 3 English miles north of Beit Jibrîn (or Eleutheropolis), but the distance given by Eusebius is only approximate. (Compare S ū r â h, below.)

11. H a u s â n (L u).—A small stone village on a flat ridge, with a steep valley to the north; on the south is a well. There is a large and conspicuous oak south-west of the village.

12. J e b â (K u).—A small village standing upon a high, narrow ridge, with a steep valley to the north. The houses are of stone. To the east are caves in the face of the rock.

This place is possibly Gibeah of Judah (Joshua xv. 57), mentioned with Timnah, which is perhaps the ruin of T i b n a, 2 miles north-west. In the 'Onomasticon,' Gabatha is mentioned 12 Roman miles from Eleutheropolis, and containing the tomb of Habakkuk. The village is about 12 English miles from Eleutheropolis (Beit Jibrîn). A ruin called H a b e i k exists near it on the west.

13. J e r â s h (K u).—A small village on a spur, with olives below.

14. E l K a b u (L u).—A village of moderate size, on a high hill. The houses are of stone. There are two springs in the valley to the west, and a ruined church on the hill-side, south-west of the place.

15. K e f r S ô m (L u).—A small stone village on a hill; to the east in a small valley is a good spring, with a rock-cut tomb beside it.

16. K e s l a (K t).—A small stone village in a conspicuous position on the top of a rugged ridge, with a deep valley to the north. There is a spring to the east, and two more in a valley to the south. This is the

site of Chesalon, on the boundary of Judah (Joshua xv. 10). The thickets which cover the ridge fully correspond with the old title of Jearim.

17. El Khûdr (L u).—A village of moderate size on a hill-saddle, with open ground to the north and a steep ridge to the south. Rock-cut tombs exist to the north; vineyards and olives surround the place. The ground in the neighbourhood is very rocky. The inhabitants are Moslems and Greek Orthodox Christians. There is a Greek church and convent in the village. This place is mentioned by the name of St. George in 1422 by John Poloner as on a hill near Bethlehem. The tradition that St. George was here imprisoned is not, however, found earlier than the fifteenth century.

18. Nehhalin (L u).—A village of moderate size, on a kind of natural terrace on the side of a ridge, with a great valley to the north. To the east is a Mukâm, with two large oak-trees, sacred to Haj 'Aleiyân. (See Section C.) To the north is a spring in the valley; there is also a second spring to the south.

19. Râs (Abu 'Ammâr) (L u).—A large stone village on a spur, with a fine spring in the valley to the north-west. The hill has only a little scrub on it, but the valley, which is open and rather flat, has olives in it.

20. Es Sifleh (K u).—A small village on a narrow ridge, which falls rapidly from Beit 'Atâb. On the south-east is a fine spring ('Ain Sitti Hasna) coming out of a cleft in the rocks.

21. Sûrâh (J t).—A village of moderate size on a low hill. The hill is bare and white, but there are olives lower down the slopes to the north and east. On the north in a tributary valley is a well. On the south side of the village is a small Mukâm, with a dome, standing in a conspicuous position above the broad flat valley (Wâdy es Sûrâr). It is dedicated to Neby Samat. There are rock-cut tombs to the north-east and south of the village. The village obtains its water supply from a spring called 'Ain el Mardûm, half a mile to the south, at the foot of the hill. Sûrâh is the ancient Zorah (Joshua xv. 33), the home of Samson. Traditions connect Neby Samat with Samson (see Section C), and the tomb seems to be that shown to Isaac Chelo as Samson's in 1334 A.D. Zorah is placed by the 'Onomasticon' (s.v. Saara) about

10 Roman miles north of Eleutheropolis. Sŭrâh is about 12 English miles from Beit Jibrîn (Eleutheropolis).

22. Ūrtâs (M u).—A small village perched against a hill-side. It is badly built of stone, with a good spring beneath it, whence an aqueduct formerly led to Jebel Fureidis. (Sheet XXI.) There are gardens of oranges and other trees in the valley below to the south, where are remains of a reservoir (Hŭmmâm Suleimân). There are vineyards to the north on the hill, and on the west is a rock-cut tomb.

23. Wâd Fûkîn (L u).—A small stone village on the side of a hill, with a good spring in the valley below on the south-west. There are gardens of oranges and lemons near the spring. To the west of the village there are rock-cut tombs. To the east is a second spring, 'Ain el Keniseh.

24. Zakariya (J u).—A small village with a palm-tree growing in it, standing on the slope above the flat broad valley (Wâdy es Sŭnt), south of it. A large ancient masonry spring well exists at the foot of the hill; to the east of this is a fine oak tree. The place is surrounded with extensive olive groves, and the ground is fertile in the valley. This place appears to be the Caphar Zachariah, mentioned by Sozomen (Hist. ix. 17), where the body of the father of St. John the Baptist was said to have been found. The place is stated to have been in the district of Eleutheropolis. There is a Mukâm in the present village sacred to Neby Zakariya.

VII.—EL KERÂDÎYEH.

1. Abu Dîs (N t).—A village of moderate size in a conspicuous position on a bare flat ridge, with deep valleys round it. The water-supply is from cisterns. Rock-cut tombs exist to the west.

2. El 'Aisâwiye (M t).—A small village on the eastern slope of the chain of Olivet, with a spring to the south and a few olives round it.

3. El 'Azirîye (N t).—The modern name of Bethany, a village on the side of a hill, with a ravine running down on the east side of it. The houses are ill-built of stone. The village is dominated by the

remains of a Crusading building with a square tower. This appears to have been part of the convent here, founded by Queen Melisende in 1138 A.D. (See Du Vogüé, 'Eglises de Terre Sainte,' p. 337.) The building is now called the Castle of Lazarus, and is so called by Maundrell, 1697 A.D. At a place now shown as the house of Lazarus remains of a building with Gothic fragments exist north of the tower. The tomb of Lazarus has been shown in Bethany since the fourth century, when a church stood over it. It is now shown north-east of the castle, in a vault of rock and masonry, reached by 26 steps. The chamber has a small antechamber in front of it. The antechamber is about 15 paces square, with three very small apses on the east. The chamber is 10 feet square with a tunnel vault, and is two steps below the antechamber and north of it. Evidently the present site is that of a small subterranean chapel of early date. This vault is sacred to Christians and Moslems alike. A mosque with a white dome is built over it. Mass is sometimes celebrated in it. East of Bethany there are rock-cut tombs by the main road, now blocked. The ground is rocky, but carefully terraced all round the village, and cultivated with figs, olives, and other trees. There is a second small mosque, dedicated to Sheikh Ahmed, just south of the village by the main road. (See Lieutenant Kitchener's Photograph, No. 10.)

4. Beit Lahm—BETHLEHEM (M u).—A well-built stone town, standing on a narrow ridge, which runs east and west. The western part is highest, and a sort of saddle joins this swell to a second on the east. The valleys on the north and south are deep, the sides carefully terraced, vines, and olives, figs, and other trees are grown along the slopes. The soil is a very white chalk, and the houses also, when new, are very white. Towards the east is the open market-place, and beyond this the convent, in which is the fourth century Church of St. Mary, including the Grotto of the Nativity beneath the main apse. The open square, with pillar bases, is all that remains of the Atrium, which originally stood before the narthex of the basilica.

Bethlehem has no natural water supply. North-west of the town are three ancient and extensive cisterns on a flat rock-terrace which are called Bîr Dâûd, traditionally the well by the gate of Bethlehem (2 Samuel xxiii. 14-16). There is still water here at times. About $\frac{1}{2}$ mile east of the convent there is also a small spring, but the main supply is from a



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BETHANY

well-mouth over the tunnel of the Jerusalem aqueduct on the south side of the hill. There are also cisterns in the town, and a large well in the monastery. The population is about 5,000 souls, which are thus enumerated by two authorities.

	PROF. SOCIN.	PÈRE LIEVIN.
Latins . . .	} 4,650	2,500
Greeks . . .		1,700
Armenians . . .		700
Protestants . . .	50	15
Moslems . . .	300	85
	<hr/> 5,000 <hr/>	<hr/> 5,000 <hr/>

There are 15 Franciscan monks in the monastery. The Armenian and Greek monasteries are joined to the Latin, so that the three form one large building. The Franciscans have a boys' school and the Sisters of St. Joseph a girls' school. There is also a German Protestant school in the town. The number of new houses and institutions is constantly increasing.

The inhabitants are rich and industrious. They have numerous flocks and herds, and the wine of the extensive vineyards is considered some of the best in the country. The principal industry is the manufacture of fancy articles of mother-of-pearl, and of the black 'stink stone' from Neby Mûsa.

5. Beit Sahûr (Mu).—This village is a sort of suburb of Bethlehem, situate on the same ridge, with a broad plateau east of it known as the Shepherd's Plain, in which stands the small Greek Church of the Grotto of the Shepherds (Kenîset er Râwât), a subterranean chapel reached by 20 steps, containing pictures and mosaic. Above the vault are ruins with a Latin altar. (See Section B.) Beit Sahûr contains a well-built modern house belonging to the Latin curé, and is surrounded with olives and vines.

6. Beit T'âmir (Mu).—A small village on a hill with wells and a few olives. The name is that of an Arab tribe which was originally

settled in the place. The village contains a small mosque named after the Khalif Omar.

7. *Silwân* (M t).—A village perched on a precipice and badly built of stone. The water is brought from 'Ain Umm ed Deraj. There are numerous caves among and behind the houses, which are used as stables by the inhabitants.

'The constant communications which I have with the *Silwân* people have brought to my knowledge a curious fact. Among the inhabitants of the village there are a hundred or so, domiciled for the most part in the lower quarter, and forming a group apart from the rest, called *Dhiàbiyé*, *i.e.*, men of *Dhiban*. It appears that at some remote period a colony from the capital of King *Mesha* crossed the *Jordan*, and fixed itself at the gates of *Jerusalem* at *Silwân*. The memory of this migration is still preserved, and I am assured by the people themselves that many of their number are installed in other villages round *Jerusalem*.'—*C. Clermont Ganneau*, 'Quarterly Statement,' 1874, p. 141.

8. *Sûr Bâhir* (M u).—A stone village of moderate size, on a bare hill. On the north is a well in the valley, and there are rock-cut tombs above it to the west. The name is sometimes pronounced *Sûr Bâhil*.

9. *Et Tôr* (M t).—A small straggling village on the top of *Olivet*. The houses are built of stone, but low and mean. The church of the *Ascension*, now a mosque, stands towards the west at the brow of the hill.

In addition to the above-mentioned places various ruins have been identified as below.

BIBLICAL SITES.

Adasa.—Thirty stadia from *Beth Horon* (*Ant. xii. 10, 5*), mentioned in the 'Onomasticon' as near *Gufna* (*Jufna*), appears to be the present ruin of 'A d a s e h, 6½ English miles from the Upper *Beth Horon* on the road to *Jerusalem*.

Ai.—East of *Bethel* (*Joshua xii. 9*), by *Bethaven* (*Joshua vii. 2*), also called *Hai* (*Gen. xii. 8*), and by *Josephus Aina*. It had a valley on the north and another on the west, with a plain on the east. This description points to the neighbourhood of the modern *Deir Diwân*, and immediately south of this village is a ruin called *Haiyân*. (See Section B.) The names *Hai* and *Haiyeh* further south resemble that

of Hai, but these ruins do not so well fit the description of the peculiar position of Ai.

On the site of Ai a great deal has been written. The following was written in 1869 by Captain Wilson, R.E. :

‘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 Abraham 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 $\frac{3}{4}$ 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 Wâdies 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.—'Quarterly Statement,' 1869, p. 123.

Of the same site Lieutenant Conder wrote the following description :

'Near to Deir Diwân is the extremely interesting site of et Tell, which has been identified by Major Wilson with Ai. My first inquiries, put in every variety of form to various inhabitants on and around the spot, were directed to determining whether the name was simply et Tell, or whether some descriptive adjunct, such as Tell el Hajar, was added. The replies of more than a dozen separate witnesses fully corroborated Major Wilson's former conclusion that the name is et Tell, "the Heap," which is used in that passage of the Bible (and in only three others) where Joshua is said to have made Ai "a heap for ever."

'The present condition of the site is interesting; conspicuous from a distance, the long mound, dipping in the same direction with the strata towards the east, stands out in contrast of grey stone from the rich brown soil of the fields. A few ancient olive trees stand on its summit, surrounded by huge mounds of broken stone and shingle 10 feet high. On the east a steep slope of 15 or 20 feet is covered with the same *dîbris* in that part where the fort of the town would seem to exist. The town must literally have been pounded small, and the fury of its destruction is still evidenced by its completeness. The interest which will, to my mind, attach to other sites, where the similar appearance of broken masonry is observable, will be very great as *possible* marks of Jewish invasion; these, though not numerous, are very remarkable, and they have been noted in each case on the Survey.

'The north side of the town is protected by the deep valley (Wâdy el 'Asas) which runs straight down to the Jordan valley. On the west, however, there is a curious conformation. A steep knoll of rocky masses, called Burjmus, rises to a narrow summit, and is divided from et Tell by the head of a valley down which the ancient road from Bethel passes. The result is that on this side the view is entirely cut off. Another feature noticeable is that the valleys here run nearly due south for many miles, to meet Wâdy Suweinît. The deduction from these facts is evident. The party for the ambush, following the ancient causeway from Bethel to Jordan (which we have recovered throughout its entire length) as far as Michmash, would then easily ascend the great Wâdy west of Ai, and arrive within about a quarter of a mile of the city, without having ever come in sight of it. Here, hidden by the knoll of Burjmus and the high ground near it, a force of almost any magnitude might lie in wait unsuspected. The main body, in the meanwhile, without diverging from the road, would ascend up the gently sloping valley and appear before the town on the open battle-field which stretches away to its east and south. From the knoll the figure of Joshua would be plainly visible to either party, with his spear stretched against the sky. It is interesting to remark that the name Wâdy el Medineh, a name we have never met before, "Valley of the City," is applied to this great valley, forming the natural approach to Ai. There are no other ruins of sufficient

magnitude to which such a name could be applied, and the natural conclusion is that et Tell was the city so commemorated. In the Wâdy, about $\frac{1}{2}$ a mile from the town, are ancient rock-cut tombs, seemingly as old as any I have yet seen, and extensive quarries. Farther up, three great rock-cut reservoirs, 36, 15, and 46 paces long respectively, and, I am informed, of great depth (they were then full of water), are grouped together. They are known as el Jahrân. Numerous other cisterns exist near the ruins, and mill-stones of unusual size.

'The view from this point eastwards was extremely striking. The rocky desert of the Judean hills, grey-furrowed ledges of hard and water-roughened limestone, with red patches of the rich but stone-cumbered soil, stretched away to the white chalky peaks of the low hills near Jericho. The plain beyond, green with grass, stretched to the brown feet of the trans-Jordanic chain. Heavy cloud-wreaths hung over these, but their slopes gleamed yellow and pink in that wonderful beauty with which they are ever clothed by the sinking sun. The calm water of the "salt sea," with a light mist brooding above, added to the charm of the view. Well might Lot, who from nearly this very spot looked down on this green valley, contrast it favourably with the steep passes and stormy hills which he relinquished to Abraham. Half the breadth of sea and plain was visible; the western half is hidden by the hills. The cities of the plain, placed, as we conclude, at a distance from the "mountain" to which Lot could not fly, and in the vale of Siddim, "which is the salt sea" (Genesis xiv. 3), were therefore in all probability visible in gleaming contrast with their green palm groves, now, alas! extinct, but still standing in the times of Arculphus (A.D. 700), thus resembling Damascus in its oasis of trees.'—'Quarterly Statement,' 1874, pp. 62—64.

In 1877 Lieutenant Kitchener suggested a newly-found site, the Khûrbet Haiy, for Ai. On this subject the following communication was received from the Rev. W. F. Birch:

'Lieutenant Kitchener's suggested identification of Ai with Khûrbet Haiy, 1 mile east of Mûkhmâs, has much to recommend it.

'1. Ai was on the *east* of Bethel (Joshua vii. 2) and of Abraham's tent (Genesis xii. 8). As the Orientals call every wind an *east* wind which blows from any point between east and north and east and south (Jahn, "Antiq.," p. 17), this extensive meaning of *east* favours equally any position for Ai in any degree east of Bethel.

'2. "The Israelites pitched on the north side of Ai; now there was a valley (Hebr. *gai*) between them and Ai. . . . (13) Joshua went that night into the midst of the valley (Hebr. *emek*)" (Joshua viii. 11-13).

'With Ai placed at et Tell or Khûrbet Haiyân, Lieutenant Kitchener well observes on the peculiarity of a force after approaching the city from the east crossing an almost impracticable valley, to be recrossed the next day. The valley north of et Tell might suitably be described as the *gai*, but we have also to find another wider valley answering to *emek*; for the two different words cannot here well mean exactly the same valley. The "*plain* to the north of Khûrbet Haiy" would, however, just suit the expression *emek*; and possibly the *gai* may be a ravine interposed between the liers-in-wait and Ai, unless the *gai* was the bed of a water-course in the *emek* (see 1 Samuel xvii. 2, 3, 40).

'3. As all the men of Bethel assisted Ai, it is strange that the former city was not taken at the same time, for the Israelites would be close to it, if Ai = et Tell or Khûrbet Haiyân. That the two cities were not taken together seems clear from Joshua xii. 9, 16.

'4. But putting Ai at Khûrbet Haiy, where it commanded the road into the interior, its capture becomes essential to further progress.

'5. From the order of the names, Michmash, Ai, Bethel, in Neh. xi. 31, it is natural to look for Ai between the other two, but in Neh. vii. 31, 32 they are classed differently. "The men of Michmash, 122. The men of Bethel and Ai, 123." Clearly there is no geographical order here. Probably, however, the places are grouped in Neh. vii. according to other considerations. In verse 29 the three Gibeonite cities, Kirjathjearim, Chephirah, and Beeroth are joined together; Gibeon (25th verse) being, as it seems likely, *not* the town of that name in Benjamin, but some Gibeah in Judea. So likewise the political connection first seen existing between Bethel and Ai (in Joshua viii.) may have led to these two places being always named together (Joshua xviii. 22, 23; and Neh. vii., xii. above). In Esdras v. 21, the two places are curiously welded into one—viz., Βηρολίω, though Michmash was afterwards built between them, a possible origin of the apocryphal (Βερούλουα) Bethulia.

'6. If Sennacherib invaded Judæa from the east, as did Joshua, then he would *naturally* come to Ai (Khürbet Haiy), and we escape the difficulty of having to account for his diverging from the central north road, so as to get to et Tell or Khürbet Haiyân.

'7. The theory that all the places in Isaiah x. 28—32 (except Jerusalem) are visible from Jeb'a is unaffected by Khürbet Haiy being Ai. I may rather say it receives a finishing touch from the identification. Lieutenant Kitchener ascertained, on the revision of the Survey, that not only et Tell was visible from Jeb'a, but also Khürbet Haiy. Taking Migron (*i.e.*, the precipice) in Isaiah x. 28 to be the hill forming the north cliff of the passage to Michmash, the proper order of the names with Ai at et Tell or Khürbet Haiyân ought to be Aiath, Michmash, Migron; but with Ai at Khürbet Haiy the order as seen by a spectator from Jeb'a would be exactly as in Isaiah: Aiath, Migron, Michmash. Supposing Jeb'a to be the centre or axle of a wheel, and straight lines drawn from it to the various places named (Isaiah x. 28—31) to be the different spokes, all the places will be found to be named exactly in geographical order, without one exception. This is the perfect result given by the new map. I may add, on the same authority, that Anathoth is visible from Jeb'a, and so also must be Laish, since the relative heights are Jeb'a, 2,220 feet; Anathoth, 2,225 feet; and a mile farther south, Laish, 2,390 feet. As to the other places I have no further information.

'It seems to me highly desirable for Khürbet Haiy to be visible from the site of Abraham's encampment on the east of Bethel, and I should think it certainly is.'—'Quarterly Statement,' 1878, p. 132.

And Rummon has been suggested by the Rev. T. H. Guest. He thus sums up the chief points in favour of his suggestion:

'1. It is due east from Beitîn, and thus corresponds exactly to the description in Genesis xii. 8, Joshua vii. 2, as well as Joshua viii. 9, to be referred to by-and-by.

'2. In Joshua xii. 9, Ai is described as beside Bethel. "The idea is that of near distance, of being just *off from*, the *prope abesse ab* . . . aliquâ re." (Gesenius, Gram. p. 220.)

'3. In Joshua vii. 2 it is beside Bethaven. This indication is of little value until we know where Bethaven was. But, taking it as identified with Deir Diwân, the description is sufficiently near. But the passage should probably be rendered thus: "And Joshua sent men from Jericho to Ai, which, *together with* Bethaven, is on the east side of Bethel." The Vatican Septuagint omits the clause, "beside Bethaven," altogether.

'4. The identification of Ai with Rummon renders the narrative of the capture of the place very clear and intelligible. The Israelites are encamped in the "plain" of the Jordan, the עֲרֵבָה of viii. 14, and close by Jericho, vii. 2.

'An army about to attack Rummon would probably make its way along the road which runs from Ain Dûk to et Taiyibeh, and so make its appearance on the north of the threatened place. Now we find (viii. 11) that Joshua did lead his main army to a camp on "the north side of Ai, with a valley between them and Ai. The Septuagint reads, "and as they were going they came opposite the city on the east," a clause which is strikingly in harmony with the supposed route. The ravine may be identified with the upper part of Wâdy Rubeiyeh, the encampment being about south south-east of et Taiyibeh.

'During the night Joshua had prepared his ambush, which (v. 9) "abode between Bethel and Ai, on the west side of Ai." Exactly so situated we find a Wâdy above the Wâdy es Sik, and in continuation of it, under the names of Wâdy el Muteh and Wâdy el 'Ain. Here they were bidden, while scattering themselves as far as necessary for concealment, not to go far from the city (v. 4).

'For this ambush must do the work of destruction. The main army came forth only to show themselves, and then by a feigned retreat to challenge the people of Ai to a second pursuit.

'As soon, then, as the latter perceived that the Israelites were gone by the way they came, into the midst of the valley (Heb. עֵינָה, v. 13), the wide lower land over which they had passed, they started in pursuit. There was a feint of battle "before the plain" (Heb. לִפְנֵי הָעֲרָבָה), in immediate sight of the open expanse of the low lands by the Jordan. The Israelites made as if they were again beaten, and fled by the way of the "wilderness." The sequel is well known, and further details have little to bear upon our present question. Ai was made "an heap (Heb. הָרֵס) for ever, even a desolation unto this day." And if Rummon be the spot, its very name is gone.'—'Quarterly Statement,' 1878, p. 195.

Alemeth (1 Chron. vi. 60) or **Almon** (Joshua xxi. 18).—A city of Benjamin, is the present ruin of 'Almît. The Targum of Jonathan identifies the place with Bahurim. The position seems suitable, being near an old road to Jericho.

Ataroth Addar (Joshua xviii. 13), near the hill on the south side of the nether Beth Horon. This is the position of the present ruin, Khûrbet Dârieh. The place may also perhaps be the Addara of the 'Onomasticon,' east of Lydda.

Beth Peor (Septuagint, Joshua xv. 59, inserted verse), is the present ruin, Khûrbet Fâghûr.

Beth Shemesh (Joshua xv. 10), near Timnah (Tibneh, Sheet XVI). In the lower hills is the present ruin of 'Ain Shems.

Beth Zacharias (1 Macc. vi. 32).—Seventy stadia from Bethzur (Ant. xii. 9, 4), on the way to Jerusalem, is the present ruin of Beit Skâria, the position of which agrees well with Josephus's account. The place is mentioned also by Willibald (724 A.D.), who distinguishes it from the home of the father of John Baptist (at 'Ain Kârim), and places it

between St. Matthew (Beit Ummar, Sheet XXI.) and Jerusalem. (See Section B.)

Bezék (Judges i. 5), may perhaps be the present ruin of Bezka h.

Charashim (Valley) (Neh. xi. 35), was apparently near Lydda. The name Khürbet Hirsha applied to a ruin east of Yâlo may perhaps retain a trace of the title.

Chephirah, a town of Benjamin (Joshua xviii. 26), is the present ruin of Kefireh.

Achzib (or Chezib).—A town of Judah in the Shephelah (Joshua xv. 44), is probably the Chazbi of the 'Onomasticon': 'a deserted place near Adullam, in the district of Eleutheropolis.' At Beit Nettif, about $2\frac{1}{2}$ miles from Adullam, is a spring called 'Ain Kezbeh, which may probably retain the name of Chazbi, and is in a probable position for Chezib.

Eleasa (1 Macc. ix. 5), or according to another reading Adasa. A ruin called Khürbet Ilâsa exists near Beit 'Ûr.

Emmaus (Luke xxiv. 13, 'Wars' vii. 7, 6).—This place was apparently 60 stadia from Jerusalem, or $7\frac{1}{2}$ Roman miles. In the 'Onomasticon' it is identified with Emmaus Nicopolis ('Amwâs), but the latter is 160 stadia from Jerusalem (which agrees with the reading of the Sinaitic MS.). A possible site is Khürbet el Khamasa, 8 English miles from Jerusalem.

Emmaus is apparently a later corruption of the ancient Hebrew form Hammath, derived from the existence of a thermal spring. Thus Hammath of Naphtali was called later Emmaus, and the connection between the two names is noticed by Josephus. 'Now Emmaus, if it be interpreted, may be rendered "a warm bath," useful for healing' (B. J. iv. 1, 3, and Ant. xviii. 2, 3). And again, Emmaus Nicopolis, the modern 'Amwâs, was celebrated for its healing spring in early Christian times, and the memory of this is probably preserved in the name Bîret Tââûn, or 'Well of the Plague,' still applying to a well in the village.

Thus in modern Arabic the name Hammath, or Ammaus, might occur under various forms, according as it preserved the original Hebrew

guttural represented by the Arabic *He* or *Khe*, or transformed it to the 'Ain, and according as it preserved the Hebrew terminal or reproduced the later final letter. The forms thus obtained would be *Hammata*, or even *Hammam* ('a hot bath' in Arabic), *Khamata*, *Hamasa*, *Khamasa*, 'Amâta, or 'Amwâs, of which it will be seen the form *Khamasa* is not the most corrupt, as compared with the original.

So much, then, as regards the name; it remains to inquire whether other requisites are also fulfilled.

The only indications of position furnished us are as regards distance from Jerusalem. Thus we read (Luke xxiv. 13), 'And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.' The more general account in St. Mark's gospel giving only, 'as they walked and went into the country' (Mark xvi. 12).

Josephus appears clearly to intend the same place in his account of the sale of Judæa (B. J. vii. 6, 6) by the orders of Vespasian.

'However, he assigned a place for 800 men only, whom he dismissed from his army, which he gave them for their habitation; it is called Emmaus, and is distant from Jerusalem threescore furlongs.'

The distance of the ruin of *Khamasa* from Jerusalem is about 8 miles, which is sufficiently close to the $7\frac{1}{2}$ miles which are represented by the 60 stadia to satisfy the expression 'about threescore furlongs.' It is close beside one of the ancient Roman roads leading from the capital to the plain near *Beit Jibrin*.

There is, further, no doubt that the site is ancient. The ruin exists close to the modern village of *Wâdy Fûkîn*, and on the ledges immediately west of the houses there are still to be found the remains of Jewish rock-cut sepulchres, whilst on the east, beside the spring, is the ruin of a little church called *Khûrbet 'Ain el Keniseh*, 'ruin of the fountain of the church.' The meaning of the name seems to be lost, and, as far as I am able to discover, the word has no known signification. It was, indeed, in endeavouring to discover whether the name had a Hebrew origin that I found the connection which probably existed with the forms *Emmaus* and *Hammath*, and thus was naturally led to inquire whether the distance agreed with that of the New Testament *Emmaus*.

The notes taken on the spot descriptive of the site were made in ignorance of its identity, and are similar to those which are collected of every ruined site irrespective of its historical importance.

The extreme prominence of the situation of the Maccabean town Emmaus Nicopolis caused it immediately to be assumed, in the fourth century, as identical with the New Testament site, without reference to its distance from Jerusalem, which is about 20 miles, or 160 stadia. Some of the later MSS. of the New Testament do indeed read 160 instead of 60 furlongs, and on the strength of these readings Dr. Robinson has endeavoured to support the early Christian view ; but the best authorities, excepting the Sinaitic MSS., read 60, and Mr. Grove has clearly pointed out that the narrative of the events renders it highly improbable that the longer distance should be correct, as the disciples, leaving Emmaus after sunset, arrived in Jerusalem to find the eleven still gathered together. The time required for a distance of 8 miles would be about three hours, but the distance from Jerusalem to Emmaus Nicopolis and back would be considerably over the ordinary day's journey of a modern native of Palestine, requiring at least sixteen hours.

In the fourteenth century the site of Emmaus was changed, and fixed at the village of Kubeibeh, 7 miles from Jerusalem towards the north-west. The origin of this late tradition is unknown, but a fine church of twelfth or thirteenth century architecture has lately been uncovered in the grounds, where a new monastery and hospice for travellers are being erected.

It remains to give some description of the site now proposed as representing the Scriptural Emmaus, which is so hidden away in a corner that nothing short of systematic survey would have ensured its recovery.

Descending towards the great plain by the fine Roman road which passes by Solomon's Pool and runs along a narrow ridge south of Beit 'Atâb, before arriving at the ruined village of Hubin, the traveller obtains a peep at a narrow valley well watered and filled with shady gardens of orange and lemon. On the west slope stands the village of Wâd Fûkîn, and the hill rises behind it bare and rocky, pierced by ancient sepulchres now used as storehouses. A low spur extends between this valley and a small tributary on the east ; upon this slope lie the ruins of

K h a m a s a. In the tributary valley is a low precipice of rock, and under this a spring of clear water and a little pool. Just below the spring are the remains of a little church standing close to the rocky ledge. This is called K h ũ r b e t 'A i n e l K e n i s e h, 'ruin of the fountain of the church.' A little lower down the valley are other ruins called K h ũ r b e t K u d e i s, probably meaning 'ruin of the sacred place,' or 'sanctuary' (in the diminutive form).

The church or chapel measures 33 feet in length by 18 feet in breadth (interior), having an apse at the east end 12 feet diameter. It is not well oriented, bearing 66° mag. in the diameter of its length. The walls are standing to the height of some 6 or 8 feet, but no arches remain. The masonry throughout is very rough, and somewhat resembles that of another small church a few miles farther north, at a place called e l K a b ũ, where the arches are pointed. The ashlar is only rudely squared, and averages about 1½ to 2 feet in length of the stones. Upon one stone a rude boss was observed. There were no masons' marks visible, and indeed in this style they do not appear ever to occur. The interior of the apse, which was domed, was covered with a hard cement. These indications seem to point to the chapel having been built in the twelfth or thirteenth century, as it resembles in general character the church of St. Jeremiah at Abu Ghôsh. Two rude caves exist some 50 yards west of the chapel, in the side of the precipice. The ruins of K h a m a s a consist of scattered stones and of the remains of a rectangular building measuring 24 feet by 34 feet. The masonry in this is similar to that of the church.

The existence of these mediæval ruins is interesting. The site evidently has been regarded as sacred in Christian times, but, as far as our present information goes, it cannot have been ever the *traditional* Emmaus, for down to the fourteenth century all geographers placed the Scriptural site at 'A m w â s (Emmaus Nicopolis), and since that period tradition has pointed to Kubeibeh, 7 miles from Jerusalem, where the remains of a splendid Crusading church still exist. It is possible that some tradition might be obtained on the spot, but of this we heard nothing at the time, and as the identification did not then present itself to my mind, I contented myself with sketching and planning the ruins.

The proximity to the main Roman road, and the choice character of

the immediately surrounding territory, render this a very probable site for the home of the disbanded Roman soldiery. The name and distance agree, as shown, with the requirements of the case, and as no other site has been found by us bearing any title approaching to that of Emmaus, the identification is evidently the most satisfactory yet proposed for this interesting place.

Különieh was proposed by Canon Williams for the site of Emmaus. Another suggestion has been made by the Rev. W. F. Birth. He says :

‘Now among the sites of Benjamin, Joshua (xviii. 26) speaks of Musah, as we read it, but in Hebrew חמסוה Hammosah, ‘The Mosah.’ Fürst gives Musah the meaning ‘place of reeds,’ but it seems more probable that it is equivalent to מצי, a spring. Be this as it may, the Talmud says that this Musah, or Maûza, is the place whence willows were brought to adorn the Altar at the Feast of Tabernacles, and this suggests a valley ; and elsewhere again the Talmud says that it was made a colony. (See Caspari § 242.)

‘But Josephus tells us in the well-known passage, that his Ammaus was colonized by the assignment of the place by Titus to 800 discharged veterans.

‘We have thus side by side these statements from totally different sources : first, that a place called by Joshua Hammusah became a Roman colony ; secondly, that Ammaus became a Roman colony. Hammusah is therefore in all probability identical with Ammaus.

‘We now turn to the map. We find a well-known place on the main road from Jerusalem to the west, called Különieh, manifestly from Colonia, and about 1 mile to the north of this, looking down on a valley which trends at that point south and west toward Különieh, a ruin called Beit Mizza.

‘Here we have another linking of these two, Hammusah, the fountain, and a Roman colony, and we must be near the place we are looking for.

‘But now let us pass up from Különieh along the valley, under Beit Mizza, and pursue our way along the whole length of the valley (Wâdy Büwai) up to its head. We are then some 3 miles from Különieh, and about 1 mile further, on the hill, in Kubeibeh, which it is said the Crusaders were informed was the site of Emmaus.

‘Now the head of this valley is as near as may be 60 stadia from Jerusalem. And it would seem probable that the original Emmaus, or the principal part of its population, originally laid around the head of the valley, giving its name, however, more or less exactly, to the whole : that this valley, and especially its upper part, was originally the Colonia of the discharged soldiers of Titus, but that as time went on the chief part of the population gravitated down to the Roman road, not at the nearest point to Jerusalem, but at the junction of the valley with that road.

‘Travellers from Jerusalem to the upper valley of Emmaus would not pass through Különieh, but would leave the main road about 2 miles from that place, and descend into the Wâdy Büwai just where the roads from Különieh on the left, and from Lifta on the right, converge upon it. At such a point as this we may well imagine that the two disciples encountered their veiled and risen Lord, and as they went along that upland path towards what was then the chief part at least of Emmaus, the fountains of a new life were opened out to them.

‘Joshua and the Talmud, St. Luke and Josephus, the traditions heard by the Crusaders,

and the stern requirements of a modern survey, fixing distances beyond possibility of mistake, seem all harmonized by the identification thus proposed.'

Robinson thus presents the question of Emmaus :

'For thirteen centuries did the interpretation current in the whole Church regard the Emmaus of the New Testament as identical with Nicopolis. This was not the voice of mere tradition, but the well-considered judgment of men of learning and critical skill, resident in the country, acquainted with the places in question, and occupied in investigating and describing the Scriptural topography of the Holy Land. The objections which lie against this view have been well presented by Reland and others, and are the four following :

'1st. The express statement of Luke, that Emmaus was distant from Jerusalem 60 stadia. Such is indeed the present reading, as found in all the editions and in most of the manuscripts of the New Testament that have come down to us. But it is no less true, that several manuscripts, and some of them of high authority, read here *one hundred and sixty*, and thus point to Nicopolis. This may then have been the current reading in the days of Eusebius and Jerome. There seems, indeed, to be a strong probability that it actually was so ; since otherwise those fathers, in searching for the Emmaus of Luke, had only to seek at the distance of 60 stadia from Jerusalem in order to find it. We therefore may draw at least this definite conclusion, viz., that in their day such an Emmaus was unknown, and, also, that probably their copies read 160 stadia. It may have been that the word or numeral letter signifying a hundred had early begun to be dropped from the text by a lapse of transcribers, and that this was increased as copies were multiplied in other lands, by copyists who knew nothing of Palestine ; until at length by degrees the omission became current in the manuscripts. Indeed, few, if any, of the manuscripts now extant were written in Palestine. There exist likewise in the New Testament other examples of erroneous readings, which have doubtless, in like manner, crept in through the error of transcribers.

'2nd. Josephus relates that Vespasian (or Titus) assigned in Palestine a place of habitation for 800 men, whom he had dismissed from his army ; it was called Emmaus, and was distant from Jerusalem 60 stadia. This, it is said, confirms the present reading of the New Testament. But since, as is well known, the works of Josephus were copied in a later age almost exclusively by Christian transcribers, this passage would very naturally be conformed to the current reading in Luke ; while it is also true that several manuscripts of Josephus still read here *thirty* stadia. This at least shows the reading to be variable, and therefore doubtful ; so that it can have no weight in determining the text of the New Testament. Indeed, the original of it may just as well have been 160.

'3rd. The Emmaus of Luke and Josephus, it is said, is called a *village* ; while Nicopolis was a *city*. But the word employed by Luke signifies strictly a *town without walls*, a country-town, as distinguished from a fortified city ; and that used by Josephus denotes a *place*, and is also put for a fortified post or town. Emmaus had been laid in ashes by Varus shortly after the death of Herod, and would seem not to have been fully rebuilt until the third century, when it received the name of Nicopolis. When Luke wrote, therefore, it was probably still a place partially in ruins and without walls ; a fitting post for a colony of disbanded soldiers.

'4th. The distance of Nicopolis from Jerusalem is too great, it is said, to admit of the return of the two disciples the same evening, so as to meet the assembled Apostles. This, however, would depend, not so much upon the distance, as upon the time when they set off. They "rose up the same hour," and naturally returned in haste to make known their glad tidings ;

although, with all their haste, they could not well have traversed the distance in less than five hours. It was not yet evening when they arrived at Emmaus; and if they set off to return even as late as six o'clock, which at that season would be about sunset, they might reach the city by eleven o'clock. The Apostles were assembled and the doors were shut "for fear of the Jews;" they had indeed partaken of an evening meal, but this had already been long ended; for Jesus afterwards inquires if they have there any food. It was evidently late. There is therefore nothing impossible or improbable in the supposition that the two had hastened back a long distance, late at night, perhaps with much bodily effort, to declare to their brethren the wonderful things of which they had been witnesses. A like amount of travel, on an extraordinary occasion, would be nothing strange even at the present day.

'The case, then, may be thus presented. On the one hand, the reading of good manuscripts gives the distance of Emmaus from Jerusalem at 160 stadia; at which point there was a place called Emmaus, which still exists as the village 'Amwās; and all this is further supported by the critical judgment of learned men residing in the country near the time; as also by the unbroken tradition of the first thirteen centuries. On the other hand, there is the current reading of 60 stadia in most of the present manuscripts, written out of Palestine; supported only by a doubtful reading of Josephus; but with no place existing, either now or at the end of the third century, to which this specification can be referred. So far as it regards the New Testament, it is a question between two various readings; one, now the current one in manuscripts and editions, but with no other valid support; the other supported in like manner by manuscripts, as also by facts, by the judgment of early scholars, and by early and unbroken tradition. After long and repeated consideration, I am disposed to acquiesce in the judgment of Eusebius and Jerome.'

En Gannim (Joshua xv. 34).—A town of Judah in the Shephelah, near Zanoah and Tappuah. This appears to be the present ruin of Umm Jina, 3 miles north-west of Zânûâ.

En Shemesh (Joshua xv. 7).—A spring near the Mount of Olives, and En Rogel ('Ain Umm ed Deraj). This appears to be the present 'Ain Haud. About $1\frac{1}{2}$ miles north-east is a cliff called 'Arâkesh Shems, which may preserve the name.

'Now remain en Shemesh and en Rogel. Of the former name no trace remains, unless it be in Mûghâret esh Shems ("Cave of the Sun"); but this lies north of Wâdy Kelt, and on the other side of the watershed. I should not have mentioned it, but for a rather curious expression used by an Arab with regard to it. I asked him, while talking of the cave, whether there was no 'Ain esh Shems ("Spring of the Sun"), to which he replied, "This is 'Ain esh Shems;" and on my making him explain himself, he said they sometimes called the cave the "Eye of the Sun" ('ain being a spring or an eye), because the rising sun shone directly into it—that it looked directly in the eye of the sun. En Shemesh is, however, more probably 'Ain Haud, east of el Azariyeh, beside the high road, or else the neighbouring well of Bir el 'Add, which contains a never-failing spring. The much-disputed en Rogel I am in favour of putting at the so-called Virgin's Fount, and if this be the case, the boundary-line from the edge of the Ghor would just correspond with the present high road from Jerusalem to Eriha.'—C. F. Tyrwhitt Drake, 'Quarterly Statement,' 1874, p. 70.

E t a m.—The town of Judah, so named, mentioned as near Bethlehem (Septuagint, Joshua xv. 59, inserted verse), and the site of Solomon's Gardens (Ant. viii. 7, 3), was 50 stadia from Jerusalem, and was fortified by Rehoboam (2 Chron. xi. 6). The aqueduct to the Temple came from it, and it was thought to be the highest place in Palestine (Tal. Bab. Zebachim, 54 *b*). These indications point to the neighbourhood of *Û r t â s*, where the name is retained in that of 'A i n 'A t â n. According to the Talmud (Tal. Bab. Yoma, 31 *a*), this place is the Biblical Nephtoah (Joshua xv. 9), which would reconcile the boundary of Benjamin with the account in 1 Sam. x. 2.

G e d e r a h is the Shephelah (Joshua xv. 36), mentioned with Socoh. It is probably the Gedrus of the 'Onomasticon' (s.v. Gahedur), 10 miles from Diospolis (*L ü d d*) on the road to Eleutheropolis (*B e i t J i b r i n*). This agrees with the position of the ruin of *J e d î r e h*, 9 English miles south of *L ü d d*.

G i b e a h, a town of Benjamin, distinct from the more famous place of the name, mentioned with Kirjath (probably *K ü r y e t e l ' E n a b*) (Joshua xviii. 28), is probably the ruin of *J i b i â* or *J u b e i â h*, 3 miles north of *K ü r y e t e l ' E n a b*.

H a z o r, a town of Benjamin (Neh. xi. 33), apparently north of Jerusalem, is probably the present ruined site of *H a z z û r*, in the direction indicated by the other names noticed in the same passage.

J e t h l a h, a town of Dan (Joshua xix. 42), mentioned with Aijalon (*Y â l o*), is probably the present ruin of *B e i t T û l*, 3 miles south-east of the latter town.

K i r j a t h J e a r i m.—The site which appears to me best to suit this important town is *Khûrbet 'Erma*.

Kirjath Jearim is first mentioned in the Book of Joshua as identical with Kirjath Baal, a town of Judah (Joshua xv. 60). It was on the boundary between the tribes of Judah and Benjamin (verse 9), and from the peculiar expressions used in the descriptions of the border line (Joshua xviii. 15, xv. 10), it appears that the town must have stood at an angle, from which the line ran in two directions, one being eastwards towards Nephtoah, the other northwards towards Kesla, which is Chesalon, on the north side.

The next appearance of the city is in the Book of Judges, when the men of Dan, who had no inheritance (Judges xviii. 1), went up to the Mahaneh Dan, which was 'behind' (or more correctly, *west of*) Kirjath Jearim. Of the position of this Mahaneh Dan, or 'Camp of Dan,' we have a further indication in the history of Samson, in which it is mentioned as 'between Zorah (S ū r á h) and Eshtaol' (Eshûâ) (Judges xiii. 25). The term Mahaneh is identical with M u k h n a h, 'camp,' a title now applied to the plain east of Shechem, and it seems to be properly indicative of a plain fit for camping ground. We can therefore have little hesitation in placing the Mahaneh Dan in the broad Wâdy Sūrâr, near the recognised sites of Zorah and Eshtaol; and the site of Kirjath Jearim should thus apparently be sought east of this natural camping ground.

Kirjath Jearim is again mentioned as the place where the Ark remained for twenty years after the destruction of the men of Beth Shemesh (1 Samuel vi. 19, vii. 1). From this passage it appears that Kirjath Jearim was in the mountains above Beth Shemesh; yet Josephus, who may be supposed to have known the real site, states that the two cities were near one another (Ant. vi. 1, 4).

At a late period David went down to Baalah (or Kirjath Jearim) to bring up the Ark to Jerusalem. It was found in the house of Abinadab 'in Gibeah' (the hill or knoll), but this place would appear to have been in or part of the city of Baalah. This is the last mention of the city except its enumeration in the lists of Ezra, where the name appears under the abbreviated form, Kirjath Arim (Ezra ii. 25).

From these various notices we may sum up the apparent requisites which should be satisfied in any site proposed as identical with this important town.

1. The name Arim or Jearim ('thickets') should be recovered, and the site should present such thickets.
2. It must be east of the Mahaneh Dan, which lay between Zorah and Eshtaol.
3. It must be south of Chesalon, identified with the modern Kesla.
4. It must be near Beth Shemesh (now 'Ain Shems), which agrees with the second indication.
5. It must be in the mountains above the last-mentioned site.
6. It must be at the south-west angle of the border line of Benjamin.

7. Its position must agree with that of Nephtoah and Rachel's tomb (cf. Joshua xv. 9, and 1 Samuel x. 2), so as to allow of an intelligible line being drawn for the south border of Benjamin.

8. The name Baalah indicates either that a high place of Baal existed at the city, or else that the position was elevated (taking Baal in a wider geographical sense, as some authorities are inclined to do).

9. A rounded hillock or humped knoll of some kind seems indicated by the term Gibeah occurring in connection with the site of the city.

The usual site shown as representing Kirjath Jearim is the village of Kÿryet el 'Enab ('Town of Grapes'), better known as Abu Ghôsh, on the road from Jaffa to Jerusalem. This town is called simply el Kÿryeh by the fellahin, and appears to be the ancient Kirjath of Benjamin (Joshua xviii. 28), a place apparently distinct from Kirjath Jearim, and situated in the Lot of Benjamin, whereas the latter belonged to Judah. There is no doubt that in the fifth century Abu Ghôsh was believed to be Kirjath Jearim, and the only argument which Dr. Robinson has adduced in favour of this identification appears to be founded on the early Christian tradition, which he too often quotes in favour of his own views, even against his own canon of 'criticism condemning such traditions as of no value. The site thus commonly pointed out to travellers does not, however, fulfil the requisites enumerated. The name of Arim is not found at Abu Ghôsh, the site of which lies 9 miles north-west of 'Ain Shems, and $3\frac{1}{2}$ miles north-west of Chesalon. The border line of Benjamin cannot be drawn through Abu Ghôsh and also through Rachel's tomb, without being so twisted as to be practically improbable, while no special features occur which would serve to explain the names Gibeah and Baalah, connected with that of Kirjath Jearim.

These objections have been so far recognised by various writers as to induce some archæologists to prefer the conspicuous village of Sôba, as proposed by Dr. Chaplin, a site answering better to the requirements of the name Baalah or Gibeah. Sôba is the Bel-Mont of the Crusaders, and is undoubtedly an ancient Jewish site. In the Septuagint of Joshua xv. (verse inserted after 60) it seems to be mentioned, according to some MSS., under the form Thobes. It lies, however, 4 miles east of Chesalon, and is separated by 10 miles of rugged mountains from Beth Shemesh. No trace of the name Kirjath Jearim has been found in its vicinity, and

the difficulties with regard to the boundary of Judah and Benjamin are not removed by the choice of this site.

The ruin discovered by the Survey party in 1873 seems in every respect to answer better than any previously proposed to the nine requirements enumerated above.

1. The three principal letters (ערם) of the name Jearim, or of the later abbreviated form Arim, occur in the proper order in the modern Arabic 'Erma (spelt with the guttural Ain) ; the site is moreover surrounded and concealed by the thickets of lentisk, oak, hawthorn, and other shrubs, which properly represent the Hebrew word 'garim' (ערם) from a root signifying to be 'tangled' or confused.

2. The ruin is due east of the open plain formed by the junction of Wâdy Ismâîn with Wâdy el Mutluk, extending from Beth Shemesh on the south-west to Eshtaol on the north-east, and to the hill of Zorah on the north-west, representing the ancient Mahaneh Dan.

3. It is $2\frac{1}{4}$ miles south of Chesalon or Kesla.

4. It is only 4 miles from Beth Shemesh, and an ancient road descends north of the ruin into Wâdy Ismâîn, and thus leads to Beth Shemesh direct along the valley banks.

5. The site of 'Erma is nevertheless in the mountain proper, and about 1,000 feet higher than that of Beth Shemesh.

6. The identification of the sites of Ataroth Adar (ed Dârieh), Gibeah (Jibiâ), and Kirjath (Kÿryet el 'Enab), belonging to Benjamin ; of Jethlah (Beit Tûl) and Eltekeh (Beit Likia) belonging to Dan, as proposed by the Survey party, all agree with the supposition that the west border of Benjamin ran south, from near the Nether Beth-horon, along the crests of the spurs which sink so suddenly from the level of the mountain proper (Har) to the distinct region of the Shephelah. This natural boundary, excluding on the west the Vale of Ajalon, which belonged to Dan, cannot be reconciled with the proposed identifications of Kirjath Jearim at Abu Ghôsh or at Sôba, but agrees perfectly with the wording of the Biblical description : 'The border was drawn hence, and compassed the western side southwards, and the goings out thereof were at Kirjath Baal, which is Kirjath Jearim, a city of the children of Judah. This was the west quarter. And the south quarter was from the end of Kirjath Jearim (*i.e.*, the end of the spur on which the city stood), and the border went out on

the west (*i.e.*, west side), and went out (eastwards) to the Springs of Nephtoah' (Joshua xviii. 14, 15).

Again, it agrees also with the other description: 'And the border compassed from Baalah on the west (or looking west) unto Mount Seir, and passed along unto the shoulder of Mount Jearim, which is Chesalon, on the north side, and went down unto Beth Shemesh' (Joshua xv. 10).

If this argument has been followed by help of the map it will be seen what line is indicated. 'Erma is on the south or Judah side of the great valley, with a spur (perhaps 'the end of Kirjath Jearim') running out northwards. Here, on the north side, are the precipices of a remarkably rocky hill burrowed with hermits' caves, to which the word Seir ('rough') might very well apply.

On the same northern ridge, moreover, the name Saghîr, which is radically the same as Seir, may be found marked rather further east. The line running due north along Mount Jearim (which appears from the text to have been on the opposite side of the valley to Kirjath Jearim, as the expression עָבַר, rendered 'passed along,' means strictly 'crossed over,' a river or valley) arrives at Kesla or Chesalon, and thence follows the important valley called Wâdy Ghurâb, which joins Wâdy Ismâîn and flows past Beth Shemesh. The position of 'Erma is thus naturally placed at the south-west angle of the border of Benjamin.

7. The common boundary of Judah and Benjamin may be drawn from the new site of Kirjath Jearim in a direction which agrees with various other indications. It would follow the crest of a long spur to the watershed at 'Ain 'Atân (near Solomon's pools), the en Etam which, according to the Talmudists, was the same as Nephtoah (Tal. Bab. Yoma, 31, *a*). Thence it would pass along a watershed northwards by Rachel's tomb (1 Samuel x. 2) to the Emek Rephaim, which, according to Josephus, extended from Jerusalem towards Bethlehem (7 Ant. xii. 4).

Lifta is thus left to be identified with Eleph of Benjamin (Joshua xviii. 28) rather than with Nephtoah. The identification of Lifta and Nephtoah has always seemed unsatisfactory, not only on account of the difficulties which result in drawing the boundary line, but also because no great spring or group of springs such as seems to be implied by the expression מַיִן, M'âin, occurs at this spot. The modern Arabic name is, moreover, deficient in the guttural of the Hebrew.

8. The expression Baalah would refer very properly to the situation of 'Erma, overlooking the great valley, while, as will be explained immediately, the traces of what may have been an ancient 'high place' (Bamah) still remain.

9. A central knoll, such as would account for the name Gibeah, occurs at the ruin of 'Erma.

Although the indications of identity thus appear very strong, they could not be considered as conclusive if the site proved to be insignificant, with modern ruins in an inconspicuous situation. I was therefore anxious to revisit the spot, and was much pleased to find that an evidently ancient and important ruin exists still in this position. Riding down the great gorge which, under various names, runs down from near Gibeon to Beth Shemesh, we gradually ascended the southern slopes in the vicinity of the little ruined village of Deir esh Sheikh. Before us was the notable peaked knoll of Khürbet Sammúnieh, a conspicuous feature of the view up the valley from Süráh, and leaving this on the right we followed an ancient road along the slope of the mountain. Here and there remains of side walls are visible, and there can be little doubt that this is a branch of the Roman road from the vicinity of Bethlehem leading to Beth Shemesh.

In front of us, far beneath, we saw the white bed of the torrent twisting in bold bends between the steep slopes, which rise fully 1,000 feet to the hill-tops. Both slopes were rocky and rugged, both, but especially that to the south, were clothed with a dense brushwood of lentisk, arbutus, oak, hawthorn, cornel, kharúb, and other shrubs, while in the open glades the thyme, sage, citizus and *bellin* carpeted the ledges with a thick fragrant undergrowth.

A bold spur running northwards from the southern ridge was characterized by a small natural turret or platform of rock, rising from a knoll which stood covered with fallen masonry above a group of olives, beneath which again the thickets clothed the mountain. This knoll represented the ruin of 'Erma, which on closer inspection proved to be a site undoubtedly ancient, and presenting the aspect of an old ruined town. Some of the walls, rudely built in mortar, may belong to the Arab period, but the rude blocks built up against scarps, natural or artificial, which occur in various directions, resemble the old masonry of the vineyard towers, which date back to a very early period.

On the east is a fine rock-cut wine-press ; on the south a great cistern covered by a huge hollowed stone, which forms the well-mouth, and which, from its size and its weather-beaten appearance, must evidently be very ancient.

Rude caves also occur, and the ground is strewn with fragments of ancient pottery. But the most curious feature of the site is the platform of rock, which has all the appearance of an ancient high-place or central shrine. The area is about 50 feet north and south by 30 feet east and west, the surface, which appears to be artificially levelled, being some 10 feet above the ground outside. The scarping of the sides seems mainly natural, but a foundation has been sunk on three sides, in which rudely squared blocks of stone have been fitted as the base of a wall. On the east this wall consisted of rock to a height of $3\frac{1}{2}$ feet, with a thickness of 7 feet. There is an outer platform, about 10 feet wide, traceable on the south and south-east, and a flight of steps 3 feet wide, each step being 1 foot high and 1 foot broad, leads up to this lower level at the south-east angles. There is a small cave under the platform, and the ruined houses extend along the spur principally north and south of this remarkable rocky tower.

The view from the ruin on the west is also worthy of notice. The valley is seen winding 600 or 700 feet beneath, and the cliffs and caves of the northern ridge form unusually accentuated features. Beyond these the broad corn-vale of Sorek (the Mahaneh Dan) is seen extending beneath the rounded hill on which gleams the white dome of Neby Samit, close to Zoreah. The actual site of Beth Shemesh is hidden by the southern ridge, but the valley-bed north of the ruin is visible.

On the hill to the south stand the houses of Deir el Hawa, and to the east the peak of Sammûnieh hides the further course of the valley.

Standing on the rocky tower we saw clearly how well the Mahaneh Dan might be described as 'west' of Kirjath Jearim—how naturally the Ark might have been sent from the lowlands of Beth Shemesh to this neighbouring city, so strongly posted in the rude hills of Judah.

In the central platform we might perhaps recognise the high-place of Baal, whence the city took its name, or the Gibeah where the Ark was kept ; for Kirjath Jearim is not the only sacred city of Palestine in which the altars of Jehovah and of Baal once stood side by side. The instances

of Carmel and of Bethel will recur to the reader's mind, with other indications of a similar kind.

Here, then, at 'Erma, we seem to find in a remarkable manner the numerous requisites of the site of Kirjath Jearim fulfilled. The name, the position, the character of the ruin, the view thence, the surrounding thickets which half cover the site, the situation close to the edge of the higher hills and to the mouth of the great gorge, the proximity to Beth Shemesh, and the relative positions of Chesalon and the Mahaneh Dan, all seem to agree in fixing 'Erma as the true site of the important boundary town where the Ark was kept for twenty years.

Having studied the question carefully on the spot, and having ascertained the importance and antiquity of the site, I cannot but look upon this identification as one of the most valuable which has yet resulted from the Survey of Western Palestine.

'The exact position of Kirjath Jearim is of great importance for the right understanding of several Biblical narratives. Fortunately we have several statements as to its position relatively to known places. Thus Judges xviii. 12 tells that it lay *east* of Beth Shemesh; and from 1 Samuel vi. 21, vii. 1, we learn that in relation to that same place it lay "up," and was on, or by, a hill (Gibea). These indications lead us to look for it at the head of the great valley of Sūrâr, in which Beth Shemesh lies.

'Chesalon (Kesla) lies up eastward from Beth Shemesh, and we know from Joshua xv. 10 that Kirjath Jearim must be sought still farther east, or *south-east*.

'Again, Psalm cxxxii. 6, though obscure, manifestly implies that the Ark while at Kirjath Jearim, or when on its way thence to Sion (2 Samuel vi.), was near Bethlehem Ephratah.

'Further, the description in Joshua xv. 8-10 of the boundary of Judah tells us that it ran up from the ravine of Hinnom to the top of the mountain lying west of that ravine and at the north end of the valley of Rephaim; that thence it reached along from the top of the ridge to the fountain of the water of Nephtoah, and went out to the cities of Mount Ephron, and reached to Kirjath Jearim, whence the border curved westward to Mount Seir, and passed over to the north shoulder of Har Jearim, which is Chesalon.

'Of this boundary line the extremities, Hinnom and Kesla, are known.

'A curious feature of it appears in Joshua xviii. 15, where the *southern* boundary of Benjamin (and *northern* of Judah), while traced from the west eastwards, is said to go from Kirjath Jearim *westward*. The cities of Mount Ephron, or the last of the group, must therefore have lain to the south or south-east of Kirjath Jearim. The line could not have gone to the *north-west*, or it would have formed the *western*, not the *southern*, boundary of Benjamin, and the borders of Judah and Benjamin would have touched to the west of Kirjath Jearim, contrary to Joshua xviii. 14.

'Just such a line would be described if we trace the boundary of Judah from the valley of Hinnom, due westward, and not up by the north-west side of Jerusalem, sweeping around the valley of Rephaim so as to enclose it, coming thus near Rachel's Sepulchre (1 Samuel x. 2),

and thence westward a little, then stretching back in a north-easterly direction towards 'Ain Kârim, and so out westward by Kesla.

'Or it might be drawn, I think, so as to exclude the valley of Rephaim, giving that to Benjamin. The boundary would then run by the Wâdy el Werd, and Rachel's Tomb would be literally on the border of Benjamin.

'The identification of Lifta with Nephtoah is no doubt conclusive against such a proposal, if it could be relied on. But does not Lifta rather represent Eleph of Joshua xviii. 28? And though the proposal to identify Nephtoah and Netophah has been condemned, there is not a little to be said for it. Nephtoah is only named in Joshua xv. 9, xviii. 15, while Netophah does not occur earlier than 2 Samuel xxiii. 28, 29. We read only of "the shining of the water of Nephtoah," not of a town of that name. There was a Wâdy Beth Netophah, and presumably "a water" in the Wâdy of the same name. Netophah was applied to a considerable district: there were "villages of the Netophathites" (1 Chron. ix. 16, Neh. xii. 28). It lay not far from Bethlehem (1 Chron. ii. 54, Neh. vii. 26, Esdras v. 17, 18); and the form of the name Anetophah has been recognised in Autubeh, to the north of Bethlehem, while Beth Netophah has been identified with Beit Nettif some miles to the west. Notably the name of Netophah is found in the Greek both as *Νετωφα* and *Νεφωτα*, illustrating the very transposition of consonants required; while the change of *Teth* for *Tau* in the Hebrew cannot be accounted of much moment, considering the age of the record in Joshua, and that the "t"—sometimes "th"—disappears altogether in "Nehopas," yet another form of Netophah.

'As to the valley of Rephaim, it is not certain where precisely it lay, whether to the north or south of the boundary line, though probably to the south. From 2 Samuel xxiii. 13 we gather that at least its southern extremity lay west of Bethlehem, and so interposed between it and Adullam. The statement of 1 Samuel x. 2 may perhaps thus be explained; it is certainly precise as to the sepulchre of Rachel being on the border of Benjamin, while the description in Genesis xxxv. seems to fix it pretty conclusively. It would scarce be counted strange if the boundary here made even some detour to enclose the birthplace of Benjamin in the inheritance of his children.

'May not 'Ain Kârim preserve the sound if not the site of Kirjath Jearim? It is written in Ezra ii. 25 'Arim (*possibly* that is the correct reading in Joshua xviii. 28, whereas in 1 Samuel vii. 1, we find it linked with a Gibeon). When the "city of the woods" became a ruin, the "well" would remain; and as the neighbouring Beth Shemesh became 'Ain Shems, Kirjath 'Arim would become 'Ain Kârim. That the *Ain* should take this *Caph* sound is nothing unusual. The proposed identification of 'Ain Kârim with Rekem is a possible one, no doubt; but, if accepted, it would surely throw the boundary of Benjamin too far south to admit of locating Kirjath Jearim at Kûryet el 'Enab. And as the proper name of that place is simply Kariet ("Quarterly Statement," 1876, p. 80), it is more probably Kirjath of Joshua xviii. 28. 'Ain Kârim has been identified also with Kerem of the Septuagint, Joshua xv. 59, and with Bethcar, so that it seems yet undetermined.

'Since the probability of 'Ain Kârim being the site of Kirjath Jearim had occurred to me, I have met with the interesting announcement in the January number of the "Statement," p. 19, of the discovery of Khûrbet 'Erma, "a ruin on the brink of the great valley 2 miles south of Kesla or Chesalon." *Here may be the true sight of Kirjath Jearim*; and the boundary may not have "reached along" so far north as 'Ain Kârim. This is a matter to be judged of only on the spot, or by one intimately acquainted with the contour of the ground;

but I venture to suggest that the boundary line should go thus, much farther south than is usually drawn, by the Wâdy Bittîr down into the Wâdy Sûrâr.

'Such a line would fit the Biblical narratives. The men of Beth-Shemesh would send the Ark up the valley eastward, as its easiest road back to Shiloh. There is no trace of any road ever having led over to Kûryet el 'Enab. When, after its resting there, it was removed to Sion, it would pass not far from Ephratah (Psalm cxxxii. 6), and of it, as there, David must have known as a boy at Bethlehem, and so would naturally describe one going out to seek the lost Ark coming on its track, so to say, "hearing of it" there. Again, it is more than probable that the gathering of Israel to Mizpeh (1 Samuel vii.) was to the neighbourhood of the Ark; that this was the place where Samuel judged Israel, and where Saul found him in the land of Zuph, whence he returned by Rachel's sepulchre (1 Samuel ix. 11, 25; x. 2). *Might not this be recognised in Sôba?* Placing Mizpeh here, we could better understand the story of Israel's victory when they drove the Israelites to below Beth Car. Beth Car (or Beth Chor) seems to be identified in the narrative with "Shen" (1 Samuel vii. 11, 12); for which we should rather read Ha-shen, probably for Ashan. The Septuagint reads Yasan, and the Peshito, Syriac, and Arabic versions render both words (Smith's "Dictionary") by Beth Jasan. That they were two names for one place, or the names of places so close as to be practically one, is also rendered more than probable by their conjunction in Chorashan, 1 Samuel xxx. 30, as a district not far from Ziglag, somewhere south of Beit Jibrîn and east of Gaza. If Ha-shen is the Ashan of Joshua xv. 38, this must have been its locality. If the defeated Philistines were chased down the valley past Gath, Ebenezer, which was set up between Mizpeh and Beth Car, might be sought for in that neighbourhood; and the locality of the earlier battle, when "the Ark of God was taken," would be fixed thereabouts, for the Israelites pitched in Ebenezer (1 Samuel iv.) and the Philistines in Aphek.

'This suggested removal southward of all those scenes in Samuel's life—which follows the abandonment of Neby Samwil for Sôba as the Mizpeh of 1 Samuel (not the Maspha of later times)—seems to accord better, not only with these narratives, but also with vii. 16, as the places of judging are more equally distributed; with xv. 12, which implies that Samuel's house was not very far from Carmel; with viii. 2, as his sons at Beersheba were not so removed from him as otherwise might seem; and we would thus understand why David clung so tenaciously to a neighbourhood hostile and treacherous to him (as Keilah), because of Samuel's frequent presence there.'—Archibald Henderson, 'Quarterly Statement,' 1878, pp. 196—199.

N e p h t o a h (see above, Etam).

N e t o p h a h (Neh. vii. 26) appears to be the ruin of U m m T ô b a, or possibly Beit Nettif.

S e c h u.—A place between Gibeah of Saul and Ramathaim Zophim (1 Samuel xix. 20), with a well at it. The name K h ũ r b e t S u w e i k e h occurs between Jebâ and Râm-Allah.

S h a a l a b b i n (Joshua xix. 42).—A town of Dan, mentioned next to Aijalon. It appears to be the Selebi of Jerome ('Commentary on

Ezekiel,' xlvi. 22) mentioned with Ailon and Emmaus. This points to the identity of the ruin of *Selbit*, 2 miles north of 'Amwâs.

Socoh (Joshua xv. 35) was known in the fourth century as 8 or 9 Roman miles from Eleutheropolis (*Beit Jibrin*), on the road to Jerusalem. This agrees with the position of *Khûrbet Shuweikeh*.

Sorek (Valley) (Judges xvi. 4).—A town called *Caphar Sorech* is mentioned in the 'Onomasticon' as near *Saraa* (*Sûrâh*), evidently the present ruin of *Khûrbet Sûrik*. This would point to *Wâdy es Sûrâr* as the Valley of *Sorek*; and this valley is still inhabited by *Bedawin*, much as the *Philistines* probably lived in it amongst the settled Jewish population.

Timnah.—A town of Judah (Joshua xv. 57), mentioned with *Gibeah*. There is a ruin called *Tibna* near *Jebâ*, in the higher hills of the 'Arkûb, distinct from *Tibneh* (Sheet XVI.), which represents the *Timnah* of Joshua xv. 10.

Zohelath (Stone) (1 Kings i. 9) was by *en Rogel* ('*Ain Umm ed Deraj*). This points to *Zahweileh*, the cliff on which the village of *Silwân* stands, the names being almost identical in meaning and form.

'Nearly in the centre of the line along which stretches the village of *Siloam*, there exists a rocky plateau surrounded by Arab buildings, which mask its true form and extent: the western face, cut perpendicularly, slightly overhangs the valley. Steps rudely cut in the rock enable one to climb it, not without difficulty, and so to penetrate directly from the valley to the midst of the village. By this road, troublesome, and even dangerous, pass habitually the women of *Siloam*, who come to fill their vessels at the so-called "Virgin's Fount" ('*Ain Sitti Miriam, Immed-deraj*). Now, this passage and the ledge of rock in which it is cut are called by the fellahîn "Ez ZEHWÈLÉ." It is impossible not to be struck with the absolute identity which this name offers with that of the *stone of Zoelath*, which the Bible (1 Kings i. 9) places near (לְרֹגֶל) *en Rogel*. The vocal type itself is exactly reproduced, putting aside an insignificant inversion of the sound *O*, which in Hebrew precedes, and in Arabic follows, the consonant ר. A homogeneous transcript will present us with this identity in still clearer manner: Hebrew, *Zohelêl*; Arabic, *Zehohelêl*.

'I believe, then, that we can consider the situation of the stones of *Zohelath* definitely determined. This point fixed with certainty can serve to determine the position of many others of the highest interest. At present I can only indicate a few, proposing to return to the question at length at some future time. For example, it becomes extremely probable that we must put *en Rogel* at the *Virgin's Fountain*, and not at *Bir Eyub*. In fact, *Bir Eyub* is 700 metres distant from *Zehwèlé*, and the *Pool of Siloam* is 400 metres; while the *Virgin's Fountain*, situated exactly opposite *Zehwèlé*, is only separated from it by the breadth

of the valley, about 60 metres. I call attention to the importance of this result in tracing the line separating the territories of Benjamin and Judah, which passed by en Rogel, and the support which it affords to Captain Warren's ingenious theory of the direction of this line.

'I must advance another fact which appears to me intimately connected with this remark, and to confirm it in a certain measure. We know the multiplicity of denominations under which the great western valley of Jerusalem, so commonly called the Kedron, is known. The fellahin of Siloam divide it into three sections, which are, proceeding from north to south, 1st, Wâdy Sitti Miriam; 2nd, Wâdy Fer'aun; 3rd, Wâdy Eyub. The name of the intermediate part, which extends from the south-east angle of the Haram to the confluence at the north of Bir Eyub, is remarkable: Wâdy Fer'aun, that is, Pharaoh's Valley. Now, it is well known that to the Arabs, the name of Pharaoh simply indicates the idea of something or other of ancient times, and it is found with this vague meaning in a crowd of places which have nothing to do with Egypt, very much as in France, where all Roman camps are, for the vulgar, Cæsar's camps. Wâdy Fer'aun signifies, then, the *valley of the king*, and the region to which this name is applied is precisely that which the King's Gardens of the Bible used to occupy.'—C. Clermont Ganneau, 'Quarterly Statement,' 1869, p. 252.

NON-BIBLICAL SITES.

Arath is mentioned in the 'Onomasticon' as west of Jerusalem—possibly the present Khürbet Hârâsh, near Kûlônîeh.

Ceperaria.—A place shown in the Peutinger Tables (393 A.D.), 12 Roman miles from Eleutheropolis, 24 from Jerusalem. The distances point to the large ruin of Kefr Urieh.

Sior, between Jerusalem and Eleutheropolis ('Onomasticon'), would seem to be the present ruin of Sâîreh, beside one of the Roman roads.

St. Cyprian is mentioned as early as 1422 by John Poloner, south of Jerusalem. The name Haud Kibriyân ('Cyprian's Trough') perhaps indicates the neighbourhood of this monastery, which may have stood at the ruin of Kebâr, on the hill above.

St. Elias (the present Mâr Eliâs) is mentioned as early as 1187 A.D. ('Citez de Jherusalem'). The modern traditions connected with the place, as well as that of the field of pease immediately south, also date back to the Middle Ages. (See Section C.)

Tomb of Rachel.—This site has been shown from the fourth century to the present time in the same place. In 700 A.D. it is mentioned as surmounted by a pyramid. In 1100 A.D. the same description is given. In 1422 a Moslem building is noticed as standing over the

place. The surrounding ground is called Cabra by Origen (see Reland's 'Palestine,' p. 704), and the same title (founded on a mistranslation) often occurs in later writings—as, for instance, in 1100 A.D., when John of Wirtzburg calls the place Chabratha. (See Section B.)

Tower of Eder is said by Jerome to have been a mile from Bethlehem ('Onomasticon,' s. v. Bethlehem), probably near the ruined monastery of Sir el Ghanein, the two titles having a similar meaning—'Tower of the Flock' and 'Fold of the Flock.'

ROADS.—There are nine main lines of communication on this Sheet, eight of which are ancient :

1. The Watershed Road.—Coming from Bethel, the road descends gradually after passing Bîreh, following an open valley for 4 miles. It then ascends again some 200 feet per mile to the plateau near Shâfât. A Roman milestone fallen beside the road (as marked on the map) is inscribed as below :

ΙΒΛΟΤΙΒΤ
IMPANTONINI
IMPHADRIANI
IMPTRAIANPARTHOR
IMPNERYAE

The list being that of the names of the Antonine Emperors.

The road descends from the plateau towards Jerusalem, entering by the north gate.

Leaving the capital by the west gate, and crossing the valley, the road ascends somewhat steeply to the Bukeiâ plateau, and follows the shed, with only one large bend to avoid the head of Wâdy ed Dashish.

Leaving Bethlehem on the east, the road runs south-west to the low ground round the Burak. It then ascends sharply through a narrow pass, having the ridge of Râs esh Sherifeh on the west, and the gorge of Wâdy el Biâr on the east. Its further course is noticed on Sheet XXI. The pass is described by Josephus (Ant. xii. 9, 4).

2. Jerusalem to Jaffa.—The main road at present in use ascends gradually to Kubâb. It then descends into a shallow valley,

and crosses the bed by a modern bridge. The course is flat from this point for $1\frac{3}{4}$ miles to the foot of the hill of *L a t r ô n*. The ascent is here made between low side-banks of rock, and the road again falls gradually east of the ruins, and follows the course of *W â d y ' A l y* for $2\frac{1}{2}$ miles to the *B â b e l W â d*, where it enters a narrow pass between high hills. It then ascends the valley, having a rise of 1,400 feet in $3\frac{1}{2}$ miles. Here, from a point just east of *S a r i s*, the last view is obtained of the plain through a gap. The course is tolerably flat for $1\frac{1}{2}$ miles to *K ũ r y e t e l ' E n a b*, whence there is a descent of about 380 feet in a mile to the spring of *' A i n D i l b e h*. The road then rises again 250 feet to the ridge just beneath *K ũ s t ũ l*, and again descends 630 feet in a mile to the bridge over the valley at *K ũ l ô n i e h*. The road then ascends again by a steep and winding course to the plateau west of Jerusalem, reaching an elevation of 2,685 feet above the sea, or 850 feet above the *K ũ l ô n i e h* bridge, at a point $2\frac{1}{2}$ miles from it. Here the view over the great valley just passed, as far as *K ũ s t ũ l* on the west, is fine. The road descends 180 feet in the last $1\frac{1}{2}$ miles to the Jaffa Gate.

This line was once carefully made, but the drainage being imperfect, it was destroyed by the winter rains, and is now often impassable by wheeled vehicles.

The road does not appear to have been an ancient main line, but an old Roman road from *Y â l o* runs south nearly to *B â b e l W â d*, then, turning east, ascends 1,400 feet in 4 miles, and joins the modern road west of *K ũ r y e t e l ' E n a b*. A milestone lies beside the path on the ascent. The road descends the hill at *K ũ r y e t e l ' E n a b*, and then again diverges from the modern main line, running north-east to *B i d d u*, with an ascent of some 500 feet. It joins No. 3.

3. *Jerusalem to Lydda*.—This road descends past the so-called 'Tombs of the Judges,' and crosses *W â d y B e i t H a n i n a*, climbing up again by a steep ascent to *B e i t l k s a*. It then runs along a ridge for about 6 miles in a north-east direction, with a fall of 900 feet. East of *K u b e i b e h* an ancient milestone lies fallen by the side of the way. The course gradually changes to due west near *K h ũ r b e t e l J e d e i r*, and the road descends 900 feet in 2 miles, crossing *W â d y S e l m â n*, and entering the district of the low undulating hills, across which it runs north-west, with a total fall of 300 feet in about 5 miles.

A cross communication with No. 4 branches off from No. 3, and runs up the course of Wâdy Selmân, rising 1,440 feet in about 8 miles along the line, and reaching the open plain of el Jîb, the steepest gradient being some 200 feet in the last quarter of a mile.

4. Jerusalem to Lydda (Northern Route).—This road leaves No. 1 half a mile north of Tell el Fûl, and runs north-west, descending in $\frac{3}{4}$ mile 150 feet, and crossing Wâdy ed Dumm. It then rises again 200 feet in a mile, and crossing the swell, descends 150 feet to cross the second open valley. Leaving el Jîb to the left, it rises 200 feet in the next 2 miles, and then follows a ridge to Beit 'Ûr el Fôka, the ridge falling 500 feet in less than 4 miles. The road now descends sharply, and shows evident signs of antiquity. In half a mile the fall is 500 feet. The course runs westwards, gradually descending 150 feet in the next 4 miles. The rest of the course (Sheets XIII., XIV.) has a gradual descent to the plain, joining No. 3 west of Jimzu. At Beit 'Ûr et Tahâta another ancient line runs from No. 4 west to Beit Sîra, and then, turning due south, follows Wâdy el Miktely, descending gradually, and running across the low hills to Beit Nûba and Yâlo, with a branch over the open plain to 'Amwâs.

5. Bethel to Jericho.—The old line running down from Beit in follows the ridge south-east of that place, gradually descending to the open plateau of Deir Diwân, passing on the south slope of the great mound of et Tell. From Deir Diwân the old line ran to Mûkhmâs, falling gradually 600 feet in $2\frac{1}{2}$ miles; thence it runs east to the ridge of Râs et Tawîl. (See further, Sheet XVIII.)

6. Jerusalem to Jericho.—There are two lines which both join in the open valley west of Tal'ât ed Dumm (Sheet XVIII.). The one to the north ascends the Mount of Olives, rising 350 feet in about $\frac{1}{2}$ mile. Thence it runs north-east for about 4 miles, with a gradual descent along the side of the ridge, and then descends into the valley, running east to join the second line.

The southern line passes south of the summit of Olivet, ascending only 100 feet, and running round the contour of the hill to Bethany. East of that village a sharp descent of 500 feet leads down into the valley at

'Ain Haud. The line then runs north-east, descending gradually along the valley, falling 500 feet in $2\frac{1}{2}$ miles.

7. Jerusalem to Mâr Sâba.—The road runs down Wâdy en Nâr, and crossing a low saddle, avoids the great bend of that valley, and runs south-east, descending 850 feet in about 5 miles; numerous ancient wells occur along the course, and this road seems to be that which led to Zuk. (See Roman road, Sheet XVIII.)

8. Jerusalem to Engedi.—An ancient line leaves No. 1 on the plain south of Jerusalem, and runs along a ridge south-east for 5 miles in a line, reaching the high hill of Umm et Talâ, east of Bethlehem, where an old cross-road from Bethlehem to Mâr Sâba passes across it. It then has a descent of about 800 feet in half a mile to the Kabr Ghannâm, from which point the fall is more gradual.

9. Jerusalem to Jamnia.—The main line leaves No. 1 at the Burak, and runs north-west to el Khûdr; by a gradual ascent it reaches the saddle north of the great ridge of Râs esh Sherifeh, and there are here numerous Meshâ-hed, or piles of stones erected by pilgrims. Thence, with a gradual descent, the road runs west along the ridge to Hûbîn. About a mile east of that ruin a milestone lies beside it. It here bifurcates, the southern branch having a milestone 2 Roman miles from the last mentioned, and descending due west into the open valley below Beit Nettif, where the main line from Hebron (Sheet XXI., No. 5) down Wâdy es Sûnt joins it. An old line runs due north from the hill of Beit Nettif, along the ridge, to join the northern branch about to be described. The line along Wâdy es Sûnt, westwards, is probably also a main ancient line of communication.

The northern branch from Hûbîn runs along the ridge to Beit 'Atâb, and then descends sharply, having a fall of 800 feet in $2\frac{1}{2}$ miles. It reaches the broad open valley of Wâdy es Sûrâr, which it follows (Sheet XVI.).

There are traces of the pavement and side walls along the greater part of the length of this ancient line, which forms the easiest ascent to Jerusalem from the plain.

SHEET XVII.—SECTION B.

ARCHAEOLOGY.

Abu el 'Ainein (L s).—A modern ruined Kubbeh with a fir-tree. To the east are traces of ruins.

'Ain Haud (K u).—The spring has a building over it with a trough, which appears modern. Near it is a ruined Khân, apparently not very old.

'Ain Hanniyeh (L t).—A modern tradition makes this the fountain where Philip baptized the eunuch. The spring flows out in the wall of a little platform, with a kind of apse facing southwards. The floor of the platform is 8 feet above the level of the road. The apse is $7\frac{1}{2}$ feet diameter, and 5 feet to the back. It is flanked by two pilasters, 1 foot 2 inches wide, having Corinthian capitals. The apse has a niche in it at the back, 2 feet 9 inches above the floor. The niche is 3 feet high, 1 foot 6 inches wide, 1 foot 3 inches deep. The total height of the apse is 9 feet 6 inches above the floor to the tops of the pillar capitals. The wall in which the apse is formed has a length of about 20 feet, and faces north. The water of the spring is now caught in a stone trough. A fig-tree grows over the wall. The niche was probably intended for a figure of the genius of the spring.

In the road just in front of this structure—which seems, in part at least, to be a reconstruction, since the base of a pillar is built into the floor of the platform—is a great cylindrical stone 4 feet 3 inches high, and 4 feet in diameter. It has a hole in one end 10 inches deep, 1 foot 2 inches in diameter; and in the side two grooves 2 feet 9 inches long, 5 inches deep, and widening from 6 inches at the end to 12 inches near the middle of the stone. The use of this stone is not clear.

This interesting place was photographed by Captain Warren (No. 343 of the Society's Series). The building is considered by Sepp and Guérin to be earlier than the Crusading

period. The tradition cannot be traced farther back, but it has been accepted by the Greeks and Armenians.

'Ain Maktûsh (L t).—The spring comes out of a building some 10 feet high and 10 yards long, of large unhewn blocks. This wall has a very ancient appearance. The water is cool and abundant; a large terebinth grows in front. (3rd June, 1875.)

'Ain Shems (J t).—Heaps of stones and ruined walls of modern appearance, the remains of a former village on a low Tell. There is no spring at the place, but in the valleys to the south there are several; to the east are olives; in the ruins is a Mukâm of Neby Meizer. There is a low swell west of the village site, on which are ruins apparently more ancient—foundations and walls of good masonry. On the north are rock-cut tombs, half buried. A large 'Ozbeh, or summer settlement of drystone huts, with roofs of boughs, was found here in 1881, inhabited during harvest time.

'Ain el Wahash (L u).—By this spring is a single rock-cut tomb just above the road; a chamber about 7 feet wide, with a stone bench running round the back and side walls on the interior, but without any *loculi*. (18th October, 1873.)

'Ain Kârim (L t).—South of the modern village near the wall of the convent of the Sisters of Sion are three rock-cut tombs.

No. 1, furthest east, contains two *kokim* at the back, and one each side of a square chamber.

No. 2 is choked.

No. 3 has a square ante-chamber, and an inner chamber $1\frac{1}{2}$ feet lower, with a bench round three sides and a *koka* at the back.

On the southern hill west of the spring ('Ain Sitti Miriam), and close to the new Russian hospice, ruins were discovered by the Latins, in 1861, in building the new Chapel of the Summer-House of Zacharias. The grounds were excavated to a depth of 15 to 20 feet, and the lower story of the old church (mentioned by John Poloner (1422) as having a subterranean and an upper chapel) was found.

All that can now be seen is the recent reconstruction, except a small cave, or vault, south of the altar, which is at the east end. A piece of stone is here shown which melted like wax, and hid John the Baptist, as an infant, from Herod's soldiers. Outside this chapel on the south are

arches and vaults in ruins, remains of a former monastery. The masonry is of good size and finish, some stones drafted. A courtyard is entered from the west, and a stone rib, with low point, rises from a massive pier; these are remains of a vault of which the rag-work has disappeared. There is diagonal dressing on the stones, but no masons' marks occur. A narrow staircase leads up from the cloister north of the court to a chapel above that before noticed. Only the foundations of its walls remain; the apse and part of a stone altar are traceable; the interior was once covered with plaster and painted in fresco. There are many *graffiti* on the plaster, and on one stone a rude cutting representing the high-priest's breastplate—no doubt due to the tradition which erroneously supposes Zacharias to have been a high-priest. On the south side of the apse is the piscina. South of this chapel are remains of cells and steps, the rock being scarped. These ruins are partly hid by the soil of an orchard, which once covered the entire site, and in which the chapels and other buildings were found buried.

'Ain Kârim was given to the Franciscans through the influence of the Marquis de Nointal, Ambassador of Louis XIV. to the Sultan of Turkey. The church and monastery probably date back only to this time, as the absence of masons' marks seems to indicate that the masonry is not of the twelfth century, nor does the finish of the work resemble that of Crusading buildings. There are two good springs within the limits of the property.

The Church of the Baptist, in the village itself, is of Crusading origin; but the interior has been covered with encaustic tiles, and none of the older work is recognisable. The dome rises from four heavy piers; the grotto north of the high altar (at the east end of the church), is reached by seven steps; it is said to be the birthplace of St. John.

A bad copy of a Murillo is hung on the north side of the church, and much prized by the monks, who are chiefly Spaniards.

Revisited 20th July, 1881.

'Ain Yâlo (Mu).—A small monastery seems once to have existed here. On the north side of the hill, south of the spring, are three tombs one having three *loculi*, the second, five *kokim*, and the third, two *kokim*.

Guérin found the name of Deir el Roum ('Convent of Christians') attached to this place. He speaks of a rectangular building 15 feet long by 13 feet broad, the lower courses of which

were, on the occasion of his visit, still *in situ*. Beside the spring he saw three shafts lying on the ground.

'Alâly el Benât—This group of caves in Wâdy Sūrâr probably represents an old hermitage. There is a broad ledge, with a precipice above, containing one row of caves, while others occur beneath.

The eastern group of upper caves includes No. 1, a rude cave 28 feet to the back, 12 feet broad.

Nos. 2 and 3, just west of it, are pigeon-holes in the rock, the latter being 9 feet long, 3 feet wide, 4 feet high, perhaps a sleeping-place.

No. 4 is a large excavation—a sort of open court with a cave at ground-level at each end, and two good-sized cisterns, while 10 or 12 feet higher a gallery is hollowed in the face of the cliff looking south-east; steps are seen leading thence to a cave on the left, and there is another cave on the right, and higher up on the left another inaccessible cave in the cliff, with a small out-look excavated in the face of the precipice.

Near this group are three other inaccessible caves in the cliff.

The western group of caves on the same level is some 130 yards distant.

No. 1 is a cave 12 feet square.

No. 2 a large group rather higher, with a steep ascent of about 10 feet in the face of the rock. The cave is open in front, 66 feet long by about 50 to the back. On the right a rude chamber 18 feet by 16 feet, with a sort of window in the precipice; at the back on the right is a chamber 22 feet wide, 40 feet to the back; and to the right another excavation 40 feet wide, 7 feet to the back.

In the precipice below these caves are some half dozen small caves, like Nos. 2 and 3 of the west group above noted. There are thus about 20 caves in all.

Visited 18th July, 1881.

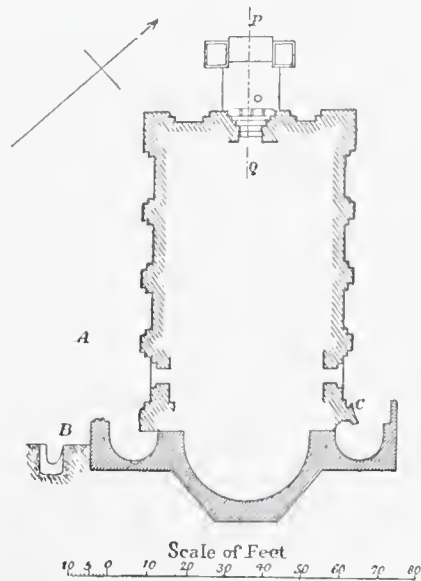
'Allâr es Sifleh (K u).—Apparently an ancient site with rock-cut tombs. Khûrbet Nûh forms part of the site with its two springs and gardens of orange trees. There is a ruined building here, which appears to have been an ancient church. The building has a bearing 107° east along its length, with a window to the east and two to the north. On the south was the door. The measurements outside were 88 feet east and west by 46 feet north and south. The walls are 10 feet

thick, and standing in parts 20 feet high. A cornice runs round the interior; two brackets remain on the north wall between the windows, which probably once supported the arches of the roof. The windows are very narrow, with round arches above. The masonry is of small stones, rudely squared, but the faces not dressed smooth. The mortar is hard and mixed with charcoal. The core of the walls is of rubble. The interior of the church is cemented. All these details point to the building being of 12th century date. (Compare K h ũ r b e t I k b ā l a.)

Among the ruins are vaults cemented inside, with small masonry and pointed arches. One corner of a building had drafted stones, the face rustic, and projecting $2\frac{1}{2}$ inches, the draft 4 inches wide. Near this is an old ruined tank. The ruins are probably to be attributed to Crusading times.

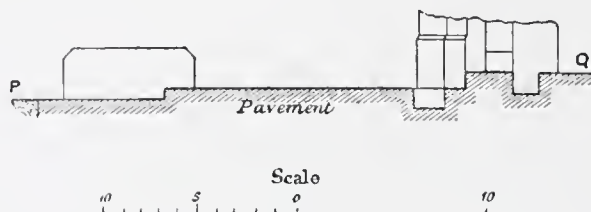
Visited October 22, 1873.

'A m w ā s (J s).—The village has rock-tombs near it, some of which are of the kind known as 'rock-sunk,' apparently of Christian origin. To the south is the ruined church. (See Palestine Exploration Fund Photo No. 158.) The three eastern apses are still traceable; the masonry, standing for two or three courses above the surface, is of moderate size, one stone 10 feet long, 2 feet high, 3 feet thick. Some of the stones are drafted, the draft $2\frac{1}{4}$ to 4 inches broad; the core of the walls is of rubble. The north wall of the church is 90 feet long, outside the west wall 84 feet long. The central apse is 33 feet diameter, the side apses 12 feet. The church had a west door, and an east window in the nave apse. The style of the whole building is Byzantine.



Excavations have recently been conducted at 'Amwās by Captain Guillemot, of the French corps of Engineers, and a full account is to be published by this officer. The foundations of the church have been partly

excavated, and the account is published in 'Les Missions Catholiques,' No. 665, 3rd March, 1882. It was found that a more recent building had been constructed on the ruins of the old Byzantine church, apparently in the twelfth century. The church as then restored measured 95 feet along the north wall, and 55 feet along the west wall externally, and appears to have consisted of five bays, indicated by the foundations of external



buttresses. It had a west door and two side doors, one north and the other south, in the eastern bay. The wall, not including the buttress, is 4 feet thick.

In the south apse a tomb was found, about a yard beneath the present surface: it appears to be a Moslem grave of a Derwish. Several rock-cut tombs exist close by, and a great number of small glass bottles, about 6 inches long, like the tear bottles usually found in tombs; about 20 were preserved unbroken. A limekiln was also found close by. Pottery, mosaic, bases and capitals of pillars, were discovered in digging round the church walls. One of these capitals, which probably belonged to the Byzantine church, was found just outside the east end of the north wall of the Crusading church. It is a rude Ionic capital, like those used in the fifth century; between the volutes is a Hebrew inscription on a tablet on one side, and between the volutes on the other side a Greek inscription. The Hebrew characters are:

ברוך שמו לעולם

which is read:

'Blessed be His name for ever.'

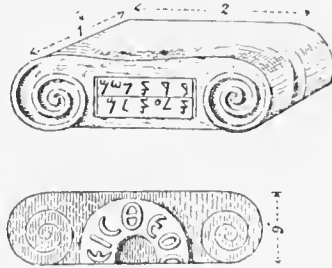
The Greek reads:

ΕΙΣ ΘΕΟΣ.

'One God.'

This ejaculation is not uncommon in Byzantine Greek inscriptions, and is found on a tomb at Belâ, dating probably from the fourth century.

(See Sheet XI., Section B, Vol. II.) The formula also occurs in an inscription in Greek which has recently been found on a tomb at Arsûf, and has been transported to Jaffa. The Hebrew inscription is probably a copy from an older original.



The capital is marked *S* on the under side, probably for *Sax*, showing the position which it was intended to occupy in the church.

The Crusaders destroyed the side walls of the older church, and re-used the masonry ; they appear to have built a smaller apse within the old north apse. (Compare the restoration of the church at Beit Jibrin, Sheet XX.)

In the Crusading walls several masons' marks were noted.



The mediæval masonry is in courses about 2 feet 3 inches high, with stones 6 feet to 13 feet long, having the diagonal dressing.

The Byzantine masonry of the apses is dressed with a point ; the stones are of equal size with the Crusading work.

The roof of the south apse is in *situ*. It is a flat half dome, with large stones built round a central key. The sill of an east window, 5 feet broad, remains in the centre apse ; the voussoirs of the dome of the north apse lie on the floor. The foundations of a parallel wall, north of the north apse, have also been laid bare, perhaps indicating a courtyard round the church, 19 feet from the north wall.

The stones are for the most part rough and small, the base course, however, is of stones, 3 feet high and $4\frac{1}{2}$ feet long. A fragment of a window cornice, with holes for three bars, was found near.

East of the church human bones were dug out in great quantities, and a cross, with a hole in it, intended to be worn round the neck, was

found. Probably a cemetery existed here in Christian times. A rough bench-tomb or cave, 3 paces square, with a bench, $2\frac{1}{2}$ feet wide, round three sides, occurs south of the church, and there are remains of a pavement of stones, $3\frac{1}{2}$ by $2\frac{3}{4}$ square and 1 foot 4 inches thick. A well-cut white marble shaft, 20 inches in diameter, and $3\frac{1}{2}$ feet long, was found near. The pavement outside the church is $2\frac{1}{2}$ feet lower than the floor inside, and the buttresses stand on a plinth, or basement. A single step occurs at the north and west doors.

In the village itself excavations have also been conducted, and many foundations of fairly good masonry are found a foot or two below the surface. Some rude Ionic capitals have also been found, and two or three rough shafts, also a stone, 8 feet long, 3 feet 3 inches high, and 9 inches thick, having a simple beading on the two longer sides, 9 inches in all, with a total projection of $\frac{5}{8}$ of an inch.

Visited 20th April, 1882.

‘Another interview with the fellah Ibrahim Almud gave me new traditions on the ancient Nicopolis which are not without their value. It is always the famous pestilence of which I have already spoken in my previous reports which fills the principal part in these vague souvenirs of the past.

‘On the first appearance of the pestilence at Emmaus, the inhabitants, who were all Jews, mostly fled. Nearly all who remained died. The scourge passed, the fugitives came back to the town. But the following year the epidemic appeared again, and the people all perished without having the time to escape by flight. At this moment arrived Neby Ozeir (Esdras), who found all dead—men, women, and children. The prophet having asked of God why he had so rudely chastised the country, supplicated the Almighty to resuscitate the victims. It was done, and since that time the Jews have been named *oulad el mûtée* (*the children of the putting to death*).

‘It is to this epidemic that the city of ’Amwâs owes its name, according to our fellahin. They say, in fact, of the pestilence, *amm-ou-asa* (*it was extended generally, and was an affliction*). (I have not been able to determine precisely the meaning of the second verb, which I omitted in my notes.) Of course, I put no faith in the truth of this etymology, which is evidently artificial, like many of the same kind met with in the Bible as well as in the mouths of the people, and on which I have many times in these reports found occasion to insist.

‘It will be curious to give, side by side with this rustic etymology, a philologic explanation of the same kind given us by St. Jerome precisely *apropos* of Emmaus. The learned Fulton translates the word Emmaus as *populus abjectus, alias abicientes*, which proves that he decomposed Emmaus into *Am, people, and Maus, refuse*. St. Jerome appears to allude to various Biblical passages where this word is applied by Christian exegesis to the Jewish people, and to have had notably present in his mind the verse of Lamentations iii., “Thou hast made us as the offscouring and refuse in the midst of the people.”

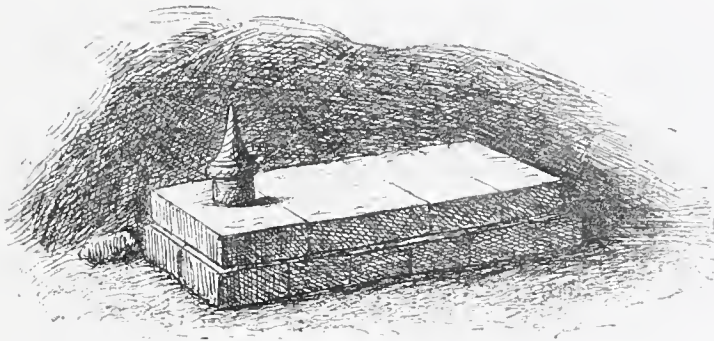
‘It is clear from this etymology, more ingenious than probable, but to which we ought to have paid a little attention, that in the time of St. Jerome the Semitic name of Nicopolis was

pronounced 'Emmaus, 'Ammaus, with the *ain*, and that consequently the Arabic form is much nearer the original than the Talmudic *Amaous* with the *aleph*.

'This interpretation of St. Jerome is, besides, an additional proof that, for him, the Emmaus of the Gospels was Nicopolis, and consequently the 'Amwâs of our time; it also shows that the word "Emmaus" was nothing at all to do with Hamath, which is written with a *khet*, and which some authors want to identify with it.'—C. Clermont Ganneau, 'Quarterly Statement,' 1874, p. 162.

'Amoas est à mi-chemin de Jérusalem à Jaffa. J'ai fait souvent, à cheval, sans me presser, le trajet de Jérusalem à Amoas en quatre heures et de ce lieu à Jaffa dans le même espace de temps. Si on tirait une ligne droite de Jérusalem à Jaffa, elle passerait assez près d'Amoas.

'L'église d'Amoas n'est pas orientée; la façade regarde le Nord-quart-Ouest, par conséquent les absides sont tournées vers le Sud-quart-Est.



TOMBEAU D'UN SANTON À AMOAS.

'Avant les fouilles, cette construction était tellement ensevelie qu'il était impossible d'en bien saisir le plan: Quelques belles assises de l'abside centrale et une partie de voûte appareillée de l'abside latérale gauche (côté de l'épître) étaient seules visibles.

'C'est vers cette dernière partie que les fouilles furent commencées.

'A la profondeur d'un mètre environ, l'abside était entourée de tombes Musulmanes d'un aspect ancien et, dans l'axe de cette même abside, se trouvait une niche visiblement creusée *après coup*. C'est en ce lieu que j'ai trouvé le tombeau d'un Santon, bien reconnaissable au *tarbouche*-derviche traditionnel.

'Tous ces détails m'ont fait penser que ce côté de l'église avait été transformé en mosquée.

'Je passe rapidement sur la découverte de plusieurs tombeaux Juifs creusés dans le roc, pour m'arrêter un instant près d'une construction bizarre, faite à la hâte, avec des pierres de dimension et d'origine différentes et contenant, parmi un amas d'ossements humains, plus de cent ampoules dont une vingtaine ont été retirées encore entières.

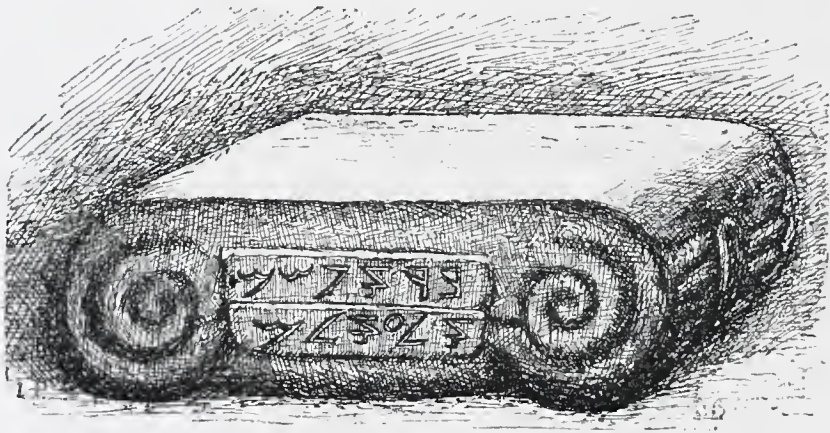
'Je n'ai trouvé la trace de l'outil des croisés sur aucune de ces pierres; elles me parurent d'ailleurs d'une époque antérieure. Ce n'était certainement ni Juif, ni Musulman, et il n'y avait pourtant pas une seule croix.

‘ A quelques pas de ce curieux ossuaire, un ancien four m’a révélé comment ont disparu les beaux marbres blancs, provenant des statues et des monuments anciens : tout autour de ce four gisaient de nombreux débris taillés et sculptés, dont plusieurs étaient à moitié calcinés : on les employait à faire de la chaux.

‘ Les fouilles continuaient ainsi tout autour de l’église, qui se dégagait lentement de son linceul de terre et de débris.

‘ De nombreux fragments de base, de chapiteaux, de colonnes et d’entablements, des poteries antiques, des cubes de mosaïques de toutes couleurs, enfin tout ce qu’on trouve, en Palestine surtout, dans les anciens monuments, mais jusque là, pas une seule inscription.

‘ Nous fûmes plus heureux vers l’abside latérale droite (côté de l’évangile), où des signes indicateurs nous firent redoubler d’attention.



INSCRIPTION HÉBRÉO-SAMARITAINE, TROUVÉE À AMOAS.

‘ C’est là que fut trouvé le curieux chapiteau ionique portant les deux inscriptions déjà publiées par Monsieur l’Abbé Bargès, à qui j’en avais fait parvenir un dessin et un estampage, par les soins de Monsieur le Camus.

‘ Monsieur Clermont-Ganneau en avait également reçu un dessin, et, bien que les caractères fussent très imparfaits, il les déchiffra sans hésitation.

‘ La plus remarquable de ces inscriptions est Hébréo-Samaritaine, elle occupe deux lignes sur une tablette divisée, dans sa longueur, par une rainure. Cette tablette fixée avec intention, entre les deux volutes, par deux queues d’arondes simulées, prouve que l’inscription était prévue dans l’arrangement du chapiteau.

‘ Pour faciliter la traduction, je place les caractères Samaritains sur une seule ligne, avec les caractères Latins correspondants au-dessous, mais à rebours ; les écritures Sémitiques se lisant de droite à gauche.

𐤙𐤋𐤏𐤇	𐤏𐤙𐤕	𐤏𐤙𐤕	Caractères Samaritains
MLWHL	WMCH	KWRB	Caractères Romains.

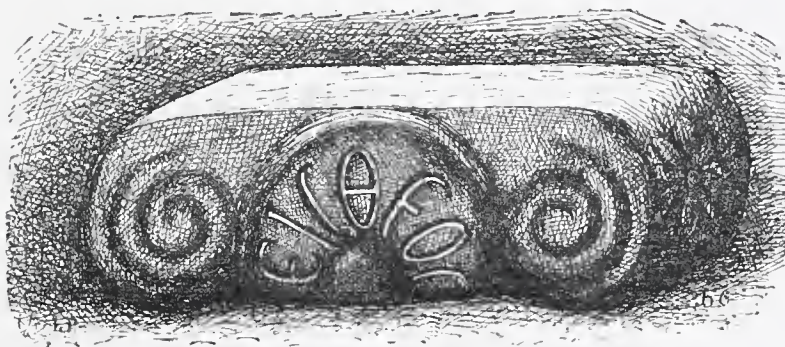
‘ En retournant les lettres Romaines dans leur sens, de gauche à droite, on a BRWK CHMW LHWLM. Chaque lettre Sémitique non suivie d'un *alef*, d'un *ia* ou d'un *vau*, ayant la force d'une consonne jointe à une voyelle muette, on doit lire ainsi :

‘BAROUK CHEMO LHEOLAM.
‘*qu'il soit béni son nom à jamais*

‘ On remarquera que, sur la tablette, à la fin de la première ligne, la place manquant pour finir le mot *CHMO*, on a dû reporter la lettre finale à la deuxième ligne et placer un point immédiatement après cette lettre, pour l'isoler du mot suivant.

‘ Trois lettres Samaritaines ne correspondent pas entièrement à celles de l'alphabet Romain :

- ‘ 1°. Le vau qui se prononce *OV* et *O*, je l'ai traduit par le double *V IV*.
- ‘ 2°. Le chin qui a la valeur du *CH*.



‘ ΕΙΣ ΘΕΟΣ UN SEUL DIEU.

‘ Voici le sens complet de l'inscription Hébréo-Samaritaine :

‘ *Un seul Dieu, que son nom soit béni à jamais !*

‘ 3°. Le haïn, que les Arabes prononcent fortement du gosier ; ce dernier n'ayant aucun caractère correspondant, je l'ai représenté par *H*.

‘ Maintenant, à qui attribuer le désir exprimé ? car évidemment la phrase n'est pas complète : *qui son nom soit béni à jamais !*

‘ Nous allons trouver ce complément en retournant le chapiteau qui possède une autre inscription sur sa face opposée.

‘ La surprise est extrême pour un archéologue : à la place de la tablette, nous avons ici, entre les volutes, une sorte de coquille sur le pourtour de laquelle on lit une inscription Grecque du bas Empire.

‘ Nous sommes donc en présence d'une sentence exprimant une seule pensée, à l'aide de deux différentes langues, avec les caractères propres de chacune d'elles.

‘ L'inscription est de basse époque ; cela est certain. M. Clermont-Ganneau possède les preuves de l'emploi de cette forme, du III^me au VI^me siècle.

‘ Sans cette preuve archéologique incontestable, j’avoue que je serais fort embarrassé pour la date du chapiteau : son dessin original dépasse tout ce qu’il y a de plus *osé*, dans les spécimens de ce genre. Mais dans ces contrées, où tant de grands peuples ont imposé leur mode d’architecture, sans cependant pouvoir exclure complètement l’influence locale de certains détails, il n’est pas possible d’établir une date absolue sur un simple fragment.

‘ En ce qui concerne ma spécialité, depuis dix ans que je creuse le sol en Palestine, j’ai acquis la conviction que la décadence de l’art y a précédé l’occupation Romaine. Dans les plus anciennes ruines, je n’ai trouvé, jusqu’à ce jour, qu’un seul chapiteau corinthien à peu près pur ; mais j’ai rencontré des chapiteaux composites anciens, d’une liberté de dessin et de proportion que les sculpteurs Romains n’ont pas dépassé.

‘ Que penseraient les archéologues d’Europe de l’emploi de l’ogive dans un pont Romain ? et cependant cela est. Sa patine et la forme de l’appareil Romain ont un caractère trop accentué, pour qu’on puisse admettre la possibilité d’un raccord invisible.

‘ Par opposition, on trouve des détails de sculpture et d’architecture, du IX^me au XII^me siècle, d’une facture étrangère à leur époque.

‘ L’importance archéologique de la découverte d’Amoas est surtout dans la date, presque certaine, que l’inscription Grecque donne à la Samaritaine.

‘ Qui aurait pu croire à l’emploi des caractères Machabéens sous la domination Romaine, et cela simultanément avec la langue Grecque ? Il devait certainement y avoir là une intention spéciale.

‘ Le chapiteau d’Amoas est en marbre gris-clair ; le ciseau qui l’a taillé n’était pas très habile et, malgré sa forme basse et allongée et ses deux volutes, il est d’une parenté assez éloignée du chapiteau classique de l’ordre.

‘ Sous le lit de jonction avec le fût il porte, comme signe d’appareil, la lettre S, laquelle, en chiffre, équivalait au nombre VI.

‘ On peut supposer, de là, que ce couronnement peut être le sixième de sa colonnade.

‘ Mais il se pourrait aussi, d’après la tradition de l’appareil monumental, que l’ensemble de l’ordre ait été numéroté ainsi : La base n° 1 ; le fût n° 2 ; le chapiteau n° 3.—Pour la deuxième colonne—La base n° 4 ; le fût n° 5 et le chapiteau n° 6.

‘ Les deux hypothèses pourraient admettre un monument commémoratif, dont les chapiteaux, ornés de pieuses sentences, auraient supporté un entablement, avec l’inscription principale dans la frise.

‘ Peut-être encore n’est-ce qu’un simple abaque isolé, reposant sur une courte colonne et devant servir à quelque pieuse cérémonie.

‘ Cela expliquerait parfaitement l’inscription.

‘ Mais toutes ces suppositions sont vaines ; il faut attendre la fin des fouilles, pour savoir s’il existe d’autres documents archéologiques relativement à la mystérieuse pierre d’Amoas.

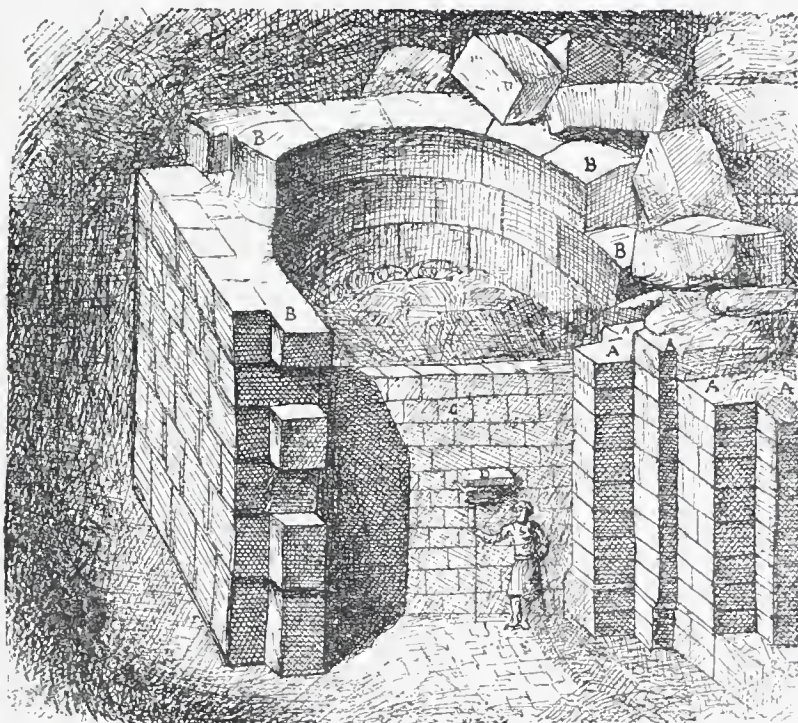
‘ Puisque j’ai dit mystérieuse, je dois nécessairement présenter les raisons qui me portent à penser ainsi. Pour cela, il est indispensable de faire une rapide description des anciennes constructions.

‘ L’église Romaine, bien reconnaissable à son superbe appareil, dont les blocs mesurent trois mètres en longueur, 8.90 en hauteur et 0.60 en largeur, n’a conservé que ses trois absides. Toutes trois ont une forme circulaire à l’intérieur ; mais, à l’extérieur, les absides latérales sont carrées et l’abside centrale mi-octogone.

‘ L’ensemble du monument couvre un espace de vingt et un mètres de large et trente-sept de long, c’est-à-dire sept cent soixante-dix-sept mètres de surface.

‘ Les Croisés, en reprenant cette construction, n'en ont pas suivi le plan primitif ; ils n'ont utilisé que l'abside centrale, en lui accolant une nef unique, divisée en quatre travées, avec contreforts extérieurs, aux points de la poussée des voûtes. Cette nef se termine par un porche, qui abrite la porte principale.

‘ Les murs latéraux de l'église Romaine ont été démolis, pour servir aux basses œuvres des Croisés. Mais les deux absides latérales ont été conservées, soit pour servir de contreforts à l'abside centrale, soit par respect pour un pieux souvenir,



ABSIDE SOUTERRAINE DÉCOUVERTE À AMOAS.

‘ L'œuvre des croisés, reliée à la construction Romaine, se reconnaît facilement aux stries diagonales laissées sur les pierres par l'outil de l'ouvrier. Cette importante découverte de la manière des Croisés appartient à M. Clermont Ganneau.

‘ D'après cet aperçu, on comprend que les constructeurs, ayant abandonné les absides latérales, n'ont pas cherché ce qu'elles pouvaient contenir en sous-sol. C'est précisément près d'une de ces absides, celle du côté de l'évangile, que le chapiteau a été découvert.

‘ Ce qui rend inexplicable la jonction des deux églises, c'est la naissance d'une seconde abside, qui, si elle avait été continuée, se serait enclavée dans l'abside Romaine et l'aurait masquée. Cette intention, qui n'a pas même été essayée du côté de l'épître, paraît avoir trouvé des obstacles dès son origine.

‘ Cette partie de l’édifice avait été la plus maltraitée, plus encore par la main brutale des démolisseurs que par le temps.

‘ L’abside avait été fermée avec soin par un mur d’un aspect presque aussi ancien que le travail des croisés, mais d’un appareil de moindre dimension.

‘ A deux mètres du sol, une base Attique, en marbre rose foncé, était encastrée dans ce mur, moitié prise dans la construction et moitié en saillie. Une rainure, pratiquée sur les flancs de cette base, attestait sa destination à ce scellement.

‘ En Palestine, un grand nombre de pieux souvenirs n’ont pas d’autre indication : un fragment de colonne, une base ou un chapiteau enchassé dans un mur. C’est sous ce signe, dans l’axe de l’abside, que reposait la pierre à double inscription.

‘ A, jonction de l’église des croisés. B, appareil Romain. C, mur fermant l’abside. D, base enclavée. E, chapiteau avec inscription.

‘ Pensant que ce fond de nef latérale fermé avec tant de soin par un mur portant un signal, pouvait receler quelques bonnes indications, j’en pris un croquis coté et, après avoir fait constater, par témoins, la disposition de l’ensemble, je fis enlever le tout. Je n’y ai trouvé que de la terre, des débris de construction et des ossements humains.

‘ Quant au chapiteau, on ne voyait que sa face supérieure faisant simplement l’office d’un pavé.

‘ Le reste du pavement qui l’entourait était formé de débris de pierres et de marbres, quelques-uns moulés et sculptés ; les interstices étaient remplis par des cubes de mosaïque.

‘ Un coup de pioche avait déchaussé un large pavé, voisin du chapiteau, un surveillant le prit pour l’examiner et vit que le marbre, qui restait scellé, était très épais et qu’il portait des ornements et des caractères sur sa face latérale.

‘ Je fus appelé immédiatement et je pus, à mon tour, considérer ces étranges caractères.

‘ Je remarquai ensuite que ce marbre occupait l’axe de l’abside, qu’il se trouvait sous la base indicatrice, et je pensais que tout cela ne pouvait pas être le seul fait du hasard.

‘ D’ailleurs, soit sous le pavement, soit dans la continuation des fouilles, on pouvait découvrir une explication de cette double précaution, ayant pour but d’arrêter l’attention sur cette partie de l’église, or comment replacer ces objets, si on les avait enlevés sans précaution ? Aussi il m’a paru utile de consigner, dans un procès-verbal, la place exacte du pavement et de la double inscription.

‘ On ne peut pas pécher par excès de prudence dans des recherches aussi sérieuses et, sur ce sujet, les personnes qui sont intéressées dans la question doivent surtout éviter l’ironie, parce qu’elle est un indice certain de la passion.

‘ Les portions les plus importantes de l’église d’Amoas n’ont pas encore été fouillées. Ce sont : le tour postérieur des trois absides, l’intérieur de la nef des croisés et l’intérieur de l’abside Romaine.’—*Les Missions Catholiques*, le 3 Mars, 1882, ‘Rapport par le Capitaine Guillemot sur Emmaus.’

Captain Guillemot is directing the work with much zeal and intelligence, and several ecclesiastics had come from Jerusalem to view a discovery which they suppose will supply a perfect proof of the truth of a religious tradition to which I shall refer later on. In default of photographs I must give a short description of it. Unluckily the photographs I took with the gelatine bromide process proved very imperfect when I developed them at home. Doubtless the plates were injured by the over-

turning of the carriage. But I shall be able to replace them directly I go to Jerusalem, as the monument has now been transported to Bethlehem. It consists of a capital of white marble in false carved Ionic style, coarsely and irregularly sculptured. On one side between the two traditional volutes is a cartouche in form of a *titulus*, having to the right and the left the two little side pieces which it is supposed to be fixed by. On the cartouche is an inscription written in two lines, separated by a horizontal stroke and engraved in Archaic Hebrew (that is to say Phœnician) characters. It can easily be deciphered $\frac{\text{ברוך שם}}{\text{ולעולם}}$ "Blessed be His Name for ever!" It is exactly the reading which I had suggested from the imperfect copy of the inscription sent to me on its first discovery, but from that I could only give my intuitive conclusion, and I felt a certain doubt as to its accuracy. On the other side, disposed in a circle, is the inscription $\epsilon \zeta \theta \epsilon \text{ } \theta \epsilon \text{ } \theta \epsilon \text{ } \epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma$ —"There is one God." Finally I discovered a large mason's sign, on the part intended to be placed downwards on the top of the shaft of the column. It is a sort of S and I suspect it is more likely to prove a numerical letter. To complete the description of the capital, I soon found on one side an eight-pointed star contained in a circle; and on the other side a sort of "fascies" tied with a band.

The capital was found in the pavement of the left hand side amongst other miscellaneous remains, used in like manner for paving this part of the building at some epoch which it would be well to know.

The formula $\epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma$, though it may be equally well applied as a general dogma of any one of the three great monotheistic religions, is in this form essentially Christian. It occurs very frequently in the stone inscriptions of Syria, where it was apparently very popular. Probably it was from there that it passed into the creed of Islam. A glance at M. Waddington's Greek and Latin inscriptions in Syria, shows us how frequently it occurs either laconically, as in the present instance, or else accompanied by words which more precisely define its scope.

As examples I may cite the following:—

On the lintel of a door at Oum el Jemal (Nabat)—

$\epsilon \tilde{\iota} \varsigma + \theta \epsilon \delta \varsigma$ with the cross.

On another lintel at Dāna (Antioch)—

$\epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma \text{ } \kappa \alpha \iota \text{ } [\theta] \text{ } \chi \rho \iota \sigma \tau \omicron \varsigma \text{ } \alpha \nu \tau \omicron \nu \text{ } \kappa \alpha \iota \text{ } \tau \delta \text{ } \acute{\alpha} \gamma \iota \omicron \nu \text{ } \pi \nu \epsilon \ddot{\upsilon} \mu \alpha, \text{ } \beta \omicron \eta \theta \eta \tau \omega$ —(of the year 483).

On a lintel at Kokanaya (Antioch)—

$\epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma \text{ } \kappa \alpha \iota \text{ } \chi \rho \iota \sigma \tau \omicron \varsigma$ (of the year 318).

On a lintel at Katoura (Antioch)—

$\text{'}\text{I}\eta \sigma \ddot{\upsilon} \nu \text{ } \chi \rho \iota \sigma \tau \acute{\epsilon}, \text{ } \beta \omicron \eta \theta \epsilon \iota, \text{ } \epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma \text{ } \mu \acute{\omicron} \nu \omicron \varsigma$ (of the year 331).

On the doors at Dellouza (Carriotide and Apamena)—

+ $\epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma \text{ } \delta \pi \acute{\epsilon} \zeta$, etc.

On a lintel at Deir Seta (Antioch)—

$\epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma \text{ } \beta \omicron \eta \text{ } \theta \acute{\omega} \nu \text{ } \pi \alpha \sigma \iota \nu$ (of the year 411).

At Domeir (Damascus)—

$\epsilon \tilde{\iota} \varsigma \text{ } \theta \epsilon \delta \varsigma \text{ } \theta \text{ } [\beta] \omicron \epsilon \iota \text{ } \theta \eta [\nu]$.

- At Dama (Trachonite)—
 Εἶς θεὸς ὁ βoη To βειρ.
- At Salmeustha (Batan)—
 Εἶς θεὸς ὁ βoηθε[ς].
- At Oum-cr-rumman (Nabathæan)—
 Εἶς θε[ς].
- At Deir el Meyas (Nabathæan)—
 [Εἶς] θεὸς ὁ βo[η]θ [ων].
- At Bastra (Nabathæan)—
 Εἶς θεὸς κανος [] Ἀμην.

‘It would be easy to multiply examples of this formula. I will conclude by citing Sinaic inscriptions, one of Jezzín (region Sidon), another of Cyprus (Golos)—an amulet belonging to M. Pérétié, with εἶς θεὸς ὁ ναῶν κακά—and especially an inscription at Arzouf-Apollonia εἶς θεὸς ὁ ζων.

‘The Christian character of this formula is clearly demonstrated by these examples. It is probably of Jewish origin, and must have sprung from the well-known verse (the fourth) in the sixth chapter of Deuteronomy, which contains the word יהוהאֱלֹהִים, Jehovah, rendered in the Septuagint by κυριος εἶς, and which precedes the dissertation on the Commandments. It is worthy of remark that this formula is generally found inscribed above the entrance-doors, as ordained in the ninth verse (with regard to the Commandments, of which it is, so to say, the preamble), “and *thou shalt write them* on the posts of thy house, and on thy gates.”

‘This Jewish connection agrees well with the double inscription on our capital, in which the Hebrew and Greek are so closely associated, and of the former of which I will endeavour to give some details. The sense seems to me quite clear, though I foresee that attempts may be made to give other readings in order to justify certain preconceived opinions. But I think that my reading of it will be accepted by all those who have had any real experience of Semitic epigraphs: “Blessed be His Name for ever”—in reference, naturally, to the Name of God. The phrase seems to have been taken literally (with the omission of only one word) from Psalm lxxii. verse 19, “And blessed be His [glorious] Name for ever.” It is exactly the anthem of the Roman Liturgy, “Sit Nomen Domini benedictum in secula.” There is a similar form which frequently prefaces the inscriptions of religious offerings at Palmyra, לְבְרִיךְ שְׁמֵהּ לְעַלְמַיָּא, “To Him Whose Name is blessed for ever.” Making allowance for phonetic and grammatical variations between Hebrew and the Aramaic dialect in use at Palmyra, it is word for word the same as the formula which we are considering. Very often the dedicatory word לְ, “to,” is omitted, and the formula appears in the shape of a simple exclamatory invocation, בְּרִיךְ שְׁמֵהּ לְעַלְמַיָּא, “His Name is blessed,” or “Blessed be His Name for ever!”

‘That we find this ancient Hebrew inscription on this particular capital is certainly very extraordinary, more especially from a palæographical point of view. For, in the first instance, if we adhere to the now well-known law which governed the development and changes in Hebrew writing, we should have to place the date of this inscription (written as it is in Phœnician characters) at a period long anterior to the Christian era, whilst, on the other hand, the style of the capital, and the presence of the Greek inscription (which from its

appearance we should attribute to the fifth or sixth centuries after Christ) “on its opposite side,” quite contradict this conclusion.

‘We cannot possibly suppose that the two inscriptions belong to different periods. Plastically the one is the pendant of the other, and the longer sentence seems equally a grammatical sequence of the other, as though we had to deal with a mixed phrase, half Greek, half Hebrew: “There is only one God, may His Name be blessed for ever!” Also it must be acknowledged that in the Hebrew part of it the word God is understood. This ellipsis certainly is not opposed to Semitic ideas, as we can see by referring to the formulas at Palmyra, which have just been cited.

‘Whatever they may be, these two phrases seem inseparably joined one to the other, both with regard to their position and their age. This leads us to ask why they should have used, several centuries after Christ, a Hebrew alphabet which, according to all historical and archaeological researches, had fallen into complete disuse, having been replaced by the square characters. There is but one possible reply to this question, namely, that it was an *artificial archaism*, similar to those which have been found on Jewish coins. On them we also find inscriptions in the ancient Phœnician characters. Though we ought to make some exceptions with regard to the earliest coins, the evidence with regard to the later utterances is convincing, those, for instance, which took place under Barchochebas in 135 A.D. These epigraphic anachronisms have their parallels in other countries and periods, and are easily accounted for by the national or religious prejudices, which caused the Jews then in certain cases to make use of the ancient Hebrew alphabet. This factitious revival, however, must not put us on the wrong scent. Upon carefully examining the palæography of the inscription on this capital, one feels at once convinced that it belongs to about the same period as the above-mentioned coins. It is not impossible that it was either from them, or from documents of the same character, that the graver of the inscription took his models for the letters. I have not the necessary materials by me to enable me to make a careful comparison, or to determine the exact issue of coinage which it might have been, as for that purpose it would be necessary to have the actual specimens before one’s eyes in order to examine them. I must content myself with pointing out the curious form of the *vau*, which occurs three times, and which is almost identical with that generally adopted on the copper coins, which are supposed to belong to the earliest period, and which form but seldom appears in the subsequent utterances. I would call attention also to the little hook which forms the lower part of this letter ⲕ . This peculiarity is quite in accordance with the tendency in the Hebrew alphabet to curve (towards the left) the tails of the lower part of the letters // . The word שמי is separated from לירלם by a visible point. We know that the separation of words by means of a dot is found in the oldest form of Semitic epigraphy.

‘Before endeavouring to fathom the motive with which so curious an inscription came to be made, it is necessary first to inquire why it was graven upon a column, and also for what purpose this column can have been used.

‘There are examples of inscriptions having been placed on capitals, for instance, in Cilicia, at Cyinda, at Tarsus, and Mopsuesta; but keeping within the limits of Palestine, I may mention one which I discovered at Nâblus, on the capital of one of the columns of the large mosque, and which, if I remember rightly, runs thus ΛΟΥΚΙΟΥ ΙΑΚΚΟΥ , “Lucius Iacchus.” This epigraph is really very different to the one we are considering—it evidently

has reference to the name of the giver of the column, and is therefore similar in appearance rather than in reality.

‘I have already mentioned that the lower side of our capital possesses a mason’s sign. We know that not only in the early mediæval, but also in the early classical and Byzantine periods, these signs were very often the actual initials of the masons—the marks of the builders. But I doubt whether this is the case in the present instance, on account of the nature of the sign, which I am more inclined to consider a numerical letter; the *episema Fav.* If it had been any other letter, one might have supposed it to be as an initial of the name of the workman, but at this epoch the *Fav* was no longer a letter, but a number pure and simple, signifying 6. On this hypothesis our capital is marked number six, which naturally leads to the conclusion that there were at least six similar capitals. I say similar, for had they been exactly alike, it would not have mattered which of the six shafts received them, consequently, the numbering of them would have been useless. This care in marking the position which they were to occupy, shows us that they were sufficiently alike to satisfy the requirements of architectural symmetry, and perhaps also to be mistaken one for the other, and seems also to prove the presence of inscriptions which had to be placed in certain progression or in a particular order, as it is not impossible that they formed a series of sentences. This last conjecture seems to me quite plausible, for whatever architectural combinations we may imagine, we should never regard a column as being entirely isolated. It must at all events have had a pendant, and this second capital would also have devices and inscriptions corresponding to the one discovered, or would more or less repeat them. But if we accept the sign as meaning six, this would bring under our consideration a group of not less than six columns. Looking at it in point of size, the capital is not large. The lower part, which is notched in a circle (or rather elliptically) in order that it may fit on to the shaft, measures in diameter, taken at two points, and running parallel, 0·31m. or 0·42m. The diameter of the column near the summit could not then have exceeded 0·36m. or 0·37m., which, taking the largest system of proportion, would only give a column of very moderate height. The height would naturally be limited by the distance at which the characters could be read, and the letters are far from large, so that we cannot recognise in it a portion of a large edifice; nor does it seem possible that it can have been one of the columns of the church, in which it now, after unknown vicissitudes, forms part of the paving. At the most it could only have formed part of some interior erection, an altar, a ciborium, or even a baptistery. If the original number of columns may be taken at six, they might have been disposed in a circle, or else in a rectangular or hexagon form. I remember various specimens of baptisteries, built in the shape of a hexagon—there is one at Sienna, another at Parma, one at Aquileia, and in Central Syria there is one at Deir Seta.

‘On this hypothesis the presence of religious axioms might be easily explained, provided that they were merely Greek Christian mottoes, like the almost hackneyed Εἰς \thetaεοϋς , and others of the same class which we meet with so frequently on the religious buildings in Syria. If the inscription is connected with a baptistery, one might recall the verses inscribed on the architraves of the one of St. John at Latrôn, which was constructed by Constantine, and restored by Sextus III. But the appearance of a Hebrew inscription (and that inscription in archaic characters) is an unprecedented occurrence for which it is most difficult to account. One could understand it a little more easily had the inscription been written with square characters, such as were used at the period at which the capital was made, for we know that the influence of the Jewish over the Christian ritual was sufficiently great—especially in

Palestine—to admit of the use of a language which had already given to the Christian liturgies such words as Hosanna, Alleluiah, Amen, etc. It is possible that if I had the minute directions contained in the “Guide de la peinture du Mont Athos” before me (which unluckily I have not), I might find a proof that, in certain forms of Byzantine art, the use of short Hebrew epigraphs was permitted. In any case we know that in Christian art the square Hebrew characters were then still used for writing the ineffable name of Jehovah. It is no more extraordinary than the design of a seven-branched candlestick, an essentially Jewish symbol, found upon a fine capital which was discovered at Beit Jibrin, and of which we made a drawing during my explorations in 1874. I expect this column must have belonged to the ancient Church of Sandanna, which had some points of resemblance with that of 'Amwās. But I must repeat that the great difficulty lies in the archaic form of the characters. The half Hebrew, half Greek inscription, which I discovered on the shaft of a column, and below a seven-branched candlestick, in the mosque at Gaza, was in the square character. One may next inquire whether the inscription may by some chance have been of Jewish origin, in the case of the capital having belonged to some synagogue. But it is scarcely worth while lingering over such a supposition. Even putting aside the thoroughly Christian formula ΕΙΣ ΘΕΟΥΣ , it is certain that a Jew at that period would have made use of the square character, for we have a number of authentic Jewish inscriptions in Palestine dating from the first century of our era, and without an exception they are written in square characters. And even if we attempt to attribute it to the Samaritans, who have kept to the ancient characters down to the present day, we do not find in it any of the peculiarities which distinguish the Samaritan alphabet in the inscriptions on the most ancient of their (known) buildings, some of which date from the fifth and sixth centuries after Christ. It also seems very improbable that we should find a Samaritan building at 'Amwās. The inscriptions on the capital were evidently engraved from a Christian point of view.

‘With regard to the strange use of the archaic characters, it seems to me to have proceeded from a determined design which is worth our consideration. According to my view, the author calls attention to the past Jewish dispensation, a time which even then was comparatively remote. It is probably to the tradition, in commemoration of which the church was built, that we must turn whilst searching for the solution of the enigma. Here we are met by the grave questions—what was the name of this church, and what right has 'Amwās to be identified with Emmaus of the New Testament, the place at which Jesus supped with two of His disciples after His resurrection, and was recognised by them through the breaking of bread? It is no part of my present purpose to enter into a discussion with regard to this delicate topographical and religious question, one which has already raised numerous archaeological controversies, not to say quarrels. But of this we may be certain, namely, that in the fourth century Eusebius and St. Jerome, both reliable authorities, considered the Emmaus of the New Testament to be identical with the town called Nicopolis, which is decidedly the 'Amwās of the Arabs. In addition to the many proofs which have been adduced in favour of this identification, I will add one which to me seems conclusive, and which I obtained through my discovery of the true site of Gezer: the inscriptions which I found engraved on the rock give the very name of this town. The position of Gezer, then, being fixed, so to speak, with mathematical accuracy, we gain the key to that of Emmaus, from which point the “Onomasticon” takes its bearing in giving the position of and distance to Gezer—and this measurement and description only applies to 'Amwās.

‘The house of Cleophas (one of the two disciples) in which the miraculous manifestation

is said to have taken place, was at an early period transformed into a church. St. Jerome even speaks of the existence of a basilica; and Willibald, in the eighth century, writes as though he had seen it, unless, indeed, he merely imitates St. Jerome. It would indeed be singular if the Christians, ready as they were to preserve and commemorate the smallest incidents in the life of Jesus (even on the slightest foundations) should have neglected to consecrate so distinct a tradition by the erection of a church.

‘We can understand that from the time when ’Amwās-Nicopolis came to be considered identical with the Emmaus of the New Testament, the ancient church (of which this capital is apparently a remnant) would become associated with the sacred and half-proved tradition. But even this does not explain the presence of the Hebrew inscription. We allow that this epigraph represented very nearly the laudatory formula for the blessing of bread according to the Jewish ritual) and was, perhaps, in reference to the act which, according to the account of the Evangelist, revealed to the two disciples the personality of the Founder of the Last Supper. But was it not quite apart from the end they had in view, to engrave this formula in characters which had ceased to be used long before the time of Jesus? The use of the ordinary square characters would have been quite sufficient. Why, then, this effort of erudition? Was it really a reference to the evangelical tradition, or was it not rather a pointing back to the earlier Jewish period? For the present I can only ask this question without pretending to solve it, though I hope to return to the subject. In the meantime I will point out one fact which furnishes food for reflection. Excepting in the two passages of St. Jerome and Willibald to which I have just referred, ancient writings, although containing a great deal about the Emmaus of the Gospel, are almost silent with regard to the church of ’Amwās. It is not until much later that any reference is made to it, and then under quite a different character.

‘It is then called the “Church of the Maccabees.” At present I cannot imagine for what reason this surprising name could have been given to it, nor can I understand how it originated. I cannot even say whether the writers, who have preserved this appellation, and who presumably had it upon the authority of earlier traditions, refer to the Asmonean princes or to the seven brothers of the same name who, according to tradition, were martyred under Antiochus Epiphanes. At an early period these two sets of Maccabees were already confused. Even St. Jerome falls into this error, which became general, and was favoured by the universal veneration in which the Jewish martyrs of Antioch were held (in the fourth century) throughout the whole of Eastern and even in some parts of Western Christendom. In these more or less fabulous stories we see that they were the prototype of all the Christian martyrs. I should not be inclined to rely on this appellation as evidence, for the name may have been given to the church of ’Amwās at a later period, though if it has any foundation it would very well account for the use of the archaic characters, taken as they were from the ancient national alphabet, which was affected by the Maccabees and was a known characteristic of their dynasty. Certainly in no place would this perplexing epigraphical resuscitation be more likely to occur than in a church consecrated to the name of the Asmonean princes, or to the other Maccabees who were identified with them through an erroneous but wide-spread legend. Only on this hypothesis we must allow that this appellation of the church was given after the time of St. Jerome, who, confusing the identity of the Asmoneans and the seven brothers of Antioch, associates their memory with Modin, but *never* with Emmaus. In the endeavour to reconcile all these conflicting points, we may imagine that the church or rather basilica of Emmaus was erected on the supposed site of the house of Cleophas, the scene of the mira-

culous supper—and that it contained a chapel, a confessional or a “martyrion,” especially dedicated to the Maccabees. And this martyrion possibly contained, according to a usual custom, some relics taken from their actual sepulchre at Modin—the present Medyeh. In which case the capital would belong to one of the columns which sustained the *ciborium*, or else may have ornamented the altar itself.

‘We know that the *ciborium*, a sort of baldachin placed over an altar or martyrion in a basilica, was supported by columns, the number of which might be two, four, or six, which latter number reminds us of the possible numeral on our capital.

‘If we follow this supposition still further, we may imagine that the designer of the Hebrew inscription on this capital, destined to form part of the martyrion of the Maccabees, took for his palæographical model the great inscription on the tomb of the Asmoneans at Modin, and which perhaps contained almost literally our formula, with even other phrases which were reproduced on the other capitals of the *ciborium*. I need hardly say that I offer these conjectures with *great reserve*, and merely in order to give the data of a problem which still remains to be solved.

‘Whatever it is, the Hebrew inscription on the capital of ’Amwâs is a most curious discovery, in spite of, or rather on account of, its *not* belonging to a very remote period.

‘It is incontestably in the most recent form of the archaic Hebrew characters, and in virtue of its being the “terminus ad quem,” it deserves to be inserted in the “Corpus Inscriptionum Semiticarum.”

‘I cannot help being grateful to the good fortune which allowed me to bring to light (at an interval of a dozen years) both the most ancient and also the most modern known inscriptions in the archaic Hebrew characters, of which at present the Moabite Stone and the capital of ’Amwâs form the alpha and omega.

‘After having examined the capital which has formed the subject of this long digression, I went and looked at the ruins of the church, a portion of which has already been excavated (thanks to the efforts of Mlle. de St. Cricq) under the direction of M. Guillemot. The two lateral arches have been entirely freed. The body of the church has, however, still to be excavated, and there, perhaps, we may make some interesting discoveries. According to my idea, there is a chance of our finding in it some historical mosaic pavement, containing perhaps inscriptions which will throw *more* light on the past history and origin of the church than all the suppositions to which for the present we are reduced. I think that the idea of excavating this church originated with me in the year 1874. It was true I only took soundings, but they proved to me that of the church erected previous to the Crusades a portion had been used again. It is another point of resemblance between the church of ’Amwâs and that of Beit Jibrin. According to the laws of mediæval masonry, which I discovered and explained seven years ago, we are able to clearly distinguish the work of the Byzantine period from that of the Crusades, tracing it block by block. Further than this, on several stones cut or recut by the Crusaders, I have come across some lapidary signs which I shall add to the large collection I already have of these curious marks, and which some day I hope to publish an account of. Nothing is of more value for the critical study of the ancient buildings of Palestine, in the classing of which there is often such difficulty, than these technical indications, which are really a better guide than the considerations of style, which so often prove deceptive. I shall have occasion to give further details of the church of ’Amwâs, the rest of which we hope soon to bring to light.

‘A few days after my visit to the ruins, M. Guillemot sent me a cutting of a fragment of an inscription, which in like manner had been discovered amongst the mixed pavement on the left side of the church, where the enigmatical capital was found. It is a piece of marble, with portions of an inscription on either side. The Greek characters, belonging to the Byzantine period, which can be traced on it, are fairly well executed. The following will give an idea of the inscription :



‘It may be seen that it was no easy matter to decide on the words of which these letters are the remains. At first sight I was inclined to give as the reading of the first word on side A.—ε [τ] ε [ι] year. But the τ is indistinct, and might be Γ. Again one is tempted to imagine it ἐγγε [ίγγε] especially as there seems to be an indication of the foot of an Ι after the second Ε. It is not impossible that it may be a quotation from the Psalms, ‘Ο ἐγγεῖδων ἀπὸ γῆς πτωχόν, etc.

‘This verse was used in the Christian epigraphy of Syria, as we may see by the inscription on the lintel of a door at el Barra, which is ‘Εγγείδει ἀπὸ γῆς πτωχόν, etc. The first line of side B may perhaps be [ἀγ] ἰων, “of the saints.” The second lines of both sides most likely were the same word. The fact of the two inscriptions being back to back seems to indicate that the inscription was either repeated or continued, and also that the stone was intended to be viewed from both sides.

‘This word in the second line is in both abridged, and contains the letters ΥΖΥΓΣ followed, at least on side A, by ΚΑ[Ι]. The restitution of letters is naturally limited to a small number of combinations. Εὐΰζυγος belongs to poetical language, and would be out of place here. Βουζυγης, Βουζύγιον is no better. There remains συζυγία and its collaterals. But συζυγία may be taken in several senses ; that of marriage might perhaps be appropriate. This supposition accords well enough with the ἐγγε, and implies a distinct date. If I had even the index to the “Corpus Inscriptionum Grecarum,” I could find out if συζυγία was ever employed for dates. We may suppose that this fragment belonged, like the capital, to the ancient church, and was re-utilized for paving.

‘In going through even the village of ‘Amwás, I noticed several ancient fragments, capitals, and bits of frieze, etc., which testify to the importance of the ancient Nicopolis.

‘Above the door of one house I noticed a sort of vase or funeral urn made of black basaltic stone, and sunk into the wall, the concave side outermost. All round it were engraved characters, but of what nature I could not tell, owing to their height. It required a ladder to reach them. I very much wanted to get at this vase, but the proprietor of the house was at that time imprisoned at Jerusalem with several other villagers who had been arrested after a violent conflict which had caused the death of a man. But it will be a thing to return to. In the immediate vicinity of the village the peasants are led to seek for ancient foundations in order to extract material for new buildings. I noticed here and there the traces of large ancient buildings. In one of their explorations they brought to light a huge block of calcite. It had apparently been the lintel of a door. Inscribed on the cartouche is a Greek inscription, three lines in length. The characters are irregular, and so much worn

away that it is very difficult to decipher them. I took a copy of them, from which I have made the following letters. The inscription seems to read—

ΕΥΤΙΧΙ
ΟΓΑΜΟΣ
ΔΙΑΒΙΟΥ

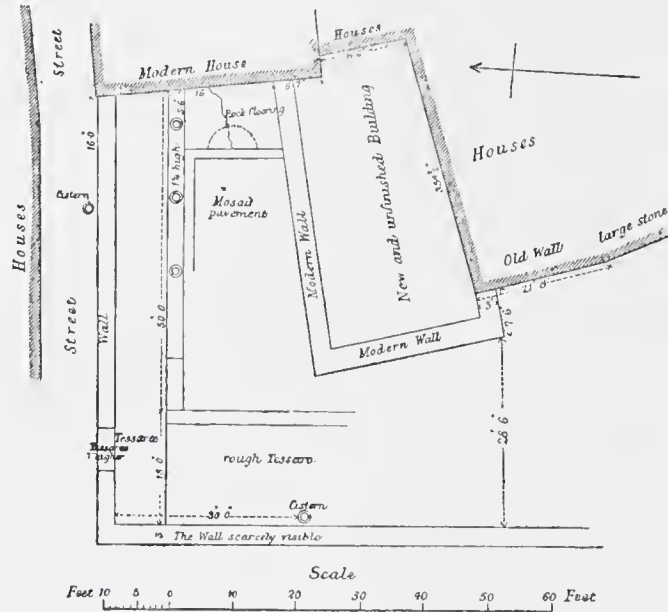
εὐτυχ[ε] ἦτ[ε] ὁ γάμος διὰ βίου.

I must mention, however, that I am doubtful about several of the letters. The formula εὐτυχῖτε has occurred in Syro-Greek epigraphs—and the orthographical form εὐτιχῖτε is not peculiar. We may compare it to an inscription on the lintel of a door at Kseir, in the neighbourhood of Tyre, ΕΥΤΥΧΙ ΖΩΙΑΕ ΚΤΙΟΤΑ. M. Renan, who discovered it, thinks it is a funereal inscription similar to No. 4564 in the "Corpus Inscriptionum Grecarum," and another mentioned by M. de Saulcy in his "Journey Round the Dead Sea," both of which are funereal, and contain the εὐτύχει or εὐτύχι. I cannot say anything definite with regard to the first, not having it before me, but the second would certainly read εὐψυχι—which is a well-known funereal exclamation. I doubt though whether the verb εὐτυχῖν would be here taken in the funereal sense. In the following inscription of Deir el Leben (Auranite) it has a distinctly religious meaning, Εἰσελθε χαίρων Ηλιε τοῦ κόσμου Εὐτυχ[ε]. Several times we find the adverb εὐτυχῶς, *feliciter*, in the ordinary dedication of an edifice—often associated with the expression Αγάθη Τύχη. Εὐτυχῖτε is exactly the Latin *valet*, by which it is translated in the imperial and proconsulate decrees of which we have epigraphs.

‘The succeeding words seem to be ὁ γάμος δια βίου, so that the whole seems to constitute a sort of nuptial exclamation. It may be compared to a Syrian inscription (at Dāmā, Traconite), which also refers to a marriage, and is one of those I cited as containing the formula εἰς θεός : it ends with a vow made by the constructor of the edifice, χη ὁ βοθεσας (*sic*) εἰς την οἰκοδομην βοηθήσῃ[ε] εἰς τους γάμους. No one can exactly fathom the meaning of this expression, διὰ βίου—it occurs pretty frequently in the Græco-Jewish epitaphs of Italy under scarcely recognisable forms—Zà βίου, διὰ βίο “*dia vivu, ia bius*,” and its actual signification is not yet decided. I need not point out that it is most interesting to come across it in Palestine, the country where it originated, and on a monument which to all appearance is Christian. Some explain it as referring to earthly life, others consider it a funereal exclamation which alludes to the life eternal; a translation from the verse in Daniel xii. 2 : εἰς ζωην αἰώνιον—*ad vitam æternam*, equivalent to διὰ βίου αἰωνίου. Our inscription thus adds a new point to the problem. It remains for us to know whether it refers to the indissolubility of the human marriage tie according to the Christian ideas, or rather to the symbolic marriage under which image the New Testament and the early fathers designate the mystic union of Christ and the Church. Before giving a decision it would be necessary to know whether the lintel had belonged to a religious or to a private building; whether it formed part of a house destined for the reception of a bride, and ornamented accordingly with a device at once pious and gallant, or whether it belonged to some chapel.

‘We may compare this formula with various nuptials entences written in letters of gold on glasses and other objects evidently given by Christians as wedding presents—for instance, the *feliciter nuptiis* of the celebrated golden medal struck on the occasion of the marriage of Marcus and Pulcheria. It only requires the addition of the epithet *æternis* for us to find in it almost a literal translation of our Greek formula.’—M. Clermont Ganneau, ‘Quarterly Statement,’ 1882, pp. 24—37.

'Anâta (N t).—West of the village are remains of a colonnaded building ; bearing 103° Mag. The north wall, just south of the street, is 3 feet thick, and extends 90 feet ; $8\frac{1}{2}$ feet south of the inside of this wall



is a row of pillar bases, three remaining, and south of this a mosaic pavement well preserved. This building appears to be a church. A modern house has been built over the east end.

Visited October, 1873.

El 'Anaziye (L s).—Traces of ruins. A cave with a cross cut on the wall. On the east side of the valley, south-east of this ruin, is a small spring.

El 'Aneiziye (K t).—A small ruined building above the road, apparently modern.

'Attâra (M s).—A high isolated hill, with ruins to the south at its foot, and two ancient reservoirs on the slope, near which are rock-cut tombs. The hill is called Tel en Nasbeh, and has a spring ('Ain Jâdy) to the south-east. The first tank is rock-cut, with a cemented wall on one side (east). The second, to the north-east, is much ruined ; it had

rock-cut steps on the north-west and a wall on the east. The principal reservoir measures 78 feet by 37 feet, the wall 9 feet thick with 4 internal buttresses. The outlet has a pointed arch. The core of the wall is of rubble; the ashlar facing is irregular, the cement very hard. Ruined buildings with arches slightly pointed, walls, and heaps of stone occur in other parts of the site. Caves, cisterns and tombs occur, and the site is that of a ruined town. One tomb has a façade, with niches for many lamps. The sides of the Tell are quarried, as also those of the hill to the west.

'A slî n (J t).—Remains of a ruined village, with a Mukâm.

Beit 'Atâ b (K t).

This place is identified by Captain Conder (see Section A) with Etam. Guérin has an interesting note upon it. He found that the Sheikh's house, with the adjoining houses, is built upon the site of an old fort, some vaults of which remain, and seemed to him older than the Crusades. The people say that there is a subterranean passage from the castle to the spring at the bottom of the hill. They also told him that the village of Eshua (4 miles to the north-west) was formerly called A s h t u a l, and that between the villages of Sûr'ah and Eshua is a wâly consecrated to the Sheikh Gherib, and known also as the Kabr Shamshûn, Tomb of Samson.

Beit Erza (M u).—This is a ruin west of Sherâfât: rock-cut cisterns exist at it, caves, a broken tomb, vaults with groined roofs, and other remains, apparently of Crusading and later work.

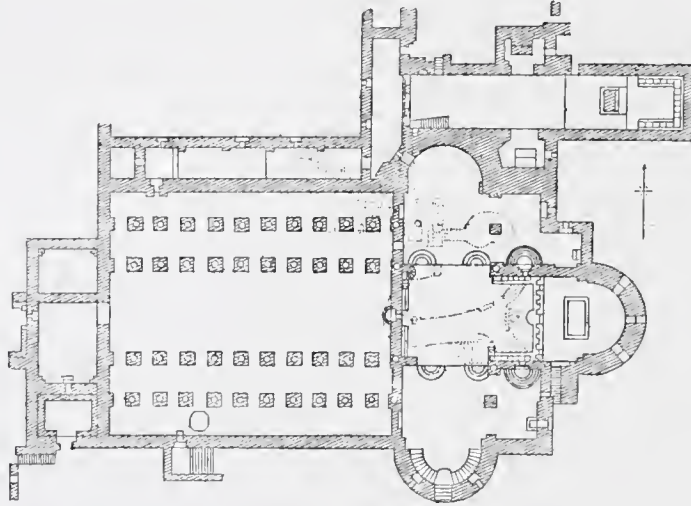
Beit Fajû s (K t).—Ruins of a small village, with a spring to the south and a Mukâm. There are remains of a vaulted building, apparently not very ancient.

Beit Fased (J u).—Foundations, cisterns, caves, heaps of stones, and two or three rock-cut tombs.

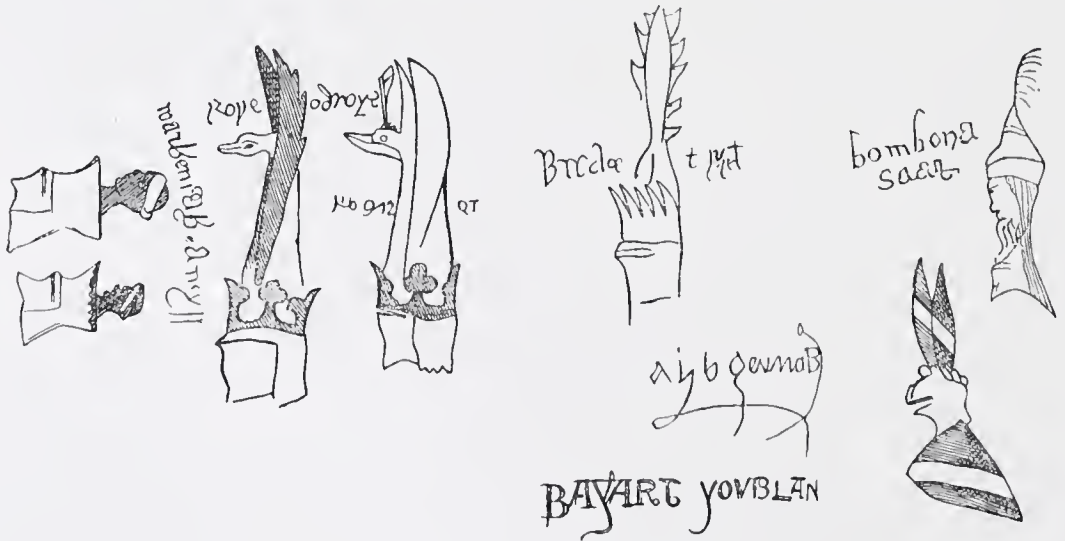
Beit Ika (K u).—Traces of ruins and gardens.

Beit Lahm (M u).—The church is interesting as being the only basilica of Constantine's left standing in Palestine. The atrium is destroyed, but the basilica, consisting of a nave and four aisles, is almost intact, the original columns and the clerestory walls, with fragments of glass mosaic (of twelfth century) remaining. The basilica measures 87 feet east and west, by 75 feet north and south. At the east end is a transept, with north and south apses, and an east apse of equal size. The floor of the transept is raised for a width

equal to that of the basilica nave (35 feet) ; beneath it is the grotto, now lined with marble, where is shown the rock-manger of the Nativity. A

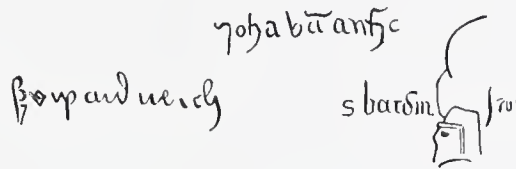


passage leads thence to a system of caves, in one of which St. Jerome is said to have lived. The tombs of Eusebius, of Cremona (sixteenth century), and of Paula and her daughter, Eustochia, are shown here, with



other traditional sites. North of the basilica a new Latin church is being erected by the Emperor of Austria. The roof of the transept was erected

in 1482 by the Kings of France and England. The basilica is separated by a modern wall from the transept; this was erected by the Greeks in 1842. The pillars belong to the date of foundation (330 A.D.); figures of saints have been painted on the monolithic shafts at a later period, and they are covered with *graffiti* representing the crests of knights, with mottoes



as shown. The roof of the nave, once painted and gilt, dates back only to the seventeenth century. The clerestory windows—eleven on each side—alone light the church.

The frescoes on the clerestory wall were executed at the expense of the Emperor Manuel Comnenos (1143-80 A.D.) They include five series, one above the other. 1st. The Ancestors of Christ. 2nd. The principal Councils. 3rd. A frieze of foliage. 4th. Figures of angels between the windows. 5th. A second frieze at the top. Other mosaics occur on the walls of the central apse, representing scenes in the life of Christ.

The ancient octagonal stone font, with an early Greek Christian inscription, is placed in the south aisle. The inscription is as follows, on a tablet, with a cross below :

Υπερ μνημης και αναπαυσεως
και αφεσεως αμαρτων ων ο Κυριος
γινωσκι τα ονοματα.

‘For the memory, repose, and forgiveness of the sinners, of whom the Lord knows the names.’

There is a narrow narthex west of the basilica, and the old door leading from it to the interior is elaborately carved.

A detailed account of the church, with drawings of the mosaics, is to be found in Du Vogüé's ‘Églises de la Terre Sainte,’ pp. 46-117.

Beit Meis (K t).—Ruined walls. No indication of date.

Beit Sahûr el 'Atikah (M t).—Ruins of a village, with wells

and a Mukâm. There is a large cemetery of rock-cut tombs on the hill to the west. (See Deir es Sinneh.)

At this ancient site the Abbé Morétain, who was building a church, found, during the construction of a cistern, a number of ancient vases—some broken, some uninjured—together with fifteen flint knives. Guérin counted fifteen cisterns; he also observed well-cut blocks among the rude masonry.

Beit Sâkia (L u).—A modern ruined village on the slope of a hill.

Beit Shenna (J s).—Traces of ruins and squared stones.

Beit Sila (L s).—Foundations in a valley by a spring.

El Bakûsh.—A name given to the eastern spur of Râs esh Sherifeh, near Khûrbet el Kussis (which see). A small cottage of the late Consul Finn stands here.

Beit Sûsin (J t).—Foundations and ruined walls. A good perennial well, called Bir el Haurah, on the south, and springs in the valley.

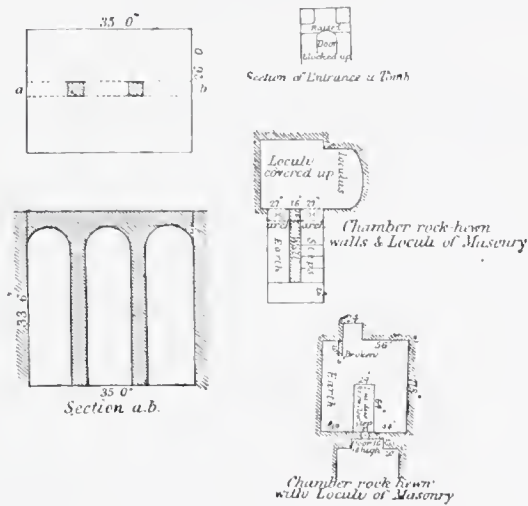
Beit Tûl (K t).—Foundations and a Mukâm.

Beit 'Ûr el Fôka (L s).—There are many large rough stones in the walls of houses and enclosures. (See Section A.) The great birkeh on the north-east is rock-cut, with masonry above, and about 10 yards square.

Beit 'Ûr et Tahta (K s).—Foundations of good masonry exist in the village. On the south, close to the threshing floors, a tomb was found in 1881, said to contain treasure. On visiting this it was found to be only a single *loculus* about 6 feet long, and 8 feet below the surface. Half a mile east of Beit 'Ûr et Tahta a ruin is marked on the Roman road, at the foot of a steep ascent. It appears to have been a little chapel of the Byzantine period. The north wall, of roughly-dressed stones, about 2 feet long, remains, with pillar shafts, 15 inches in diameter. On the road lies a lintel stone 4 feet by 1 foot 8 inches, with a medallion; in the chapel near the east is a second, $6\frac{1}{2}$ feet by 2 feet, with three medallions. The designs in these medallions appear to have been purposely defaced. North of the chapel is a large wine-press, with two chambers 12 feet square. Many well-cut stones and voussoirs are built into the terrace-walls near the ruin.

Berkah (U s).—Traces of ruins.

Bir Beit Bassa (M u), immediately north of Khürbet el Bedd. There are remains here of a ruined Khân, cisterns and tombs. One of these is blocked, but has over the door a sculptured cross in relief. A second is a chamber 5 feet 10 inches across and 7 feet 2 inches to the back, cut in rock, with a *loculus* of masonry on the right, 2 feet wide, 6 feet long. This chamber has a double entrance, two arches 2 feet 3 inches span, with a buttress 16 inches square between. A trench



with steps leads down in front of the right-hand arch, and similar steps, now covered up, seem to have led to the other. (Compare Khürbet 'Aziz, Sheet XXI.)

The third excavation is a chamber 9 feet 10 inches to the back by 9 feet across, with a recess 2 feet square on the back wall. The door is 1 foot 4 inches wide, 1 foot 6 inches high. In front is a sort of open vestibule. This ruin is close to Beit Sahûr, to which the tombs properly belong.

Bir el 'Amdan (M u).—Close to Khürbet Sir el Ghanem. A fine cistern, 35 feet by 26 feet, and $33\frac{1}{2}$ feet deep. Two piers in the middle supported the vaulted roof.

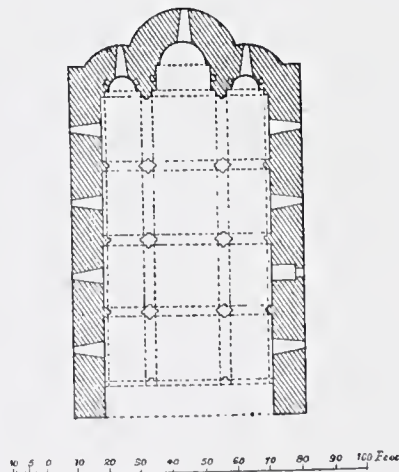
Bir Beit el Beiâdir (K s).—North of this well are foundations, and east of it others. Neither have any indication of date.

Bîr el Heteimeh (J s).—A large rock-cut cistern on a hillside. A large stone stands on end near it.

Bîr el Kantarah (J t).—A fine spring well in a square masonry tank. A little further down the valley is a good perennial spring, called 'Ain Kerkûm.

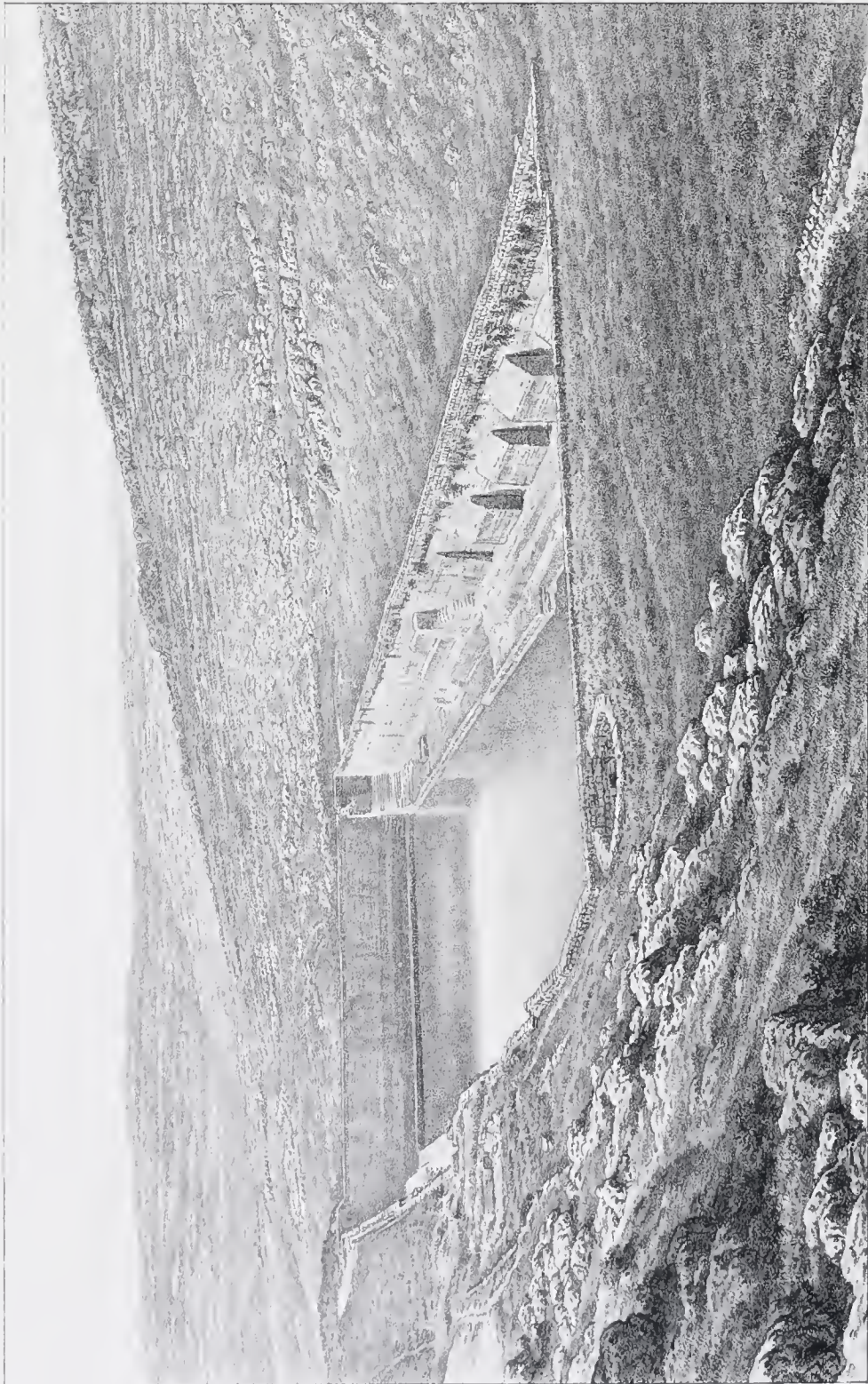
Bîreh (M s).—The ruined church at this village is in a fair state of preservation. The piers of the aisles and the west wall have been destroyed. It belonged to the Holy Sepulchre, and was completed in 1146 A.D. (Du Vogüé, 'Eglises de la Terre Sainte,' p. 339). A hospital was attached to it.

The walls are very thick, those on the north and south 9 feet. The west wall measured 72 feet outside, the north wall 110 feet. The central apse is 14 feet diameter, the side apses 7 feet. The piers, with attached



columns, remain on the walls inside. The church had four bays, and a window in each bay to the north; whilst on the south there was a side-door in the second bay from the west, and three windows. The interior ashlar is beautifully dressed, of moderate size. Only one kind of mason's mark was observed, but this is often repeated on the stones.

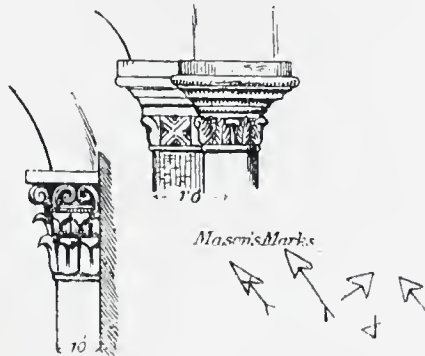
The exterior masonry is rudely squared, and not dressed smooth. The joints are packed with small stones; the core of the walls is of rubble. The windows are round-arched. The capitals of the pillars are of various designs. The east walls are entire, the roofs of the side apses remaining.



Stanford's Geog. Examb.

POOLS OF SOLOMON, LOWEST POOL

The church, like most of the period, appears to have had a clerestory to the nave. The arches of the apse-vaults are pointed, but the east windows, like those in the side walls, are round-arched. A cornice runs



round the walls under the windows, over the capitals of the pillars. The windows measure about 2 feet across outside, and about 4 feet 6 inches inside. (See Palestine Exploration Fund Photographs, Nos. 105, 106.)

Visited and planned January 24, 1874.

Birket el Jûba (N u).—A large tank, with round-arched vaults, probably of Byzantine period. The tank has masonry three sides and rock at the back. It is 29 feet deep, and 104 feet by 53 feet. The walls are 6 feet thick. The stones are from 1 foot to $1\frac{1}{2}$ feet thick, and one is 2 feet 8 inches by 4 feet 2 inches.

There are remains of vaults outside the tank, with round arches of well-dressed masonry. The height of the vault is 9 feet 6 inches.

Burj el 'Ammâr.—A small building recently excavated was found to have an apse to the east, the masonry of which has the diagonal dressing of Crusading work.

El Burak (L u).—Commonly called Solomon's Pools. Three reservoirs formed in a valley, with strong retaining walls. They measure 582 by 177 feet, 423 by 232 feet, and 380 by 233 feet respectively, but are none of them rectangular, the east walls being broader than the west. (The breadths given are the mean measures.) The pool-floors are formed by the valley-bed, and they are thus each deepest on the east, where they measure 50 feet, 30 feet, and 25 feet, the smallest and shallowest pool

being to the west. The masonry resembles that of the aqueducts which lead from them. (See Ordnance Survey Notes, p. 81.)

Four springs were connected with the pools: 'Ain Saleh, an underground spring, in a rock chamber now closed by a wooden door—the water runs in through a vault into the west pool; 'Ain Farújeḥ, a spring said to be beneath the pools; 'Ain 'Atân, on the hillside south-east of the pools; and a fourth spring inside the old castle, north of the upper pool. They were further supplied from the high-level aqueduct which comes down Wâdy el Biâr. This aqueduct starts from a well in the valley, where it is probably supplied by a spring, though now dry. It also would have brought down the surface drainage of the valley to the pools.

The longer aqueduct, which commences at 'Ain Kûeiziba, runs below the pools, receiving the supply from 'Ain 'Atân and from the lower pool. It flows beneath the hill of Bethlehem and east of Mâr Eliâs, carrying water to el Kâs, in the Haram at Jerusalem, when in repair. (See Ordnance Survey Notes, and Birket 'Arrûb, Sheet XXI., Section B.) This aqueduct is called 'The Pagan's Canal,' and is presumably that constructed by Pontius Pilate (Ant. xviii. 3, 2).

The part of this aqueduct south of the pools is sometimes cut in rocks, and in one place tunnelled through the hill, but generally carried on a wall of rubble masonry, sometimes 6 to 8 feet high, and faced with ashlar. The channel is $1\frac{1}{2}$ to 2 feet wide, and 1 foot to $2\frac{1}{2}$ feet deep, lined with good cement, and covered with loose slabs of stone. (Compare the Cæsarea Aqueducts, Sheet VII.) From the pools, pipes set in masonry form the channel, but these are perhaps part of a later restoration. The channel has here sloping sides, and is 2 feet 3 inches deep, 1 foot wide at the bottom, 1 foot 10 inches at the top: in this the pipes are laid.

The high-level aqueduct to Jerusalem is a continuation of that from Wâdy el Biâr, but its exact course in the immediate neighbourhood of the upper pool is lost. The water was conducted through stone pipes 15 inches diameter, jointed together by rebates; the exterior diameter is 2 feet. This channel is traceable from the pools to the neighbourhood of Rachel's Tomb, where it crosses a low saddle running up-hill on the north side. The channel with stone tubes is again visible at the bottom of the garden of the Austrian Consul's country house. The shafts which lead

down to the tunnel of this aqueduct in Wâdy el Bîâr may be compared with those of the Cæsarea Aqueduct (Sheet VII.).

The general character of masonry of the aqueducts and pools resembles that of the Cæsarea aqueducts, and would seem, therefore, to be Roman work. It was formerly supposed that the high level aqueduct was traceable west of the Bethlehem road in the plain north of Mâr Eliâs, as is shown on the map. Further search, however, shows that the channel ran east of the main road. It is not traceable further than the plain.

The old castle by the pools (K ũlât el Burak) appears to be Saracenic or Arab work. It is said to have been built to protect the water supply from the Bedawin, and is square, with corner towers, and a gate to the west.

Visited November, 1873.

El Burj (Ku).—A small tower, 64 feet by 32 feet, with walls 6 feet thick, exists here. The walls have a core of rubble built in cement, and are faced with ashlar; the stones 2 to 2½ feet long by 1½ feet high. They are drafted with a draft 6 inches broad, the boss left rough, projecting ½ inch. This would appear to be twelfth century work. Bell-mouthed cisterns and wall foundations occur round the tower.

Visited 22nd October, 1873.

Burj et Tût (Mt).—A vault, rock-cut cisterns, and tombs—square chambers without *loculi*. These belong to the village of Lifta.

Ed Dawârah (Ns).—Cave and ruined walls, which appear to be modern.

Deir Abu Kabûs (Kt).—Walls and cisterns. The masonry appears to be modern Arab work, but the site to be old.

Deir Abu 'Aly (Ku).—Modern ruined walls.

Deir el 'Amûd (Mu).—Foundations and cisterns.

Deir 'Asfûr (Ju).—Ruined walls.

Deir el 'Azar (Lt).—Heaps of stones and large cisterns.

Deir el Benât (Lu).—A wall perched on the edge of a precipice—remains of a small convent.

'Here are the remains of an enclosure of considerable extent placed upon a rocky hill, and forming a rectangle on three sides; the fourth side is irregular, because it follows the winding of the Wâdy el Benât. The walls are covered with a dressing of large stones cut

rudely. Behind these is another of small materials, covered with a layer of cement which has now disappeared. Within the enclosure not a trace remains of any buildings.'—Guérin, 'Judée,' iii. 302.

Deir el Mahrûk (M t).—A vaulted building like a Khân, not apparently very ancient.

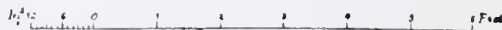
Deir Nahleh (J s).—Traces of ruins and foundations. Rock-cut cisterns.

Deir Shebib (J t).—Foundations and walls.

Deir es Sinneh.—This name applies to a site in the side valley joining Wâdy en Nâr, opposite Beit Sâhûr el 'Atikah. Tombs are shown here on the map, and north of these are caves of some size, a large rock-cut cistern, and a winepress.

Deir es Sidd (N t).—Traces of ruins.

Deir et Tâhûneh (J t).—On the hill are the stones of an olive



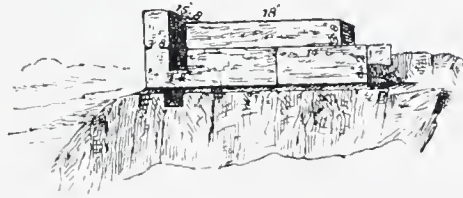
press (compare Sheet I., 'Amûd el Beirûti, etc.), which have been piled up into a kind of monument. (Palestine Exploration Fund Photo-

graph No. 272.) On the north slope of the hill is the entrance to a tomb. The foundations of a building, probably a Byzantine monastery, stand on the rock on the top of the spur. The stones are about 2 feet long. Several lintel stones lie scattered about, including three as shown in the sketches, evidently Byzantine. Some stones have a shallow draft. Another ruin called *Deir es Saghîr* exists to the north-east. Foundations of a building, rock-cut cisterns, large stones, and piers of another olive press occur at it.

Deir ez Zik (N u).—Traces of a small ruin, with a well north-east.

El Ghũfr (L u).—A ruined watchtower.

El Habs (L t).—A cave with a window cut in the north face of the rock. It measures 7 yards by 3 yards, and contains a Latin altar of stone. The place is traditionally the retreat of St. John the Baptist in the desert. It has its altar at the west end, and rock-cut door with steps on the east.



Revisiting the place in 1881, the chapel was found closed with an open railed iron gate, and a fine tank had been built on the east by the hermit, into which flows a stream issuing from a rock tunnel some 15 feet long, terminating in a cleft, and formerly discharging into a small rock basin. Twelve steps lead up to the chapel, and a flight leads down from above, where are the walls of a ruined upper story, the west wall having

windows with pointed arches. A third story or tower above is built in the face of a rude cave. Beneath the chapel are vegetable gardens and flower plots.

H ũ m m â m S u l e i m â n (M u).—An old pool, now filled up, with fine masonry walls, and some pillar shafts lying in it. It is in the valley below Ũ r t â s. An aqueduct comes apparently from it to e t T â h û n e h, where is a cistern 90 feet by 40 (marked 'mill' on Plan). Thence it follows the valley (W â d y e t T â h û n e h), and is said by the natives to have supplied B i r k e t e l H ũ m m â m at J e b e l F u r e i d i s. (See Ũ r t â s.)

J e b â (N s).—There is a large cave beneath the village on the east, about 20 to 30 paces square, with a passage on the left at the back, extending 15 paces. This is partly cut, partly natural, with a double entrance.

A second like it is said to exist nearer the village. West of the village, by the old road, are cisterns, rock-cut, and in one case roofed with a rubble tunnel-vault.

'Thirty of the houses only are standing. On the highest point of the plateau on which they are placed is a little fort or Burj, the lower courses of which, if they are not ancient, are at least built of ancient stones. Here and there cisterns and caves cut in the rock show the antiquity of the place. There is also an old wall of great square stones, only a few vestiges of which remain.'—Guérin, 'Judée,' iii. 68.

E l J i b (M s).—The site of the ancient city of Gibeon is said by the peasantry to have stood on the southern or higher part of this hill. There are rude scarps of rock on all sides of this Tell, which is about 200 feet, and naturally a strong site, abundantly supplied with water, and now covered with vines and olives. There are eight springs, which issue from the sides of the hill, the most important being 'A i n e l J e l l e d ('Spring of the Village').

This is on the south-east, at the foot of the steep hillside, and issues in a rock-chamber, about 30 feet long, 7 feet wide, and 7 feet high. The water is clear and abundant in a pool within the cave, said to be 3 or 4 feet deep.

On the right, at the back, a passage is said to exist, and on the left steps leading to the surface of the hill above. These cannot now be seen, and the passage is blocked up. The spring is haunted. (See Section C.) The cave is reached by a descent of several steps. The natives say that

there are two supplies of water in the cavern, one small and salt, the other fresh and copious. There is a recess at the mouth of the cave, as if for a bar, probably showing that the spring was once closed with a door, when it could no doubt be reached from above within the city (as at Jerusalem). On the left, inside, is a small niche for a lamp.

Close to this spring, on the east, is a rock-cut chamber, faced with a building in rough masonry, and partly roofed with masonry. It is 8 feet



EL JIB.

by 7 feet, and $6\frac{1}{2}$ feet high, and covered inside with pink plaster. In its walls are six small niches, one of which contained two sardine boxes, in which small figs and pomegranate blossoms were placed as offerings to the local divinity (these offerings are of great interest as survivals of very ancient symbolism). The masonry part of the chamber measures 10 feet by 8 feet, and is $7\frac{1}{2}$ feet high in the centre. A door, $3\frac{1}{2}$ feet wide, and 2 feet high, with a rough lintel, leads into the place, which is kept carefully clean, and is called Mukâm el Bureidy.

Near this sacred chamber, and above the spring-cave, is a paved platform for prayer, 7 feet by $3\frac{1}{2}$ feet, of four stones. The spring is thus more sacred than most of those venerated in Palestine.

South of the great spring is another, called 'Ain el Tell, and further south a third, full of weeds, called 'Ain el Kibliyeh ('South Spring'). A fourth spring, called 'Ain Kûlât el Benna, issues from a rock-chamber in the scarp of the Tell.

Between the great spring and the second-mentioned there are several tombs.

No. 1, near the foot of the scarp, is choked, but has a rocky porch $4\frac{1}{2}$ feet by 2 feet, with a small door. Three others like it occur near.

No. 5 is a square chamber, $8\frac{1}{2}$ feet wide, with a bench, 2 feet wide, $1\frac{1}{2}$ feet high, round three sides, and a door, $2\frac{1}{4}$ feet wide. The total height of the chamber is $4\frac{1}{4}$ feet. On the right is a semicircular recess, $2\frac{1}{2}$ feet high, and reaching back $2\frac{1}{2}$ feet on the level of the bench. (Compare Khûrbet el Farriyeh, Sheet VIII., Section B.)

Nos. 6 and 7 tombs are choked, and are just east of 'Ain el Kibliyeh.

No. 8 is another chamber, 9 feet by 11 feet, with a bench round three sides, and a door, $2\frac{1}{2}$ feet wide, 4 feet high. The chamber is $5\frac{1}{2}$ feet high. On the left, in the bench, a cylindrical hole is sunk, $1\frac{1}{2}$ feet deep, and 2 feet diameter. It was covered apparently by a round slab, fitting into a recessed part at the top, $2\frac{1}{2}$ feet diameter, 2 inches deep. The bench in which this is sunk is 2 feet high. These benches appear (by comparison with the fine tombs east of Jordan) to have been intended to have *sarcophagi* placed on them, and jewels or offerings may have been placed in this little well under the *sarcophagus*.

No. 9 tomb is west of 'Ain el Kibliyeh, which issues from a crevice in the rock, near which is a rocky niche, 5 feet by 3 feet. The water is not drinkable, but collected for irrigation in a modern pool, 3 feet by 6 feet, and 2 feet deep, of rock, with a wall in front. No. 9 tomb is a rude cave, with three *arcosolia*. It is about $4\frac{1}{2}$ feet high, and the *loculus* at the back is 12 feet either way; that on the right, $7\frac{1}{2}$ feet by 3 feet; that on the left, 4 feet by about 5 feet to the back. The chamber itself is 12 feet wide, and 9 feet to the back.

Near this tomb are four others, now closed; and beyond them is Ain Kûlât el Benna.

The next tomb (No. 14) is a chamber 12 feet square, 4 feet high, with a well-cut niche, 1 foot square, 3 inches deep, 15 inches above the floor, on the right of the chamber. On the left of the door is a sort of loophole in the face of the rock, $1\frac{1}{2}$ inches by 6 inches.

No. 15 is an oblong chamber $8\frac{1}{2}$ feet high, 18 feet by 23 feet, with an entrance 5 feet high, $3\frac{1}{2}$ feet wide. At the back are two recesses; that to the left 3 feet wide, $3\frac{1}{2}$ feet long, sunk 6 inches below the chamber floor, and with a rounded roof, $3\frac{1}{2}$ feet total height. The recess to the right is 6 feet wide, $4\frac{1}{2}$ feet long, 2 feet below the chamber floor, and $4\frac{1}{2}$ feet high. The entrance to this inner recess or chamber is $\frac{2}{3}$ feet wide. The wall to the left in the main chamber is recessed, $3\frac{1}{2}$ feet deep, $4\frac{1}{2}$ feet in length, and $5\frac{1}{2}$ feet in height.

No. 16 tomb is a chamber with a bench each side.

No. 17 is on the south side of the Tell. It is blocked, but the porch measures 16 feet by 6 feet, and is 6 feet high, with rows of niches; at the back twenty-one niches, about a foot from the ground, each 9 inches high, 8 inches wide, 5 inches deep, on an average. On the left three rows are visible, six in a row; on the right two rows. These are no doubt intended for lamps in the façade of the tomb. The place is called Umm el Tawâki ('Mother of Niches').

Beyond this, on the west, there are two more tombs—Nos. 18–19—and a group of small springs, weeping out of the scarps, and called 'Ayûn en Nueitif, or 'Springs of the Small Droppings.' They issue on the south-west side of the Tell, and one falls into a masonry tank, 5 feet by 12 feet, and a second into another tank, 10 feet square. These tanks are all modern, and intended to irrigate the vineyards and vegetable-gardens in which the tombs and springs described are now enclosed.

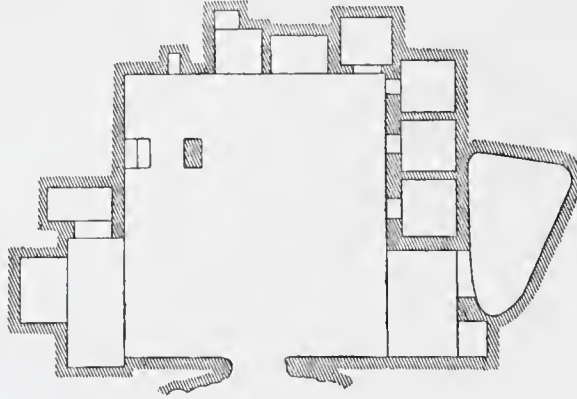
Returning from these springs south-east, along the side of the hill, at a higher level, No. 20 tomb is found, being only a rude cave 20 feet by 12 feet and $6\frac{1}{2}$ feet high. It has a rough rock-pillar 2 feet square at the entrance, and four recesses intended as *loculi* on the walls. There are also four benches, two at the back, two to the right, as if to support *sarcophagi*.

Nos. 21 and 22 are similar caves.

Nos. 23 and 24 are tombs, now blocked.

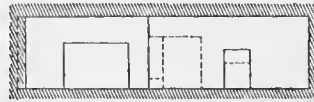
No. 25 is a large and important tomb (see Plan), which would

have contained at least ten bodies. The central chamber is about 30 feet square; the *loculi* are raised a foot above its floor; the walls were once



Plan

plastered, and marked as in imitation of masonry in courses 9 inches high and a foot to $1\frac{1}{2}$ feet long. The entrances to the *loculi* have been



Elevation of Left Wall



Elevation of back Wall
showing pier & rockbench



Elevation of Right Wall

Feet 0 5 10 20 30 40 Feet

broken away. A curious feature of this tomb is the cruciform cutting on the back wall, as shown in the elevation; and there is a rock-bench close

to a pier of rock supporting the roof on the left near the back of the tomb; the object of this bench is not clear. In this tomb are remains of a stone mill, a cylinder 2 feet high, $10\frac{1}{2}$ inches interior diameter, 2 feet exterior, with a hole in the side 7 inches by 10 inches; there is also a millstone, and remains of the piers of an oil-press.

On the top of the Tell are fine olives, modern graves, and some troughs sunk in the rock, 6 inches deep and 2 feet in diameter. On the west, lower down, are two closed tombs, Nos. 26 and 27, and another, No. 28, which is a square chamber.

No. 29, further north, is closed, and near it are five others, making a total of 34 tombs found in the sides of the hill.

In addition to these, No. 35 is a tomb under the Sheikh's house in the village, a square chamber with a bench round three sides, now used as an oven; while No. 36, under another house, is like the last, but has a bench only on one side.

The houses stand on low scarps of rock in which these tombs are cut.

Five groups of springs have been enumerated, but the most interesting is on the west, beside a road which crosses the Tell. It is called *el Birkeh*, and issues from a chamber in a rocky scarp into a tank cut in rock, with a rocky wall in front, the scarp facing westwards.

The tank measures 11 feet by 7 feet, and the rock-wall is $3\frac{1}{2}$ feet high. A pomegranate tree grows above, and numerous hollows are sunk in the rock at the top of the scarp above the cave, perhaps to rest the pitchers in when filled. This pool possibly represents the 'pool in Gibeon' (2 Sam. ii. 13), where the followers of Joab and Abner met. There is a large masonry tank 59 feet long, 36 feet wide, filled in with earth, near the great spring above described (*'Ain el Belled*), but it does not seem to be very ancient; and the careful examination of the whole site of Gibeon, above recorded, leads to the view that the pool called *el Birkeh*, south-west of the modern village by the main west road, is that mentioned under the same name in the Bible.

The remaining springs are *'Ain el Asâfir* 'the bird's spring,' north-west of the village, and *'Ain el Mâlha h*, a small supply of salt water, by a fig-tree just east of the village. There are some other tombs

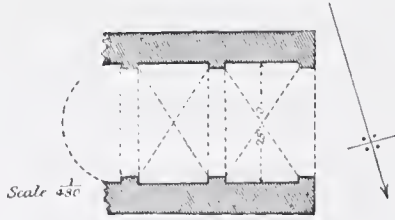
north and west of the village, and, on the other side of the valley to the east, there are two, one blocked, the other with two benches and a sunk *loculus*. On the south side of the Tell are many *Mes hâ h e d*, or heaps of stones piled into a pillar and whitewashed; this is because they are in view of the mosque of Neby Samwil on the hill above.

In the village itself are remains of a small Crusading church like that at Taiyibeh (see el Khudr, Sheet XV., Section B.). The west wall is complete, with a round window. The masonry resembles that at el Khudr. The total length of the chapel appears to have been 40 feet east and west, 22 feet north and south. The apses have been apparently built up. There were three bays of arches, and in the side walls are small doors with lintels; these doors are now closed. This building is on the west of the village, and inhabited as a house. There are other remains of ancient masonry built into the walls.

Revisited June, 1881.

Jibiâ (L s).—On a high hill are foundations, a sacred place, a very large tree, and well. It is a very conspicuous site—a conical Tell.

El Kabû (L u).—By the spring, beneath the village, are the ruins of a church. The building is 40 feet by 25 feet inside, not including the eastern apse, 25 feet diameter. The walls are exteriorly of good ashlar. On the interior it is rougher, being originally cemented. The exterior stones are 2 to 3 feet long. Half-way up the wall is a course of very small stones. Ten courses remain, to the spring of the vaulting,



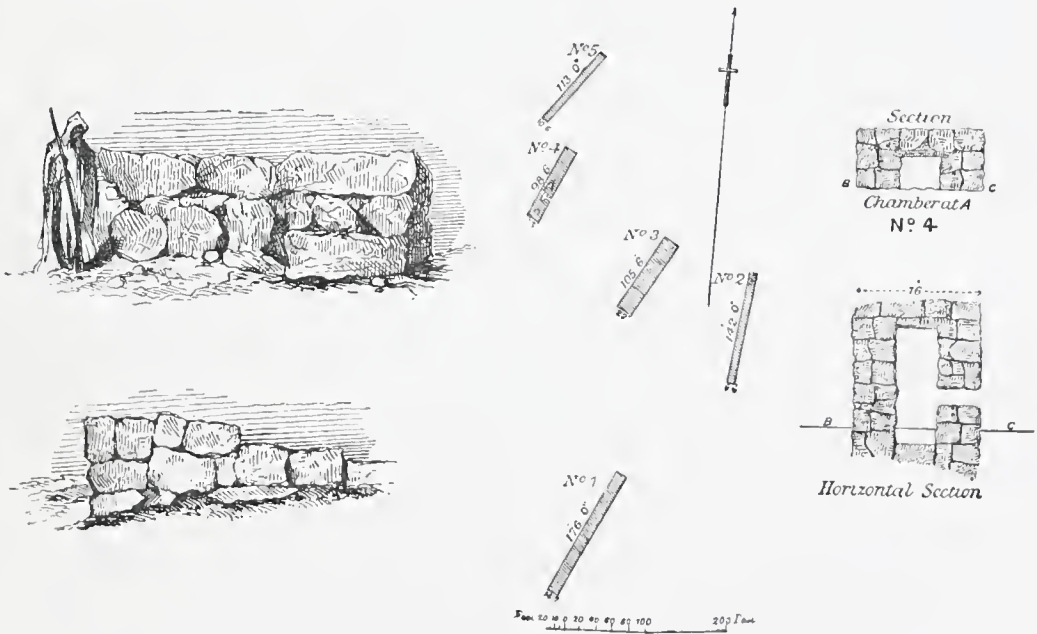
which appears to have been groined, and supported on interior pilasters dividing the church into two bays. The height of the walls is some 15 feet, and their thickness some 7 feet. The arches were pointed. The bearing of the church is 117° . The building appears to be of Crusading date.

Visited October 18, 1873.

Kabûr el Beni Israim (N s).—These curious rude stone monuments lie on a plot of open ground, and are five in number :

NO.	LENGTH.	BREADTH.	BEARING.
1.	176 feet - - -	14 feet 7 inches	58°
2.	142 feet - - -	9 feet 6 inches	7°
3.	105 feet 6 inches -	22 feet - - -	30°
4.	98 feet 6 inches -	16 feet - - -	24°
5.	113 feet - - -	10 feet 6 inches	37°

The height of the monuments varies from 3 to 6 feet. They are constructed of stones undressed piled rudely in courses. The largest stone measured was 3 feet 6 inches high, and 3 feet 8 inches long. The walls must be 5 or 6 feet thick. No mortar is used.



These buildings probably contain chambers, one of which in No. 4 was entered. It was 14 feet 6 inches long, 5 feet broad, with walls $5\frac{1}{2}$ feet thick, and an entrance on the south-east. It is roofed in with stone slabs 7 feet long laid across. At 16 feet from the south wall of the same structure is the centre of a circular chamber 6 feet 8 inches diameter. The rectangular chamber was 4 feet high, and over its slabs small stones were packed in to a thickness of 2 feet. Small stones are packed between the larger in the walls.

The monuments have an appearance of antiquity, and most resemble the drystone vineyard-towers of the country, which are of evident antiquity. A group of large stones, somewhat like a fallen dolmen, was observed south of them ; but this may be natural.

Visited and planned January 22, 1874.

These structures were first observed by Captain Newbold, and described in the *Athenæum* of 1849, p. 491. They are thus described by Robinson, 'Biblical Researches,' 1852 :

'There are four of these structures, merely long low rude parallelograms of rough broken stones, laid up with no great regularity. The largest is 102 feet long by 21 feet broad ; the next has a length of 98 feet. The average height is from 3 to 5 feet, except where the ground is less elevated. About the middle of the eastern side of the largest is a square hole or doorway leading to a small square chamber covered with longer stones. Towards the south end of the same parallelogram is a small opening like a well, extending to the ground. The other structures are smaller : and have neither chamber nor well. The work is all of the rudest kind. There is nothing about them to suggest the idea either of sepulchral monuments or of any remote antiquity. They are such as the Arabs may well have thrown together in no very distant times ; but the purpose of them is inexplicable.'—Robinson, 'Biblical Researches,' p. 287.

Mr. Tyrwhitt Drake's account of them is as follows :

'On the side of the Wâdy north of el Heymeh and opposite to it are five constructions of peculiar form, consisting of a double wall forming a parallelogram from 98 to 176 feet in length by $9\frac{1}{2}$ to 16 feet in breadth ; the height varies from 3 to 6 feet. The interior is formed of a mass of loose stones of various sizes. The walls are composed of rough stones, sometimes of great size, packed with smaller ones to render them more even. No mortar is used. In one of them a square chamber is to be seen, and also a kind of cist. Doubtless such cavities exist in the others, and I hope before leaving Jerusalem, if the weather allow of it, to make some excavations with the object of discovering their character, whether sepulchral or not.

'Dr. Robinson's account of these curious mountains ("Later Biblical Researches," p. 287 ; ed. 1856) is very incorrect, and unworthy of his usual shrewdness. He says, after various wrong measurements and details, "they are such as the Arabs may have thrown together in no very distant times." To me, the rude massive character of the constructions and their disposition give them an air of great antiquity. Lengthwise they lie, generally speaking, north-east and south-west, but the direction varies in each. Among the people they are known as the Kabûr Ben' Israîm. When I first heard this curious form I had it repeated, and then it was put in the more usual way, Kabûr Beni Israîl, but the former was given me by three separate individuals. They are also known as Kabûr el Amâlikeh.'—'Quarterly Statement,' 1874, p. 78.

El Kadeirah (N s).—A few houses, inhabited during the olive harvest.

Kebâra (L t).—Large heaps of stones on a knoll above the main road ; perhaps, as the name signifies, an ancient kiln.

K e f i r e h (L t).—Foundations, terrace-walls of large stones, a building 300 feet by 100 feet, on a hill, surrounded by olives. The site (see Chephirah, Section A) is very conspicuous—a fortress, with rocky scarps and terraces, and with an olive-grove below. An old road with rude side walls leads to it. Each terrace rises 6 to 12 feet, and there are traces of an old ascent. The stones in the principal building are about 2 feet long, with rustic bosses projecting about 4 inches. Millstones and well-mouths cut in stone also occur.

K e f r N â t a (N s).—Walls, cisterns, and a Mukâm. The ruins do not appear to be very ancient.

K e f r R û t (K s).—Remains of ancient ruins, extending over a considerable area. A tree grows among the ruins, and there are stones belonging to an ancient olive-press 7 feet high, 3 feet cross-section, with grooves down the sides. There are foundations of good-sized masonry, and to the north a ruined Mukâm called el H û r i y e h or U m m R û s h.

Visited April, 1873.

K e f r S h i y â n (L s).—A large tank exists here under a building. There are rough vaults of large and small masonry mixed; some of the stones are drafted. To the east are rock-cut tombs.

E l K e i s a r â n i y e h (M u).—Traces of ruins, a rock-cut tomb—no *loculi* visible.

E l K e n i s e h (J s).—Foundations and traces of ruins.

K e n i s e t e r R â w â t (M u).—There is here a subterranean Greek church, reached by 20 steps, containing some pillar shafts and remains of tessellated pavement. Above this are ruins which have stones dressed with the diagonal dressing, probably part of the Crusading church of the Angelus ad Pastores. A Latin altar stands among these ruins. The chapel measures 30 feet east and west, by 20 feet north and south. It has three apses on the east, the middle one 10 feet in diameter. Remains of old frescoes exist in the apses, representing the Virgin and child, etc. The floor and walls are partly cut in rock. There is a poor modern screen, and modern Greek pictures. On the south side two windows are now blocked up with *débris*. Four capitals stand on the floor, one being of Corinthian order; they are probably mediæval. In 1882 the stones

were being collected above for building purposes. The plot of ground is covered with olive trees, and is in an open arable plateau, commonly called the Shepherd's Plain.

E l K h â n (J u).—A few heaps of stones by the main road.

K h â n M i s k a (L s).—Remains of a hostel; a tank with pointed arches. Some of the masonry is drafted.

K h â n e r R â m (M s).—Vaults belonging to a small ruined hostel not apparently very ancient. (See er Râm.)

E l K h â r û b e h (J s).—Traces of ruins.

K h ŭ r â b e t h T h u r e i y a (K u).—Foundations.

K h ŭ r b e t ' A b b â d (J u).—Caves, cisterns, heaps of stones, ruined foundations, and pillar shafts and bases.

K h ŭ r b e t e l ' A b d (K u).—Traces of ruins.

K h ŭ r b e t A b e r j â n (L s).—Traces of ruins.

K h ŭ r b e t e l ' A b h a r (L u).—Ruined watchtower, and traces of walls, apparently ancient. The masonry of stones 2 feet to 4 feet long, drafted with a rustic boss.

K h ŭ r b e t A b u ' A d a s (L u).—Large stones and traces of ruins.

K h ŭ r b e t A b u ' A t r a h (M u).—Traces of ruins.

K h ŭ r b e t A b u B u r e i k (M u).—Traces of ruins, walls, two pillar shafts, and a small modern watchtower.

K h ŭ r b e t A b u F u r e i j (K s).—Traces of ruins.

K h ŭ r b e t A b u H ŭ e i l â n (N t).—Heaps of stones, apparently modern.

K h ŭ r b e t A b u K u l e i b e h (L u).—Ruined walls and a well.

K h ŭ r b e t A b u L e i m ŭ n (M t).—Traces of ruins in an orchard, with a spring.

K h ŭ r b e t A b u M a k i r e h (N t).—Traces of ruins.

K h ŭ r b e t A b u M a s e i r a h (N t).—Ruined walls.

K h ŭ r b e t A b u M u h a m m e d (L t).—Heaps of stones on a high hill.

Khürbet Abu Rûs (N s).—Heaps of stones.

Khürbet Abu Sâd (N t).—Traces of ruins.

Khürbet Abu Sûd (L u).—Traces of ruins.

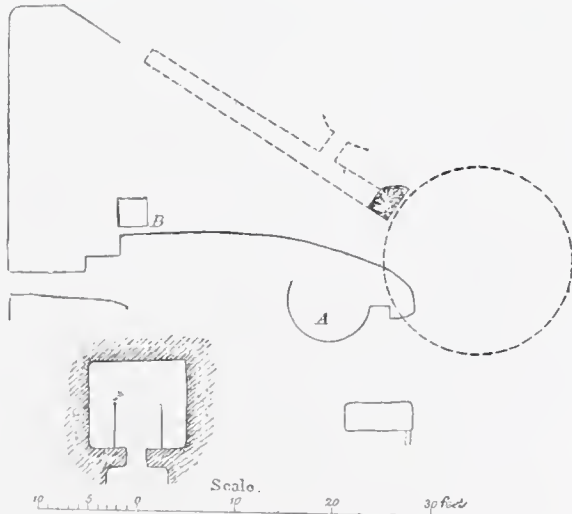
Khürbet Abu Sûwân (N t).—Heaps of stones.

Khürbet Abu Zârûr (L s).—Traces of ruins.

Khürbet 'Adaseh (northern) (M s).—A mound with heaps of stones. Visited 20th February, 1882.

'On the south side of this ruin especially much work has been expended on the rock. In many places the cutting appears to be due to quarrying, but as the rock scarps are almost entirely hidden by soil, it is difficult to speak with certainty. In some places, however, the cutting was no doubt effected for the entrance to a tomb, as for instance that shown. It seems probable that both a quarry and a cemetery exist on this slope of the hill. The entrance to one tomb is visible, but is closed with rubbish. No doubt many others have been cut in the vertical rock surfaces in the quarry, which extends roughly over an area 100 yards east and west, by 50 yards north and south. On the west of the hill near the top is a cutting in the rock 7 feet by 3 feet 6 inches by 3 feet 6 inches deep. This is too large to be a rock-sunk tomb, and a channel leading into the cutting shows that it has been used for collecting rain water. A well cut hollow in the rock, 10 inches across, was found not far distant. On the top of the hill we found the caves shown. They are rock-cut and fairly well executed. They are below the surface of the ground, and one descends to them through a rough rock-cut shaft. On the right-hand side, on entering the larger cave, a groove is cut to receive a door. A bolt-hole is still visible. The caves are partly filled with rubbish, and no *kokim* or *loculi* were to be seen.

'A tomb was found on the east slope of the hill. At the level of the present surface of the ground are seen traces of a bench on each side, as shown in the sketch. There are a large number of cisterns on the 'Adaseh hill. A small cistern, 9 feet by 6 feet, is cut in the quarry on the south. Near the top of the hill is a large and remarkably well made cistern, shown as a dotted circle in the sketch. An underground aqueduct, 30 feet in length, is also shown in dotted lines. We were quite unable to understand its use. There is no connection between it and the large cistern, but a side passage leads to a second cistern, closed up, of which a small portion is shown by dotted lines. The aqueduct



is cut in the rock to a depth varying from 4 feet at the part nearest the large cistern, to 10 feet at the end. The width is 1 foot 6 inches to 2 feet. The top is covered with slabs of stone placed across from side to side and covered with stones and earth. The sides are covered with good cement, containing small pieces of charcoal and pottery, to a thickness of $2\frac{1}{2}$ inches. The slabs are removed at the end nearest the cistern, and from this point the aqueduct is entered. The other line in the figure represents cuttings in the rock on the surface. At A part of a cistern is visible. At B is a square chamber, perhaps for collecting water. At a few yards distance we found traces of another cistern, lined with good cement, containing large pieces of pottery and also charcoal. Among the ruins at the top of the hill are the mouths of several closed cisterns, while the fellah who took us round pointed out several other places where he said cisterns had been found and closed up. On the south slope is a birkeh, or reservoir, 51 feet 6 inches by 37 feet 6 inches, partly rock-cut, partly masonry, and near it three large cisterns. On the north of the hill the corner of another birkeh is visible. The sides are covered with earth, so that it could not be measured, but its size must be about 40 feet by 20 feet. The ruins at the top of the hill include the foundations of a building, or tower, 13 paces by 12 paces. Other foundations and heaps of stones are seen all round. Several pieces of columns of pink and grey limestone, and some well-cut stones, show that a building of some importance once stood here. Several wine-presses may be seen in the rock surface. We found a piece of tessellated pavement, containing six or eight tesserae, and an ornamented piece of pottery. The ground among the ruins is covered with chips of pottery.

'There are no springs at Khürbet 'Adaseh, the nearest being at El Jib, distant $1\frac{3}{4}$ miles, but the tombs, cisterns, and other indications, show that the present ruin marks an important ancient site.'

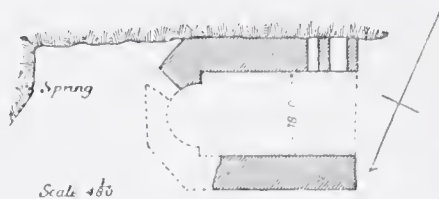
A. M. M.

Khürbet 'Adaseh (southern) (Mt).—Ruined walls, a small birkeh about 25 feet by 14, and numerous rock-cut cisterns.

Khürbet el Ahmadiyeh (Lu).—Ruined walls.

Khürbet 'Aid (Ms).—Heaps of stones, quarried rock, a rock-cut cistern, and on the east rock-cut tombs with *loculi*.

Khürbet 'Ain el Keniseh (Lu).—A small ruined chapel is here built on the north side of a scarp and west of a spring. The north wall and part of the apse remain. The walls are 7 feet thick; the church measures 33 feet east and west, exclusive of the apse, and 18 feet north and south, interior measure. The true bearing is 63° . The apse 12 feet diameter. The stones in the walls are rudely squared, $1\frac{1}{2}$ to 2 feet in length, the faces undressed; on the east, outside the apse, is a stone with a rustic boss. The masonry is set in hard cement, and the joints are packed with chips of stone. The apse had a domed roof, and the interior was



covered with cement. There are remains of a small window and traces of a second in the apse. The scarp continues 30 feet east of the church, and the spring here issues from the rock. In the south wall are two recesses, 2 feet and $3\frac{1}{2}$ feet wide respectively. They have semicircular arches of small masonry, with keystones. About 50 feet west of the church are two rude caves in the scarp.

Visited October 13, 1873.

Khürbet 'Ain et Tût (L t).—Ruined walls.

Khürbet Aklîdia (J u).—Foundations, heaps of stones, and cisterns.

Khürbet el 'Akîd (K s).—Foundations of houses, traces of ruins, and caves.

Khürbet el Alaun (M t).—Traces of ruins.

Khürbet 'Alia (L u).—Traces of ruins.

Khürbet 'Almît (N t).—Ruined walls and numerous rock-cut cisterns. Apparently an ancient site.

Khürbet el 'Aly (J u).—Ruined walls, foundations, rock-cut cisterns. In the valley to the south there are springs. An old road runs on the north-east side of the ridge.

Khürbet 'Amrân (K u).—Traces of ruins.

Khürbet el Asad (or Lesed) (K u).—Ruined walls on the hill. Apparently an ancient site of a village.

Khürbet 'Askalân (L s).—Traces of ruins, foundations, and heaps of stones.

Khürbet 'Attûrah (L s).—Heaps of stones and caves.

Khürbet 'Auwâd (L s).—Traces of ruins.

Khürbet Ballût el Hâlis (M s).—Traces of ruins.

Khürbet Baradah (K s).—Heaps of stones.

Khürbet Batnes Saghîr (L t).—Ruined walls.

Khürbet el Bedd (M u).—Ruined walls. Rock-cut tombs. (See Bir Beit Bassa.)

Khürbet Bedd Fâlûh (M t).—Ruined walls and a cistern.

Khürbet el Beddâdein (K t).—Ruined foundations.

Khürbet Beit Jâza (L t).—Traces of ruins.

Khürbet Beit Jiz (J t).—Traces of ruins and a sacred Mukâm. To the south are caves. There are foundations and cisterns among the ruins. On the south-west, in Wâdy el Khârjeh, are a number of pits containing a perennial supply of good water. They are called 'Ayûn el Henû.

Khürbet Beit Mizmir (M t).—Ruined walls and quarries.

The name of this place was given to Guérin as *Khürbet 'Ain Kârim*. He also found a Latin tradition that the house of Obed Edom, where the Ark rested for three months, stood here.

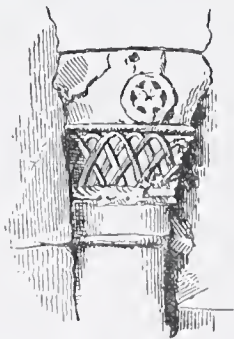
Khürbet Beit Mizza (L t).—Ruined foundations.

'These ruins occupy the upper part of a lofty hill, now under cultivation. The traces of a wall, which once surrounded the plateau, can be discovered. The sides of the hill are also cultivated and disposed in terraces. . . . As for the plateau, it is covered with innumerable pieces of broken pottery, and materials of all kinds from houses destroyed. I saw also several threshing-floors or open spaces levelled on the rock; and beside the last of these, large cisterns cut in the rock, shaped like funnels upside down.'—Guérin, 'Judea,' i. 363.

Khürbet Beit Nôshef (K s).—Foundations in an orchard.

Khürbet Beit Shebâb (L s).—Foundations.

Khürbet Beit Skâria (L u).—From the main Roman road on the south a path leads to this ruin, situate on the brow, overlooking deep valleys on the east and north. Beside the path is a square foundation



about 50 feet side, of roughly-dressed stones. The remains on the hill-brow are those of a large modern village, with more ancient foundations.

One wall consists of stones $4\frac{1}{2}$ feet long, 2 feet high, roughly dressed. There is also a mosque, with a portico on the west, sunk below the surface.



On the north side of this portico a pillar is placed with a capital of basket-work (see Sketch), like the eighth century Byzantine capitals. The shaft is 2 feet diameter. The mosque door was shut; perhaps it may represent the site of the church which once stood at this place. (See Section A.) Drafted stones with a rough boss were also found, and another capital, apparently Byzantine. To the west of the site are rock-cut tombs, now blocked. A tree grows over the Mukâm, or mosque.

Visited 21st October, 1873.

Khürbet el Beitûni (M s).—Foundations; apparently a modern ruined village. A cave called Umm el 'Amdân exists near, also a cemented cistern and tombs with bench *loculi*. The cave measures



50 feet by 25 feet (see Plan); the roof is 6 feet from the floor, and is supported by two rock piers, whence the name, signifying 'Mother of Pillars.' A tomb was measured 9 feet square, with a bench round three sides 3 feet wide. The entrance is closed with a wall of masonry.

Khürbet Belled el Fôka (J u).—Heaps of stones.

Khürbet el Bîâdir (N s).—A garden with traces of ruins.

Khürbet el Bîâr (M s).—Traces of ruins, heaps of stones; a rock-cut cistern.

Khürbet Bîr el 'Edd (K t).—Ruined walls, and rude rock-cut tombs.

Khürbet Bîr el Leimûn (J t).—Foundations, heaps of stones, cisterns, and a rock-cut wine-press. Beneath is the Bîr el Leimûn, surmounted by a building about 14 paces square (35 feet), with a door to the north. The walls are some 8 feet thick on the north and south, and thicker on the east. The well is under the floor of the building, of good masonry. There is an entrance, with pointed arch on the north, of moderate masonry. In the north-west corner of the building outside is a stone, drafted with a rustic boss. It is about 7 feet long, and $2\frac{1}{2}$ feet high, the draft 5 inches wide on three sides, 10 inches on the

fourth: a lintel is also built into the wall. In the bottom course, the remains of an ornamented medallion, and of a cross in a circle, are traceable. There is a staircase leading to the roof in the thickness of the south wall. The building is probably modern, with ancient material used up.

Visited May, 1875.

Khürbet Bîr er Rasas (M s).—Foundations of rough masonry; terrace walls; a cistern, partly rock-cut, with a square mouth; a small cave, and some broken pottery.

Khürbet Bîr esh Shâfâ (L s).—Traces of ruins.

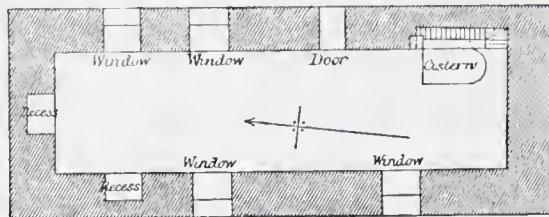
Khürbet Biâr Lûka (M u).—Traces of ruins and cisterns.

Khürbet el Bûkeiâ (M t).—Traces of ruins.

Khürbet Bûkeiâ Dhân (N t).—Traces of ruins and cisterns.

Khürbet el Bureij (K s).—Traces of ruins.

Khürbet el Burj (M t).—A large arched building, a tower, possibly of Crusading date. To the south is a sacred place—apparently a tomb—a sort of platform with drystone walls, about 20 feet by 30 feet and 5 feet high. (See *Khürbet Samwil*.)



The tower (see Plan) is a very conspicuous object; the roof is flat above, with a tunnel vault inside. A staircase leads to the roof on the south-east side. The four windows have pointed arches. The building is about 76 feet by 20 feet. The joints of the masonry are wide, and packed with stone shivers. Older ruins of a small town—walls, foundations, and heaps of stones—occur round the tower.

Khürbet el Bûsl (K t).—Traces of ruins.

Khürbet ed Dály (K s).—Foundations.

Khürbet ed Dâr (K u).—Ruined house.

Khürbet Dâr Mustafa (K s).—Ruined house.

Khürbet Dârieh (K s).—Traces of ruins. A rough wall of flint.

Khürbet ed Dawârah (N s).—Traces of ruins.

Khürbet ed Debeidbeh (M s).—Walls, foundations, and heaps of stones.

Khürbet ed Deir (L u).—Foundations.

Khürbet Deir 'Amr (L t).—Ruined walls.

Khürbet Deir Dâkir (J t).—Traces of ruins.

Khürbet Deir Ibn 'Obeid (N u).—Ruins of a modern village.

Khürbet Deir Hassan (L s).—Traces of a small ruin.

Khürbet Deir Kalûs (K s).—Traces of ruins.

Khürbet Deir er Rohban (J s).—Foundations, and a very large cistern.

Khürbet Deir Sellâm (M s).—The ruins appear to be those of a church, but no apse remains. There is a large vault below (Ms). The second ruin of the name (Kt) consists of modern walls and rock-cut cisterns, apparently a ruined village on an older site. On the east is a modern tomb and a rock-cut wine-press.

Khürbet Deir esh Sheikh (L t).—Traces of ruins.

Khürbet Deiry (K u).—Foundations and cisterns, apparently an old site.

Khürbet Dheneb el Kelb (K s).—Traces of ruins.

Khürbet ed Dikki (N t).—Heaps of stones and cisterns; appears to be an ancient site.

Khürbet ed Dirish (K s).—Traces of ruins.

Khürbet ed Dreihemeh (L s).—A ruined watch-tower, with two wells, beside the Roman road. There is a small spring on the opposite side of the valley, south of this ruin.

Khürbet Duhy (K u).—Foundations.

- Khürbet ed Duweir (L s).—Foundations and a Mukâm.
- Khürbet Erha (M s).—Heaps of stones.
- Khürbet 'Erma (K t).—See account in Section A.
- Khürbet Erzîyeh (M s).—Traces of ruins.
- Khürbet 'Esh-shy (M s).—Traces of ruins.
- Khürbet Fââûsh (K s).—Traces of ruins.
- Khürbet Faghûr (L u).—Ruined walls on a hill. A spring, and rock-cut tombs. The place appears to be an ancient site.
- Khürbet Faraj (M t).—Traces of ruins, cisterns, and *kokâm* tombs.
- Khürbet Fûâkseh (M t).—Traces of ruins. A pillar, $2\frac{1}{2}$ feet in diameter, with a hole in one end, 10 inches across, 8 inches deep; on one side of the shaft a cross is cut, 2 feet 3 inches long, 16 inches wide, and 6 inches thick. A cave exists near, 27 feet by 22 feet, with a single *koka*, 6 feet long.
- Khürbet el Fûl (J t).—Foundations.
- Khürbet el Furrâri.—A ruin above Bir el Kantarah, and west of it. A cave, some rock-cut cisterns, and rude foundations.
- Khürbet el Ghasheina (K u).—Foundations. Apparently of ancient masonry.
- Khürbet Habeik (K u).—A double ruin, with heaps of stones on mounds. An ancient road leads thence to Jebâ.
- Khürbet el Hadabeh (N t).—Traces of ruins.
- Khürbet el Haddâd (M t).—A small building of square masonry, roughly dressed. Apparently ancient.
- Khürbet Hadîd (J t).—Traces of ruins, and rock-cut cisterns. The ruins do not appear very ancient.
- Khürbet Hadîtheh (K s).—Heaps of stones.
- Khürbet el Hâfy (L s).—Traces of ruins.

Khürbet el Hai (N s).—Foundations and caves. Remains of a hamlet. Enclosures on the hill-top of rude stones, perhaps for threshing floors; also a large cistern, on the hill-top, with two stone troughs. On the south side of the valley are other caves.

Khürbet Haiyân (N s).—There are foundations round the Mukâm of Sheikh Ahmed, from which good-sized stones are excavated, and pillar-shafts are obtained by the villagers of Deir Diwân. An oak grows by the Mukâm. There are three large rock-cut reservoirs called el Jahrân, respectively 36 paces, 15 paces, and 46 paces long. When seen in winter they were full of water. To the south, in the side of the valley, are rock-cut tombs, one of which has a porch measuring about 30 feet wide and 10 feet to the back. North-west of the tanks on a bare rocky slope is a row of eight tombs, all choked up but one, and all apparently much alike. The one now open has an approach like some of the tombs near Tyre; it is a square chamber with three *loculi*, one on each wall; the door is reached by a shaft sunk in the rock surface about 5 feet by 3 feet, and 4 feet deep. The door is at one end of this shaft. North of this is the stony hillock called et Tell, covered with broken stones, and with steep sloping sides. A few wind-stricken olives occupy the flat terrace at the top. To the south the old road runs, and between the road and Khürbet Haiyân there are several cisterns, and a millstone 5 feet diameter. The view from et Tell embraces the plain of Jericho and the north end of the Dead Sea.

Visited January 22, 1874; June 17, 1881.

Khürbet el Haiyeh (N s).—Heaps of stones, ruined walls, a ruined building, and a cistern. The place stands on a Tell, and appears once to have been a village.

Visited January, 1874.

Khürbet el Hâj Hasan (J t).—Foundations.

Khürbet Hajeileh (M u).—Traces of ruins.

Khürbet el Hamâm (J s).—Traces of ruins.

Khürbet Hamdân (L u).—Traces of ruins.

Khürbet Hamdhal (K u).—Foundations.

K h ũ r b e t H a m m â d e h (K t).—Traces of ruins.

K h ũ r b e t H a n n a (K u).—Traces of ruins.

K h ũ r b e t H â r â s h (L t).—Traces of ruins, a wine-press. In the valley to the east is a small spring called 'Ain el Henû.

K h ũ r b e t H a r a d â n (N u).—Ruined walls.

K h ũ r b e t H a r f ũ s h (L s).—Traces of ruins.

K h ũ r b e t H a r s î s (K t).—Traces of ruins.

K h ũ r b e t H a s a n (J t).—Foundations.

K h ũ r b e t e l H a w a (K s).—Traces of a small village site.

K h ũ r b e t H a z z ũ r (M t).—Traces of ruins and rock-cut cisterns. Tombs with *kokîm*, one having niches for lamps. There are also two ruined reservoirs, with drafted masonry in the walls, the stones 4 to 6 feet long, the boss rustic. The cement used is hard, and mixed with pottery and pebbles. The site has the appearance of an ancient place. The spring ('Ain Malakah) has a rock-cut tunnel, a trough, and a niche 5 feet high, 1 foot deep.

K h ũ r b e t H e b e î l e h (L u).—Ruined walls.

K h ũ r b e t H e l l â b î (K s).—Ruined walls.

K h ũ r b e t H î b a (J s).—Foundations.

K h ũ r b e t H î r s h a (K t).—Foundations.

K h ũ r b e t e l H ô s h (L t).—Foundations of rude small masonry and a small pillar-shaft, probably modern.

K h ũ r b e t H ũ b î n (K t).—Foundations of a small ruined village with a Kubbeh.

K h ũ r b e t e l H ũ m m â m (K s).—Foundations.

K h ũ r b e t I b n 'A ũ w â d (M s).—Traces of ruins.

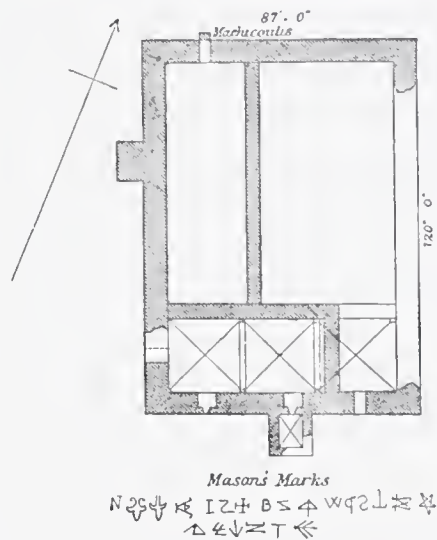
K h ũ r b e t I b n B â r a k (M s).—Traces of ruins.

K h ũ r b e t I k b â l a (L t).—Also called Deir el Benât. A ruined convent in the valley, with some fine trees to the west. At the foot of the ruins on the south-east a stream flows over a rocky bed in

winter. The building measures 87 feet east and west, by 120 feet north and south. There were vaults below the building. The walls are standing on three sides, but destroyed on the east. The outer walls are 7 feet 6 inches thick. The masonry resembles that of the church of K ũ r y e t e l ' E n a b, and is rudely dressed, except at the angles of the building, where the stones are well dressed, and drafted with a diagonal dressing. Some of the foundation-stones along the south wall are also drafted.

The arches of the windows on the south wall are pointed, but very broad and flat, with a narrow keystone. A kind of small balcony or machicoulis exists under a window in the north wall. A tower projects on the west and south. The mortar used is good; the joints are thick, and are packed with small stones in the mortar.

A great number of masons' marks were found on the stones (see Plan). There can be no doubt that the building is of Crusading date, probably built about the time of the erection of St. Jeremiah at K ũ r y e t e l ' E n a b. For the traditions connected with the site, see Section C.



Visited and planned January 17, 1874. Revisited May 25, 1875.

Kh ũ r b e t I l ā s a (L s).—Traces of ruins. Terrace walls and scattered stones. A trough, 7 feet 3 inches diameter, 28 inches deep, 6 inches thick, with an outlet, 7 inches diameter. Traces of an old walled road. A rock-cut cemented cistern. The masonry is much worn.

Kh ũ r b e t I s m A l l a h (J t).—Foundations.

Kh ũ r b e t e l J ā m i ā (L u).—Foundations, and walls surrounding a ruined place, sacred to N e b y D ā n i ā l, on the highest part of the hill. It seems to have been a small village.

Khürbet Jebà (K t).—Scattered stones on a hill-top. Rough walls, and stones of an olive-press.

Khürbet el Jedeir (L s).—Foundations and pillar shafts.

Khürbet Jedîreh (J t).—A foundation of good-sized masonry exists here, and a tower 30 feet square, in ruins; there are also rock-cut cisterns, and three vaults with round arches. The ruins appear to be of Byzantine date.

Visited May, 1875.

Khürbet Jemah (M t).—Traces of ruins.

Khürbet Jennâbet el Gharbiyeh (J u).—Foundations, heaps of stones, and cisterns.

Khürbet Jennâbet esh Sherkiyeh (J u).—Foundations, heaps of stones, caves, and cisterns.

Khürbet Jenâr (K t).—Traces of ruins.

Khürbet el Jerâbeh (K t).—Traces of ruins.

Khürbet Jeriût (L s).—Foundations.

Khürbet Jokhdhûm (N u).—Foundations and cisterns on a hill.

Khürbet Jubber Rûm (N u).—Traces of ruins and cisterns.

Khürbet Jubeiâh (L t).—Traces of ruins.

Khürbet el Jufeir (L s).—Traces of ruins. A rock-cut cistern. Remains of an old road.

Khürbet el Jufna (L s).—Foundations.

Khürbet Junjul (K s).—Traces of ruins.

Khürbet Jûrish (K u).—Foundations on a high hill-top, apparently an ancient site. An old road leads to the ruin.

Khürbet el Kabbûsh (L s).—Traces of ruins, and a *sarcophagus*. East of the ruin a rock-sunk tomb, covered by a stone 7 feet long. Cisterns and jambs of doors occur in the ruins. On the hill opposite to the south is a tunnel, 25 feet long, $4\frac{1}{2}$ feet wide, 3 feet high, found full of water.

Visited 27th June, 1881.

K h ũ r b e t K â k ũ l (M t).—Ruined walls, and many rock-cut cisterns, a cave and a rock-cut tomb, also a grave, or *loculus*, sunk in the face of the rock. The place seems to be an ancient site.

K h ũ r b e t K a r r ũ t (N t).—Foundations and heaps of stones.

K h ũ r b e t K e b â r (M u).—Traces of ruins.

K h ũ r b e t K e f r a t a (J s).—Modern ruins of a village, with a Kubbeh. Rock-cut cisterns, and vaults with round arches.*

K h ũ r b e t K e f r R â s y (K s).—Foundations, cisterns, and rock-cut tombs. Apparently an ancient site. To the south-west are caves.

K h ũ r b e t K e f r T â s (M s).—Foundations.

K h ũ r b e t K e f r U r i e h (J t).—Traces of a former village. A large site, surrounded with springs, and with a Mukâm to the west sacred to Sheikh Nedhir.

K h ũ r b e t e l K e r e i n a (L s).—Heaps of stones.

K h ũ r b e t K h a l l e t e l ' A d a s (M s).—Traces of ruins.

K h ũ r b e t K h a l l e t e l B e i d a (M u).—Ruined walls and rock-cut bell-mouthed cisterns.

K h ũ r b e t K h a l l e t e s S i d r (N s).—Traces of ruins.

K h ũ r b e t K h a l l e t e t T a r h a h (M t).—Traces of ruins.

K h ũ r b e t K h a m a s a (L u).—Ruined walls and foundations of a building, measuring 34 feet north and south, by 36 feet east and west. The masonry is of fair size, rudely dressed. There is also a cave, apparently a cistern. (See Section A, Emmaus.)

K h ũ r b e t e l K h a m ũ s (L s).—Caves, and a modern building. The second of the name (Mu), has now almost disappeared.

K h ũ r b e t e l K h â n (K u).—Walls, and a tank in ruins by the main road. West of it are some ruined watchtowers on the hill.

* This place is called Kefr Tâb on some maps, but special inquiry in 1881 showed the Survey spelling to be correct.

K h ũ r b e t e l K h â r j e h.—A ruin above 'Ain el Khârjeh on the west. A few foundations of rough masonry.

K h ũ r b e t K h a t ũ l e h (K t).—Traces of ruins and caves.

K h ũ r b e t K h e i r (K t).—Traces of ruins.

K h ũ r b e t e l K h e i s h ũ m (J u).—A very prominent hill top, or Tell, the top covered with ruins, consisting of foundations, heaps of stones, caves, cisterns, and fallen lintel-stones. The place appears to be an ancient site, and the ruins very old, but the masonry is probably of Byzantine times, the caves and cisterns being older. To the north is a rock-cut wine-press.

K h ũ r b e t e l K h ũ d r i y e h (N s).—Traces of ruins.

K h ũ r b e t K i â f a (J u).—Heaps of stones.

K h ũ r b e t K i l a (J t).—Foundations.

Guérin found here a subterranean and circular vault, apparently ancient; the vestiges of a wall surrounding the plateau, and on the side of a neighbouring hill, tombs cut in the rock.

K h ũ r b e t K u d e i s (L u).—Ruined walls and a cave.

K h ũ r b e t e l K ũ f f (M u).—Traces of ruins.

K h ũ r b e t e l K u r s i n n e h (K u).—A mound of earth.

K h ũ r b e t e l K ũ s e i r (L u).—Traces of ruins. Rock-cut tombs below.

K h ũ r b e t e l K ũ s r (K t).—Square foundations of good-sized masonry. A rock-cut cistern, vaults, and a cave. The place appears to have been a station on the Roman road.

K h ũ r b e t e l K ũ s s i s (M u).—Traces of ruins. Two or three rock-cut tombs on the hill-side, and a wine-press.

K h ũ r b e t e l K ũ s ũ r (L t).—Foundations.

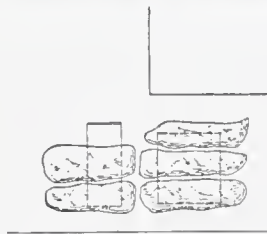
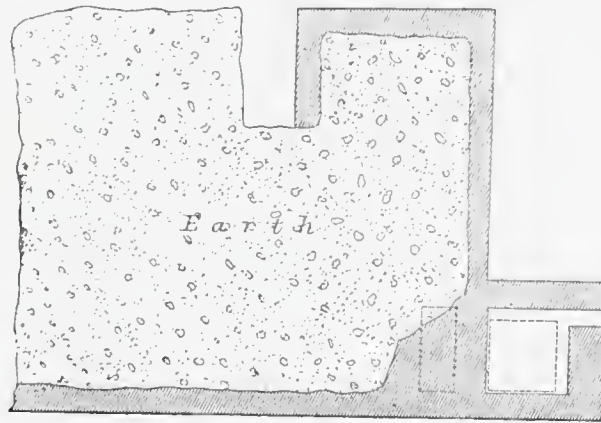
K h ũ r b e t e l L a h m (L s).—Traces of ruins.

K h ũ r b e t e l L a t t â t i n (L s).—Traces of ruins. Old dry-stone walls, a few cut stones much worn. A rock-cut tank; a ruined vineyard tower; broken pottery. The site is overgrown with a vineyard, but an old road runs by it.

Khürbet el Lôz (L t).—The village is in a ruinous condition, the tombs are inhabited, and the *loculi* broken away. There is an ancient ruined watchtower, with walls and traces of cultivation, about $\frac{1}{4}$ mile to the south, and a millstone lying on the hill-side.

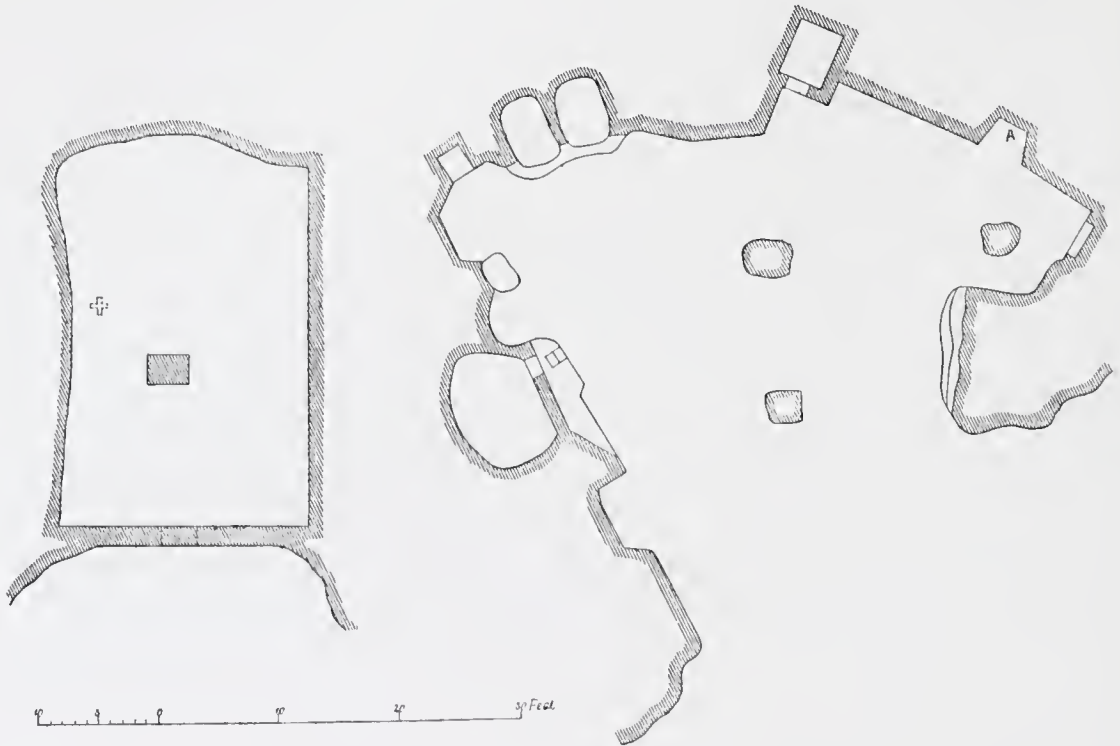
Khürbet el Lôzeh (L t).—Remains of a small ruined hamlet in a valley.

Khürbet el Mahmeh (L s).—Foundations, walls, and rock-cut cisterns, cemented inside. The masonry is massive and rough, the stones



much weather-worn, a few drafted with rustic bosses. The joints are irregular, and packed with chips in mortar. Three pillars, 8 feet long, 19 inches in diameter, are lying in the ruin. A square block of masonry juts out of one of the terraces, and in this are three chambers (see Plan) : two on the upper story, one beneath. The lower chamber measures

$8\frac{1}{2}$ feet by 6 feet inside, and is roofed with very rough slabs, 10 feet by 2 feet, and 2 feet thick. The upper-story chambers are 6 feet by 6 feet, and 3 feet by 7 feet inside, and about 2 feet high, roofed with similar slabs,



KHÛRBET MEDBES.

6 feet to $7\frac{1}{2}$ feet long, and about $2\frac{1}{2}$ feet wide, and 1 foot thick. These chambers were possibly tombs. (Compare Kabûr Beni Israîm, p. 100.)

Visited 27th June, 1881.

Khûrbet el Makhrûm (N u).—Foundations, caves, and cisterns, apparently Byzantine work.

Khûrbet Malkat-hah (K u).—Foundations, ruined walls, and cisterns, possibly of Crusading date.

Khûrbet Marmitah (K t).—Modern ruined walls.

Khûrbet el Mâterdât.—A ruin a little north of Khûrbet Umm

ed Deraj (J t) ; foundations of rough stones remain, and a rock-cut wine-press.

Khürbet el Mazâr (M u).—Traces of ruins among the vineyards, north of Bethlehem.

Khürbet Medbes.—Just west of the village of el Jib. Walls, foundations, a great cave, and a cistern with a rock-cut column. The cave (see Plan) appears to be a tomb ; its roof is supported by three rock piers ; it is about 30 feet square, with recesses at the sides, some of which are cemented. In one of these, to the left, the back wall is excavated to form a cross, 7 feet high, 2 inches deep. (Compare el Jib.) The cistern has a central rock-pier, and a cross cut in relief on the rock-roof ; it is 14 feet deep, and 20 feet by 30 feet.

Visited 29th June, 1881.

Khürbet Meita (L s).—Traces of ruins, caves, and rock-cut tombs, terrace walls, and broken pillars. The masonry seems to have been well cut, but is now much weather-worn. The site is partly covered with olives, figs, and vines. The tombs are rude caves, but have well-cut doors.

Khürbet Mekika (M t).—Traces of ruins.

Khürbet Menââ (K s).—Traces of ruins.

Khürbet el Merâghib (M t).—Foundations of a large building. Old walls and watchtowers.

Khürbet Merj el Fikieh (K t).—Traces of ruins.

Khürbet el Mesherfeh (J t).—Traces of ruins.

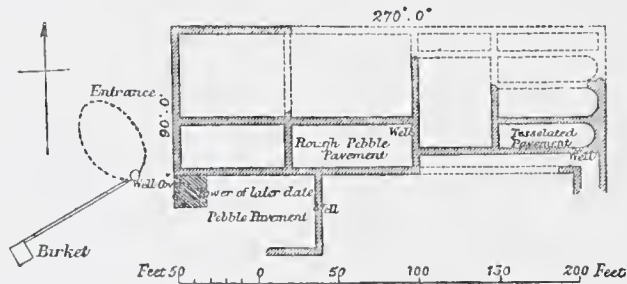
Khürbet Mezmûria (M t).—Traces of ruins.

Khürbet Mismâr (K t).—Traces of ruins. On the hill-top to the south-east there are foundations.

Khürbet Mûrân (L t).—Traces of ruins.

Khürbet el Murüssüs (N t).—A ruined monastery with a chapel, the foundations only remaining. The building has a total measure of 270 feet east and west on a line 86° west. The width north and south is about 90 feet. The chapel to the east has three apses. The nave 18 feet 3 inches diameter, the aisles 15 feet 6 inches. The length inside

from the back of the apse is 64 feet. The northern aisle is almost entirely destroyed. Remains of tessellated pavement occur on the floor of the southern aisle. The chapel has an atrium on the west and narrow cloisters on the north and south. In the latter is a well. A tower of later date (S h û n e t M u r ũ s s ũ s) has been built in the south-west corner of the building, and to the south of this are remains of the cobble-pavement (whence the place is named), in a courtyard the eastern wall of which is visible. The tessellated pavement of the chapel has a simple pattern, red, white, blue and black. West of the building there is a cistern mouth with an octagonal cover, 6 feet 4 inches diameter, or 2 feet side. The



Maltese cross is cut on each side of this octagon. The cover may perhaps have been originally a font removed from its proper place. The cistern beneath is of considerable extent, and has to the north another entrance, with steps leading down. A water-channel runs some 10 yards south-west to a small reservoir, about 10 feet square, which was fed from the larger cistern.

One of the stones in the building was measured and found to be 3 feet 1 inch long, 1 foot 5 inches high, 2 feet 2 inches thick. The stones in the tower are older material used up; one had a cross, in a lozenge and square, cut on it. The ruin stands on a hill 500 feet above the valleys, and there are traces of a considerable site and other cisterns of good size. Between the ruin and Khûrbet ed Dikki there is a rude erection which looks almost like a dolmen. Two slabs rest on others, and below there is a small semicircular platform of unhewn stones, and lower down a small natural cave. (See Section C.)

Visited 22nd February, 1874.

Khürbet el Musry (M s).—Traces of ruins. Walls, foundations, scattered stones.

Khürbet Nabhân (K t).—Ruined walls and part of a pillar-shaft.

Khürbet en Nahl (M t).—Foundations.

Khürbet en Neby Bûlus (J u).—Heaps of stones round a Kubbeh. The latter is modern, with a cenotaph and a vault below, which looks like Crusading work, and is entered by a door on the west having a lintel with an ornamented boss. North of this building is a fine birkeh. The site has evidently been that of a small village.

Khürbet en Neda (L s).—Traces of ruins.

Khürbet en Nejjâr (M u).—Traces of ruins.

Khürbet en Niâteh (K u).—Foundations, cisterns, and stones of an olive mill.

Khürbet Nisieh (M s).—Traces of ruins.

Khürbet Nûh (K u).—Heaps of stone and ancient terrace walls. Rock-cut tombs. The spring ('Ain Bint Nûh) has a round arched vault above it. The place has the appearance of an ancient site, and is part of the ruin of 'Allâr es Sifleh, which see.

Khürbet Rabâ (K t).—Modern ruined walls.

Khürbet er Raghâbneh (N t).—A square foundation, cisterns, and roughly hewn stones.

Khürbet Rakûbus (K s).—Foundations, a cave, scattered stones, and a rock-cut tomb which is choked up.

Khürbet er Râs (L s) (N t).—Heaps of stones.

Khürbet Râs Abu 'Aisheh (J t).—Foundations, heaps of stones, cisterns and caves.

Khürbet Râs Abu Murrah (J t).—Foundations.

Khürbet Râs el 'Alweh (M t).—A large rock-cut cistern. Tombs rock-cut and cemented inside, being chambers without *loculi*.

Khürbet Râs el Bâd (M t).—Heaps of stones.

Khürbet Râs el Journ.—A small ruin, a little north-east of Sürâh. Foundations of large stones exist here, and a few tombs blocked with earth. The masonry is of very rough character.

Khürbet Râs el Mũghâr (L s).—Traces of ruins.

Khürbet Râs es Sinôbar (L s).—Traces of ruins.

Khürbet Râs et Tawil (M t).—Heaps of stones. A rock-cut wine-press, several rock-cut cisterns, and a cave.

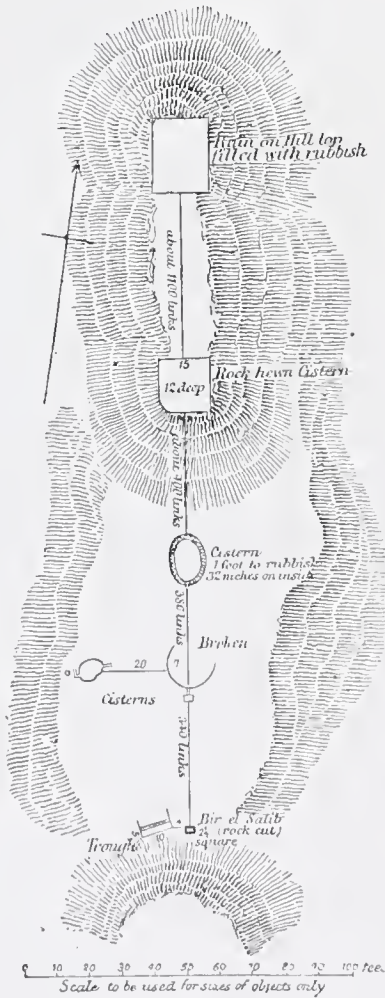
Khürbet er Rumâneh (L s).—Terraces and scattered stones.

Khürbet Ruweisûn (J s).—Foundations and a cistern.

Khürbet Sâireh (K u).—Foundations on a hill, with a spring below. The place looks like an ancient site. (See Section A, Shaaraim.)

Khürbet Sammûnieh (K t).—Square foundations and cisterns. On the hill-top is a foundation measuring 23 feet north and south, 16 feet east and west. It is filled with rubbish. A stone with a draft 3 inches wide was observed in it. About 60 or 70 yards to the south is a rock-hewn cistern, 12 feet deep, 15 feet square. About 90 yards south of the last, and lower down, is an oval cistern, 8 feet by 13 feet. On the inside are 32 niches cut in the walls, probably for beams. Two more broken cisterns occur some 80 yards further south, lower down the hill, and about the same distance again further

south is a well called Bir es Salîb, cut in rock, $2\frac{1}{2}$ feet square, with a trough to the west, 5 feet by 10 feet. The hill-top, which is conical, is a very remarkable natural feature. It rises abruptly from a deep valley, and is very conspicuous.



Khürbet Samwîl (M t).—Traces of ruins. Walls, caves, and cisterns cut in rock. Immediately south of Khürbet el Burj, forming part of the same site. There is also a large mound, with side walls of dry-stone. It is marked as a tomb on the map, and appears to be a modern Arab grave.

Khürbet Sanâsîn (K u).—Foundations on a high hill-top; apparently a ruined village.

Khürbet es Sefâr (J t).—Foundations.

Khürbet es Selamiyeh (L t).—Foundations.

Khürbet Shâb Ailiâs (L t).—Foundations.

Khürbet esh Shaghrâb (M u).—Traces of ruins and cisterns.

Khürbet esh Sheikh Ibrahim (K t).—Modern foundations.

Khürbet esh Sheikh Sâd (K u).—Modern ruined walls.

Khürbet esh Shekhetah (K u).—Foundations and rock-cut tombs.

Khürbet esh Sherkiyeh (L u).—Ruined walls.

Khürbet Shûfa (K t).—Foundations.

Khürbet Shuweikeh (J u).—Foundations and ruined walls, caves, cisterns, heaps of stones, and two rock-cut wine-presses. (Cf. Section A, Socoh.)

Khürbet es Siâgh (K t).—Foundations and cisterns. Apparently an ancient site.

Khürbet Sir el Ghanem (M u).—Ruined walls, vaulted cisterns, and tombs. It appears to be an early monastery.

Khürbet es Sômâ (M t).—Heaps of stones; a cistern 14 paces by 4 paces, with a rubble roof; and a ruined building, apparently modern. There is a remarkable knoll of rock in the ruin, whence the name, 'ruin of the heap.' The top of this knoll is surmounted by the ruin of a small vaulted chamber. There are also a few rock-cut tombs on the south-east, now closed.

Khürbet es Sübr (L t).—Walls of a ruined watchtower, probably modern.

Khürbet Subhah (M u).—Cisterns and stones. There is a curious masonry tomb in the valley beneath, with a stone door still in place.

‘A very interesting tomb has recently been opened about two miles from Jerusalem in the direction of Sûr Bâhir. It consists of a cave in which has been constructed of masonry a chamber measuring $7\frac{1}{2}$ feet by 10 feet, with “deep” *loculi*, also of masonry, on each of its four sides. The roof of this chamber is formed by the rock, which slopes downwards towards the door. The *loculi* are eighteen in number—eight on the left side (four above four), six on the right (four above two), two at the end opposite the door, and one on each side of the door. They are all somewhat larger than the usual rock-cut *loculi*, measuring nearly 2 feet by 2 feet. They were each closed by a stone slab carefully fitted, and these slabs have been removed by the fellahin, and are now lying upon the floor of the chamber. On the north side, opposite the door, is the usual bench, also of masonry. The entrance is by a descent of seven or eight steps; it is closed by a stone door still *in situ*, and swinging on its pivots, and having a groove on its inner side for the lock. Some of the lead with which the lock was fixed still remains. The masonry is of large well-dressed stones, and the joints are carefully cemented. The *loculus* farthest from the door on the western side leads into a portion of the cave beyond the masonry, and in this are ancient *loculi* sunk in the rock. In one of the *loculi* remains of iron nails and wood were found, which probably formed part of a coffin. No inscriptions or crosses were discovered upon the masonry, or the lamps found in the tomb, but a cross is rudely cut on the rock outside, and there can be little doubt that the masonry is of the Christian period, an old sepulchral cavern, whose *loculi* had crumbled away, having been utilized by building new tombs within it. On a hill just above is a site called Khürbet Subhah, where are several cisterns and large stones. One of the latter bears some rude crosses cut upon it. Masonry tombs are very rare in South Palestine, and the stone door still upon its hinges is unique. It is much to be desired that this monument be preserved from destruction, but there is probably little chance of this, as the stones are valuable for building. The swinging stone door in a tomb of comparatively recent date is of considerable archæological interest, as showing that these doors were in use at a later period than is commonly supposed.’—Thos. Chaplin, M.D., ‘Quarterly Statement,’ 1876, p. 61.

Khürbet es Sukker (K b).—Traces of ruins.

Khürbet Sûrik (J t).—Traces of a ruined village, springs, with a rock-cut wine-press and cave to the west, and a sacred tree. (Cf. Section A, Sorek.)

Khürbet Sûwâneh (K s).—Foundations.

Khürbet Suweidiyeh (K s).—Heaps of stones.

Khürbet Suweikeh (M s).—Walls, foundations, and heaps of stones; pieces of tessellated pavement. (Cf. Section A, Sechu.)

Khürbet et Tantûrah (L u).—Traces of ruins.

Khürbet Tâza (L u).—Traces of ruins.

Khürbet et Tin (K s).—Traces of ruins.

Khürbet et Tîrch (M s).—Traces of ruins.

Khürbet Umm el 'Asâfir (M u).—Traces of ruins.

Khürbet Umm el 'Amdân (J s).—Traces of ruins. The second place of the name shows a few foundations.

Khürbet Umm el 'Adas (J u).—Caves, ruined walls, heaps of stones, foundations and cisterns.

Khürbet Umm ed Dejâj (K u).—Walls and bell-mouthed rock-cut cisterns, with rock tombs, now in ruins. It appears to be an ancient site.

Khürbet Umm ed Deraj (J t).—Foundations.

Khürbet Umm Hâretein (J s).—Traces of ruins, a few rock-hewn cisterns, remains of an olive-press.

Khürbet Umm el Jemâl (N t).—Traces of ruins.

Khürbet Umm Jîna (J u).—Foundations, heaps of stones, and cisterns, with a Kubbeh called Sheikh Heider. (See Engannim, Section A.) The place is a ruined village, still inhabited as an 'Ozbeh by the peasantry during the harvest.

Khürbet Umm el Kulâh (L u).—Traces of ruins near a fine oak tree.

Khürbet Umm en Neteshah (M u).—Ruined walls.

Khürbet Umm er Rujmân (K s).—A large square enclosure.

Khürbet Umm Sarîseh (J t).—Foundations.

Khürbet Umm esh Sherit (M s).—Foundations. On the west side of the hill are quarries, and in these a tomb—a chamber $8\frac{1}{2}$ feet square, with a bench round the sides and back, about 1 foot high and 2 feet broad. The chamber is only 4 feet high.

Khürbet Umm esh Shukf (L u).—Traces of ruins.

Khürbet Umm Tôba (M u).—An ancient site with bell-mouthed cisterns and ruins of modern buildings. To the east is a Mukâm of Neby Toba. (Cf. Section A, Netophah.)

Khürbet Umm Tûnis (J u).—Cisterns, heaps of stones, a fallen pillar-shaft, much weatherworn. A rock-cut tomb with a round masonry arch to the door. The ruins seem probably Byzantine.

Khürbet Wâdy 'Alîn (J u).—Foundations, walls, and rock-cut cisterns. Probably an ancient site. By the road is a small square watch-tower. The road here leading south appears to be ancient.

Khürbet Wâdy Idris (N s).—Traces of ruins.

Khürbet Wâdy Sahyûn (M t).—A modern ruined house.

Khürbet el Yarmûk (J u).—Heaps of stones, foundations and cisterns. (Cf. Section A, Jarmuth.)

Khürbet el Yehûdi (L u).—Traces of ruins and a rocky scarp on the brow of the hill.

Khürbet Zabbûd (K t).—Traces of ruins.

Khürbet Zâkûka (M u).—Traces of ruins.

Khürbet Zanûâ (J u).—This is a large and important ruin on high ground. (See Zanoah, Section A.) It lies mainly east of the road, but remains are also found on the hill-top to the west. Several chambers with entrances surmounted by round arches are visible beneath the surface. One measured 11 feet by 8 feet, with a lining of good hard cement on the walls and on the vaulted roof, which has a round arched section.

There are many foundations of the walls of houses; the stones are much water-worn, and average 2 feet to 3 feet in length. A lintel $6\frac{1}{2}$ feet long was measured. Millstones, small stone troughs, and one of the pillar-stones of an oil-press, lie on the ground. On the south is a small wine-press; near the road is a rock-cut beehive cistern, and several of the same kind are found in other parts of the ruin. A rude cave-tomb, with three *loculi* and a well-cut entrance, was observed. A pillar with a Latin cross deeply incised, measuring 12 inches vertically by 9 inches across, lies towards the southern part of the site. On another stone are remains of a wreath in relief, such as is sculptured on *sarcophagi*. The



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RACHEL'S TOMB, NEAR BETHLEHEM.

stone measures $3\frac{1}{2}$ feet in length by $1\frac{1}{2}$ feet in height. Voussoir stones also lie among the ruins. In the middle of the site is the modern Mukâm of Sheikh Abu Fatmeh, with two chambers and a dome. It is kept very clean, and a small broom and a water-bottle hang on the wall. The walls are daubed with mud, with rude sketches of palm leaves, suns, etc. In the niches of the walls jars and pottery lamps are left as offerings.

Visited 4th July, 1881.

K h ũ r b e t e z Z e i t or K h ũ r b e t H a r f u s h (L s).—Traces of ruins.

K h ũ r b e t Z u n u k l e h (K t).—Heaps of stones on a conical top; a ruined cistern.

K u b b e t R a h i l (M u).—A modern Moslem building stands over the site, and there are Jewish graves near it. (See Palestine Exploration Fund Photograph No. 250, and Section A.) The Kubbeh is now a square building, with a court on the east. The original building (as represented in some of the older views) was open, with four arcades (one on each face) supporting the dome. These have been filled in except on the east, where a second chamber has been built on. The original square building measures 23 feet side, the arcades having a span of 10 feet. The height is approximately 20 feet, not including the dome, which rises another 10 feet. The chamber added to the east measures 13 feet east and west, by 23 feet north and south, externally. The covered court, east of this again, has a window and a mihrab on the south, and a double window on the east. On the north is a low wall. The court measures about 23 feet square, and is used as a praying-place by Moslems. The inner chambers, entered by a door, of which the key is kept by the Jews, are visited by Jewish men and women on Fridays. The inmost chamber under the dome contains a cenotaph of modern appearance.

A monument on this spot is constantly mentioned from the year 333 A.D. In 700 A.D., Arculphus speaks of a pyramid on the site. In 1172 A.D. Theodoricus calls this place Chabratha—a very old error, arising from mistranslation of the Hebrew rendered 'a little way' in the Authorised Version. (Genesis xxxv. 16.) The LXX renders the word *Hippodrome*, whence Rachel is said by Origen to have been buried in the hippodrome of Ephrata. (Cf. Theodoretus as quoted by Reland, s.v. Caphratha, vol. ii. p. 704.) Aquila renders the word בְּרֵיחַ, 'by the road-

side,' which agrees well with the position of the present site. The pillar erected by Jacob has disappeared; but there is no reason to doubt the genuineness of the tradition, in which Jew, Moslem, and Christian agree. Rachel's tomb was in the border of Benjamin (1 Samuel x. 2), near Bethlehem (Genesis xxxv. 16).

Josephus places Rachel's tomb 'over against Ephrata.' (Antiq. i. 21, 3.) In 1163 Benjamin of Tudela speaks of the monument as constructed of eleven stones, and covered by a cupola on four pillars. Sir John Maundeville in 1322 speaks of twelve stones. For the curious tradition of the 'field of peas' see Section C. Theodoricus, who is the first to allude to it, speaks of Rachel's monument (in 1172) as a pyramid—as in 700 A.D.

In 1333 A.D. Isaac Chelo mentions the twelve stones and a stone cupola. In the 'Jichus ha Aboth' a sketch of the monument is given. (1537 A.D.) It is represented as a square building with arcades and a cupola.

It appears probable that the oldest part of the present structure may date back as early as the twelfth century, but the second chamber to the east and the outer court are additions within the present century, at which time also the arcades were probably filled in.

Rachel's tomb was visited several times by the Survey party, the latest visit being in May, 1882.

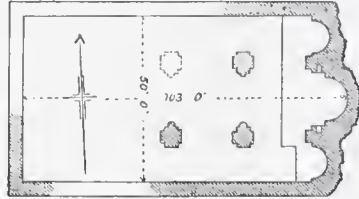
'To avoid the difficulty about Ramah, one writer has placed Rachel's Sepulchre *north* of Jerusalem.

'The site, however, at Kubbet Rahil marked out by common tradition agrees well with Genesis xxxv. 16. "They journeyed from Bethel, and there was but *a little way* (Chabrah) to come to Ephrath," which is Bethlehem. This term has been rated as high as *four miles*, but as (2 Kings v. 19) Gehazi, being pressed for time, could hardly afford to give Naaman so much start, a mile is more than sufficient, so that the accepted site may be regarded as practically correct.

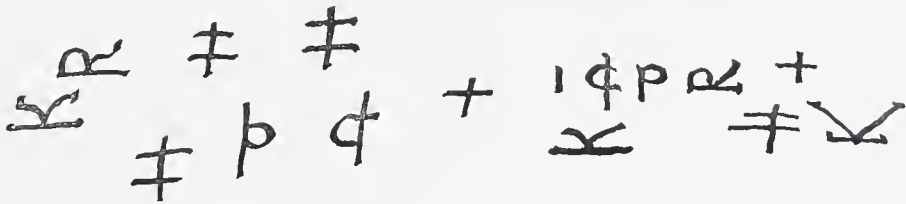
'The punishment of Gehazi, as well as Elisha's death and tomb, ought (it seems to me) to be put at Abel Meholah. Then "the Ophel" (A.V. tower, 2 Kings v. 24) would be one of the adjacent Tells in the Jordan Valley.'—Rev. W. F. Birch, 'Quarterly Statement,' 1880, p. 241.

El K u b e i b e h (L s).—There is a ruined Crusading church in the grounds of the hospice, which has lately been excavated. The building measures 103 feet from the back of the nave-apse to the west wall inside, and 50 feet in interior width. The bearing was $96^{\circ} 30'$. The nave 16 feet wide in the clear, the aisle 11 feet 5 inches. The three apses had each a stone altar still *in situ*. The church was four bays in length, with piers having attached semi-columns on the sides of the nave, each 1 foot 10 inches in diameter; the pier 4 feet square. The apses

were raised two steps, and there are signs of fire on the stones. The masonry of the interior is well dressed ; some of the stones have diagonal



dressing ; their size is the ordinary size in such churches. The following masons' marks were collected :



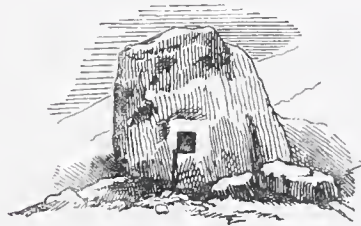
The corner stones outside are drafted. The walls are 4 feet thick ; there are some 10 courses standing in the apse walls. A *sarcophagus* was found with a double cross on it—probably a bishop's tomb.

The place seems to have been important in Crusading times ; west of the village are remains of the old main street, with buildings beside it. Since the fifteenth century Kubeibeh has been shown by the Latins as the Emmaus of the New Testament.

Visited and planned 27th May, 1875.

E l K u d s.—The account of Jerusalem is reserved for another volume.

K ũ l ā t e l G h ũ l e h (L t).—A large detached block of rock in the

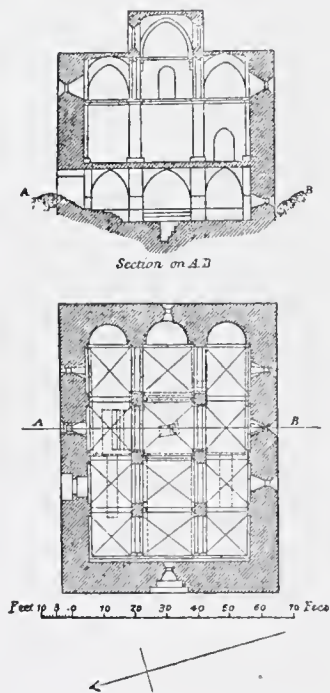


valley. A small chamber is excavated in it, 6 feet square, with a very small door on the west, $1\frac{1}{2}$ feet wide, 2 feet high. There is a channel from the door down the face of the rock, as if to carry off water. (See Sketch.) Such chambers are very common east of Jordan.

K ũ l ō n i a (L t).—In the valley immediately west of the restaurant is a ruin, to which the name K ũ s r M e l e k e l Y e h ũ d is sometimes given by the peasantry. A vault remains, with a wall of drafted stones, well cut, 4 or 5 feet long, the draft $3\frac{1}{2}$ inches and 6 inches wide, 2 inches deep, the face of the boss dressed flat. The walls are 10 feet thick; there is no trace of cement in the interior. The place seems probably to have been a small monastery, of the Byzantine period.

Visited 17th January, 1874.

K ũ r y e t e l ' E n a b (or A b u G h ō s h) (L t).—The ruined Church of St. Jeremiah, in the valley, is one of the best preserved specimens of Crusading work in the country. The building is remarkable from its unsymmetrical plan—the east wall is $2\frac{1}{2}$ feet longer than the west. The length of the building outside is 90 feet; the breadth on the west, outside, is 68 feet. The side walls are 8 feet thick; the west wall is set back twice in its height, the base measure being 12 feet. The nave apse is $13\frac{1}{2}$ feet diameter, the side apses $11\frac{1}{2}$ feet. The church consists of four bays, with heavy square piers, $3\frac{1}{2}$ feet side.

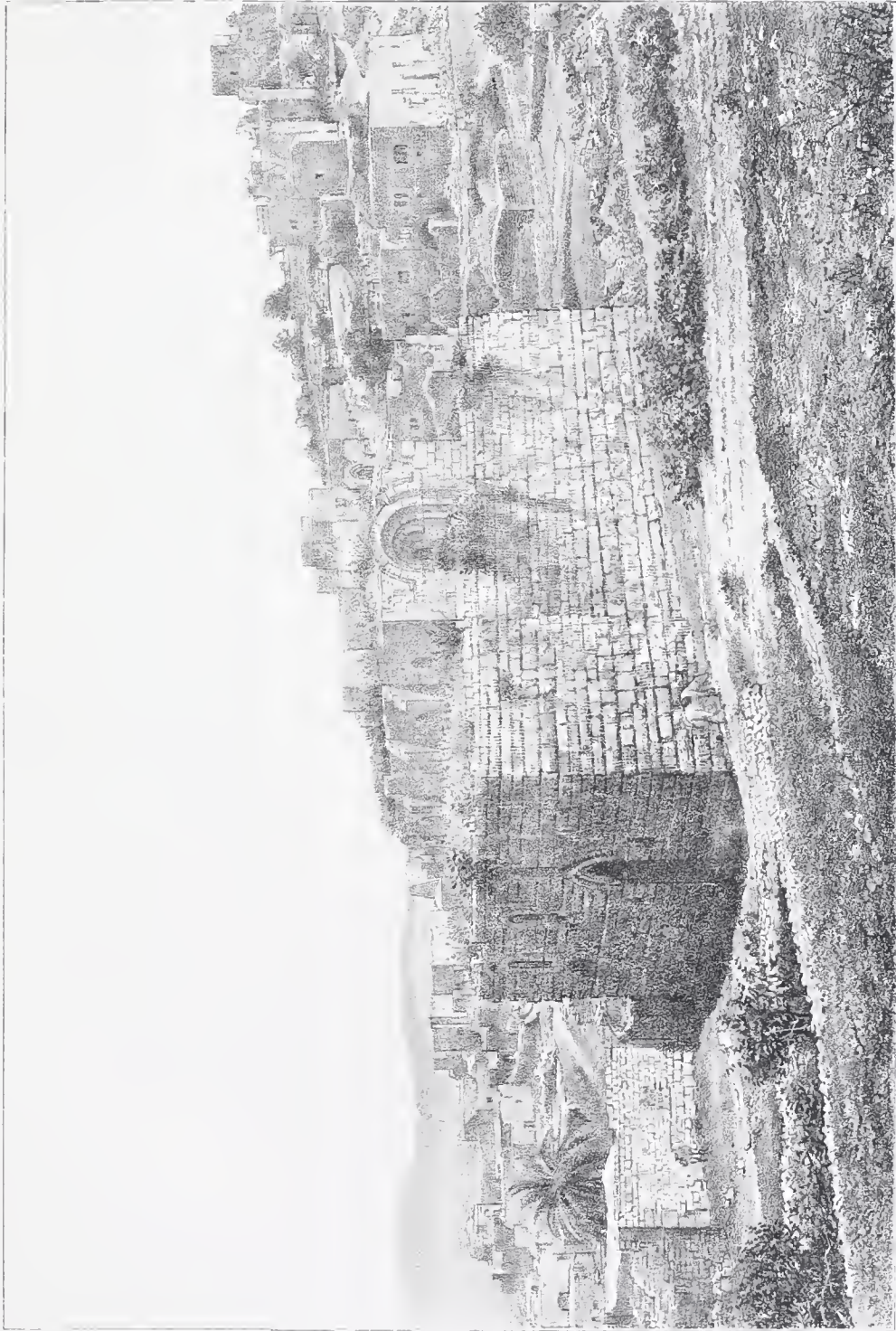


The church has a crypt beneath, occupying the two eastern bays, and having also three apses. There are two galleries under the aisles, 20 feet long, 3 feet broad, running west from the crypt. They seem to have formed a communication between the crypt and the church above, but they are now much choked up with earth. The

entrance to the crypt is now on the north, by a side door, with steps within. In the crypt is a spring, with steps leading down to it from the floor.

The nave of the church has a clerestory with windows; the total height to the roof from the church floor is about 50 feet; the crypt is 17 feet high, in addition to the 50 feet.

The finest feature of the church is the west window of the clerestory (see Palestine Exploration Fund Photograph, No. 153), which is pointed so slightly as to appear almost semicircular. The arches of the door and

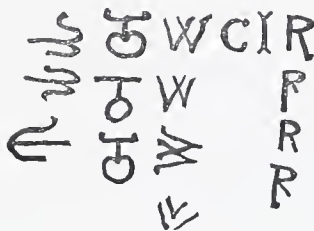


Stanford's Geog. Instab

RUINED CHURCH, KURYET EL ENAB

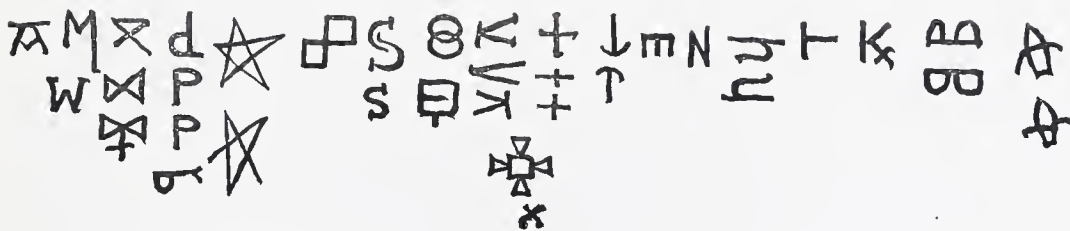
remaining windows are of the same character. The vaults are all groined; those of the nave roof are supported on dwarf columns, or brackets, with capitals of Gothic design, like those of the church of Samaria. (See De Vogüé, 'Églises de la Terre Sainte,' p. 341.)

The masonry of the outer walls is extremely irregular, the courses not being continuous horizontally. Small and large stones are used indiscriminately, and the dressing is very rough. Many of the stones are drafted, especially the corner stones. Well-dressed stones of good size, not drafted, are also used at the corners, and the general appearance is that of a building reconstructed from older material. The masonry of the clerestory is, however, well dressed throughout. There are buttresses between the windows outside on this story, supporting the thrust of the roof, but this arrangement is not continued on the lower part of the building.



The joints of the masonry are very broad, and are patched with chips of stone; the vertical joints are not always properly broken; the drafted stones have rustic bosses with a considerable projection. Three or four kinds of dressing are observable. 1st. The undrafted corner-stones have a diagonal dressing with a sharp pointed instrument; in some cases the instrument was used in two directions, giving a criss-cross pattern. 2nd. The smaller masonry in the apse interiors has lines all vertical, cut with a toothed instrument. 3rd. The piers of the crypt are dressed with a blunt instrument, used at right angles to the face of the stone. 4th. Hammer-dressed stones occur on the exterior.

The north door has an arch more decidedly pointed than the windows.



The door of the crypt has a lintel, with a relieving arch above. The stones used in the vaulting are narrow and well packed together, and laid in mortar. Numerous masons' marks occur on the wall.

The foregoing list gives an idea of the comparative frequency with which the various signs occur.

The Maltese cross is twice repeated on the north-west corner of the outer wall. In the crypt are found other marks. The only mark used on the piers is the hour-glass, or two triangles with apexes joined.

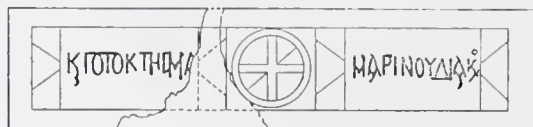
Of these masons' marks a majority occur in the Muristân at Jerusalem, at Kaukab el Hawa, and at Beit Jibrin—all places dating about 1140 A.D. This would agree with the arches of the building, which are just of the transition period, between the round and pointed arch. The building is not mentioned in any Crusading Chronicle, so that its date is unknown historically.

The interior of the church is cemented, and was once painted in fresco on the cement. There are traces of the *nimbi* of saints on the apse-walls, and on the north walls various figures: a bishop in a pallium of Byzantine appearance, and architectural and geometrical designs are dimly visible. There are numerous *graffiti* on the walls, scratched on the paintings. The place was used at one time as a stable, but has been lately cleared out by the French Consulate.

Visited 12th February, 1875.

Küryet Sâideh (L t).—Traces of a large building occur in this ruin. There are also remains of a village built in part of older masonry. Cemented vaults of small masonry were found. Part of a lintel with an inscription is built upside down into a wall. The other half is in another part of the ruin.

The inscription was written originally on a lintel-stone, 9 feet 3 inches long, 2 feet 1 inch high, with a cross in a circle in the centre. It dedicates



the building to which it belonged to the Lord, in the name of Martin the Deacon, and the character of the contractions seems to render it probable that the text is not older than the twelfth century.

The vaults in these ruins have pointed arches, and the haunch-stones of a groined roof, such as was not used before the twelfth century in

Palestine, remains. The Mukâm of Sheikh Ahmed is towards the north, near a group of three very fine oaks and two carob-trees, which occupy the crest of the ridge, and are very conspicuous on all sides. The building is modern. A pillar-base has been built in over the doorway on the north side. Ploughs, guns, and other articles are here left by the peasantry for safety. To the west, about 300 yards distant, a small spring is collected in a modern birkeh, measuring 7 paces by 5 paces. This is known as 'Ain Kÿryet Sâideh, and waters vegetable-gardens extending down the north slope of the ridge. There is another spring on the southern slope of the hill, below the ruins. Drafted stones with a rustic boss also occur in the walls; and the general appearance is that of a Crusading site with a later Arab village, now deserted. The neighbourhood is very rocky.

Visited 18th October, 1873; 8th and 13th July, 1881.

Kÿsr 'Aly (N t).—Foundations and cisterns.

Kÿsr 'Aweis (M u).—Probably a ruined Khân. A ruined watchtower.

Kÿsr el Bedawiyeh (M t).—Ruined house.

Kÿsr el Khÿdr (M t).—An ancient garden tower with vaulted roof.

Kÿsr esh Sheikh (M t).—A ruined house.

Latrôn (J t).—The ruined walls of a mediæval fortress on a knoll overlooking the plain. Walls and vaults of good-sized masonry, but of indistinguishable plan, remain. The arches are pointed. On the west are remains of a sloping revetement of undrafted stones; large drafted stones lie among the ruins. The modern hovels are built in the ancient vaults. The natives consider part of the ruin to be a chapel. West of this site, near Howard's new hotel, is a rock-cut Jewish tomb, now shown to visitors as the Tomb of the Maccabees (see Section A); it has nine *kôkîm*. A second tomb exists in the ruins.

Guérin speaks of a second wall, below the fortress and on the side of the hill, which formerly surrounded the city properly so-called. Nothing remains of this city, however, except vaulted magazines, cisterns, and wells.

Ganneau ('Quarterly Statement,' 1874, p. 170) mentions a tradition among the fellahin that the place was formerly surrounded by a high wall. He also mentions a tradition that there exists a subterranean passage between Latrôn and Sôba.

Mâlahah (Mt).—South-west of the village is a cave called E l Medbâh measuring 33 feet by 20 feet, reached by a passage 13 feet long by $4\frac{1}{2}$ feet. North-east of the village is another cave (Umm Bâbein) 37 feet across. On the east is a tomb with six *kokâm* and an outer chamber.

On Mâlah, its people and antiquities, M. Clermont Ganneau thus writes :—‘ I have just made an excursion to the village of Mâlah, south-west of Jerusalem, where I picked up a little information not without its value. There is nothing very curious in the houses, except a ruined burj near the mosque. I remarked in the angle of a house not far from it a broken inscription, very faint, perhaps only a flourish. Inside another house I was shown the entrance, now closed, of a cavern, the door of which would have borne an inscription. The approaches to the village, and the little hill which rises before it (same orientation) are filled with tombs cut in the rock, one of them containing fragments of ancient pottery. They showed me a kind of long box in dried earth, with rounded angles, found probably in one of these tombs, full of bones. It measures very nearly thirty-six inches in length, and looks like a small bath. I propose to go and open one or two of those tombs.

‘ According to a tradition of the Mawaleh, or inhabitants of Mâlah, they may be divided into two categories of different origin : the one coming from trans-Jordanic regions, the other from Egypt.

‘ Their pronunciation is something quite peculiar. It is chiefly characterized by the sound of the long *a*, which is very full, and closely resembles the sound of *o*.

‘ The water of the fountain, 'Ain Yâlo, a little distance west-south-west of Mâlah, enjoys a great reputation. The Mawaleh, when they wish to praise it, say that they weighed its water in the Mijan, and found it lighter than gold ; which does not prevent it from being heavy for drinking.

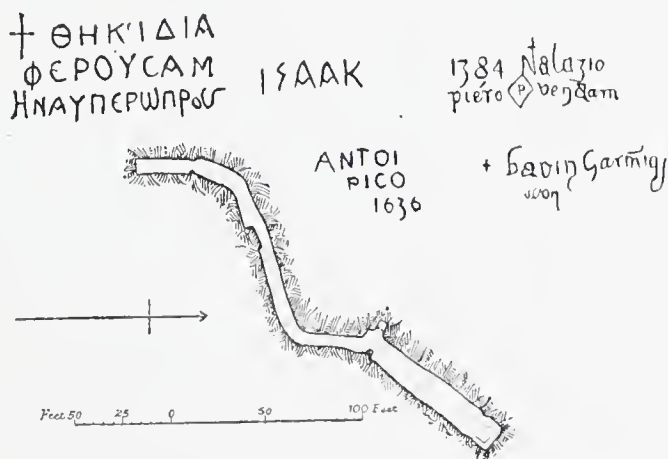
‘ The immediate environs of Mâlah contain many localities which appear to be of importance : for example, Khûrbet el Fowagesi, on a hill, whose terraces in stages can be seen from 'Ain Yâlo. A little more to the east is a place called “Q' l a e s S o u n w a n,” the “*Rocks of Flint*,” to which is attached a singular legend. It was formerly an inhabited place ; but the people having drawn on themselves the wrath of God, the whole region was transformed into flint. The sin committed was that the women did not use the bread for the nourishment of their children. I do not see what lurks beneath this story, unless it be some relation with the use of flint by the Canaanites in primitive ages. I shall see when I visit the place if it shows any traces of the working of stone.

‘ The Mawaleh have pointed out to me, not far from Mâlah, three great mounds, on the J e b e l e t T a w a g i, west of the village, Rujm Afanil, Rujm Ataya, and Rujm et Tarûd. They are probably the three tumuli indicated by Prokesh and Tobler (Topog. 761), on the left hand of the road from Mâlah to 'Ain Kârim. The D a r û d of Tobler must be my Tarud. I see, too, that Mr. Drake (“Quarterly Statement,” January, 1874) speaks of these tumuli, which he names el Atyya, el Tarud, and el Barish.

‘ The position of Mâlah, and the numerous tombs which surround it, are enough to indicate that we must look for an ancient locality near it. Up to the present no identification proposed appears either happy or important. The best known is that of Schwarz, which has been generally repeated. Mâlah would be mentioned in the Talmud under the form Malkhaya, as the country of a certain Rabbi José. From a phonetic point of view this

identification is very well; but it has no historical value at all, this being the only place where Malkhaya is mentioned at all. Some authors have even doubted the exactness of this otherwise insignificant connection. Thus Neubauer, in the "Geography of the Talmud," remarks that the Talmudic Malkhaya must be looked for in Upper Galilee, because this Rabbi José is named in the passage with another Rabbi coming from Sikkhîn, a place undoubtedly Galilæan, and he recalls the fact of the existence of a town called Mâliah in the neighbourhood of Cæsarea.'—'Quarterly Statement,' 1874, p. 160.

Mũghâret Bir el Hasûta (K u).—This curious cavern under Beit 'Atâb appears to have been a gallery leading towards the spring ('Ain Haud) from the centre of the village. It is evidently artificial, and extends 250 feet, reaching within 50 or 60 yards of the spring. The eastern entrance is a shaft some 10 feet deep, with niches in the side walls, perhaps to assist in climbing down; 65 feet from this

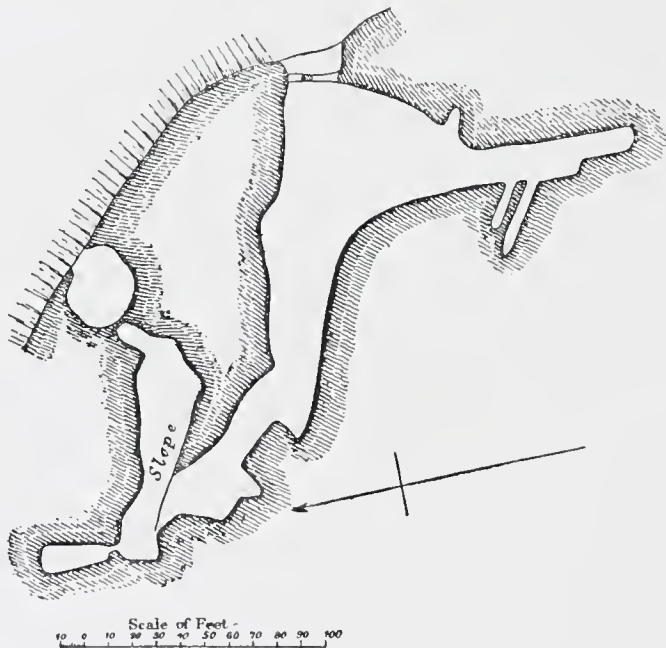


entrance is an old side doorway. The cave is not straight (see Sketch), but the general direction is first 34° for 65 feet, then 6° true bearing for 74 feet, then 71° for 50 feet. The width on the east is $17\frac{1}{2}$ feet, the height 8 to 10 feet; the width at the further end is 8 feet, and the height only 3 to 4 feet. The end is here blocked. A few small stalactites occur on the walls, which are roughly hewn. (See Beit 'Atâb, Section A.)

Visited 23rd October, 1873.

Mũghâret el Jai (N s).—This is a large cave on the south side of Wâdy Suweinît. The name is written rather too far west on the Map, and the cave should really be shown on the west edge of Sheet XVIII. The area of the cave is about 8,700 square feet in all: the branch to the

east being about 640 square feet, the passage to the back 1,200 square feet, and the branch at the back the same. The second small chamber in the face of the rock is inaccessible except through the larger cave, and is some 900 square feet in area. The name Jai is probably the same as the Hebrew *יַי*, 'A place where water collects.' The cave is very dark, and the further parts are low and ill-ventilated. It was revisited and planned on 25th June, 1881, in consequence of the suggestion that it was



the hiding-place of the 600 Benjamites who fled from Gibeah. (Judges xx. 47.) It was found to be much too small to hold such a number of men. The cave is probably natural. A second to the east, called Umm el Jemâl, is inaccessible. There are many other caves in the valley which have served as hermitages; and a group now inaccessible occurs on the north at El Hosn, resembling in external appearance the hermit caves near Jericho. (See Sheet XVIII., Section B.)

'I have the pleasure to report to the Committee of the Palestine Exploration Fund that I have been able to examine carefully a curious spring of water called 'Ain Suweinit and a large cave of refuge known to the shepherds as Müghâret el Jai, possibly Grass Cave (Jawa),

in Wâdy Suweinit, both on the *south*, or Benjamin side of the ravine, the former 450 feet below the Râs el Krein (Migron?), or eastern end of the Plain of Jeb'a, and about fifteen minutes' descent from the said spot; the latter 200 feet lower down the cliff, and twenty minutes or half an hour's clamber from the spring.

'Dr. Chaplin is in reality the author of the search, and was only prevented by illness from accompanying me last week in quest of this spring, and to him any thanks are due for this communication. I have visited the spring and cavern twice; on the former occasion I was unable, owing to accident, to do more than find them, but on my return to Jerusalem Dr. Chaplin begged me to communicate with you, and feeling that without measurement such communication might be of less use to you, and that much more might be gathered from the inhabitants of Jeb'a about this cave, I spent a second day in measurement, etc. On this second occasion Mr. Salami, the Consul's secretary, accompanied me, and gave most valuable assistance in interrogating the natives of Jeb'a and in taking down the names of the hills, ravines, caves, etc., in Arabic from their lips. Since then he has most kindly inquired into the roots of some of these, and has furnished me with the interpretation of the meanings of most of them that most approve themselves to his mind.

'Both fountain and cave are well known to all the inhabitants of Hizmeh and Jeb'a, but owing to superstitious fear no shepherd, as far as I could learn, has ever penetrated beyond the main entrance of the cave Mûghâret el Jay, or Jai. Our guide on both occasions was an old shepherd, Mhesen Hassan, and he told us that he had been shepherd all his years, and as a boy used the cave for an "ossub" (a sheep wintering-place), but had not entered the main passage.

'The tradition in the village of Jeb'a, we learnt from the villagers assembled, is—

'(1) That the Christians used it a long while ago, when God sent an evil wind to destroy them.

'(2) That it has been used time out of mind for refuge by the neighbouring villagers when prosecuted by the Government.

'(3) That it extends from Wâdy Suweinit to Jerusalem.

'As to the size of the cave, the current tradition in Jeb'a is that it will hold 600 men, a coincidence in number with the Bible account of the Benjamite refugees in the rock Rimmon (Judges xx. 47). One man asserted vehemently that it was large enough to contain 6,000, but the number 6 seemed invariable with them. The shepherds asserted that the main entrance cave held 16 flocks of 100 sheep in each. This number I obtained on separate testimony from three or four Jeb'a shepherds.

'As to the time during which the cave is tenanted now, it appears that each winter the shepherds use it as an "ossub" for their sheep, remaining in it from fifteen to sixty days, according to the weather; that it becomes so hot owing to want of ventilation, that when fine sunny weather comes they are driven from the cave by heat. But it appeared afterwards that want of fuel in abundance and within easy reach is also the cause of their not making too long a stay in the cavern.

'In old days, if one is to trust the derivation of the name Suweinit, from the abundance of sunt, or thorn, or acacia bushes, this latter hindrance to a long stay in the cave would not exist; the more so that of all the woods used for fuel in this country, the sunt, when grown to size, is considered best by the peasantry. (A story was told me of a man who lit a single branch of sunt (acacia), cooked his food for three successive days by it, left the cave

in which he was staying for a week, and on coming back found the little log still burning.) But, my informant said, this is only the case if the sunt bush is grown to a good big size. These big-sized acacia bushes do not now exist in the upper part of Wâdy Suweinit. We may argue, perhaps, therefrom, that the wooded growth of the valley is not the same as it was in Saul's time. If this is so, we shall not be surprised to find no remains of any pomegranate or rumman trees, such, for instance, as the one under which Saul was sitting in the uttermost part of Gibeah (1 Samuel xiv. 2).

'The first question that naturally arises as to the possibility of water-supply for the shepherds or tenants of the cave el Jai is answered by the custom of to-day. The shepherds who use the cave as a wintering-place (ossub) take their flocks to the spring 'Ain Suweinit, on the cliff ledge to the west, or towards Jeb'a, but if necessary go down the valley to 'Ain Fârah and Fowar, one hour and a half down east—both on the southern or Benjamin side; or from two other springs, 'Ain er R'aiân and 'Ain esh Sherâr, also down towards the east, but on the northern or Philistine side of the ravine.

'The next question we asked was, the amount of water obtainable per day from the spring 'Ain Suweinit. The shepherd said that twenty goat-skins would empty it, but that if so emptied, it would be full in half a day again. This is a smallish supply, but we may remember that time and want of care must have much choked the basin, and that possibly in old times a great deal more would be obtainable from it. One quotes the Selah Spring, near Solomon's Pools, as an instance of this choking up of a spring, and consequent diminution of supply.

'It appears, too, that just at the point where, after passing over the Plain of Jeb'a, we descend into the ravine to visit 'Ain Suweinit and its one large karoob-tree, there is a large cistern by a well-known fig-tree at Khûrbet et Tinch, which would be within easy reach of the cave Mûghâret el Jai. This is filled by the early rains, and remains full till the end of harvest time, when the farming men finish the supply as they work at the harvest-fields near.

'As to the approach to the spring and cave, the former is easily reached along a good goat-path from the big "ossub," or shepherd's shelter, Khûrbet el Hai (the place of the camping-ground), so called, they say, from the Bedawin use of the cliff near.

'This Khûrbet el Hai is on the brow of the declivity, at the easternmost end of Jeb'a Plain, and from this Khûrbet el Hai, which is capable of affording shelter to 100 sheep, is obtained the best view of the spring and karoob-tree of the Suweinit.

'The spring could, if necessary, be clambered down to from above, but, placed as it is on the slight plateau half-way up the hill-side, above a sheer cliff with scarp below, an approach from the valley to it would be impossible. As to the latter, the cave Mûghâret el Jai, it is reached with comparative ease from the Wâdy bed by following a goat-path, and for the rest is well placed as a cave of refuge; for, while communication can be kept up between it and the spring 'Ain Suweinit by scrambling along the rock scarp below the line of cliff on which the spring is situate till within 100 yards of the spring, and then ascending to the plateau of the 'Ain Suweinit and karoob-tree, the said communication could be most easily barred from the direction of Jeb'a or west again, while ascent up the cliff under which the cave is, is possible by a climb close to the cave's mouth. Any descent without rope or ladder to it would be extremely hazardous.

'One other feature about the cave's position may be remarked—its absolute secrecy. It is so placed in a corner of the cliff, and so protected by outstanding ledges, that until within

ten yards of it you could not tell its existence as one approaches from the westward or Jeb'a end, while again the adjacent cliff to the eastward, curving out towards the north, would hide it to any comers up the valley from the east.

'Leaving Jeb'a, we cross the fallows of the long eastward-going plain that slopes all the way at a slight angle from north to south ; on our left the deep Suweinit or Vale of Michmash, on our right hand the green open valley of Hizmeh, called, as we proceed eastwards, Wâdy er Radâdeh.

'Approaching the declivity from which we obtain our first view of the Suweinit gorge, we find this Wâdy er Radâdeh, and that part of the plain we are crossing, called el Kharjeh, or "the Going Out." That is, perhaps, the place from which in old times the men of Jeb'a have gone out towards Jordan, or in later days have made their exodus as fugitives to the cave of el Jai in time of trouble.

'Arrived quite at the brow of the steep descent to the ravine, we find a large shepherd shelter-place, or "ossuh," known as Khûrbet el Hai, or Haiyeh, and from the front of it we can take in at a glance the position of 'Ain Suweinit and the cave in question.

'The eye at once catches two trees, neither of them such pomegranates as Saul once sat under, but both of them remarkable enough to be called *The Tree*. The first is close by on the hill spur to the right, a fig-tree, some ruins, and a cistern above spoken of, and gives its name to the mountain spur.

'The second is a dark-coloured karoob-tree, half a mile away, perched on the brow of the precipitous band of cliff that rises from its scarp half-way up the southernmost side of the Wâdy. This seemingly inaccessible tree stands close to 'Ain Suweinit, and is nurtured, no doubt, by its waters.

'Taking the southernmost side of the Wâdy, we find it is divided, as far as eye can see, into four main divisions or rounded spurs. The first of these—that is, the nearest to us—is Khûrbet et Tineh (the fig-tree ruin); the second is nameless; the third, el Kuba; the fourth, el Mukaarat.

'By a movement of a few yards to the left we discover a fifth, Râs el Fowar (the head of Fârah), that part of the Wâdy near the Furrâr Spring.

'All along the Wâdy side, two-thirds from the Wâdy bottom, stands, as if built by the hand of man for the use of a fortress, a slant scarp with fortress wall above it from 30 to 40 feet high.

'There is a plateau or brow upon this grey, steep, running line of fortress rock, and thence to the sky line rugged, rounded masses of rock and vegetation, in some places easily accessible, in other places unclimbable.

'Above this rock and scarp is hill number two. The nameless spur grows the karoob-tree, and the spring is close beside it. Beyond the fourth spur, hid entirely from view by the outstanding spur, at a lower level, the foot of the fortress cliff, lies the cave Mûghâret el Hai. On the other side—*i.e.*, the northern side—of the Wâdy from where we stand is the Kharjeh.

'At the Khûrbet el Hai we only seem to be able to distinguish a long unbroken line of cliff, till just opposite el Mukaarat there is seen to be a deep recess in the mountain block, and east of it is a curious leaning buttress, best described as a cone cut in two from apex to base, and laid on to the mountain side. This deep recess is called Wâdy Habibeh, and the descent from the cliff top to the Wâdy bed is easy enough down it. The curious projection of half-cone buttress that seems to fill the valley with its grey-rounded mass

is known as Kurn el Falkain = the "Horn (or corner) of the Two Divisions," and the cliffs beyond to the east have the name of Jebel Oushaish, or "the Hill of the Little Nest."

'It is exactly opposite the quaint-featured Khürbet el Falkain that the cave of refuge for the Benjamites, the Müghâret el Jai, is placed on the southern side; and hence the need of describing the Khürbet el Falkain at length. But the apparently single mountain mass on the north or Philistine side of the Wâdy, between us and the deep-recessed Wâdy Havileh, is in reality, as we saw afterwards from near the 'Ain Suweinit, broken up into three masses, the cliff mass nearest us being called el Marjameh, the next Jebel el Hûty, and the third Jebel Arâk el W'ar.

'Marjameh, or "the Hill of the Stony Place," with its hint of warlike times and pass defence, is separated from el Honteh by a steep recessed Wâdy or mountain gully known as Wâdy Rahab, leading up to Khürbet Rahab (the "Monk's Plot"). Here we have a hint of the use of certain caverns that dot this northern line of cliff in mediæval days.

'But it is noteworthy that this mountain gully, with its cave Hosn or Houson ("Cave of Defence"), is entirely hid from view by a tooth of rock that, like a tower on a bracket, hangs in mid-air at the angle of the rock cliff. The next hill's name to the east of Jebel el Hûty is known as Jebel Arâk el W'ar. Deep caverns high up on the cliff sides have given their names to both of these hills. But the deep mountain gully dividing el Hûty from el W'ar is perhaps of most interest to any who attempt to localize the scene of Jonathan's exploit, and his climb on hands and knees against the men of Michmash.

'This mountain gully is called Shehab el Hûty. A curious natural stairway of rock is hid from all view to men at the eastward by an equally curious natural balustrade. A whole regiment might ascend to the Philistine heights unseen up this Shehab el Hûty. One has described this particularly because its position is exactly opposite that of the 'Ain Suweinit; and if we may believe, as we are told, that the Philistines had come out to the passage of Michmash (1 Samuel xiii. 23), we can seem to see this Shehab el Hûty accurately described enough in the following chapter (1 Samuel xiv.), and can recognise a possible locality for the pomegranate on Migron (1 Samuel xiv. 2) in the place of the present karoob-tree that is such a landmark, or spring-mark, in the uttermost of Gibeah—Jeb'a.

'The caverns on this northern side of the Wâdy Suweinit are many, the principal being esh Shinâr, el Hisir, or Hosn, Arâk el W'ar, and Arâk Khadaish, the latter beyond Kurn el Falkain, and being exactly described by its name, "the Rock of the Scratch."

'From our point of view of the Wâdy, we descended along ledges of rock, a good safe path even for mules if need be, by yellow furze and variegated-leaved thistles, till we reached the main ledge or brow along the top of the cliff of naked rock that is the feature of this southern side of the valley. Keeping along this for about ten minutes, we reached the karoob-tree and the huge blocks of limestone that seem to guard it on every side with their seven massy blocks (the one east of the tree was 30 feet 18 inches in diameter).

'The spring close by was so hidden by huge masses of the fallen limestone that, but for the shepherd, we should have missed it. Ascending between these rock boulders, immediately behind the largest of the masses near lay a little stone cup, about 14 inches by 8 inches. Behind this a small triangular opening, beneath overhanging masses of confusedly piled stone, gave admittance to the spring, which lay at the bottom of a steep rock-hewn and stone-built passage, 12 feet 6 inches from the entrance. Down this, feet first, we slid, and found every stone the whole way polished as smooth and as white as marble. Thousands of

feet during a space of hundreds of years alone could have done this. It seemed on examination that the fountain head had been built over in this way: the passage from above scooped out down to the water at this angle, then walled rudely, and two large masses had, it seemed, been made to fall so as to prop each other up overhead, while light was admitted by a side opening carefully protected by stones above, but a little to the west of the roofing immediately over the spring.

‘The basin of the spring had evidently been hewn out of the living rock. The water was fresh and good, but water-leeches lay in heaps in the dark corners.

‘No writing, no marks of any kind, were found at or near the spring, and the noticeable features were the apparent concealment of the fountain by the huge natural screens of fallen rock masses, and the evidence of enormous use that the smooth polished stones of the spring entrance seemed to give. As for the karoob-tree, its roots were level with the waters, and its luxuriant foliage and heavy crop of beans told a tale of roots that reached to cool ground and sucked moisture in the driest of weather.

‘Leaving the spring, we proceeded on eastwards, round the next two rounded bluffs, el Kub’a and el Mukaaret, to the cavern of Müghâret el Jay. The way was easy for the first fifteen minutes, but we then had to descend the cliff ledge and creep along cautiously on the bare rock scarp. The guide took his shoes off, for it was so slippery that one of the party was forced to turn back from giddiness.

‘But in fifteen minutes we had gained better footing and had rounded the corner of the bluff el Müghâret. A vulture flew from her nest five yards above our head, showing the loneliness of the spot.

‘But though one cave, built up artificially at its mouth, with an artificially hewn doorway beneath, stared at us half-way up the cliff that faced us as we turned the corner of the cliff, the cave el Jai was not visible.

‘The guide beckoned us on past a projecting shoulder of rock, and crawling up the scarp and turning our faces due west, we saw a little low triangular opening in the far corner, with a smaller aperture, a smoke-hole or window, above.

‘Entering it over an inclined plane of slippery rock, marked by the feet of last winter’s goats, we found ourselves in a spacious cavern, whose chief features were the honeycombed structure of the walls, the overhanging mass of rock that made a pillar, as it seemed, for the roof in the far south-western side, the far-reaching gallery that ran up-hill beyond, due west, the side gallery going away to the north, and the oily blackness of the smoke-grimed rock.

‘The floor was deep with the dust of ashes of the fires of many generations of refugees or shepherds. Our guides shook in their shoes as they were pushed along with the torches. The roof, some 30 feet high, shone glossy black as we measured this entrance cave. Then we passed along the west gallery westward, ascending as we went. A gallery, wide, and high in proportion, turned sharp to our left—that is to the north—and descending as rapidly, passed along a parallel passage back towards the east. At its extremity a lesser passage, hewn, it seemed, in the rock, gave notice of our nearness to the northern outside walls of the cliff, for the wind well-nigh blew our torches out. This was perhaps for ventilation sake. Retracing our steps, and finding no marks of man but the oily blackness of smoke and dust of ashes at our feet, we entered a lesser gallery towards the north-west at the top of the hill, and thence retraced our steps to the main entrance cavern. All this way had been spacious enough for the living of men; but

the gallery with its double entrance—soon after meeting in one beyond the ante-chamber, if I may so call it—that opened south of the main entrance-hall, was not lofty enough to admit of standing room, and this we had to crawl up.

‘Returning, we crawled up two short passes to the west of this antechamber, examined a small cave and recess perched on the water-scooped rock near the entrance to this vestibule, and so back into the large cavern and daylight.

‘Our feeling about the cave was that it was not so capable of stowing away men as the so-called Cave of Adullam at Khureitun, but that on emergency more than 600 men could hide here if need be; 300, perhaps, find ample lodging.

‘This made me anxious to examine the cavern called el Kub’a or el Kârat, that was perched inaccessibly without help of rope or ladders in the cliff 80 yards away to the east, and within easy speaking distance of the Mûghâret el Jai, or Jay. The shepherd could only say of it that it belonged to the Christians, and was large, but he added that no man had ever entered it, so his testimony was a little worthless.

‘A natural or artificial ledge had at one time given admittance from above to this cavern, and the rough-hewn doorway, reminding one of a rock tomb, below the stone-filled entrance, told of former occupation.

‘Looking for the cavern’s mouth, we had a fine view of the Kurn el Falkain opposite, with its Wâdy el Habibeh (‘Ravine of the Loved Ones’), the dark low cave of Arâk el W’ar, the cavern at the head of Kurn el Falkain, and the cave under the ledge farther east of Jebel Oshaish, known as the Scratch, *K’haaish*. We scrambled up the cliff close by with help of a band from above, and so along easily back to the ‘Ain el Suweinît, in less time than we had taken to come. Such are the facts as to this cavern.

‘I beg to enclose the notes of the names written down in Arabic by my kind friend Mr. Salami, the Consul’s secretary. There is only one note that should be added. The two adjacent cliffs to this cavern, el Kub’a and el Mukaaret, seem to point, from all one can understand, to (1) Detention of an enemy in distress (Kub’a). (2) To (α) a place known as the Place of Caves, the Hill of Holes (1 Samuel xiv. 11). (β) To a place whence loud crying out was made, el Mukaaret. There is a collateral meaning to this last to be found in the name of the valley from Jeb’a to this head of the ravine. Wâdy er Radâdeh, one is informed, means the Valley of the Wailer or Crier in Return; and some traditional hint may perhaps be here preserved of the Benjamites and the cry of peace mentioned in Judges xxi. 13.

‘Lastly, one also hears that the word Sanatu means to stop. If this be so, and Wâdy Sunt, or Suweinît, be derivable from a word meaning detention, this, added to the cliff’s name, el Kub’a, with its kindred signification, may perhaps allude to the detention either of Saul and his 600, or of the Benjamites and their 600 men, in the neighbourhood of, if not really inside of, the cavern Mûghâret el Jai.’—H. B. Rawnsley, ‘Quarterly Statement,’ 1879, p. 116.

- ‘Wâdy er Rumaman = Vale of Pomegranates.
- ‘El Kharjeh = The Going Out.
- ‘Khûrbet et Tineh = The Ruin of the Fig-Tree.
- ‘Khallet el Hai = The Place of the Camping-Ground.
- ‘El Krein = The Little Horn.
- ‘Wâdy er Rumman = The Valley of the Pomegranate.
- ‘Wâdy er Radâdeh = The Vale of the Return.

'NOTE BY LIEUTENANT CONDER, R.E.

'This cavern is shown on the Survey map. The view of the Valley of Michmash ("Tent Work," vol. ii.) includes the cliff of El Hosn, described in the present paper, on the north side of the valley.

'A few remarks may be added as to the Arabic names collected, which appear to be all descriptive. Many of them occur only in the Survey lists, and from want of space, and in order not to confuse the clearness of the plate (which is full of detail), are omitted from the map.

'Fûrrâr is a word commonly used of a spring-head where the water "bubbles up."

'Ain er R'aiân = "shepherds' spring."

'Ain esh Sherâr = "dry spring."

'El Kharjeh = "the outer place"—a common term.

'Wâdy er Radâdeh = "winding valley." This is a common term occurring several times on the Survey.

'Khûrbet el Haiyeh = "ruin of the snake."

'Kub'a, apparently the Hebrew Koba, "a helmet," from the form of the hill.

'Fârah is the Hebrew Parah, a town of Benjamin.

'Arâk el W'ar = "cliff of rough rock."

'Shehab (vulgar for Sh'ab) el Hûty, "the walled hill spur."

'The Survey party ascended this gully in 1873 after descending from the plain east of Teb'a.

'Suweinît diminutive of Sunt = "the little acacia."

'Esh Shinâr = "the partridge."

'El Hisir, probably El Hosr, "the pebbles."

'El Hosn = "the fortress."—C. R. C.

OBSERVATIONS ON THE ABOVE, BY REV. W. F. BIRCH.

'The precision of the Hebrew language in the use of different words again helps us in this inquiry. "Rock" in the A.V. represents (at least) two words in the original, Tzur and Sela.

'The latter always means a *precipitous* rock—*i.e.*, a *cliff*. Therefore the Rock (*Sela*) of Rimmon (as also Etam) was a *cliff*. Where, then, was it situated?

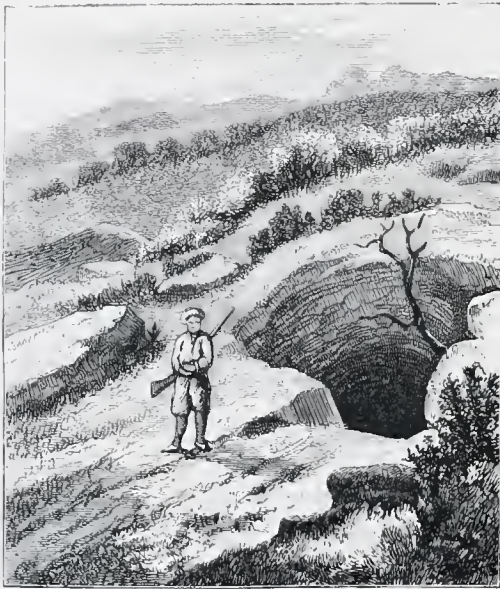
'On the tribe of Benjamin being at last defeated in the third battle at Gibeah, the light brigade, according to Josephus, cut their way through the enemy, "and fled into the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months" (Judges xx. 47).

'A village, 3 miles east of Bethel, called Remmoon (apparently considered as Rimmon by Eusebius), has, by virtue of its name, had greatness thrust upon itself, in its site being taken to be the veritable rock Rimmon; but though it may be described as "a white chalky height" (S. and P.), or "a rocky Tell" ("Biblical Researches"), on no side does it present a *cliff (sela)*. This want is a *fatal* defect in the above identification, so that minor difficulties need not be considered—*e.g.*, the probability of Remmoon being not in Benjamin, but in *Ephraim*, the scarcity of caves to shelter the refugees, the water supply, etc. Rimmon means the "pomegranate tree." In 1 Samuel xiv. 2, it is stated that "Saul tarried in the uttermost part of Gibeah under a (lit., *the*) *pomegranate tree* (Rimmon) which is in Migron"

(i.e., the precipices). This position on the southern side of Wâdy Suweinit (the passage of Michmash), about a mile east of Jeb'a, suits very well the local indications in Judges xx.—e.g., (43) “they trode them down with ease over against Gibeah *towards the sun-rising.*”

‘Gesenius takes Rimmon in Judges xx. and 1 Samuel xiv. to mark the *same* place; while so striking are the points of agreement between “the *cliff* of the pomegranate tree” and “the pomegranate tree that was among the precipices” that there hardly seems room for any other opinion.

‘That the six hundred survivors at first, and afterwards Saul and “about six hundred men,” found refuge among the *same* southern cliffs of the passage of Michmash, and that, therefore, *here* was the great natural fastness of the tribe of Benjamin, would be finally established beyond question if there could also be found *here* first *proper accommodation*, and next *sufficient water for 600 men for four months*, since Saul and his followers might have managed with a poor supply of both for a few days at the most.



MÛGHÂRET UMM ET TÛEIMÏN.

near to the above-mentioned karoob-trees, and therefore just the suitable refuge for the Israelites (1 Samuel xiv. 11), besides the Bozez and Sench; and he told us that half-way down the precipice there is *a course of water* running towards the Ghôr.”

‘The value of this information lies in its being (apparently) the spontaneous statement of a person who thought that one who cared to look for a *large* cave at Remmoon would like to see one wherever he could, and so far the existence of shelter and water in the required spot, besides being desirable, becomes also *probable*.

‘A most interesting report in this “Quarterly Statement” from the Rev. H. B. Rawnsley (on a curious *spring* and *cavern* marked Mûghâret el Jai in the new map, and mentioned by Dr. Robinson as being *large*) both proves that Mr. Finn’s informant spoke the sober truth, and, in my opinion, fixes the required position of the famous “rock of Rimmon,” the *dernier ressort* of the tribe of Benjamin.

‘An old error, however, is not easily uprooted; accordingly, at risk of being tedious, the

claims of Remmoon shall be fully considered, and if false (I hope) annihilated. What, then, are its claims to be the "Rock of Rimmon?"

'(1) Its name and (?) mention in the "Onomasticon." (a) "Remmoon in tribu Symeonis vel Judæ: hodieque est vicus nomine Remmoon, juxta Eliam contra aquilonem in quinto decimo ejus milliario." (b) "Remmoon, petra Remmoon in tribu Symeonis, sive Zabulon."

'(2) Lieutenant Conder says: "At Rümmon there are many caves sufficient for any number of Benjamites."

'(3) Its elevated position. "Rümmon lies high, on a rocky Tell" ("Later Biblical Researches," 290).

'(4) There is a spring of water in its neighbourhood.

'(5) It is within the limits of Benjamin, as *commonly* drawn.

'(6) It is in or on the borders of the wilderness.

'Against the above site, and in favour of the position east of Jeb'a, it may be observed (1) that there was a Rimmon in the rival, or true position, according to 1 Samuel xiv. 2.

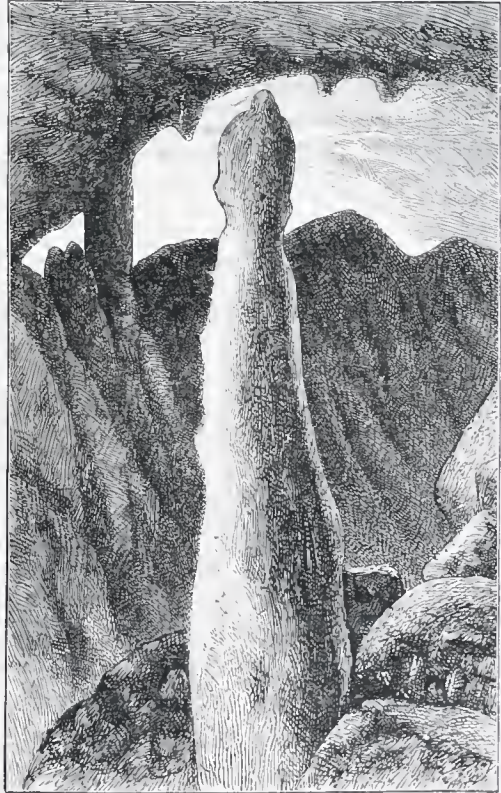
"The pomegranate tree (Rimmon) in the precipice." The "Onomasticon" in (a) has not in view the *Rock* of Rimmon, but the *city* Rimmon (Joshua xv. 32, xix. 7); and in (b) makes a ludicrous conjecture because "Rimmon" occurs in Joshua xix. 7 and 1 Chron. vi. 77. The name Rimmon in the right position has also just been recovered in "Wâdy er Rumman."

'(2) Is well met by the counter-cave reputed to hold *six hundred men*.

'(4, 5, 6) Even if proved for Remmoon, hold good equally well for the position directly east of Geba.

'(3) This is the *rock* on which the claims of Remmoon must go to pieces. Give the word rock (*sela*) its proper weight—*i.e.*, call it *cliff*—and it must crush this pretender. Remmoon does not stand on a *cliff*, and so could not give the Benjamites the security they sought and found in the mountain fastness in Wâdy Suweinit.

'That *Sela* means a cliff—*i.e.*, a rock more or less *perpendicular*—is clear from Biblical usage: 2 Chron. xxv. 12; Jeremiah li. 25; Amos vi. 12; 1 Samuel [xxiii. 13 (Sela-ha-macheloth. See "Tent Work"). Accordingly the Rock (*Sela*) Etam, though near Bethlehem, cannot be the Frank Mountain, which is the "Rock" (*Tsur*), 1 Chron. xi. 15, near the traditional and true Cave of Adullam.



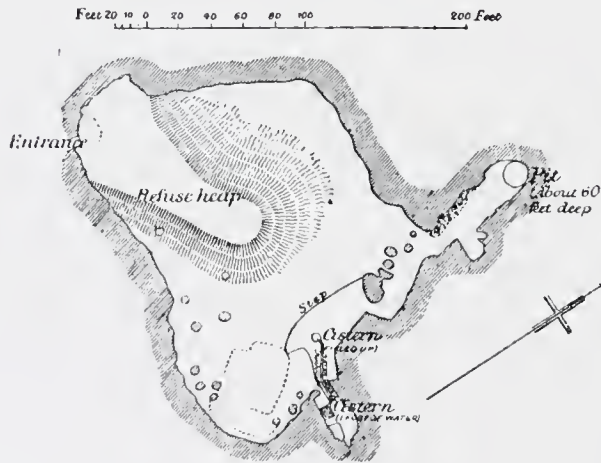
MÛGHARET UMM ET TÛEIMÛN (INTERIOR).

'Happily, Benjamin had brains besides pluck, and so refused Remmoon and chose *Sela* Rimmon; otherwise it had never given a Saul to be the best and tallest king in Israel, and the "last and least of the apostles" in the Church.

'So minutely accurate is the Bible, that it is hardly surprising that Mr. Rawnsley's report recovers "*the pillar-rock*" in Wâdy Suweinît, which, though ignored in the Authorised Version, is mentioned in the Hebrew; see 1 Samuel xiv. 5. "The one rock (Hebr. tooth) was a *pillar* on the north, over against Michmash" (Sp. Comment.).

'This *pillar* is referred to as "a tooth of rock that, like a tower on a bracket, hangs in mid-air at the angle of the rock cliff."—W. F. Birch, 'Quarterly Statement,' 1879.

Mũghâret Umm et Tûeimîn (K u).—A large cave with an entrance in the south-west corner. It is of irregular shape (see Plan), measuring 220 feet by 140 feet. A number of natural columns are formed by the junction of large stalactites from the roof with the stalagmites beneath them; on the east side of the cavern a sort of gallery ascends between these and the walls of the cave, and in the south-east corner the floor sinks, and a single stalagmite stands up like a statue. It is supposed



to be a petrified figure by the peasantry. Two smaller galleries run in from the cave, one on the east, one on the north. The first is 40 feet long and about 16 feet wide; in this is a shallow reservoir cut in the floor; this contained water 1 foot deep in autumn, and a small rock-cut channel led from it to a cistern now filled up. The water is supposed to have certain medicinal qualities.

The second gallery, entered behind a sort of screen of stalagmite, is 80 feet long, and some 20 feet wide. At the further end is a pit some

60 feet deep and 15 feet across; for 20 feet there is a steep slope; for 40 feet the sides of the pit are sheer. This pit is used by the neighbouring peasantry for the execution of women charged with immorality, who are thrown down it.

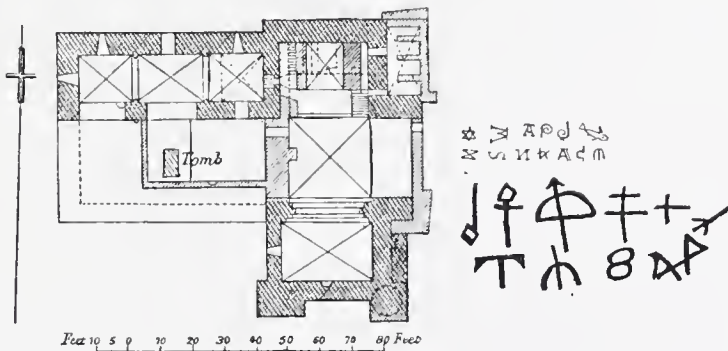
The cave appears to be entirely natural, except near the reservoir, where the sides of the cave have been hewn, and the cisterns and water-channel cut in the rock. A mound of rubbish reaches from the cave door. It seems to be ancient, as some of the stalagmites have formed on it. The gallery at the back was full of bats, and in the cave are many rock-doves.

Visited and planned 17th October, 1873.

M ŭ k h m â s (N s).—In the village are remains of old masonry, apparently a church. A pillar-shaft is built into a wall in the north-west corner of the village. Two lintel stones are built over the door of another house, one with three crosses in circles, the second with a design apparently cut in half.

N e b y S a m w i l (M s).—The ruins include the church of St. Samuel, finished in 1157 A.D. (see Du Vogüé, 'Églises de la Terre Sainte,' p. 339), with scarps and ruins which probably belong to the same period.

The Church.—The transept and north aisle remain. The nave has been destroyed. The apse has also been apparently destroyed, and a



modern wall exists on the east. The cenotaph of Neby Samwil stands about where the middle of the nave would have been. Various later Moslem additions have been made, including the walls round the cenotaph. The minaret stands in the south-east corner of the south

side of the transept. Numerous Hebrew inscriptions are written on the plaster of the walls, just outside the chamber, in which the cenotaph stands. They appear quite modern. The tomb of Samuel at this site is recognised in the *Jichus ha Aboth* (sixteenth century), but is declared to be a false site by Benjamin of Tudela in the twelfth century.

The church measured 188 feet across the transept outside; the nave



TOMB OF SAMUEL.

(not including transept) was 58 feet by 26 feet inside, in three bays. The walls of the church were 7 feet thick.

The arches used are pointed, but broad for their height. The masonry is small and well-dressed, with numerous masons' marks, as shown on the special plan. Outside the west tower on the south side of the transept there are small drafted stones.

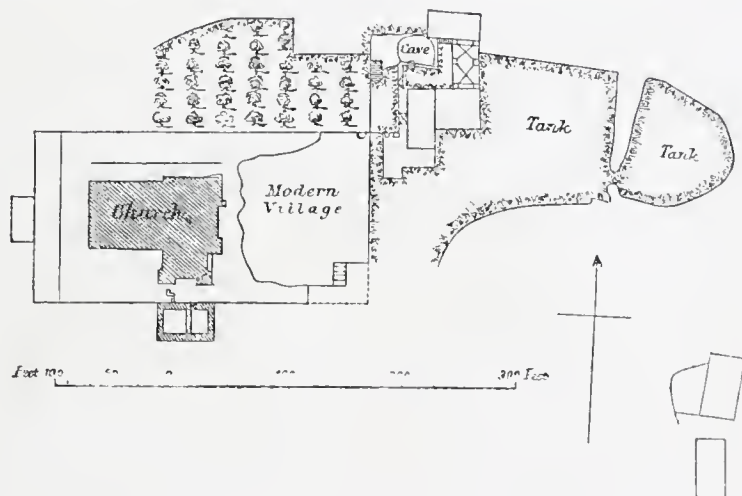
On the north there was a narrow passage outside the church, which appears to have been arched over.

The north aisle, now walled up and made into a mosque, has brackets

to support the vaulting, as at K ũryet el 'E nab. The arches are groined and the roof is entire. There appears to have been a small doorway in the west side of the south transept, perhaps leading to a crypt, for a cave is said to exist under the church.

In the north aisle are Hebrew *graffiti* on the Crusading masonry. They are of some age, as they have been plastered over after being cut. The longest, on a voussoir with a mason's mark (double triangle), records the names of 'Mesha ben David . . .' 'Levi ben . . .' and 'Shemon' roughly written in square characters.

East of the church is the modern village containing many ancient fragments, and among others a Crusading chimney. There is a scarp



of rock some 5 or 6 feet high running north and south on the east of the village. A narrow trench is cut between this and a sort of platform of rock, which is occupied by buildings. North of the church there is a sort of sunk court about 250 feet north and south by 500 feet east and west, to which the narrow passage leads. On the north-east of this is a flat platform of rock, reached by steps, with a cave below.

East of the platforms the rock is levelled and forms two large shallow reservoirs communicating with one another, the largest some 300 feet side, the smaller, on the east, of irregular shape, 250 feet side.

The buildings on the platform do not appear to be very ancient; they include a long vault with a tunnel roof, and there are two curious shallow

recesses in the scarp immediately to the north-east of the passage above mentioned, which may perhaps have been intended for guard-houses.

Lower down the hill on the south-east is a good-sized birkeh cut in rock beside the road. East of this is a ledge of rock from which water trickles out in several places, especially at the 'A in J à k ù k, where there is a small tunnel 15 paces long and large enough to walk to the end. The



NEBY SAMWIL.

water comes out from this to a place where there seems to have been a trough, whence an aqueduct once led.

Above this is a small chamber cut in rock, with a door having a pointed arch cut in rock. A little higher is a small rock-cut stable (compare Khürbet Dustrey, Sheet V., Section B.) for four horses, with rock-cut mangers. It is full of rubbish to the height of the mangers.

Further east is another chamber, said to be connected with a spring. It was $4\frac{1}{2}$ paces square, with an arched door.

The road leading up the hill is ancient. In one part steps well-paved occur. Between Neby Samwil and Jerusalem the road shows traces of antiquity, having side-walls of rude blocks or slabs set on end and undressed, and remains of a paving of polygonal stones fitted together, apparently Roman work. The rock in places is levelled to receive this paving.

Visited 9th January, 1874.

Neby Turfini (Ks).—Close to this place there is a group of unopened tombs. One of these, recently broken into by the peasantry,



is described as lined with mosaic, and had a door of limestone, measuring about $2\frac{1}{2}$ feet by 2 feet, carved with two lions' heads and two bulls'

heads. The lock was originally of metal, and a lead ring was attached beneath it. A somewhat similar door exists in the cave under the church at Samaria, but is of basalt, and larger than that now described, having only panels without any heads. The door at Samaria appears to have belonged to a Jewish tomb; that from Neby Turfini is now in possession of Mr. P. Bergheim.

Numerous panelled doors of basalt, with Christian emblems, have been found by the Duc de Vogüé in the Haurân. Doors of very similar character also occur (with plain panels) in many tombs in Asia Minor, but are generally false doors in the rock.

Râ-fât (M s).—There are many ancient rock-cut sepulchres at this place, having from 2 to 8 *kokîm* in each tomb. (See Section A.)

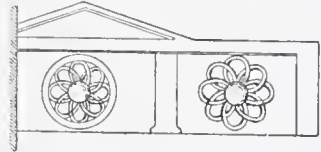
The modern village lies among orchards of pear and pomegranate, with a good grove of olives to the west, and vineyards on the south. The spring ('Ain Râ-fât), a copious perennial supply of good water, issues from a cave about 40 feet long in a rocky scarp west of the houses. A wild fig grows at the cave mouth. In the scarp are rock-cut tombs, of which fourteen were examined. They have entrances in the rock-scarps which face west, and they are all south of the spring. No. 1, nearest the spring and near the top of the flat hill, is blocked, but has a square outer chamber 8 feet side. No. 2 is blocked up. No. 3 has an entrance on the west 5 feet 4 inches wide, $4\frac{1}{2}$ feet high; the chamber is 7 feet 10 inches square, with another opening broken through on the south-east. Nos. 4 and 5, close together, rather higher up the hill to the south, have well-cut doors with arched fronts; No. 4 is blocked; No. 5 is $7\frac{1}{2}$ feet square, with two *kokîm* at the back and two to the right, well-cut: both the door and the *kokîm* were closed by slabs fitting into sunk rebates. The *kokîm* measure $6\frac{1}{2}$ feet by $1\frac{1}{2}$ feet and are 3 feet high. No. 6 has an ante-chamber 10 feet square, an inner chamber with seven *kokîm*, four to the left, three at the back, two to the right, and spaces left for two more *kokîm* not cut—one at the back, one to the right. No. 7 is a large *koka* in the cliff. No. 8 has two *kokîm*, one to the right, one at the back. No. 9 is choked. No. 10, at a lower level and near the spring, is a square chamber. No. 11, south-east of the last, has three *kokîm* at the back, one each side, and an unfinished *koka* on the left. No. 12 had an outer chamber; the inner one is blocked up. No. 13, on the south side

of the hill, is broken; it has two *koka* at the back. No. 14 is simply a *koka* in the rock.

Revisited 23rd June, 1881.

Râ-fât (J t).—Traces of ruins. Cisterns, winepresses cut in rock and rough pillar-shafts, with ruins of a modern village and a Mukâm. (See Palestine Exploration Fund Photograph No. 273.)

Er Râm (M s).—West of the village is the Mukâm of Sheikh Hasein, once a small Christian basilica. The remains of the north aisle, 6 feet 8 inches wide, are marked by four columns 2 feet in diameter. The chamber of the saint's tomb occupies part of the nave, and into its north wall the lintel of the old door is built, a stone 10 feet long, half of which is visible, with designs as shown. In the courtyard east of this chamber is an old well of good water and a fine mulberry-tree. In the west wall of the Mukâm other stones, with discs in low relief, are built in. West of the village is a good birkeh with a pointed vault; lower down the hill a pillar-shaft broken in two, probably from the church. On the hill are cisterns. Drafted stones are used up in the village walls. At Khân er Râm, by the main road, is a quarry with half-finished blocks still in it, and two cisterns. The Khân appears to be quite modern, and is in ruins. There are extensive quarries on the hill-sides near it.



Revisited 23rd June, 1881.

‘At the shrine which is so conspicuous near this village are remains of a former chapel. The lintel stone (as it would seem), with a bas-relief of rosettes, has been found by Dr. Chaplin within the building, and a very curious stone mask is in his possession, obtained from the village. It represents a human face without hair or beard, the nose well-cut, the eyes and mouth very feebly designed.

‘The mask is hollowed out behind, and has two deep holes at the back as if to fix it to a wall. It is over a foot in longer diameter, and curiously resembles some of the faces of the Moabite collection of Mr. Shapira. There cannot well be any question of its genuine character, and nothing like it has been found, so far as I know, in Palestine.’—Lieutenant Conder, ‘Quarterly Statement,’ 1881, p. 196.

Râm-Allah (M s).—The rock-cut tombs marked on the map are blocked, except one, which is a square chamber, with a bench running round the walls. The entrances to the others are well cut.

ER RÂS (L u).—There are a good many rock-cut tombs at this village with *loculi*.

RÂS ET TÂHÛNEH (M s).—A heap of stones walled round.

1. Rujm 'Afâneh. 2. Rujm 'Atiye h. 3. Rujm el Barîsh. 4. Rujm ed Dîr. 5. Rujm ed Dûribeh. 6. Rujm et Târûd.—These curious cairns occupy the summit of the ridge above Mâlha h, and are conspicuous against the sky-line from near Mâr Êlias. Rujm el Barîsh is about 50 feet diameter at the top, and some 30 feet or more in height. A small excavation has been made in it, and it appears to be composed of small stones or shingle tightly packed in a dry stone structure with a little earth over it. On the south is a tomb cut in rock, a chamber without *loculi*. Some of the cairns stand high on the hill-tops, others lower on the slope.

Rujm 'Atiye h is a small cairn 9 or 10 feet high and 40 feet in diameter. On the south the soft, gritty chalk is quarried; on the north-west is a cave 8 feet in diameter, in soft rock. Small stones compose the mound, with a covering of earth. A view north and north-east, but not west, is obtained. Olivet, Neby Samwil, Mâlha h, part of Jerusalem, Beit Jâla, and the Rujm es Seleyib on the south are visible; but the cairn is on a saddle, not on the highest point. Rujm 'Afâne h has the same view, but on the west it commands el Weleje h; it is 96 feet in diameter at the bottom, 23 feet at the top, and 40 feet high. Another similar cairn exists between this and the next, in a fold of the ground, where no view is obtained in any direction. Rujm et Târûd stands higher than the preceding cairns. On the south side is a cemented cistern, and a small cave with a well-cut door. The view includes, besides the places above-mentioned, Tell 'Asûr, Sôba, Kustul, and the Moab hills, Hausân, el Kabû, etc. This cairn is 40 feet high, 138 feet in diameter at the bottom, and 38 feet at the top. West of this, on a spur of the hill, is another cairn of medium size, and in the valley to the west again another very small one. On the spur north of el Weleje h is yet another cairn 20 feet high, 12 feet in diameter at the top, 51 feet at the bottom. It commands a view to Beit 'Atâb and Sûrah; the sea north of Ashdod is seen from it; and on the south Râs Sherife h is visible. Rujm ed Dûribeh forms the seventh of the group; it is near the last, and a

stunted pine grows by it; the size is about equal to the last-noticed. Great cairns like these occur also in Moab, and the situation suggests that they may have been ancient 'high-places' of the Canaanites.

Visited 31st October, 1874; revisited 8th August, 1881.

'North of 'Ain Yâlo we came across some very curious mounds, unlike any that I have ever seen in this country, with the exception of that near 'Amwâs, which is called by the natives Rujm el Haik bint Sultân el Fenish, 'the Spinning Mound of the Phœnician King's Daughter,' as I mentioned in a former report. There are in all five of these mounds, of which four are on the crests of ridges, while the other is situated near the head of a shallow gully. The three largest are named Rujm el 'Atiyeh, et Târûd, and el Barish. Small tentative excavations—by Captain Warren, R.E., as I am told—have been made in this last, but a thorough examination of one of them would, I think, be likely to prove of great interest.

'The mounds vary from 12 to 30 feet in height, and from 15 to 50 feet in diameter at top. The construction of all seems identical. Rough stones of no great size are closely packed with chips and a certain proportion of mould, and thus form a very compact mass, which can only have been erected with the expenditure of much labour. Hence the *prima-facie* view is that they were piled up for some special and important purpose. The position of two of them, and the close proximity of all, precludes the idea of their being beacon-stations or landmarks. If, as seems not unlikely, they are tombs, we may hope to find objects of interest in them. The most practicable way of examining them would probably be to drive a mine to the centre along the ground level, as by this means any central interment or traces of incineration would be immediately discovered. These mounds differ essentially from those on the neighbouring Plain of Rephaim (so called), and known as Seb'a Rujûm—the Seven Mounds. These latter are merely heaps of hard limestone thrown carelessly together, and have all the appearance of being composed of the rocks and stones collected during the process of clearing the adjacent lands for the purposes of cultivation.'—Mr. C. F. Tyrwhitt Drake, 'Quarterly Statement,' 1874, p. 24.

Es Sebâ Rujûm.—Large stone heaps, apparently formed by clearing the surrounding land of stones for cultivation.

Selbit (J s).—Foundations and caves. The ruins are extensive. A square building stands in the middle. There is a ruined reservoir lined with cement, the walls of rubble.

Sheikh Abu ez Zeitûn (L s).—A mosque, with chambers for pilgrims. Umm esh Sheikh is a larger building, but ruinous. There is Wakûf, or glebe-land, belonging to the mosque. (See Section C.)

Sôba (L t).—There are remains of a Crusading fortress at this place. Nearly at the top of the hill to the east is a rocky scarp, 20 feet high, sloping, and fitted with a sloping masonry revetement of good-sized

drafted masonry. The draft has a diagonal dressing like that on twelfth century masonry. This fortress was destroyed by Muhammed Aly, and rebuilt by Abu Ghôsh. It was again destroyed at a later period. There are remains of Crusading buildings in all parts of the village, and a stone altar, with steps, marks the probable position of the church. The central tower, which is very conspicuous, seems also Crusading work, and one of the streets has a wall of roughly-dressed large stones, with joints packed (as at Kÿryet el 'Enab) with small chips. A little to the west of the village is a large vaulted building, with drafted stones in the walls.

South of the village there are rock-cut tombs. One of these was newly opened in 1875. It had nine *kokîm*, each of which had a slab closing the end, still in place, and 4 inches thick. The roofs of the *kokîm* were arched. Near this was a fine rock-cut wine-press with several chambers. Vineyards still exist round the village. For traditions see Section C. South of Sôba are the ruins of a Khân.

Visited 25th May, 1875.

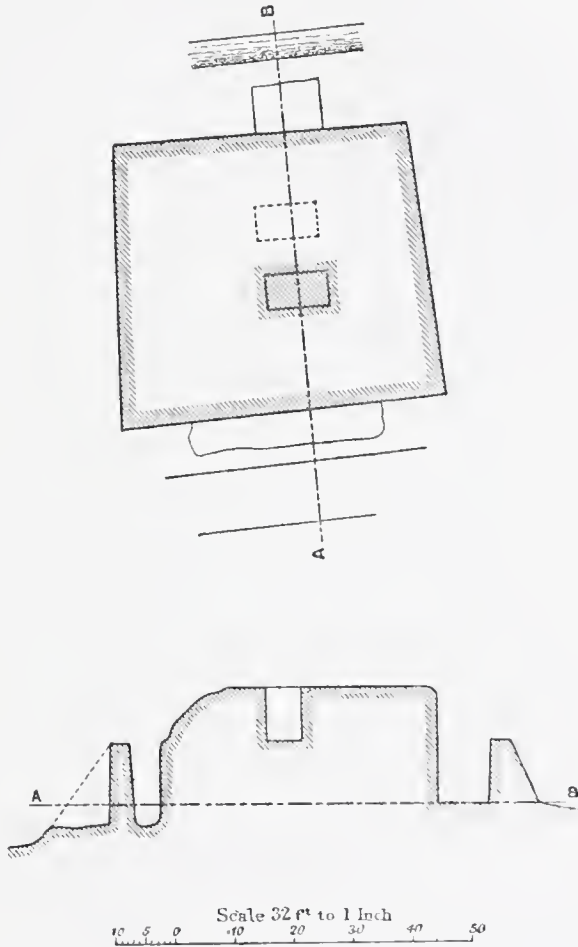
Sÿrâh (J t).—Caves exist here, and ruined tombs; one was a square chamber without *loculi*; another, a large tomb with a rock pillar, but now much broken, and the plan of the original form destroyed. This tomb is close to the Mukâm of Neby Sâmî— a domed chamber, with an outer chamber to the west, and a door to the north, on which side is a courtyard, with a palm tree. The chamber has a mihrab, and by it are green rags, said to be the Prophet's clothes. In the court are two Arab graves. To the west are several *kokîm* tombs full of bones and skulls. Other caves, cisterns, and a wine-press, north of the Mukâm, were observed.

Revisited July, 1881.

Tell el Fûl (M t).—A remarkable mound on the watershed in a conspicuous position.

The place has been excavated, and proves to be artificial; a building 30 feet high, measuring 50 feet east and west, by 46 feet north and south at the top, the walls being sheer, and a cross wall running through the middle east and west. The building is not rectangular. There appear to have been two chambers in the top, each 10 feet by 6 feet, and 9 feet deep.

On the north and south there are two lower outer walls, which have a sloping outer revetement. The monument measures therefore 71 feet



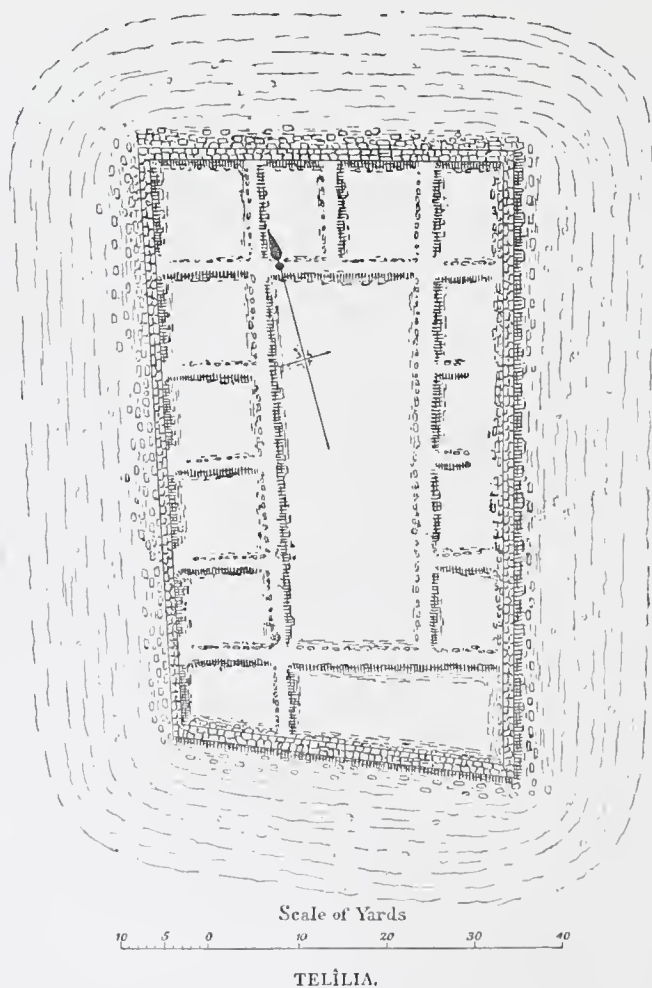
north and south at the bottom, but on the east and west there are no outer walls. Possibly flights of steps may have led up on these sides. The slope of the revetement is about 60° .

The whole of the walls, which are 7 or 8 feet thick, and 15 feet high, including revetement, are composed of stones of good size, rudely hewn and undressed. The joints are packed with smaller stones. Some of the corner stones are squared. The stones in the scarp are slanted, so as to form the sloping face. The masonry resembles some of that used by the Crusaders. The face-stones are set in mortar.

The monument stands on artificial terraces, extending about $\frac{1}{4}$ mile either way ; these are cut in the soft limestone. By the road is a ruined cistern, and to the south the rock is quarried : but there are no traces of a former town.

Visited 14th December, 1874.

Et Tabalieh, or Beit Yunân en Neby.—This ruin is near Khûrbet el Khamis and the house of Count Caboga. A circular



font, 22 inches in diameter, $13\frac{1}{2}$ inches deep, was found here in 1881. The sides are fluted all round. Foundations of a building 40 yards

by 30 yards, with walls 4 feet thick, also exist. The stones are well dressed, and some have a rough draft. This building seems to be of Crusading origin. There are also two rock-cut cisterns with round mouths.

Revisited 11th July, 1881.

Telilia (M t).—This appears to be an old camp on a commanding spur between two roads. The walls are 4 feet thick, of stones without mortar, and averaging about 2 feet diameter. The inclosure measures 65 yards north and south by 35 east and west. It has inner inclosures as shown. The only water-supply is from a cistern some distance to the east, now dry.

Revisited 2nd July, 1881.

Tibna (K u).—Foundations.

Umm el 'Amdân (K u).—Foundations.

Umm edh Dhiâb (J u).—Foundations, a conspicuous tree.

Umm er Rûs (K u).—Foundations, walls, and cisterns. They appear to be Crusading work.

Umm es Semmeikât (J s).—Traces of ruins.

Umm es Sûr (J s).—Traces of ruins; a rock-cut cistern.

Umm et Talâ (N u).—Ruined watch-tower, and cistern.

Ûrtâs (M u).—From the spring below the village an aqueduct once carried water to Birket el Hūmmâm beneath Jebel el Fureidis. (Sheet XXI.) The level of the spring is 2,300 feet above the sea; that of the birkeh is 2,082 feet. The fall is therefore 218 feet in a distance of $3\frac{3}{4}$ miles along the aqueduct. There was a reservoir below the spring, and a rock-cut channel, 3 feet deep and broad from it. The aqueduct ran along the north side of the valley, and was partly built of rubble masonry of small and large stones in hard cement, with pieces of flint and a facing of small ashlar. It was traced for about 2 miles, and lost when it reached the soft chalky ground.

Visited 3rd November, 1874.

SHEET XVII.—SECTION C.

THE population of the Jerusalem District is stated in the official return of 1850-51 to have included 65,000 Moslems, 2,350 Greek Catholics, 500 Latins—a total of 67,850 males, or 203,550 souls.

The population of Jerusalem, according to Consul Moore's return in 1873-4, was as below :

Jews {	Ashkenazim	...	...	...	6,000
	Sephardim	...	...	...	4,600
Christians	...	...	...	...	5,300
Moslems...	...	...	...	...	5,000
					<hr/>
					20,900

The Christian population is thus divided by Père Lievin, whose estimate may probably be taken as correct :

Orthodox Greeks	...	...	...	2,800
Latins	...	...	...	1,500
Armenians	...	...	...	510
Greek Catholics	...	...	...	30
Armenian Catholic	...	...	...	16
Copts	...	...	...	130
Protestants	...	...	...	300
Abyssinians	...	...	...	75
Syrians	...	...	...	12
				<hr/>
				5,373

The number of the Jews has of late increased at the rate of 1,000 to 1,500 per annum. Since 1875 the population of Jerusalem has rapidly increased. The number of Jews is now estimated at 15,000 to 20,000, and the population, including the inhabitants of the new suburbs, reaches a total of about 40,000 souls.

Three famous native families had their seats (*Kurseh*) on this Sheet, namely, the Abu Ghôsh at Kûryet el 'Enab, the Abu Lehhâm at Beit 'Atâb and the Abu Dis at the village of the name.

Traditions are connected with several places on the Sheet as follows :

Sheikh Abu Zeitûn is so called because a man dreamed he saw a light burning on the hill, and the Sheikh appeared as a majestic personage, and commanded that a mosque should be built there in his honour. The dreamer went to the spot when he waked, and found a fine olive tree, which had sprung up in the night. He built the mosque, which is now very famous. The Sheikh's mother was the daughter (*Bint*) of Ahmed ed Dujâny.

At 'Amwâs the tradition of the Bir et Tââûn is to the effect that a plague originated at the well. The inhabitants of the village died, but were brought to life by Neby 'Ozeir (*Esrâ*). The place of kneeling down of the Prophet Sâleh's camels is also shown near the village, in the KHALLET et TÂKAH. The mound called Rujm el Heik, near the same place, is shown as the place where the daughter of the Fenish Sultan used to sit and spin. She had her palace at Khûrbet Ikbâla, whence a wire led to Sôba, the summer palace of her father, whose winter house was at Latrûn (all three Crusading sites). The name Fenish is supposed to be a corruption of Felish or Philistine. The garden of the Fenish is shown at Beit Jibrîn. (See Sheet XX., Section C.)

Two famous legendary characters in the 'Arkûb district are Sultân Bedr and Sheikh Ismâîn; descendants of the latter are said still to live in this district; several places are named after him. At Nehhâlin is the tomb of Hâj 'Aleiyân, of whom it is related that, having been refused entrance into the mosques because of his ragged and filthy appearance, he spread his *Abba* on the sea and performed his prayers on it.

Shâfât is said to be named from a Jewish King (Jehoshaphat).

The Kŭlât es Suwân is said to be a place where the inhabitants were turned to stone for their impiety.

The names, Wâdy el Mikteleh, 'Valley of Slaughter,' and Wâdy ed Dumm, 'Valley of Blood,' are interesting. The first represents the site of the great slaughter of Canaanites, by Joshua, in the valley of Ajalon. The second is close to the site of Adasa, where a fierce battle was fought by Judas Maccabæus.

Khŭrbet Nûh is connected with a legend of the deluge, said to have originated in the 'Ain et Tannûr.

Zeitûnet en Neby, south of Jerusalem, is supposed to be a place whence Mohammed shot at a Pagan monarch sitting in the Haram.

The long aqueduct to Jerusalem from 'Ain Kueiziba is called 'The Pagan Canal.'

The little ruin of Abu Thôr, south of Jerusalem, was sacred to a certain Sheikh who accompanied Omar to Jerusalem riding on a bull, whence the name, 'Father of the Bull.' It was originally a Convent of St. Mark. The Sheikh's name was Shehab ed Dîn.

Sheikh Samat, at Sŭrâh, is said to have been the brother of Shemshûn el Jebbâr. Neby Shûâ, at the village of Eshûâ, is said to have had a wooden sabre, with which he killed the Pagans. The legends told of these prophets, and of Shamshûn el Jebbâr, or Abu Meizar, are corrupt versions of the Biblical stories concerning Samson. The enemies are represented throughout as being Christians. (See 'Quarterly Statement,' October, 1875, p. 211.) On revisiting Sŭrâh in 1881 it was found, however, that these legends were not genuine, but had been related to the peasantry by Sheikh Goblân, a Christian of Beit Jâla.

The tradition, still repeated, of the 'field of peas' is mentioned as early as 1172 A.D. by Theodoricus in connection with Rachel's tomb. Maundrell in 1697 A.D. says that the stones here gathered by pilgrims were supposed to be petrified peas, turned to stone by the Virgin as a punishment of a peasant who refused her a handful to satisfy her hunger. (Compare a similar tradition, Sheet V., Section C.) This story under varying forms is a common one.

At el Jîb the principal spring is supposed to be haunted by a

prophet. At Bîr 'Azeir, west of this village, the coffin of Sheikh Hâmed, whose Mukâm is in the village, is said to have become immovable as it was carried, and the saint flew thence to his shrine. He was a relation of the famous Derwish chief, Ahmed el Bedawy.

At Khûrbet el Murÿssÿs there is a tradition of a certain Kaddîs Khareitûn, or 'Priest Chariton,' who destroyed his enemies by a potion of serpent's blood.

En route Lieutenant Conder made a plan of the crusading ruin of Khûrbet Ikbâla, south-east of Kÿryet el 'Enab, and about a quarter of a mile south of the bridge on the high road. This is said by the natives to have been Deir el Benât, a nunnery, where dwelt the Bînt Sultân el Fenîsh—the daughter of the Phœnician King. Since the telegraph has been laid along the highway they have made an addition to the story, and say that she communicated with her father, whose summer quarters were at Soba, by means of a long wire. Her father's winter quarters are placed at Rathîn, as the natives almost invariably call Latrôn; near this place is another relic of the daughter in a small tumulus, which I hope to open some day, called Rujm el Heik bint Sultân el Fenîsh. The aqueduct, which formerly led from near Tell Jezer (Gezer) to the Bÿrket el Jamÿs at Ramleh, seems also referable to her, as it is named Kanat bint el Kâfir—the water-channel of Infidel's daughter.

'In Gen. ix. 16 we read that Gezer was taken by Pharaoh, King of Egypt, from the Canaanites, and given to his daughter, wife to King Solomon, and in the following verse this latter monarch, we are told, rebuilt it. The connection between Pharaoh's daughter and the Bînt el Kâfir seems very probable.'—Mr. C. F. Tyrwhitt Drake, 'Quarterly Statement,' 1874, p. 77.

SHEET XVIII.—SECTION A.

THE present Sheet contains 204 square miles of country, including the plains of Jericho, the north end of the Dead Sea, the B u k e i â, and the downs of N e b y M û s a, with the eastern slopes of the main watershed.

OROGRAPHY.—The different divisions of country noticed above may be separately described.

The Hills.—The summit of Kūrüntül forms a sort of outpost, a steep precipice of hard rock, 800 feet high. From this point the line of the hills runs south-south-west and north-west. At the base of these hills, south of Wâdy Kelt, a raised terrace commences, averaging about 1,000 feet above the plain, and gradually widening. South of Wâdy Ekteif it forms a plateau called e l B u k e i â, which rises gradually eastward, 200 to 300 feet, into the line of peaks which stand above the western shore of the Dead Sea. On the west the Bukeiâ is bounded by the precipices and steep slopes of the main watershed line. The whole plateau consists of soft marls, and is intersected by deep valleys with precipitous banks. The soil is bare and uncultivated, but covered with grass and wild flowers in spring.

Beneath the cliffs east of the Bukeiâ, there is a narrow strip of ground, much broken and intersected by the torrent beds dividing it into narrow knife-edged ridges of white marl. This reaches to the edge of the precipitous cliffs, about 1,000 feet high, which stand above the shore of the Dead Sea, and have at their feet terraces of marl at a level about 300 feet above that of the water.

Thus the cross section of the country gives a series of steps, 300 feet, 1,300 feet, and 1,600 feet above the present Dead Sea level, the higher sloping gently down westward and reaching the feet of the main chain,

Stanford's Geog. Exped.



RAVINE OF WÂDY KILT

which rises in high knife-edged ridges above, the principal summits being *el M ŭ n t â r* (1,723 feet above the Mediterranean), and *J e b e l E k t e i f* (940 feet).

A curious feature of the *B u k e i â* is the isolated hill which bounds it on the north, standing 264 feet above the watershed of the plain (at the road), east of the mountain. It is called *J e b e l K a h m ŭ m*, and consists of reddish marl, with very steep slopes, 30° to 40°, and in parts it is precipitous. A second remarkable feature is the small valley running southward and separating the *W â r e z Z e r â n i k* from the main chain of hills, which present precipices of hard limestone, surmounted by hard white chalk. The *W â r e z Z e r â n i k* and *W â r e l A k h s h e i b e h* present almost perpendicular crags on the west, and steep slopes averaging about 30° and reaching down to the *B u k e i â* on the east. They consist of soft marls. *K h ŭ r b e t M i r d* stands on a peak, which is a continuation of this line to the south. The formation is evidently due to a fault.

Tracing the hills from *K ŭ r ŭ n t ŭ l* northwards, we find them again receding, leaving an open down at the foot of the precipices (*W â d y e l 'A u j a h*). This terrace or down runs eastward to the Jordan valley, and terminates in various conical peaks, the most prominent of which is the *'O s h e l G h u r â b*, about 500 feet above the plain.

The most remarkable feature in this district is the *M e i d â n e l 'A b d*, an ancient shore line, at a level of about 800 feet above the Dead Sea.

The main watershed is here intersected by two great valleys, *W â d y K e l t* and *W â d y N ŭ e i â m e h*, south and north of *K ŭ r ŭ n t ŭ l*. The first of these is a deep and narrow gorge, flanked by precipitous cliffs, above which rise the white chalk hills, presenting a tangled network of narrow water-worn torrent beds, with knife-edged ridges between. The slopes are very steep, and numerous conical peaks and rounded knolls project along the ridges. The whole of this district is a barren and treeless desert, uncultivated, and clothed only in early spring with green and wild flowers.

Jericho Plain.—The low ground has an average level varying from about 1,100 feet below sea level on the south, to about 800 feet below the Mediterranean on the north. The general slope is eastward from the hills towards the Jordan.

The broadest part is along the line of Wâdy Kelt, where the plain measures $6\frac{1}{2}$ miles from Jordan to the ascent of the pass. Further north, $2\frac{1}{2}$ miles above Jericho, the downs project into the plain, which measures $4\frac{1}{2}$ miles from Jordan to the foot of the 'Osh el Ghurâb.

The greater part of this plain is covered with herbage in spring. Between Erîha and 'Ain es Sultân there is an extent of wooded country along the course of the stream. The trees are of the Zizyphus species (Sidr or Dôm), interspersed with the Zakkûm or balsam tree (*Balanites Ægyptaica*), and acacia (*Acacia Vera*).

The vine is cultivated at Jericho. There are also scattered tamarisks, and by the 'Ain es Sultân, castor-oil trees. A single palm grows by Jericho.

In passing eastward from Jericho the plain becomes more and more barren, and the salt soil is covered only with low bushes of the Alkâli plant (*Hubâhið*). A sudden descent leads from the level of the Ghôr to that of the Zôr, which gradually widens as it extends southward from $\frac{1}{4}$ mile to 2 miles. This lower valley is about 80 or 90 feet below the plain. In it a scattered growth of the tamarisk, the Zizyphus, and Rishrâsh (*Agnus Castus*)—a kind of willow, extends, and in parts near the river the brushwood becomes very thick.

Going southward from Jericho the plain is even more desolate: from the neighbourhood of KÛsr Hajlah to the sea, and to the Tell er Rusheidîyeh the plain presents nothing but a dead level of grey mud. The ground becomes extremely broken and intersected by valleys towards the shore, and low cliffs of mud terminate the plain beneath, which is a muddy tract on the same level with the Zôr, a mile wide, sloping gradually to the shores of the sea.

Two principal valleys run across the plain, Wâdy Kelt on the south, and Wâdy Nûeiâmeh, north of Jericho. They resemble one another in character, being broad watercourses, covered with water-worn boulders and shingle, running between banks some 20 to 30 feet high and 50 to 100 yards apart. Vegetation similar to that of the Zôr, and canes, are found along the bed of the stream. One group of palms still remains, as marked on the plan, together with the solitary palm at Jericho.

The cliffs in the neighbourhood of Hajrel Asbâh project eastward, the distance from the mouth of Jordan to the Sahsûl Hamaid being

5½ miles. Thus the plain of Jericho may be generally described as a basin 6½ miles at its widest, east and west, and 8 miles north and south. The Ghôres Seisebân, east of Jordan, forms the other half of this basin, which is broader than the Dead Sea.

The Dead Sea.—The shores of this lake consist of a shingly slope reaching some 15 feet above the summer level of the water, at which height is deposited a large quantity of drift-wood brought down in winter by the Jordan. On the north the shore is barren and treeless, with only a few rushes growing near the Jordan mouth in the sort of delta of soft mud and marsh formed by the river. On the west, beneath the terraces on which Khûrbet Kûmrân stands, there is a canebrake, which continues to the neighbourhood of 'Ain Feshkhah. The cliff of Râs Feshkhah projects into the sea, and the shore by the spring is very narrow. In this neighbourhood the shore consists entirely of huge boulders and broken rocks fallen from the cliffs above.

HYDROGRAPHY.—The river Jordan runs across the Sheet from north to south in a direct course 10 miles, the course measured along the various reaches being 11¼ miles. In this distance it has a fall of 60 feet from the Ghorâniyeh ford to the mouth, or from 1,230 to 1,290 below the Mediterranean.

The stream itself has an average breadth of about 30 yards, but in the winter of 1873-4 the whole level of the Zôr was covered by a sheet of water. The banks of the stream are steep, as a rule, except in the neighbourhood of the fords. The river is almost entirely hidden for the greater part of its course by the jungle of cane and tamarisk on either side. This jungle does not, however, extend further south than the neighbourhood of el Henû, and below this point the stream is visible flowing between steep mud-banks, and bordered with reeds. On entering the sea it forms a muddy marsh covered with driftwood, and too soft to be crossed by man or beast.

The following is a summary of the various levels along Jordan.

Sheet VI.	Sea of Galilee level,	—682 feet below Mediterranean.
„ IX.	Fall to the mouth of the Yermuk .	40 feet per mile.
„ IX.	„ Jisr el Mujâmiâ	7 „ „

Sheet XII.	Fall to Makhâdet Sâidiyeh	.	10 feet per mile.
„ XV.	„ Makhâdet Umm Sidreh	.	4½ „ „
„ XV.	„ el 'Aujeh	.	4½ „ „
„ XVIII.	„ el Ghorâniyeh	.	10 „ „
„ XVIII.	„ Dead Sea	.	6 „ „

Dead Sea level, —1,292 below Mediterranean.

Total fall, 610 feet in a direct course of 65 miles, or 9·3 feet per mile.

The details given above depend on the aneroid readings, which are not always very reliable in the Jordan valley, because of the great strain on the instruments. But it appears clearly from the various readings near the banks, including the trigonometrical stations at el Mirmâleh (Sheet XV.), 889 feet, and K ũ s r el Y e h ũ d, 1,167 feet, that the course is flatter in the middle district of the valley, as is also no doubt indicated by the way in which the streams flow parallel with the river in this part. The Survey reading at the Ghorâniyeh ford also agrees very closely with that determined independently by Captain Warren, R.E.

There are five fords across the river in Sheet XVIII.: el Ghorâniyeh, an ancient ford now used as a ferry, el Mandesi, Makhâdet Hajlah (the pilgrims' bathing-place), and el Henû which was pointed out by the Abu Nuseir Arabs as a ford, but which is so choked by the jungle that it appears impossible to cross the river at this point. Umm Enkhôla is the fifth ford.

The Makhâdet Hajlah is close to the junction of Wâdy Kelt with Jordan. A shingly shore here exists on the west, and the river takes a sudden bend westward, leaving a tongue of land on the opposite side. Just north of the ford on the west there are a number of fine and ancient tamarisks. The river is open, and free from jungle in the immediate neighbourhood. The stream here is very rapid, the eastern shore steep, and the channel deep on that side, whilst on the west the shore has a very gentle slope. The ford is impassable in winter.

Springs.—Two fine springs exist at the head of Wâdy Kelt and Wâdy Fârah. Both are perennial, and supply the aqueducts. 'Ain Fârah is a very fine spring surrounded with a thick growth of reeds and with oleander bushes. Small fish have been found in the water. Water stands in Wâdy Kelt throughout the greater part of the year. In winter



Stanford's Geog. Estab.

AIN FESHKAH, DEAD SEA

a stream flows all along the course from the springs to the Jordan. In November, 1873, a sudden thunderstorm swelled the stream. In less than half-an-hour the water had risen in the narrow part of the valley near *Deir el Kelt* to a depth of 8 or 10 feet, and at the mouth of the pass where the banks are steep it was 3 or 4 feet deep. Later on in the year the valley was impassable; but the amount of rain was unusual during this season, and in January, 1875, the bed of the stream near Jordan was dry, though there was water near *Tellûl Abu el 'Aleik*.

In the plain beneath a fine spring exists at *'Ain es Sultân*, where there is a copious supply of good cool water (about 80° Fahrenheit), perennial, and flowing for a distance of over a mile in summer. (See *Tell es Sultân*, Section B.) *Ain Dûk* and *'Ain en Nûeiâmeh* are two springs within a few yards of one another at the foot of the mountain by a large *Dôm* tree. (Palestine Exploration Fund Photograph, No. 216.) Smaller springs exist lower down; the water is very pure and cool, and flows in a stream about a foot deep. Part of it is carried along a channel surrounded by a thick jungle of canes; part flows down *Wâdy Nûeiâmeh*.

In the Jericho plain is a fine spring called *'Ain Hajlah*. The water wells up in a masonry well about 6 feet diameter. It is of dark blue colour, but fresh and cool. To the east of the spring there is a thicket of the *Rishrâsh* willow (*Agnis Castus*); the water finds its way in a small stream to Jordan.

In the neighbourhood of the Dead Sea there are also two springs of importance. The largest of these is *'Ain Feshkhah*, near which is the little spring called *'Ain et Tannûr*. The water comes out from beneath the cliffs into a pool surrounded with canes, and runs over a shingly bed in several streams into the Dead Sea. The supply is copious and perennial, but has a slightly brackish taste and sulphurous smell. The colour in the pool is a deep green blue.

'Ain el Jehiyir is a small pool, of salt and sulphurous water, dark blue in colour and surrounded by a canebrake.

The water of the Dead Sea has a specific gravity of about 1·2; the boiling point being 221° Fahr. The proportion of salts is estimated at 24 to 26 per cent., out of which 7 per cent. is common salt; the other chlorides include calcium, magnesium, potassium, manganese, aluminum,

and ammonium, with a small proportion of sulphate of lime and 4 per cent. of bromide of magnesium. Bitumen still floats occasionally on the surface, and is collected by the Arabs.

TOPOGRAPHY.—Only one inhabited place is to be found on this Sheet, the modern village of E r í h a. This is a miserable mud hamlet, with a few black tents pitched among the houses. The houses and the village itself are surrounded by hedges of N e b k—a thorny briar (*Zizyphus Spina Christi*). To the south of the village there is a square tower with a courtyard, which is the residence of the M u t a s e l l i m. The tower is thought to date back to the twelfth century, at which date it is mentioned by travellers. The number of the inhabitants of Jericho is supposed to be about 300. The village is surrounded with vines trained on low trellises. Wheat and barley is also cultivated in the tract extending between the village and the S h e j e r e t e l I t h l e h, and west near T e l l ú l A b u e l ' A l e i k. E r í h a appears to be the place known as Jericho to the Crusaders, the distance from Quarantania (K ũ r ũ n t ũ l) to Jericho being given as 2 miles. (Fetellus, as given by Du Vogüé 'Eglises de la Terre Sainte,' p. 429.) The water supply of Jericho is by a canal from 'Ain es Sultân.

Since 1875 a clean and well-built Russian hospice has been constructed west of the hamlet. Many fragments of Roman and Byzantine date were excavated and collected while the work was in progress.

The various ancient sites, biblical and non-biblical, included in the Sheet, are as follows.

BIBLICAL SITES.

A d u m m i m ('the ascent of').—This was a point on the boundary line of Judah. (Joshua xv. 7, xviii. 17.) The name is exactly represented by the Arabic T a l á t e d D u m m, and the position south of Wády Kelt and about half way to Jerusalem appears to fit well. The name 'Ascent of Blood' (or red) is no doubt due to the red brickdust coloured marl in the neighbourhood. In the 'Onomasticon' (s.v. Adommim) the place is mentioned as 'Castellum Militum,' on the road from Jerusalem to Jericho. This castle remains (see Khân Hathrûrah, Section B.), and is presumably the same as the mediæval Tour Rouge.

Beth Hoglah.—This name is identical with the Arabic *Hajlah*. The site should be placed at 'Ain *Hajlah*, where there are traces of ruins round the spring. At a later period this place was supposed to be *En Eglaim*, and is called *En Gallim* in the fourteenth century by *Marino Sanuto*, who places it east of *Bet Agla*, by which he apparently means the monastery of *Küsr Hajlah*.

Docus, a fort near *Jericho* (1 Macc. xvi. 15).—The name is recoverable in 'Ain *Dük*. The most probable position for the fort seems to be at *Khürbet Abu Lahm*. (See Section B.)

The Crusading fort of *Dük* is noticed under the head *Jebel Kürüntül*, Section B. At a later period the place appears to have been identified with *Kurn Surtabeh*. (See Sheet XV., Section A.)

Gilgal.—The site of this important place is to be sought east of the ancient *Jericho*. The name *Jiljûlieh* was heard as applied to a *Tell* near the *Shejeret el Ithleh* by *Herr Zschokke*, in 1865. *Robinson* also had heard of the name in this direction. It was recovered by me from three natives, as applying to *Birket Jiljûlieh* in 1873. (See tradition of the City of Brass, Section C.) The site is on the direct road from *Makhâdet Hajlah* to 'Ain es *Sultân*, $4\frac{1}{2}$ miles from the river and $1\frac{1}{3}$ miles from *Eriha*. *Josephus* places *Gilgal* 10 stadia from *Jericho* and 50 from *Jordan*, but the latter number is impossible. (*Joshua* iv. 19; *Antiquities* v. 1, 4.)

In the fourth century ('*Onomasticon*,' s.v., *Galgala*), the site is placed 2 miles east of *Jericho*, and is said to have been held in reverence by the inhabitants of these regions. *Adamnanus* (700 A.D.) places *Gilgal* 5 miles from *Jericho*, but *Willibald* (724 A.D.), 5 miles from *Jordan* and 2 miles from *Jericho*. In the Crusading period the site was shown further north. (See *Khürbet el Mefjir*, Section B.) The remains of a monastery seem to show the site at *Shejeret el Ithleh* to be the early Christian site. There is nothing against its being the original one.

Jericho.—The natural site for a city is at 'Ain es *Sultân*, where, by general consent, the *Jericho* of *Joshua* is placed. The Crusading *Jericho* was probably the modern *Eriha*. (See back under that head.) The Roman *Jericho* is placed at *Tellûl Abu el'Aleik*.

In favour of which we have the probable identification of Cypros with Beit Jûbr (see Section B.), and the probability that the aqueducts are Roman work. (See Wâdy Kelt, Section B.) In the early Christian period there were two sites, one at 'Ain es Sultân, one near the pass. This agrees with the traces of Byzantine ruins at the former. (See Tell es Sultân, Section B.)

Parah.—A town of Benjamin, is probably Khûrbet Fârah. (Joshua xviii. 23.)

Zemaraim.—A town of Benjamin, is identified by Robinson with Khûrbet es Sûmrâh. (Joshua xviii. 22.) The fact that there are two ruins of the name close together may be thought to have some connection with the plural form of the Hebrew name.

The chief Biblical interest attaching to this Sheet belongs to the sites of Jericho and Gilgal. The following account of the district and the sites is extracted from Mr. Tyrwhitt Drake's reports in the 'Quarterly Statement':

'The determination of this site has always appeared to me the most important and interesting point in this part of the country.

'Dr. Robinson, in his earlier travels, says that he was able "to ascertain definitely that no trace of its name or site remains." He would, however, place it in the neighbourhood of the modern er Riha, in accordance with Josephus's description, "on the east border of Jericho, 10 stadia from that city and 50 from Jordan." He was, indeed, informed that the name Jiljilia existed in the neighbourhood, but failed to identify its position.

'I am indebted to M. Ganneau and to Major Wilson for directing my attention to the subject. A German traveller (Herr Zschokke) travelling in 1865, speaks of the discovery of a Tell Jiljûl, which he fixes by a compass angle to Kûsr Hajlah. Yet, although I went to the spot in M. Ganneau's company, we failed to find the place, and it was not till after his return to Jerusalem that, on revisiting the spot, I found the name was still known to a few of the older inhabitants of er Riha, though not to the Bedawin who now accompany us. I took every precaution in making inquiries, which I put in various forms to three or four persons, and came to the conclusion that the name, though almost lost, still lingered in the memory of a few.

'On the north side of the great Wâdy Kelt (the traditional Brook Cherith), about 1½ English miles from the tower of the modern Jericho (Eriha), towards the east, is a solitary tamarisk known as the "Shejaret el Ithleh," to which a local tradition points as standing on the site of the "City of Brass."

'The tradition of its siege by a great Imam, of the fall of its walls when he had ridden round them, of the destruction of the infidel inhabitants, and of the miracle of the sun standing still over Kûrüntûl at the Sultan's command; all these confused reminiscences of the great events of the life of Joshua and of the siege of Jericho point to a connection which may, indeed, date no further back than early Christian times; or, on the other hand, may be of really valuable antiquity, attaching the site to the history of the Jewish invasion.

'There are not, however, any extensive ruins on or near the spot. A pool, choked with

soil, scattered stones, hewn but of ordinary size, and a large cemetery of tombs, seemingly Arab, though not strictly directed to the Ka'abah, were all we at first observed. On re-visiting the place I found that the name Birket Jiljûlieh undoubtedly applies to the pool in question, situate about 150 yards south-east of the tree, built with walls, some 2 feet 6 inches thick, of rolled pebbles, 6 to 18 inches in diameter, well packed. No cement is visible. The dimensions of the Birket are about 40 paces by 30.

'The remains which will, however, prove perhaps of greatest interest are situate south-east and east of this point, being a number of small mounds, seemingly artificial, and known as the Tella'yât Jiljûlieh. There must be about a dozen of them within a square mile, eight or ten feet diameter, and not more than three or four feet high. They are said to be very ancient, and remains of the City of Brass. The angle shows that it was to one of these that Herr Zschokke obtained the name Tell Jiljûl. I hope again to visit the spot and open one of the mounds, making a sketch and special plan of the site at the same time. It may seem bold to propose that these mounds are traces of the permanent Israelite camp on the spot, yet we know that nothing in Palestine is more ancient than are such earthworks.

'It might be objected that perhaps the name is only the lingering remembrance of a Crusading or early Christian site for Gilgal, the tradition of a tradition, but the Crusading site seems to have been placed far south at Kûsr Hajlah; and not unnaturally so, for at 'Ain Hajlah exists the only spring of fresh water in the plains of Jericho, and the road from the ford of el Henû to er Riha passes close by. Even in earlier times Arculphus mentions the church of Galgalis (A.D. 700) as 5 miles from Jericho, evidently referring to the same site. It is, however, only fair to notice that Willibald (721—727) places it 5 miles from the Jordan; from it he went to Jericho, 7 miles from Jordan. This would apply to the site of Jiljûlieh at el Ithleh, but it would also, though perhaps less easily, apply to Kûsr Hajlah, which is indicated by the earlier author, unless a corruption be thought to have crept into his text.

'The long time during which the camp at Gilgal was maintained points clearly to its having been well supplied with water. There was also perhaps a city on the same site; although it does not seem by any means certain that this spot was the Gilgal visited by Samuel in his yearly round, which should rather be sought in the mountains; perhaps at the modern Jiljilia, situate south of Selfit and north of Attara. In any case it becomes, as the early traditions fully recognised, a point of great importance to find a water-supply sufficient for a large host.

On visiting Birket Jiljûlieh to-day I found a rapid, though muddy, stream flowing right through it. This is generally diverted into other channels for the irrigation of the gardens of Jericho; but the very existence of a birket shows that the site was once well supplied with water, the most natural source for which would be the 'Ain es Sultân.

'Jiljûlieh is on the direct road from the upper ford at Kûsr es Yehûd (St. John on Jordan), about $4\frac{1}{2}$ miles from this point, and $1\frac{1}{3}$ miles from er Riha. The latter distance is exactly that given by Josephus from Jericho, and reading 30 for 50 (a very easy clerical error in the Greek) we get the exact distance from Jordan also correctly. The whole plain is only about 50 stadia broad, and thus the present reading will hardly allow a position for Jericho in the plain.

'The interest of the site is great, not only for its own associations, but as showing the ford by which the Israelites would have prepared to cross the Jordan. Like many other of the sites which date from so remote an antiquity, in a country subject to continual inroads and devastation, there must naturally be a certain amount of doubt or difficulty attached to its

identification, but it seems certain that no site previously fixed upon comes so near to the fulfilment of all requisites of the case.

‘Difficult as it seems to be to fix the site of the later cities of Jewish, Roman, and Byzantine times, there is happily but little doubt as to the position of the Jericho destroyed by Joshua. The “Sultan’s Spring,” or Fountain of Elisha, is indeed the only natural site for a city in the whole country surrounding it. Three fine springs are found within but a little distance of one another, while the rest of the plain can show but one, and that far less considerable. Nothing, indeed, but the curse on the site and the terror inspired by the subsequent fulfilment of that curse could account for the displacement of the city. The flight of the spies to the hills points to the same position. From modern Jericho flight in any direction would be equally dangerous, but from ‘Ain es Sultân a deep ravine covered with bushes of the Zakkûm and Spina Christi, and filled with a jungle of cane, leads to ‘Ain Dûk (the ancient Doch or Dagon), at the foot of the cliff of Kûrüntûl, amongst whose caves and rocky precipices the two Israelites, flying to “the mountains,” might lie hid in safety.

‘The ruin at the spring itself seems to be that of a small Roman temple, such as is often found at springheads. Other foundations farther north contain capitals and shafts seemingly Byzantine. In the direction of er Riha, foundations, low mounds, channels for water, and portions of roads hidden in the thorny copse which here covers the plain, seem all to point to the former existence of a great town.

‘Still farther south, near Wâdy Kelt, two large mounds or ‘Tells command the road as it descends the narrow pass from Beit Jûbr. These have been considered as remains of Roman Jericho; pieces of wall, and perhaps of an aqueduct, with the *opus reticulatum* of its masonry, seem to confirm this theory. Close by is the fine reservoir, fed by aqueducts, known as the Birket Mûsa, measuring about 190 × 160 yards.

‘There is a very large number of ‘Tells in the neighbourhood, all of the most important having been examined and excavated by Captain Warren. Of these, Tell el ‘Ain el Samarât, Abu Zelef, Abu el Hindi, and el Arâis, with the Tullul Abu el Alayj are true Tells, artificial mounds with a central building of unburnt brick. Tell Deir Ghan’am, el Jurn, el Mutlub, Derb el Habaysh, el Kus, el Mefuriyeh and Moghyfir, with others still less important, are but heaps of *dîbris* formed by ruins of various date.

‘Of our visits to the Hajar el Esbah, to Gumran, and ‘Ain Feshkhah, I have nothing myself to relate. Nothing is more striking, however, than the general aspect of the country we have thus passed over. The broad plain, bounded east and west by the steep rocky ranges, at whose feet lie the low marl hillocks of a former geological sea; the green lawns of grass leading to the lower valley, where in the midst of a track of thick white mud the Jordan flows in a crooked milky stream, through jungles of cane and tamarisk—are all equally unlike the general scenery of Palestine. Round Elijah’s fountain a tangled wood of Zakkûm, Spina Christi, and near the water an occasional castor-oil plant, spreads out to Jericho. The yellow berries of the deadly solanum appear everywhere. The chorus of birds and the flow of water are sounds equally unusual and charming in the stony wildernesses of the Holy Land.

‘The palm groves of Jericho have disappeared since the eighth century. A solitary survivor grows close to the tower of er Riha, and in the valley north of Kûsr el Hajlah I met with another clump. When the copses of the fountain are left behind, and the first descent is made into the flat mud valley below the half-consolidated marl cliffs at Kûsr el Hajlah, then we are at once reminded of Josephus’s expression, that the Jordan flowed “through a wilderness.” The views of the lake—with its shining, oily surface, its salt and sulphurous

springs, its brown precipices, with the fallen blocks at their feet, its white drift logs, crusted with salt, brought down by the freshets in the river, and now stranded along the crisp, shingly beach—are perhaps even more striking; whilst the soft shadows and rosy suffused light in early morning, or at sunset, make the trans-Jordanic ranges all an artist could desire to study.

‘Were it not that negative information is, next to positive, the most interesting and useful, I should scarcely have touched on this subject, but having carefully examined in person the whole tract from Jordan mouth to the Râs Feshkhah, I do not hesitate to say that, if the cities of the plain were within this area, all trace of them has utterly disappeared. The ruins, which have been described in language not sufficiently moderate for the cause of truth, at Kumrân and at Rujm el Bahr, I have visited. The former are probably late; the heaps of unbewn stone at the latter (which seems to have been at one time the traditional site of the Pillar of Salt, judging from an expression of Maundrel) are, I think, unquestionably natural. A curious artificial Tell—Tell er Rusheidiyeh, situate near the Jordan mouth—is the only evidence of man’s work I could find on that side. It is strewn with ancient pottery, iron coloured, and almost iron in hardness. It seems to me certain that the gradual rise of the level of the plain, caused by the constant washing down of the soft marls from the western hills, would effectually cover over any such ruins did they ever exist below the surface. The tract, however, presents literally nothing beyond a flat expanse of semi-consolidated mud.

‘I am tempted here to mention a curious possible identification of this point, though perhaps it will not stand criticism. The hill in question is a sharp conical peak, its name signifying, “The Raven’s Nest.” Two miles north-west of this is a Wâdy and mound, known as the Tuwayl el Diab. Here, then, we have the two famous Midianite leaders’ names—Oreb, the Raven; and Zeeb, the Wolf—in connection, reminding us of the passage (Judges vii. 25) relating that the men of Ephraim “slew Oreb on the rock Oreb, and Zeeb at the winepress of Zeeb.” There is nothing in the Bible or Josephus to show that these places were east of Jordan, and it is quite possible that the kings, flying southward to Midian, sought to cross by the fords near Jericho, which had, however, been already seized by their enemies. The only difficulty is in the subsequent passage by Gideon at Succoth higher up. The peak is most remarkable, and would be well fitted for a public execution.

‘There is another point which might perhaps confirm this idea. Elijah, living by Cherith, was supported, as some suppose, by a tribe of Arabs living at an Oreb, or having that name as an appellation. The proximity of the ‘Ash el Ghorab to Wâdy Kelt, the traditional Cherith, is interesting in connection with such a supposition, and it has been thought that this Oreb might be identical with the rock Oreb in the history of Gideon. I feel, however, that the suggestion is one not to be put forward as more than a possible one.

‘The great events of which the Plain of Jericho had in early times been the scene, together with its traditional connection with our Lord’s temptation, and actual interest with regard to His baptism, and other events, attracted the Christians of a very early age to this part of the country. Hence the precipices of Kûrüntîl were burrowed with hermit’s caves and small chapels, already described by Dr. Tristram, who seems amongst the earliest explorers. We were engaged for a morning in visiting those of most interest, planning the chapels and sketching the old and blackened frescoes on their walls. From Justinian’s time the plain began to be covered with monastic edifices; the splendid cistern of Kûsr el Yehûd (St. John on Jordan), mentioned by Procopius as the work of this emperor, is still visible, in an almost perfect condition. The grand aqueduct from the ‘Ain es Sultân to it is no doubt of the same date. The cistern is 30 feet deep, and is supported on rows of piers. The aqueduct is

merely a long mound, showing hardly a trace of the channel, but running straight as possible through the copse over the flat plain between the mud mounds, until disappearing close to the convent.

‘The convent itself was destroyed and rebuilt in the twelfth century, to which date, in all probability, the ruins I have planned belong. The most remarkable point about the building is the use of an apparently artificial stone, containing flints and fragments of harder stone. The chapel is subterranean; the outer stones are drafted; fragments of tessellated pavement remain, and some inscriptions, or *graphite*, carved on the walls. This famous establishment, with the small chapel on the banks of Jordan belonging to it, are mentioned by almost every traveller of mediæval times, and the “fair church of St. John the Baptist” was still standing when visited by Sir John Maundeville in 1322, but ruined before the year 1697.

‘In the fifth century there was another convent of St. Panteleemon in the plain, and in the twelfth the destruction of one of St. Gerasimus, near the Jordan, is mentioned. At this period of revival the greater number of these constructions were rebuilt, including the convents of St. Calamon and St. Chrysostom.

‘It does not appear that either of these names applied to the Kūs el Hajlah, which, however, no doubt dates from the same century. The ruins of this fine old religious fortress are better preserved than those of Kūs el Yehūd, and the plan occupied nearly two days, having never, I believe, been previously taken. Though much shaken by earthquake, its vaults are entire. The apse of the large chapel remains, and the whole of the smaller, including the octagonal drum supporting its dome. The surrounding walls are entire, except on the north. The frescoes are much defaced, almost every inscription and all the faces being purposely erased. A certain limit is given to the antiquity of the building by the occurrence of the name of John Eleemon, Patriarch of Jerusalem in 630, attached to a figure. Crusading *graphite*—the names “Piquet” and “Petre de — le Senchal”—are scratched deeply, as though with a dagger, on the haunch of an arch. Tessellated pavement is found in fragments. The kitchen is entire, with its row of little ovens. Other cells, with a subterranean chapel, are covered with crosses and religious signs. The most curious frescoes are those representing saints receiving the white resurrection robe from attendant angels. They are fresher in colour, and no doubt later, than those of Kūrüntül.

‘Tell Moghefir, the Gilgal of some authors, is the site of another such convent, now entirely destroyed. Scattered stones, with fragments of frescoes and Greek letters, painted pieces of tessellated pavement, a small cistern (well lined), and ruins of aqueduct channels leading to the spot, are all that remains. It seems probable that we have here the site of the convent of St. Eustochium, mentioned by Willibald in 721 as in the middle of the plain, between Jericho and Jerusalem, a description applying perfectly if he travelled by the Mâr Sâba route to the capital.

‘Khūrbet el Mifjir, north of ’Ain es Sultân, shows ruins excavated by Captain Warren, who found the apse of a chapel pointing south (perhaps the transept of a great church), remains of houses, and a chamber with frescoes; these have now disappeared. The site covers about 300 yards square, and is evidently that of an important establishment.

‘Yet another convent is to be found in the hills overhanging the north side of Wâdy Kelt, and a small rough chapel in Wâdy Dubbar marks the site of Deir el Mukelik. Thus we have five existing ruins, without counting the church mentioned by Sir John Maundeville, and still remaining on the summit of Kūrüntül, whilst historically we know of the previous existence of no less than seven, of which, however, only three are identified.

'Deir Wâdy Kelt merits a more particular description. Like every other monastery in the hills, it is hung on a precipice. It consists of a series of cells, and a hall supported on vaults, through which lies the entrance. The chapel, perched close to the rock, is not oriented, being in a line of 49° M., but the east window, beside the apse, is so turned as to bear at an angle 90° M. The evident reason of this is the direction of the rock scarp. The rest of the building is not in the same line as the chapel. There are at least three dates discoverable, as two layers of frescoes cover the wall, whilst the inscriptions of the newest are covered in part by the piers supporting the ribs of the roof. The chapel is built of dressed stones, whilst the cells and vaults are of masonry roughly squared. This part bears every sign of twelfth century work. Perhaps the little side chapel, with rock-cut chamber, and the vault containing ancient bones, to which a corridor covered with frescoes representing the Last Judgment leads, is the oldest part of the building. Numerous caves, now inaccessible, are visible in the face of the cliff, which for a distance of 80 feet is covered with frescoes, now almost entirely defaced. One of these cells has at its entrance a heavy iron bar placed vertically, no doubt originally to support a rope or ladder. Like the upper chambers at Kûrüntûl, this is probably a funeral vault.

'A badly cut inscription in Arabic and barbarous Greek, over the more modern part of the door, commemorates a restoration by a certain Ibrahim and his brothers.

'The examination of the very complicated system of aqueducts which are connected with the old irrigation of the plain, formed one of our principal investigations. I have had a separate plan made of them, and will endeavour to explain their arrangement. There are in all six springs from which the channels are fed, and twelve aqueducts. The springs are 'Ain el Aujeh, 'Ain Nûei'ameh, 'Ain Dûk, 'Ain Kelt, 'Ain Fârah, and 'Ain es Sultân. From the first of these, situate about 8 miles north of er Riha, a cemented channel follows the course of the Wâdy el Aujeh on the south side. On gaining the plain it crosses the valley, and runs away north, having no less than five branches running about a mile from it at right angles, at intervals of a quarter to half a mile apart. There is no doubt that this is simply intended for irrigation. One branch leads to a mill. A second and far more important branch leaves the first aqueduct at about $1\frac{1}{2}$ miles from its source. It winds away south in a very devious course for $3\frac{1}{2}$ miles, when it reaches the two springs of 'Ain Dûk and 'Ain Nûei'ameh, situate only a few yards apart. It crosses the valley on a curious bridge of many arches, all pointed, and apparently late or modern in date. From this point the aqueduct inclines eastward and follows a course equally undulating for upwards of 4 direct miles, passing through various cisterns by Khûrbet el Mifjir, and over another bridge with pointed arches, having a well-cut cross on the haunch of one of the arches. A shorter aqueduct from 'Ain es Sultân joins this at Khûrbet el Mifjir, and has pipes for the water channel instead of the cemented channel of the other. This devious course terminates at length at a birket called Heydar, a cemented cistern, the total length from 'Ain el Aujeh to this point being over 8 miles.

'We next turn to the aqueduct from 'Ain Dûk, which is there joined to the last. It feeds the Tawâhin el Sukker, or Crusading Sugar Mills, and crossing Wâdy Kelt by a bridge now broken, terminates in the same ruins, including a birket not far east of Birket Mûsa. A fourth aqueduct branches from No. 2 (the long one) just before the latter reaches 'Ain Dûk, and runs east to the plain. I feel but little hesitation in attributing these aqueducts, with their branches, to Crusading times, with probable subsequent restoration by Moslem workmen.

'We have next to consider no less than five aqueducts which follow the course of Wâdy Kelt, three from 'Ain Kelt and two from 'Ain Fârah. A single channel runs from the

former spring, crossing the tributary Wâdies by small bridges, and showing a cemented channel. Within a quarter of a mile east of Deir el Kelt, it reaches a fine bridge placed at right angles to its course. This structure, now broken, reaches a height of over 60 feet above the bottom of the ravine. But the aqueduct is at a level nearly 100 feet higher, and is boldly brought down a slide of about half over the face of the rock, and enters the channel of the bridge on a curve. At the first, or north buttress, there seems to have been a shaft, and part of the water descends to a still lower level, and follows the north side of the Wâdy, passing beneath the convent. The remainder crosses by the bridge, which again turns sharply at right angles, and another shaft allows part of the current to descend some 30 feet, separating into two aqueducts at different levels. Thus from this remarkable bridge we have no less than three channels to follow, without counting the branch which passes above Deir el Kelt at the original level of the single channel, and thus supplies the convent with water. The fact that the water has descended the great shoot is shown by the sedimentary deposits found upon it. The sharp turns were no doubt intended to break the force of the fall, but must have severely strained the bridge by the unequal pressure so produced. The good masonry, round arches, and cement filled with wood ashes, which are remarkable in its structure, seem to point to its having been an early Christian work. I need scarcely say that we carefully measured and examined it throughout.

‘To follow the northern aqueduct—it continues to the bottom of the pass, and then turning north, terminates near the Sugar Mills. It has a cemented channel in which pipes are laid.

‘The two southern courses flow parallel to the mouth of the pass, where the lower terminates in a birket and the upper disappears. They are structural throughout, and opposite Deir el Kelt there is a fine wall of well-cut masonry, on the top of which the upper aqueduct runs, whilst a channel for the lower exists in its thickness below, the wall being built up against the cliff, which was too precipitous to afford a channel.

‘The date of the next two aqueducts is possibly earlier. Side by side they run from ‘Ain Fârah, following the south side of Wâdy Kelt considerably above the last pair. At one point they cross and recross, and in many places they are tunnelled. One of the bridges, a solid and massive structure, placed to carry the high level, at a point where the low level, by a bend, is able to cross without, is remarkable for its rubble masonry pointed with dressed ashlar, for its rough but pointed arches, and for a vault or cistern, probably of Crusading date. A second vault, known as Beit Jûbr el Fokâni, exists lower down, and here the aqueducts disappear. They run seemingly in tunnels to Beit Jûbr el Tahtâni, a small fort commanding the opening of the pass, and of Crusading date. Here the upper channel descends by a rapid shoot, and filling the birket immediately south of the fort, runs on to the great Birket Mûsa, which no doubt it was mainly intended to supply. The course of the lower channel, which is cemented without pipes, is not so easily made out, and it seems more than probable that the two unite at the tunnel and form one stream.

‘Only three more aqueducts remain to trace, which are fed by the ‘Ain es Sultân. No. 10, crossing Wâdy Kelt by a bridge still perfect, with pointed arches (evidently a restoration), is traceable into the neighbourhood of Tell Moghefir, which it was doubtless intended to supply. Here it is lost, and careful search makes me feel certain that it went no farther south. No. 11 is a fragment, also in the neighbourhood of Tell Moghefir, seeming from its direction to have branched out of No. 12, the great aqueduct from ‘Ain es Sultân to Kûsr el Yehûd (a distance of 6 miles).’—‘Quarterly Statement,’ 1874, pp. 36—44.

‘With regard to the site Jiljûlieh, examined by Lieutenant Conder, there is much to be said. Josephus states it to have been 10 stadia from Jericho, and 50 from the Jordan. Now this is impossible, as the whole plain at Jericho is only a little more than 6 miles, or about 50 to 52 stadia wide in this part. Instead, however, of laying, as it is but too much the fashion to do, the fault on Josephus’s shoulders, let us see how a copyist’s error may have affected the question. Fifty is represented by Ν, and this is so easily changed to Λ (30), that if the case requires it we may do so without much hesitation.

‘If the Jericho of Josephus stood near the modern Eriha, these measurements of 30 by 10 stadia exactly suit with the position of Jiljûlieh. On the other hand, after hearing the legend from the mouth of one of the Abid, how the Imâm ‘Alî ibn ‘Taleb, mounted on his horse Maimun, attacked the infidels inhabiting the Medinet el Nahas (City of Brass, which stood near the Shejaret el Ithleh and Jiljûlieh), overthrew their walls and slaughtered them, but finding the day too short called out to the sun, ‘Enthanî ya mubârakeh,’ and how the sun turned and stood still over the ridge still called Dhahret el ‘Theniyeh; after hearing this adaptation of the history of Joshua, I could not rid myself of the suspicion that this legend was derived from Christian sources originally, and consequently that the name Jiljûlieh must be accepted with caution. Taking into consideration the fact that there were at least six monasteries in the immediate neighbourhood of Jericho, without reckoning Mâr Sâba, Deir el Mukelik, and Deir Kharaytûn, it is not only possible, but even probable, that Bible histories have by their means been transmitted to the Arabs, who, as is usual in such cases, have transferred the names of the principal persons and places from the unknown to the known.

‘Of the monasteries of which we find the ruins, four, namely, Kûsr el Yehûd, Kûsr el Hajlah, Tell Mogheifir, and Khûrbet Mefjir (besides Wâdy Nûei’ameh) are in the plain, and three in the mountains, namely the caves of Kûrîntûl, Deir Wâdy Kelt, and Deir el Mukelik. In all of these, except Kûsr el Yehûd and Khûrbet Mefjir, frescoes more or less defaced have been found. At the former place are several *graphite*, seemingly in Georgian, one in Greek, of which I could only make out a few letters and the following date (?), which would read $900 + 20 + 90 + 9 = 1019$. I may observe that this method of writing a date with several letters, when fewer would have sufficed, frequently occurs in the inscriptions I found in the ‘Alah (see ‘Unexplored Syria,’ vol. ii.). At this river there is pretty conclusive evidence that the coarse tessellated pavement was used by the Crusaders in the fact that in the upper story some of it still remains *in situ* over a vault with a pointed arch.

‘At Deir el Kelt, Arabic *graphite* in ordinary character (not Cufic) show that the first frescoes existed up to a comparatively late period. These lower frescoes are much superior in composition to the later ones by which they are covered, these latter being simply mural paintings on coarse plaster. The figures of the various saints have, as usual, their name and quality written above; one is of some little interest as showing that the monastery of St. Calamon was not then, as now, quite sunk into oblivion. The other names, such as $\delta \acute{\alpha}\gamma\iota\omicron\varsigma \acute{\alpha}\delta\alpha\nu\alpha\sigma\iota\omicron\varsigma \tau\omicron\upsilon \acute{\alpha}\theta\omega\nu\omicron\varsigma$, have no interest. The rude bilingual inscription over the door refers to the restoration of the monastery, but gives no date.

‘Deir el Mukelik is situated in by far the wildest and most inaccessible spot of all the haunts of the holy men of old, who certainly, as I told our Arab Sheikh Jemil, to his great amusement, lived amongst the rocks like the *vabr* (coney or hyrax), which always choose the wildest and ruggedest spots for their *habitat*. This monastery is situated in even a wilder spot than that in Wâdy Kelt. Our road to it from ‘Ain es Sultân lay through el Hazim, as

the downs around Neby Mûsa are called. Striking the Haj road from this place to Jerusalem, which is kept in good repair on account of the great annual pilgrimage, we rode along almost as far as Rujm Halayseh. Turning to the left, we soon found traces of an ancient path constructed on the sides of a rough Wâdy. Leaving our horses, we scrambled down on foot to the ruins, which are situated at the foot of a precipice some 60 feet or 80 feet above the Wâdy bed. The buildings that remain are small and insignificant; high up on the face of the cliff are two niches of masonry, clinging like swallows' nests to the rock, containing frescoes, one of the Blessed Virgin and the other of the Crucifixion. From the subjects of the paintings I am led to believe that they are not of very ancient date. Below the ruins is a large cistern, and around are several caves which seem to have been used as lairs by the eremites.

'The scene as we sat on the ruins was one of the wildest I have come across in Palestine. Above us towered the ledges and precipices of rust-coloured limestone; the sky above was wild and covered with storm-scuds, relieved by frequent gleams of sunlight. Beneath us a ruddy torrent formed by the late rains washed and foamed; griffon vultures sailed majestically down the valley on full-spread wings, flocks of rock-doves dashed by occasionally, and now and again the clear full note of the orange-winged grakle rose startlingly shrill above the murmur of the waters. But for these the silence was unbroken, and not another living creature appeared in the solitude. What an existence must have been that of those who devoted themselves to death in life, to wasting the energies and vital power bestowed on them in droning and sleeping away their time instead of courageously doing their duty in the battle of life, may be seen by those who look deeper than the surface in such convents as Mâr Sâba, Sta. Katarina in Sinai, and others similar.

'It was almost by chance that we discovered the fact that a monastery, or at all events a church, had existed at Tell Mogheifr. Some stones had lately been dug up by the natives, and on turning over one of these I found a portion of fresco containing a few Greek letters attached to it.

'The existence of the apse of a small chapel on the summit of this mountain is well known, but I am not aware that the remains of the strong Crusading fortress beside it, with its steep glacis and rock-hewn fosse on the land side, have ever been described. The main building—of which only the outer walls are traceable—is about 250 feet long by 100 feet wide. On the north, east, and south, it is protected by the precipitous cliffs. Westwards a crescent-shaped ditch—now much filled with *débris*—has been cut in the rock. I could find no trace of any cistern or reservoir, which must, however, have existed, as there is no water nearer than that of 'Ain Dûk, which flows some 900 feet below.

'A similar fortress, also cut off from the land side by a fosse, is to be seen—but in even a more ruinous condition than that on Jebel Kârüntûl—on the extreme edge of the hills on the north side of Wâdy Kelt. De Sauley called it Beit bint el Jebel, but this name is not known at all. After much trouble I succeeded in finding the true name to be Nuseib el 'Aweishîreh.

'Most of the Christian ruins near Jericho are built of a soft oolitic limestone, which seems all to have been quarried at Khûrbet el Sûmrah, an extensive ruin some 4 miles north of Eriha. Here the quarries and quarry caves are extensive, and probably date from a very early period. The oolite here is overlaid by beds of stratified mud and conglomerate containing flints and water-worn stones.

'Khûrbet Kumrân lies 2 miles north of 'Ain Feshkhah, on a spur at the base of the cliffs. The ruins are rude, and consist of a wall to the east; the steep slopes to the south and west

seeming to have been considered sufficient protection in themselves, while to the north the ground is occupied by a collection of buildings, now an indistinguishable mass of rude stones. A small birket lies between this ruin and the wall, and like all the other remains, is built of unhewn stones, which are packed with smaller ones and roughly plastered. The most remarkable feature at this spot is the enormous number of graves which lie beside it. I computed them at from 700 to 750, including some outliers on two adjoining hillocks. Those south of the ruin lie 20° east of north, the head being to the south. They are arranged in regular rows, and close together, and are all covered with a paving, or rather roofing, of uncut stones: a large upright stone marks the head, and a somewhat smaller one the feet. On digging into one of these in company with M. Ganneau, we found, at the depth of 41 inches, sun-dried bricks, 15 by 11 inches and 9 inches thick, overlying the body. The bones were much decayed, and I could only obtain some teeth, which were unusually large and in good condition. No objects of any kind were found in the grave. On digging into another tomb we failed to find anything at a similar depth, and were prevented from carrying on our researches further by the approach of night.

‘The curious regularity of the graves, their position—so unlike that employed by either Christians or Moslems—and the use of sun-dried brick, renders the identification of the place a puzzle which seems likely to remain unsolved, as no inscription or even worked stone was to be seen amongst the untrimmed materials used. The only thing besides pottery that I found was a small nearly defaced copper coin, presumably Jewish.

‘The pleasant clear weather, with cool breeze and warm but not hot sun, which succeeded the first rains, and the verdant appearance of the country, rendered the first fortnight of our stay at 'Ain es Sultân very enjoyable. This agreeable weather, however, is perhaps the most unhealthy part of the year; and so it proved to us. Fourteen men out of seventeen connected with the Survey suffered from more or less severe attacks of fever. The change, however, to the high level of Jerusalem, and the great kindness and attention received there by those who were ill, has restored the whole party to their state of wonted health.

‘The climate of Jericho would seemingly have changed since the days of Josephus, or more probably the surplus irrigation was not then, as now, suffered to become stagnant pools, causing malaria and fever. The great Jewish historian in many passages vaunts the wonderful fertility of the place, and calls it *θῆλον χωματόν*, a region fit for the gods. At present the luxuriance of vegetation is almost tropical, but the inhabitants are lazy, dissolute, and incapable of continuous work. As the governor of the village told me, ‘to rouse them you must take a stick, to make them work a *kúrbáj*’ (cowhide). All kinds of vegetables, such as tomatoes, vegetable-marrows, etc., are in season all the year round. Grapes grow to a great size, the vines being trained over trellises supported on poles 4 feet high, as in some parts of the Pyrenees, and occasionally in North Italy. Indigo flourishes, but is seldom cultivated; sugar, too, and cotton, would doubtless succeed. Sloth, however, and indolence on the part of the Government and peasants, now reign supreme, where a little care in drainage and steady cultivation might annually raise produce of equal value with the revenues of all the rest of Palestine. The timber, too, beside the Jordan, might with but little trouble be made to supply a great deficiency in the Jerusalem market, where nothing whatever but foreign timber can be procured, and that at a high rate; for in addition to the transport from Jaffa, which is longer than that from the Jordan, the sea carriage must also be considered.’—‘Quarterly Statement,’ 1874, pp. 71—75.

‘Next day we went to the presumed site of Gilgal, which we had not been able to visit on

our first journey to Jericho, the existence and the name of which I had spoken of to Lieutenant Conder. This place, situated not far from Tell el Itleh (or Hithleh), has been pointed out to several travellers (Zschokke and Frère Lievin) under the name of Jiljûlieh. The people of Eriha told us that this was a name peculiar to the Franks. However that may be, we tried a few little excavations in the mounds of el Itleh and Jiljûlieh; these were not deep, and led to no great results. In the first, a large quantity of pottery fragments, cubes of mosaic, and lots of glass; in the second, sand. It is certain that there was once an edifice here of considerable importance, to judge by the mosaics. But that proves nothing for or against the identification of Gilgal, which appears to me still a doubtful point.—M. Clermont Ganneau, 'Quarterly Statement,' 1874, p. 170.

NON-BIBLICAL SITES.

In addition to the sites mentioned above there are a few which are unconnected with Bible history.

Ebal and Gerizim were held in the fourth century to be near Jericho. (See 'Quarterly Statement,' October, 1876, p. 183.) It seems probable that the two points intended by Jerome ('Onomasticon,' s.v. Gebal and Golgol), are the remarkable conical summits, Tuweil el 'Akabeh and Nuseib 'Aweishireh, on either side of the pass. The title of the latter may be thought to have a connection with the tradition of Joshua's altar on Ebal; and the name, Bint Jebel, collected by M. de Sauley, as referring to the ruin on the summit (see Section B), may perhaps retain a trace of the Gebal of Jerome.

Cypros.—A fort built by Herod above Jericho; is possibly Beit Jûbr et Tahtâni. (See Section B.) (Ant. xvi. 5, 2; B. J., ii. 18, 6.) The present buildings are of later origin, but the original fortress was demolished in the time of Agrippa.

Mons Mardes.—A lofty site near the Dead Sea, with a well and ruins. ('Acta Sanctorum,' ii. 306.) This is probably Khûrbet Mird. (Cf. Rel. Pal., p. 879.) St. Euthymius in the fifth century found foundations and a well.

Quarantania.—The mountain above Jericho (Kûrüntûl) was pointed out from the twelfth century downwards as the site of our Lord's Temptation. (Robinson, 'Biblical Researches,' ii. 303.) It must not, however, be confused with the 'high mountain' which was shown as that mentioned in the Gospel. Sœwulf (1102 A.D.) speaks of this as 3 miles

from Jericho, and Fetellus (Du Vogüé, 'Églises,' p. 429) places it 'Secundo miliaris a Quarantena contra Galileam.' These distances fit with those of the prominent peak, 'Osh el Ghūrâb, and the name of the valley leading from it, Wâdy Mesââdet 'Aîsa (Valley of the Ascent of Jesus), is no doubt connected with this tradition.

Zuk.—The place where the scapegoat was precipitated. (Yoma, vi. 4.) The distance from Jerusalem points to the high mountain, el Muntâr, and the name Bîres Sûk, belonging to a well on this mountain, represents the Hebrew.

'There is no ceremony of the law of Moses which possesses greater interest to scholars than that on the Day of Atonement when the "scapegoat" (as the Authorised Version has rendered it) was sent out into the wilderness.

'It is not my object to enter into the question of the true meaning of the term "the goat for 'Azazel," which represents the Hebrew text (Leviticus xvi. 8), or to inquire whether this word is properly to be connected with the demon of that name who was supposed to inhabit deserted and ruined places, and to have been a fallen angel teaching many arts to mankind (Book of Enoch, chap. viii.). The name is still applied (according to Gesenius) by some Arab tribes to an evil genius, but it is sufficient here to take the words of Josephus that the goat was "sent out of their coasts to the desert for an expiation and a supplication for the sins of the whole multitude" (Antiq. iii. 10, 3).

'According to the original law, the scapegoat was set free, and went away into the wilderness, but we learn from the Talmud that on one occasion a scapegoat found its way back to Jerusalem, and this was considered so ominous that an innovation was made, and the goat was effectually prevented from taking so unusual a course by being precipitated from the top of a lofty mountain.

'The tract Yoma of the Mishna, devoted to the ceremonies of the great Day of Atonement, gives a full account of the ceremony as performed at the later period. The high priest stood in the temple court with the two goats "for Jehovah" and "for Azazel" before him. To the horns of the latter he bound a tongue-shaped scarlet cloth to distinguish it, and the lots were then cast, it being considered of good omen if the lot for Jehovah fell in the right hand.

'The reason of the red cloth was, according to Maimonides, to distinguish the goat, but the doctors of the Gemara, ever anxious to put an unnatural meaning to every act, quoted the passage, "though your sins be as scarlet, they shall be white as snow" (Isaiah i. 18), and asserted that the atonement was not acceptable to God unless the scarlet cloth turned white, which it ceased to do forty years before the destruction of Jerusalem.

'The goat, when chosen, was sent out with a special messenger to a place called Tzook, and passed on the road another place called Beth Hidoodoo. The passage in the Mishna runs as follows:—

'Yoma, chap. vi. :

'“(4) And the nobles of Jerusalem went with him to the first tabernacle, for there were ten tabernacles between Jerusalem and Tzook, and 90 stadia (*Ris*), and 7½ stadia were 1 mile (*Mil*).

“(5) At every tabernacle they said to him, Behold food, behold waters (*Mim*), and they went with him from one tabernacle to the next, except at the last, for they did not go with him to Tzook, but stood afar off and watched what he did.

“(6) What did he do? He divided the scarlet tongue, and placed half upon the rock and tied half between the horns of it (the goat), and he pushed it (the goat) backwards, and it rolled and fell down, and or ever it was half down the mountain every bone of it was broken. And he went and sat under the last tabernacle till the evening. . . .

“(8) And they said to the high priest, ‘The goat has reached the desert.’ And how did they know that he had reached the desert? They made watchtowers on the road, and waved cloths, and knew that the goat had reached the desert. Rabbi Jehuda said, ‘Was not this the great sign; from Jerusalem to the entrance of the desert (Beth Hidoodoo) was 3 miles? They went 1 mile and returned, and counted for 1 mile, and they knew that the goat had reached the desert.’ The foreign legend. Rabbi Ismail said, Was not this the sign, they tied the red tongue to the gates of the temple, and when the goat had reached the desert it became white, since it is said, ‘Though your sins be as scarlet, they shall be white as snow?’”

‘We may here examine the three topographical terms here used.

‘*The Desert*.—Midbar, “wilderness.” The word has, according to Dean Stanley, the idea of a wide open space without pasture. It is applied in the Bible (Joshua xv. 61) to a district including the northern shores of the Dead Sea, and extending at least to Engedi, and, on the west, apparently to the vicinity of Bethlehem. The distance from Jerusalem to the entrance was 3 miles, and Tzook in this desert was 12 Jewish miles from the capital, and probably on some important road.

‘*Tzook* comes from a root meaning “narrow,” and equivalent, according to Gesenius, to the Arabic *Dik* spelt with *Dād*. According to Bartenora, the term applies to any prominent and lofty mountain, but it is generally taken to be a proper name, and in this view Maimonides, commenting on the passage, agrees.* A precipitous mountain, probably a narrow ridge but lofty, and easily seen from a distance, with a road leading to it from Jerusalem, is required evidently at a distance of 12 Jewish miles from the capital, somewhere in the direction of the eastern desert.

‘*Beth Hidoodoo*.—The word stands Beth Horon in the Jerusalem Talmud, which appears to be a corruption. In the Targum of Jonathan on Leviticus xvi. the same, no doubt, is intended by Beth Hidoori, spelt with the *He*. Buxtorf translates the word, as does Surenhusius, “the entrance to the desert.” The root has, however, the meaning “to be sharp,” and the word *Hidoodim* means “wrinkles.” This term would apply well to the knife-like ridges of the desert east of Jerusalem.

‘The circumstances of the case may not perhaps allow of very certain identification, as it is doubtful whether either word is to be taken as a proper name; but there are indications which may perhaps point to the exact spot.

* In another passage (‘Mishna Baba Metzia,’ vii. 10) the word also occurs in the plural, *li rasi tzookin*, and in this case also Maimonides takes the word to apply as a proper name to Tzook, the ‘Scapegoat Mountain.’ It is worthy of notice that the Arabic name *Sūk*, under the feminine form *Sūkīyeh*, applies to a narrow ridge, Dhahret Sūkīyeh; a valley, Wādy Sūkīyeh; and a well, Bir Sūkīyeh, in the same desert 4 miles east of Neby Yūkin. The distance from Jerusalem prevents identification with Tzook, but the origin of the name is probably the same.

'The ancient road from Jerusalem to the desert, and to the curious ruin of Mird (Mons Mardes), is now traced throughout. At the distance of some 6 English miles from Jerusalem it reaches a long, narrow ridge, running north and south, having extremely steep sides and deep gorges running northwards, separated on the west by the Wâdy of ed Dekâkin, and on the east overlooking the Bukei'a, or tableland above the Dead Sea. This ridge culminates in the high point called el Müntâr, about half a mile farther east, and is bounded on the north by the precipitous valley of Mukelik, above which, a little farther north, is the peak called el Haddeidûn.

'The name Hidoodoo, which, as we have seen above, means sharp or knife-edged, is applied to two points in the same district, under the Arabic equivalent form Haddadiyeh, having an identical meaning, and the term Haddeidûn is not improbably a corruption of the Hebrew Hadûdim. Thus the Beth Hidoodoo would be the entrance to the district of sharp ridges which is peculiar to this part of Palestine.

'It is remarkable also that there are a series of wells, at the average distance of $\frac{3}{4}$ of a mile apart, all along the ancient road to this ridge; and, finally, it is still more interesting to find one of these, the first upon the ridge itself, bearing the name *Sûk*.

'This name has been collected by Mr. Drake as written with *Sin*, in which case it may be rendered "well of the market," though why a well in the middle of the desert should be so called is not apparent. The *Sin* and *Sâd* are, however, so closely allied that they are not unfrequently confused, and some words (such as *Sunt*, the acacia) may be written with either. Curiously enough, this is the case with all words from the root *Sûk*, including *Sûk*. (See "Freytag Lex.") Spelt with the *Sad*, the Arabic is the exact equivalent of the Hebrew *Tzook* for the last letter is a *Kof*, representing the Hebrew *Koph*.

'The antiquity of these wells is certainly considerable. Many of them are reservoirs hewn in the rock with great care and labour. They exist in a part of the country quite uncultivated, and are evidently intended for travellers along the road, which also shows marks of antiquity, being hewn in the face of the cliff in parts. The exact length of the Hebrew mile it is not easy to determine, but the *Ris*, as determined from Maimonides, appears to have been 125 yards, which would give $6\frac{1}{2}$ English miles as the total distance from Jerusalem to Tzook. This brings us to the summit of el Müntâr, and the Bir es Sûk may be supposed to mark the site of the last tabernacle.

'These indications seem to point to the ridge of el Müntâr as representing the Tzook of the Talmud, and the exact point whence the scapegoat was rolled down into the valley beneath.'—Lieutenant Conder, 'Quarterly Statement,' 1876, pp. 164—167.

ROADS.—The main lines of communication are: 1st, the Roman road along the Jordan valley; 2nd, the Hill roads; 3rd, the Pilgrim road.

Roman Road along the Jordan Valley.—This road is shown in the Peutinger Tables (393 A.D.) as starting from Jericho. The traces of the ancient cobble pavement are visible in places along the plain. The construction is specially noted under the head *Khûrbet Fûsâil*. (Sheet XV.) The road is traceable south from 'Ain es Sultân. It crossed Wâdy Kelt by the Roman bridge near Tellûl

Abu el 'Aleik. (Section B.) Here the road down the pass joins, but there was also an ancient road southward to the Bukeiâ. This road ascends into the hills by the Bîr Umm el Fûs, and is remarkable for the fine engineering which directs it down the steep hill slopes (descending 1,200 feet in 5 miles, with a gentle gradient), and for the various large reservoirs, such as the well above-mentioned, the Bîres Sûk and others, which have been hewn in the rock beside the road to supply travellers. The road passes west of Khûrbet Mird; it is at various points carried through cuttings in the hill-side. It runs round the summit of el Mũntâr on the south, crossing by a narrow neck or saddle, and thus extends to Jerusalem. (Sheet XVII.)

The road in the Jordan valley is directed in a fairly straight line northward, close to the foot of the downs, which lie north of 'Aines Sultân, thus avoiding the deeper part of the great valleys which cross the plain.

Hill Roads.—A shorter line of communication with Jerusalem ascends the pass of Wâdy Kelt. The part immediately above the plain has a steep gradient, and the rock on the south side has been scarped. The general course is carefully engineered. A Roman milestone exists on the road (Dabbûs el 'Abd). The present road ascends 1,350 feet in 5 miles to the high top called Talâted Dumm, through a pass cut in the rock, and passes south of the higher part of the hill, on which the fortress stands. The road then again descends 200 feet in 1 mile in a winding course, with rock-cut steps and artificial scarps, into the flat ground west of the Khân Hathrûrah and thence again leads up to Jerusalem. This course does not, however, appear to be that of the original Roman road, which was directed by a detour southward past Khân el Ahmâr, thus avoiding the steep ascent to Talâted Dumm. The line from Khân el Ahmâr is directed north-west, joining the present road in the valley near 'Arâk Abu el Karâ.

The second hill road is that leading from Jericho to Bethel. It ascends the hills on the north side of Wâdy el Kelt from near Shukhed Dubâ and passes along the side of the ridge above. A path here joins it, which comes down the face of the cliffs south of Kûrüntûl. The road runs up Wâdy Rijân to the ridge called Râset Tawil, whence its course is traced on Sheet XVII.

A third Roman road runs down from the north to 'Ain Dûk from Taiyibeh. (Sheet XIV.)

The Pilgrim Road.—A broad road leads south of Wâdy Kelt to the Makhâdet Hajlah. It descends by the Talât ed Dumm, diverging from the road of the Wâdy Kelt pass and going down 'Akabet esh Sherîf. It passes through Wâdy Medhbâh 'Aiyâd. On the plain it is a broad beaten track, not a made road, going past 'Ain Hajlah to the Jordan.

The second pilgrim road is called Derber Rûâjîb and leads to Neby Mûsa, which is annually visited by a large band of Moslem pilgrims. From Neby Mûsa a path leads into the plain by the winding descent called Maradd Hâni. This road joins the Roman road at Khân el Ahmâr.

On the Roman road, near Bir Umm elFûs, there are meshâhed, or little piles of stones erected by the pilgrims to Neby Mûsa.

The ordinary route for travellers coming by Mâr Sâba descends into the Bukeiâ and joins the Roman road near Jebel Kahmûm. The course thence is directed along the south side of the great valley (Wâdy el Kaneiterah), which is crossed at el Kueiserah. Travellers generally continue along the course of the valley eastward to the Belâwet edh Dheheibân. From the Dead Sea there is a track to Kûsr Hajlah and thence to Makhâdet Hajlah.

CULTIVATION.—The country described is a desert. The only cultivation is in the neighbourhood of Erîha and in the irrigated gardens amongst the thickets north-west of the village. In these gardens every kind of vegetable is grown, tomatoes, vegetable marrows, beitinjân kûza, etc. A little indigo is also grown. The grapes, trained on trellises four feet high, grow to good size. Wheat and barley is also of good quality.

The wild vegetation has already been noticed.

SHEET XVIII.—SECTION B.

ARCILÆOLOGY.

'Ain es Sultân (O s).—See Jericho, Section A, and Tell es Sultân, Section B.

'Ain ed Dûk (O r).—Near this spring a tomb was examined in the side of the hill. It is a chamber with 21 *kokîm* in two tiers. There are other caves near it, and broken *sarcophagi*. The one excavated measures 16 feet by 17 feet. The lower tier contains three *kokîm* at the back, and 4 each side. The upper tier has only three on the left hand side. The *kokîm* are 2 feet wide, 6 feet 8 inches long, and 3 feet 4 inches high. Near the same place were found two shafts 3 feet long and 2 feet 8 inches diameter.

Beit Jûbr el Fokâni is merely a single vault with a pointed arch. The vault is of rubble, the walls of small masonry. It may possibly date back to Crusading times, but there is no indication of date.

Beit Jûbr et Tahâtâni (O s).—A small fort on the south side of the Jerusalem road, commanding the ascent from the Jericho plain. The building stands on a rock-scarp artificially formed, and consists of a single tower 25 feet by 12 feet interior measurement. On the east is a doorway with a low pointed arch having a keystone. Above the doorway a loophole. On the south is another entrance. The roof, which is broken in, consisted of a simple barrel-vault, semicircular, of rubble and thin undressed stones wedged together. On the outside the corner stones are drafted with a rude draft and smooth boss (resembling the masonry of Khûrbet Ikbâla, Sheet XVII.). The south door has been built up at a later

period, drafted stones being used up in the work. On the west the tower is defended by a fosse, separating the scarp on which it stands from the hill.

Immediately south of the fort is a small ruined birkeh, which was fed by an aqueduct. (See Wâdy Kelt.) This reservoir is formed by a dam across the valley, built of strong rubble work. A pillar-shaft lies near it. The aqueduct descends to this level by a sudden shoot, visible beside the road immediately west of the tower.

The general appearance of this ruin resembles the Crusading work at Kÿryet el 'Enab, Khân Hathrûrah and other places. It is of course possible that the place may be a reconstruction on an older site, and that the rock-cutting may be earlier. The birkeh resembles on a small scale the Birket es Sultân at Jerusalem, constructed by the Germans in the twelfth century. (See Cypros, Section A.)

Visited 24th November, 1873.

Bîr Abu Shuâleh (N t).—A well with water-troughs close to a large cavern cut in the rock north of the well, and resembling Mûghâret Umm el Hummâm.

Birket Jiljûlieh (P s).—This pool is 150 yards south-east of the Shejeret el Ithleh, a fine tamarisk. It is quite choked with soft soil. The walls are about 2 feet 6 inches thick, of water-worn cobbles taken from some watercourse, averaging from 6 to 18 inches diameter, and well packed. The cement is all gone. The pool is rectangular, and measures 40 paces by 30. The style of work is similar to that found in Byzantine ruins (such as el Murÿssÿs, Sheet XVII.). North of this pool there is an Arab graveyard, and many hewn stones have been used up as headstones to the graves. Scattered stones, hewn, but averaging not more than 2 to 3 feet in length, lie near. East of the pool are the mounds called et Teleilât, about a dozen in all, some 8 to 10 feet in diameter and 3 or 4 feet high. These when excavated proved to contain fragments of pottery and glass, sand and tesseræ.

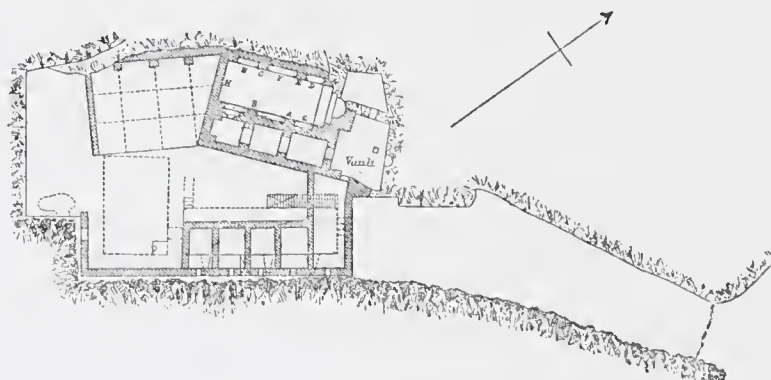
There are sufficient traces to indicate that a large building once existed near the pool, and by comparison with other ruins, such as Tell Moghefir, it is probable that there was a convent on the spot. (See Gilgal, Section A.)

Visited November, 1873, February, 1874, January, 1875, October, 1880.

Birket Mûsa (O s).—A large pool fed by an aqueduct (see Wâdy Kelt) measuring 660 by 490 feet. The walls are only about 5 to 6 feet high, but the reservoir is probably much filled up. The masonry is small, but the walls are nearly 10 feet thick. The pool appears to have belonged to the system of aqueducts which lead to it, and to be of the same date.

Dabbûs el 'A bd (O s).—A column-shaft beside the road, apparently a Roman milestone.

Deir el Kelt (O s).—A ruined monastery perched in the side of a perpendicular precipice on the north bank of Wâdy Kelt. (See Plan.) It is approached from the east, on which side is a narrow plateau (120 feet east and west, 30 feet broad) having above it a cliff. For over 80 feet in



length this cliff is covered with cement, which was once painted in fresco, with figures now obliterated. In the cliff above the monastery are caves, now inaccessible. In one an iron bar was visible, probably once used for fixing a rope or rope-ladder, by which a communication with the hermit in the cell might be effected.

The monastery itself shows three distinct dates of building. The edifice includes an entrance-hall with vaults below, a chapel and cells. The chapel is not in the same axis with the rest of the buildings, and appears to be earlier. The masonry in it is better dressed than in the rest of the work. The chapel is 36 feet long by 17 feet broad, interior measure. Its bearing is 45° . At the east end is an apse 7 feet diameter; this has a window in the side placed askew, so as to have a bearing 90° , or due east. Behind

the chapel is a small chamber having a tomb beneath the floor, cut in the rock, and containing remains of bones much decayed. This chamber has also an apse. The small cell beyond this is cut in rock, and measures 10 feet by 13 feet.

A corridor leads from the south door of the main chapel to the smaller chapel.

The buttresses in the large chapel are evidently later additions, for they are built across the second series of frescoes; they support the ribs of the vault, and they are of finely dressed ashlar.

The interior walls of the chapel, of the corridor, and of the small chapel behind, are all covered with cement and painted in fresco, with figures and inscriptions. Two sets of these frescoes are visible in places; the older are much defaced, but appear to have been better executed, and resemble those in the chapels on *Jebel Kūrüntül*.

The inscriptions are as follows, the letters referring to the plan. They belong to the later period.

1st. In the chapel at A. The figure of a saint holding a cross in his hand, and the head surrounded with a nimbus, with the following title round it. This, with the remaining inscriptions, is written in capitals in a character the date of which is discussed under the heading *Jebel Kūrüntül*.

Ο αγιος Αθανασιος του αθωρος.

At the point B is the figure of a saint holding a roll with a defaced inscription on it. Round the nimbus is the title:

Ο αγιος Ιωαννης ο Χωζεβωτης.

The Holy John of Chozeboth.

Above are figures of angels much defaced. The cement on which the fresco is painted was observed here to have bits of chopped straw in it. On the roll in the saint's hand was written:

Αδελφε
 χ - - - - φο
 - - - - - α
 - - - - - η

The point marked C shows a defaced picture with two inscriptions :

+ Οι Ομειων - - -
 και πατριαρχων
 συνεκρ - - - - κωση
 - - - - νλακω - -
 - - - - μνοτ - - -
 - - - - θανν.

The lower fragment beneath the picture :

ονα ωνε - - - ωερ
 τον ενα - - - ακοστοντρος
 χρονον.

The apse of the chapel is ornamented with a conventional pattern of vandykes, green and yellow. There are two square tablets painted with crosses flanked by letters now effaced.

Over the niche at D, is the following inscription :

- - - ανοισμογων υ εκ των - - - ασταλων ημα εκ αταχω - - ον συλον αμεν.

Evidently a prayer. In the niche is another inscription, apparently a gloria.

At the point E is the figure of a saint holding a book. On either side of the nimbus the title

Ο αγιος ο του Καλαμονου Γερασιμος.
 'The Holy Gerasimus of Calamon.'

Perhaps K ũ l m ô n near Jerusalem, Sheet XVII., or Calamon near Jericho.

On the book is an inscription which is almost illegible.

At the point marked F on the plan is a design with a large central figure. The head is a man's, the figure appears to be throned, and has a plate on the breast. On the left is a female saint ; on the right two male saints, the further in the act of benediction.

At the point G a saint holding a roll with defaced inscription. Round the nimbus the inscription

Ο Λγιος Ιωακειμ ο πατηρ της θεοτοκου.
 'The Holy Joachim, father of the Virgin.'

At H is a fresco representing the Virgin Mary, the hands raised, the palms towards one another; on the breast a circle containing the head and shoulders of a smaller figure, representing our Lord, having the usual nimbus with a cross upon it. The face of the Virgin has been purposely obliterated. Round the nimbus is the inscription :

Μητηρ Θεου.
‘The Mother of God.’

Beneath this design remains of the older frescoes are visible.

At the point I is the figure of a saint and of a cherub painted on the intrados of the arch. Over the head of the saint is the title :

οχ - ρετισμο - -
του Αγίου Ιωακμ.

Beneath the angel :

Ἄγγελος Κυρίου,
‘The Angel of the Lord.’

The saint being St. Joachim.

At K, at the back of the chapel, are designs representing the Entombment, the washing of the Apostles’ feet, and the death of the Virgin; beneath are effaced inscriptions and geometrical patterns.

The north wall of the corridor is covered with a design representing the Last Judgment.

The chapel behind on the east has also frescoes on the walls. Over the north door leading into the cells are the figures of St. Joachim and of St. Anne, with inscriptions, and beneath a subject, apparently the Agony. Above the two saints are two hands coming out of clouds in the position of benediction.

In the apse niche is a cross with inscription :

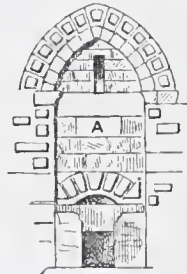
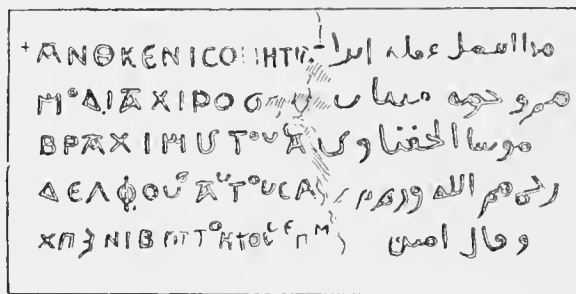
I C	X C
	A.V

In the smaller niche on the right :

I C	X C
N	€ €
	K A

The vault, or tomb, beneath this chamber was full of bones and skulls. Just north, at a higher level outside the chapel, there are rock-cut cells and niches covered with cement, on which yellow crosses of all sizes are painted in great numbers, perhaps representing visits of pilgrims.

The inscriptions and frescoes thus described are evidently mediæval. *Graffiti* in the modern Arabic character are visible on the lower or older layer of plaster, perhaps previous to the date of the restoration and of the second inscriptions. But on the other hand the interior buttresses



of the chapel cut these designs and inscriptions across. They are of well-dressed stone, and as old as the roof. It would seem probable that the chapel had been built near the hermits' cave, and afterwards restored when the rest of the monastery was erected in the Middle Ages. For the argument as to date, see *Jebel Kūrüntül*.

The entrance-hall or tower measures 10 feet by 30 feet, and has a gate in its east wall, which also seems to be of two dates. The wall and the pointed archway with keystone, and masonry drafted like that at *Khürbet Ikbâla*, has every appearance of Crusading work when compared with other monuments.

This archway is filled in with good masonry, and a low door scarcely high enough to creep through is surmounted by a flat lintel, above which

is a low relieving arch, the stones of which are drafted and well cut. Above this is a very barbarous inscription in Arabic and Greek, and a loophole over the inscription.

Part of the text is very doubtful, but seems to belong to the Greek, unless it contains the date.

The Greek is rendered by M. Ganneau :

Ἀνεκεπισθη - - η - - - μο δια χειρος βραχιμ και
 τους αδελφους αυτους
 χπ - - - -

The translation is, 'Was repaired the monastery by the hand of Brachim and of his brothers'

The Arabic is even worse carved than the Greek; it reads, 'This was made by Ibrahim and his brothers Mûsa el Jufnâwi (the man of Jûfna), may God be merciful to them and and he said Amen.'*

The vault beneath this chamber has a simple barrel-roof not older than the twelfth century, and resembling the roof at Beit Jûbr. The cells and all the buildings are of rudely squared undrafted stones of moderate masonry. It would appear probable that this work is of the Crusading period, resembling the walls of the church at Kûryet el 'E nab. We have thus indications of the various dates of the buildings : †

1st. The chapel and the original frescoes, dating possibly back to the early Christian period (fifth century).

2nd. The monastery, the vaults, and the second series of frescoes.

* The second word in the Arabic is almost illegible. It was thought by Mr. C. F. Tyrwhitt Drake and myself to be *en Nahl*, which means 'Gift' or 'Dowry.' Thus we have in another direction Deir Nahleh (Sheet XVII.), which may be rendered, 'The Endowed Monastery.'

† Tobler identifies the Deir el Kelt with a convent of St. John of Chozeboth. With regard to the names Calamon and Gerasimus, a monastery of St. Calamon existed somewhere in the neighbourhood of Jericho in the twelfth century, and another of St. Gerasimus was undermined by Jordan. (Phocas, 22—24, as quoted, 'Biblical Researches,' ii. 270.)

Père Lievin ('Guide,' p. 382) also speaks of this monastery as that of the anchorite John of Chozeboth, and mentions a mediæval tradition that St. Joachim retired to this spot. This accounts for the three frescoes of St. Joachim and that of John of Chozeboth on the walls.

Probably Crusading, from evidence of the character employed in the inscriptions.

3rd. The restoration of Ibrahim and Mûsa of the town of J ũ f n a, which is still a Christian village.

A squeeze of the inscription over the door was taken by M. Ganneau. The aqueducts and the fine masonry of J i s r e d D e i r, near the monastery, indicate that the site is an old one. (Cf. W â d y K e l t.)

Visited 26th November, 1873.

The inscription over the door is given with a slight difference by Ganneau :

‘The afternoon was devoted to visiting, with Mr. Drake and M. Lecomte, the convent of Deir el Kelt, situated in the wildest part of the Wâdy of the same name, the plan of which had been taken a few days before by Lieutenant Conder. I went there principally to take the squeeze of a Greek and Arabic inscription which Lieutenant Conder had found and copied. In order to reach the place we followed on foot the aqueduct which descends the Wâdy on the north side. The road was as bad as possible, and the heat considerable.

‘There is nothing very remarkable about the convent ; the frescoes which decorate the interior of the church and the ruined chapel appear to belong to several periods. They are covered with *graffiti*, painted or engraved. The only detail which struck me was that the church having no orientation, on account of the direction of the rock to which it clings, the builders had to compensate for this infraction of the rules of religious architecture by placing sideways the window of the apse, of which the two sides (themselves oblique) form between them, and with the apse itself, such angles that the mean axis of the window is directed exactly towards the east. Symmetry is thus unhesitatingly sacrificed to the exigencies of custom.

‘The inscription spoken of is over the entrance. It is bilingual, and probably of a late period. The Greek is exceedingly incorrect in orthography and in syntax. It is, besides, negligently carved, and very difficult to decipher.

‘This is what I have read of it up to the present :

+ ANΘΕΚΕΝ	.	.	.	.	.	+ was dedicated
. . . ΔΙΑΧΙΡΟΣ	.	.	.	.	.	by the hand
ΒΡΑΧΙΜΤΟΥΣΑ	.	.	.	.	.	of Ibrahim and his
ΔΕΛΦΟΥΣΑΥΤΟΥΣ	.	.	.	.	.	brothers.
ΧΠ						

‘While the Arabic inscription reads as follows : “This . . . has been built by Ibrahim and his brothers . . . Moussa from Jifné (?) . . . May God hold them in his mercy. And he said : Amen.”

‘Perhaps the Arabic word which I cannot translate refers to the building of the gate itself.’—‘Quarterly Statement,’ 1874, p. 88.

Deir el Mukelik (O t).—A smaller monastery of the same character with the last, near the bottom of the valley of the same name on the north side. A small square building, built against the cliff,

about 70 feet above the bed of the valley, remains. In the cliff are hermit cells. There are also remains of a tessellated pavement and several rock-cut domed cisterns. In the rock there are two niches, cemented and painted with a fresco, representing the Virgin, and another of the Crucifixion. A vertical shoot cut in the rock communicates with one cistern. This building has also been rebuilt at a later period, as the tessellated pavement has been built over.

Visited 27th November, 1873.

Hajr el Asbah (O t).—Though a natural feature, may be here here enumerated. It is a large block, about 9 feet high, cracked in the middle, measuring 11 feet 7 inches one side, 5 feet 4 inches the second, 10 feet 10 inches the third, 15 feet the fourth; one angle is rudely square. The theory connected with this stone by M. Clermont Ganneau is noticed in the 'Quarterly Statement,' April, 1871, p. 105. The stone is evidently a block fallen from the cliffs above. Other smaller blocks exist near. Another stone of the same name will be found in Sheet XII. Both are of a rusty colour, streaked with white.

Visited 29th November, 1873.

The 'Stone of Bohan the Son of Reuben' (Joshua xv. 6) lay between Bethhogla ('Ain Hajlah) and the neighbourhood of Gilgal, which was east of Jericho. The Hajr el Asbah is no less than 6 miles south-west of 'Ain Hajlah, and cannot apparently have been on the boundary-line, as it would naturally be drawn.

M. Ganneau, in identifying this site at Hajr el Asbah, argues:

1st. Stone of Bohan = 'Stone of the Thumb.'

2nd. Hajr el Asbah = 'Stone of the Finger,' Arabic *Usbâ'a*.

Besides the great topographical objection, there is the objection that the word is Asbah, or Subh, which means 'Streaked with white.' The stone is a square block, not resembling a finger or a thumb.

The ingenious theory of M. Ganneau is founded on an incorrect spelling of the name, (*Usbâ'a* having the *Sin* and '*Ain*, while *Asbâh* has the *Sad* and *Heh*), and appears to me topographically impossible.—C. R. C.

The following is M. Clermont Ganneau's account :

'The day before yesterday we returned from Jericho, having taken advantage of Lieutenant Conder's presence there to visit the place, in the hope of verifying certain points. We passed five days in the Survey Camp, meeting with the most friendly reception from the officers in charge, and came back here on the third.

'The two points which were the motives of this journey were (1) the examination of the site of the Hajr el Asbah, which I had for a long time, for various reasons, proposed to identify with the Stone of Bohan; and (2) the project to excavate a cemetery near Kumrân pointed out as curious by MM. Rey and De Saulcy. In view of the latter I had brought

with me two peasants of Silwân, formerly workmen under Captain Warren, and taken certain tools, such as picks, shovels, and crowbars, from the Society's storehouse. The Jericho people are of no use for this kind of work, as they even employ the fellahin of the mountains to cultivate their own lands.

'Our journey was accomplished without incident, except that, arriving after nightfall, and badly guided by our two peasants, we wandered about for two hours in the darkness and the thorn thickets before discovering the camp, masked as it was by the Tell el 'Ain, at the foot of which it was placed.

'We started the next day, accompanied by Messrs. Conder and Drake, for Hajr el Asbah and the Khûrbet Kumrân. We arrived at the territory (Ardh) of the former after crossing in succession the Wâdy el Kelt, the Wâdy Daber, and the little Wâdy el 'Asala. It is a small plain extending between the foot of the mountains and the sea, to a bold and well-marked promontory, which one of our guides called, I believe, Edh-dh'neib e'yeir (?). In the northern portion of this region, almost at the foot of the peak, lie four or five great blocks of rock, probably fallen from the summit or flank of the mountain. The most northerly of these, very nearly cubical in form, and measuring $2\frac{1}{2}$ metres in height, was pointed out to us as the Hajr el Asbah : it is cloven in the middle. The scantiness of its proportions forms a striking contrast with the importance accorded to this simple piece of rock, which, without any thrilling character, has nevertheless given its name to a surrounding piece of country comparatively large. The form of the stone hardly appeared to me to justify the signification which in my memoir on the subject I had assigned to the Hebrew Bohan, and to the Arabic word Asbah (for Asb'a), *thumb* or *finger*. On the other hand, I discovered close by, and standing on the side of the hill, a remarkable isolated peak, which struck me at first sight as well as my companions. This point of rock presents a striking resemblance to a fist closed with the thumb raised, as will be easily seen by looking at M. Lecomte's sketch. Nothing more natural than to apply to this finger-shaped point of rock the characteristic denomination of *thumb* or *finger*, only unfortunately the guides assured us that the Hajr el Asbah was really the fallen block we had just visited, and that this other rock was called Sa h s o u l H ' m e i n or G o u r d e t S a h s o u l H ' m e i d, which it seems difficult to attach etymologically to E b e n B o h a n.

'What are we to understand from these facts? It may very well be that the Arabic translation of the Hebrew word at first applied to the peak has been transferred to one of the blocks fallen from the mountain close by. What would seem to justify this conjecture is that the name of Asbah is extended over the whole of the plain, as we have seen. There seems nothing impossible in supposing that after this extension of meaning it should be again concentrated on a single block within the space, and that towards the point by which the place was ordinarily reached, the north. The transference of name might possibly be dated back to the falling of the stone itself from the mountain ; such an accident may have struck the next visitors so much as to have caused them to fix the denomination of the whole region to this single stone.

'I collected from the Bedawin who accompanied us a variation of the name Hajr el Asbah, viz., H a j r e s S o b e h.

'Not only the peak itself in which I wished to find the Stone of Bohan has a highly characteristic form, but the shadow which it threw on the side of the hill, at the moment when we passed before it, gave a curious profile, suggesting also the signification of the name.

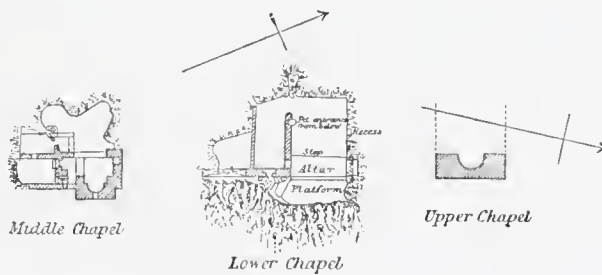
'Lastly, I will add to these observations one which appears to me of great value in this

important question of Biblical topography. 'This peak marks the exact point where the mountains which fringe the western side of the Dead Sea change their direction, or at least to the eye appear to change it. It is at the extremity of the cape which, looking from north to south, closes the landward horizon, appearing from this side to plunge into the sea. It is a point which forms a natural position, and there is therefore nothing astonishing in its being chosen as one of the points in the border line between Benjamin and Judah. This consideration appeared to me so important that on our return I begged M. Lecomte to make, from the top of the Tell 'Ain es Sultân, a panoramic view of the plain of Jericho and its horizon of mountains from the Tawâhîn es Sukker to the sea.

'We must remark that the peak only presents its profile clearly indicated when one looks at it from the north; seen from the south, as we remarked on returning, it had lost its first aspect; on the other hand, it resembled now, in a very striking manner, a colossal statue, seated in the Egyptian manner.'—'Quarterly Statement,' 1874, p. 80—83.

Jebel Kūrūtūl (Or).—This mountain rises 1,000 feet above the level of the plain as a vertical precipice. The precipice is burrowed with hermits' caves; and two chapels, one still in use (as are some of the caves), are built against the rock. On the summit of the mountain are the remains of a fortress. A good path leads to the chapels.

Chapels and Caves.—Two chapels were visited on the side of the mountain. (See Plans.) The lower one is reached through a hole in the roof of an excavated chamber, about 12 or 15 feet wide. There



was originally a staircase outside, cut in rock, but this is broken away. Two large reservoirs exist at the cave below, which is of irregular shape. The chapel above is covered with mediæval frescoes on the cemented walls, also having inscriptions and *graffiti* of numerous pilgrims on the frescoes. On the south side is a rock chamber, with a masonry door built against the cliff, to which the rock staircase once led. The arch of the door is pointed with a keystone, cut away to make the point of the archway. Beyond this vestibule is a *liwân* or open chamber, having a large pointed arch over the window. The east portion of this chamber is raised,

and there were originally windows here on the south side. In the raised part the altar seems to have stood. On the left is a niche ; on the walls are frescoes (see coloured Sketches) representing the Saviour enthroned, with inscription :

ο Παντοκρατωρ
‘The Ruler of All.’

and the Virgin to the left of the spectator, with title :

Μητηρ Θεου
‘Mother of God.’

and Saint John Baptist to the right, with title :

Ο Ἅγιος Ἰωαννης Ο - - - - -
‘Holy John the (Forerunner)’.

On the left of the altar at the back is the fresco representing the angel Gabriel, now black with age, with the title :

Ο Αρχ Γαβριηλ.

Beyond this picture is another of a saint, almost entirely defaced.

On the north wall towards the left is the representation of Saint Sabas extracting the thorn from the lion's foot. (See coloured Sketch.) This serves to date the frescoes as not earlier than 532 A.D., when St. Sabas died. (Robinson's 'Biblical Researches,' ii. 27.) Beneath this are the figures in brown paint on a light ground, as sketched, with their inscriptions. They are executed with more artistic feeling than the other figures, and appear probably later.

In the niche a cross is painted in red paint, with the letters \overline{IC} and \overline{XC} either side. The form is that of the Latin cross. The rest of the frescoes are quite indistinguishable ; but the colour of the roof is rich and dark, and when new the frescoes were, no doubt, very effective. Above the vestibule a hole is seen leading to a vault at a higher level. A bough is fixed across this opening. The vault was visited by Dr. Tristram, and appears to have been used as a place of burial above the chapel. The frescoes appear somewhat older than those at Deir el Kelt and Kūs r Hajlah, but the entrance doorway cannot be attributed to an earlier period than the twelfth century, because of its pointed arch.

The chapel measures 27 feet long by 18 feet broad.

The second chapel is still in use as a hermitage, and is higher up the mountain. It is reached by rock-cut steps, lately repaired, and by a ledge extending along the face of the precipice.

This chapel is of masonry, built in front of a cave, and the walls covered with frescoes. A little tunnel leads into the vestibule on the north, and a doorway from it into the chapel. Behind the chapel on the west is a cave of irregular shape. The vestibule is about 9 yards by 7 yards, with a cave behind it. The chapel has a communication with an outer platform on the south, looking over the precipice, and at a slightly lower level, being reached by a descent of two rock-cut steps.

The chapel has an apse 6 feet diameter, and its total length from the back of the cave to the inside of the apse is 25 feet. Its total breadth, including the side apse on the south, is 18 feet; the outer platform has a wall on the east and another on the west, and is 12 feet north and south by 11 feet east and west. In the west wall is a door to a square chamber, which communicates with the cave beyond the chapel on the west. The roof of the chapel is of masonry and groined, the arches of the doors of the chapel are pointed, the masonry is well cut but small, of stones about 1 foot square, and not drafted. The walls are about 1 foot 6 inches thick. In the south-east corner of the chapel is a staircase, five steps leading to a little platform, in the face of the precipice at a higher level, measuring about 6 feet east and west by 14 feet north and south, being open on the south. In its west wall is a niche cut in the rock, and in it a stone marked with a cross measuring 3 feet 6 inches across. This was shown as the point where our Lord stood during the Temptation.

The frescoes in the chapel are much defaced, and covered with *graffiti* of pilgrims. One representation of the Angel Gabriel is distinguishable, as also the figure of the Virgin on the roof of the apse. The following saints are recognised by their titles :

Ο αγιος Γρηγόριος ο θεολογος
'The Holy Gregory the Theologian.'

Ο αγιος Βασίλειος ο Μεγας
'The Holy Basil the Great.'

Ο ἅγιος ᾠ ι - - - Χρυσστομου
 'The Holy Chrysostom.'

Ο ἅγιος Ἀθανασιος ἀληθειας Μαρτυς
 'The Holy Athanasius, Martyr for the Truth.'

These serve to date the inscriptions as not earlier than the fourth century, but the character employed has the following peculiarities in common with the inscriptions at Deir el Kelt and Kūs r Hajlah.

- 1st. The use of a peculiar form for the Greek *μ*.
- 2nd. The use of a peculiar form for the Greek *ν*.
- 3rd. The use of peculiar contractions of *ου* and *ει*.
- 4th. The use of accents and lines over the contractions.
- 5th. The use of abbreviations for the oblique cases, and for well-known words such as *Μητηρ*.
- 6th. The superposition of the vowels in a smaller character.

These peculiarities are distinctive of the inscriptions of the twelfth and thirteenth centuries according to Du Vogüé ('Églises de la Terre Sainte,' p. 91). There can therefore be but little hesitation in ascribing the frescoes, at the three ruins mentioned above, to the Crusading period in common with those at Bethlehem; and the pointed arches in the three ruins lead to the same conclusion. The caves are, however, probably older, as hermits began to inhabit the mountain in the fifth century. St. Chariton was one of them, and died 410 A.D. Numerous hermits lived here also in the thirteenth century (Jaques de Vitry (A.D. 1220), ch. liii.).

Tahûnet el Hawa (On).—Fortress on the Summit of Kūrüntül.—The top of the mountain is of a conical form (320 above sea), and on the highest point are the foundations of a fortress and of a little chapel with a bearing 73°. (See Plan.)

The fortress is protected north and south by steep valleys. On the east is the precipice; on the west a fosse has been cut in the rock about 8 yards in width to separate the fort from the rest of the hill. The foundations are scarcely visible, but the castle appears to have occupied a rectangle of about 250 feet by 100 feet. The masonry is like that of Kūs r el Yehûd; some stones have a rude boss. The chapel apse is 7 feet 6 inches in diameter. The ditch on the west is crescent-shaped. (Compare Beit Jibrin, Sheet XX.) No cisterns were observed.

There is little doubt that the buildings are mediæval, though the site may have been occupied earlier. The spring of 'Ain Dûk is 790 feet beneath. This fortress is probably Duk, mentioned as a fortress of the Templars between Jericho and Bethel in the thirteenth century. (See Robinson's 'Biblical Researches,' ii. 309.) (See Section A., Docus.)

Visited 17th November, 1873.

Jisr Abu Ghabbûsh (P r).—The name of the bridge by which the aqueduct crosses Wâdy Nûeiâmeh. The arches are pointed; the masonry resembles that of the bridges over Wâdy Kelt. (See Kanât Mûsa.)

Jisr ed Deir (O s).—This fine bridge is connected with the system of aqueducts in Wâdy Kelt. It spans the valley west of the monastery of Deir el Kelt. (See plan and elevation of bridge.)

The bridge is now broken. The total height of the water-channel above the bottom of the valley is 70 feet. The main arch has a span of 46 feet, the smaller of 15 feet each. A roadway on arches crosses beside the bridge, 44 feet below the water channel. The arches are semi-circular, and the whole structure is of well-squared masonry; the stone similar to that used in the Kûsr el Yehûd. At the springing of the main arch there is a course of stones drafted with smooth boss and irregular draft, as in Byzantine buildings (Deir el Kûlâh, etc.); the stones are from 1 foot to $2\frac{1}{2}$ feet in length and 9 inches high, the size of the early Crusading masonry. The water channel is lined with cement, white and hard; beneath this is a layer of grey mortar full of ashes 1 inch thick, beneath this again a layer of broken pottery, and flints in cement 3 inches thick. This grey mortar is often found in Byzantine ruins, but also in Roman work. The arches are covered with stalactites formed by the dropping water, now dry and hard.

The aqueduct enters the bridge on the north side by a shoot at a slope of about 1 to 1, descending the face of the cliff from a level of about 100 feet higher. This shoot is also covered with stalactitic sediment. The channel approaches the bridge by a sharp curve. It appears that part of the water is conducted to the foot of the bridge by a shoot, the rest crosses, and by the southern piers there is another vertical shoot.

Thus two aqueducts start from the bridge south of the valley, and one from the north pier. (See Wâdy Kelt.)

There is no exact method of dating this bridge, but the round arches indicate that it is not later than the middle of the twelfth century, and it may originally be Roman work repaired at a later period.

Visited 26th November, 1873.

Kanât Mûsa (O s).—Under this head may be described the whole system of aqueducts which exist north and west of Jericho. The second system of the Wâdy Kelt aqueducts is described under the name of that valley.

The first of these aqueducts rises at the 'Ain el 'Aujah (Sheet XV.), and runs south to the two springs 'Ain Dûk and 'Ain Nûeiâmeh. (See Section A.) It crosses the valley below these springs on a bridge some 50 feet long and 30 feet high, of many arches, all pointed. The bridge is apparently not of great antiquity. From this point it follows a winding course for over 4 miles direct, and communicates with various cisterns and with Khûrbet el Mefjir. It crosses another valley by a bridge, also with pointed arches, having on the haunchstone of one of the arches a well-cut cross built in. The water was conveyed in a cemented channel about 2 feet broad. The aqueduct finally terminates in a cemented cistern called Bîr Heider at a distance of over 8 miles direct from 'Ain el 'Aujah.

A shorter aqueduct from 'Ain es Sultân joins the above at Khûrbet el Mefjir. The water in this case is conveyed through pipes like those of the high level aqueduct in Wâdy Kelt.

Another aqueduct starts from the 'Ain Dûk, and follows the side of Jebel Kûrüntûl, its course being marked by a growth of wild canes. It communicated with the Tawâhin es Sukker, and thence ran to Wâdy Kelt, which it crossed by a bridge now broken down. It led to some ruins east of the Birket Mûsa, among which are remains of a cistern. The bridge is of small masonry, and has pointed arches. There are beneath the piers foundations of rough masonry forming starlings, with the point up stream. The aqueduct is here of rubble work, like those in Wâdy Kelt.

The fourth aqueduct starts from 'Ain es Sultân, and runs south to the neighbourhood of Rujm el Mogheifir. It crosses Wâdy

Kelt by a bridge still perfect. Part of its course is merely a channel dug in the earth. The bridge has a modern appearance and pointed arches; like the ruined one, it has starlings beneath, but, in this case, of squared masonry well dressed.

It will be remarked that all these aqueducts supply mediæval Christian ruins, though probably used also for irrigation. Hence it is natural to suppose that they are of Crusading origin, though probably repaired at a later period. They only exist in the immediate neighbourhood of Jericho. No traces were found, though most carefully sought, further south. Kũsr Hajlah was not connected with this system, nor did the natives know of any such aqueducts south of Rujm el Moghefir.

In the thirteenth century the sugar-cane was cultivated round Jericho (Jaques de Vitry, ch. liii.), and probably the irrigation would have been effected by these channels. There are traces of various short channels diverging in different directions on the south side of Wâdy Kelt. They appear connected with the last-noticed aqueduct, and similar traces are found which appear to have belonged to the third. (See Sheet XV.)

Khân el Ahmâr (N s).—The ruins of a Saracenic hostel beside the old road to Jerusalem. It resembles that next mentioned, and has large cisterns supported on arches beneath, on the east. A few courses of the walls are standing; the masonry is of moderate size and well dressed.

Khân Hathrûrah (N s).—A Saracenic hostel, standing on high ground, and just north of the present Jericho road. A few piers and some of the walls are still standing. On the opposite side of the road are two or three small caves, in one of which is a stone with an Arabic inscription.

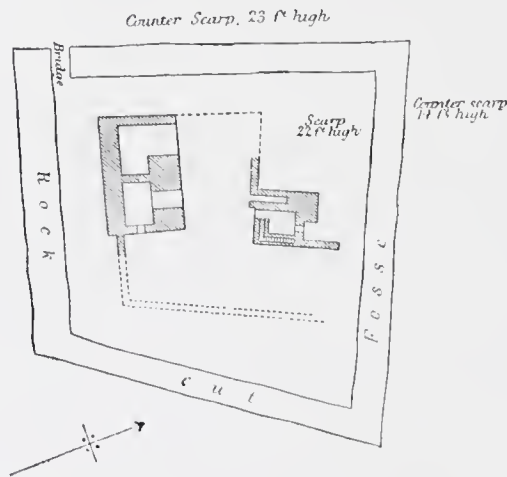
Cisterns, well-built and supported on arches, exist beneath the Khân, and contain water.*

North-east of this, on the highest part of the hill, are the remains of a strong fortress, which commands the road here, ascending through a narrow pass between walls of rock on the east. On the west also there is a winding ascent to the neighbourhood of the Khân. The rock

* Père Lievin ('Guide,' p. 383) speaks of the Khân as having been built by Ibrahim Pasha

especially on the west, is of a ruddy colour, like burnt brick, whence the title, *Talât ed Dumm*, 'Ascent of Blood' is applied to the whole hill, and sometimes to the castle on the summit. (See Section A.)

The fortress is surrounded by a rock-cut ditch, which is crossed at the north-west corner by a narrow ramp. The ditch is 23 feet deep and 19 feet broad on the north and 14 feet deep on the east, on which side the



terrepleine has a command of 8 feet above the counter-scarp. The scarp is cut perpendicularly in rock, but there are traces of a revetement, sloping at 60° , resembling that of the thirteenth century work at *Cæsarea*. (Sheet VII.)

The site enclosed by the ditch is a trapezoid (see Plan), measuring 205 feet on the north, 181 feet on the south, 217 feet on the east, 155 feet on the west. The bearing on the south is 39° . The ditch is 17 feet wide on the south, 23 feet on the west. The ramp is 11 feet broad, 19 feet long. In the trapezoidal area are remains of a donjon towards the south-east, and of vaults to the north-west. The donjon measures 30 feet square outside, with a projecting tower, 9 feet by 16 feet 6 inches, in the north-east corner. On the west side is the entrance to a little vault, 11 feet long, 12 feet broad; this is a later construction. South of this the entrance to a larger vault by a doorway, 5 feet 6 inches broad and 8 feet 2 inches deep. In the south side of the doorway is the arch of a staircase ascending in the thickness of the west and south walls of the donjon by

two flights. The staircase is 3 feet broad, the wall being 8 feet 2 inches thick. The larger vault is 18 feet long, 14 feet broad (see Plan); the bearing of the north wall is 203° . The staircase is exactly similar to that at K ŭ l ŭ n s a w e h. (Sheet XI.)

The courtyard of the castle appears to have been on the west of the donjon, a wall running north for 43 feet from the north-west corner of the donjon.

The vaults on the north-west seem to be either more modern or to have been restored at a later period; two remain, opening eastward into the courtyard, 18 feet by 31 feet and 18 feet by 29 feet respectively, the partition wall 2 feet thick, the outer walls 7 feet on north and south, 12 feet on the west. The vaulting here appears to be later than the walls, and to belong to the same period with the little vault built against the west wall of the tower.

The masonry throughout is small. The roof of the tower is a barrel-vault, with pointed arch. The style of the work generally resembles the later work at Cæsarea, at R â s e l ' A i n, and in other twelfth and thirteenth century Crusading sites.

There can be but little hesitation in supposing this to be the *Tour Rouge*, built by the Templars to protect pilgrims to Jericho. (See Adummum, Section A), which is noticed as early as the fourteenth century by Marino Sanuto and others.

Visited November, 1873.

K h ŭ r b e t A b u L a h m (O r).—Somewhat extensive ruins of houses near the *Mukâm Imâm 'Aly*. They appear to be modern, On the hill above the *Mukâm* there are remains of a rude wall and ditch, and towards the south traces of a small tower. (See *Docus*, Section A.) The tomb itself (*Mukâm Imâm 'Aly*) is an ordinary Moslem building, small and low, protected by a drystone wall. There are many *Metamîr*, or pits for holding grain, round the building. The site of these ruins is a strong one, close to 'Ain Dûk, and commanding the surrounding valleys.*

K h ŭ r b e t F â r a h (M s).—Heaps of stones only.

* The mediæval chapel of the apparition of Michael to Joshua stood beneath the Quarantania mountain. (*Phocas, De Locis Sanctis, 1185 A.D.*) This is not improbably the present *Mukâm* associated with a confused tradition of Joshua. (See Section C.)

Khürbet Jinjis (Mt).—Foundations, apparently modern Arab work.

‘Eight ancient cisterns and twenty ruined houses.’—Guérin, ‘Judea,’ iii. 101.

Khürbet Kâkûn (Os).—Foundations and walls. There is no indication of the date, but the main building seems to have been a large one. The masonry is small.

Khürbet Kumrân (Ot).—The ruins lie on a natural platform, 300 feet above the Dead Sea level, at the base of the cliffs. The remains are very rough. On the west side is a wall, but on the south and east the slopes are very steep. At the north end of the wall are ruined buildings, now presenting nothing beyond heaps of rough stones. Outside the wall on the west is a small birkeh, rudely lined with stones, unhewn, the joints packed with smaller stones and roughly plastered. A flight of steps leads down the side. (Compare the birkeh at Bidieh (Sheet XIV.), which it resembles.)

The peculiar feature of the site is the immense number of graves occupying the plateau and the eastern slope. There are some 700 or more in all, arranged close together in regular rows. They have a direction 20° west of north along their length, and are therefore not Moslem graves. One was excavated and found to be 3 feet 5 inches deep, about 6 feet long by 2 feet 3 inches. The top of the shaft was covered with loose stones carefully arranged. At the bottom of the shaft is a narrow trough for the body, covered with sundried bricks 15 by 11 by 9 inches in dimensions. The bricks were supported by a ledge projecting on the sides of the grave. Remains of a skeleton with the head to the south were found, the bones much decayed.

Visited 29th November, 1873.

‘After a brief halt at Hajr el Asbah, we continued our journey to the south, to examine the site of the *Khürbet Kumrân*, and especially the cemetery pointed out here by MM. Rey and De Saulcy. The ruins are quite insignificant in themselves: a few fallen walls of mean construction; a little birket, into which you descend by steps; and numerous fragments of irregular pottery scattered over the soil. Our attention was principally attracted by the numerous tombs (perhaps a thousand), which cover the mound and adjacent plateaux. To judge only by their exterior aspect, they might be taken for ordinary Arab tombs, composed of a small elliptical tumulus, surrounded by a range of rough stones, with two large stones placed upright at the two extremities. All that distinguishes these sepulchres distinctly from modern tombs is the orientation: they all have their major axis north and south instead of east and west. This particularity had been already noted by the Mussulman guides of

M. Rey, and it called from them the remark that they were the tombs of Kouffar (not Mussulmans).

'I resolved to open one of the tombs. Our two men of Silwân set to work under our eyes, while we followed—Mr. Drake, M. Lecomte, and myself—the progress of the excavation. After digging about one metre in depth, our workmen came upon a bed of rough clay-brick measuring 0·40 × ·20 × ·12 metres, and resting on a kind of flange cut in the earth itself. On removing these bricks, we found in the grave the bones, partly destroyed, of the corpse which had been buried there; and managed to pick out a bit of a jawbone, with teeth adhering, which will perhaps enable anthropological conclusions to be drawn. There was no article of any kind in the tomb. The head was turned to the south, and the feet to the north. You will gather from M. Lecomte's sketches some idea of the dimensions and disposition of the tomb which we opened, as well as of the general aspect of this enigmatical cemetery. The principal plateau, which contains the greater number of these tombs, is crossed from east to west by a kind of alley dividing the tombs into two zones. It is difficult to form any opinion on these sepulchres, principally on account of their abnormal orientation. Can they belong to some ancient Arabic tribe of the Jahiliyeh period? If they were Christian tombs, they would offer some characteristic sign or religious emblem, for the employment of bricks to cover the body, and the comparative depth of the graves, show that the tombs have been constructed with a certain amount of care.'—M. Clermont-Ganneau, 'Quarterly Statement,' 1874, p. 83.

K h ũ r b e t K u r m 'A t r á d (O k).—Remains of rude drystone walls, which are traditionally supposed to have belonged to former vineyards by the Arabs.

K h ũ r b e t e l M e f j i r (O r).—Considerable ruins exist here. The water supply is by an aqueduct, which is here supported on arches pointed but slightly. The buildings are of small masonry the foundations alone visible. The stones average 8 inches to 18 inches in length, 9 inches in height, or the usual dimensions in Crusading buildings. The ruins include a vault 19 feet by 16 feet, with a wall 4 feet 6 inches thick, and entrance from the east. About 150 paces north of this is a wall running east and west. Another wall on the west appears to have had an entrance-gate. In the vault Captain Warren found traces of frescoes. South of the vault is a building with an apse pointing southward, having a bearing 3° west of north. The apse is 6 feet in diameter, the chapel being 16 feet wide. Between this building and the vault are foundations of another room or building.

A very simple moulding runs round the wall of the apse, probably at the springing of the apse dome. The appearance of the masonry is similar to the interior masonry of some of the Crusading churches. The apse, if belonging to a church, must have terminated one of the

transepts, a disposition which is not usual in the Crusading churches of Palestine.

This spot was pointed out to Captain Warren by some of the Arabs as the site of Gilgal. It seems probably to have been a mediæval monastery similar to Kūs̄r Hajlah. It is worthy of notice that Marino Sanuto (1300 A.D.) speaks of Gilgal, and marks it on his map as north of 'Ain es Sultân. (See Section A.) Brocardus also places Gilgal near Quarantania, west of Jericho (A.D. 1283). (See Robinson's 'Biblical Researches,' ii. 272.)

Visited 2nd December, 1873.

Khūr bet el Meshrâb (O s).—Traces of ruins only.

Khūr bet Mird (see Mons Mardes, Section A.) (N t).—A ruin in a very strong natural position on a precipitous hill, standing 1,000 feet above the level of the plain east of it. The site is divided on the west from the main line of the cliffs by a low saddle, and the road here approaches along a very narrow ledge of rock. An aqueduct, which appears to collect surface drainage on the slopes of el Mũntâr and connected with the Bîr el 'Ammâra, forms the water supply of the present ruin. It is partly tunneled in the rock, partly of masonry, the channel, 1 foot 6 inches wide, lined with hard white cement. The aqueduct crosses the saddle along a narrow ledge of rock, and once supplied two pools, or Burak, 30 to 40 feet square, north of its course in the saddle.

There is also a well on the north of the ruin, and another on the south, which is ruined. There is a wall to the birkeh at the saddle, built in a series of steps of masonry about 1 foot square and hard mortar. The cisterns in the ruin are lined with very hard white cement. Masonry tombs are said to exist among the ruins. The largest cistern is about 30 feet deep. Vaults with semicircular arches were observed, and walls of small masonry. The site is evidently that of a town of some importance, and the buildings resemble Byzantine ruins in other parts of the country.

Visited 10th November, 1873.

Khūr bet es Sũmrah (P r).—A double ruin. Traces only remain, with caves; and the rock in the neighbourhood is extensively quarried, the various monasteries and other buildings in the Jericho plain

consisting of stone similar to that found in these quarries. The site appears ancient. (See Section A, Zemaraim.)

Khürbet es Sūmrah (O t).—Scattered stones and terrace walls, said to be remains of vineyards by the Arabs.

Khürbet ez Zerânîk (N t).—Traces only of ruins, apparently modern.

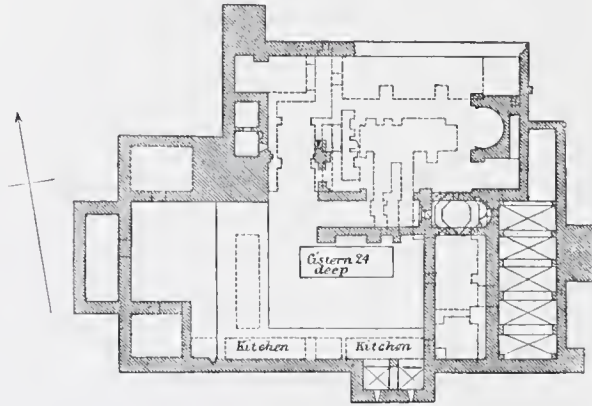
Kurm Abu Tūbk (O t).—Scattered stones, said to be remains of a vineyard, and a small cave of the same name.

Kurm el 'Ajaz (O u).—Resembles the last. (Compare *Khürbet Kurm 'Atrâd*, and see also *Sebbeh*, Sheet XXVI.)

Kūsir Hajlah (P s).—An important ruin of a mediæval monastery. The ruin included a large chapel, a second smaller to the south, and a third in the vaults below. The whole is surrounded by a wall, which remains almost perfect on three sides, but is destroyed on the north. The total measure north and south is 125 feet, and east and west 163 feet. There is a projecting tower on the south and west walls, and smaller towers on the north and east. The tower on the south projects 9 feet, and was 17 feet wide; that on the west is 14 feet by 35 feet.

Chapel.—The principal chapel has a bearing 99° west. It has an apse with a domed roof on the east, the diameter 12 feet 10 inches, the depth from the chord 8 feet to the back of the curve. On the south side were remains of a staircase leading to the walls above the apse. The second or smaller chapel was more perfect, having a sort of tower or octagonal lantern over the body of the building, supported by groined vaulting forming pendentives, the arches springing from the corners of the building. The chapel measured 9 feet 6 inches across by 14 feet long, interior measure; it had a door 2 feet 5 inches wide on the west, a window 2 feet 8 inches wide on the north, two windows 2 feet broad on the south. On the east was the apse, equal in breadth to the chapel, but having two little apses within it, the northern 5 feet 2 inches diameter, 3 feet deep, the southern 2 feet 5 inches in diameter, and 1 foot 10 inches deep. The total height of the chapel was 16 feet; the lantern above on the interior was a circle 9 feet diameter with four windows; it was 6 feet high to the cornice, making a total 22 feet from the floor. There is a vault 10 feet deep below the chapel.

The main chapel would appear to have had a nave 44 feet long, 14 feet 6 inches broad in clear, and a side aisle on south without an apse, $8\frac{1}{2}$ feet broad in clear, divided off by piers or pillars now destroyed. The arches, judging from the interior piers on the south wall, which show three bays, had a span of 12 feet. A doorway in the central bay of the south wall led



to a vestibule west of the smaller chapel, 9 feet 6 inches broad, and 17 feet 9 inches long, interior measure. It seems that a corridor measuring 16 feet broad east and west ran behind both chapels on the west, from which they were entered. The northern outer wall of the monastery is traceable near the north-west corner, and shows that there was a northern aisle to the main chapel 12 feet wide.

South of the smaller chapel there is a large cistern or birkeh, which must have formed the principal water supply of the monastery. It measures 30 feet by 10 feet, and is 24 feet deep.

These buildings are supported on vaults at a lower level, as shown in the plan, the birkeh being sunk yet lower than the vaults.

The vaults, entered from beneath the southern chapel, include a small chapel, the apse of which, with a cross rudely painted, was beneath the nave of the larger chapel. The kitchens appear to have been near the south wall of the monastery, remains of cooking places being still visible in 1874.

The interior walls of both chapels were painted in fresco, and there appear, as at Deir el Kelt, to be two periods. The floors of both

chapels appear to have been covered with marble mosaic, like that at Deir es Salib. (Sheet XVII.)

The roof of the main chapel was covered with a representation of our Saviour, crowned and enthroned, surrounded by the twelve Apostles. The face of the central figure has been purposely effaced.

Lower down is a design representing the coronation of the Virgin, and beneath this, one much defaced, apparently the Annunciation.

The frescoes in the southern chapel were much better preserved. The north apse was painted with a central figure in act of benediction, surrounded with figures dressed in robes, covered with large checks of black and white. In the smaller south apse was painted a saint, with nimbus, holding a book. The robes of this figure are also in checks, black and white.

On the south wall of the chapel were figures of saints. One held a book and had the inscription on either side of the nimbus as below :

Ὁ Ἅγιος Ἀνδρέας Κρητης
'The Holy Andrew of Crete.'

A second similar figure, with book in hand and nimbus round the head, had the inscription :

Ὁ ἅγιος Ἰωαννης ὁ Ἐλεμων
'The Holy John Eleemon.'

(630 A.D. is the date of this patriarch.) This was on the north wall.

On the south wall was another saint, with the inscription as beneath, also robed in chequers, with a book and nimbus.

Ὁ ἅγιος Σιλβηστρος παπας Ρωμης
'The Holy Silvester, Pope of Rome.'

Silvester II. (998 A.D.) was a famous Pope.

A fourth figure was on the north wall, with inscription round the nimbus :

Ὁ ἅγιος Σωφρονιος Ἱεροσολυμων
'Holy Sophronius of Jerusalem.'

Over the north window was a design representing the Annunciation. On the pendentives and roof were figures of angels. One of the best pre-

served frescoes was on the south-west pendentive, representing saints receiving robes from angels, with the short inscription :

Ο Σίμων
'Simon.'

The figures were very badly drawn, especially the smaller ones. Some of the frescoes, painted in umber and ochre, resemble the smaller figures in the lower chapel on Jebel Kūrüntül, but none were so well drawn.

On the pier at the west end of the larger chapel, on the west face, were two mediæval *graffito*, which appear to read 'Piquet' and 'Petre - - - le Senechal.' There was also another mediæval *graffite* in connection with a Latin and a patriarchal cross.

The painting of the cross in the chapel below in the vaults was very rude, and appears later. The place, when visited in 1875, was inhabited by a Greek monk from Mâr Sâba.

The character of the inscriptions is sufficient evidence that the frescoes are of the twelfth and thirteenth centuries (probably previous to 1187 A.D., when Jerusalem was taken). The character of the masonry and architectural details points to the convent being of the same date.

The stone used is soft limestone, like that at Khürbet es Sümrah. The masonry is of moderate size, like that at Kûsrel Yehûd. The stones in the outer wall are the largest, and are surrounded with an irregular draft, like the ruin at Khürbet Ikbâla and the church at Kûryet el 'Enab. (Sheet XVII.) The tower in the south-east corner consists entirely of these drafted stones. In other parts of the monastery only corner stones are drafted.

The arches are all pointed. Some of the vaults have barrel vaultings, others groined roofs of rubble. The general style of this work resembles that of the roofs in the Muristân at Jerusalem (1130—40 A.D.).

The arrangement of the chapel and detail of the vaulting is also mediæval. The windows have pointed arches.

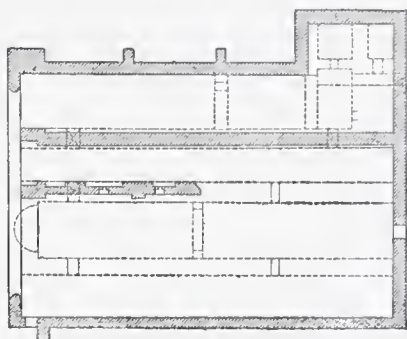
This monastery is sometimes known as Mâr Yohanna Hajlah — 'St. John of Hajlah.' In the sixteenth century it was inhabited by monks of the Order of St. Basil, and was known to the Latins as the monastery of St. Jerome as early as the fifteenth. (Robinson's 'Biblical

Researches,' ii. 271.) In the fourteenth century the place is called Bet Agla by Marino Sanuto. Its earlier history is not known. It may perhaps be the monastery of Calamon, which existed in this neighbourhood in the twelfth century. ('Biblical Researches,' ii. 270.)

Visited 17th November, 1873; 1st January, 1875.*

K ũ s r e l Y e h ũ d (P s).—Resembled the last, but was less perfect. The work appeared to be Crusading. Beneath the building was a chapel, the west end broken away.

It had an apse on the east 7 feet 8 inches from chord to back of the circle, and 12 feet diameter. The chapel nave was 15 feet 8 inches across. Its length is not determinable. The vaulting is a simple barrel-vault of rubble work. The masonry of the interior of the chapel averages 2 feet by 9 inches by 1 foot. It is very well cut, but no draft was observed on any of the stones.



South of the chapel are two other vaults running east and west with similar vaulting: they are respectively 11 feet 10 inches and 16 feet 6 inches broad; the south wall of the chapel is 6 feet 6 inches thick, and the wall between the vaults the same. Doorways communicate across near the east end.

Another vault, 14 feet broad, also entered by a door close to the apse, exists north of the chapel.

These vaults once supported buildings now entirely destroyed, except part of a wall standing on the south wall of the chapel. The exterior walls of the monastery are also destroyed except on the south. The tower in south-west corner is still left with small vaulted chambers having groined roofs within. The building was originally 140 feet long east and west, 90 feet broad north and south. It had



* This place was revisited by me on 8th April, 1882. The Greek monks from Mâr Sâba were engaged in building a new monastery on the spot, and had deliberately scraped off all the frescoes, not a vestige remaining. A better instance of the value of the Survey work could hardly be given.—C. R. C.

projecting corner towers on south-east and south-west, and two intermediate buttresses remain on the south wall, 4 feet projection, 3 feet 2 inches and 2 feet 7 inches broad respectively. The south-west tower projects 16 feet 6 inches, and is 35 feet broad outside, the walls 4 feet thick.

In the north-east corner the wall remains, and in it a little niche 1 foot 6 inches diameter, probably the north apse of a chapel. There is a door 4 feet 10 inches broad here in the north wall.

The building stands on the edge of marl cliffs, which protect it on every side. It is most easily approached on the west, on which side are traces of a door 4 feet wide.

The wall remaining at the higher level has projecting piers on the south side: they are 12 feet apart, and project 2 feet. They have a simple moulding at the top, resembling the mouldings in other mediæval churches (as at Beit Jibrin). There appears to have been a tessellated pavement in part of the building.

The arches observed were pointed, the stone similar to that used in the preceding ruin. On one of the piers an Armenian inscription was observed, and there are many *graffiti* in Greek and Arabic.* A Greek monk was inhabiting the vault when visited. The existence of a pointed arch in a vault below the tessellated pavement indicates that the pavement also is Crusading work.

Immediately west is a very fine cistern, 30 feet deep, with piers and arches. It is apparently in connection with a raised causeway, leading straight to the site from the 'Ain es Sultân, which may have been an aqueduct, but this is doubtful, as the channel was not found. The causeway disappears near the building.

Although the buildings described have every appearance of being Crusading work, the site was occupied by the monastery of 'Saint John on Jordan' at an early period. Justinian in the sixth century built a well for the monastery of St. John Baptist near Jordan. (Procop. de Ædific. Justinian, v. 9) and Arculphus (A.D. 700) mentions the monastery as standing, not on the brink of the river, but on the high ground near it. Theodorus (530 A.D.) states that the original monastery was built by the

* One of the Greek *graffiti* was supposed by Mr. C. F. T. Drake to be a date; = 900 + 20 + 90 + 9 = 1019.

The method of writing a date in several letters he states to be used in inscriptions.

Emperor Anastasius. The monastery was destroyed by earthquake in the twelfth century, and rebuilt by the Greek Emperor. (Phocas, quoted by Robinson, 'Biblical Researches,' ii. 270.) It fell into ruins before the fifteenth century.

Visited 17th November, 1873.*

Mâr Sâba (N u).—A monastery of Greek monks. (See Photograph.) The present buildings are comparatively modern. The settlement of monks dates from St. Euthymius and St. Sabas in the fifth century (*circa* 480). It was restored and enlarged by the Russian Government, 1840 A.D. A few of the frescoes appear to be old. Numerous rock-cut caves exist in the face of the cliff south of the monastery, and appear to have been at one time inhabited by hermits.†

The monastery was revisited on 7th April, 1882. It is entered from the west by a low door, and a descending passage with flights of steps leads to the court under the cliff west of the chapel, which is supported by huge buttresses against the face of the cliff. The cells extend north and south of the court on the west side of the gorge, and are included by a surrounding wall. A good view is obtained from near a detached tower on the south beyond the walls—built to accommodate female pilgrims, who may not enter the precincts. In the courtyard is an octagonal chapel enclosing the tomb of St. Saba beneath a dome. This chapel is covered with modern frescoes. The church east of this is in five bays, measuring 70 feet by 30 feet, with an apse and dome; between the pilasters are two tiers of frescoes on the walls. There is a fine screen of wood, gilt and carved. Wooden and metal boards serve for bells in the north corridor. The refectory is newly built, and painted with very poor and gaudy frescoes. On the south a rock-cut gallery leads to the cave of St. Saba, which is small and quite dark, with a smaller cave or

* This place was revisited by me in October, 1881. A modern Russian-Greek monastery has been built over the ruins, and a large guest-chamber projects on the south-west on the higher story. Two Byzantine capitals were found during this work, as well as the ancient iron-cased gate of the monastery, which is now again in use. Traces of frescoes were also found, and mediæval capitals.—C. R. C.

† The other name of Mâr Sâba is Deir es Sîka. This name is traced back to the time of Euty chius. In the 'Annals' he speaks of Mâr Sâba as the new Deir es Sîk, the Convent of Chariton (K h ũ r b e t K h u r e i t ũ n, Sheet XXI.) being the old one. (See 'Quarterly Statement,' July, 1875, p. 173.)

cupboard at the further end. West of the tomb of St. Saba is a rock cave, which is called his original chapel. The skulls of monks, martyred by the Arabs, are here shown behind a wire screen. At a higher level to the north is a chapel with the tomb of St. John of Damascus (eighth century). The frescoes and paintings on wood on the apse screen of this chapel appear to be of some antiquity. There are many other small buildings, caves, cells, and kitchens. The library has recently been removed from Mâr Sâba to Deir es Sahb, near Jerusalem.

Mũghâret Umm el Hũmmâm (N t).—A birkeh in the bottom of the valley, cut in the side of the cliff. It was possibly filled by infiltration of the water from above. In one corner cement was found in three coats, hard and white. The place is 10 paces broad, 20 paces long, with three large recesses on one side, each 6 paces broad, 20 paces cut back. The entrance is narrow and double.

Visited 11th November, 1873.

Mũghâret Ekteif (O s).—A very curious excavation in the north side of the valley. It slopes downward at a gradient about 1 by 2 for 120 feet. At the entrance it measures about 3 feet across, and is 6 feet high. Steps are here cut. Lower down it is choked with rubbish. It ends suddenly, being only about 2 feet high by 2 feet 6 inches broad at the further end. Its use and origin is enigmatical, but it may have been the entrance to a subterranean chamber now choked up.

Visited 24th November, 1873.

Neby Mûsa (O t).—A deserted mosque on the downs, with a short minaret. It is a place of yearly Moslem pilgrimage. A cenotaph, shown as the tomb of Moses, exists in the mosque. The place was built by Melek edh Dhahr Bibars, 668 A.H. The minaret dates from 880 A.H. (Mejr ed Dîn, History of Jerusalem.)*

Visited 24th November, 1873.

Nuseib el 'Aweishireh (O s).—A very prominent conical point on the north side of Wâdy Kelt. There are traces of ruins on the summit, and of a fosse on the west side, like that on Jebel Kũrũntũl.

Rujm el Bahr (P t).—This small island is covered with unhewn

* Père Lievin ('Guide,' p. 344) states this mosque to have been originally a monastery, founded in the fourth century by St. Euthymius.

stones, and is connected with the mainland by a long jetty of similar stones, some of considerable size. There is, as far as could be ascertained, no conflict of currents at this point which could account for this collection of stones, and it would therefore seem most probably an artificial pier constructed at some period when boats were used on the lake. Josephus mentions ships on the lake. (B. J. iv. 8, 4, Rel. Pal. p. 252.)

Rujm el Moghefir (P s).—The ruins occupy a considerable extent. On some of the stones remains of frescoes were observed, and Greek letters similar to those in the inscriptions at Kūsir Hajlah. Walls and heaps of masonry remain, the plan being quite indistinguishable. Cisterns remain beneath the surface, with barrel vaults similar to those at Kūsir Hajlah, well cemented inside. In one a stone with carved design of a quatrefoil in a circle was found.

There can be little doubt that this ruin is that of another mediæval monastery; perhaps the name Tell el Kursi, also applied to this site, may be a corruption of Chrysostom, a monastery of that name existing in the twelfth century near Jericho.

Visited 25th November, 1873.

Sheikh Maseiyif (N t).—Arab graves.

Tâhûnet el Mefjir (O r).—Ruined mill connected with the aqueduct to the ruin of the same name; it resembles the next.

Tawâhin es Sukker (O s).—Walls of mills, vaults, and foundations connected with the aqueduct from 'Ain Dûk. The masonry is small, the arches pointed, the vaulting of rubble. There are remains of a shoot for bringing the water down from the aqueduct to the mill, which is constructed at a lower level on the side of the hill. The cultivation of sugar was carried on here by the Crusaders. (See Kanât Mûsa.)

Visited 17th November, 1873.

1. Tell Abu Hindi (O s).—An artificial mound excavated by Captain Warren.

2. Tell Abu Zelef (O s).—An artificial mound excavated by Captain Warren.

3. Tell el 'Arâis (O s).—An artificial mound excavated by Captain Warren.

Tell el Bureikeh (O r).—A small hillock, with a ruined cistern. It is apparently artificial, and of the same class with the preceding.

Tell Deir Ghannâm (O r).—Traces of ruins and heaps of stones. It is not one of the 'Tells' properly so-called.

Tell Derb el Habash (O s).—Resembles the last.

Tell el Journ (O s).—Heaps of stones. It is not a 'Tell' in the strict meaning of the word.

Tell el Kôs (P s).—Resembles the last.

Tell el Kureini (M s).—Probably a natural hillock.

Tell el Mahfûriyeh (O s).—Heaps of stones. It is not a 'Tell' in strict application of the term.

Tell el Masnâ (O s).—Resembles the last.

Tell el Matlab (O s).—Resembles the last.

Tell Muhalhal (O t).—A grave, apparently modern.

Tell er Rusheidîyeh (P t).—A low mound of mud covered with fragments of ancient pottery, black and hard.

4. Tell es Samarât (O s).—A large artificial mound excavated by Captain Warren.

5. Tell es Sultân (O s).—This is the largest and most important of the seven great Tells which are found in the neighbourhood of Jericho, viz., those numbered 1-7. The remaining places bearing the title do not belong to the same class. (Compare Sheet IX.)

Tell es Sultân is generally held to be the site of the Jericho of Joshua, and under this head the various ruins connected with ancient Jericho may be noticed together.

The mound itself is double, and the height of the summits is some 20 to 30 feet above the spring, the total extent about 50 to 60 yards north and south. The mound was excavated by Captain Warren.

The spring (Elisha's fountain) comes out beneath the mound on the east, and has on the west a wall of small masonry in hard cement. In this wall there is a small semicircular niche, facing east, probably intended to hold a statue of the genius of the spring. The water comes out

AQUEDUCTS near Jericho.



Bridge B over W. Wazirneh
and near Ah el Dik

Length about 50 feet
Height 35 "

Bridge A

Length about 130 feet
Height 35 "

This has a complete block of masonry with the exception of two 4-inches
belong to the one with two pipes. Rubble masonry with dressed stones
Arch. Slightly pointed.

beneath piles of broken stones into a shallow reservoir, 24 feet by 40 feet, of hewn stones, well dressed, and of moderate dimensions. The stream is conducted from thence by various channels, and irrigates the land between the Tell and E r î h a.

On the north side of the Tell there are many traces of ruins, called K h ũ r b e t R â s e l ' A i n. The buildings do not appear to have been large, or of fine masonry. A pillar shaft, 9 inches diameter, of Santa Croce marble, and fragments of cornices were found; also a capital of the rude Ionic style common in Byzantine buildings, measuring 1 foot 9 inches above, and 1 foot 3 inches diameter; the volutes 5 inches diameter at the ends, 2 inches in centre. Two bosses, cup-shaped, $5\frac{1}{2}$ inches diameter, are placed between the volutes. The total height of the capital is 9 inches. (Compare el B ũ r j, Sheet VII., etc.) This capital is cut in coarse limestone, and much weathered.

East and south-east of the Tell there are, among the thickets, extensive ruins on the way to E r î h a, mounds, scattered stones, small foundations, and portions of an aqueduct. These ruins do not, however, appear to be of great antiquity. South of the mound is a small vaulted building, apparently of the same date with the T a w â h i n e s S u k k e r.

The general impression obtained was that the earliest city must have stood on the Tell, but that in Byzantine times a town extended along the lower ground on the north and east, and was of considerable extent; and in Crusading times other buildings were erected on the south and west.

Jerome ('Onomasticon,' s.v. Jericho) mentions two sites as existing in his time. One he supposes to be ancient Jericho, the other Roman Jericho. The Bordeaux Pilgrim (333 A.D.) places the latter at the descent of the mountains. (See Tellûl Abu el 'Aleik, and Section A., Cypros.) Jericho was inhabited in the fourth and fifth centuries, to which date the buildings near the Tell are most probably to be ascribed. In the Crusading period the site is always mentioned as distinct from the fountain, and to this period the tower in E r î h a is ascribed.

Study on the spot leads, therefore, to placing the various sites as follows:

Jericho of Joshua	.	.	'Ain es Sultân.
Roman Jericho	.	.	Tellûl Abu el 'Aleik.
Crusading Jericho	.	.	Eriha.

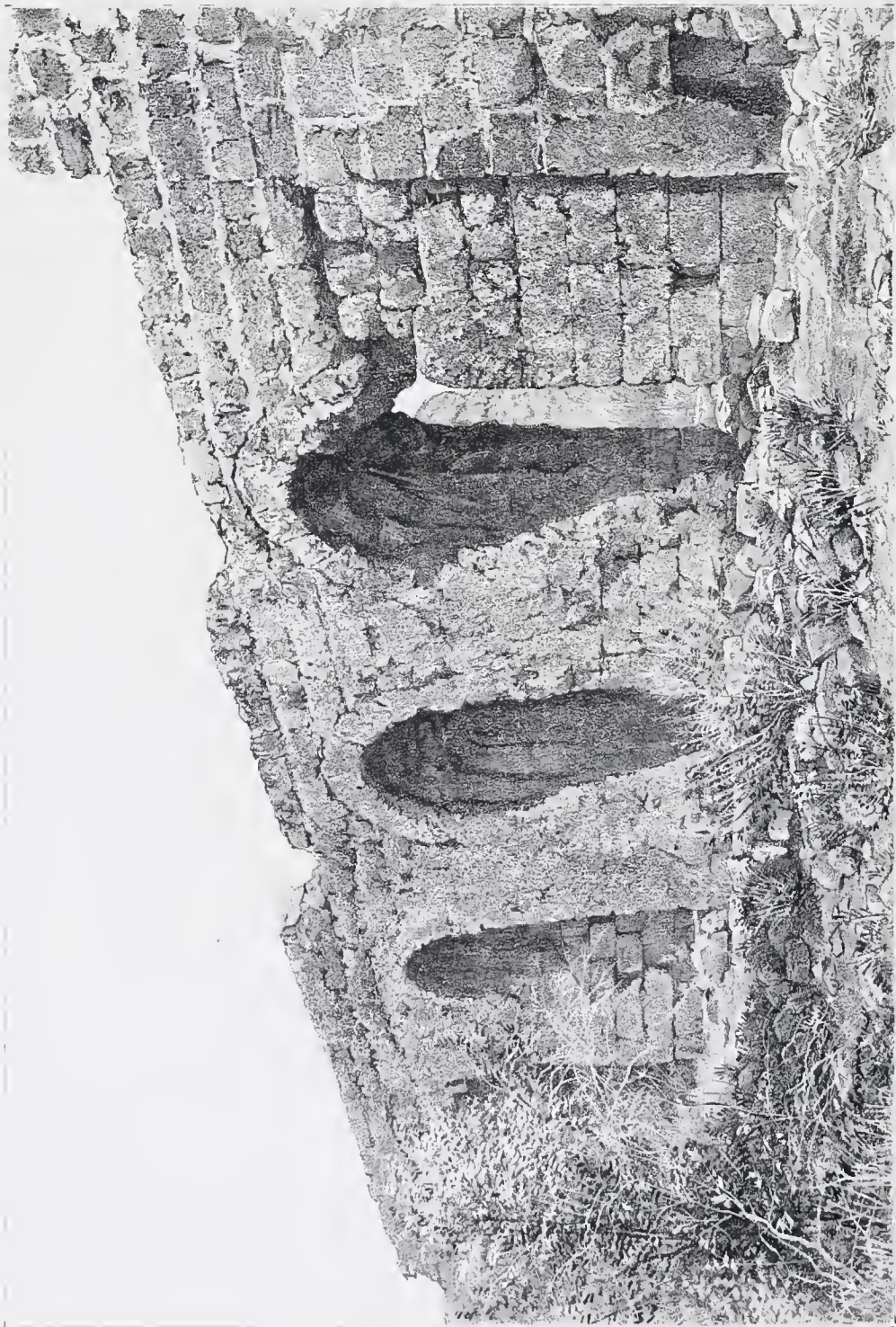
6, 7. Tellûh Abu el 'Aleik (Os).—Two large artificial mounds, south of the last; one on either side of Wâdy Kelt. They were excavated by Captain Warren. The excavation in the northern one shows a rectangular chamber, the outer wall built of sun-dried bricks (compare Khûrbet Kumrân), and the interior lined with undressed stones, once covered with a coating of cement, which was not very hard or good. This chamber had apparently a door on the east, but was too much ruined to make this certain. The southern mound has remains of buildings and walls, and there are also remains of a bridge over Wâdy Kelt at this point. Both the bridge and the buildings are of the '*opus reticulatum*,' or masonry of small size, arranged with the diagonal of the stone in a vertical line. This is evidently Roman work (Palestine Exploration Fund Photograph No. 253). It has been suggested that these two mounds are remains of the towers of Thrax and Taurus, destroyed by Pompey (Strabo xvi. 2, 40), in or near Jericho. The placing of Roman Jericho in this neighbourhood would agree with the identification of Beit Jûbr with Cypros. (See Section A.) Scattered stones, broken pottery, and traces of ruins are observable on both sides of Wâdy Kelt in this neighbourhood, and the aqueducts from Wâdy Kelt also lead to the same site, which is not otherwise provided with water.

'It was very necessary to ascertain something of the mounds in the Ghor—whether they were artificial, and if so, what was their composition; and in February, 1868, the weather preventing work at Jerusalem, an expedition was made to 'Ain es Sultân for the purpose of cutting through the several mounds scattered about. Of this the following is a short account.

'The mounds about 'Ain es Sultân were considered the less satisfactory in the Ghôr for trying on, as the country about has probably been occupied by the Romans, Christians, and Saracens; but it was the only part where we could collect a good number of workmen and get a fair amount of work out of them; higher up in the Ghôr we should have found great difficulties with the Bedawin; as it was, at 'Ain es Sultân we could do just as we liked, as our workmen were friendly with the Bedawin of that part.

'Nine mounds were cut through, two at Wâdy Kelt, three at 'Ain es Sultân, and four within a short distance of the spring. Leaving Jerusalem at 6 a.m. on 24th February we arrived at 'Ain es Sultân at 8.50 a.m. (a journey of five hours and a half by Mimerz), when we met our party of 174 workmen, and by 10 a.m. they were all distributed on the several mounds. The men were from the villages of Lifta, Siloam, and Abu Dis, and were put to work by villages, and allowed to quarrel as much as they liked so long as they did not fight.

'The trenches were cut across the mounds from east to west, so as to get shelter from the sun as soon as possible. During the day-time, when not exposed to the north wind, the rays of the sun were scorching. At night it was bitterly cold. After the trenches were cut 8 feet deep, the work was continued by shafts 8 feet square at intervals of from 4 feet to 6 feet, as



Stanford's Geog. Inst.

AQUEDUCT ACROSS WÁDY EN NÚE.ÍÁMEH

the clay would not bear the cutting of one deep trench. These shafts were in most cases sunk below the level of the surrounding country. Very little was found except pottery jars and stone mortars for grinding corn.

'The general impression given by the result of the excavations is that these mounds are formed by the gradual crumbling away of great towers or castles of sunburnt brick.

'*Details.*—No. 1 Mound. South bank of Wâdy Kelt, about $\frac{1}{2}$ mile below its entrance into the plain.

'On the top of the mound at the surface were found the ruins of buildings, stone (cakooli) obtained from a cave-quarry about 3 miles to north-east. A good deal of glass was found about these ruins, the flakes on the surface being brilliant with the prismatic colours. After about 6 feet we got through the rough foundations of the buildings and came upon the clay of the mound; at about 8 feet were found the remains of a large amphora. The neck, handles, and base were entire, and it appeared to have stood about 5 feet high. A Roman inscription was on the neck.

'Marly rock was found in this mound about 8 feet below the surface of the surrounding country, and on the rock a large jar 2 feet in diameter, which crumbled on being touched.

'No. 2. A heap of stones and walls. This mound is evidently formed from the remains of a masonry tower of no great pretensions; the foundations are below the general surface, but not on the rock. The stones are partly mezzeh, partly hard flint.

'No. 3. A large mound south of 'Ain es Sultân; trench cut from east to west, graves found 6 feet below the surface; all except one of sun-dried bricks; those of bricks measured 5 feet 9 inches by 1 foot 10 inches in the clear; wall 7 inches thick and 1 foot 4 inches in height; that of stone was 4 feet 5 inches by 12 inches in the clear; walls 9 inches thick and 1 foot 3 inches in height. Bones appeared to have been thrown in after the decomposition of the bodies. Shafts sunk to 40 feet in depth with no results.

'Mounds 4, 5, 6, are grouped together west of 'Ain es Sultân; they are about 60 feet above the surrounding country.

'The spring of 'Ain es Sultân issues from the foot of No. 6. These mounds are formed for the most part of a light clay (yellow) which, on being touched, crumbles into an impalpable powder.

'In some cases no strata or layers could be discerned in the clay; in other cases, layers of brick, stone, and mortar were clearly visible.

'The photographs and sections together will give a pretty clear idea of what has been done.

'No. 4 mound. Two shafts were sunk to south about 20 feet deep, in which were found gravel, clay, pottery, fragments, and a black bituminous stuff, also at about 10 feet some remains of charred wood.

'A cutting was made through the centre of the mound from east to west 40 feet deep; on east side of cutting several large sun-dried bricks were found, and a portion of the mound itself is formed of sun-dried bricks in fragments; black flinty stones are mixed up with the soil, and here and there layers of pebbles.

'In some cases the strata could be seen, but it is very irregular. Pottery fragments were found at all depths, also two large stone mortars (for grinding corn?), 1 foot in diameter, at about 6 feet below the surface.

'To the west the clay is grey, and a layer of limestone and mortar (?) was distinguishable, also an irregular layer of stones (16 inches cube).

‘In the shafts at the foot of No. 4, to the west, rock (mezzeh) was found at 17 feet, and a wall, *in situ*, running north and south, built of rough rubble (stones 12 inches cube).

‘No. 5. Two isolated shafts 20 feet deep, and a cutting east and west 40 to 45 feet deep.

‘Out of shafts were brought up limestones, pottery, and clay, one block of rubble of sandstone, and a small mortar.

‘Out of cutting were brought up pottery, clay, flintstones, and limestones, part of a stone dish, and other fragments; no layers were visible; a quantity of black bituminous fragments were found at 13 feet, and a round pot of earthenware which crumbled on being touched.

‘No. 6. Two isolated shafts were sunk, and a cutting 30 feet deep from centre to west; pottery, stone, and clay brought up; a good deal of dark blue limestone; two horizontal layers of bituminous stuff $\frac{1}{2}$ to 2 inches thick, 8 feet below the surface; at 15 feet below the surface was found a mortar about 18 inches in diameter.

‘These mounds from top to bottom abound in fragments of pottery; many of the jars were perfect until exposed to the air, when they were resolved into the same kind of clay as the rest of the mounds.

‘A few small solid-looking jars were preserved, and they are now in England. A section of each mound is enclosed, and the photographs of these mounds are already in England.

‘Nos. 7 and 9. Small mounds to east of 'Ain es Sultân, in the meadow land; they were cut through, but nothing of importance was found in them.

‘No. 8. This mound is north-west of No. 1, and on north bank of Wâdy Kelt; it is about 20 feet in height.

‘The brick walls in this mound are still *in situ*, and some plaster was found with colour on it; the bricks are 14 inches long, and $5\frac{1}{2}$ inches thick; they are sun-dried.

‘The walls of the building are probably intact; the cutting, however, only laid bare a section of them; there are no signs of marble or of any kind of veneering to these walls.

‘On the northern bank of Wâdy Nûei'ameh, about a mile from 'Ain es Sultân, north-east, are the remains of a village which some Bedawin in 1867 called Jeljul, but in 1868 the tribe about knew no other name than Es Sumrah. Excavations were made about, and the sites of several houses were exposed, and eventually a chapel, 27 feet long, 16 feet broad, with an apse end towards the south, semicircle of 6 feet in diameter; also a square chamber, about 40 feet from the chapel, 18 feet by 16 feet 6 inches. This chamber had its walls adorned with frescoes; the designs were hardly visible, as the plaster was much broken; one stone, however, was well preserved, with the picture of what resembled a Swiss cottage, curving overhanging roof, and with projecting balcony; the whole very well executed, but it soon faded away on being exposed. The roof of this chamber appears to have been formed of wood, richly carved, and studded with mosaics, fragments of which have been forwarded home; also there appears to have been a window closed with a white marble lattice, parts of which have been preserved.

‘The building stone throughout is of the kind called “cakooli,” obtained from a cave quarry about 2 miles to the north-east.

‘This village appears to have been Christian.’—Charles Warren.

U m m el Autâd (O u).—Ruins of a Bedawin camp, the stones arranged round the tents and cooking-places remaining; hence the name ‘Mother of Tent-pegs.’

U m m Sîrah (O s).—Resembles the last.

Wâdy Joreif Ghûzâl (P s).—In the north bank of this valley a little chamber is excavated roughly in the soft marl. It is entered on the south by a door 2 feet broad. The chamber is 5 feet 6 inches wide, 13 feet 6 inches long. On the west are two round recesses, 2 feet 6 inches across. On the east is one 2 feet wide. On this side are two niches for lamps. On the north is a passage 3 feet wide, with a recess 1 foot 6 inches deep, 3 feet 3 inches across, on the east. The passage is blocked at the end. This cave seems possibly to have been a hermitage.

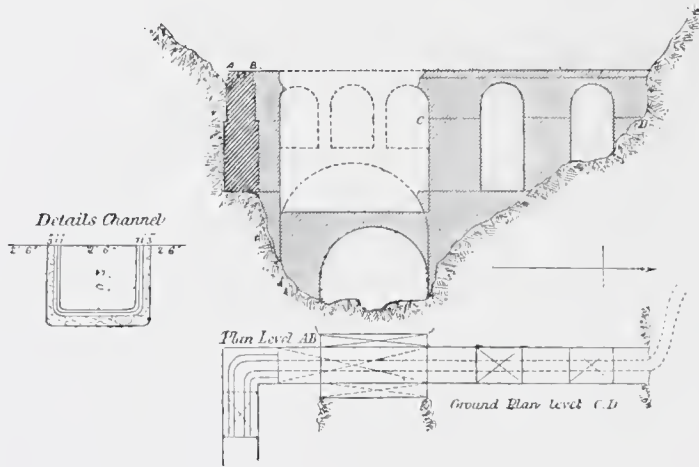
Visited 1st December, 1873.

Wâdy Kelt (O s).—Five aqueducts exist in this valley. Of these aqueducts, two come from 'Ain Fârah, and three from 'Ain Kelt. The latter diverge at Jisr ed Deir, which see. From the spring to this point there is a single channel, which runs 100 feet above the bridge, which is reached by a shoot, as already described. The channel runs along the side of the hill on the north. Small bridges of a single arch span the tributary ravines. There is also a continuation of the channel at the higher level, which supplies Deir el Kelt, reaching as far as a cave above the monastery.

The channel, which runs from the bottom of the northern pier of Jisr ed Deir, follows the north side of Wâdy Kelt and turns north at the opening of the pass. It was traced to the neighbourhood of the Sugar Mills (Tawâhînes Sukker), and in parts was found to have pipes like those of the aqueducts from 'Ain Fârah, laid in a cemented channel.

Two channels start from the southern pier of Jisr ed Deir; one at the level of the channel on the top of the bridge, one from the level of the bottom of the pier. They flow side by side at these two levels, one 40 feet beneath the other, along the south side of the valley. The upper aqueduct was not traced beyond the mouth of the pass, the lower ends in a birkeh near the mouth. They are of masonry throughout, somewhat resembling that of the aqueducts from Solomon's pools. Just

opposite Deir el Kelt is a fine wall of masonry, similar to that of Jisr ed Deir, about 30 feet high, built against the cliff. The channel of the upper aqueduct runs on the top, and beneath there is a culvert through which the lower aqueduct runs, near the bottom of the wall. There is another small channel, about $\frac{1}{2}$ mile long, which joins the upper



aqueduct at Jisr ed Deir, coming from the south side of Wâdy Kelt. The upper channel runs occasionally uphill, though never, of course, as high as its original level at the 'Ain Kelt; on the top of the wall it is roofed in with flat stones, like the channel of the aqueduct at Cæsarea. The dimensions of the channel are given on the bridge.

As far as can be judged, these aqueducts are of the same date with the bridge, which is probably older than the Crusading epoch. They are probably to be ascribed to Roman times, or perhaps the Byzantine period; but are evidently older than the system described under the head Kana't Mûsa.

The two aqueducts from 'Ain Fârah run at a higher level, beside the road, south of Wâdy Kelt. Their course is extremely devious at one point; the channels cross and recross one another. In places they are tunneled through the hill. The high-level is carried across a ravine in one place, on a massive bridge of rubble-work, faced with ashlar, 120 feet long, 35 feet high, with a pointed arch. Near this is a cistern, resembling Beit Jûbr el Fôkânî, in masonry. At this point the

low-level channel crosses by a detour, without a bridge. Both aqueducts disappear at Beit Jǔbr el Fôkânî, and seem to run in tunnels to the neighbourhood of Beit Jǔbr et Tahtâni. Here the higher channel descends by a steep shoot, as previously described. The course of the low-level is not easily traceable, but it appears to have supplied the Birket Mûsa.

The high-level near Beit Jǔbr et Tahtâni has a cemented channel, with a semicircular arch to the roof. The low-level has also a cemented channel. The wall supporting the high-level (of rough masonry) is visible on the Jerusalem road, nearly opposite Deir el Kelt; and here there are remains of pipes of red earthenware.

There is nothing to fix the date of this pair of aqueducts beyond the pointed arch of the bridge. This may, perhaps, be a reconstruction. The buildings in connection with the channels are all comparatively late, as far as it is possible to determine their date.

SHEET XVIII.—SECTION C.

TRADITIONS.—The Arabs have numerous traditions, which in some cases appear to be derived from Christian sources. The mosque of Neby Mûsa, one of the most sacred spots in the country, is supposed to contain the tomb of Moses. According to the Moslem tradition, Moses fled from the east of Jordan to this place, and was here entombed by the angels. (See 'Quarterly Statement,' July, 1874, p. 172.) The canal called Kanat Mûsa, and the Birket Mûsa, are also traditionally ascribed to Moses.

Another tradition connects the Wâdy Kelt aqueducts with Moses, who is supposed to have traced the line with his rod from the spring to Birket Mûsa. In this case, as at Cæsarea, the existence of two aqueducts is explained by a supposed competition. Moses is said to have contended with a Christian woman who should first bring water to Jericho. The Katât Mûsa, or 'Place cut by Moses,' is probably connected with the same story. An enchanted spring is also supposed to exist in Wâdy Kelt. (See 'Quarterly Statement,' April, 1875, p. 103, where the tradition is fully given by M. Ganneau; and by Père Lièvin, 'Guide,' p. 344.)

A second tradition of importance is connected with the Shejeret el Itleh, where stood originally, according to the Abu Nuseir Arabs, the City of Brass. (See 'Quarterly Statement,' April, 1875, pp. 36, 72, 87, and July, 1875, p. 172.) This was inhabited by Pagans (Kufâr), who were attacked by the Imâm 'Aly Ibn Abu Tâleb (see Mukâm Imâm 'Aly, Section B) on his horse Meimûn. He rode round the city, and blew at the walls, which fell. The Pagans fled, and were pursued in the direction of Kûrüntûl; but the close of day favoured their escape. Hence the Imâm called to the sun, 'Return, O blessed one' (Enthani ya

Mubâraki), whence the hill behind which it was disappearing is called Dhahret eth Thenîyeh. The sun staying in its course, the call to prayers was then made by Belâl, who appears as the servant of the Imâm; the place where he stood is thence called Mûwedhdhen el Belâl. It may be noted that Bellâl Ibn Rubâh is an historical personage, the Mûedhen of the Prophet; he came with the Caliph Omar to Jerusalem 636 A.D. (Besant and Palmer, 'Jerusalem,' p. 424.) Another tradition connected with this exists among the Arabs east of Jordan. (See 'Quarterly Statement,' April, 1882, p. 92.)

This tradition is evidently founded on the Biblical account of the fall of Jericho. It is curious to remark that in Jerome's time the site of Gilgal (Shejeret el Ithleh) was held in reverence by the natives of the country.

Close to Neby Mûsa is the little Mukâm of Hasan er Râi. He is traditionally supposed to have been the shepherd of Moses.

The name of Wâdy Mesââdet 'Aisa, 'Valley of the Ascent of Jesus,' may also be noted as showing the mediæval tradition of 'Osh el Ghûrâb, as the 'high mountain' of the Temptation, still to remain among the Bedawin.

Khûrbet Mird is traditionally supposed to have been built by Nimrod, who is said to be there buried. The tradition given by M. Ganneau concerning the death of Nimrod, due to a mosquito in his brain, is a very common mythological tale. In the Talmud it is related of the Emperor Titus. (Tal. Bab. Gittin, 56 b, 'Quarterly Statement,' April, 1875, p. 110).

Talât ed Dumm, 'Ascent of Blood,' is said by the natives to be due to a former battle there. Jerome ('Onomasticon,' s.v. Adommim) gives the same explanation, stating it to be due to the blood shed by robbers.

The natives (Abu Nuseir and 'Abid) have a tradition that in former times the Bukeiâ was covered with vineyards. Hence the name of several ruins in this district. They attribute this cultivation to Christians, and suppose that Christians could again renew it.

The Arabs round Jericho are of a tribe called Abu Nuseir. They venerate a place called el Hirmeh or Makabaret ed Dawârah, 'The Place of Sepulchre of Dawar.' This personage was their

ancestor, and the Abu Nuseir bury their dead here in the *Kabûr ed Dawâri*, 'Tombs of the Dawar People.' Arabs of any other tribe passing this spot make use of the expression, 'Permission, O Dawâr,' and the valley is sacred, and ploughs, grain, etc., are deposited here for safety. The usual votive offerings, sticks, rags, bracelets, etc., are found near the tombs.

Robinson gives the origin of the tribe of Dawâr as coming from the northern *Ghôr*; they were *Derwîsh*, and much respected by other tribes. The members of the tribe entombed in *Wâdy el Hirmeh* were killed by mistake by the Government, being supposed members of another tribe. (See 'Biblical Researches,' ii. 242.)

Another ancient tribe of *Madâdi* have their graves within this Sheet. (*Kabûr el Madâdi*, O t.)

The inhabitants of the Jordan valley are all Arabs of various tribes. Armenian hermits are found on *Kürüntûl*, and Greek monks at *Mâr Sâba*. The inhabitants of *Eriha* are a mixed and very degraded race. Fellahin from the hills descend to cultivate their land for them. An early Christian tradition at *Mâr Sâba* states that the palm, still existing on the north wall of the monastery, was planted by the saint, grew up in a single night, and produced fruit without any stones. These dates are a sovereign remedy for childless women. This story is not confined to the *Mâr Sâba* monastery, and is connected with the worship of sacred trees.

SHEET XIX.—SECTION A.

OROGRAPHY.—This Sheet contains 129·6 square miles of sea-coast from Ascalon to south of Gaza, the whole being an open rolling plain, cultivated in patches with corn. The blown sand has encroached further inland than in other parts of Palestine, being only arrested by the hedges of prickly pear, and by olives; the rate of progress is said to be a yard a year, and the sand has covered the ruined walls of Ascalon, and half the gardens within. The broadest part measures nearly 4 miles across.

HYDROGRAPHY.—The plain is very dry; Ascalon, Gaza, and other places are supplied by wells of sweet water, and in the course of Wād y Ghūzzeh water is found not far below the surface in the pits (Hūfiyir) dug by the Arabs. Wells occur even on the sea-shore, as at Sheikh 'Ajlīn, and Sheikh Hasan; in the interior there are ruined rubble cisterns at all the ruined sites, showing the former water supply to have been artificial.

TOPOGRAPHY.—There are eleven inhabited places on the Sheet belonging to the Government district of Kādā Ghūzzeh, under the Governor of Jerusalem.

1. Beit Hanûn (D v).—A small mud village surrounded by gardens, with a well to the west. The ground is flat, and to the east is a pond beside the road.

2. Beit Lahi (D v).—A small village with fine gardens and groves of large and ancient olives in the middle of the sand. It has a well to the south. This place is probably the Bethelia of Sozomen (Hist. Eccles., v. 15), where was a temple. It is called by him 'Vicus

Gazæorum.' There is a small mosque in the village, which may occupy the site of the old temple. (See Rel. Pal., p. 638).

'Peopled by 250 inhabitants, it occupies an oblong valley, well cultivated, and surrounded by high sand-dunes, which cause a great heat. It is a little oasis, incessantly menaced by moving sand-hills, which surround it on every side, and would engulf it were it not for the continued struggle of man to arrest their progress.'—Guérin, 'Judea,' ii. 176.

3. Deir el Belah (B x).—A large mud village on flat ground, with wells and a small tower in the village. To the west is a grove of date-palms, whence the place is named. The small mosque is built over a former chapel. (See Section B.) This place is perhaps the mediæval Darum (explained by Jaques de Vitry to mean 'Greek house'—Deir er Rûm), which was fortified by King Amalric with four corner towers (Will. of Tyre); Marino Sanuto places it south of Gaza; Geoffrey de Vinsauf (1192 A.D.) makes it near the sea (Itin. Ric. bk. v., ch. xxxix.), and north of the Egyptian border (ch. xii.). It was taken by Richard Lion-Heart, and had then seventeen towers and a ditch. The place is now the See of a Greek Bishop resident in Jerusalem, and its former name is stated by the inhabitants to have been Deir Mâr Jirius, 'Monastery of St. George.' The mosque is now called el Khûdr, or St. George. The gate of Gaza, on the road leading towards the village, was called Bâb ed Dârûn. (See Section B.) The village had Christian inhabitants some thirty years ago.

4. Deir Sineid (E v).—A moderate-sized mud village with wells, gardens, and a pond.

5. Ghüzzeh—GAZA (O w).—The capital of the district; is a town principally of mud houses, but with mosques and other buildings well built of stone. It stands on an isolated hill in the plain, rising 180 feet above the sea, and some 100 feet above the surrounding flat ground. The place is divided into four Hâret, or quarters, occupying about $\frac{3}{4}$ mile either way. (1) Hâret ed Deraj, on the west, occupies the west slope and the top of the hill; (2) Hâret et Tufen is on the flat ground to the north; (3) Hâret es Sejjîyeh, on the east, is also on the lower ground, and built of mud; (4) Hâret ez Zeitûn, on the south, extends down the sides of the mound.

There are two principal mosques, besides others smaller. The one on the hill in the middle of the town (Jâmiâ el Kebîr) is an ancient

church rebuilt as a mosque. The second, which is newer, is composed of much ancient material. Five minarets rise over the town, including that of 'Aly el Merwân in the eastern quarter—the traditional tomb of Samson, and that of Sidna Hâshem (the father of the Prophet), who is buried on the north-west side of the town, near the brow of the hill. The Serai, or Court-house, is north-east of the great mosque. West of the town is the little sacred place of Sheikh Shâbân, and on the north beyond the houses is Sheikh Nabak.

There is a Greek church in the town (see Section B), west of the great mosque.

The water supply is from good wells of sweet water in the town and in the surrounding gardens. The names of 15 of these wells (all marked on the Plan as B) were collected, but are unimportant.

Fine gardens surround Gaza, stretching 4 miles north and south, and $2\frac{1}{2}$ east and west. There are many palms in these, and fine olive-groves exist beyond them on the west and north. The avenue of ancient trees along the north road, stretching for 4 miles, is the most remarkable characteristic of the town.

There is a cemetery east, and another west, of the hill. On the south is the quarantine building in the gardens.

There is a bazaar in the town, and soap is manufactured, as well as a peculiar black pottery. The potteries are west of the town. Cotton is sometimes grown, and dates, figs, olives, lentils, apricots and mulberries, melons and cucumbers, are grown in the gardens. The town has the reputation of being very healthy, probably from its dry and elevated position.

The population is said to be at the present day 18,000 souls, of whom some 200 are Greek Orthodox Christians. The Samaritans had a synagogue in Gaza about a century ago.

The remains of the ancient walls seem to be represented by the great mounds on the hill, visible on the east and south beyond the houses. The houses on the hill are the best built, being of stone, and many ancient fragments are here used up in the walls. (For antiquities see Section B.)

6. Herbieh (E v).—A good-sized mud village, with a pond, a well,

and gardens. To the south are remains of a former fortress. This is probably the mediæval Furbia. (Itin. Ric. ch. xxxiii.)

7. *Jebâlieh* (P w).—A large mud village, with gardens and palms and a well on the north-west. It has a mosque called *Jâmiâ Abu Berjâs*.

8. *El Jûrah* (E u).—A mud village on flat ground outside Ascalon. It is probably the *Yagur* of the Talmud. (See Sheet XVI.)

9. *El Meshâherah* (D w).—A small village, or suburb of Gaza, on low ground in the gardens. It is well supplied with water from wells on the north and west called *Biyâret el Bukkârah*, *Biyâret el Ghabari*, and *Biyâret el Wahasheh*.

10. *En Nuzleh* (D w).—A small hamlet, a suburb of No. 7, with a well to the east.

11. *Tûmrah*, also called *Beit Dimreh* (D w).—A small village of mud on the side of a hill, with a garden and well below it on the north.

In addition to the above, the ruined site of the ancient *Ascalon* is to be found on this Sheet (see Section B), and the ruin of *Khûrbet el 'Adâr* may perhaps represent the ancient *Eder*. (Joshua xv. 21.)

Gaza had a port called *Majuma* (Reland, p. 791), which Julian the Apostate named *Limena of Gaza* (*λιμένα τῆς Γάζης*).

This is probably the landing-place called *el Mineh*. There was here a separate town, which became a bishopric in the Byzantine period, and the ruins of *el Kishâni* near the landing-place are no doubt those of *Majuma Gazæ*.

ASCALON.

Scale of Feet

100 50 0 100 200 300 400 500 600 700 800 900 1000



SHEET XIX.—SECTION B.

ARCHÆOLOGY.

'Aly el Muntâr (D w).—The curious hill south of Gaza is crowned by a Mukâm, sacred to 'Aly of the Watchtower.' The Kubbeh is modern, with three domes. Several slabs with masons' marks are built into the pavement of the porch.

There is also a lintel over the door, with a sculptured design on it representing two medallions with geometric designs, and in the centre a sort of niche with a cockle-shell ornamentation to the roof. This appears to be Byzantine work. (Compare Deir 'Arâbeh, Sheet XIV.) The top of the hill is 272 feet above the sea at the trigonometrical station. The whole of the ground round the Kubbeh is covered with Moslem graves.

Visited April, 1875.

'Askalân (E u).—The famous walls of Richard Lion-Heart, built in 1192 A.D., are still traceable, and in parts standing to a considerable height. The town is bow-shaped, measuring $\frac{5}{8}$ of a mile along the string north and south, and $\frac{3}{8}$ of a mile east and west, the total circumference being $1\frac{3}{4}$ miles.

The walls are, on the south especially, covered by the rolling sand. The interior is occupied by gardens, and some 10 feet of soil covers the ruins. Palms, tamarisks, cactus, almonds, lemons, olives, and oranges are grown, with vegetables, including the famous shallots, named from the place. There are also a few vines. The place is well supplied with sweet water. In the gardens there are 37 wells, each some 3 feet diameter, and in some cases over 50 feet in depth. By each is a cemented reservoir, and a wooden roller for the rope. Marble shafts have been

used up for fixing the ropes, and by each well is a capital of marble which has generally the appearance of Crusading work.

On the base of a pillar near a well in the middle of the ruins was the following inscription :

III KA(2)P - -

The rest of the lettering is broken off.

Quantities of masonry pillars and sculptured fragments are found in digging to a depth of some 10 feet. Inscriptions on slabs of white marble have also been discovered. There are many fine shafts of grey granite, some 3 feet diameter and 15 feet long, lying among the ruins in various parts. Many have also been used as thorough-bonds in the walls.

The masonry of the walls is throughout small, and the stone a friable sandy limestone, but the mortar used is extremely hard and full of black ashes, and of shells from the beach ; the walls have fallen in blocks, and the stone seems to have given way in preference to the cement.

There is no harbour, but on the coast are rocky precipices from 20 to 70 feet high. To the south near the jetty there are reefs of rock below the water. The lowest part of the town is between the ruined church in the north-west corner and the sacred Mukâm of e l K h ũ d r. A sort of valley here runs down, and the cliffs above the beach are lower. The cliff in the north-west corner is the highest part.

There are remains of five towers on the land side of the wall. In the north-west corner of the town are remains of a wall, with a deep masonry well 4 feet diameter, beside which is a cistern. A large ruined tower is situate 150 yards north of the mainland entrance. It is 40 feet square, with round turrets 12 feet diameter in the north-east and south-east corners. The interior is supported on vaults ; the turrets were solid at the base. At an equal distance south of the gate is a tower projecting 28 feet, and 34 feet wide outside. The wall south of it is carried back 28 feet, so that flank defence is obtained on that side. At the south-east angle of the wall is a fourth ruined tower ; a fallen block of masonry is alone visible. Near the south-west corner of the fortification is a tower 50 feet broad, projecting 64 feet, and apparently there was here a postern gate.

In addition to the towers there were buttresses on the walls, appa-

rently at intervals of 100 feet. These projected 8 to 13 feet, and were 4 feet wide. There are also on the east three large buttresses, 24 feet by 6 feet 9 inches, and south of the main gate is a wedge-shaped buttress 14 feet thick at the back, 2 feet in front, 17 feet along one side, 13 feet along the other.

The eastern or land gate is constructed like most of the twelfth century fortress gates, in such a manner as to secure flank defence. The entrance was from the south, in a wall running out at right angles to the main wall east and west. There are remains of an outer wall east of the main wall about 35 yards from it, and this appears to have covered the entrance. The angle between the main wall and that projecting from it was strengthened by a polygonal tower on the south, foundations of which remain. A block of masonry lies fallen on one side (Palestine Exploration Fund Photograph, old series, No. 257). It is 20 feet diameter, and 5 feet 9 inches in height, being apparently the base of a turret, probably flanking the gate. This must have been overthrown by violent means, probably in the destruction of the walls by Saladin, according to the treaty of 1192 A.D. (Itin. Ric. bk. vi., ch. xxviii.)

Excavations have at some time or other been made at this gate, and at the tower on the wall north of it.

The sea gate is in the sea wall, near the south-west corner of the fortifications. The same care is shown here also in constructing the entrance. There is an outer wall running parallel with the west wall. It is $3\frac{1}{2}$ feet thick, and the clear space between is 9 feet. It appears to have extended for 66 feet. A wall also runs out from the main wall, and joined the outer wall apparently at its south end.

The gate in the wall is immediately north of this projecting wall, and on its north side is a buttress projecting 2 feet, and at a clear distance of 8 feet from the projecting wall. The passage thus formed protects the gate either side, and a party approaching had first to proceed south for 66 feet, and then turned east through a passage 8 feet wide, and entered the gate, which was only 3 feet wide. A tower stood on the wall north of the gate, and projected *inwards* for 22 feet, forming an internal flanking defence to the gate. Inside this tower was a vaulted cistern, 7 feet east and west by 19 feet north and south, lined with hard white cement.

Steps led up the side of the precipice to this sea gate, and below a

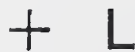
small jetty ran out into the water. It was formed, like that at Cæsarea, of the shafts of granite pillars laid side by side. Similar shafts project from the walls all along the sea face of the town, for the ashlar has here been either removed or disappeared, and only the rubble core of the walls remains, with the pillars sticking out from it.

In the north quarter of the town are remains of a church. The bearing is 94° west, and traces of one of the apses were visible. The walls remain, running in the direction stated for 60 or 80 feet, and, on the north, part of the wall is standing to a height of some 6 or 8 feet; but the plan is now not distinguishable, and the ashlar has been taken away, leaving only rubble. Inside the church are several pillar bases of white marble, which have been dug up. They have on them marks which resemble Phœnician letters, and which are cut on the upper sides, so that they were covered by the bottom of the shaft of the pillar.



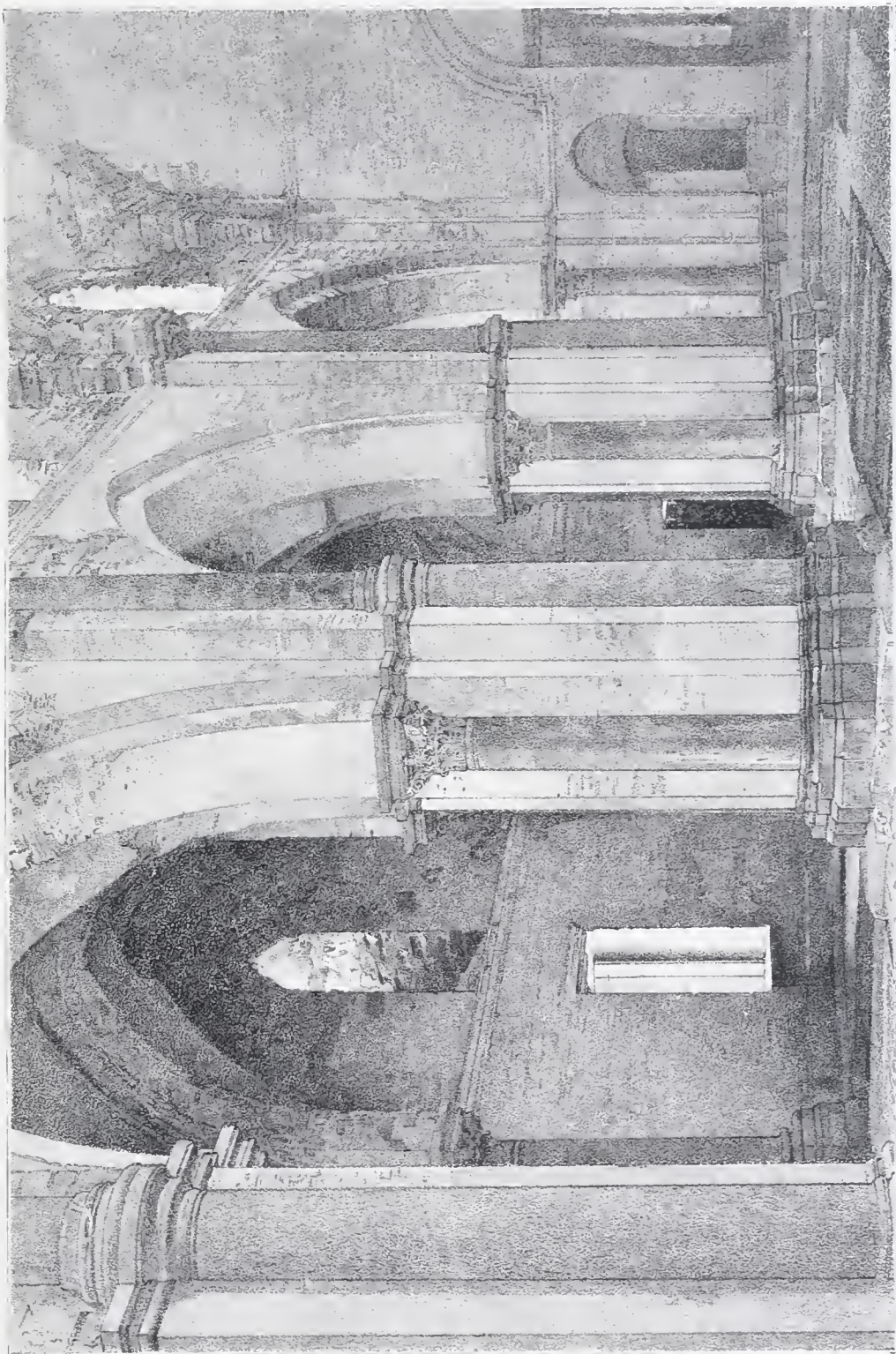
Similar marks on the shafts of pillars were found in 1881 in the Temple at 'Ammân; they are possibly intended by the masons as 'good-luck' marks to ensure stability.

On the north wall also two masons' marks were noted :



The remaining ruins are of less importance. There is a small building on the cliff, further south than the church, to which the name el Khũdra is now given. It measures 9 paces either way, with an entrance on the north, on which side is a porch of the same size. The windows of the building have round arches, and it may perhaps be of early date. Between it and the sea, on the edge of the cliff, is a grave, apparently modern.

In the south quarter of the town are the foundations of a large building, measuring 37 paces along a line 112° west, and 15 paces at right angles. It has a projection to the east, as if there had been an apse. But the masonry has a comparatively modern appearance.



Standard Geog. Inst. Ltd.

INTERIOR OF CHURCH OF ST JOHN, GAZA
now used as a mosque

The natives say there were formerly two churches in the ruins.

A curious vessel of black basalt, like a mortar, with two trunnions, and with a Maltese cross cut in relief on the side, was sketched. Various pieces of ornamental sculpture and a bracket of marble representing a lion's paw were observed, with many marble capitals of small pillars. A fine Gothic inscription from a Crusading tomb has been taken to Jaffa from Ascalon; and many fragments, Roman and mediæval, are constantly found by the peasantry.

Visited 3rd, 9th, and 10th of April, 1875.

Surveyed with a chain and prismatic compass.

It does not appear that the walls described above were the actual work of King Richard, who, in fact, rebuilt the ramparts and towers which had been hastily demolished by Saladin. The following description of the fortress by William of Tyre shows that it was existing a hundred years before Richard's conquest:

'Ascalon is one of the first cities of the Philistines. It is situated on the seashore in the form of a semicircle, the diameter of which is on the coast and the circumference lies on the east. The whole city is in a sort of hollow declining towards the sea, girt round on every side by artificial mounds, above which are ramparts flanked by numerous towers of solid work, the very cement of the joints being harder than stone. The walls are of suitable thickness, and are proportionately high, and there are also ante-walls of strong construction built round and carefully fortified. There is no spring within the city nor without, but it abounds in wells both within and without which yield agreeable and pleasant water. The citizens have also constructed cisterns within the town for the reception of rainwater. There were on the circuit of the walls four gates carefully provided with lofty and solid towers. The first of these on the eastern side is called the Greater Gate, or the Jerusalem Gate, because it looks towards the sacred city. It has two very lofty towers, which seem to overlook the whole town, as its strength and protection. This gate is preceded by three or four smaller gates in the ante-walls, through which it is approached by certain winding ways. The second is that which looks to the west, and is called the Sea Gate. The third, on the south, is called the Gaza Gate, because it looks towards that city. The fourth, on the north, is called the Joppa Gate, because that city is the nearest. There is no port or safe approach for ships, but only a sandy shore dangerous of access. Outside the city the soil is beset with sand, yet convenient for vine and fruit-trees. Towards the north a few valleys, fertilized by irrigation, yield some advantage of fruit and herbs to the people.'

It is probable, therefore, that the works of Richard were a restoration rather than a reconstruction. The final destruction is due to the Sultan Bibars in the year 1270. Possibly a search among Arab historians would explain the history of those fortifications described by William of Tyre.

Guérin, who visited the ruins in 1854, and reported on them in 1857, examined them with special attention to the description given above. After following the walls round the city, he states that he found within their enclosure—

1. The site of a church in the middle of the city, the remains consisting of the vestiges of an apse and of the side walls. These walls were thick, built of rubble with an external

coating of regular and well-cut stones perfectly cemented. It is oriented to the east, and perhaps belongs to the Byzantine period.

2. South-east of this monument two great walls are upright, unfallen, built of the same masonry, more than 6 feet thick. His guide called it *e l K a l a t i*.

3. Vaulted chambers, about on a level with the ground, communicating, according to the guide, with the seashore by means of a subterranean passage. These are called *e l H a b s*, the prison.

4. A great circular hole 13 paces in diameter, called the *Bir Abraham el Haurain*. He suggests that this is *Puteus Pacis*, spoken of by Antoninus Martyrus, and the *Ber Abraham el Khali*, mentioned by Benjamin of Tudela.

5. The remains of a second church built upon the site of a Pagan temple, and itself converted into a mosque. On the site of the church lie the columns dug up by Lady Hester Stanhope in the year 1815. She excavated by the help of 150 Arabs the supposed site of the old temple of Astarte, where was supposed to be buried a hidden treasure. They found, as later on were found at Jerusalem, quantities of fragments, in layers representing different periods, the pavements dividing and marking the periods of building. A white marble statue was also discovered, but as no treasure was dug up, the Arabs destroyed the statue, thinking that gold was contained within it. The excavations lasted a fortnight. When the time comes for digging in Palestine, Ascalon, Cæsarea, Gaza, and Tyre, should be among the first places to be examined.

6. In a garden near the preceding, a column in grey granite of smaller diameter than those mentioned above.

7. In the west part of the city the foundations of a third church built east and west, with three naves.

8. What appeared to be the site of a theatre.

9. A long wall, formerly part of the enclosure of a great building, cisterns, and wells.

The following is the account given by Colonel Warren of this place :

‘The city is 24 miles, as the crow flies, from the present ruin of Timnath, whence Samson came to plunder the thirty changes of garments for the payment of those who had expounded his riddle ; though this is the only incident with regard to the whole city recorded in the Bible ; yet it is impossible to visit these ruins at the present day without realizing, perhaps more than in any other ancient city west of Jordan, the utter overthrow of power that has taken place, the desolation which reigns supreme ; the walls of indurated sandstone, though now of small-sized stones, were once formed of massive blocks, as is seen by the remains here and there that have not been cut down for other purposes or carried away to Acca or Saidon ; great columns of granite 17 to 18 feet in length, and 2 to 2½ feet in diameter, project from the faces of the existing walls, used as thorough-bonds, though hardly necessary, it seems, for the intensely hard mortar has united the stones into one solid mass, which has only again been broken by some great force, probably gunpowder. Examine these walls : great discs of masonry overlapping each other in confusion, and it is apparent that they have been overturned at no very remote period. Some of these walls may have been built by the ladies of England as an offering to their country and lion-hearted king during the Crusades.

‘One view taken shows us the sycamore fig-tree, now loaded with its burden of fruit, the hollow fig, which, though refreshing when picked from the tree, is considered too inferior a fruit to be eaten by any but the poorest of the people. See how the trunk of the tree, acted



Stanton's Geog. Estab.

WEST DOOR OF THE CHURCH OF ST JOHN .GAZA

upon in its early growth by the prevailing wind, the sea breeze, has bent over the narrow pathway for nearly 30 feet, at a distance of 8 to 10 feet from the ground, offering a secure seat to any who, like the lowly Zacchæus, wish to have a view of all that pass that way.

‘In another we have a picture of the sea coast with the surf breaking on the shore. Just outside that surf, as we were coming up from Gaza, we observed a large shark moving about, and on going down to the beach at Askelon at sunrise to have a swim, I saw two sharks loitering about within a few yards, apparently waiting for me; and not wishing to gratify their appetites, I dabbled in shallow water. These sharks are larger than any I have seen in these latitudes, and their appearance reminds us that this is the coast on which the prophet Jonah was disgorged by the great fish that had swallowed him up. A few miles further up the shore to the north is the Neby Yunas, the monument of Jonah’s, which vies in tradition with another point near Saidon as his landing-place. The booths used in the gardens by the watchmen of the fruit trees also remind us of his history, for they are similar in construction to that gourd-covered booth he rested in outside of Nineveh.’

‘About Askelon there are the most delicious apples, which were just now ripe, fully equal in flavour to any I have tasted elsewhere, but, in keeping with so many of the Palestine fruits, they are sadly in want of proper treatment; they have dwindled down to one-half the bulk of an ordinary English eating apple. Dr. Thomson speaks of these apples of Askelon, but Dr. Tristram (“The Land of Israel,” p. 604) suggests that he mistook the quince for the apple, and doubts whether apples grow in Palestine at the present day.

‘Although so little remains of ancient Askelon *in situ*, coins and bronzes are constantly being turned up by the plough and by the crumbling of earth during the heavy rains; at this time agents come down from Jerusalem and buy up all that they can lay hands on, and sell at immense prices to pilgrims in the Holy City. I was able to secure on the spot some small bronzes of the Egyptian gods, Osiris and Isis, and also a very elegant mutilated figure of Hercules, and the remains of a fish god; the greater portion, however, of the bronzes are distinctly Egyptian, and similar to those in the British Museum; the coins found are generally Roman, or of the Crusaders, or Cufic.’—‘Quarterly Statement,’ 1871, p. 89.

M. Clermont Ganneau procured a small slab of marble found at Ascalon in which was a sculpture representing two doves, birds symbolical of the town.

The question of the *Maiumas Ascalon* was raised by the late Professor Pusey in the following letter published in the ‘Quarterly Statement’ for 1874, pp. 30—32 :

‘November 28th, 1873.

‘I had, perhaps, better say what my ground is for thinking that the Ascalon of the Crusades cannot be the Philistine Ashkelon.

‘You have yourself, I see (“Dictionary of Bible,” Jabneel), drawn attention to the *Maiumas* of Gaza and Ascalon and Jamnia. There were also two places called Azotus, one by the sea (see “Reland,” p. 215). The three, then, Gaza, Jabneel, Ashdod, were inland; and were, I suppose, like Athens, purposely so built for fear of pirates. Even Gaza, which was nearest, was (it appears from *Soz. v. 3*) distinct in boundary from *Maiumas*. They had fields (*ἀγροί*) belonging to each, having altars between them.

‘The probability, on the ground of its having a port, and from the three other cases, is that Ascalon itself was inland. Ascalon and its *Maiumas* must have been distinct cities, since the bishop of each signed a synodical letter inserted in the Acts of the Council of Con-

stantinople, A.D. 536, as also the Bishop of Gaza and Maiumas Gazæ. (It is in col. 1163, 1164 of the "Conc. T. v." ed. Colet.) But it is so well known a rule that there cannot be two bishops of one town, that when Julian had annexed the Maiumas Gazæ to Gaza, the Bishop of Gaza on a subsequent vacancy in the episcopate of the Maiumas claimed that its clergy should on this ground be subject to him, though it was locally distinct. The provincial council refused it, because the civil privileges had been taken away from Maiumas Gazæ by a heathen prince, on account of its Christianity. But, according to all descriptions, Ascalon has too little depth from the sea to have ever contained two towns, and its outside boundary is very marked, being built along a natural ridge, in the shape of a bow, the cord, as William of Tyre describes it, being towards the sea.

'2. Benjamin of Tudela, who must have been on the spot, says that "Ashkelona is new Ashkelon, which Ezra the priest built on the seashore, and at first they called it Benibra, and it is four parasangs distant from the former Ashkelon, which is desert." His account was naturally the tradition of the Jews whom he found there. Benjamin of Tudela's pronunciation of the modern town is Ashkelonah (as in the time of the Crusades it is Askelona), whereas, in his explanation, he speaks of "new Ashkelon," "the old Ashkelon" keeping the Biblical termination. His account is too concise for him to give an explanation, but Benibra is doubtless a Greek corruption for Bethnimrah (as Bethnabris in Eusebius is for the Bethnimrah, or later Bethnimrim, of Gad), and the sweetness of its waters (the *aque potabiles* within it) is noted by successive writers, I suppose because, so near the sea, they might be expected to be brackish. I think that the tradition in his time, that there was an Ashkelon which lay waste, is remarkable, though the Jews, his informants, might be inaccurate as to its distance, as they were not much concerned about the site of a desert place.

'I myself think it most probable that the Askalon which Herod beautified was the present Askalon; and that it, the Maiumas Ascalonis, being the more considerable, obtained the name of Ascalon, as Windsor and Sarum must, I suppose, have been originally New Windsor, New Sarum, and yet in early times have been called absolutely Windsor, Sarum; and what is now called Shoreham was, in my memory, still New Shoreham. There must have been great accumulations of sand, which may have buried the old Ascalon, since the sands are only held back by the walls, with which they seem to be almost level, from burying the new Ascalon.

'Looking at Porter's map, there is apparently a plain enclosed in a sort of triangle between the roads from Burbareh to el Mijdel and that which turns off to Askulân. The places which he mentions (p. 268) are not marked in the map. "One mile from Burbareh is Jiyeh; half an hour beyond it is Beitimah," which must have been, I suppose, where the two roads part. For Porter says, "Our path turns to the north-west, along the border of the sandhills. In twenty-five minutes we come to Nalieh, a poor village on the east side of a *low narrow plain*, which appears to be sometimes flooded in the winter. A ride of ten minutes across the plain, and twenty minutes more *over the broad ridge* of sand, brings us to the gate of Ascalon."

'1. But the Jews ("Josephus," B. J. 3, 2) were assaulting Ascalon. If, then, *that* Ascalon were the present Ascalon (which I am inclined to think), where is "*the whole plain*," which was "broad, and the whole of it suited for the action of cavalry" (*πᾶν ἰσπᾶδιμον*), over which the flying Jews were scattered and 10,000 killed?

'2. What is the depth of Ascalon? Is it so built that there could be two distinct cities within its present walls, so that one should be an inland city, the other its port? In a

description which I have seen, there is mention of a creek running up into the present city, though the harbour was purposely destroyed by Sultan Bibars, in order to preclude any renewed landing of Crusaders there.'

These remarks were answered as follows by Captain Conder :

'In the January number of the "Quarterly Statement" for 1874, subscribers will remember a letter from Professor Pusey, to which my attention was specially called by the Committee, in which the identity of the Ascalon of Herod and of the Crusades with the Ashkelon of Scripture is disputed. The arguments in favour of this view are both drawn from mediæval sources, the first being the fact that in 536 A.D. a synodical letter was signed both by the Bishop of Ashkelon and by the Bishop of Maiumas Ascalon, from which it is evident that the two were distinct towns; the second passage is to be found in Benjamin of Tudela, who distinctly states that there was another Ascalon four parasangs from the sea-side town, and traditionally the more ancient, the Ascalon of his time having been built, he informs us, by Ezra. This other Ascalon was at that time (1163 A.D.) in ruins. The value of the traditional information here given is, however, very slight, as Benjamin of Tudela gives identifications of the most extraordinary character throughout his narrative. The passage is of value as corroborating the former in the statement that there were two Ascalons, but the distance cannot be relied on; for whilst the distances of places through which Rabbi Benjamin passed are generally pretty correct, those of places he did not visit are often very much in error. The distances from Ashkelon to Ashdod he makes two parasangs, which would give 5 miles for the parasang, and 20 miles as the distance between the two Ascalons.

'It appears, then, that as far as positive evidence goes, the argument only tends to show that there were two mediæval Ascalons. Which of these was the Ashkelon of Herod or of Scripture is a separate question. The mediæval Ascalons *both exist still*, as we have been the first, I believe, to discover.

'We were considerably surprised to find, when working north of Beit Jibrin, that an Ascalon (Khürbet 'Askalón) existed in the hills near Tell Zakariyeh. At first I thought a false name had been purposely given us, but as I obtained it twice myself, and Corporal Brophy three times, from different witnesses, there is no doubt that it is a well-known site. The termination of the word differs from the name of the sea-side town, which is pronounced 'A s k a l â n. The site shows remains of an early Christian church or convent, and a great lintel of stone, with a deeply cut cross in the centre, resembling somewhat the Maltese cross, lies on the ground. Such lintels are to be found in all that class of ruins which date from about the fifth to the seventh century. The distance from the shore is about 23 miles, which would agree with the four parasangs as deduced from the distance to Ashdod, but I am not able to find the length of the parasang given in any book we have here.

'Thus we have a simple explanation of the two mediæval quotations. 'Askalón we should judge to have been an inhabited site in the sixth century, but in all probability fallen into ruins by the twelfth.

'We may now turn to the questions of the ancient site of Askelon. That it should be placed at the Christian ruin in the hills is of course impossible; and our information, though very slight, and restricted to one passage in the Bible, and one in Josephus, seems to me, nevertheless, to point to the Philistine Ashkelon being identical with the mediæval Ascalon. The only passage in the Bible of topographical value as concerns Ashkelon is that in Jeremiah xlvii. 7, where the prophet speaks of "Ashkelon and the sea-coast," leading one to

suppose that the mediæval Ascalon, or Maiumas Ascalon (Ascalon by the sea), is intended. In the absence of any contradictory statement, it seems to me also safe to assume that the Ascalon of the later Jewish times was that beautified by Herod; and it can be proved, I think, that Herod's Ascalon was both that of the Bible and that of the Crusaders, for, in the first place, Josephus distinctly states that the Ascalon where the Jews attacked Antonius (Book iii. ii. 1) was "*an ancient city that is distant from Jerusalem 520 furlongs.*" This would be about 65 Roman miles. The present Ascalon is only about 50 Roman miles by road from Jerusalem, so that it cannot well be taken to mean any inland town. In the second place, the Ascalon of Herod and Richard are probably the same, for we learn that "for those of Ascalon he built baths and costly fountains, as also cloisters round a court, that were admirable both for their workmanship and largeness" (B. J. i. 21, 11). In the Itinerary of Richard I., we find it mentioned that the builders erected their towers upon ancient foundations, and we find that all along its huge walls great columns of syenite, 15 to 20 feet long and 3 feet diameter, have been built into the masonry as thorough-bonds. Such was indeed the constant practice of the Crusaders in any place where ancient pillars were to be found, but in such sites as 'Athlit they do not occur; and as the syenite must have been brought by sea from Egypt, we cannot suppose the Crusaders to have first brought these pillars to Ascalon, but must regard them as the remains of Herod's cloisters utilized by those practical masons to whose indifference to archæology we owe the loss of many an interesting monument.

'The outcome of this inquiry is, therefore, that the Ashkelon of the Bible, and of Herod, and of the Crusaders, are all one town on the seashore, distinguished from another early Christian inland Ascalon by the title Ascalon Maiumas.

'This title may, I believe, be best rendered by our English "watering-place," and, like it, does not apparently apply to a port or harbour only, for the fine springs north of Cæsarea, with remains of a temple and theatre, and of a great aqueduct to the city, still retain the name of Miamâs, which is no doubt the representative of an ancient Maiumas, or *place of water*.

'Ascalon not only has not, but it may be safely said never could have had, a real port. A straight coast-line of cliffs, from 20 to 70 feet high, exists on its sea side, and a strong sea wall was built by the Crusaders against these. The port destroyed by Sultan Bibars must have been an artificial Crusading harbour, of which there are still remains, for a jetty of pillars placed side by side, as at Cæsarea, seems to have run out beneath the sea-gate on the south, a few of those nearest the shore still remaining in place. That it possessed no natural harbour in the middle ages is evident from the following passage, which I quote at length, as clearly showing that the Maiumas Ascalon of Christian times could not have applied to any properly so-called *port*:—

' "The city of Ascalon lies on the coast of the Grecian Sea, and if it had a good harbour, could hardly find an equal for its situation and the fertility of the adjoining country. It has, indeed, a port, but one so difficult of access, owing to the stormy weather in which the army reached it (January, 1192), that for eight days no vessel could enter it. . . . At last, when the weather became more favourable, some ships entered the harbour with provisions; but the storm returned, and the army began again to be in want."

'At the present time a small brig is lying off the coast taking in a cargo, but it is unsafe for ships to approach too near, and the wreck of one vessel lies on the sand a little north of the ruins. It is evident that the harbour cannot have been much better in Crusading times,

when English sailors were unable to bring food to the starving army. It is true that the sand has covered a great deal of the ruins, but the existence of a *creek* is rendered, I think, impossible by the unbroken line of cliff, at the foot of which low reefs run out into the sea.

‘Next to the question of the Maiumas comes that of the sacred lake of Derceto, but of this we could find no traces, unless the name of the modern village north of the ruins el Jûra, “the hollow”—generally applied to an artificial reservoir or pond—be supposed to preserve a tradition of the site. The village itself stands pretty high, but there is a low tract full of beautiful gardens between the ruins and the houses.’—‘Quarterly Statement,’ 1875, pp. 152—155.

Ascalon has also been visited and described by Tobler, Dr. Porter, Barclay (“City of the Great King”), Herr Schick, and Herr Guthe. The last writer, in a description of the place (published in the ‘Zeitschrift’ of the German Palestine Exploration Association), thus speaks of the western wall and the bay :

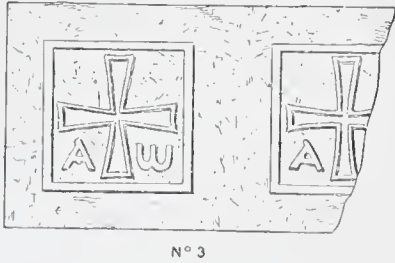
‘The western wall, the “string of the bow,” follows the line of rocks exactly, and is therefore indented with little bays. It is about 1,200 feet long ; at its opposite ends, *i.e.*, at the south-west and north-west corners of the town, there are extensive ruins of fortifications that were undoubtedly intended for the protection of the coast. The “sea-gate” or “*porta maris*,” mentioned by William of Tyre, is nearly in the middle of the western wall. The ground reaches its lowest point near the south-western corner. At this place a little bay stretches into the city ; it somewhat resembles a moderate-sized basin. In spite of the drifting sand, the ground here is even now but little higher than the level of the sea. This bay in old times was most assuredly a dock or harbour within the walls ; the fortifications on either side of it were particularly strong. A great number of solid columns of grey granite were laid like beams across the thickness of the fortifications ; when the walls fell into ruins, many of them tumbled upon the beach, where they now lie, and are washed by the waves of the sea ; the rest are buried under the *débris* of the masonry. This use of the columns is not only to be seen near the harbour, but also in other parts of the fortifications of Ascalon. Guérin says that those built in columns seemed from a distance like loopholes with the muzzles of the cannon peeping out. Of course the columns originally belonged to the grand halls and temples of ancient Ascalon. The Saracens first, and then the Crusaders, used the pillars and stones of the old buildings for the defence of the city without a thought about their historical or artistic value, a state of affairs that Guérin remarked had also obtained at Cæsarea. From this we perceive that the ruins of the walls of Ascalon which now exist are the remains of the fortifications built by the Saracens and Crusaders.’

Beit Hanun (D v).

Among the gardens of this village Guérin observed indications of ancient constructions in the shape of cut stones, fragments of columns, and bases.

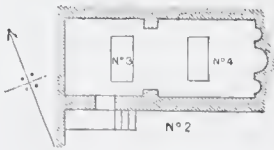
Deir el Belah (B x).—The mosque in the village is called Jâmiâ el Khûdr, and stands, traditionally, on the site of a large monastery. The building was entered from a courtyard on the south. It proved to be a Christian chapel, 5 paces north and south

by 11 paces east and west, on a line 112° west. On the north, and on the south wall is a buttress. On the east are three apses, the side ones being mere niches. One of the steps from the door in the south wall has on it remains of a Greek inscription. On the floor of the chapel is a slab, now broken. It appears to have been a tombstone, 6 feet long by 2 feet 6 inches high, having on it two Maltese crosses, each with the letters A and Ω.

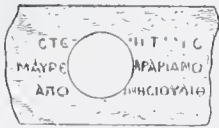


N° 3

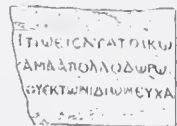
In the wall of the court pillar-shafts of marble, and a bit of well-moulded cornice have been built in. There are also two Greek inscriptions, one on the floor of the chapel near the east end, one on a slab now used on a well in the courtyard; this second has a hole cut through the slab, 10 inches diameter, obliterating part of the inscription. There is a modern masonry cenotaph, placed north and south, in the middle of the chapel, said to be the tomb of Mâr Jirjis or el Khüdr, both names for St. George.



No. 1, on the interior, reads as below, the slab being 25 inches by 18 inches. The letters are 1½ inches high, the three lines 9 inches high.



The second slab measures 31 inches by 18. The letters are the same size as on the first.



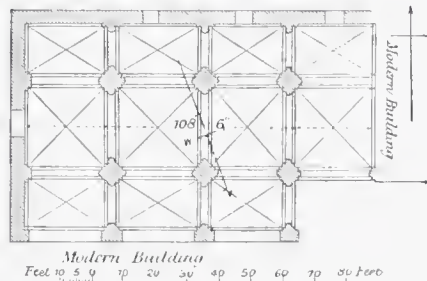
In the village there are pillar-shafts of white marble built up into walls, or lying about. One of them has a twisted form, like some of the mediæval pillars in the Haram at Jerusalem.

Visited 28th April, 1875.

Ghüzzeh (D w).—The principal archæological points of interest are the Jâmiâ el Kebîr, Bâb ed Dârûn, and Meidân ez Zeid. Green mounds extend round the houses on the hill, and seem to indicate the ruins of former fortifications. These show probably the site of the walls of Crusading Gaza.

The mosque is a church to which an extra aisle has been added by the Moslems on the south. The whole of the building in its original form seems attributable to the twelfth century. Only four bays are now to be seen, the apses having been destroyed or hidden behind a modern wall, on which stands the minaret. (See Palestine Exploration Fund Photographs Nos. 38 and 39, Lieutenant Kitchener's series.) The total length was 108 feet 6 inches to the modern east wall, internal measure. The nave is 21 feet 6 inches wide in the clear, the aisles 13 feet. The true bearing of the length is 109° . The south wall has been destroyed, and rude piers built instead; while south of them is a modern wall, which is not parallel to the axis of the building.

The style of architecture is severe, and the ornamentation very plain. The piers are 5 feet 6 inches by 6 feet 6 inches, with four attached semi-columns (1 foot 6 inches diameter) to each pier. The nave has a clerestory, and a second order of pillars stand on the cornice, which runs round the piers above the capitals of the lower order of pillars. The



details of cornice and capitals are seen in the photograph. These upper pillars are almost of equal diameter with the lower, and have a heavy appearance. All the pillars and cornices are well cut in hard dark grey marble, and the diagonal dressing is marked on the base blocks. The spaces of the various bays are irregular, the span varying about a foot.

The roof is entire with groined vaulting. The windows and arches have a point, but are broad in proportion to the rise of the arch. On one of the upper order of pillars on the south side of the nave on the pier nearest the east end of the church is a curious design, representing the seven-branched candlestick inside a wreath, with a winged tablet beneath having on it a Greek inscription, not legible from the ground, but copied by M. Ganneau.

The west door of this church is a beautiful specimen of the Italian Gothic of the twelfth century churches in Palestine, with delicate-clustered shafts and pillars, with deeply undercut lily-leaves to the capital. (See Photograph No. 38, as above.) The Mihrab is at the east end of the modern additional aisle, but so skewed as to point towards Mecca.

This church was dedicated to St. John the Baptist. Over the door of the court of the mosque is an inscription, including the name of K a l a w û n, and the date 707 A.H.

Over the small Mihrab on the interior is a later inscription, with the name of Musa Pasha, and the date of the month Rejeb, with the year 1074 A.H.

The Greek Church in Gaza has in the interior two Byzantine columns, which appear to be old. The K h û r i said it was fourteen centuries old, and built by a Byzantine emperor. Ancient registers belonging to this church are said to exist in Jerusalem, and one 1,000 years old in the church itself.

The tomb of Samson ('Aly M e r w â n) was visited, but the building and masonry cenotaph within appear to be modern.

At the B â b e d D â r û n, near the quarantine, is a Moslem graveyard, with seven marble shafts of pillars. One of these has an Arabic inscription on it 700 years old. Others have been cut flat on one side, and inscriptions put on them. The ancient city is said by the natives to have extended even further, and to have included 'Aly e l M u n t â r.

The M e i d â n e z Z e i d is a flat plot of ground, the angles of which are marked by four pillar-shafts. These marked out a race-course made by the Saracens some 700 years ago; two of the shafts are 1,000 B â â, or 2,000 yards, apart east and west. One of these pillars, that at the south-west corner, is inscribed. The pillar is of grey granite, 18 inches diameter; the inscription is as below:—

ΔΟΜΕΣΤΙΚΟ(Σ)
ΥΠΕΡ ΔΟΜΕ
ΣΤΙΚΟΥ Υ
ΙΟΥ ΑΝΕ ΘΗ
ΚΕΜ - - - Ε

' Domesticus over the son of Domesticus placed - - - '

The height of the inscription is 20 inches, the breadth on the circumference of the pillar is 17 inches. This also appears to be a mortuary inscription. It is deeply but rudely cut, and evidently refers to a previous use of the pillar, probably as a grave headstone.

Church planned, 20th April, 1875.

The building of the first church at Gaza, about the year 402, is related by Marcus Diaconus:

‘There were in Gaza eight public temples of idols, namely, those of the Sun, Venus, Apollo, Proserpina, Hecate, that called the Hiereion (Ἱερεῖον), Fortune, called Tycheon (Τυχεῖον), and Marnas, dedicated to the Cretan Jupiter, believed by the people to be more glorious than any other temple in the world.’

By the influence of Eudoxia, wife of the Emperor Arcadius, Porphyry obtained an edict authorising the destruction of all the temples and the building of a church on the site of the god Marnas. This was dedicated on Easter Day, A.D. 406. It was in the form of a cross; as the present church is in the form of a rectangle, it cannot be the first church.

Herbieh (E v).—Foundations of the walls of a small tower of masonry, with a circular masonry well.

Jebalia (D w).

In the mosque Guérin saw fragments of old constructions, and at the well some broken columns.

El Kishâny (C w).—The gardens are surrounded by a bank, and there are several wells. It seems probable that ruins of a walled town may here be covered by the sand. Marble slabs and other fragments are dug up here by the peasantry.

Khûrbet el 'Adâr (C x).—Ruined rubble cisterns and traces of a town. There are immense piles of broken pottery forming mounds at the site. (Compare Khûrbet el Jerrâr, Sheet XXIII.)

Khûrbet Amaris.

A ruin of this name was found by Guérin on the seashore north of Wâdy el Hesy. It stands on a hillock. Fragments of pottery were found, but the ruins are inconsiderable.

Khûrbet el Bîr (D w).—A few stones and several ruined rubble cisterns.

Khûrbet el Burjaliyeh (C x).—Traces of a former village, ruined rubble cisterns, and heaps of pottery.

Khürbet el Hawâdy (D w).—Resembles the last.

Khürbet Inseirât (C x).—Resembles the last.

Khürbet el Khesâs (E u).—A few heaps of stones with a well near.

Khürbet Kûfieh (D w).—A few heaps of stones, and several ruined rubble cisterns.

Khürbet Mansûrah (D x).—Resembles the last.

Khürbet el Meshrefeh (D x).—Resembles the last.

Khürbet en Nâmûs (D w).—Resembles the last.

Khürbet er Reseim (E w).—Resembles the last.

Khürbet esh Shelûf (C w).—Resembles the last.

Khürbet esh Sherâf (D v).—The site is entirely covered with sand, and only marked by a few trees.

Khürbet Sihân (D x).—Traces of ruins and ruined rubble cisterns.

Khürbet es Sireh (C x).—Resembles the last.

Khürbet umm esh Shukoff.

A ruin bearing this name was found by Guérin on the seashore, south of the mouth of the Wâdy el Hesy. It seems to have been a place of no importance. It is not on the map.

Mesh-hed Sidna el Husein (E u).—A ruined tower of small masonry, apparently an outwork of Ascalon. Part only is standing, and part of the foundations are covered with sand.

E u Nazleh (D w).

‘At the well several ancient columns in granite or of grey marble lying horizontally form troughs by the help of rude masonry. Another broken column supports an enormous *acacia mimosa*, which is falling with age.’—Guérin, ‘Judea,’ ii. 177.

Resm el 'Atawineh (E x).—Traces of a former site; ruined rubble cisterns.

Resm el Gharby (E x).—Like the last.

Resm esh Sherky (E x).—Like the last.

Sheikh Nebhân (C x).—There seems to have been a church

here, afterwards converted into a mosque, and rebuilt partly with mud. The courtyard is 22 paces east and west, with a Mihrab on the south wall flanked by two pillars 9 inches diameter, with capitals like those of the west door of the Church of St. John Baptist in Gaza (lily-leaved and much under-cut. The capitals are 15 inches high, and measure 17 inches across the abacus. On either side of these, along the south wall, and 8 paces apart, are two bases, 13 inches high, belonging to pillars $13\frac{1}{2}$ inches in diameter. They seem to be *in situ* in a line 100° west, and resemble the bases at the Gaza church door. The courtyard is well paved with flags of hard marbly limestone. There is another base opposite the western of the two above mentioned, 7 paces north of it. This seems to suggest a nave 18 feet wide, with bays of 20 feet (or 10 feet). In the north-east and north-west corners of the courtyard are two chambers, each containing a Moslem cenotaph.

Visited 28th April, 1875.

Sheikh Râshed (C x).—A rude tomb on a sandy hillock. A piece of marble 18 inches long lies beside it, inscribed as below :

+ Η ΛΙΟΨΩ
 . Ρ Σ Γ Ζ Τ Τ

For character compare the inscription at Kuryet Saïdeh, Sheet XVII. It is evidently Christian, and probably mediæval.

Tell el Ahmar (D x) appears to be a natural mound.

Tell el 'Ajjûl (C w).—A large natural mound with the slopes artificially scarped. There are several artificial caves or tombs round it, especially on the south-west. A fine marble statue of Jupiter was discovered at this site in 1880 by the peasantry, and is now in the Museum at Constantinople. It seems to represent the Marna ('Our Lord'), or chief deity of Gaza.

This place has been suggested as the site of the ancient Anthedon. Guérin examined the hill and several wells near it, but could find no trace of any considerable buildings. Tell Ajjul is mentioned by several Arab historians. Saladin collected his troops here. Melek Adel, his brother, encamped here. Melek Kamel, in his march upon Damascus (A.H. 625), encamped here.

Captain Conder thus describes the statue which he saw in the Museum of Constantinople :

'This great statue was discovered, in 1880, by the natives at Tell el 'Ajjûl, south of Gaza, and we owe its preservation to the exertions of the Rev. W. Shapira, the missionary. The Arabs had at once commenced to break up the statue, and had succeeded in greatly damaging the face. Mr. Shapira persuaded the Governor to set a guard over the place, and the antiquarians of Palestine owe him a debt of gratitude for having prevented the entire



destruction of this unique monument. A paper descriptive of the statue will be found in the "Quarterly Statement," with the measurement of its principal proportions. I now send a copy of the sketch which I have just made from the original in the porch of the Museum. The suggestion which I ventured to make at the time seems to me to be fully borne out, and there can, I imagine, be little doubt that the figure is intended for a Jupiter. The principal deity of Gaza was called Marna (*i.e.*, מרנא "our Lord"), and was worshipped as late as the fifth century A.D. (Epiphanius Adv. Hæret). He was a deity who controlled the rain, and his temple was destroyed by St. Porphyrius (Acta Sanct.). According to Lenormant, he was a god similar to the Cretan Jupiter and the Phœnician Eshmun—the chief among a group of seven or eight deities ("Lettres Assyriologiques," Vol. II., Letter V., p. 165, *seq.*). These seven *Cabiri* or "great ones" appear to have all had temples in Gaza. That of Marna, destroyed by the Christians, was round, with two outer porches or circles—a kind of Druidical circle, perhaps. His other titles were "The Living," "The Eternal," "The Universal," "The Everlasting." It seems probable that the statue at Constantinople may be that of the Jupiter Marna of Gaza. The nose and face have been damaged, but the arrangement of the hair reminds one of the classic Jupiter.

The right arm is broken above the elbow, the left appears to have been sawn off. The figure was seated on a bench, but the legs have also apparently been sawn off in front. These mutilations had been, I believe, effected before the statue was discovered, and it seemed to me possible that the pious pagans may have buried their Jupiter to save him from the Christians, and may have been obliged to divide it for facility of transport. Excavations should certainly be made at Tell el 'Ajjûl, as the rest of the statue may yet remain buried, as well as the Venus of Tetramphodos, a place apparently in Gaza itself. A curious tradition of buried treasure, and of a phantom calf which guards it, exists at Tell el 'Ajjûl ("The Calf's Mound"), and it is perhaps possible that a temple stood on the hillock.—'Quarterly Statement,' 1882, pp. 147, 148.

Tell Nujeid (Cw).—A mound apparently natural, with scattered pottery and marble.

SHEET XIX.—SECTION C.

'Aly el Muntâr is the traditional Christian site of the hill to which Samson carried the gates of Gaza. An annual Moslem feast is held in April at this shrine. 'Aly Merwân is the traditional 'tomb of Samson' shown since the Middle Ages at Gaza. It is now a Moslem sanctuary, with a cenotaph in a modern building. The name ('Aly the Imprisoned') seems to refer to the imprisonment of Samson in Gaza.

The olives of Gaza are traditionally said to have been planted by Alexander the Great, and it is stated that not a single tree of them has been planted since the Moslem Conquest.

At Ascalon there is a tradition of a tomb found in the cemetery near Sheikh Muhammed el Mŭsli, immediately outside the walls on the east. An embalmed corpse was found there some thirty years ago, with a sword and ring. The persons who opened the tomb died soon after, and the tomb is now held sacred by the peasantry.

Tell el 'Ajjûl is said to be named from the appearance of a phantom calf on the mound, indicating the existence of hidden treasure, which will become the property of anyone who can catch the calf. The superstition is probably connected with the burying of the great statue here discovered in 1880, and it is possible that other statues may remain buried here.

SHEET XX.—SECTION A.

OROGRAPHY.—The Sheet includes 372·7 square miles of the plain of Philistia, and of the low hills which bound it on the east. It is divided in the middle by the great valley called Wâdy el Hesy, which is formed by the junction of two branches—Wâdy Kaneiterah, rising near the village of ed Dawâimeh, and Wâdy Muleihah, which runs north to the junction at Tell el Hesy.

North of this boundary-valley, the plain is tilled by the inhabitants of the villages; south of it the country is uncultivated, and affords pasture to the Arabs. The hills are cultivated to about the same latitude.

The average level of the plain is about 150 to 300 feet above the sea, with a gradual slope down westwards. The eastern hills fall gradually towards the plain, being spurs from the Shephelah range. (Sheet XXI.)

The hills are covered with scrub, with a few olives round the villages. Fine olive-groves exist to the west of the plain near the sand-hills. (Sheet XIX.) The plain is cultivated with corn; and where there is water, with vegetables.

HYDROGRAPHY.—There is but little water in the plain or in the hills. Beit Jibrin is supplied by wells, as are the villages near it. Those in the plain depend on cisterns and ponds. There is a brackish supply of water in Wâdy el Hesy for about 6 miles, the principal springs being 'Ayûn Küssâbah, and 'Ayûn el Hesy; but the water is brackish at times. The supply is, however, good and perennial. 'Aines Sidd is a brackish perennial spring. 'Ain el Kaneiterah is also perennial.

TOPOGRAPHY.—There are twenty-five inhabited villages on this Sheet, which belong to Government districts as noticed below.

I.—JEBEL KHŪLĪL.

1. Beit Jibrin (I v).—A large village of mud and stone, situate in a sheltered position on the east slope of the valley. It is surrounded by low hills on every side, with low open ground on the north and west, where the valley, running south-west, forms a basin with low hills beyond it on the west. Thus the village cannot be seen from a distance in any direction, and is not in a naturally strong position.

The water-supply of the place is from ancient spring wells, of which there are four, Bīr Umm Judeiā, to the south, being the most plentiful. Fine olive-groves extend along the valley to the north. The population is stated at 900 to 1,000 souls, being all Moslem.

The principal peculiarity of the place is the number of large caverns which exist round it. (See Section B.)

Beit Jibrin is mentioned in the Talmud under the name Beth Gubrin. (Midrash Bereshith Rabba, chap. vi.) In the Peutinger Tables (393 A.D.), the place is called Beto Gabra, and shown as 16 Roman miles from Ascalon. The true distance is 20 English miles. In Crusading times the place is mentioned under the name Gibelin (William of Tyre), and was fortified by King Fulke of Anjou in 1134 A.D. It is possibly the Begabris of Josephus, according to the reading of Rufinus. (B. J. iv. 8, 1.) In 1321 A.D. Marino Sanuto speaks of Gybelyn as being the same as Bersabe or Beersheba.

The distances to surrounding villages fix Beit Jibrin as the site of the ancient Eleutheropolis. (*e.g.* Idhnah, Beit Nūsīb, and Adullam, Sheet XXI., and Socoh, Surāh, and Yermūk, Sheet XVII.) In the Talmud Eleutheropolis is mentioned (Bereshith Rabba, chap. xlii.) as inhabited by the Horites, or cave-dwellers; and Jerome (Comm. in Obadiah, ch. v.) also speaks of it as originally inhabited by the Horites. This may have some connection with the great caverns at the place; but Jerome translates Horræi to mean 'liberi,' thus connecting the word with the Greek Eleutheropolis. The Talmudists translate Seir (Gen. xxxiii.) by Beth Gubrin, Seir being the habitation of the Horites. This seems to connect Beth Gubrin with Eleutheropolis.

The majority of the houses are mere mud-huts; but the Sheikh's house in the centre is of stone with two stories. For the antiquities see Section B.

The church of St. Anne seems connected with the tradition mentioned by Geoffry de Vinsauf, that St. Anne was born near Gibelin (Beit Jibrîn).

2. Ed Dawaimeh (I w).—A good-sized village on a high and very rocky ridge, with a well to the south-west. There is a higher ridge to the west, on which stands the conspicuous building sacred to Sheikh 'Aly, with a white dome. The village commands a view to the east, but the plain on the west is not seen. There are olives beneath it on the west.

3. Deir Nakhkhâs (I v).—A very small village perched on a high, steep hill, looking down on the valley to the north. This is possibly Ir-Nahash (I Chronicles iv. 12).

4. Dhikerin (H u).—A village of stone, standing high, surrounded by gardens, and remarkable for the numerous wells below it. The place has an appearance of antiquity. It may probably be the Caphar Dikerin of the Talmud (Tal. Bab. Gittin, 57 *a*. See Rel. Pal., p. 686), which was in Daroma. (See Sheet XVI., Section A.)

5. El Kubeibeh (esh Sherkiyeh) (H v).—A large mud village, with a well to the north-west. It stands on the rolling hills near the plain. The ground round it is barren and stony. This is not possibly the Cabbon of Joshua (xv. 40).

6. Kudna (I u).—A small village on a low hill, with olives round it, supplied by cisterns. The walls of a castle rise in the middle of the place. (See Section B.)

Râna (H u).—See Sheet XVI.

7. Zeita (H u).—A little hamlet of mud in a valley, with low hills on either side. There is a well to the north.

II.—KADA GHŪZZEH.

1. Beit Jerjah (E v).—A small mud village with gardens in the plain. It is supplied by cisterns and a pond.

2. Būrberah (E v).—A good-sized village, surrounded by gardens with two ponds, and olives to the east. The sand encroaching from the coast has been stopped by the cactus hedges of the gardens.

3. Nālia (D u).—Resembles the last. A very extensive olive-grove extends thence to Mejdēl. (Sheet XVI.) On the south is a conspicuous white Mukâm.

III.—NAHIET EL MEJDEL.

1. 'Arâk el Menshîyeh (G v).—A mud village on a flat plain, surrounded with arable land, and supplied by three wells. It is of moderate size, with two sacred places. The curious mound north of it is a remarkable feature in the landscape, 250 feet high, and consisting of natural rock, but the sides scarped and appearing to have been artificially made steeper. On the top is a sacred Mukâm, with a few hedges of prickly pear. This site is evidently ancient and important, and seems possibly to represent the ancient Libnah (Joshua xv. 42). The hills near it are of very white chalk, and the name Libnah signified 'milk white.'

2. 'Arâk Suweidân (F u).—A moderate-sized mud village in the plain.

3. Beit 'Affeh (F u).—Resembles the last, but is supplied by a well.

4. Beit Tîma (F v).—A mud village of moderate size, with two pools and two sacred places. It stands on the slope of the flat, rolling hilly ground, and has two small patches of garden near it.

5. Bureir (F w).—A large mud village on flat ground, with a well with a Sakîa, or water-wheel, to the east, and a pool to the north. To the south is a garden.

6. Ejje h (E u).—A moderate-sized mud village, with a pool to the

north. On the east is a *Sebîl*, or drinking-fountain. Beside the road to the west are olive-groves.

7. *El Fâlûjeh* (G v).—A moderate-sized mud village on flat ground, with a valley-bed running round three sides of it, a trench some 5 or 8 feet deep. There are two wells to the east, and a patch of garden to the north. A pool also exists on the east.

8. *Hattêh* (G u).—A similar village of mud, surrounded by gardens, in which are a few tamarisks. There are cactus-hedges round the gardens. The ground is flat. This village preserves the name of the Hittites.

9. *Hûj* (E w).—A small mud village on flat ground. It has a well some 200 feet deep. It is named from *Neby Hûj* (Og).

10. *El Huleikât* (F v).—A small village on a flat slope, with a high sandy hill to the west. It has cisterns and a pond, with a small garden to the west.

11. *Ijseir* (G u).—A mud village on flat ground.

12. *Kaukabah* (F u).—A small mud village, with a well to the west and a pool to the north.

13. *Keratiya* (G u).—A good sized village in the open plain, built of mud, with wells. The ruined tower on a mound outside the village to the north is a conspicuous object in the landscape. (See Section C for a tradition of the Fenish or Philistines at this place.)*

14. *Nejed* (E v).—A small mud village with a well and pond.

15. *Simsim* (E v).—A good sized village with well and pool, surrounded by gardens, and having a grove of olives to the north.

Summeil is described on Sheet XVI., the village being on the Sheet line.

The villages here described as of mud are built of sun-dried bricks made from the mud of the plain in their immediate vicinity. (See 'Tent Work in Palestine,' vol. ii. ch. ix. p. 238.)

Several ruins on the Sheet may also be identified with ancient sites.

* The name of this village is important. The Cherethites (2 Samuel xv. 18) were Philistines, and it has been supposed that they were of Cretan stock; but this idea is not only very doubtful philologically, but contradicts the derivation of the Philistines from Egypt (Genesis x. 13, 14). Probably *Keratiya* was the city of the Cherethites.—C. R. C.

Balah (Joshua xv. 29) was a town of Simeon (xix. 3), near Bethu (Beit Aula, Sheet XXI). The word *Baghleh* is a natural corruption of the Hebrew, and the site of Umm Baghleh would seem to be in a suitable position.

Beth Birei.—A town of Simeon (1 Chron. iv. 31), is possibly the old ruined site of Bireh on this Sheet.

Eglon (Joshua xv. 39), in the plain of Judah, would appear to be the ruin of 'Ajlân. In the 'Onomasticon' (s. v. Bethagla) this place is mentioned as a village (vicus) on the road to Gaza, 10 Roman miles from Eleutheropolis (Beit Jibrin), but is not identified with Eglon, which was confused by Eusebius with Adullam. 'Ajlân is 10 English miles from Beit Jibrin (Eleutheropolis).

Etam.—The town of this name in the territory of Simeon (1 Chron. iv. 32) is distinct from Etam near Bethlehem ('Ain 'Atân) and the Rock Etam (Beit 'Atâb), for which see Sheet XVII., Section A. The present site is no doubt to be placed at the old ruin of 'Aitûn.

Ether (Joshua xv. 42) might perhaps be placed at the ruin of el 'Atr, near Beit Jibrin, the name being identical.

Gath.—See Section B, p. 266.

Lachish.—The site of this strong and important town is uncertain. In the 'Onomasticon' it is placed 7 miles from Eleutheropolis towards Daroma; but no important site occurs at this distance. Ten English miles from Beit Jibrin is the important site of Tell el Hesy, the name of which approaches that of Lachish, with the substitution of a guttural for the Hebrew Caf, as in the case of Michmash. (Sheet XVII.) This site was known in the Middle Ages as Alhassi (Bæd. Vita Salad., p. 228.) The proximity of Eglon ('Ajlân) and of the next site are in favour of the view.

Lahmam (Joshua xv. 40), in the same group with the last, may possibly be placed at Khûrbet el Lahm, which is close to Kubeibeh, possibly the Cabbon of the list immediately preceding this town.

Libnah (Joshua xv. 42).—The site of this important town is unknown. It was situate in the Shephelah, or low hills, and is mentioned with places round Beit Jibrin. In the 'Onomasticon' it is noticed as

a village in the district of Eleutheropolis. 'Arák el Menshiyeh seems a suitable site (see p. 259).

M a r e s h a h (Joshua xv. 44), in the same group with the last, is mentioned in the 'Onomasticon' as in the second Roman mile from Eleutheropolis. The ruin of Meràsh is $\frac{3}{4}$ of an English mile from Beit Jibrin. The Valley of Zephathah (2 Chron. xiv. 10; Antiq. viii. 12, 1) was near Mareshah. It is evidently Wády el Afranj, in which, not far from Meràsh on the north, is the ruin of Sáfieh.

S h a m i r (Joshua xv. 48).—A town of Judah in the hills south of Hebron. The ruin of Sômerah appears to be in a suitable position, being near Debir and Anab (Sheets XXIV. and XXV.), identified with edh Dhâheriyeh and 'A n â b.

ROADS.—The roads in the plain are merely beaten tracks, showing no signs of antiquity. Several ancient roads run from Beit Jibrin.

1. To Jerusalem.—The road along the open valley is marked by seven fallen milestones (see Khürbet es Sûrah) at about 3 Roman miles from the neighbourhood of the Bâb el Medîneh, north of the village.

2. To Tell es Sâfi and 'A m w â s.—The road crosses the low undulating hills, and descends to an open valley north of Dhikerin. This road is marked by a fallen milestone $1\frac{1}{2}$ English miles from Beit Jibrin.

3. To Tell el Hesy and Gaza.—The road shows signs of antiquity as far as the edge of the hills, which are very low and rolling.

4. To Dawâimeh, on the straight line to Beersheba.—The road runs along a valley, and is marked by three fallen milestones about 1 Roman mile from the village of Dawâimeh, and again at el 'A m d â n.

5. To Ascalon.—The road shows marks of antiquity as far as the Sahel Burjaliyeh, a small plain into which it descends. The side walls are still visible along part of its course.

The main-road to Egypt, along the course of which the telegraph runs, crosses the Sheet on the west, being only a beaten track on the sand.

CULTIVATION.—The corn grown on the lower hills and in the plain is good. The olive groves near the coast are remarkably fine. The vegetable cultivation near the villages resembles that described on Sheet XVI. The country south of Wády Simsim is scarcely cultivated at all, being all pasture land.

SHEET XX.—SECTION B.

ARCHAEOLOGY.

'Aitûn et Tahta (I w).—Foundations, caves, and cisterns.

El 'Amdân (I v).—Ten or twelve pillar shafts like Roman milestones, some erect, some fallen.

'Arâk el Fenish (I v).—A cavern entered by a passage 50 paces long and 3 to 6 paces broad, running west. The cave itself is 14 paces diameter. On the wall is a Cufic inscription :

'There is no God but God.'

West of it the low hill is called Bestân el Fenish, 'the Philistines' Garden,' and has several rock-cut wine-presses, and another cavern with steps leading down.

Remains of a small cemented masonry aqueduct, with seven ruined tombs at intervals, appear east of this for about $1\frac{1}{2}$ miles, terminating in the 'Arâk Shôbak.

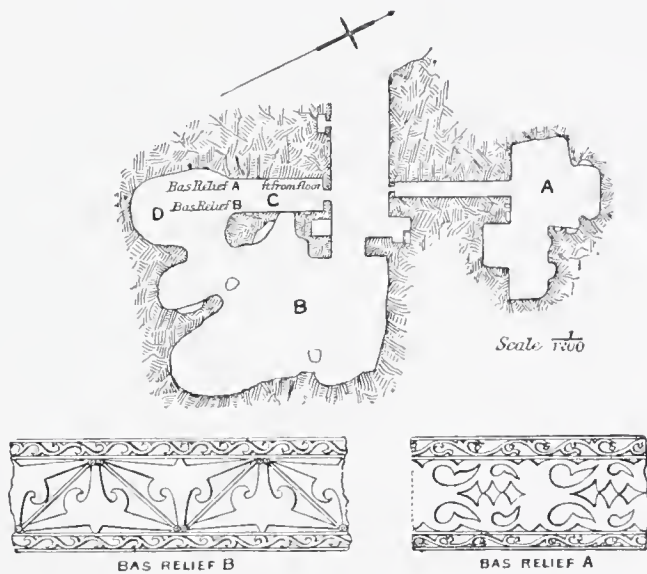
'Arâk el Kharab (H v).

'The vast excavations known as 'Arâk el Kharab are cut in a white limestone. They formerly consisted of a series of chambers or halls cut in the form of cupolas, and lit at the top by a circular opening, all disposed around a kind of great court. Some of these chambers are still intact, but the greater part are destroyed, either wholly or in part. Are they ancient quarries? or are they subterranean dwelling-places excavated long ago by troglodytes? . . . They appear to me to have served both purposes. After having been used as quarries, they may have been inhabited by the Horites, who lived in caves. At the end of some of the galleries I found *silos* cut in the *trifa*, where the Arabs store their grain.'—Guérin, 'Judca,' ii. 305.

'Arâk el Kheil (I v).—This is the most remarkable, though not the most extensive, of the caverns round Beit Jibrin. A passage

leads into it, running south for 30 paces (75 feet), and is 10 to 12 paces wide. This passage has one door at the end, another on the right, and a third on the left. There is also a recess with an arched roof, near the entrance on the right, and another 4 paces (10 feet) square at the back on the left.

The left-hand doorway leads to another passage, 3 paces wide, with an arched roof. This leads east for 25 paces (60 feet) into a large domed cavern some 30 feet high. It is of irregular shape, about 18 paces (45 feet) square. At the south end is a recess with an arched roof,



8 paces (20 feet) wide, 15 paces (37 feet) long. This again has smaller recesses in the sides, one to the east measuring 6 paces by 8 paces.

The doorway at the end of the main passage is broken, but was originally surmounted by a semicircular arch cut in rock, with a bold dog-tooth moulding for ornament, resembling the Crusading work in the Muristan (1130—1140 A.D.). The cavern beyond this door is large and irregular, divided into four roughly circular chambers, with domed roofs about 50 or 60 feet in diameter. Rough pillars of rock support the roof in places. The whole is cut in soft and very white chalk.

The door to the right of the main passage leads into a passage much more carefully hewn than the rest of the cave. This tunnel is 50 feet

long and 17 feet 10 inches wide, running in a direction 202° . The roof is a barrel vault neatly cut in rock.

Beneath the arch a sculptured frieze in low relief runs along the north and south sides of the passage. The band of tracery is 2 feet high and 6 feet from the floor. The pattern is different on the two walls. In the south wall a rude entrance is broken into the rougher part of the cavern; in this side are also two niches $4\frac{1}{2}$ feet wide and about 6 feet high. In the western niche there is a rude block of stone looking like an image, which has been purposely defaced. On the west the tunnel opens into a domed cavern some 50 feet diameter, which communicates with the other domed compartments south-east of it. The tunnels are quite dark, but the domes have been excavated up to the surface of the hill, and the rock has been cut through so as to form skylights in the domes. The cave is used as a stable for goats, and the floor is covered with manure.

Visited 17th March, 1875.

'Arâk el Menshiyeh (G v).—The extraordinary mound in the plain north of the village, and 250 feet high, is not artificial, but a natural hillock of soft stone, the sides of which seem to have been artificially scarped. There is nothing on the top but a small modern Mukâm and a few cactus hedges.

Beit Emir (H w).—Foundations and heaps of stones.

Beit Jibrin (I v).—The principal antiquities of the place are the great caverns surrounding the village, the fortifications, including the Kŭlâh, the ancient tombs, and the mound of el Mekurkush. In the vicinity are the ancient Church of St. Anne, and the Tell near it. (See el Keniseh and Tell Sandahannah.)

The Caverns.—There are about fourteen in all, including 'Arâk Abu Mizbeleh, el Asalmeh, el Fenish, Ferhud, Hâla, Heleil, el Kheil, el Mâ, el Muktà, esh Shârah, esh Sheikh, esh Sherif, Shôbak, ez Zâgh.

With the exception of those previously mentioned, a general description does for all these caverns. They consist of chambers rudely circular, and connected together (from 20 to 60 feet diameter, and 20 to 40 feet high), with domed roofs having openings to the surface of the rock above. Many of the domes have fallen in. The walls are roughly cut, but some-

times dressed coarsely with a pick used diagonally. In at least two places springs are found in the caverns. Many of the rounded chambers resemble chapels with apses to the east. Crosses and Cufic inscriptions occur in all the caves at a low level, and thus within reach.

Among the inscriptions are the following :

‘ O God, Ibn Suleiman testifies that there is no god but God.’

‘ O God, forgive Yessid, Ibn Omar, Ibn el Kandy.’

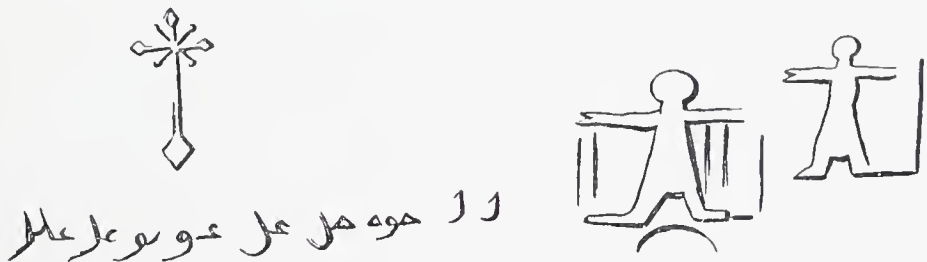
The most important, however, appears to be one 15 feet from the ground : it contains the name *Salâh ed Dîn*, probably *Saladin*.

There are also shorter inscriptions : ‘ Ya Allah,’ ‘ Ya Muhammed,’ and ‘ There is no god but God. Muhammed is the messenger of God.’ There is said to be also an inscription in Cufic, which speaks of the making of one of the caves.

The crosses are of various kinds. The Jerusalem cross is among them.

There is also a very curious rude design cut high up on the wall in the inner part of ‘*Arâk el Mâ*, where is a spring.

It is as below, and may perhaps be a rude representation of the Crucifixion :



INSCRIPTION IN GREAT CAVE.

BAS-RELIEF ON WALLS OF THE CAVE.

Niches for lamps are found in many of the caves, and in others there are rows of larger niches (compare *es Sûk*), probably *columbaria*.

One of the caverns north of the village has 240 of these *columbaria* niches, arranged in six horizontal rows round the sides of the cave.

This cave appears to have been enlarged at a late period, for to the east of it is a tomb with four *kokim* in its back wall, each 6 feet long. The side walls of the tomb have been partly destroyed in enlarging the cave. On the left wall of the tomb is one *koka*, on the right two, one of

which is a passage leading into another chamber, with three *loculi* under *arcosolia*, one on each wall.

In another instance the remains of a tomb-chamber with *kokhm* is visible, high up near the roof in the side of one of the caverns. Evidently the excavation is in this case late, and the tomb has been destroyed in enlarging the cavern.

The various indications of date in these caverns seem all to point to a late origin.

1st. The destruction of Jewish tombs in course of cutting out the caves.

2nd. The Cufic inscription speaking of the caverns being made.

3rd. The various Cufic and Christian inscriptions on the walls.

4th. The mediæval character of the sculpture in 'Arâk el Kheil.

5th. The diagonal dressing on the walls in parts.

These indications do not, however, prove more than that the caves, *as they are at present*, were the work of mediæval excavators.

The Fortifications at Beit Jibrin are only visible on the north side, where the foundations of the wall and traces of the fosse outside it, now filled up, may be observed.

At the east end of the line of wall are remains of a semicircular archway; the arch entire, 24 feet span, with two rings of voussoirs, a total width of $7\frac{1}{2}$ feet. The voussoirs are 18 inches deep (3 feet total thickness). This arch is 15 paces (40 feet) behind a wall of similar masonry, and was perhaps an inner gate, according to the disposition often found in Crusading fortresses (see Kaukab el Hawa Sheet IX.).

The masonry of the walls is throughout the same—a rubble core faced with good ashlar (as in most Crusading fortresses). The counter-scarp of the fosse seems to have been revetted with similar masonry. The masonry has settled a good deal; the courses are not regular, and small stones are built in (as at Kūryet el 'Enab, Sheet XVII.).

The total extent of the line of wall is about 2,000 feet. The ditch was 14 paces (35 feet) wide towards the west. In the centre the line of wall recedes at a very obtuse angle, and thus a 'bastion' with very slight projection is formed at the north-west corner of the fortress. The ditch appears here to run out in a curved line, 70 paces radius, and possibly a

small advanced work existed here. To the east the ditch is not traceable.

Immediately east of the village is a high mound covered with *tesserae*; here great numbers of Byzantine coins have been found, and just beyond it is the place called Bâb el Medîneh, where, according to the peasants, the east 'gate of the city' once stood.

These details seem to agree with the account of the fortifications built by Fulke of Anjou in 1134 A.D., 'impregnable walls, a mound, bastions, and advanced works' (Will. of Tyre). There appear to have been vaults, now closed up, but mentioned by Robinson as running inside the walls. (Compare 'Athlit, Sheet V.) The walls are standing some 2 or 3 feet above the present surface throughout the greater part, and in the north-west angle they are 8 or 9 feet high. In the same angle are remains also of a small bridge across the moat.

The modern village is about 100 paces within the line of wall, and only extends over about a third of the length of the line. Thus the old city must have been at least 9 or 10 times as large as the village. On the south, north, and west there are mounds which perhaps cover the old fortifications.

Outside the walls are three wells :

1. Bîr el 'Ajamy, to the north-east, a good well with masonry like that of the walls, but with a modern pointed arched vault above. This was the supply for the Survey Camp.

2. Bîr el Hūmâm, west of the north-west corner of the fortress, also of good masonry, now disused, but once having a water-wheel. By it lies a marble capital, having a boss 9 inches high, on which is a bas relief of the golden candlestick. The style of the capital in low relief, with acanthus leaves and small volutes, resembles that sketched at Kūlūnsaweh. (Sheet XI.) The diameter is 18 inches. The arrangement by which the water-wheel was inserted in an opening through the vault of the well resembles that observable in the Crusading cisterns of the Muristân at Jerusalem.

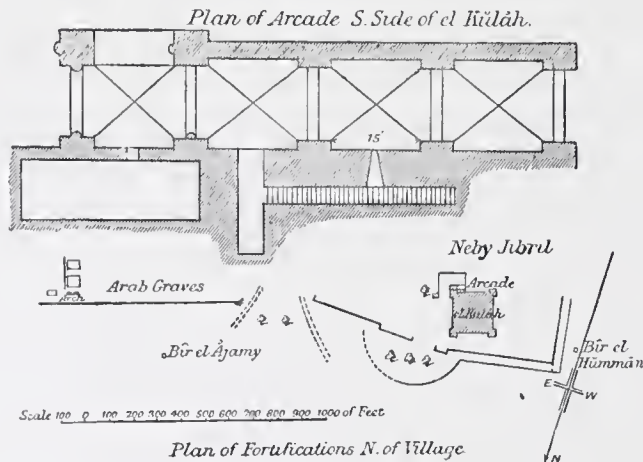


3. The Bîr Umm Judeiâ, south-west of the village, is the principal supply. It was full of water, and apparently overflowing, in the spring of 1875, after a very wet winter. The masonry seems to be modern.

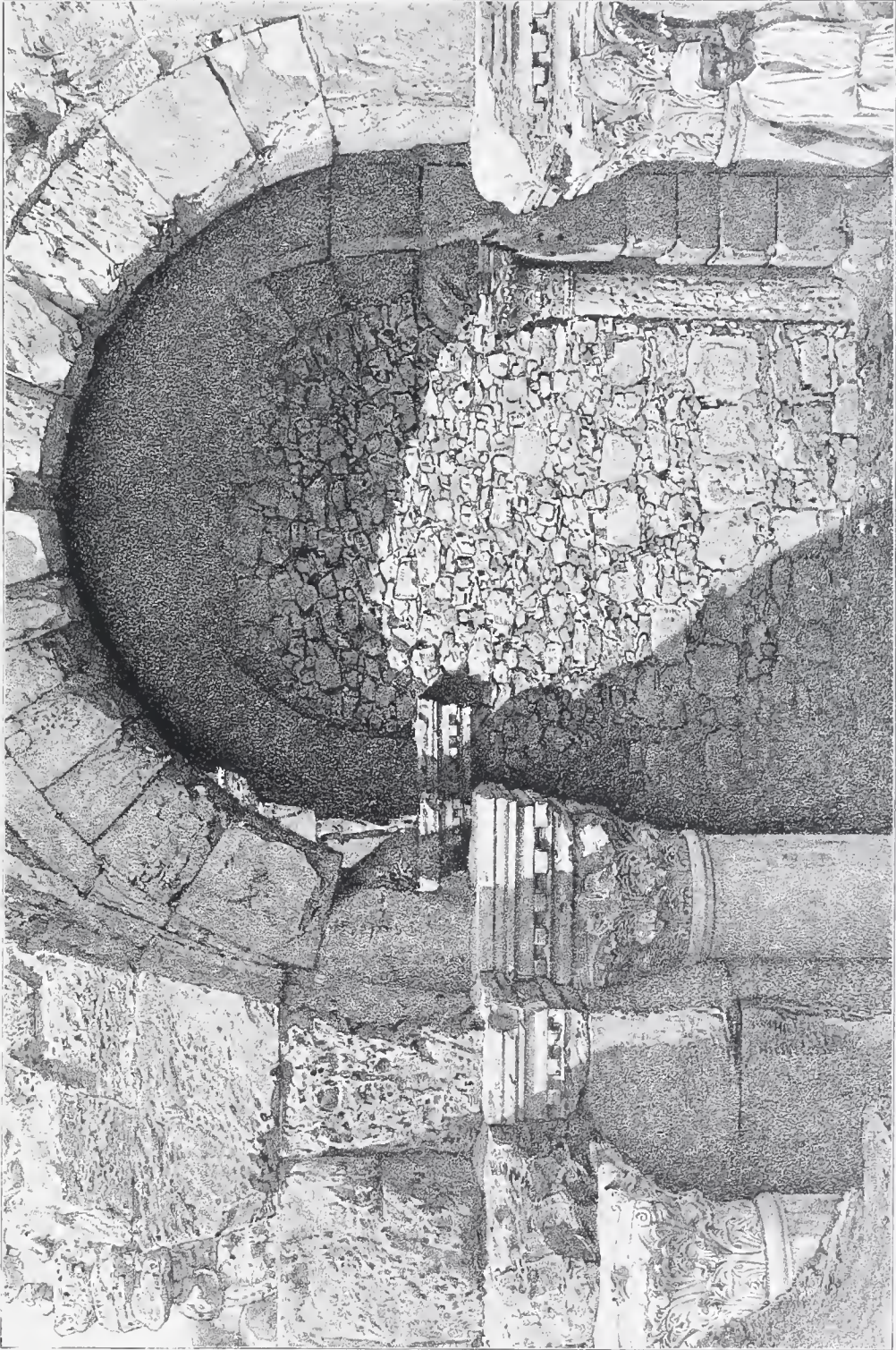
The three Tells which surround the site of Eleutheropolis may perhaps have been originally used as out-works. They are called Tell Bornât, Tell el Judeiyideh and Tell Sandahannah, and described under those heads; the first two are each about 2 miles from the village; the third less than a mile.

El Kulâh is a fortress 195 feet square, inside the north-west angle of the fortress. It is merely a shell, and does not seem to be as old as the walls; but on the south side of it is a cloister which is of the Crusading period. Over the gateway is an inscription in Arabic, stating that the building was repaired in 958 A.H. (1551 A.D.). Immediately east of it is a well (Bîr el Kûlâh), with a large tree beside it. A modern tower in the south-east corner of the Kûlâh stands upon the cloister, about to be described, above the east bay. (See Lieutenant Kitchener's Photograph, No. 28.)

The cloister on the south side is now transformed into houses, cross walls of modern masonry having been erected. Four bays of the cloister remain, the breadth being 15 feet inside, and the total length of the bays about 88 feet, with a bearing 69° west. On the north side is an entrance



from the second bay (counting from the east) to a recess $4\frac{1}{2}$ feet wide, $17\frac{1}{2}$ feet long. From this a staircase of 32 feet in length and 2 feet 9 inches in breadth, with steps 9 inches tread, leads up westwards in the thickness of the north wall. It was lighted by a window looking into the cloister.



Stanford's Great Estate

DETAILS OF ARCADE AT PEH JIBRIN

The east bay of the cloister is open on the south and east, but built up on the west by a rude modern wall. (See Lieutenant Kitchener's Photograph, No. 29.) Four piers of $5\frac{1}{2}$ feet side support arches of good ashlar with a slight point, and these spring from attached semi-pillars of $1\frac{1}{2}$ feet diameter. The roof is of rubble and groined. There is a cornice 1 foot 3 inches high above the pillar capitals (see Photograph), which is also continued round the pier itself. The shafts of the pillars are of good reddish limestone. The capitals, with acanthus leaves and volutes in high relief and well cut, are of the kind generally found in the earlier Crusading work. They were evidently intended for the present building, and are all of one pattern. The north wall of the cloister is here well seen. It is of well-cut ashlar, the stones $1\frac{1}{2}$ feet high and 2 to 3 feet long. The dressing consists of diagonal strokes. The following mason's marks were observed.



The building is thus evidently Crusading work of early date, and the cloister, which must have extended further east (as is shown by the attached column on the east side of the south-east pier), may probably be the remains of the northern aisle of a church. A church is said by the natives to have existed here, and south of the cloister an open plot of ground is sacred to Neby Jibrîn. (See Section C.)

Though the above-mentioned ruins are of mediæval date, there is no doubt that Beit Jibrîn is of older origin. Rock-cut winepresses occur in the neighbourhood, with olive-presses and tombs. There are several good tombs, but the finest specimen visited was near the ruins of Khûrbet Sandahannah. The entrance leads into a chamber, 10 feet 10 inches to the back, and 29 feet 3 inches wide. On the side walls are six *kokîm*—three each side, 8 feet 4 inches long, 2 feet 10 inches wide. Each side of the door on the front wall are three *kokîm*.

An entrance, 7 feet 5 inches wide, leads into an inner chamber, measuring 12 feet 2 inches across and 34 feet to the back. It is 9 feet 4 inches from floor to roof, with a bench round the sides, 1 foot 6 inches high and broad. This chamber has three *kokîm* on the back wall, and ten on each side wall, all much broken away. This makes 35 *kokîm* in all. They are remarkable for their great size and for the pointed shape of their roofs.

On the side of the valley, south of Bîr Umm Judeiâ, are three other tombs near the 'Arâk el Muktà. One has been partially destroyed in enlarging a cavern, and is much ruined, with four *kokîm* at the back and the remains of six on each side wall. It also had *kokîm* on the front wall, and the chamber was 5 paces by 7 paces, the *kokîm* 7 feet by $2\frac{1}{2}$ feet.

The second tomb was smaller, 8 feet 6 inches to the back wall, 8 feet 10 inches wide, with a *koka* each side of the door and two at the back, three to the right and two to the left. There are also two unfinished *kokîm* in the corner, one on the back wall, one on the left hand wall. One of the *kokîm* on the right hand wall is of double width, as though for two bodies. The rest are 7 feet by $2\frac{1}{2}$ feet, and $3\frac{1}{2}$ feet high to the top of the roof, which is pointed.

The third tomb is the largest of the group. It has an outer chamber, with a *koka* on each side wall; the inner chamber is 11 feet 8 inches wide and 22 feet 4 inches to the back. It has a bench or *Mastabah* round the sides and at the back, 1 foot 3 inches high, 1 foot 6 inches wide. The total height of the chamber is 7 feet; the roof has a flat arch, forming a low cradle vault. There are three *kokîm* at the back, $2\frac{1}{2}$ feet by $7\frac{1}{2}$ feet, and on each side wall there are seven, making 19 in all. They have pointed roofs, irregularly cut and rounded off towards the further end of the *koka*. The floors of the *kokîm* are on the level of the bench round the walls.

Explored March, 1875.

Beit Jibrin has been identified with Gath, but there seems to be little doubt that it is the ancient Eleutheropolis, a city not mentioned earlier than the second century, when it was called *Betogabra*. In the year 202 its new name, Eleutheropolis is found upon coins. A legend of one Ananias, a supposed saint of the first century, makes him born at Betogabra of Eleutheropolis. The district seems to have been occupied during the Babylonish captivity by the cave-dwellers of Idumæa. It was the seat of a bishopric, and was destroyed by the Moslems. Like Paneas, Bethshan, and so many other places, the later name was forgotten, while the earlier was revived. The Knights Hospitallers built and held a fortress here. It was taken by Saladin in the year 1187, and subsequently retaken by King Richard, and held for 50 years by the Christians. The following is Robinson's account of the place:

'Here is a village with ruins, apparently of different ages, and more extensive and massive than any we saw in Palestine, except the substructions of the ancient Temple at Jerusalem and the Haram at Hebron. They consist of the remains of a fortress of immense strength, in the midst of an irregular rounded enclosure, encompassed by a very ancient and strong wall. This outer wall was built of large squared stones uncemented. It has been mostly thrown

down ; but on the northern side it is still several feet in height, running along the southern bank of the water-bed of the Wâdy which comes down from east-north-east. In the other quarter also it is still distinctly to be traced. Along this wall on the inside, towards the west and north-west, is a row of ancient massive vaults with fine round arches, apparently of the same age as the wall itself. These are now nearly covered by the accumulated rubbish ; yet some of them still serve as dwellings for the inhabitants. The northern wall of this exterior enclosure, representing the diameter from east to west, measured 600 feet ; and the other diameter cannot be much less. The character of this wall and of these vaults leaves no doubt that they are of Roman origin.

‘In the midst of this area stands an irregular castle, the lower parts of which seem to be as ancient as the exterior wall ; but it has obviously been built up again in more modern times. Indeed, an inscription over the gate-way shows that it was last repaired by the Turks in A.H. 958 (A.D. 1551), nearly ten years after the present walls of Jerusalem were built. The northern and western sides alone are regular ; the former measured 192 feet, and the latter 195 feet. The gate was now shut up, and the court within planted with tobacco, so far as there was room among the heaps of stones and rubbish. The walls are so far broken down, that we could clamber over them and enter without difficulty. The interior of the castle was full of arches and vaults ; and the people told us of a church with pictures in the southern part, now shut up and indeed buried beneath the ruins. Several small marble columns were strewn around. The area of the enclosure, outside of the castle, is occupied partly by the modern hovels of the village, partly by patches of tobacco and vegetables ; while in the northern and eastern quarters it is confusedly covered with heaps of stones, the materials of ancient walls and structures.

‘The situation of this fortress was low, on a point between two Wâdys, one coming from the east-north-east and the other from the south-south-east. Back of the village the ground rises into hills, which must have overlooked the fortress. The ancient town appears to have extended for some distance along the open valley towards the north-east. In this part are still remains of the former wall and dwellings. Just by the village on the west, in the other Wâdy, is a large public well, around which cattle and flocks were collected for watering.’—Robinson, ‘Biblical Researches,’ ii., 355—357.

‘The question of the date of all these excavations is difficult. Throughout the south of Palestine, in the soft limestone district, I have invariably found the great caverns connected with Christian ruins. Even in the hard rocks of the desert the fifth century hermits hewed caves to live in. The niches also, where we have before met them, seem connected with Christian sites, which renders the explanation given above, and enlarged upon in a former report, very probable. That the caves are subsequent to, or were at all events very greatly enlarged at, a period later than that of the Jews, is, I think, proved by the way in which the ancient sepulchres are broken into, and appear cut in half high up in the roof of the caverns. As shown above, the caves are full of Christian emblems, and it seems on the whole most probable that they are partly quarries (as is very plainly seen in places where half-quarried stones remain), and partly used for dwellings, chapels, or, perhaps, as now, for stables to flocks during the earlier Christian times. No doubt, however, more than one period should be found in them, and as Christian and Moslem succeeded one another, each may have added something to the number and size of the caves.

‘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 enclosure, 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 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.—C. R. C., 'Quarterly Statement,' 1875, pp. 143, 144.

Beit Leyi (I v).—Foundations, ruined walls, and caves and cisterns.

Beit Madsûs (F w).—A single modern house.

Beit er Rûsh (J w).—Traces of ruins on a mound.

'These ruins consist of a large number of heaps of irregular materials. Each of these heaps surrounds a cave hollowed in the rock, into which there is a descent of steps, or by an incline. These subterranean dwellings formed the basement of one-storied houses which stood above them. These have been pulled down and put up again several times, while the cellars are just the same as when they were cut in the rock.'—Guérin, 'Judea,' ii. 347.

Beit Titn (G v).—A single hut. Tobacco is cultivated here.

Bir el Wustiyeh (G u).—Remains of a cistern and cemented channel, apparently for irrigation.

El Bîreh (I n).—Walls, caves, and rough tombs; a stone with a cross cut on it. A Maltese cross between four balls in an octagon, 16 inches across. The cross is sunk.

Bureir (F v).

'Round the well, which is broad and deep, ten ancient shafts in greyish white marble are built up in masonry, serving to make a trough.'—Guérin, 'Judea,' ii. 293.

Burj el Beiyârah (I x).—Remains of a fort 200 feet side, with a fosse on the east and south, hewn in rock. Foundations only remain of small masonry, with the joints packed with smaller stones. Round it are caves in the rocks.

El Burjalîyeh (H v).—Foundations on a mound in a small plain.

Deir Khârûf (H w).—Foundations, heaps of stones and caves. Near the ruin is a cairn on a hill-top, apparently an old beacon.

Deir Muheisîn (I w).—Traces of a former village; a conspicuous white mound, with cisterns and caves; a large site, also known as Umm esh Shûkf.

Deir el Mûs (H w).—Heaps of stones, cisterns, well-dressed stones, foundations and caves; a large and apparently ancient site.

Deir Nakkhâs (I v).—A ruined birkeh and a cave with 250 niches. (Compare Beit Jibrin.)

Deir esh Shâtir (I v).—Foundations, caves, cisterns, and heaps of stones.

Dikkerin (H u).

‘Cisterns, wells, and silos cut in the rock. Vast subterranean galleries, some broken and half destroyed, and others almost intact. The vestiges of numerous overthrown houses. A great quantity of blocks of different dimensions lying about on the ground, which is covered with underwood. All this, joined to the forty cisterns of Dikkerin, and the ancient materials observed in the village, evidently attests that there was once here a considerable town situated on two hills, which seems to me to have been the ancient Gath.’

Guérin (‘Judea,’ ii. 109) proceeds to show reason for this identification. The principal argument is that the distance exactly corresponds with that given in the ‘Onomasticon.’

Robinson heard that there were excavated vaults near this place like those near Beit Jibrin. They were seen and visited by Porter.

El Habs (H w).—A large cavern artificially excavated, with steps leading down, and having several domed chambers with holes in the domes. (Compare Beit Jibrin.)

Hûj (E w).

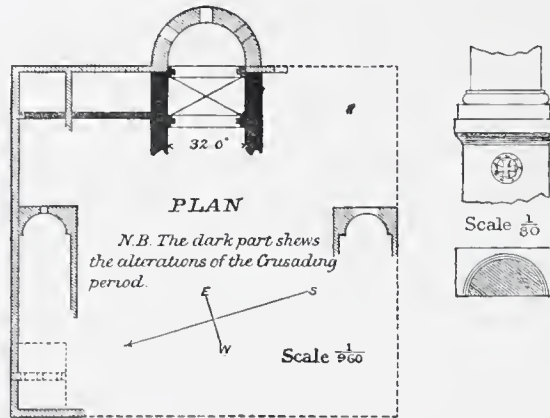
Guérin found here a very deep well, and fragments of marble columns lying about on the ground.

El Kenîseh (I v).—The Church of Sandahannah, or St. Anne, at Beit Jibrin.

The nave is 32 feet wide, and appears to have been originally 124 feet long; the east wing-walls on either side of the main apse are pierced with two tiers of windows 5 feet broad. (See Lieutenant Kitchener’s Photograph, No. 26). The central apse had three such windows; its walls were 6 feet thick. The total width of the building north and south appears to have been 154 feet, including side-chambers, $9\frac{1}{2}$ feet wide inside. At 55 feet 10 inches west of the interior of this east wall are two apses, parallel to the main apse. They are 18 feet diameter; and there thus appear to have been two side-chapels just inside the north and south walls of the building, and measuring 70 feet by 20 feet. The orientation of the main apse and of these side-apses is 107° .

Only the apse of the southern chapel is left; but the foundations of

the other chapel remain, with two vaults beneath, running north and south; the eastern vault 22 feet 6 inches by 12 feet 6 inches, the western of equal size. The wall between the vaults is 2 feet 3 inches thick, and



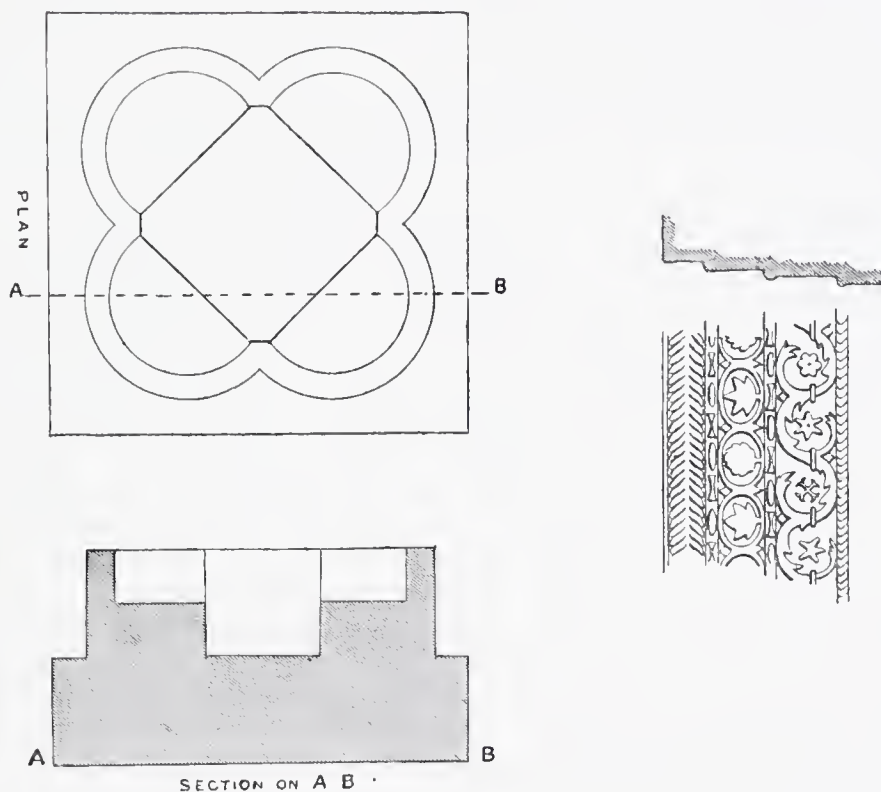
pierced by three communications, each 1 foot 9 inches wide. These vaults have a cradle-vaulting to their roofs, of good ashlar with semicircular arches, resembling the masonry of Deir el Kūlāh (Sheet XIV.).

The arches of the apse-roofs and the windows are semicircular, and of good-sized ashlar. The windows in the main apse have two rings of voussoirs, but those in the wing walls only one. There are several square holes in the masonry, as though tiles had been attached on the interior. The height of the courses of the masonry is about 18 inches, the stones from 2 to 5 feet long. The key-stones are narrow, the haunch-stones broad, in all the arches. The dressing of the stones was done with a pointed chisel. The bases of several columns, $2\frac{1}{2}$ feet diameter, remain. They were semi-columns, apparently attached to piers, and standing on pedestals beneath the bases. On one of these pedestals was a Maltese cross in a wreath.

The large building thus described, occupying 124 feet by 154 feet, was restored at a later period by the Crusaders. The height of the top of the roof of the main apse is 43 feet, but the roof of the nave remains in part, and is some 10 feet lower. The method of carrying the lower level up into the higher is not clear. Possibly a dome surmounted the apse. Two walls run out west from the sides of the main apse, and piers project from

them. Two bays of this nave remain, with part of its roof, the bay measuring 18 feet east and west, and $31\frac{1}{2}$ feet north and south—the width of the apse.

The nave thus formed is of entirely different masonry to that of the apse and wing walls, and it bears every sign of being Crusading work. The walls are of smaller masonry, with a rubble core. The stones in the ashlar are 16 inches high, and 1 foot to 18 inches long. The piers project 2 feet 9 inches in all, and are 4 feet 2 inches broad. They have a fillet of



KERATIYA.

mediæval profile at the top. The vault above is groined of ashlar, with rubble filled in above. On the piers the diagonal dressing of the stones is very plain. In the south wall is a window with a pointed arch. The length of the church, as restored at this period, could not be made out.

Outside the church are two wells, one of living water, very deep; the other dry.

Some 40 paces south of the church is a small cave, 12 paces by 10 paces, with various recesses—apparently a tomb.

Visited and planned 15th March, 1875.

Keratîya (G u).—The tower on the mound is called Kûlât el Fenîsh. It is a solid block of masonry, standing some 20 or 30 feet in height. Near it lie shafts and bases of white marble, and an elaborate cornice, well and deeply cut. There is also a font, like that at Beit 'Auwa (Sheet XXI.), formed by four intersecting circles, and measuring 37 feet along the diameter, and 2 feet high. Apparently there was once a church at this place.

Visited 1st April, 1875.

Khûrbet Abraka (I w).—Traces of ruins. A small site on a green mound.

Khûrbet Abu 'Arrâm (H u).—Traces of ruins on a low mound.

Khûrbet Abu Gheith (G x).—Traces of ruins and modern walls. It is an insignificant ruin.

Khûrbet Abu Mulassamah (I w).—Traces of ruins.

Khûrbet Abu er Rekheim (J v).—Foundations, heaps of stones, caves and cisterns.

Khûrbet Abu Sihweileh (I n).—Traces of ruins.

Khûrbet 'Aitûn (I w).—A mound with foundations. A square cell is cut in the rock opposite the ruin on the south.

Khûrbet 'Ajlân (G v).—A low Tell or mound with scattered stones. Although probably an important ancient place (Eglon), its present site is only marked by the mound.

'The ruins of this ancient city,' says Guérin, 'extend over a plateau at present given up to cultivation. They are very indistinct, and consist of confused heaps of stones scattered about over fields of wheat, or forming the enclosures of tobacco plantations.'

Khûrbet el Akrà (F w).—Scattered stones and a modern hut.

Khûrbet 'Amûdeh (E w).—A few heaps of stones and two ruined masonry cisterns.

Khûrbet el 'Arab (I v).—Heaps of stones.

Khürbet 'Arâk Abu el Husein (G v).—Traces of ruins, scattered stones, caves and cisterns.

Khürbet el 'Atr (I v).—An ancient site; cisterns, foundations, quarried rock, and terraces.

Khürbet 'Atariyeh (I u).—Heaps of stones.

Khürbet el Baha (E x).—Cisterns of rubble and traces of an old village.

Khürbet el Bahlawân (G w).—A few modern huts of mud and stone, with scattered stones and fragments of glass and pottery.

Khürbet Bakrah (I v).—Foundations. Caverns with many niches. (Compare Beit Jibrin.) Heaps of stones, cisterns, and a spring.

Khürbet el Bassal (I v).

Guérin found an insignificant ruin bearing this name about five minutes north-east of Arâk el Fenish. It consists of heaps of stones strewn over a hill now covered with brushwood.

Khürbet Beddes Suaimeh.

A small ruin observed by Guérin a little to the north-east of Beit Jibrin. Not on the map.

Khürbet el Bâsha (I v).—Foundations, caves, cisterns, and tombs.

Khürbet el Beheirah (H v).—Traces of ruins.

Khürbet el Beida (I v).—Caves, cisterns, and heaps of stones.

Khürbet Beiram (H v).—Foundations and heaps of stones.

Khürbet Beit Lejûs (D v).—Traces of a very small ruin.

Khürbet Beit Mâmîn (F u).—Scattered stones. A large masonry well, with two pillar-shafts of marble.

Khürbet Beit Mirsim (I x).—A large ruin, looks like a ruined fortress to protect the road. A small ruined chapel with columns exists to the north.

'This place is the ruin of a little city, not a village, which stood on the plateau of a high rocky hill. Hundreds of circular heaps of stone, cut or roughly squared, remains of overthrown houses, lie round caves or cellars cut in the rock. Some of these subterranean retreats are natural grottoes; the others are cut by the hand of man. . . . To the west is a Tell, the Tell Mirsim. It is of very regular form, and the plateau on its summit has a circumference of 600 paces. It is now cultivated, but it appears to have been formerly surrounded by an enclosing wall rudely constructed. Materials from this wall or from other buildings now destroyed lie about here and there.'—Guérin, 'Judea,' ii. 349.

Khürbet el Benâwy (H w).—Caves, cisterns (rock-cut), and modern walls. It is a large ruin.

Khürbet Benâyeh (I w).—Traces of ruins, and rock-cut cisterns.

Khürbet Bidghush (I x).—Foundations, traces of ruins, caves and rock cisterns.

Khürbet el Bîr (I w).—Traces of ruins. Caves and a large pool of water.

Khürbet Bishîr (I v).—Foundations, heaps of stones. Caves, cisterns, and a broken pillar-shaft.

Khürbet Bornâteh (H u).—Heaps of stones, foundations, cisterns, and small caves.

Khürbet el Büsl (I v).—Foundations. Heaps of stones. Caves, cisterns, and a tomb of the kind known as 'rock-sunk'—a shaft cut down from the surface, with a *loculus* on either side. (Compare Khürbet Medyeh, Sheet XIV.)

Khürbet Buteihah (F x).—Heaps of stones, rubble cisterns in ruins, and fragments of pottery.

Khürbet Dahneh (J v).—Foundations, caves, and cisterns.

Khürbet Deir Sâd (I v).—Foundations and heaps of stones.

Khürbet edh Dhubeiyeh (I u).—Heaps of stones, and cisterns.

Khürbet ed Drûsch (J u).—Heaps of stones, foundations. A ruined birkeh, and several caves.

Khürbet Döldûb (F v).—A few scattered stones, and two ruined rubble cisterns.

Khürbet 'Ejjîs er Râs (F u).—A few scattered stones, and several ruined cisterns of masonry cemented.

Khürbet Erzeh (E u).—Heaps of stones. A masonry well and a birkeh of masonry cemented.

Khürbet Fassâsah (H v).—Foundations.

Khürbet Fattâtah (G v).—Traces of ruins and caves.

Khürbet Fuheidy (H v).—Traces of ruins.

Khürbet Furut (H v).—A large site, with cisterns and much fallen masonry of good size. Apparently a town in the Byzantine period, with an ancient road.

Khürbet el Fûwârah (G w).—A ruin on the watershed. Small stones. Scattered glass and pottery.

Khürbet el Ghobeiyeh (H v).—Traces of ruins and caves.

Khürbet el Habûr (H v).—Foundations, caves, and cisterns. A modern hut.

Khürbet el Hâj 'Aîsa (H v).—Heaps of stones and foundations.

Khürbet Hamdeh (I v).—Foundations and cisterns.

Khürbet el Haramieh (I v).

The ruins of a small village, not on the map, found by Guérin, about a mile N. or N.W. of Khürbet el Atr. They lie on the slopes of a hill in the midst of bushes.

Khürbet Hazzâneh (I w).—Traces of ruins. Caves and cisterns. Broken pillar shafts. The place looks like an old site.

Khürbet el Hazzârah (G v).—Traces of ruins. Small scattered stones and broken pottery.

Khürbet Hebra (I v).—Foundations and heaps of stones.

Khürbet Heshsheh (I v).—Traces of ruins.

Khürbet Hôrân (I w).—Foundations, caves, and rock-cut cisterns.

Khürbet Hûj (E w).—Scattered stones and rubble cisterns.

Khürbet el Hûmmâm (F w).—A ruined house and a few scattered stones. Apparently modern.

Khürbet Hurâb Diâb (E x).—Several cisterns of rubble masonry, cemented.

Khürbet el Huseinât (I u).—Heaps of stones. Cisterns, and several caves.

Khürbet el Jebû (H v).—Heaps of stones.

Khürbet Jeimar (I w).—Traces of ruins. Caves, cisterns, and modern ruined buildings, with a few hovels.

Khürbet Jelameh (E v).—Scattered stones and rubble cisterns ; near it are two masonry wells.

Khürbet Jemmâneh (F w).—Remains of a ruined village, about 20 houses. Rubble cisterns. A spring well, dry in summer. An olive press and a piece of tessellated pavement.

Are there two ruins of this name? Guérin describes an 'inconsiderable' ruin called Khürbet Jemmama, to arrive at which on leaving Khürbet Jelameh he rode east for three-quarters of an hour, then north-east for three-quarters of an hour, which brought him to Khürbet Tabaka (q. v.). He then rode east again, and in a quarter of an hour arrived at Khürbet Jemmâneh. But the Khürbet Jemmâneh of the map is 5 miles south-east of Khürbet Jelameh. Again, he says that Khürbet Hummâm was south-east of Khürbet Jemmâneh ; on the map it is north-east.

Khürbet Jenneta (I w).—Foundations, caves, cisterns and ruined walls. Apparently an ancient site.

Khürbet el Jils (F v).—A few scattered stones and a rubble cistern. Further east are two similar cisterns.

Khürbet el Jindy (E x).—A large ruin. Heaps of small unhewn stones. Several ruined rubble cisterns.

Khürbet el Jôzeh (J v).—Foundations, caves, cisterns, and a large column, standing erect.

Khürbet Juâithiny (F x).—Modern ruined huts of mud and stone. Rubble cisterns and heaps of stones and pottery.

Khürbet el Jubârât (H w).—Traces of ruins.

Khürbet el Judeiyideh (G v).—Scattered stones and two ruined rubble cisterns. The second ruin of the name (I v), consists of foundations, heaps of stones, and a cistern.

Khürbet Juweijah (I v).—Foundations and cisterns.

Khürbet Juwei (J x).—Traces of ruins.

Khürbet el Kabbârah (I u).—Cisterns, and heaps of stones.

Khürbet el Kâdy (F x).—At this ruin is a pillar about 7 feet high, standing, and two capitals with acanthus leaves. Heaps of stones, rubble cisterns, and pottery.

Khürbet el Kaneiterah (G w).—A mound or Tell, scattered stones, and fragments of pottery.

Khürbet el Kashkaliyeh (I v).—A single building, the foundations only remaining.

Khürbet el Katt (I v).

A small ruin, not on the map, observed by Guérin a short distance north-west of Beit Jibrin.

Khürbet Kemâs (F u).—Scattered stones. A birkeh of masonry, cemented, in ruins, and several rubble cisterns.

Khürbet Kerkerah (H v).—Heaps of stones and foundations.

Khürbet el Kherwâ (H v).—Foundations and cisterns.

Khürbet Khoreisah (I v).—Traces of ruins.

Khürbet el Khulf (H u).—Foundations, caves, and wells or cisterns.

Khürbet el Khüsâs (F v).—Heaps of scattered stones, and a well; broken glass and pottery.

Khürbet el Kôfkah (F w).—A large site. Rubble cisterns, a marble capital, with acanthus leaves. Scattered stones and pottery.

Khürbet el Kûka (I v).—Foundations and ruined walls. Caves, cisterns, and heaps of masonry.

Khürbet Kûmah (I u).—Heaps of stones.

Khürbet el Kûsr (I v).—A ruined fortress with a sloping revetement. The stones of the wall within are drafted with a rustic boss. A cistern and cave exist near. The place stands on the brow of the hill. It appears to be a Crusading site.

Khürbet Kûssâbah (G w).—Traces of a small ruin.

Khürbet el Lahm (I v).—Foundations, heaps of stones, wells, cisterns, and caverns, as at Beit Jibrin. The masonry seems probably of Byzantine date, but the site to be older. (See Lahmam, Section A.)

Khürbet Lasan (E w).—Scattered stones and rubble cisterns.

Khürbet el Madôwerah (H v).—Foundations on a small mound.

Khürbet Mak-haz (H w).—A few well-cut stones and smaller scattered stones.

Khürbet el Mansûrah (H v).—Traces of an old village; rubble cisterns in ruins.

Khürbet el Marashân (F w).—Traces of ruins, glass and pottery fragments.

Khürbet Mejâdil (H x).—Large ruin, caves and rock cisterns. Apparently an important ancient site.

Khürbet el Mejdeleh (I w).—Foundations and heaps of stones, excavated grain stores (Metâmir). Cisterns. A small square pillar. Tombs with *kokim* and niches for lamps; foundations of a small tower. The masonry is of good character in these ruins, and the place was evidently an ancient site of some importance. Over the central *koku* in one of the tombs is a winged tablet with two niches for lamps below. The inscription on the tablet has been purposely defaced. Another tomb has rows of niches, probably for lamps in front of it.

Khürbet Melita (F v).—A few stones. A pool is formed in winter by the ruin.

Khürbet Merâsh (I v).—Traces of ruins. Cisterns and caves as at Beit Jibrîn.

Khürbet Mertînia (I x).—Traces of ruins.

Khürbet Mert es Seil (H v).—Foundations and cisterns.

Khürbet el Mesâdi (H w).—Traces of ruins, caves, and modern walls.

Khürbet Mugheisil (H w).—Modern walls standing, and traces of ruins.

Khürbet Mukeimin (H x).—Traces of a small ruin.

Khürbet Muntaret el Baghl (E w).—A few scattered stones and ruined rubble cisterns on a slope.

Khürbet el Murmâkh (G x).—Traces of ruins and a few well-dressed stones.

Khürbet Murrân (I x).—Traces of ruins, caves, and cisterns, apparently an ancient site. Some of the masonry is well-dressed.

- Khürbet el Museijid (H u).—Traces of ruins and a spring.
- Khürbet el Musirreh (H v).—Traces of ruins.
- Khürbet Nejed (E w).—Scattered stones and ruined cisterns of rubble masonry.
- Khürbet en Nusrâny (I w).—Traces of ruins.
- Khürbet Râfa (I u).—Cisterns and heaps of stones.
- Khürbet er Râiâ (I w).—Foundations, heaps of stones, caves and cisterns.
- Khürbet er Resm (E w, H v, H w).—These are merely heaps of stones, as the name implies—('a trace').
- Khürbet er Resûm (H w).—See the last. Caves and cisterns.
- Khürbet er Roz (I v).—Traces of ruins and cisterns.
- Khürbet er Rujliiyeh (H x).—Traces of ruins.
- Khürbet Rûmiyeh (H w).—Traces of ruins and caves.
- Khürbet Rummâneh (H w).—Foundations, cisterns and caves.
- Khürbet Sâfieh (I v).—Cisterns and heaps of stones.
- Khürbet Sâmy (F u).—A ruined birkeh, and a few stones near the Mukâm of Neby Sâmy.
- Khürbet Sandahannah (I v).—A few modern foundations, apparently a ruined hamlet, with two Mukâms—Sheik Ibrahim and Sheik esh Shâib.
- Khürbet esh Shâh (I u).—Heaps of stones.
- Khürbet Shalkhah (H v).—A few foundations.
- Khürbet Shâreta (F v).—Traces of ruins and rubble, cisterns cemented inside, scattered glass and pottery.
- Khürbet esh Shemsâniyât (H v).—Foundations east of a Mukâm on a hill-side.
- Khürbet Shuâliyeh (I v).—Foundations and heaps of stones.
- Khürbet Shukâkieh (H v).—Traces of ruins.
- Khürbet esh Shükkâk (H w).—Foundations of a building apparently a Khân. Caves and cisterns.

Khürbet Shuteiwy el 'Oseiby (F x).—Cisterns of rubble and a few scattered stones.

Khürbet Simbis (F v).—Scattered stones, and several ruined rubble cisterns cemented.

Khürbet Sômerah (J x).—Walls, caves, rude tombs and cisterns. Evidently an ancient site.

Khürbet Suâid (I v).—Caves, foundations, ruined walls, heaps of stones and cisterns. South-west of the ruin are some rock-cut wine-presses.

Khürbet Sukeiyifeh (H v).—Traces of ruins and caves.

Khürbet es Sukriyeh (G v).—A ruined village with wells. The houses were of stone. It was inhabited when visited by Robinson in 1838. Three column shafts and two wells of masonry.

Khürbet es Summeily (F v).—Traces of ruins, scattered stones, and broken pottery.

Khürbet es Sûrah (I u).—Cisterns, foundations, heaps of stones, several large blocks, apparently lintel stones, and caves. There are also remains of an olive-press. North-east of the ruin are seven Roman milestones, fallen, being round shafts on rude square bases.

Khürbet Sûrrâr (H w).—Small stones and pottery fragments, scattered, with caves.

Khürbet Tabaka (F v).

On leaving Khürbet Jelameh, Guérin proceeded north-east, and after crossing the Wâdy el Hesy came upon a ruined site named Khürbet Tabaka, or, as the Bedawin called it, Khürbet Takaba. The town of the Tagabeans is mentioned in the *Acta Sanctorum* ('Bollandus,' ii. 326). Reland identifies Tagaba with Beit Jibrîn, which is, however, too far. The distance of this place from Gaza, about 12 miles, corresponds with the requirements. It is not on the map. The place was covered with thistles, but the ruins, which could be seen, were only a confused mass of materials.

Khürbet Tannar (G v).—Traces of ruins.

Khürbet Tell Dahab (E w).

This place was found by Guérin about an hour and a half north-east of Gaza. It is a well called Tell Dahab (the Hill of Gold), or Tell Ahmar (the Red Hill). The slopes and summit are covered with broken pottery, and in the fields are cisterns. The place is not on the map, but it may be placed due west of Hûj, and is probably an unnamed hill on the map about 2 miles from the latter place.

Khürbet Tût (I w).—Heaps of stones on a small hillock.

Khürbet Umm 'Ameidât (G x).—A large ruin, with caves, cisterns, a few pillar-shafts, and foundations.

Khürbet Umm 'Amûd (H u).—Traces of ruins.

Khürbet Umm Baghleh (I x).—An ancient site. Caves, cisterns, and foundations of well-dressed masonry.

Khürbet Umm Bâtieh (F w).—Scattered unhewn stones, ruined rubble cisterns, cemented inside.

Khürbet Umm el Bikâr (G w).—Scattered stones, a ruined cistern, and a modern building.

Khürbet Umm Dabkal (G x).—Traces of ruins.

Khürbet Umm Hâretein (H w).—Traces of ruins and foundations, caves and cisterns, well-dressed masonry of good size.

Khürbet Umm Kelkhal (G w).—Traces of a small ruin.

Khürbet Umm Khûshram (H w).—Traces of ruins, caves, and rock-cisterns. A large and apparently ancient site.

Khürbet Umm Mâlak (I v).—Foundations, caves, cisterns, and heaps of stones.

Khürbet Umm el Meis (J w).—Traces of ruins and caves.

Khürbet Umm Muârrif (G w).—Large masonry and foundations, traces of ruins. A modern building, which is at times inhabited.

Khürbet Umm 'Osheish (J v).—Traces of ruins and caves.

Khürbet Umm Rujûm (F w).—Foundations of a house and a few scattered stones.

Khürbet Umm esh Shûkf (I w).—See Deir Muheisin.

Khürbet Umm es Suweideh (H v).—Foundations and heaps of stones.

Khürbet Umm Tâbûn (E v).—Traces of ruins, with cisterns to the south.

Khürbet Umm et Talâh (H v).—Foundations and cisterns.

Khürbet Wâdy Sâbir (I w).—Heaps of stones and a few small foundations.

Khürbet el Wahashiyeh (G v).—Traces of ruins, small stones, and broken pottery.

Khürbet el Weibedeh (H w).—Foundations, heaps of well-cut stones of good size, caves, cisterns, and scattered glass and pottery.

Khürbet Zârâ (F x).—A few scattered stones, one or two modern ruined huts, and rubble cisterns.

Khürbet Zeidân (F w).—Scattered stones and a cistern of masonry.

Khürbet Zemmâr (I v).—Caves, foundations, heaps of stones, and cisterns.

Khürbet Zuheilîkah (F x).—The ruins occupy three small hillocks, in a triangle of about half a mile side. The highest is to the north. Scarcely anything remains beyond ruined cisterns of rubble masonry, and remains of ruined huts of mud and stone.

Kudna (I u).—In this village are remains of a fortress measuring about 90 feet by 35 feet. It has the appearance of Crusading work. Over a window in the tower is a lintel stone about 4 feet by 1 foot 9 inches, on which are two circles with geometrical patterns within. The masonry is of moderate size. Caves, cisterns, and foundations surround the modern houses.

Râs Abu Haltam (I v).—A single foundation, with two cisterns.

Resm el 'Adhrâ (I v).—Foundations and caves.

Resm Akteish (H w).—Ancient threshing-floor and caves.

Resm 'Âmir (H w).—Traces of ruins.

Resm Hazzâneh (I w).—Heaps of stones.

Resm el Mehârjî (I w).—Heaps and caves.

Resm er Rusheidât (H w).—Heaps of stones.

Resm esh Shûkkâk (H w).—Traces of ruins. A small site. A few cisterns.

Resm Umm Baghleh (I x).—Traces of unimportant ruins, apparently modern houses.

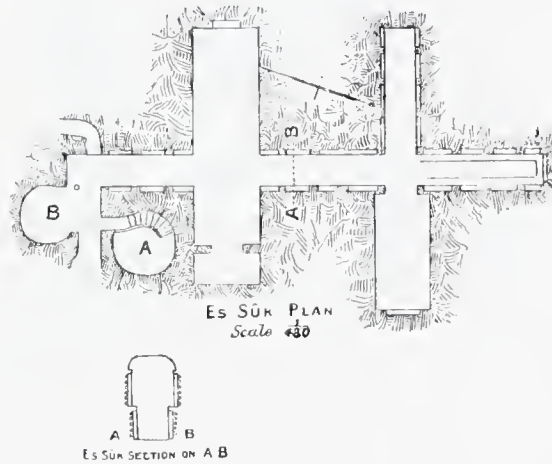
Rujm el 'Azâzimeh (J v).—Foundations of a square building.

Rujm el Kandôl (J u).—Foundations of a house of rude masonry, with two cisterns.

Rujm es S'â (H v).—A mound of earth, commanding a fine view.

Simsim (E v).—South of the village is a ruined rubble cistern, and north-east of the village two others.

Es Sûk (I v).—This curious excavation, west of Tell Sandannah, is reached by a shaft. It is 96 feet long and 7 feet wide, with four cross passages, which are from 12 to 26 feet long. The main



passage is 13 feet high, and the side passages are rather higher. The cross section shows walls 6 feet 2 inches high, and above this a set back of 2 feet, and rock piers, 12 each side of the cave, projecting 1 foot, and 6 feet 8 inches high.

In the main passage there are five tiers of niches in the lower part of the wall, and five other tiers above, between the rock piers, which are about $1\frac{1}{2}$ feet broad, the bay between being about 6 feet wide. In the side passages there are niches in five tiers on the level of the upper part of the main passage. The niches are 5 inches wide in front, 10 inches at the back. They recede 10 inches, and are 8 inches high. The top of each niche is rounded. The total number of niches is 1,774 in all.

The bearing of the length of the cave is 155° . It was originally entered from the south, where are remains of two curving passages, lead-

ing towards the surface. By the eastern passage is a round chamber, 14 feet diameter, with a winding stair, 3 feet wide, leading down lower than the cave. There is also here a door blocked up.



There are two niches, 5 feet high, in one of the cross passages. The whole is cut in soft rock, and seems to be a *columbarium*.

Visited and planned March 21st, 1875.

Tell Abu Dilâkh (G w).—A mound, with traces of ruins.

Tell Abu esh Shükf (G v).—A few small stones and one well-built masonry well.

Tell el Akrâ (H w).—A mound, partly natural, with traces of ruins.

Tell Beit Mirsim (I x).—See Khûrbet Beit Mirsim. The Tell formed the fortress.

Tell Bornât (I u).—A mound, partly natural, partly artificial, with a square enclosure, about 50 yards side at the top, and terraces artificially cut on the slopes.

Tell ed Duweir (H v).—A natural hillock, artificially scarped, with a steep slope. On the top are the foundations of a large square building.

Tell el Hesv (G v).—A truncated cone, with a broad flat top,

and traces of ruins round its base. There are several springs in the neighbourhood, but the water is bad. It is a conspicuous site. (See Lachish, Section A.)

'The hill is scarped on the east. From this side it commands the Wâdy el Hesy from a height of 160 feet. The Wâdy surrounds it on the north and north-west. Where it is more easily accessible can be observed the foundation of a surrounding wall almost entirely demolished. Certain traces of old constructions may also be remarked, but not very clearly, on several points of the summit.'—Guérin, 'Judea,' ii. 296.

Tell Hudeiweh (G w).—Traces of ruins on a small mound.

Tell Idbîs (G v).—A mound, probably artificial.

Tell el Judeiyideh (I u).—A large Tell or mound, with sides artificially scarped, and a square foundation on the top. The sides of the square are directed to the cardinal points.

Tell Kharâkah (H w).—An artificial mound of earth and stones.

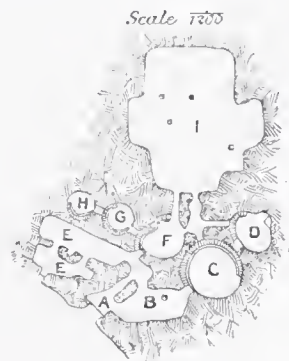
Tell Mejâdil (H x).—A rock-cut wine-press and traces of ruins, cisterns and caves.

Tell el Muleihah (G w).—Large round Tell, flat topped. Traces of ruins and pottery. Modern Arab graves on the top.

Tell en Nejileh (G w).—Large Tell, with good sized stones on the north-west side. Scattered stones and pottery. A ruined bridge over the water.

Tell es Sahara (D v).—A natural hillock.

Tell Sandahannah (I v).—A large mound, partly artificial, cut in the white chalk, and named from the neighbouring Church of St. Anne. There is an extraordinary cavern close to it, and the whole hill around it is burrowed with caves, which seem most probably to have been granaries or cisterns. They are not cemented inside. The most important system is called Mûghâret Sandahannah. The entrance is on the south, leading to a rude vestibule, 5 paces square, the floor reached by a descent of three steps. At the back of the vestibule are two passages, the right hand leading to a second chamber, 15 paces long, the roof supported by a rude rock pillar. From this chamber there is an entrance to a circular well-like chamber, 11 paces diameter. A flight of



steps leads round the walls to the bottom, 50 steps in all, or about 25 feet in height. The flight has a rude balustrade of rock, which is also stepped.

The floor of this well-like chamber was covered with soft mud, and the place had at one time contained water, the line of mud showing on the walls, but the chamber was not cemented. It is cut out in porous rock, originally very white.

After descending 20 steps, a passage leads out on the north, and after 30 steps a second; both these conduct to another similar round chamber, with a flight of 48 steps without any balustrade. It is 10 paces diameter, but not regular in shape. Both chambers were quite dark, roofed in rock, and about 30 or 40 feet high; their floors are some 30 feet below the level of the entrance to the cavern. The roofs are rudely domed.

Leaving the first vestibule by the left hand passage, a second small chamber, 5 paces diameter, is reached, and from it to the west are two larger rock-cut chambers (see Plan), which seem to have had also a communication with the surface.

A passage leading north from these conducts to a third well-chamber, 9 paces diameter, with steps leading down; and from this to the left there is an entrance to a fourth, 7 paces diameter, with 28 steps; whilst from nearly the bottom of the flight in this last an entrance leads still further west to a fifth well-chamber, 5 paces diameter, also with a flight of steps having a rock balustrade.

A passage from the first well-chamber, and one from the third, both lead north to a large and rudely-hewn hall some 20 paces square, with a roof supported by piers of rock about 3 feet square. The chamber is some 20 feet high, and forms the extreme end of the excavation. Its floor was covered with fallen blocks.

Lamp niches occur on the walls of the cavern, and smoke marks. In one place is the name Douglas, with date 1870 A.D. The flights of steps have balustrades, except in the second well-chamber. Channels cut for water were visible in one or two places.

In the chamber to the west there is a sort of *koka* 6 feet long. The entrance is well cut, but the further end is roughly enlarged. There is nothing in the whole cavern to indicate date.

Visited and planned 15th March, 1875.

U m m B â b e i n (I v).—A cave, a cistern, and a few heaps of stones.

U m m L â k i s (F v).—A few heaps of unhewn stones and several rubble cisterns. The ruins lie on a low mound. This site is less important than most on the Sheet. It was identified by Dr. Robinson as Lachish, but there are objections philologically to this suggestion, and it has not found favour with later writers.

‘These ruins cover a space of about a kilomètre and a half in circumference. They are situated partly on a hillock and partly in the midst of fields either cultivated or bristling with thistles and brambles. A multitude of excavations show that stones, the remains of ancient buildings, have been taken from the place. There remains, however, a good quantity of materials, scattered on the ground. In one of these holes I found a Corinthian capital of greyish white marble, waiting for some one to carry it off. Fifteen ancient *silos* continue to serve the Arabs of the neighbourhood.’—Guérin, ‘Judea,’ ii. 299.

Z e i t a (I w).—Heaps of ruins and walls.

SHEET XX.—SECTION C.

THE principal tradition connected with the Sheet is that of the Fenish. The peasants at Beit Jibrin say that the Fenish was a Christian King of that place. A cave and garden are called after him. The Kūlāt el Fenish at Keratiya is also apparently Crusading work; and so at Latrôn and Sôba, at 'Amwâs and Khûrbet Ikbâla (Sheet XVII.), the tradition of the Fenish is connected with mediæval ruins. It is noticeable, however, that the tradition is not found in other parts of Palestine, but only on the border-land of Philistia. It is probable that the word Fenish is a corruption of Felish or Philistine.

The plain south of Jaffa is remarkable for the number of Mukâms sacred to early patriarchs. Thus we have Neby Shît (Seth) and Neby Rûbîn (Reuben) on Sheet XVI., and Neby Hâm (Ham), and Neby Sâmý (Shem) on Sheet XX. In the hills to the east we find two sites sacred to Noah. (Sheets XVII. and XXI., Section C) North of Jaffa we have Neby Hûda (Judah), and Neby Dân (Dan).

The village of Hûj is named from Neby Hûj, whose Mukâm is there shown. He appears to have been a giant, and traditions of his great size exist connecting him with Og.

The name of Neby Jibrin (Gabriel) is interesting, as Beit Jibrin was called in the Middle Ages 'The House of Gabriel' (Will. of Tyre). The tradition thus appears to be of Christian origin.

SHEET XXI.—SECTION A.

OROGRAPHY.—The present Sheet contains 372·7 square miles of the country round Hebron, including the high watershed hills, the low hills to the west, and the plateau to the east above the Dead Sea. It is naturally divided into four districts: 1st. The Hebron hills; 2nd. The Shephelah; 3rd. The Negeb plateau; and 4th. The Jeshimon, or Desert.

1st. The Hebron Hills.—The main watershed of the country runs south-west from Râs Sherifeh (Sheet XVII.) to the village of Sâfa. It then continues south as a narrow and high ridge, extending $2\frac{1}{2}$ miles to Beit Ummar (3,210 feet above the sea). From this village to H ŭ l h ŭ l, for $2\frac{3}{4}$ miles, the watershed is slightly contorted, but rises gradually, the last-named village having on its west the mosque of Neby Yŭnis, 3,343 feet above the sea at the trigonometrical point. In the neighbourhood of er Râ meh, 2 miles further south, the shed is wider, and forms a sort of plateau about a mile across, the height being about the same as at H ŭ l h ŭ l. This neighbourhood is the highest part of Palestine south of the mountains of Upper Galilee, and the culminating point is at er Râ meh, where the survey cairn is 3,346 feet above the Mediterranean.

The watershed may be said to divide in two, south of H ŭ l h ŭ l, and although the highest point is at er Râ meh, the true shed running to the Desert is further east. Two important valleys have their heads at H ŭ l h ŭ l, the first (Wâdy Siâir) running north-east, the second running south, and passing Hebron on the east, gradually curving round and running south-west towards Beersheba. This great valley, the longest in the country, finally reaches the sea south of Gaza (Sheet XIX.), after a total course of some 65 English miles, with a fall of over 3,000 feet.

Two important ridges run out eastwards from H ũ l h ũ l. The first extends north-east for 6 miles, the elevation at the further end being 3,000 feet above the sea. The slopes are here very steep, and the precipices of W â d y 'A r r ũ b bound the ridge, which is called K a n â n e z Z â f e r â n. The second ridge runs south, having the great valley above noticed (W â d y K h ũ l i l) on the west, and very steep slopes with rugged gorges on the east. This ridge is the true watershed of the country, and attains an elevation at the village of B e n i N â i m of 3,124 feet above the sea, with a very steep slope on the east, where the ridge looks down on the Desert district, 1,500 feet below.

On either side of the watershed spurs run out towards the Desert on the east, and the Mediterranean on the west. Thus some 6 miles east of S â f a, a very narrow spur expands into the small plateau called B ũ k â t e t T e k ũ â, about a mile across, and some 2,600 feet above the sea; ridges run eastwards again from this, falling towards the plateau of the Desert.

A broad valley has its head at the B a l l ũ t e t Y e r z e h, and becomes open and flat south of B e i t F e j j â r, which stands on a prominent spur 500 feet above it. This valley (W â d y 'A r r ũ b) gradually turns south, about 3 miles east of B e i t F e j j â r, and becomes a rugged gorge flanked by precipices, forming a marked division for over 5 miles between the Hebron hills and the Desert.

On the west side of the watershed the spurs run in a north-westerly direction, and are long and narrow ridges, with steep sides, and deep valleys between. They are terminated by the flat and open valley called W â d y e s S ũ n t, which has its head about a mile west of K h ũ r b e t e s S ũ f a, and which runs northwards thence for 6 miles, almost parallel to the watershed and about 5 miles west of it. (See Sheet XVII. for further course.) The tops of the spurs east of this valley have an average elevation of 1,600 to 2,000 feet above the sea, and are some 400 feet above the valley. The fall in the 5 miles from the watershed is gradual, being some 1,300 feet.

The town of Hebron is placed on the southern slopes, which descend gradually from the high plateau above noticed near e r R â m e h. On the east is the great valley, W â d y K h ũ l i l; on the west an important ridge runs out from e r R â m e h southwards. Thus the city, like

Jerusalem, is surrounded with hills. On the north it is not visible until within about a mile of distance. On the east and west higher ridges shut it in, and only on the south can it be seen well, being visible from T e l l M à i n, 8 miles away.

The ridge west of Hebron runs out to D û r a, 4 miles from the hill which is called D h a h r A b u R u m m â n. This spur forms a marked feature, having on its north the deep valley called W â d y e l A f r a n j, which breaks down suddenly from the 'A i n e l U n k u r, 2 miles south-west of Hebron, and runs north-west to B e i t J i b r i n. (Sheet XX.) The ridge rises to 2,950 feet above the sea at the flat-topped hill (R â s e l B i â t h) south of Dûra, and looks down on the south side on the lower hills round D h â h e r i y e h. Innumerable spurs run out westwards towards the plain, and southwards towards W â d y K h ŭ l i l. The Hebron hills are thus seen to be bounded on the north by W â d y Ū r t â s, on the east by the great gorge of W â d y 'A r r ū b, running south, on the west by W â d y e s S ŭ n t, running north, and on the south they split in two, the western ridge curving round westwards, the eastern falling suddenly; and thus two other districts are formed with an average elevation 500 feet less than that of the Hebron hills, divided from one another by the great valley rising near H ŭ l h ŭ l, and a marked step is formed immediately south of Hebron, descending towards the Desert of Beersheba.

The Hebron hills are throughout very rugged and stony. The formation is a hard crystalline limestone, which is capped at D û r a by a chalky marl, but generally extends to the summit of the hills. The valleys between have good soil in them, and W â d y 'A r r ū b in particular is fertile, as is the plateau at T e k ŭ â, and the neighbourhood of H ŭ l h ŭ l. The vineyards of Hebron extend over about 6 square miles, and olives are also grown there. The greater portion of the district is, however, occupied by wild growth, a low scrub covering the hills more or less thickly, and extending to the watershed. The eastern slopes, being quite sheltered from the damp west winds, are bare of vegetation except in spring. The valleys are narrow and stony throughout, with steep slopes and occasional cliffs. They break down very suddenly from the watershed, and are some 500 feet deep on the average.

2nd. The S h e p h e l a h.—This term is applied in the Talmud

(cf. Joshua xv. 33) to the district of the low hills west of the watershed (see Sheet XVII., Section A.), and the word will be found on the present Sheet under the form *Sifli—Bîr es Sifli* (Jw)—in these very hills.

The low hills are towards the north of the Sheet separated from the Hebron hills by *Wâdy es Sünt*, but the whole block bounded by this valley on the north and east, and by *Wâdy el Afranj* on the south, is connected with the main watershed by the ridge which runs out west of *Hülhül* towards *Khûrbet es Süfa*. Looking down from this neighbourhood, the Shephelah appears as a district of rounded hills of about equal height, dotted over with olives. The average elevation of the summits is some 1,500 feet above the sea, or 1,700 below the watershed.

Wâdy es Sünt, the ancient valley of Elah (1 Samuel xvii. 2 and xxi. 9) is one of the most fertile districts in Palestine. It is an open flat vale about half a mile across, and covered with corn; a narrow trench runs down the centre full of white pebbles, worn by the water in winter. Here and there large terebinths grow along its course (*Butmet Wâdy es Sûr*), and solitary oak trees (*Ballûtet el Küssis*). On either side rise the stony hills covered with brushwood and wild growth.

South of *Wâdy el Afranj*, the low hills are spurs from the *Dûra* ridge, and gradually merge in the *Dhâheriyeh* hills, becoming less fertile and more bare south of *Dûra*.

Wâdy el Afranj is also, like *Wâdy es Sünt*, very productive in corn in the lower part, especially in the neighbourhood of *Idhnah*.

The olive grows freely in these low hills round the villages, but the groves are small compared with those further north. (Sheet XIV.) The formation is a soft and porous limestone with flints.

3rd. *Negb Plateau*.—This title, meaning 'Dry,' and equivalent to the later term *Daroma*, which was given to the same district (see *Rel. Pal.*, p. 185) is applied in the Bible to the neighbourhood of *Dhâheriyeh* (Judges i. 13; Sheet XXIV.) The *Daroma* extended as far east as *Maon* (Tell Mâin), according to Eusebius. ('*Onomasticon*,' s.v.; Sheet XXV.) The district thus intended is that which lies

between the Hebron hills on the north, the Beersheba plains on the south, the Dead Sea Desert on the east, and the Sharon plain on the west. It is a plateau with an average elevation of 2,700 feet above the sea towards the east, and about 2,000 towards the west. The broad valley from near Hebron (*Wâdy Khûlîl*) runs through it in a south-westerly direction, dividing the district into two. The watershed of the country runs along the eastern side, and the backbone of the western part is formed by a ridge running out of the *Dûra* ridge—that mentioned in the first district.

The watershed from *Beni Nâim* runs 1 mile south to *Neby Yûkîn* (3,124 feet), and thence south for 6 miles to *Kûrmûl*. It falls quickly south of *Neby Yûkîn* to an elevation of about 2,900 to 2,600 feet above the sea, and forms a flat plateau of arable land, with a soft chalky formation intersected by open and flat valleys, which are, as a rule, only 100 to 200 feet deep. On the east, long spurs run out into the plateau of the Dead Sea, and the fall is rapid, but less so than further north. The district is very rich in cattle and productive in corn, but quite bare of trees.

The western half of the Negeb plateau is more broken in character. From the flat ridge south of *Dûra* a long spur runs out southwards to *Râs Sirreh*, 3 miles, falling 350 feet to the latter point. Thence it is directed south-west past *Dômeh*, falling again to the level 2,190 feet above the sea. Its further course is traced on Sheet XXIV., where it forms the western half of the Negeb plateau. The eastern slopes of this spur are intersected with many small valleys, and present rounded rolling hills draining into *Wâdy Khûlîl*: on the west the slopes extend to the level of the Shephelah hills without any very marked break.

4th. *The Jeshimon*.—This title is applied in the Bible to the desert plateau west of the Dead Sea. (*Numbers* xxi. 20; xxiii. 28; *1 Samuel* xxiii. 19, etc.). The greater part of this is on Sheet XXII.; but the western part is on the present Sheet.

Large valleys run across this district, bringing down the drainage of the Hebron hills and of the Negeb plateau to the Dead Sea, and dividing the district across into well-marked sections. They are as follow :

1. *Wâdy T'âmireh*, which is more particularly described on the next Sheet.

2. Wâdy ed Derajeh, the head of which is Wâdy el Mankâ, near Tekûâ. This valley is flanked with white narrow ridges of chalk (compare Sheet XVIII.), and its sides become precipitous in the neighbourhood of Umm el 'Amed.

3. Wâdy Husâsah is an open valley full of gravelly stones, with a high steep ridge to the north. On the south are open, rolling downs, some 1,500 feet above sea level, rising gradually southwards and westwards, as far as the next great valley 6 miles to the south. The district is separated from the Hebron hills by the deep precipitous gorge of Wâdy el Jihâr, and culminates east of this great fissure in the crescent-shaped hill of the Rujm Jemâh, which is some 1,700 feet above the sea.

4. Wâdy el Ghâr.—This is the largest valley of the district, and one of the main drains of the country. It is from a quarter to half a mile across. The downs of the last mentioned district rise into a ridge, which has a very steep slope on the north side of the valley; on the south a narrow knife-edged spur, terminating in conical isolated points, flanks the valley. The whole of the neighbourhood is as barren as it can well be; the soft marl is excoriated by the rain and washed into innumerable knife-edged spurs and peaked knolls. The valley is flat and full of soft marl washed down, with a broad shingly bed in the centre. A few scattered shrubs of broom (*Resem*), and alkali plants (*Salsola Kali*, or in Arabic, *Hubeibch*) grow in it; but even in early spring it is bare and intensely white in colour.

South of this valley are rolling downs like those to the north, with high isolated hills standing up over them towards the west; these are 1,700 to 1,800 feet above sea level, and 300 or 400 above the general level of the downs.

5. Wâdy el Wâr rises at Kûrmûl, and for 5 miles of its course is a narrow gorge with precipices which are quite impassable. It then becomes an open valley like the last. A long flat-topped ridge (Dhahret el Kôlah) runs out of the watershed north of this valley, terminating in a high and narrow and almost isolated hill. The downs continue to the south.

The whole of this district is desert except below Tekûâ, where a little corn is grown. The ridges in spring have grass upon them when

rain is plentiful; but in February, 1875, the country was throughout an expanse of white and tawny chalk and marl, with bands of brown flint and shingly beds to the valleys.

HYDROGRAPHY.—The Hebron hills are well supplied with springs of good water. There are no less than 56 springs with special names on the Sheet, the large majority of which are in the first district. These will be mentioned under the head of the villages. There is one valley, however, which is especially well watered, as its name implies, Wâdy 'A r r ū b, from which the Jerusalem aqueducts are supplied. Running water was found in this valley, forming a *sciZ*, or stream, in the month of October, 1874; and there was plenty of water in the springs and spring wells along its course. The water from 'A in ed Dilb and 'A in K ū e i z i b a also finds its way into this valley. The water of all these springs is very good.

On the main-road near H ū l h ū l is the famous fountain called 'A in ed h D h i r w e h. This, as mentioned later, is the traditional 'Fountain of the Eunuch,' and the water is conducted from the upper spring to a trough, where it runs out of a pipe. (See K ū s r I s l ā i y ī n, Section B.) This neighbourhood is very well supplied with water, as there are eight smaller springs within a radius of a mile from the one above noticed.

The neighbourhood of Hebron is also remarkable for its good water supply. There are six good springs within a mile of the city, of which the most remarkable is 'A in S â r a h, the ancient Well of Sirah (2 Samuel iii. 26; 'Antiq.' viii. 1—5), which is a spring flowing from a spout into a small tank. It stands back from the road in a little alley, with walls of dry stone on either side.

D ū r a again is a neighbourhood with several good springs. On the east is the 'A in el U n k u r, at the head of Wâdy el Afranj, which falls suddenly. There was a good supply of water here in October, 1874, and vineyards and orchards below the spring in the valley.

Near the village itself there are four springs also well supplied with water.

The Negeb district, south of Hebron, is quite dry, the water sinking through the soft chalky limestone. There is, however, a valley

at the northern edge of the district which is remarkable for its abundant water. Through this valley runs the *Seil ed Dilbeh*, which is supplied by 14 springs in three groups. In the very end of October, 1874, a stream was running for 3 or 4 miles, irrigating small gardens.

The springs occur in three groups. First: 'Ain el Mâjûr, 'Ain el Fureidis, 'Ain Abu Kheit, 'Ain Shekhâkh Abu Thôr, and another, 'Ain Abu Saif, smaller, on the slope of the *Râs el Biâth*, south of *Dûra*. Secondly, 'Ain ed Dilbeh, 'Ain el Hejeri, and three smaller springs, situate in an open valley, and draining into the stream. 'Ain ed Dilbeh is the largest of these springs, and once supplied a small tank near it. It is now surrounded with marshy ground. Thirdly, 'Ain el Fûwâr, and three smaller springs. This valley is thus one of the best watered in Southern Palestine, and in 1874, after the rains, it was partially flooded.

The *Jeshimon* district is entirely waterless, the various wells marked being artificial reservoirs cut in the rock. At the edge of the hills there are deep wells, and here and there a small spring. The desert is, however, so ill supplied with water that even in early spring great difficulty was found in 1875 to obtain enough water for the expedition.

The *Shephelah* district is well supplied with water from wells of living water. In the spring of 1875 water was found along the bed of *Wâdy es Sünt* (or *es Sûr*) between the ruins of 'Aid el Mâ and *Khûrbet Kîla*. This comes from the various spring wells along the valley. Some of these wells have an appearance of antiquity, as, for instance, the *Biâret Wâdy es Sûr*. (See *Khurbet 'Aid el Mâ*, Section B.)

TOPOGRAPHY.—There are eighteen inhabited towns and villages on this Sheet, all belonging to the Government division of the *Jebel el Khulîl*, under the Caimacam of Hebron, who is under the Mutaserrif of Jerusalem. These may be enumerated in alphabetic order.

1. *Beit Âûla* (J v) is a small village standing on a spur surrounded with olives. It has a well on the west in the valley, a mile away. This place is perhaps the Biblical Bethul or Bethuel. (Joshua xix. 4; 1 Chron. iv. 9.) It is also possibly the Bethel of Joshua xiii. 16;

1 Samuel xxx. 27. It may also be the Bethel of Judah, mentioned in the Talmud (Midrash Ekha ii. 3) as one of the three posts established by Hadrian to intercept fugitives from Bethel. (Bittir, Sheet XVII.)

2. Beit Fejjâr (L v).—A small stone village standing very high on a ridge. It is supplied by the fine springs and spring wells of Wâdy el 'Arrûb.

3. Beit Kâhel (K v).—A small village on a ridge, built of stone, with a well to the south. Apparently an ancient place, with rock-cut tombs.

4. Beit Ummar (K v).—A small but conspicuous village standing on the watershed, and visible from some distance on the north. An ancient road passes through it. Half a mile north-east is a good spring, 'Ain Kûfin. The mosque has a small tower to it. The surrounding neighbourhood is covered with brushwood.

This place seems to be, without doubt, the Bethamari of the 'Onomasticon (s.v. Baalthamar), near Gabaa or Gibeah of Benjamin. It is evident that the 'Onomasticon' makes a considerable confusion (s.v. Gabaath) between Gibeah of Benjamin, Gibeah Phinehas, and Gabatha, 12 miles from Eleutheropolis. (Jebâ, Sheet XVII.) This latter town Eusebius and Jerome both identify with Gibeah of Benjamin; hence Bethamari is to be sought near Jebâ, which is 4 miles north of Beit Ummar.

The same place may perhaps be the Biblical Maarath (Joshua xv. 58), which is mentioned next to Gedor. The present Khûrbet Jedûr is only a mile from Beit Ummar.

The mosque is dedicated to Neby Metta, or St. Matthew. In 723 A.D. Willibald, travelling by Tekoa and the Fountain of the Eunuch ('Ain edh Dhirweh), returns to St. Matthew, and thence to St. Zacharias (Beit Skâria). The direct road leads through Beit Ummar, and the St. Matthew intended was no doubt a chapel near the mosque of Neby Metta.

5. Beni Nâim (L w).—A good-sized village on a high flat ridge, consisting of rude stone cabins, only one story high. On the south and west there are groves of olives. It is extremely conspicuous from every side, especially from the desert below. The mosque of Neby Lût

stands towards the east side, and is a rectangular building with an inner court and a minaret. It is well built; and large stones are also used up in the walls of the houses in the village. These probably once belonged to a church, as also the lintel of the north door of the mosque, which has three sculptured discs on it, evidently of Byzantine date.

This place is the traditional site of Abraham's Altar, whence he saw the smoke of the Cities of the Plain. It is 3 miles east of Hebron, and commands a good view. The Dead Sea is hidden by the western cliffs, though the eastern mountains could be seen. The Jordan valley is hidden by the ranges south of Mâr Sâba. On the south the view includes Tell Mâin. On the west the hills round Hebron are seen, and on the north H ũ l h ũ l bounds the view. The village is only about 200 feet lower than er R â m e h, which is the highest point in Southern Palestine. The water-supply is from numerous ancient cisterns cut in rock.

This place is mentioned by Jerome as Caphar Barucha (Epit. Paulæ), and as containing the tomb of Lot, with a view like that above described.*

The tomb of Lot is also mentioned by John of Wirtzburg (1100), and Sir John Maundeville in 1322, as situated two miles from Hebron. This place might possibly be the Biblical Janum, near Hebron. (Joshua xv. 53.)

The neighbourhood of Beni Nâim is cultivated. The villagers are rich in flocks, which they pasture in spring in the desert to the east.

6. Dûra (J w).—A large and flourishing village on the flat slope of a hill, with open ground on the east for about a mile. This plain is cultivated with corn. To the north of Dûra are a few olives, and others on the south. The houses are of stone. South of the village are two Mukâms with white domes; and on the west, higher than the village, is the tomb of Neby N ũ h. Near these there are rock-cut sepulchres. The place is well supplied from three springs on the east and one on the south.

Dûra is the Biblical Adoraim, or Adora (2 Chron. xi. 9). Josephus

* Revisiting this village in 1881, I was spontaneously informed by the Sheikh that its ancient name was K e f r B â r e k a.—C. R. C.

(Ant. viii. 10, 1, etc.) calls it Adora, and a city of Idumæa. An ancient main line of communication with Philistia runs through the village, which is in an important position at the edge of the hills. The dome of Neby Nûh can be seen from the neighbourhood of ed Dawâimeh.

7. HÛLHÛL (K v).—A large stone village on a hill-top, with two springs and a well; also a fine spring below ('Ain edh Dhirweh). On the west is the mosque of Neby Yûnis, now in a partly ruinous condition, with a minaret. There are rock-cut tombs south of the village. The hills on the north have vineyards on them, and there are other tombs here also.

HÛLHÛL is the Halhul of the Book of Joshua (xv. 18), and is also mentioned in the 'Onomasticon' (s.v. Elul) under the form Alula. The tomb of Gad is said by Isaac Chelo (1334) to be there found. The tomb of Jonah is mentioned in the fourteenth century here.

8. IDHNA (J v).—A small village on the south slope of a hill, a little above the main road in Wâdy el Afranj. It is divided by a small depression into two.

This place is the Jedna of the 'Onomasticon,' mentioned (s.v.) as 6 miles from Eleutheropolis, on the way to Hebron. The distance is $5\frac{1}{2}$ English miles.

The name appears to be almost identical with the Hebrew Dannah, a town of Judah (Joshua xv. 49) mentioned with Debir and Sochoh further south, and with Giloh (Jâla) further north.

9. KHARÂS (K v).—A small village standing high on the side of one of the lower hills, with olives round it. On the east is a well.

This may perhaps be the town of Hareth (LXX. πολει, 1 Samuel xxii. 5, cf.; Ant. vi. 12, 4), where David took refuge after leaving Adullam, which was 3 miles north-west ('Aid el Mâ). A main road passes through the village.

10. EL KHULIL ER RAHMAN (K w).—This is the modern name of the ancient Hebron, the capital of the district, extending over the whole present Sheet.

Hebron, which is sometimes said to be the oldest town not now in ruins in the world, is without walls, but the ends of the main streets, which run down towards the high-road, have gates. The houses stand prin-

cipally on the western slope of the hill, and extend to near the bottom of the open valley (Wâdy el Kâdy), which runs south-east. The place is divided into three principal divisions: 1st, including the Hâret el Haram (or el KÛlâh) and Hâret Bâb er Zâwieh, the main part, with the Haram in the centre; 2nd, Hâret esh Sheikh, so called from the mosque of Sheikh 'Aly Bukka, which is in it; 3rd, Hâret el Mesherkÿ, which is towards the east, on the west side of the main road. The town extends for $\frac{3}{4}$ mile parallel to the valley. The houses are well built of stone, with flat roofs having domes in the middle. The most prominent object is the Haram enclosure, standing over the houses. The mosque within and the upper portion of the great enclosing wall were newly whitewashed in 1874, and presented a very dazzling appearance.

Since 1875 the town has grown, so that these various quarters are almost connected, and the Jews' quarter especially has been enlarged. To the four quarters named above must be added six others, viz., Hâret el Kezâzin, the Jews' quarter, north-west of the Haram; Hâret Beni Dâr, just west of the Haram; Hâret el 'Akkâbeh and Hâret el Kerâd, on the hill behind the Haram; Hâret el Muhtesbin, south-east of the Haram and of the great pool; and Hâret es Suwâkineh, north of the Haram, east of the Jews' quarter.

The town is well supplied with water. On the north is the spring of 'Ain Kashkaleh among the vineyards; near it are rock-cut tombs and caves; a channel, in places rock-cut, but mainly built of modern masonry, leads from it towards the town. It originally fed a fountain just outside the north-west entrance to the Haram, but now supplies a large tank with a vaulted roof. A little further down the valley are two wells, and in the bottom of the valley among the olives and gardens is a tank 85 feet by 55 feet; and about 28 feet deep, with 7 feet of rain water, which is generally turbid. South-east of this again is a larger tank, opposite the main street to the Haram. It is 133 feet square and 21 feet deep, of good masonry, well cut, with a stone wall round it, and steps in the corners. It is called Birket es Sultân, and traditionally supposed to be the place where David hung the murderers of Ishbosheth. (2 Samuel iv. 12.) This tank is also filled by rain water. It is said to have been built by Sultân Kalawûn.

There is a bazaar in the town north of the Haram; on the hill above the town is a single house. The other prominent objects are the two minarets of the Haram, and that of the mosque of Sheikh 'Aly Bukka. There is another mosque adjoining the Haram, on the north-east, known as *Jâmiâ Ibn 'Othmân*, or *el Jawâliyeh*. The hill above Hebron is terraced with stone walls and olive plantations. There is a ruined fortress on the north-west side of the Haram, and a *Khân* to the south, with an inscription, dating 670 A.H. (1280 A.D.) stating that it was erected by order of *Kalawûn Seif ed Dîn*, Sultân of Egypt. A school south of the Haram has over the door an inscription of the same Sultân, with the date 677 A.H.

The first view of Hebron on the north is obtained from near *'Ain el Kana*, about a mile north-west; on other sides, the town is quite hidden by its surrounding mountains, except to the south-east, where it can be seen well from *Kûrmûl* and *Tell Mâin*.

Opposite the houses is an open green, sloping gently towards the valley. Here is the Moslem cemetery and a modern building which is called the *Quarantine*. The hill behind this is called *Kubb el Jânib*, that opposite above Hebron is called *Râs Jâbreh* and also *Habâil er Rih*. There are no less than twenty-five springs in all in the vicinity of Hebron, and ten wells of large size, among which two, towards the north near *Hâret esh Sheikh*, are called the wells of Abraham and Jacob.

West of the open ground are olive-groves, and among these a fine spring, *'Ain el Judeideh*, in a vault, roofed with masonry and reached by steps. It is perennial, and traditionally the place where Adam and Eve hid after their expulsion from Paradise. This tradition is found as early as 1321, *Marino Sanuto* calling it the cave (*Spelunca*) where Adam and Eve grieved for Abel. 'A fountain springs from it,' he says. The open ground near it was called *Ager Damascenus* and *Vallis Lachrymorum*, as mentioned by this author, and also as early as 1100 A.D. by *John of Wirtzburg*. The place where Cain killed Abel was a little further south.* These traditions are also to be found in the writings of *Sir John Maundeville* (1322 A.D.), and he mentions the formation of Adam out of red earth in this field, as is still believed.

* This site is now shown much further south, at *Neby Yukin*.

The tomb of Abner, mentioned in 1561 A.D. by R. Gerson of Scarmela as in Hebron, is now shown in Hebron, in the courtyard of a Moslem house, with that of Ishbosheth; but these are modern sites. The tomb of Jesse is a Kubbeh in the corner of the Deir el Arbâin, with that of Ruth. (See Section B.) Near this is a rock-cut tomb called Kabr Hebrûn. (See Section B.) The tombs of the Patriarchs and of Joseph are in the Haram.

The ancient Jewish cemetery on the north side of the hill, called er Rumeidy, west of the town, is interesting. It contains at least 500 tombs, each covered with a stone five or six feet long. This cemetery is now disused, and appears to be very ancient. The curious tradition of the Mûghâret edh Dhukkââh is noted in Section C.

It seems to have been supposed from an early period that ancient Hebron was not on the site of modern Hebron. The 'Onomasticon' makes the place near Drys (er Râmeh). The Itin. Hierosol. gives this distance as 2 Roman miles. Sta. Paula (385 A.D.) visits the tombs of the Patriarchs, the oak, and then 'ascends' to Hebron. Theodorus (in sixth century) finds the oak 4 Roman miles from the Spelunca Duplex, or cavern of the Patriarchs, and this cavern 2 miles from Hebron. Arculphus (700 A.D.) found the place in ruins, and west of the tombs of the Patriarchs. Sæwulf (1102 A.D.) gives the same account, the tombs being in a strong castle and the town in ruins. Benjamin of Tudela (1163 A.D.) calls this castle St. Abraham, and speaks of the old city as *on a hill* and in ruins. Marino Sanuto (1321 A.D.) places the old Hebron north of the cavern of Adam (Ain el Judeideh), and north-west of Ebron Nova, in which he places the Spelunca Duplex. He also speaks of it as 'ad dextram Mambre.'

The Oak or Terebinth of Abraham has been shown in two different sites. It seems probable, though not certain, that the present site is that shown from the twelfth century down. (See further under the head Terebinthus.) Hebron is surrounded with fine vineyards, especially on the north and to the west. There are also olive groves, pomegranates, figs, quinces, and apricots. The present tree shown as Abraham's Oak (Ballûtet Sebta) is a fine specimen of *Sindiân* (*Quercus Pseudo-coccifera*) standing among vineyards; close to it is a Russian hospice recently built.

Among the tombs venerated by the Moslems are those of Sheikh 'Atijeh, Jâber, Mujâhed (see Section B, under heading Deir el Arbâin), Khoreish, and Abdallah. Near the great pool lies Sheikh Muhammed Kalafûsh.

The trade of Hebron consists principally in wool, etc., brought in by the Arabs, and in the glass manufactured in the town, with water-skins also made there in great quantities.

The population is variously stated. Robinson says that before 1834 there were 1,500 taxable Moslems and 241 Jews; but that in his time (1838) the total was only about 10,000. Professor Socin states it in 1875 as 8,000 to 10,000, with 500 Jews. The official return in 1851 gave 11,000 Moslems and 450 Jews. The population seems now to be about 10,000. The Caimacam of the town estimated it in 1875 at 17,000 Moslems, with 600 Jews. In 1881 there were said to be 1,000 or 1,200 Jews, who have now three synagogues in their quarter.

Hebron became a bishopric in 1167 A.D. It is not often mentioned in Crusading history.

11. Nûba (J v).—A small village perched on a low hill, with a well about a mile to the east. This is perhaps the Nebo of Nehemiah vii. 33.

12. Sâfa (K u).—A small village, with a well to the north, on the west slope just below the watershed.

13. Siâir (L v).—A village of moderate size, in a valley surrounded with cultivated ground; it has a spring and a sacred place (Mukâm Aîsa), which is the traditional tomb of Esau, 'son,' as the Moslems of the place say, of 'Isaac the Jealous.' This tradition probably arose from an incorrect identification of the village with the Biblical Seir. Rock-cut tombs show it to be an ancient site. The name suggests its identity with Zior. (Joshua xv. 54.) (See Section B.)

14. Esh Shiûkh (L v).—A well-built village standing high, and visible from Tekûâ. There are a few trees round it, and caves. The water supply is from cisterns, and there is a spring to the north near Siâir.

15. Sûrif (K u).—A small village on a low hill, with olives to the south. This may perhaps be the early Christian Sariphæa mentioned in connection with Mâr Sâba and Beit Jibrîn. (Rel. Pal., p. 987.)

16. *Terkûmieh* (J v).—A small village on a rocky hill near the low lands. On the east, about a mile distant, is a spring; on the south are olives. This place is the early Christian Tricomias, an episcopal see. (Rel. Pal., p. 1046.)

17. *Tüffûh* (K w).—A village of ancient appearance, standing high at the edge of a ridge; on the north are the steep slopes of *Wâdy Kedîr*, in which are olives belonging to the place. An ancient main-road passes through the village, and runs along flat ground to the west for a little way, then descends the ridge. There is a well to the west, with cisterns, caves, and rock-cuttings. The village has vineyards round it, and good springs in the valley to the west. This site is the ancient *Beth Tappuah* (Joshua xv. 53), which is also mentioned in the lists of *Thothmes III.* with *Carmel* (K ũ r m ũ l) and other places in the south of Palestine.

18. *Yutta* (K x).—A large village standing high on a ridge. It is built of stone, but some of the inhabitants live in tents. The water-supply is from cisterns. On the south there are rock-cut tombs, and rock wine-presses are found all round the village. The neighbourhood is extremely stony; south of the village are scattered olives, which are conspicuous objects; on the west, a little lower under a cliff, is a small olive-yard in which the camp of the Survey party was pitched in 1874; to the south-west of camp were a few figs. The inhabitants are very rich in flocks; the village owned, it was said, 17,000 sheep, beside goats, cows, camels, horses, and donkeys. The Sheikh alone had 250 sheep.

Yutta is the Biblical *Juttah*. (Joshua xv. 55.) *Reland* supposes it to be the 'city of Judah' of the New Testament. (Luke i. 39; Rel. Pal., p. 870.) In the 'Onomasticon,' *Jetan* (Ἰεττάν) is mentioned as 18 Roman miles from *Eleutheropolis*, and in *Daroma*—'ad australem.' *Yutta* is 15½ English miles from *Beit Jibrin* (*Eleutheropolis*).

In addition to the above places, among which it will be noticed that all but four seem to be sites at least fourteen centuries old, and some as early as *Abraham*, the following ruins are known to be places of antiquity:

I. BIBLICAL SITES.

Adullam.—The cave was, according to Josephus, near the city of this name. (Ant. vi. 12, 3.) The city was in the Shephelah (Joshua xv. 35), near Jarmuth (el Yermûk, Sheet XVII.), and Socoh (Shuweikeh, Sheet XVII.). It was fortified by Rehoboam. (2 Chron. xi. 7.) In the 'Onomasticon' it is mentioned as a village of moderate size, 'vicus non parvus,' 10 miles east of Eleutheropolis. The ruined site of 'Aid el Mâ is 7 English miles east of Beit Jibrin. (See for further account Khurbet 'Aid el Mâ, Section B.)

In the Middle Ages the cave of Adullam was shown near Tekûâ, where is the modern traditional site (Mûghâret Mâsa). Thus William of Tyre speaks of the inhabitants of Tekûâ flying to the cave of Odolla in 1138 A.D.

Arab.—A town of Judah (Joshua xv. 52), apparently near Dumah (Dômeh), close to which is the ruin of er Rabiye h, which reproduces the name almost exactly.

Berachah (Valley) (2 Chron. xx. 26).—This was situate apparently in the neighbourhood of Tekoa, and the name is still traceable in the ruin Breikût, whence it appears that the valley was probably Wâdy el 'Arrûb, an open, well-watered valley, well fitted for the assembly mentioned in the Bible.

Beth Anoth.—A town of Judah, mentioned (Joshua xv. 59) with Halhul and Bethzur. This points to the present ruin of Beit 'Ainûn. The names are nearer than would appear, as the modern name is a more recent plural of the word 'Ain (En), of which Anoth is supposed also to be a plural. (Buxt. Lex. Tal. Gesen. Lex.)

Beth Zur.—A town of Judah (Joshua xv. 58) between Halhul (Hûlhûl) and Gedor (Jedûr), in the position of Beit Sûr. The place is famous later, Beth Sura being a frontier town of the Jews on the confines of Idumæa. (1 Macc. iv. 29.)

The site has never been lost: it was known to Eusebius ('Onomasticon,' s.v. *βηθσουρ*, Beth Sur) as 20 miles from Jerusalem, and close to the Fountain of the Eunuch. In the 'Travels' of Theodorus (sixth century),

the distance is given as 16 Roman miles. The true distance is 14 English miles.

Marino Sanuto (1321 A.D.) calls it Bosra or Bethsur, and shows the place on his map between Bethlehem and Hebron. He speaks of the fountain of the Eunuch as near it, and says that the water ran west and south to the Fons Invocantis Maxillæ (Sheet XX.), thence to Staol near Ascalon, and to the sea. On his map, however, the words Bap Eun are written further west, near Staol, which appear to be the modern Eshûâ, being placed north of Tell es Sâfi. (Sheet XVII.) He thus appears to have confused the old fourth century site with the later site for the Fountain of the Eunuch. ('Ain Hanîyeh, Sheet XVII.)

Bezeth (1 Macc. vii. 19).—A place with a great pit or reservoir; perhaps the ruin of Beit Zâta, near the great reservoir of Birket Kûfîn, represents this place. Josephus reads Beth Zetho. (Ant. xii. 10, 2.) Bezetha at Jerusalem may, however, be intended.

Cain.—A town of Judah (Joshua xv. 56), mentioned in a list with Jutta (Yutta) and Carmel (Kûrmûl). It may probably be the ruin of Yûkîn, a slight corruption of the Hebrew Ha Cain.

Carmel.—A town of Judah (Joshua xv. 55), is the modern Kûrmûl. In the 'Onomasticon' it is mentioned as 10 Roman miles from Hebron, verging to the east, with a Roman garrison. William of Tyre mentions it as the camp of King Amalrich, in 1172 A.D. The place is about 7 English miles from Hebron. Fetellus (1130 A.D.) also mentions it as in the Hebron mountains and the home of Nabal, though he confuses it with Ziph.

Choresh Ziph.—In the Authorised Version 'Wood of Ziph,' but according to Josephus it was called 'New Place' of Ziph (Ant. vi. 13, 2), agreeing with the LXX. (*ηκανη*). This reading appears to be by taking *ד* for *ר*, *הריש* for *הריש*. The 'Onomasticon' notices Ziph as near Carmel, and Jerome adds (s.v. Zib) that it was 8 miles from Hebron eastwards and in Daroma, and that 'the village where David hid is still shown.' Perhaps he refers to Choresh Ziph. There is a ruin called Khûrbet Khoreisa, $1\frac{1}{2}$ miles south of Tell Zif.

Chozeba.—A place of unknown position (1 Chron. iv. 22), ap-

parently in the south, or in the territory of Judah. The name is closely represented by that of the ruin of K û c i z î b a.

D u m a h.—A town of Judah, in the neighbourhood of Hebron (Joshua xv. 52), is probably the present ruin of e d D ô m e h. The 'Onomasticon' makes it a very large village 17 miles from Eleutheropolis in Daroma. E d D ô m e h is 14 English miles from Beit Jibrin. Dumah is mentioned between Arab (e r R a b î y e h) and Eshean (e s S î m i a), two places which, if correctly identified, are $2\frac{1}{2}$ miles east of Dômeh.

E s h e a n.—A town of Judah (Joshua xv. 52) mentioned next to the last. Perhaps e s S î m i a (see above). It is noticeable that the Vatican text reads Σομα.

G e d o r.—A royal city (Joshua xv. 58), near Beth Zur and Maarath (Beit S û r and Beit U m m a r), is the present ruin of J e d û r. This seems to be the place called Gadara in the 'Onomasticon,' 'in the neighbourhood of the Terebinth' ('Onomasticon' s.v. Gadara), and wrongly identified there with Gederah (Joshua xv. 36). But it is $5\frac{1}{2}$ miles from the Terebinth (e r R â m e h).

G i l o h.—A city of Judah (Joshua xv. 51), named with towns in the lower hills, and last of its list. Perhaps the ruin of J â l a may represent the name, though the situation is further north than the other towns of the list.

H a c h î l a h (Hill) (1 Samuel xxiii. 19), facing the Jeshimon, and south of it ('on the right') (1 Samuel xxvi. 1-3). It appears to have had a cliff (xxiii. 25); it was near Ziph and Maon. This description applies to the ridge called D h a h r e t e l K ô l a, and the name may perhaps be a corruption of Hachilah.

H a r u p h appears to have been a place in the south of Judah (1 Chron. xii. 5); the name is perhaps preserved in K h û r b e t K h a r û t, south of 'A i d e l M â.

H o l o n.—A town of Judah (Joshua xv. 51); also called Hilen (1 Chron. vi. 58). It seems to have been in the lower hills, and is in the same group with Denna (probably I d h n a). This would point to the large ruin of B e i t ' A l â m as a possible site.

Keilah.—A city in the Shephelah of Judah (Joshua xv. 44); is identified with the modern ruined site of *Kila*. The 'Onomasticon' places it 7 or 8 miles from Eleutheropolis, on the road to Hebron. *Kila* is 7 English miles from *Beit Jibrin*. The 'Onomasticon' also identifies this site wrongly with *Hachilah* (see above). Jerome states that the tomb of Habakkuk was found there, and Micah is also said to have been buried there. (See 'Quarterly Statement,' April, 1877, p. 86, and cf. *Nephsa Neemana* further on.)

Meronth.—A place of unknown position. The name of *Marrina* seems closely to resemble this name.

Nezib.—A city of the Shephelah of Judah (Joshua xv. 43) named with *Keilah*. This place is the ruin of *Beit Nusib*, near *Kila*. In the 'Onomasticon' it is placed 9 miles (7 in the Latin) from Eleutheropolis, on the way to Hebron. The true distance is 6½ English miles from *Beit Jibrin*.

Rabbah.—A city of Judah, mentioned with *Kirjath Jearim* (Joshua xv. 60). In the 'Onomasticon' a place called *Rebbo* is mentioned as east of Eleutheropolis, which might be the same. A good-sized ruin named *Rubba* is found in the low hills south of the valley of *Elah*, north-east of *Beit Jibrin*, which would be in a suitable position for the early Christian site.

Selaham Mahlekoth, 'Cliff of Divisions,' was in the Wilderness of *Maon* (1 Samuel xxiii. 28). The great gorge which breaks down between *Carmel* and *Maon* eastwards, with vertical cliffs, is called *Wady Malâki*, and this would be a suitable position, and the name a probable corruption by the loss of the guttural.

Sirah (*Well*) (2 Samuel iii. 26), near Hebron, is the present *'Ain Sâreh*. The modern and ancient name have the same meaning.

Tekoa, a town of Judah (2 Chron. xi. 6), is the modern ruined site of *Tekûâ*. In the 'Onomasticon' it is placed 9 miles from Jerusalem, or, according to Eusebius, 12. The distance in a line is about 10 English miles, but by road the longer distance would be correct. Jerome mentions the tomb of *Amos* (*Itin. Sanctæ Paulæ*) as being there shown. *John of Wirtzburg* (1100 A.D.) and *Fetellus* (1130 A.D.) say the

same. In 1144 A.D. Queen Melisinda gave Tekoa to the Canons of the Holy Sepulchre in exchange for property at Bethany (Will. of Tyre). The place was called *Laura Nova*, 'New Monastery,' in contradistinction to *Laura* (*Mâr Sâba*), a monastery having been there established by St. Saba. Isaac Chelo (1334 A.D.) speaks of the tomb of Amos as being in a cave at Tekoa.

Ziph, a town of Judah (Joshua xv. 55), is the present *Tell ez Zîf*. This appears to be the *Zib* of the 'Onomasticon,' 8 miles from Hebron, towards the east. (See *Choresh Ziph*.) The true distance is, however, 4 English miles south-east of Hebron. In 1334 Isaac Chelo mentions the tomb of Rabbi Ziphai as existing there.

NON-BIBLICAL SITES.

Aristobulias.—A place mentioned as near Hebron and *Ziph* in the 'Life of St. Euthymius' (Rel. Pal., p. 582). This would point to the ruin of *Istabûl*, close to *Tell ez Zîf* on the south.

Caphar Aziz.—A place mentioned in the Talmud (*Mishna Kilaim* vi. 4); apparently in the south of Judah. May probably be the important ruin of 'Aziz, near *Yutta*.

St. Chariton.—This monastery was founded by St. Chariton before 410 A.D. (*Acta Sanct.*). The place is mentioned by John of Wirtzburg (1100 A.D.) as 4 miles south of Bethlehem, or nearly equidistant with Tekoa. The same place seems to be intended by the Church of St. Karithoth, mentioned by Fetellus (1130 A.D.), 4 miles from Bethlehem, in the direction of Hebron. This appears to be the ruin of *Khûreitûn*, near the famous cave which, from the 12th century down, has been shown as that of Adullam (*Mûghâret Mâsa*). The place is about 4½ miles from Bethlehem south-east.

Gemmaruris.—Mentioned by Ptolemy as in Idumæa (Rel. Pal., p. 804). Possibly the present ruin of *Jemrûrah*.

Herodium, near Tekoa, and about 60 stadia from Jerusalem (*Ant.* xv. 9, 4; *B.J.* i. 21, 10, and *B.J.* iv. 9, 5), is identified with the present *Jebel Fureidis*, the description of Josephus agreeing with

the existing ruins. The distance is $7\frac{1}{2}$ English miles from Jerusalem and 3 from Tekoa. Here Herod was buried. (Ant. xvii. 8, 3; B.J. i. 33, 9.) The place is mentioned, in 1483 A.D., by Felix Fabri as a garrison of the Franks, whence the modern Christian name—the Frank Mountain.

Nephsa Neemana was the native name of the Tomb of Micah, discovered 10 stadia from Keilah. (See 'Quarterly Statement,' July, 1877, p. 42.) The name, Neby N'âmân, applied to a sacred tree, may perhaps be connected, but this is 28 stadia from Keilah.

Terebinthus.—The appellation, in the fourth century, of Abraham's Oak, which was shown at Mamre. Jerome also calls it Drys ('Oak'), and says (s.v.) that the original terebinth was standing in his infancy, and worshipped by the natives. The Itin. Hierosol. and Sozomen place it 2 Roman miles from Hebron towards Jerusalem. Eucherius, in the sixth century, makes it 4 Roman miles from the Spelunca Duplex (el Haram), and 2 from Hebron. Arculphus (700 A.D.) places it north of the hill of Mamre, which he makes south-west of the Spelunca Duplex. Benjamin of Tudela (1163 A.D.) mentions Abraham's House, with a spring by it, which seems to be the same place. These notices point to the ruin of Er Râmeh, near which is Beit el Khûlîl, or Abraham's house, with a fine spring-well. This place is still held by the Jews to be the Oak ('Plain,' Authorised Version) of Mamre, though the Christians point to another site, Ballût et Sebta. The ruin is 2 English miles from el Haram, and to the north, as it would appear to have been from the Itineraries.

Er Râmeh is mentioned by its present name by Marino Sanuto (1321 A.D.) as near Tekoa and Hebron.

ROADS.—The main roads on this Sheet are five in all, as follow :

1. Jerusalem to Beersheba.—This ancient line, marked on the Peutinger Tables (393 A.D.), runs to the east of the watershed, gradually ascending an open valley (Wâdy el Biâr), and then gradually descending by Bir el Hâj Ramadân to cross another undulation. From thence it rises steadily about 60 feet per mile to the 'Ain Dhirweh, where there is a sort of pass, commanded by Beit Sûr and the steep hill of Hûlhûl. Three-quarters of a mile further south a

Roman milestone lies by the road, which then crosses another valley-head, and reaches the plateau at er Râme h, the highest point along its course. It then descends into the flat valley of Hebron, falling 300 feet in 2 miles. This part is walled, between drystone vineyard walls; and traces of ancient pavement are observable. The main line runs from the open ground west of Hebron in a south-west direction, gradually descending to the springs in Wâdy ed Dilbeh, where it crosses a piece of flat ground, and then follows the course of Wâdy el Khülil along the slopes of the hills west of that valley. It gradually descends towards Dhâheriyeh. (Sheet XXV.) A parallel line runs along the plateau of Kâât ez Zeitûneh to Beit Ummar, and joins the main line near Beit Sûr.

2. Jerusalem to Kûrmûl. — Another road, also apparently ancient, branches out at the top of Wâdy el Biâr, and runs almost parallel further east, reaching Beit Fejjâr after following the ridge on which that village stands. It then descends into the broad Wâdy 'Arrûb, a sharp fall of over 500 feet, and runs up Wâdy Kûeiziba and across a saddle, again descending to Siâir, with gradients of about 500 feet rise and fall in a mile. South of Siâir the road reaches the spur on which Beni Nâim is built, and runs along its course, being joined by a branch from Hülhûl. From the high plateau of Beni Nâim it runs nearly level to Neby Yûkîn, and, heading the gorges which break down eastwards, runs south-west to Tell ez Zif, falling 240 feet in $3\frac{1}{2}$ miles. At this point there are four cross-roads. One line runs on, on level ground, to Yûtta and thence west, falling gradually and crossing Wâdy el Khülil, joining No. 1 near Dôme h on the opposite slope. In this part it shows signs of antiquity. The other direction is a continuation of a line which comes down from Hebron, following Wâdy el Kâdy and gradually ascending east of that valley. From Tell el Zif this line runs along the plateau to Kûrmûl, and thence south to Tell Mâin. (Sheet XXV.)

Yûtta is a centre for several roads which have an ancient appearance, forming cross communications to Kûrmûl and es Semûâ. (Sheet XXV.)

3. Gaza to Hebron.—This line begins to ascend at Deir el 'Asl, following the contour of the hill, and rising 1,300 feet in about

3 miles direct to *K h ũ r b e t S i r r e h*. It then turns north, still ascending, and runs along a ridge to *R   s e l B i   t h*, rising 200 feet in 2 miles direct. It next descends slightly into the small plain near *D   r a*, and thence runs due east for $2\frac{1}{2}$ miles in open ground, falling nearly 150 feet, to *'A i n e l U n k   r*. Here the road ascends a low hill, and thence runs with a slight bend to Hebron. On the high-ground near *K h ũ r b e t K a n '   n* there is a branch from No. 1 which joins No. 3, and the two run between vineyard walls and descend slightly, passing *B a l l   t e t S e b t a* on the east, and thence, rising gradually, still between walls, join No. 1 near *e r R   m e h*.

4. *H e b r o n t o B e i t J i b r   n*.—The road leaves No. 1 just north of Hebron, crosses No. 3, and runs straight to *T u f f   h*. It then gradually descends, following the ridge, and reaches *K h ũ r b e t F i r   h* in *W   d y e l A f r a n j*, which valley it follows to *B e i t J i b r   n*. This line is well engineered, and has every appearance of antiquity. Even the steepest gradients west of *T u f f   h* are throughout gentle.

5. *B e i t S   r t o A s h d o d*.—This is the northern main line of communication between Hebron and the maritime plain. It leaves No. 1 at *B e i t S   r*, and winds north-west along the ridge descending to *K h a r   s*, and thence to the valley of *E l a h (W   d y e s S   n t)*, which it follows past the ruins of *'A i d e l M  *. Its further course is mentioned on Sheet XVII. (Road No. 9). In 6 miles direct from the watershed it falls 1,700 feet to the valley. Another branch from *K h ũ r b e t 'A i d e l M  * runs rather further north, rising 1,800 feet in six miles, to *K h ũ r b e t J e d   r*, along a spur of mountain, and finally joining No. 1 (western branch) at *B e i t U m m a r*, having a final rise in the last mile of over 200 feet.

6. *B e t h l e h e m t o E n g e d i*.—The main line comes from east of *J e b e l F u r e i d   s*, and runs down into the open valley called *W   d y M u   l l a k*. Heading the precipices, this road then crosses two high ridges, and descends into *W   d y H   s   s a h*, whence it gradually rises to the open plateau called *M u t u k h H   s   s a h*, and so runs to the cliffs above *E n g e d i*. (Sheet XXII.)

CULTIVATION.—This has already been noticed. The sudden cessation

of brushwood on the watershed is very marked on this Sheet, the eastern slopes being quite bare.

The neighbourhood of the Hebron hills is one of the principal vine-growing districts. The low hills have good corn fields in the open valleys between. The southern plateau of Daroma, or the Negeb, is also productive of corn, especially along *Wâdy el Khülîl*, and the eastern slopes above the desert give good pasturage, especially in spring. The olive does not flourish well in any part within this Sheet, but the villages in the low hills have a few.

SHEET XXI.—SECTION B.

ARCHÆOLOGY.

'Ain el Bahhah, near Hebron (K w).—Close to this spring is the ruin of a small building called Deir Bahhah. The water falls into a long stone trough, with remains of an arch (pointed and apparently modern) by it. There is a small Mihrab, and a stone with a rude Arabic inscription. Probably a small mosque stood over the spring.

'Ain ed Dirweh (K v).

'Above the fountain is a platform. Here are the traces of an old Christian basilica built of cut stones. It lies east and west, measuring 21 paces in length by 13 in breadth, and was divided into three naves. The vault was of rubble-work, and seemed of later date.'—Guérin, 'Judea,' iii. 288.

'Ain el Kana (K v).—This spring is small, and collects in a small cistern. The water is now used in irrigation, but originally supplied Hebron through an aqueduct, still traceable. The pipes were 5 inches in diameter, supported on a wall 4 to 12 feet high. Cisterns, baths, rock wine-presses, and old garden-towers occur beside the aqueduct, which extends $1\frac{1}{2}$ miles from the spring to the town, and is joined by another channel from 'Ain el 'Arab. 'Ain el Khâbieh, now dry, is also on the line of the channel. The channel is lost near the mosque below 'Ain Kashkaleh. The stones in this aqueduct are rudely squared, and built in mortar and cement. It crosses Wâdy 'Ain Sârah by a pointed arch. The work resembles Arab masonry of the best period, and the aqueduct was not improbably made by Sultân Kalawûn in the thirteenth century, as this Sultân built a great many buildings in Hebron.

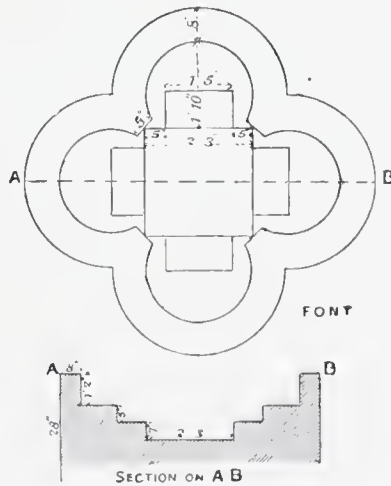
Revisited and traced 29th July, 1881.

'Ain Umm Rukbeh (L w).—A lintel stone, 8 feet by 2 feet

9 inches and 1 foot 9 inches thick, with a tablet, having on it three crosses in circles. There are remains of a large building.

Beit 'Alâm (I v).—Foundations, caves, and cisterns were found here, with heaps of stones and remains of an ancient road. There was also a round stone font, half-buried, 2 feet 3 inches interior diameter, 9 inches thick.

Beit 'Aûwa (I w).—This name applies to a group of ruins which have separate names. Khûrbet es Sûeity, Khûrbet el Mehâmi, Khûrbet el Kûsâh are all sites with foundations and caves. El Kûsr is an ancient watch-tower, with drystone walls in ruins; el Kenîsch seems to be a ruined church; foundations, capitals, shafts, and lintels with the Maltese cross on them, remain,



showing a Byzantine building. There is also a fine font (see Plan) fitted for immersion. In the centre a square basin, 2 feet 3 inches side, 7 inches deep; four steps lead down, 5 inches high, 9 inches broad; the whole surrounded by four segmental recesses, the external form of the font being that of a rounded cross, the longest measurement either way being $5\frac{1}{2}$ feet, and the total height outside 2 feet 4 inches.

Visited 30th March, 1875.

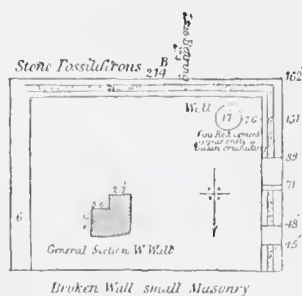
Beit el Bân (J w).—Foundations and caves.

Beit Kânûn (K v).—Foundations, cisterns, and heaps of stones, apparently an old site.

Beit Kheirân (K v).—Cisterns and caves, ruined walls and foundations. Heaps of stones. The place seems to be an old site, and stands high in a conspicuous position. In the valley to the south is a spring.

Beit el Khülil (K v).—Two courses of large masonry remain, enclosing an area with a well in its south-west corner. The true bearing of the western wall was 274° . This wall outside is 162 feet long; the other at right angles to the south is 214 feet long outside; both are 6 feet thick. On the east is a third of the same thickness, but on the north a broken wall of small masonry. There is an entrance on the west, 45 feet from the north-west corner, 3 feet wide. There is also a stone 17 feet 4 inches long on that side, which is $1\frac{1}{2}$ feet less in height than the rest in the course; thus either the horizontal joints were not even, or this is the sill of a broad door, or some opening of the kind. The wall is faced with ashlar for a thickness of 2 feet 2 inches; behind this is rubble, and on the inside smaller ashlar, of which every third or fourth stone is built in as a header. The outer ashlar is very fine, the stone a hard, fossiliferous limestone; the dressing is good; none of the stones are drafted. The height of the course is about 3 feet 7 inches on the average, and in the south wall is a stone 14 feet 8 inches long. There are, however, in the second course from the top narrow stones at intervals, one being only 15 inches long.

In the west wall are stones 17 feet 4 inches and 15 feet 6 inches in length. In the south wall the horizontal joint is disturbed in one place by a stone



which is cut out, so that one part is 4 inches higher than the other. This peculiarity is found in Byzantine buildings. (See Deir Serûr, Sheet XI.) The size of this ashlar is equal to that of the Haram wall at Jerusalem. The west wall is 6 feet 8 inches high outside, but only 3 feet 2 inches inside, the outer ashlar forming a parapet 2 feet 7 inches thick, 3 feet 6 inches

high. The vertical joints are never continuous; the stones are very well laid, and the joints very fine. A third course is visible in one part below those which are at present above ground in the south wall.

The well is $7\frac{1}{2}$ feet east of the west wall, and is 17 feet in diameter.



Stanford's Grey, Esaki

RÂMET-EL-KHULÛL . ABRAHAM'S HOUSE . NEAR HEBRON

It is lined with ashlar, carefully cut to the curve of the circumference, but of no great size. Remains of an arch which once spanned the well were found; but this seems to be more modern, and a fragment of an ancient cornice was used up in it as a voussoir. The supply of water is from a spring. There are remains of a trough by the well, lined with fine hard red cement, such as the Crusaders used. (See Cæsarea, Sheet VII.)

This building may perhaps have been the market mentioned by Sozomen (Hist. ii. 4), as the place where Hadrian sold Jewish captives for slaves, 135 A.D., close to Constantine's basilica at the Terebinth of Mamre. (Palestine Exploration Fund Photograph No. 192.) It is called Abraham's house by Rabbi Benjamin of Tudela as early as the twelfth century, and by the modern Jews of Hebron, who place the Elon Mamre by it.

About 50 yards further east are remains, which may be those of the basilica in question. The masonry is very inferior, resembling, however, Byzantine work. The building had a porch or narthex on the west, 38 feet long east and west. The basilica was 33 feet wide inside. Its length could not be determined, nor was the apse traceable. The bearing of the west wall was 11° . The walls were 3 feet thick. The door from the narthex was $3\frac{1}{2}$ feet wide. The corner stones of the building had an irregular draft, and the boss of the stone was rudely dressed (compare Deir Kūlāh, Sheet XIV.), the stone being 4 feet long, 1 foot 2 inches high, and the draft 7 inches wide at the sides, 4 inches above.

Visited 7th October, 1874.

About this extremely interesting place Guérin says that the neighbourhood is full of traditions and names connected with Abraham. The well is called Bir el Khūlīl ('The Well of the Friend,' *i.e.*, Abraham). The enclosure itself is called the Haram Rumet el Khūlīl. South-east of the little plain on which it stands rises a hill, which is called Jebel el Batruk ('Mountain of the Patriarch'). To the east of this hill is a valley called Hallel el Bothmeh, or Hallel Bothmeh er Ramah ('Place of the Terebinth of Ramah'). He is inclined to believe that the enclosure was erected either by the Jews or by the Idumæans. As to the basilica, which is mentioned by the Bordeaux Pilgrim, Guérin does not think that it was built within the enclosure. The Haram or enclosure, therefore, would have been built round the tree under which the patriarch put up his tent, including the well, which is now dry, and the altar which he erected. The place was, to Jew and Pagan alike, the object of superstitious worship. Sacrifices were offered, pilgrims flocked thither, and an annual fair was established. After the revolt of Bar Cocheba, the hapless Jews who had escaped the massacre of Bether were sold at the Market of the Terebinth. Jerome speaks of the fair. Constantine ordered the removal of the Pagan altar and the erection of a basilica, which was done.

Beit Lâ m (J v).—Cisterns, caves, foundations, and ruined walls ; apparently an ancient site.

Beit Ma k d û m (J w).—Cisterns, caves, foundations, and walls, apparently an old site.

Beit N ü s i b (J v).—Cisterns and caves, foundations and ruined walls, with a few pillar shafts. One foundation about 60 feet square, and another 120 feet by 30, are mentioned by Robinson, who speaks of rudely drafted stones. The buildings, like those of the two last sites, seem to date back to the Byzantine period, judging from the character of the masonry ; but the cisterns and caves are perhaps older.

Beit S ü l l ü h (J u).—Is a site resembling the last, with cisterns, foundations, and heaps of stones.

Beit S û r (K v).—The greater part of the ruins lie to the north and north-west sides of the hill. On the east is the tower (B u r j e s S û r), and rather lower in a small cliff are rock-cut tombs.

The Tower is of mediæval character, about 40 feet square (15 paces), with an interior staircase and a rubble-roofed double vault. In the west wall is a loophole, wide within, narrow without, with a rudely pointed arch. Old masonry has been used up in the walls, the stones being of irregular size. Some of the stones near the foundation in the south-west corner are drafted, but of no great size. The walls are 10 feet thick, the central core being of rubble. A few large stones lie fallen at the foot of the tower. Only the western wall of the tower is standing, to a height of perhaps 30 feet, the window being on the upper story. The tower is perched on the edge of a steep slope, commanding the main-road east of it, near the fine spring 'A i n e d h D h i r w e h.

The *tombs* appear to be all of one character. In the scarp, east of the tower, there are three in a group, resembling those at N â b l u s. In the centre is a porch 5 feet 4 inches by 10 feet 7 inches, with a door now choked ; on either side of this, in the same scarp, a door 1 foot 6 inches broad, with a chamber about 5 or 6 feet long inside ; on the west side of the hill are two other groups, and one near the road has a rough *loculus* on one side wall, and an entrance to a second chamber now blocked on the other.

The ruins do not appear to be of great antiquity. In one vault three

very small ovens are found. There are some large stones, one of which appears to be cut out of an old pillar-shaft 5 feet 10 inches long, 18 inches diameter.

There is also the foundation of a small tower near the road on the west, and east of this a well rudely square in shape, containing stagnant water. Close by is one of the stones for oil-presses occasionally found in ruins, 2 feet 9 inches square, 6 feet 10 inches high, with 4 vertical grooves 5 inches deep and broad, and a hole 18 inches diameter through the stone.

Visited 14th October, 1874.

It is at this place that Eusebius and the Bordeaux Pilgrim place the 'Fountain of St. Philip.'

Beit Zâta (K v).—Walls, foundations, cisterns, and drafted masonry exist here. One branch of the Jerusalem aqueduct passes immediately to the south. Near the road are remains of a tower about 40 feet square, and east of this ruins of moderate ashlar, the walls about 5 feet thick, the masonry irregular. South of the tower is a rock-cut domed cistern. The tower is perhaps an old station on the main road.

Visited 15th October, 1874.

Beni Nâim (L w.)

'Here I saw in many places ancient materials employed in Arab buildings. Several fragments of wall still upright in good cut stones attracted my attention. I visited a mosque which covers, according to the tradition of the people, the tomb of Lot. The coffin shown to me consists of a great wooden coffer, covered with a carpet, and probably contains the body of some modern Santon revered under the name of Abraham's nephew. Around this sanctuary extends a court surrounded by a square gallery, which is itself enclosed by a wall built of stones belonging to different periods. On one of them I distinguished the trace of a mutilated cross, and one of the people told me that the mosque is supposed to have succeeded a Christian church. It is at once a sacred edifice and a fortress, for the terraces which cover the gallery are provided with a parapet pierced with loopholes . . . I was told by the Sheikh that the place used to be called Kefr Bereik, which confirms Robinson's identification of the place with Jerome's Caphar Barnebo.'—Guérin, 'Judea,' iii. 155.

Bîr el Hâj Ramadân (L u).—Ruins of a modern building over the well, apparently a Mukâm, the Mihrab of which remains; the well is a cistern, properly speaking, for rain-water.

Bîr ez Zâferân (L v).—Foundations of a large building north of the well.

Birket el 'Arrûb (L v).—This is one of the main reservoirs

supplying the aqueduct to Jerusalem. There are two channels, one from Birket Kûfin, one from 'Ain Kueiziba, which join at the birkeh. The distances are as follow :

DIRECT.

'Ain Kueiziba to Jerusalem	-	-	-	$12\frac{3}{4}$	English miles
Birket Kûfin	„	-	-	$12\frac{5}{8}$	„
Birket el 'Arrûb	„	-	-	$11\frac{7}{8}$	„
Solomon's Pools (el Burak) to Jerusalem	-	7			„

ALONG THE AQUEDUCT.

'Ain Kueiziba to Jerusalem	-	-	$41\frac{3}{8}$	English miles
Birket Kûfin	„	-	$41\frac{1}{8}$	„
Birket el 'Arrûb	„	-	$39\frac{1}{2}$	„
Solomon's Pools	„	-	$11\frac{1}{2}$	„

FALL OF AQUEDUCT.

'Ain Kueiziba (East branch)	-	-	2785	above sea
Birket Kûfin (West branch)	-	-	3025	„
Birket el 'Arrûb	-	-	2645	„
Solomon's Pools	-	-	2513	„
Jerusalem (el Kâs)	-	-	2410	„

Josephus gives the length of the aqueduct constructed by Pontius Pilate as 200 furlongs, or 25 Roman miles, which is between the direct and the long measurement. (Ant. xviii. 3, 1.)

Close to the birkeh a large spring was found flowing in October, which probably used to be directed to the reservoir. The birkeh is smaller than those near Ūrtâs, 240 feet by 160 feet, but resembles them in masonry, as does the channel of the aqueduct, which crosses Wâdy Marâh el 'Ajel on a stone retaining-wall some 12 feet high. Two springs feed the 'Ain Kueiziba branch, and three spring-wells are connected with that from Birket Kûfin.

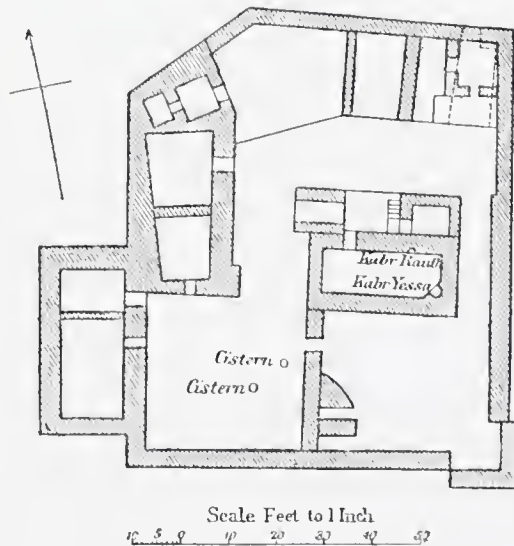
Burj Beit Nâsîf (J v).—A ruined tower, cisterns, and foundations, with heaps of stones.

Burj Haskah (K v).—A short square tower, with vaults below ; seems not to be very ancient.

Ed Deir (M w).—Traces of ruins, fragments of tessellated pavement, two wells lined with masonry, and a rock-cut cistern. It is evidently an old monastery built on the edge of the precipice ; one well is below the cliff, with hard cement inside and old stone troughs round it.

Deir el Arbâin (L w).—Ruined walls of fair masonry, inside which is shown the traditional tomb of Jesse. The building seems to be a modern Arabic work on older foundations. The tomb of Jesse (Kabr Yessa) is shown with that of Ruth in a small mosque, with a Mihrab in one corner, in this building. Several pillar shafts lie in the ruins. The vaults which remain have both groined and tunnel roofs, with pointed arches.

Lower down the hill, on the north-east, are three parallel vaults, bearing 109° along this length, ruined on the east ends. They have a sloping outer scarp, and the building measures about 60 feet square out-



side. The walls are 9 feet thick ; the vaults have tunnel roofs. The masonry resembles that of the Deir—stones rudely squared, $2\frac{1}{2}$ feet by $1\frac{3}{4}$ feet by $1\frac{1}{2}$ feet high, or 10 inches by 13 inches high. Some stones lie near having rude drafts. These vaults are called es Sakawâti. About

30 paces in continuation eastwards of the south wall is a well-built tomb, 8 feet long, 4 feet broad, $3\frac{1}{2}$ feet high. An Arabic inscription at the west end of the tomb states it to be the grave of Seiyid el 'Âlam el 'Âraf el Mehakkik Muhammed Ibn 'Abdallah el Hasany, with a date, 27 Rejeb, 652 A.H. A fine mulberry grows beside the tomb. A pottery lamp burnt over it. The natives call this tomb Sheikh el Mujâhed or Abu es Sakawâti.

Revisited 20th July, 1882.

Deir el 'Asl (I w).—Foundations, and heaps of stones, caves, cisterns, and a ruined chapel, apparently Byzantine.

Deir ed Dômeh (J x).—Resembles the last, with ruined cisterns and caves, and rough tombs.

Deir el Mûs (I u).—Heaps of stones, caves, and cisterns.

Dômeh (J x).—A large ruin with foundations, rock-cut tombs, cisterns, and caves. There are remains of a ruined chapel with columns, and the ruins seem to belong to the Byzantine period. There is a tower with a lintel stone to its door, on which a cross is cut. The tombs are very rough.

Dura (J w).

'Fragments of ancient columns, and a good number of cut stones taken from old constructions and built up in the Arab houses, show the antiquity of the place. Two barracks especially have been built in this way. Above the door of one, a block forming the lintel was once ornamented with mouldings, now very much mutilated. Close to the town is a celebrated wely in which lies a colossal *sarcophagus*, containing, it is said, the body of Noah.'—Guérin, 'Judea,' iii. 354.

Fukeikis (J w).—Many caves. A rude enclosure with a stone wall. Near this ruin are remains of an old Roman road and 16 fallen milestones, one of which, near a little shrine called Bint (Sheikh Ahmed) el 'Abd, is inscribed as shown:

N O H - - - -
 N O P U - - -
 I M P - - L R O - -
 N P I Δ O P
 O N A V G

The name Selemeh is given to some other caves and walls on the ridge.

El Habs (K v).—Foundations of a large building, apparently modern, being of inferior masonry, like that now employed.

El Hadab (J w).—Walls, a deep cistern, and a large tomb, subsequently used as a stable.

Hebron.—See Section A. and el Haram, p. 333.

Hûlhûl (K v).—There seems to have been a church in the village, the tessellated floor of which is still visible inside the court of one of the houses, with four pillar shafts. The mosque (Neby Yûnis) is a modern building on a platform of rock, which appears to have been artificially levelled. There are rock-cut tombs north and south, one used as a sheep stable. On the north-east is a building, the corner of which looks old, with drafted masonry of moderate size, apparently of Byzantine times. This is called 'Aked el Kîn.

Near 'Ain el 'Asi, on the south, are many well-cut tombs, mostly filled up. The first entered had a stone bench round the chamber, and a *koka* on the level of the bench at the back. The second was about 7 feet side, also with a stone bench, and on the right a door, 18 inches wide, with a recess beyond 2 feet 6 inches to the back, and with an arched roof. The recess is semicircular on plan. (Compare Khûrbet el Farriyeh, Sheet VIII.) Both these tombs were full of bones. A third tomb was like the second, but the recess (rudely speaking, a hollow quarter-sphere in shape) was sunk 18 inches below the floor in the right corner, at the back of the chamber, and was 4 feet high, and 4 feet to the back. The fourth tomb had three *loculi* under rude arches on three walls; they were merely shelves, 18 inches from the floor of the central chamber.

Nearer the spring is a larger tomb with three *loculi*, that at the back 8 feet long. A rude door and three steps lead to this cave. The door has plain mouldings round it.

Another tomb had a bench all round, but no *kokim* visible; in one corner of the bench was a hollow containing water. A second tomb, like this one, occurred near, the bench 2 feet 4 inches in height, and level with the door sill.

On the south side of the valley in which is 'Ain Eyûb are 12 or 15 closed tombs. On the north side is a large cave. In the K hallet

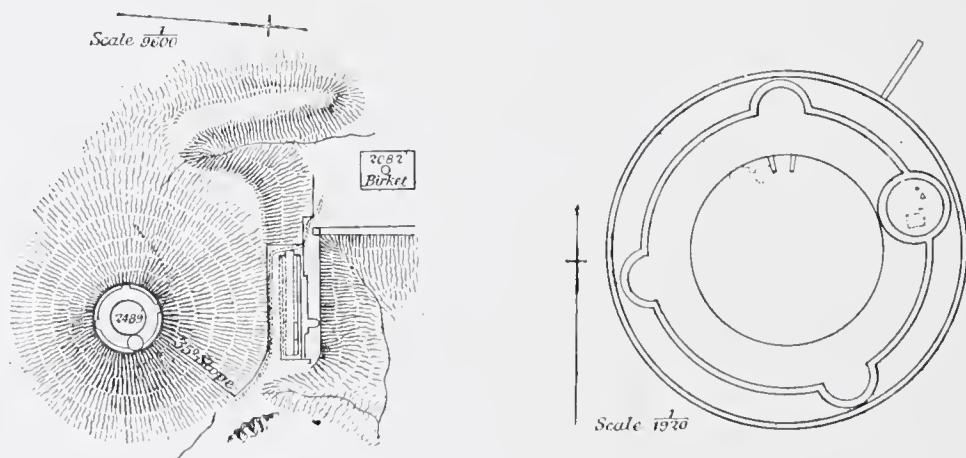
edh Dhîbeh, near to these, is a cave with rude *loculi* scooped at the sides, and a second rude chamber within, also with three recesses like *loculi*.

Visited 19th October, 1874.

Idhnah (J v).—Near this village are several large caves with niches for lamps or skulls in them. (See Beit Jibrin, Sheet XX.) There is also a tomb of peculiar form; a passage 5 feet long and about 2 feet wide leads into a round chamber, measuring 7 feet to the back and 12 feet across. This has eight radiating *kokim* (see Sheets VII. and X.), 2 feet high and about 6 feet long.

Jebel Fureidis (M v).—The mountain is a truncated cone 400 feet high, 290 feet diameter at the top, with sides artificially scarped at an angle of about 35° . At the bottom, on the north, is a platform with buildings, and a large reservoir, once fed by an aqueduct from \hat{U} rtâs. (See Sheet XVII.) The greater part of the cone is artificially constructed.

The top of the hill is surrounded by a circular wall, 5 feet thick. Inside this is a second of similar thickness, 18 feet from the first. The inner wall has towers pointing (roughly speaking) to the four cardinal



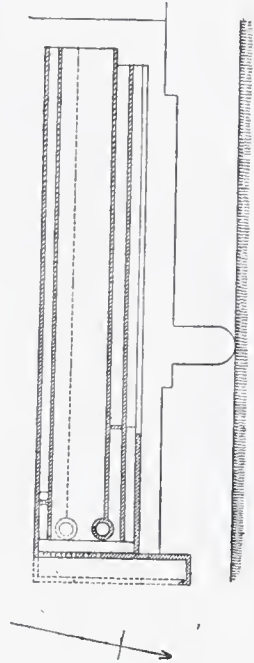
points. Those on the north, south, and west were semicircular and 38 feet interior diameter. That on the east is larger and higher, being circular, 60 feet exterior diameter, with a wall 6 feet thick. The founda-

tions of these walls and towers are traceable throughout with little difficulty.

The interior of the fortress is considerably lower than the walls, and as far as could be ascertained without excavation, there was an interior esplanade 36 feet broad, supported on vaults. This agrees with the account given by Josephus that Herod increased the height of the hill artificially. (Cf. Herodium. Section A.)*

A wall runs down the side of the hill on the east (40° bearing) to the bottom of the steep slope 250 feet below the top. A path also now ascends almost direct from the west. The former is probably the path mentioned by Josephus as having 200 steps. Remains of the steps are still traceable; one was 15 inches tread, 13 inches rise; another 13 inches tread, 8 inches rise. The breadth of the flight was about 22 feet. On the slope west of the steps are remains of a tower about 24 feet broad.

Inside the great tower is a vault $11\frac{1}{2}$ feet by 14 feet, with a semicircular arch of small stones and a tessellated floor. The vaults are nearly all covered up, but one chamber was entered on the north. It was round, with a domed roof 13 feet diameter. There was a central keystone to the dome, and a ring with four stones round it; the second course had 8 stones, the third 11 stones, and so on, eight rings of masonry forming the dome. The work throughout is very well finished; the stones not of any great size. A door on the west leads into an inner rectangular chamber, 15 feet long, cemented inside. It may be noted that this dome resembles in construction that of the Double Gateway at Jerusalem. The masonry of the fortress walls is well dressed. One stone had a very shallow draft, $2\frac{1}{2}$ inches broad, but the majority of the stones are dressed with smooth faces; one stone measured 3 feet 8 inches by 2 feet. The arches are semicircular, of smaller masonry than the walls, and the cement



* A restoration of this monument has been recently published by Herr K. Schick; but on examination of his plan on the spot in 1881 it was found to show more than really exists, and to be somewhat speculative.—C. R. C.

used is very hard. No groined vaults were found, the tunnel vault only being observed. Tesserae large and small were picked up. (See Plan.)

The building at the foot of the hill is called by the natives *Istâbl* ('Stables') and seems to answer to the lower palace mentioned by Josephus. It stands on a platform artificially levelled, and presents a series of very long narrow vaults, parallel to one another, with a cross vault at the east end. The west end is partly destroyed; the longest vault is about 500 feet long, east and west, the breadth being only 8 feet. The total breadth of the building, north and south, is 86 feet. In 1882 the principal vault was found to be closed by a new wooden door.

There are remains of a small circular tower towards the east end, close to the cross vault, 18 feet exterior diameter. There are six windows in the cross vault looking out eastwards, 2 feet 9 inches by 5 feet inside, and 1 foot by 2 feet (in height) outside. These form loopholes.

The vaults had barrel roofs, some of which still remain, with an even number of voussoirs. There was also an arch with a central keystone. The masonry is throughout of moderate size. North of the building is a kind of terrace 80 feet wide, and beyond this on the north-west is a fine cemented cistern, and ruined houses near it. There are also two other ruined cisterns.

North-west of these buildings are remains of a reservoir called *Birket el Hūmmâm*, or according to others, *Birket Bint es Sultân*, standing on a broad platform, at a level 2,082 feet above the sea. It measured 160 feet by 220 feet, and in the middle is a round structure, perhaps originally a fountain, 30 feet diameter. A broad flat platform extends eastwards from the birkeh for 150 yards, and is supported by a wall running north and south. East of this platform, and north of the supposed lower palace, is a great sunk rectangular area, apparently a garden, measuring about 400 feet by 200 feet. There are traces of other ruins on the north side of this plateau, and a vault now closed with a wooden door.

Visited 3rd November, 1873; 11th July, 1881; 7th April, 1882.

Kabr Hebrûn (K w).—There are four ancient tombs near the *Deir el Arbâin*, to the largest of which this name is given. It is entered through a porch 13 feet wide by 10 feet deep, and is a chamber 10 feet by 11 feet, with a stone bench 3 feet 3 inches wide round

three walls, and a step down inside from the door. It has nine *kokîm* on the level of the bench, three on each wall; one in the left-hand corner at the back runs in a diagonal direction. The *kokîm* are 6 feet long, and 1 foot 2 inches wide. The tomb is only $3\frac{1}{4}$ feet high from the bench level. The bench is $2\frac{1}{2}$ feet high. The outer court is 6 feet high.

Over this tomb stands a modern house in two stories; it is 35 feet from north to south by 23 feet east and west outside. The entrance is on the north, where is a chamber with a masonry vault in front of the tomb porch. The porch has a door 5 feet 9 inches wide leading into the tomb-chamber.

The second tomb on the east has the same kind of stone bench, and three *kokîm*, one on each wall. The two other tombs in the same rock-scarp to the west have also doors on the north face of the scarp, but were full of water.*

Visited 10th March, 1875, and 28th July, 1881.

EL HARAM (HEBRON).

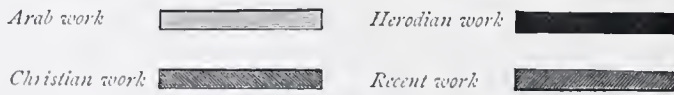
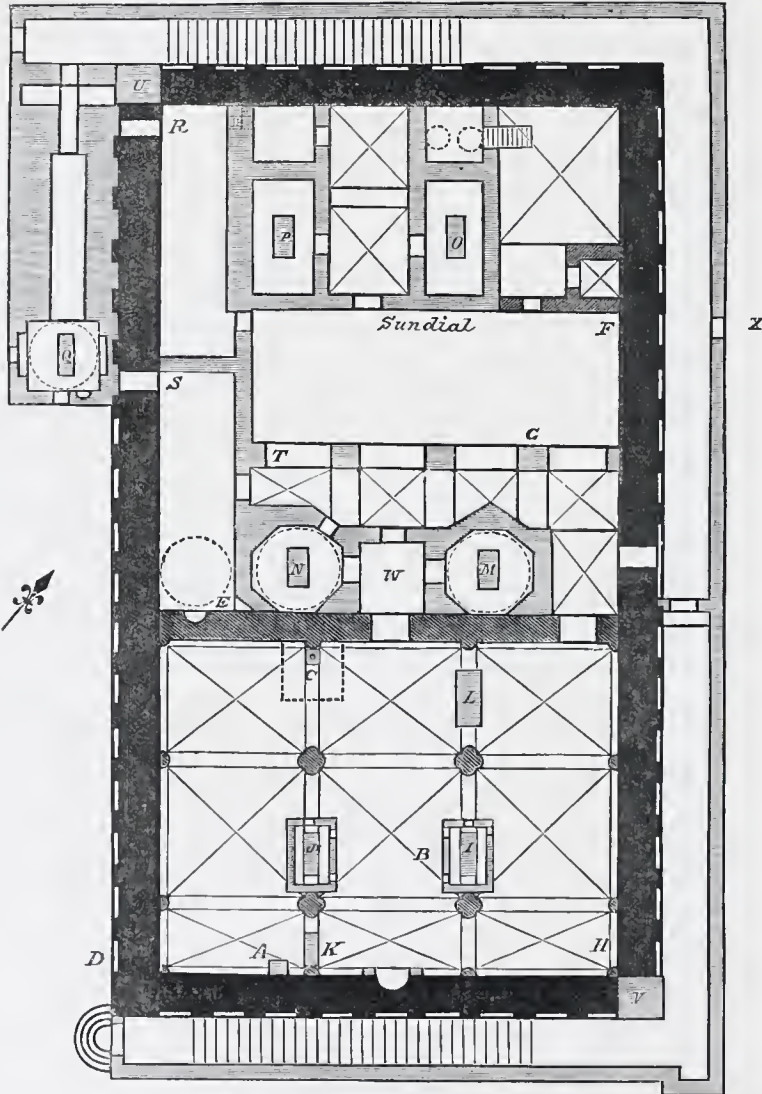
The following is the latest and most complete account of the great mosque of Hebron. It is the report drawn up by Captain Conder of the Princes' visit in 1881 for H.R.H. the Prince of Wales, who gave it to the Committee of the Exploration Society:

'The Royal party was accompanied by H.E. Raouf Pacha, Governor of Jerusalem. They visited every part of the enclosure, and remained in the Haram until 10 a.m. In the afternoon their Royal Highnesses revisited the so-called tomb of Joseph, adjoining the enclosure, which they entered by an entrance not opened on the occasion of the morning visit. The results of these two visits add materially to the information previously obtained as to the Haram enclosure, and the accompanying plan, made on the return of the party to camp, presents considerable additions to those made on former occasions by Mr. James Fergusson and other explorers. It may be considered worthy of reliance as regards the general arrangements; and the walls of the church were accurately measured with a two-foot rule, while the interior of Joseph's tomb was measured with a steel tape by the Princes themselves. The exterior walls of the enclosure are calculated from careful measurements of the buttresses, and the result agrees within a foot with that obtained by Mr. Fergusson in 1864. The remaining dimensions were obtained by pacing, and are only supposed to be approximately correct.

'*The Outer Walls.*—These enclose a quadrangle measuring 197 feet in length by 111 feet

* The position of the name Kabr Hebrûn on the 1-inch map is not quite correct. The four tombs are north-west of Deir el Arb'ain. On the east of the latter, close to the modern cemetery, is a cave with a modern Moslem tomb and a rude Arab inscription. This cave (about 15 feet by 23 feet) seems also to be an old tomb having a rude *koka* on the left. This is sometimes wrongly shown as the Kabr Hebrûn.—C. R. C.

in width externally. At the four angles are buttresses, 9 feet wide on each face, and projecting 10 inches. Between these there are eight buttresses on the end walls, and sixteen

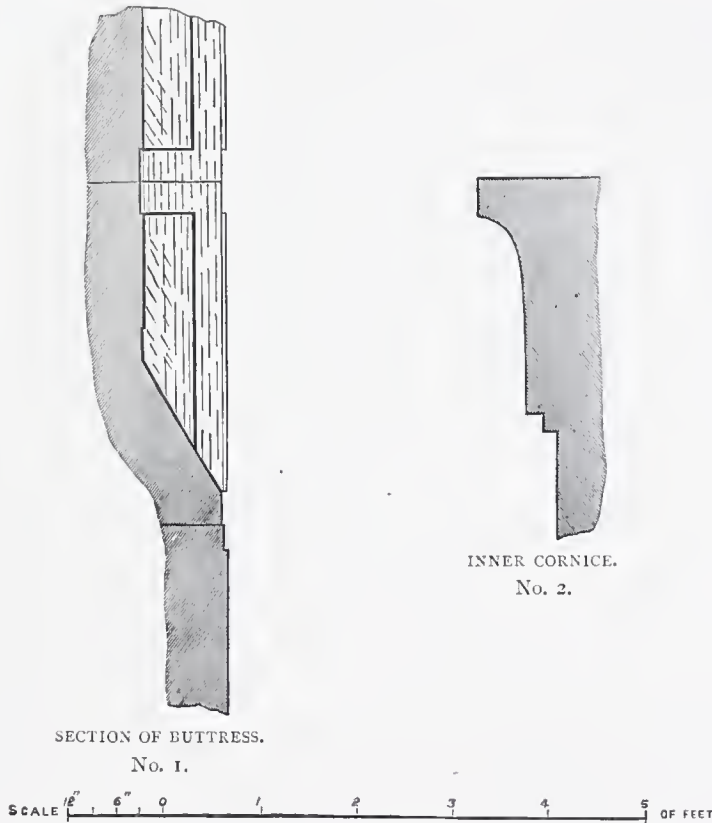


Scale of Feet

buttresses on the longer side walls, each measuring 3 feet 9 inches in width, with intervals of 7 feet, and a projection of 10 inches. All these buttresses are 25 feet high, and they stand

on a base wall which is flush with their faces. The top course of the base wall is bevelled between the buttresses, as shown in the attached section (No. 1).

The masonry of which these walls are composed is the same throughout, including the base wall beneath the buttresses. The face of each stone (as in the older masonry of the Jerusalem Haram) is drafted on each of its four edges with a shallow and very carefully finished draft, generally about 4 inches wide, and $\frac{1}{2}$ -inch projection of the face of the stone. The tooling of the draft is executed in exactly the same manner as in the case of the Jerusalem Haram masonry, an adze or fine-toothed instrument having been employed. A second band of similar tooling, about 4 inches wide, runs round the face of the stone, immediately within the draft, and the rest of the face is carefully finished with a pointed instrument struck with a



mallet, exactly as in the Jerusalem drafted masonry. The average height of the courses is 3 feet 7 inches (as also at Jerusalem); the longest stone seen measured 2.4 feet 8 inches by 3 feet 8 $\frac{1}{2}$ inches in height. The whole character of the masonry at Hebron thus reproduces so closely that found at the base of the Haram walls at Jerusalem, that it seems certain that both structures must be referred to the same building epoch. The existence of projecting buttresses on the walls of the Jerusalem Haram has been proved by the discovery of two still remaining *in situ*, in the north-west angle of that enclosure. They were first visited in 1873, and found to stand on a base wall, the top course bevelled between the buttresses just

as above described. In the Jerusalem example the buttresses were $4\frac{1}{2}$ feet wide, 8 feet apart, and projecting 6 inches.

‘The thickness of the walls thus described at Hebron is $8\frac{1}{2}$ feet between the buttresses (the same as that of the Jerusalem Haram walls). The stones on the inner face of the wall are dressed plainly, without any draft. A bold cornice crowns the wall inside on the west, as shown on the accompanying section (No. 2).

‘The buttresses have a simple projecting cap on the outside of the wall. The level of the cornice is 25 feet above that of the interior court, which therefore coincides with the level of the top of the base wall beneath the buttresses. The same arrangement has been shown to have existed in the Jerusalem Haram, the level of the top of the bevelled course of the base wall between the buttresses coinciding with the rocky floor of the inner court of that enclosure in the north-west corner.

‘The inner court at Hebron is about 15 feet above the level of the street, west of the Haram, and the total height of the ancient wall, from base to cornice, is thus on an average about 40 feet.

‘A modern wall with battlements, plastered and whitewashed, is built on the top of the ancient ramparts. On the north, south, and east, the old enclosure is surrounded by a second of more modern masonry, forming passages with two flights of steps, as shown on the plan.

‘The only entrance to the enclosure is through a doorway in the longer or eastern wall, at a distance of 95 feet 7 inches from the south-east angle, as measured outside the ancient wall. To this doorway the passages from the two outer gates both lead.

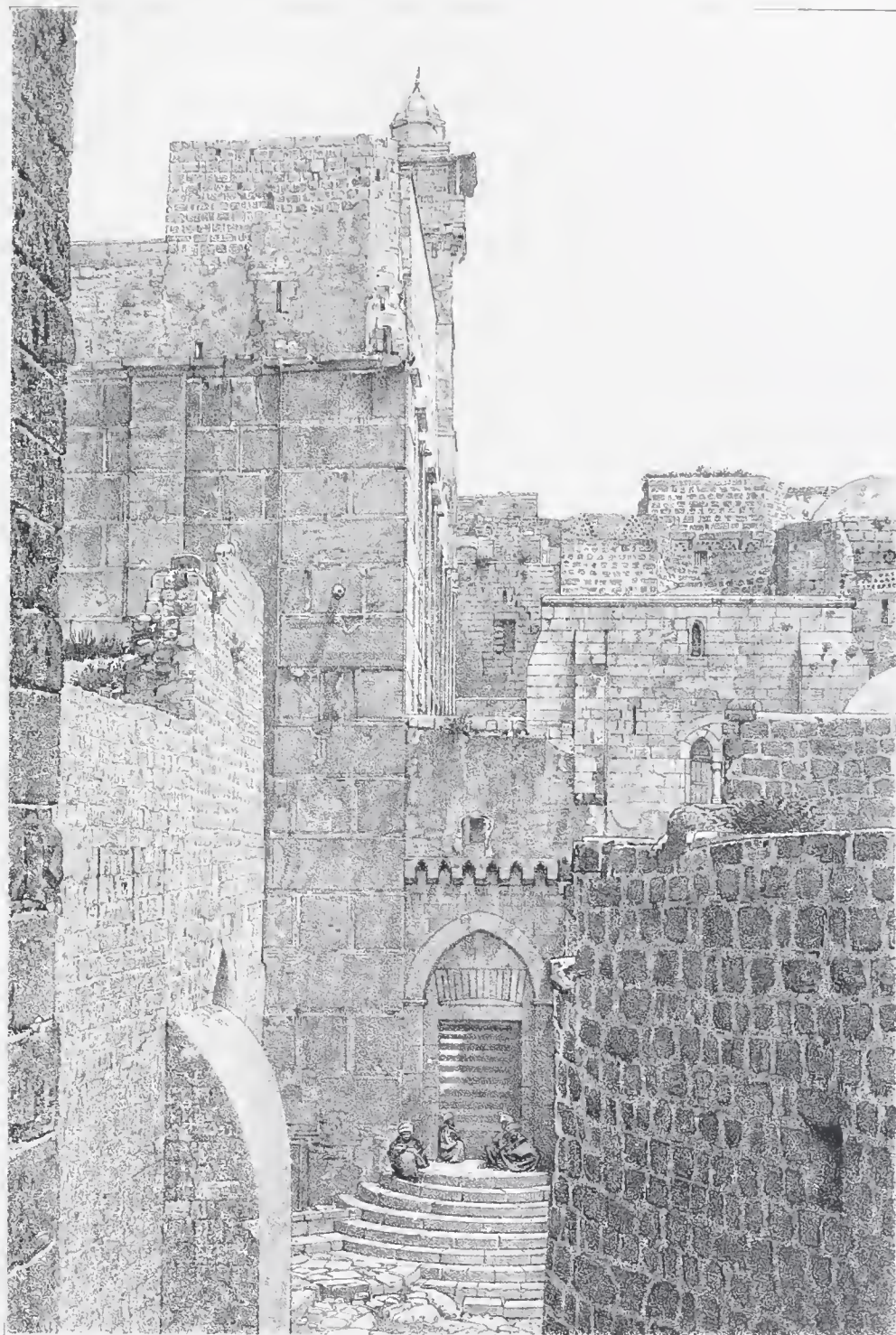
‘The bearing of the quadrangle is 50° true bearing, as carefully observed with a prismatic compass. The Mihrabs, or Moslem prayer recesses, inside the mosque, thus point almost south-east.

‘*The Church.*—This building occupies the southern part of the enclosure, and three of its outer walls are formed by the ancient ramparts. The interior length, measured with a rule, is 70 feet; the breadth is 93 feet, divided into a nave and two aisles of approximately equal width. The length is divided into three bays of unequal span, the southern—furthest from the entrance—being the narrowest. They measure respectively about 25 feet, 30 feet, and 15 feet.

‘The nave is lighted by a clerestory with three windows on each side. There is a low-pitched gable at the west (or rather north-west) end, having a large window with a slightly pointed arch, above which is a round window.

‘The roof of the nave has a ridge lower than the top of the gable, so that the round window is now outside the roof.

‘The interior of the roof is groined, with flat ribs and a slightly pointed section. The aisle roofs are nearly flat outside, having only a slight inclination inwards towards the walls of the clerestory. All the roofs are covered with lead. The nave vaulting is supported on the clustered columns of the four great piers, and the vaults of the aisles spring from brackets on the side walls. The engaged columns on the inner sides of the piers flanking the nave are carried up to the spring of the clerestory vaulting. The shafts of the columns are of rather heavy appearance; the capitals are chiefly adorned with thick leaves and small volutes of mediæval character, as shown in the accompanying sketch (No. 1). Another character of capital, of semi-Byzantine appearance, also occurs, as sketched. The six clerestory windows, the large west window, and the smaller end window in the southern (or south-eastern) wall,



Stanford's Geog. Studs

SOUTH EAST ANGLE AND ENTRANCE TO HARAM, HEBRON

are all pointed with a low point. Heavy external buttresses occur between the side windows. The roof of the transept, or south-eastern bay of the church, is carried across at right angles to the ridge of the gable, with a ridge at the same level, forming a T-shaped ridge, and extending to the outer walls of the aisles.

‘*The Cave.*—The most important feature of the Haram is the great cave which exists beneath the floor of the enclosure. This was not entered by the Royal party, because it was found that the only known entrances are three (A, B, C) existing in the floor of the church itself, and these are never now opened, and could only be reached by breaking up the flags of the flooring, a proceeding which would have been regarded as a desecration of the sanctuary by the Moslem custodians. The cave is described, by the Sheikh of the Mosque, as being double, and this agrees with the signification of the original name Machpelah (מַכְפֶּלֶה) “Division in Half”), applied to the cave in which the patriarchs were buried (Gen. xxiii.). In later writings, as will be shown at the end of this report, the cave is always described as being double, and in the middle ages it was known as Spelunca Duplex (“The Double Cave”).

‘The situation of two entrances was shown, as marked at the points A and B on the plan. The entrance at A was closed with stone slabs clamped with iron. These were covered with matting, and a small cupola, supported on four slender pillars, has been constructed over the spot. This entrance is said to lead to the western cave, where, or in the inner cave, the actual tombs of the patriarchs are reputed to exist. At the point B is the entrance to the eastern cave. It is closed with flagging forming the floor of the church, and also covered over with matting and carpets, but there is no shrine or cupola above it.

‘At the point C, close to the west wall of the church, is a shaft, covered by a stone, like those at the mouths of wells in Palestine, rising above the level of the church floor. The hole in this stone is rather over a foot in diameter, and a lamp was lowered through it, by aid of which a chamber was seen below, under the floor of the church. The floor of the chamber appeared to be about 15 feet below that of the church, and the chamber was square, and seemed to be about 12 feet either way, with vertical walls apparently covered with plaster. All four walls were well seen, and in that towards the south-east a doorway could be distinctly perceived, which has never previously been described. It is said to lead to the western cave, and it closely resembled the square doorways which gives access to ancient rock-cut tombs in Palestine. The floor of the chamber was thickly strewn with sheets of paper, which have been inscribed by the Moslems with supplications to the patriarchs, and thrown down the shaft through the well mouth in the church floor.

‘There were no means of ascertaining whether the walls of the chamber were of rock or of masonry, but the roof appeared to be in part at least of rock, sloping down on the north from the mouth of the shaft, like that of a cave or cistern, while in the south-east corner, a piece of rock appeared to project across the angle of the chamber. It should be noted that there did not appear to be any access to this chamber other than that through the square-headed doorway from the cave, already described. The other walls were seemingly solid throughout.

‘If, therefore, there ever existed any entrance to the cave from outside the Haram, or from the courtyard of the church, distinct from the two entrances A and B in the floor of the church, as above described, it would seem probable that the communication has been closed by building up the walls of the small chamber just described visible through the shaft at C. It also seems probable, from the situation and size of this antechamber, that the double cave

lies entirely within the limits of the church, to the south of the door seen in the antechamber wall, and that there is no cavity extending under the floor of the inner court north-west of the church. It appears, therefore, very doubtful whether any entrances other than those at A and B exist, or have ever existed, in the northern part of the Haram. The cave probably resembles many of the rock-cut sepulchres of Palestine, with a square antechamber carefully quarried, and two interior sepulchral chambers, to which access has been made at a later period through the roofs. It is, however, possible that the antechamber may be a later addition, and partly built of masonry.

‘In connection with the question of the cave, it should be noted that at the point D, outside the Haram wall, close to the steps of the southern entrance gateway, there is a hole through the lowest course of the masonry, on the level of the street. It extends some distance, and is said to admit of the whole length of a lance being passed through the wall, in which case it probably communicates with the inside of the western cave, which would thus extend up to the wall at the south-west angle of the Haram.

‘*The Cenotaphs.*—The enclosure contains six large cenotaphs, standing on the floor of the church and of the adjoining buildings. They are supposed by the Moslems to stand vertically above the actual graves of the three patriarchs, Abraham, Isaac, and Jacob, and of their wives, Sarah, Rebecca, and Leah. The monuments of Isaac and Rebecca are within the church; those of Abraham and Sarah occupy octagonal chapels in the double porch, or narthex, before the church doors; and those of Jacob and Leah are placed in chambers near the north end of the Haram.

‘The six monuments are thus equi-distantly disposed along the length of the enclosure, but it appears to be very doubtful whether they have any connection with the *loculi* or *sarcophagi* which are described by early writers as existing in the cave itself.

‘*Isaac and Rebecca* have their cenotaphs, at the points (I and J) shown on the plan, within the church. They lie in the direction of the length of the nave, Isaac on the side of the right aisle. They are thus not buried in accordance with Moslem custom, as they would in such case lie at right angles to their actual position, on their right sides, with their faces turned to the Mihrab, or prayer recess. The same remark applies to the four other cenotaphs, and to the two cenotaphs of Joseph without the Haram.

‘The cenotaphs of Isaac and Rebecca are enclosed in masonry shrines of oblong form, with gable roofs, the ridges of which are about 12 feet above the church floor. The walls and roofs of the shrines are of well-dressed ashlar, in alternate bands of yellowish and reddish limestone, of the kind now known as Santa Croce marble, found in the vicinity. At the gable ends are brass crescents. In the sides and roofs are windows, through which the cenotaphs are visible. A door gives access to each shrine, and is of wood, adorned with various patterns in brass work. The windows have heavy iron bars. The cenotaphs are covered with richly embroidered silk hangings, and have cloths hung as canopies above them. Manuscript copies of the Koran, in book form, are placed all round the cenotaphs, lying open on low wooden rests. The coverings of Isaac’s cenotaph are green, and those of Rebecca’s crimson, the embroidered inscription being in silver and gold. The same colours are used in the other cenotaphs, all the males having the deep green, which is the sacred Moslem colour, and all the females having crimson coverings. Arabic inscriptions on silver plates are fastened to the windows and doors of the shrines thus described.

‘*Other Details of the Church.*—The *Mihrab*, or prayer recess of the Moslems, has been cut out of the end wall of the ancient enclosure. It is flanked by slender pillars, with richly

carved capitals of Gothic design, and by two wax torches. Above the Mihrab is a window of stained glass, resembling those in the Dome of the Rock at Jerusalem, which date about 1528 A.D. The glass in this instance has, however, a peculiarity in the large opaque discs, which are arranged, in the form of an hour-glass, as a border to the richly coloured pattern of the main design.

‘It appears probable that the Mihrab was cut out by the Moslems at a comparatively late period; the marble veneer is in late style, and the recess is too small to have been intended for an apse. The original church had probably no apses, for, although this is very unusual in Crusading buildings, it was in the present instance impossible to form apses at the ends of the nave and aisles without destroying the great rampart wall which constitutes the eastern (or south-eastern) end of the church.

‘In one corner of the left aisle, at the point H, a Greek inscription is built into the wall. It has been painted red, and was copied some time since, and published in the “Journal of the Royal Geographical Society” (vol. xvi., p. 337). It contains an invocation to Abraham to bless and protect certain individuals at whose expense it was erected, and probably dates about the time of Justinian.

‘The *Mimbar*, or pulpit (K on the plan), stands on the right of the Mihrab. It is beautifully constructed of cabinet work, resembling that in the Aksah Mosque at Jerusalem. This appears to be the pulpit mentioned by Mejr ed Din as bearing the date 484 A.H. (1091 A.D.), which was given to the mosque by Saladin in 1187 A.D., after the capture of Ascalon. The similar pulpit at Jerusalem was also brought from Aleppo, where it was made for Saladin.

‘The *Merhala*, or reading platform, at the point L on the plan, is similar to those in other mosques intended for the public reading of the Koran.

‘The walls of the church are veneered with marble inside to a height of 6 feet. Above this casing runs a band of Arabic inscriptions. The form of the characters seems to show that these texts are not of great antiquity, and they are probably not earlier than the end of the twelfth century. Above this, again, the walls are whitewashed, and the name of God, with those of Mohammed, Aly, and other early heroes of Islam, are painted in black, on medallions attached to the walls. The piers and pillars are whitewashed, and the capitals are painted yellow. Above the marble veneer, in places, the remains of a mosaic of small designs, with mother-of-pearl inlay, are seen, and a good deal of this also remains on the wall immediately outside the central entrance to the church.

‘On the west side of the right aisle a channel is formed in the floor, close to the wall, leading to a grating in the corner. This is said to be used in washing the hands by the Moslem worshippers.

‘*The Porch or Narthex*.—This is double, as shown, and vaulted with groining, the roof resting on heavy piers. It includes the two octagonal chapels in which are the cenotaphs of Abraham and Sarah. From the irregular manner in which these are built in, it would appear probable that the chapels are older than the roofing and piers of the porch. The whole of these structures are evidently later than the church itself. A flat lead covers the porch, and three small lead domes rise from it over the two cenotaphs and over the vaulted chamber towards the west, hereafter to be described. The entrance doors of the church are concealed, and the whole effect of the façade is spoiled by these additions.

‘The *Shrine of Abraham* was entered. The cenotaph is about 8 feet long, and 8 feet high, and 4 feet broad. It is covered with a green and white silk covering, embroidered

with Arabic texts in gold thread. Two green banners, with gold lettering, are placed leaning against the cenotaph. The entrance to the shrine is closed by open-barred gates, stated to be iron plated with silver, and bearing an inscription in silver letters, which gives the date 1259 A.D., with an invocation to Abraham. The pattern of these gates, with heavy globular sockets for the cross-bars, is exactly that found at Damascus and elsewhere, in the best Arab ironwork. The walls of the shrine or chapel are cased with marble, and have gilt inscriptions in Arabic letters running at the top of the wall near the springing of the dome. Silver lamps and ostrich-shells are hung before the cenotaph, and copies of the Koran, on low wooden rests, surround it.

‘A fine window of stained glass, similar to that already described in the church, lights the shrine from the side of the porch; round the coloured design are discs of opaque glass, as in the former window, the border in this case consisting of nine discs, arranged up the sides and round the head of the window, which is semicircular.

‘The *Shrine of Sarah* was not entered. It resembles that of Abraham, with open-barred gates and a domed roof. The coverings of the cenotaph are of crimson silk, with gold inscriptions on a black ground, on squares let into the crimson.

‘The piers and arches of the porch are faced with well-dressed ashlar, in alternate bands of buff and red stone. On the pier, at G, is an inscription in Arabic, stating that the porch was restored in 1172 A.H., by the then Governor of Damascus (1755 A.D.). At the west end of the porch is a small *sebil*, or water cistern, for ablutions.

‘*The Courtyard*.—This is the only part of the interior of the Haram which is open to the air. On the south-east, the arches of the porch (which are pointed) open upon it. At the opposite side are the buildings enclosing the shrines of Jacob and Leah. On the other two sides the court is bounded by the ancient ramparts, and by the vaulted chamber or mosque in front of Joseph’s tomb.

‘On this side the wall is formed by archways filled in with masonry. The arches are pointed, and the ashlar is in alternate reddish and yellowish bands, as before noticed in the arches of the porch. The north (or north-west) wall is of small masonry, well dressed, and with a tooling finished with a fine adze, but without any mason’s marks, and having all the appearance of good Arab work. On the inside of the ancient rampart, at the point F, about 5 feet from the ground, is a short Greek inscription, or graffita, evidently cut after the stone was *in situ*. The form of the letters is of Byzantine period.

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‘The constructions, coloured brown, in the corner of the courtyard, appear to be more modern than any other part of the building. A straight joint divides this part of the wall of the court from the rest. Steps lead up to a small chamber at a higher level. The character of the masonry is poorer, and looks more modern.

‘The chambers at the north (or north-west) end of the court were, for the first time, thoroughly examined during the Royal visit, and the new plan here differs considerably from those formerly attempted.

‘The *Shrines of Jacob and Leah* are visible through open-barred gates from the passage between them, which has a groined roof in two bays. The cenotaphs, with green and red

hangings respectively, resemble those already described. There is a small chamber behind Jacob's shrine which was entered, but proved to be only a lumber-room. The corresponding chamber behind the shrine of Leah contains two circular cells or copper-like hollows, which are said to be now used for storing oil. The shafts in their roofs were seen in the floor of a chamber reached by steps from the vaulted apartment in the north-east angle of the Haram, as shown on the plan. The floor of this upper chamber is 8 feet above the level of the courtyard.

'The long chamber, reached from the door in the north-west angle of the court, is empty. From it steps ascend, as shown, to the minaret, which stands on the corner of the ancient rampart (at U). A second minaret stands at the opposite or south-east angle (at V).

'In the north-west angle of the long chamber a wooden door was broken open (at R). It was found to lead, through the thickness of the ancient rampart wall, into a vaulted chamber with groined, pointed arches, having a very broad, flat rib. The chamber measured about 50 feet by 20 feet, one side being formed by the outer face of the ancient rampart. It stands upon substructions, forming a passage to the lower tomb of Joseph, subsequently explored. Near the north end wall was a structure which at first sight looked like the head of a stairway with the steps covered over. It is said to be a place now used for melting lead. No remains of any staircase were found in afterwards exploring the passage beneath. Large windows looked down from the chamber thus described into the enclosure of the Kal'ah, or fortress, which has been built against the Haram on this side. The chamber, with other vaulted substructures built against the Haram wall, dates probably from the later Moslem period after the Crusades.

The Shrine of Joseph adjoins the exterior chamber just described. It is reached through a vaulted gallery, in the corner of which is the shrine of Adam's footprint. The cenotaph of Joseph is covered with pale green silk, having white lettering. The chamber has a lantern of octagonal shape, surmounted by a dome covered with lead. There is a second square chamber beneath, with a domed roof, containing also a cenotaph covered with green silk. This is entered by a passage just within the north gate of the Haram, explored in the second or afternoon visit by the two Princes themselves. The lower tomb is on the level of the base of the ancient rampart wall, or 15 feet below the upper cenotaph, entered from the interior of the Haram.

'The whole of the workmanship of the shrine of Joseph, and of the other exterior chambers adjoining the Haram, appears to be of Arab origin. The chamber adjoining the upper shrine of Joseph has a flat lead roof, on the same level with that from which the small dome above the shrine now springs.

'The back wall of the lower chamber, containing the second cenotaph of Joseph, was ascertained by careful measurement to have a thickness of 2 feet 2 inches. It covers the ancient rampart wall, and has been conjectured to conceal an entrance through the old wall at the level of its base, leading to the cave under the church. The wall is plastered and whitewashed, and if such an entrance ever really existed, no signs of it are now visible.

'*The Prophet's Footprint*.—This sacred footprint, variously called that of Adam, or of the Prophet (قدم النبي Kadam en Neby), is preserved in one corner of the vaulted gallery leading to the upper tomb of Joseph, in the end wall of which a Mihrab, or prayer recess, has been constructed close to the footprint.

'The relic, which is said to have been brought from Mecca some 600 years ago, consists of a slab of stone with a sunk portion resembling the impression of a human foot of ordinary

size. It is enclosed in a recess at the back of the shrine of Abraham, and placed on a sort of shelf about 3 feet from the floor. Such relics occur in many other Syrian mosques, as, for instance, in the Dome of the Rock, and in the Aksah Mosque at Jerusalem, where the foot-prints of Mohammed and of Christ respectively are shown. There is a small lead dome above the end of the vaulted gallery close to this last shrine.

‘*Discoveries.*—The principal new discoveries due to the Royal visit, as detailed in the preceding pages, are :

‘1st. The discovery of the position of the entrance B, said to lead to the eastern cave. The entrance A has been mentioned by former explorers.

‘2nd. The description of the appearance of the antechamber, and the discovery of the door visible leading thence to the cave within.

‘3rd. The exploration of the passage leading to the lower cenotaph of Joseph, and the discovery of this cenotaph, which has not been previously described.

‘4th. The exploration of the various chambers adjoining the courtyard, which have never been correctly represented on former plans.

‘All that now remains to be done on the occasion of any future visit is to obtain access into the cave itself. This cave is, however, never visited by Moslems, and it has probably not been entered for 700 years at least. Access might be obtained either by opening one of the two entrances A or B, now identified, or possibly by removing the stone over the shaft at C, and lowering a ladder into the antechamber. The latter would probably be the most expeditious method, but either would be regarded by the Moslems with extreme repugnance.

‘HISTORICAL NOTICES OF THE HARAM.

‘It is remarkable that no historical notice is known to exist of the building of the great quadrangle surrounding the sacred cave. The cave of Machpelah is not noticed in the Bible, save in connection with the burial of the patriarchs, and there is no reason to believe that any building was erected on the spot before the Captivity.

‘In the Talmud (Tal. Bab. Erubin 53 *a*) Hebron is said to have been called Kirjath Arba (*i.e.*, “City of the Four,” cf. Gen. xxiii. 2, and Neh. xi. 25), because four patriarchs with their wives were there buried, including Adam and Eve. This tradition is continually repeated by later writers, including Jerome. Arculphus, in 700 A.D., speaks of the tomb of Adam as north of the others, and many mediæval writers mention the cave near Hebron, in which Adam and Eve are supposed to have lived.

‘In the twelfth century, however, the tradition appears to have undergone a change (probably because the tomb of Adam was then shown under Calvary).

‘Sæwulf, in 1102 A.D., mentions the tomb of Joseph as existing at the extremity of the castle, possibly where now shown.

‘It may be inferred from the wording of a passage in Josephus (Ant. ii. 8, 2) that some of the later Jews believed Joseph to have been buried with his ancestors at Hebron, an idea originating perhaps in jealousy of the Samaritans, who possessed the real tomb of Joseph at Shechem (Joshua xxiv. 32).

‘A curious tradition concerning the death of Esau is also noticed in the Talmud (Sotah i. 13). A quarrel occurred at the burial of Jacob between his sons and Esau, concerning their right to sepulture in the cave. Hushin, son of Dan, cut off Esau’s head and left it in the cave, his body being buried elsewhere. The Arab historian, Jelâl ed Din, in the

fifteenth century, repeats this story, and the grave of Esau is still shown at Sia'ir, north of Hebron.

‘Josephus (Wars, iv. 9, 7) speaks of the monuments (*μνημεία*) of the patriarchs at Hebron as existing in his own times, “the fabrics of which monuments are of the most excellent marble, and wrought after the most elegant manner.”

‘The Bordeaux Pilgrim (333 A.D.) is the next to describe the site. He speaks of a square *memoria* of marvellously beautiful masonry, in which were placed the three patriarchs and their three wives. It appears probable that he alludes to the quadrangle of the ancient ramparts, which are therefore generally referred (by Mr. James Fergusson and other authorities) to a period earlier than the Christian era.

‘In 383 A.D., Santa Paula visited the “cells of Sarah,” and the resting-place of Isaac, but no mention is made by St. Jerome in this narration of the other patriarchs. In connection with this account it should be noted that the Moslems attach far more importance to the shrines of Isaac and Rebecca, at the present day, than to those of the other patriarchs at Hebron. Isaac receives among them the title of “jealous,” and is thought to strike with blindness or death any who approach his shrine. The shrines of Isaac and Rebecca are the only two which seem probably to stand over the actual caves, and Jelâl ed Din says that Jacob was buried “before the entrance to the sepulchral cave,” which agrees with the present position of his cenotaph, and with what has been already said as to the probable extent of the cave.

‘In 600 A.D., Antonius Martyr describes a basilica of quadrangular form, with an inner atrium open to the sky. Jews and Christians then entered by different gates to burn incense at the shrine.

‘In 700 A.D., Bishop Arculphus gives a very detailed account of the site. He mentions that, “contrary to the usual custom, the patriarchs lie with their feet to the south and heads to the north, and they are enclosed by a square low wall.” This would apply to the present position of the cenotaphs, and possibly to the quadrangle of the ancient ramparts, before the modern battlemented wall was built above. “Each of the tombs is covered” (Arculphus continues) “with a single stone worked somewhat in the form of a church, and of a light colour for those of the three patriarchs, which are together.” This seems to indicate *sarcophagi* such as are found throughout Palestine belonging to the Roman period, or possibly cenotaphs like those at present existing. “Arculphus also saw poorer and smaller monuments of the three women, Sarah, Rebecca, and Leah, who were here buried in the earth.”

‘In 1102 A.D., Sæwulf further describes the Haram: “On the eastern side of Hebron are the monuments of the holy patriarchs, of ancient workmanship, surrounded by a very strong castle, each of the three monuments being like a great church, with two *sarcophagi* placed in a very honourable fashion within, that is, one for the man and one for the woman. But the bones of Joseph, which the children of Israel, as he charged them, brought with them out of Egypt, are buried more humbly than the rest, as it were, at the extremity of the castle.”

‘Among Crusading writers, John of Wirtzburg (1100 A.D.), Theodoricus (1172 A.D.), and Jacques of Vitry (1220 A.D.), still speak of the fourth tomb as being that of Adam.

‘In 1100 A.D. Hebron was bestowed by Godfrey of Bouillon on Gerhard of Avennes, as a fief. In 1167 the town was made the see of a Bishop, having been previously only a priory (see William of Tyre, xx. 3). In 1187 A.D. the place was taken by Saladin. Hebron is rarely mentioned by Crusading historians, but there is no reason to doubt that it remained for eighty-eight years in the hands of the Christians; and the erection of a church would probably have taken place during this period.

'Mejr ed Din, the Arab historian, writing in 1495 A.D., speaks of the mosque at Hebron as the work of the Greeks (Rûm), by which term the Greek Christians are intended. Jelâl ed Din about the same time says that the Moslems destroyed the church when Saladin took Hebron, but it appears probable that the destruction, as in other cases, only extended to the desecration of the altars, and of the images and pictures of the Christians, and rearrangement of the shrines.

'The most circumstantial account of the cave existing is that given by Rabbi Benjamin of Tudela, in 1163 A.D. He visited the Haram during the period of the Christian occupation, and speaks of it as "a large place of worship called St. Abraham," a title which is commonly applied to the Haram by the Christian writers of the twelfth century. "The Gentiles" (or Christians), he writes, "have erected six sepulchres in this place" (probably the existing cenotaphs) "which they pretend to be those of Abraham and Sarah, of Isaac and Rebecca, and of Jacob and Leah; the pilgrims are told that they are the sepulchres of the fathers, and money is extorted from them. But if any Jew comes, who gives an additional fee to the keeper of the cave, an iron door is opened, which dates from the times of our forefathers who rest in peace, and with a burning candle in his hands the visitor descends into a first cave, which is empty, traverses a second in the same state, and at last reaches a third which contains six sepulchres—those of Abraham, Isaac, and Jacob, and of Sarah, Rebecca, Leah, one opposite the other.

"All these sepulchres bear inscriptions, the letters being engraved; thus upon that of our father Abraham we read,

זה מכר אברהם אבינו
עליו השלום.

'This is the tomb of Abraham our father; upon him be peace,' and so on that of Isaac and all the other sepulchres. A lamp burns in the cave and upon the sepulchres continually, both night and day, and you there see tubs filled with the bones of Israelites; for unto this day it is a custom of the house of Israel to bring thither the bones of their forefathers and to leave them there."

'Tubs or arks like those mentioned by Rabbi Benjamin are described in the Talmud, and many of them have been found, bearing rude Hebrew inscriptions, in tombs near Jerusalem. They are generally now called *osteophagi*; and the mention of such a detail in connection with the Hebron cave seems to render it probable that the account is genuine, and that Rabbi Benjamin actually obtained admission to the interior. He appears to have entered through the existing antechamber, but no steps are now found in this chamber, so far as can be ascertained by looking down from above. The inscriptions on the tombs, if they really existed, were probably not of great antiquity.

'After the Moslem conquest it appears to have become very difficult for even Jews to enter the cave. In 1210 A.D., Rabbi Samuel bar Simson claims, however, to have visited the interior. "We descended," he writes in his itinerary, "by twenty-four steps, very narrow, and without means of turning to the right hand or the left. We saw there the place of the Holy House, and we noticed these monuments. This place has been erected 600 years since (*i.e.*, circa 600 A.D.). It is near the cavern." This account is too confused to be of much value. By the Holy House he appears to mean the church.

'In the "Jichus ha Aboth," a tract, dating from 1537 A.D., the Haram is also described :

“An admirable and magnificent edifice, attributed to King David, on whom be peace. Near the door is a little window in the wall; they pretend that it extends to the cavern; it is here that the Jews pray, as they are not allowed to go into the interior.”

‘From the Arab historians Makrizi and Mejr ed Dîn, we learn that the buildings round the courtyard were erected in 732 A.H. (1331 A.D.), by the Mameluke Sultân Muhammed Ibn Kelawun, and that the tomb of Joseph was built by the Emir Jaghmuri in 1393 A.D. The Arab accounts of the cave are untrustworthy and unimportant. In 1322 Sir John Maundeville says that no Christian might enter the Haram. (It had then been made an adjunct of the mosque by the erection of Joseph’s tomb in front of the original entrances.)

‘CONCLUSIONS AS TO THE DATES OF THE BUILDINGS.

‘1. The rampart walls are evidently all of one period up to the height of the cornice. The style is (as has been shown) exactly similar to that of the ancient masonry of the Jerusalem Haram, and there can be no reasonable doubt that the two enclosures are to be referred to the same period. A careful consideration of the history and architecture of the Jerusalem Haram appears to lead to the conclusion that its ramparts, as now standing, were first erected by Herod the Great, and that the drafted masonry cannot be considered to date earlier than about the time of the Christian era. This view has been carefully elaborated by the Duc du Vogüé and other authorities, and it agrees with the conclusions reached by Mr. James Fergusson as to the date of the Hebron Haram walls, his argument being based on historical rather than on architectural grounds. The Haram existed in the fourth century A.D., but there is no notice of any such structure in the Hasmonean or any earlier period. The only period between these limits to which it can be referred with any probability is the great building epoch of the reign of Herod the Great.

‘2. The character of the architecture of the church is closely similar to that of the Crusading churches of Palestine. The clustered columns, with the shafts carried up the clerestory walls, and supporting ribbed groins, resemble those of the church of St. John at Samaria, dating between 1150 and 1180 A.D. The capitals resemble those of the Samaritan church, and also those of the church at Birch, north of Jerusalem, which was completed by the Templars in 1146 A.D. The general style, and the roofing, closely resemble the details of the church of St. John at Gaza, dating about 1152 A.D. The pointed arches of the windows indicate that the church does not belong to the earliest Crusading period, as the round arch was used for half a century after the Crusaders took Jerusalem. It appears, however, quite safe to attribute the building of the Hebron church to the latter half of the twelfth century, probably about the year 1167 A.D., when the town became a bishopric. The low pitch of the roof may, perhaps, indicate that it has been rebuilt at a later period; but, on the other hand, the vaulting of the clerestory and aisles is much more like Crusading than Arab work.

‘3. The earliest Arab work appears historically to belong to the year 1331 A.D., the tomb of Joseph to 1393 A.D., and the outer gates, with the passages and flights of steps, which have the character of the best Arab work, to the same period—the fourteenth century, during which fine buildings were erected by Moslems in Jerusalem, Damascus, and other parts of Syria. The stained glass windows are probably not earlier than the sixteenth century. Restorations in the courtyard date from the end of the eighteenth century, and additional adornments of the shrine have been given by Moslem rulers at a yet later period. The chambers in the north-east angle belong to a later period than the rest of the Arab buildings

in and around the courtyard. The pavement is also comparatively modern, and probably later than the Crusading work.

'The accompanying plan gives in colours the various building periods thus enumerated, the original Herodian masonry being shown in black, the mediæval Christian work in red, and the later Arab work in yellow (fourteenth century) and in brown. The attached note by Sir C. Wilson was written on reading the original rough draft, of which the present report is an amplification.

'CLAUDE REIGNIER CONDER,
'Captain Royal Engineers.'

'NOTE BY LIEUT.-COLONEL SIR C. WILSON, C.B., K.C.M.G., R.E.

'JERUSALEM, *April 8th*, 1882.

'I have read through Captain Conder's report on the Hebron Haram, and have much pleasure in bearing testimony to the accuracy of his remarks.

'A close inspection of the masonry of the Haram showed that it was identical in character with that of the Wailing Place in the wall of the Jerusalem Haram, and therefore almost certainly Herodian. This may throw some light on the character of the exterior wall of the Temple of Herod. Both at Jerusalem and Hebron, a level platform is obtained by massive walls of large stones, with marginal drafts. At Hebron a surrounding wall, ornamented with pilasters, rises to a height of 25 feet above the platform, and it is probable that Herod's Temple enclosure was surrounded by a similar wall, which has long since disappeared, with the exception of a solitary fragment which was discovered by Captain Conder a few years ago. It would indeed almost seem as if the Hebron Haram were a copy in miniature of the Temple enclosure at Jerusalem.

'As regards the question of an entrance to the caves, it may be remarked that the white-wash on the walls of the chamber (at C on the plan) was white, clean, and apparently of no great age; and that the papers on the ground did not seem to be old. From this it may be inferred that the chamber, whence there is an entrance to the cave, is periodically visited and cleaned by the guardians of the mosque.

'It appeared to me that access to the chamber might be obtained by removing the perforated stone at the point C on the plan. This stone rises above the floor of the mosque, and is pierced by a circular hole a little more than 12 inches in diameter; I noticed, however, that beneath the floor the hole became larger, and, if the stone were removed, I believe a man could be lowered by means of a rope.

'It is possible that the original entrance was similar in design to that at "Barclay's Gateway," in the Jerusalem Haram, and that the portal in the massive masonry is concealed by the buildings known as Joseph's Tomb. It seemed quite clear that some entrance to the caves beneath the level of the platform was closed by the wall of the chamber at C, opposite the small square doorway. The pavement at A, which is secured by iron clamps, and which is said to cover a flight of steps, did not seem to have been disturbed for many years. The arrangement for reaching the cave by a flight of steps in one corner of the church is similar to that adopted by the Crusaders when building the church at "David's Tomb" at Jerusalem.

'C. W. WILSON,
'Lieut.-Colonel.'

Khūr bet 'Abdeh (J w).—Ruined walls, cisterns, and caves.

Khūr bet Abu ed Dubā (K v).—Traces of ruins.

Khūr bet Abu el Hamâm (L w).—An extensive ruin. Walls, foundations, piles of stones, and a cistern. Caves as at Khūr bet 'Aziz, and a building vaulted with pointed arches. This is the site of Ziph. (See Section A.)

'The *débris* of a great many houses, nearly all of small dimensions, lies strewn over the soil. Each of these contained within it a cave cut in the rock. Cisterns are scattered about here and there. A tower, 16 feet long and 10 broad, is still partly standing. It is vaulted in the interior, and is covered with a flat terrace. The construction is probably not more ancient than the Byzantine period, and is perhaps much later. Its materials are of various kinds; the blocks at the angles are *en bossage*, and perhaps comprise more ancient buildings.

'Tell Jif, which is 100 yards to the south, is covered with vestiges of houses both on the summit and on the slopes.'—Guérin, 'Judea,' iii. 159.

Khūr bet Abu Rîsheh (L v).—Walls, foundations, and a ruined drystone tower. On the north-east lower down is a ruined drystone watch-tower, apparently ancient.

Khūr bet Abu er Rûâzin (I v).—Cisterns, caves, walls, heaps of stones, and foundations.

Khūr bet Abu esh Shôk (J u).—Foundations and cisterns, a wine-press, and remains of an old paved road.

Khūr bet Abu es Silâsil (J v).—Cisterns, foundations, and heaps of stones.

Khūr bet el 'Addeiseh (L v).—Foundations, pillar-shafts, and a large vaulted cistern.

Khūr bet 'Aid el Mâ (J u).—The name is at present applied to some foundations and heaps of stones in the valley near the two great wells. North of them there are ruined caves on the hillside, and two or three cisterns. The name preserves that of Adullam (see Section A), but the ancient site is described under the head Khūr bet esh Sheikh Madhkûr.

Khūr bet 'Ain Dab (J v).

An inconsiderable ruin found by Guérin, 10 minutes to the east of Khūr bet Jimmi. Its name, he says, may perhaps be Andah.

Khürbet Akud el Minieh (J w).

This place does not appear upon the map. It is said by Guérin to lie 17 minutes nearly south of *Khürbet Sirreh*. 'Here are buildings of some importance, dating probably from Roman, or at least from Byzantine times. Among others may be noticed a rectangular edifice 19 paces long. It is vaulted within, and contains five circularly vaulted arcades in cut stone. It is built, without, of considerable but irregular blocks, among which are smaller stones; a very hard cement joins them. Above this building runs a flat terrace, once ornamented by a mosaic, some fragments of which can still be made out. Near this building I found a chamber, with an arbour vault, built of good cut stones.'

Khürbet 'Alin (J u).—Walls, caves, and an orchard of fig trees; appears to be an old site.

Khürbet 'Arabiych (L w).—Foundations, heaps of stones, and cisterns.

Khürbet 'Atôs (J v).—Heaps of stones, foundations, cisterns, caves, and ruined walls.

Khürbet Aûsât (I w).—Heaps of stones only.

Khürbet Aûsâtein (I w).—Heaps of stones.

Khürbet 'Aziz (see Caphar Aziz, Section A) (K x).—A large ruin covering the sides of a hill, apparently a large place in Byzantine times. The masonry is much worn, as the stone is soft. The inhabitants of *Yûtta* remove the stones for building purposes.

Under the ruins there are a great many rock-cut caves, which appear to have been connected with buildings above. They are reached generally by a passage 5 feet wide and some 16 feet long, descending by a few steps, and some 10 feet deep. A door is cut in the face of the rock at the end of this open passage, and there is a cave within. Sometimes there is also a cave at the side of the passage.

On the north, near the principal building, is one of these caves, which was carefully planned. The passage is 16 feet by 5 feet 2 inches, and has seven steps. The cave within measures 24 feet 6 inches to the back wall, and 20 feet across. It is 8 feet high, and the floor 10 feet below the surface of the ground. At the back of the cave is a small raised recess, perhaps a manger; and to the left of this (on entering) a second recess 6 feet 9 inches wide. In the left side-wall is a recess 4 feet by 3 feet, on the level of the floor. On the right of the cave, near the door, is a low doorway leading to a rectangular chamber 15 feet 3 inches to the back,

9 feet wide. A door in the left side of the shaft leads to another chamber 15 feet by 16 feet, and thence a door leads to a third, of irregular shape, 21 feet 10 inches by 34 feet 4 inches.

These caves, of which there are more than a dozen, appear to have been habitations. They cannot have been originally intended, one would suppose, for cattle, because of the steps; but some of the recesses look like mangers, and (as at Silwân) the villagers in Palestine often live in stables. The caves are very numerous in all the hill-country south of Hebron. One cave at Khûrbet 'Azîz has a semicircular masonry arch over the door, consisting of five voussoirs, and 5 feet 2 inches diameter.

The masonry in the ruins of 'Azîz is very well cut. The stones average 18 inches height of course, and differ in length; one was 8 feet long; some are rudely drafted. In a small outer tower was a stone 4 feet 9 inches long, 2 feet 10 inches high; in the town wall a stone 3 feet 4 inches by 2 feet 6 inches, and a drafted stone 7 feet 2 inches long.

The town stretches north and south, and appears to have been walled on the west, but the line is not traceable on other sides. On the west there are remains of three towers on the wall. A street ran east and west in the middle of the town, and on the south side of this was the principal building, which ran approximately east and west, and appears to have been 177 feet long by 57 feet wide, having on the east a hall 72 feet long, with a double row of pillars dividing it into a nave and aisles. The columns were 1 foot 10 inches diameter, and the shafts 10 feet 6 inches long. The capitals measure 1 foot 1 inch high, and 2 feet 5 inches square at the top; they are rudely cut, and have a Byzantine appearance. The building does not appear to have been a church, as it has no apses. There is a tower on the north, projecting 16 feet 4 inches, and 37 feet 8 inches wide. Several stones in this tower are drafted rudely. South of this building lies a millstone 5 feet 10 inches in diameter. Near the tower lies a stone with a semicircular cutting below, 1 foot 9 inches diameter, perhaps the head of a window. There is a flat open space towards the south of the ruin, perhaps the market-place or threshing-floor of the town.

A road leads south, and west of this, lower down the hill than the

main part of the ruins, is a line of five columns, all touching one another. (See e1 B ŭ r j, Sheet VII.)

On the east a street leads down between foundations of well-dressed masonry to a colonnade running in the direction 132° . There are two rows of pillars 14 feet 4 inches apart. The inter-columnar space appears to have been 6 feet 10 inches; the diameter of the columns is 1 foot 7 inches. The capitals are 2 feet square at the top and 9 inches high, with Ionic volutes and a boss with a cross. They are evidently Byzantine, and resemble the fifth century work in the Haurân. A large cistern with a circular mouth exists south of these columns, of which four remain.

Still further south are remains, apparently of a church: two columns with a bearing 90° , and a lintel-stone 6 feet 2 inches by 1 foot 4 inches, having a Maltese cross in relief upon it. The inter-columniation of the pillars is 6 feet, the pillars 1 foot 7 inches in diameter. Traces of an outer wall are also visible.

In the ruins to the west is a well-cut stone 1 foot 8 inches by 2 feet 6 inches, with a very shallow draft 3 inches broad, and the boss dressed smooth. Further west are remains of another small chapel, bearing 95° , with six columns, three on each wall, 7 feet 9 inches from centre to centre north and south, 6 feet 6 inches east and west. The building is thus about 20 feet by 10 feet outside.

A stone for an oil-press, like that at Beit S ŭ r, was observed. There are rock-cut tombs, which are now choked, and a fine cistern in the southern tower on the town wall, having a broad reservoir 12 feet square for collecting the rain, and a small trap 3 feet square leading to a lower and deeper reservoir. There are wine-presses to the north, between the ruin and Y ŭ t t a. The ruin is one of the largest in the district, and must once have been a flourishing town.

Visited 27th October, 1874.

K h ŭ r b e t B a k k â r (K v).—Foundations, cisterns, caves, and ruined walls; a Mukâm and two springs near. Apparently a ruined village.

K h ŭ r b e t B ' â r n e h (K v).—Cisterns and foundations among trees. A broken tomb to the south.

Khürbet Beit 'Ainûn (L v).—Walls, foundations, and a reservoir. There is a spring to the west, and on the south a small ruined chapel; the walls and pillar-shafts remaining; this is called *el Keniseh*. Remains of a tower with large drafted masonry also exist; it measures 82 feet north and south by 72 feet east and west. The stones are in some cases 6 feet long and 3 feet high.

Khürbet Beit 'Amra (K x).—A ruined site on a hill, resembling *Khürbet 'Aziz* in character. Cisterns, ruined walls, shafts of pillars, and lintel stones were observed.

'These ruins extend over a large hill, whose lower parts are provided with sustaining walls. A good many cisterns are cut in the sides of the hill. Several of these are provided with the stones intended to stop the orifice. On all sides are to be seen old subterranean magazines, once belonging to houses now destroyed, the ruins of which are covered with brushwood. The vestiges of two churches, almost completely destroyed, are still visible. They are both built east and west; one occupied the higher part of the town, the other the lower. On the site of the first, among other things, are the fragments of a baptismal font.'—Guérin, 'Judea,' iii. 208.

Khürbet Beit Bââr (I w).—Foundations, caves, and cisterns.

Khürbet Beit Nâsîf (J v).—Ruined houses, foundations, and cisterns.

'I examined a fort of rectangular construction, measuring 23 paces in length by 14 in breadth. Built of good blocks, some of which are cut *en bossage*, it possesses a vault slightly oval. The lowest floor is alone standing. It was formerly surmounted by a first floor, now three-fourths demolished. This fort may perhaps be of Crusading date, but not earlier. Not far off is a great hall 40 feet long by 8 broad, the upper part of which is demolished. The rest of the plateau is strewn with rubbish of all kinds.'—Guérin, 'Judea,' iii. 364.

Khürbet Beit Sawîr (L u).—Foundations and cisterns. About half a mile to the south is an ancient tower visible from the Hebron road; it is 22 paces square, and consists of large roughly squared slabs of stone, 8 or 9 feet long, 5 feet wide, and 1 foot 4 inches thick. The stone is much worn, and there is no trace of mortar. The tower has fallen over to the south, and on that side is a large cistern, the mouth partly closed by a slab like those in the tower. This tower has an appearance of great antiquity. Some three or four courses remain in the walls.

Visited October 15th, 1874.

Khürbet Beit Sh'âr (K u).—Walls, foundations, caves, and heaps of stones. Remains of an ancient road.

Khürbet Beiyûs (J u).—Foundations only.

Khürbet Beni Dâr (L w).

Not on the map, unless it be the Khürbet Yukin. Guérin found here the ruins of a tower with numerous cisterns, caverns, and quarries, all pointing to the great antiquity of the site.

Khürbet Bîrein (L w).—Traces of ruins, caves used as sheep-folds, and a spring well.

Khürbet Bism (J w).—Walls, cisterns, caves, and broken tombs.

Guérin also found the remains of an ancient church, some of the columns still remaining in the ground.

Khürbet el Biss (I v).—Cisterns, caves, heaps of stones, foundations.

Khürbet Breikût (L u).—A ruined village on high ground. On the south is a ruined building of moderate-sized masonry, and the foundations of a tower projecting south-east. The stones are 2 or 3 feet long, with the broad irregular draft and roughly-dressed boss (not rustic) which are found in Byzantine buildings.

There are cisterns and a rock-cut birkeh, foundations, and heaps of stones.

Visited October 15th, 1874.

Khürbet el Bûeib (L w).—Walls and a cistern; the masonry is small and appears to be modern.

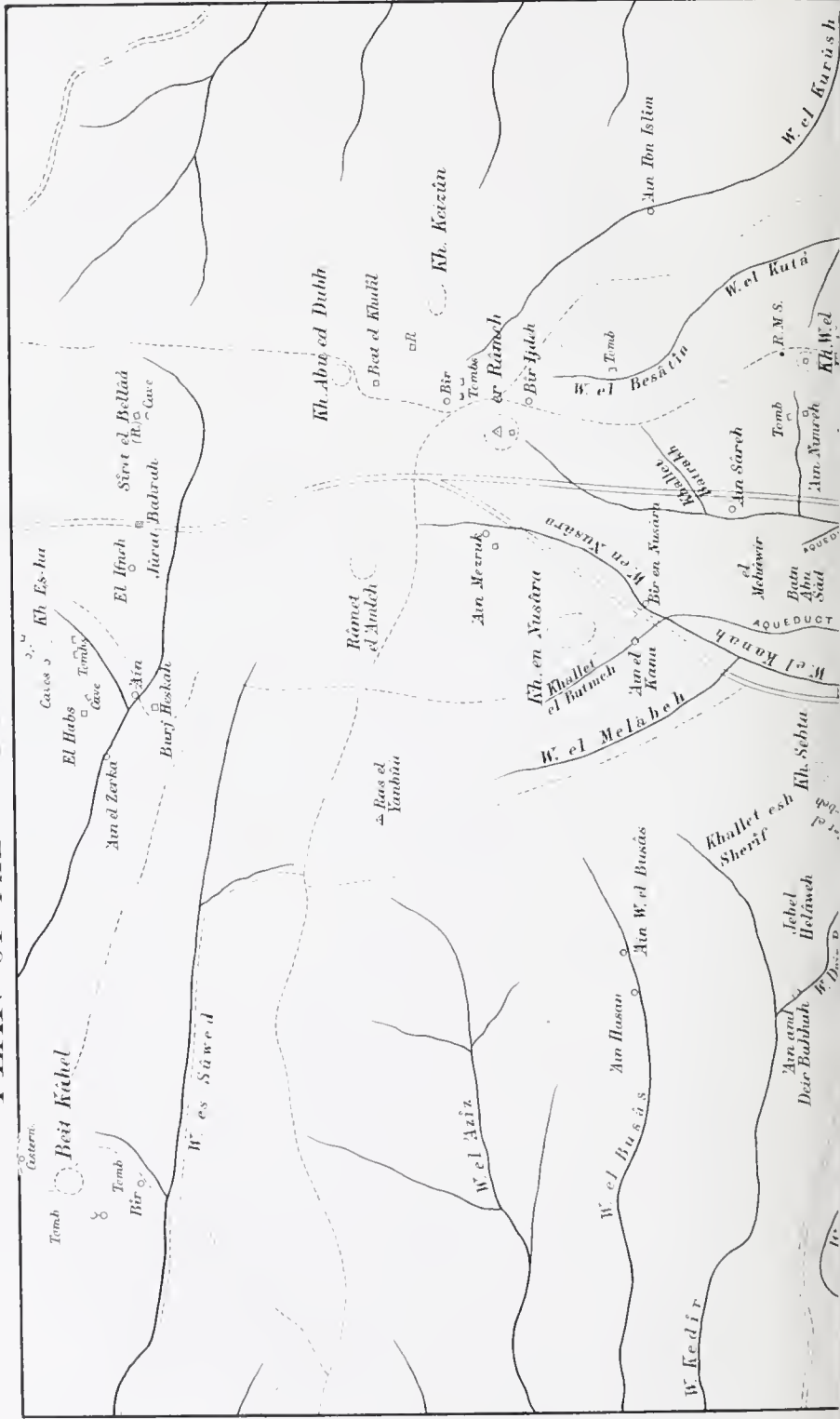
Khürbet el Bûsl (J u).—Foundations, heaps of stones, cisterns, and ruined walls.

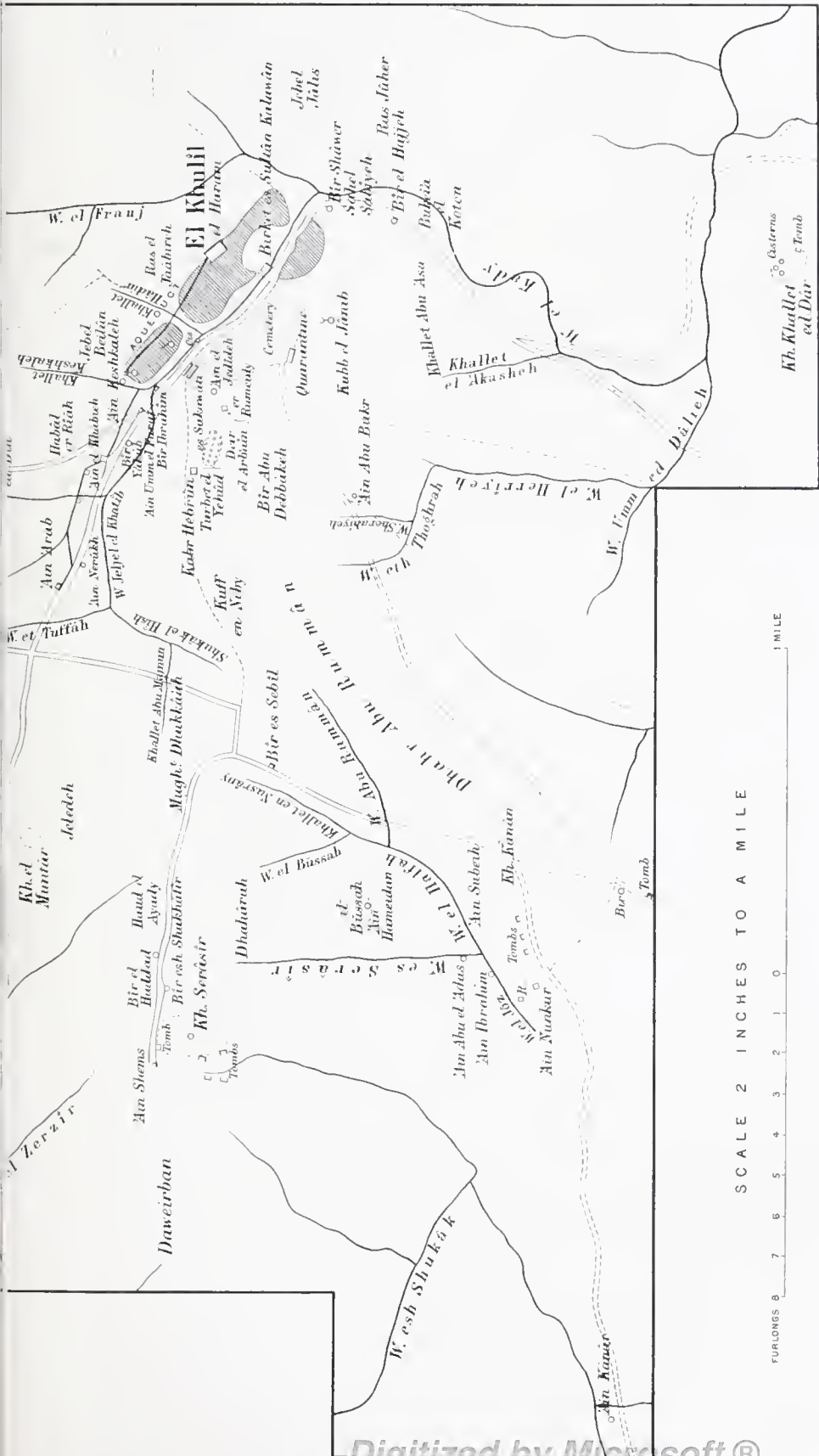
Khürbet ed Deir (J x).—Foundations only.

Khürbet ed Deirât (L x).—Ruined walls. A vault was here found with three arches, semicircular, and 15 feet span. They were 2 feet 6 inches thick and 4 feet 2 inches apart, making the vault some 15 feet square. On these arches flat slabs were laid to form the roof, some of which remain. There was also a stone with a circle, in which was a Maltese cross rudely cut.

Here Guérin saw also a great many subterranean magazines cut in the rock, descent into which is effected by means of stairs.

PLAN OF THE VICINITY OF HEBRON.





Sudanese Geog. Estab.

SCALE 2 INCHES TO A MILE



Khürbet Deir Râzi (J w).—Walls, cisterns, and caves. Rock-cut tombs to the east.

Khürbet Deir Sâmat (J w).—Traces of ruins, caves, and cisterns.

Khürbet ed Dilb (L v).—Walls and foundations, apparently modern.

Khürbet ed Dilbeh (K w).—Ruined walls, apparently modern, a square birkeh, and a broken rock-cut tomb.

Khürbet Emra (I w).—Foundations.

Khürbet Ernebah (K v).—Foundations, caves, and cisterns. In the valley to the north are three wells in line. The place stands on the slope of the ridge, and has the appearance of an ancient site. A magnificent oak-tree (one of the largest in the country) called *Ballût et esh Sheikh*, stands to the north-east.

Visited October 21st, 1874.

Khürbet Es-ha (K v).—Foundations and rock-cut tombs, much broken. There are springs all round the place, and caves. It has the appearance of an ancient site.

Khürbet Fattûm (I u).—Caves and foundations, heaps of stones and cisterns, one of which has steps leading down to its entrance.

Khürbet Firâh (J v).—Traces of ruins near the spring.

Khürbet Firjâs (I w).—Foundations, caves, and cisterns.

Khürbet el Fureidis (L u).—Walls, foundations, and cisterns.

Khürbet Ghanâim (L x).—A good-sized ruin, with caves, vaults, cisterns, a rock-cut wine-press, pillar shafts, and foundations. It resembles *Khürbet 'Aziz*.

Khürbet Ghürâbeh (J u).—Foundations only.

Khürbet Hatta (J v).

A ruin not on the map, visited by Guérin, who places it at 45 minutes (2 or 3 miles) north-west of Beit Aula. He observed there broken cisterns, caves, a winepress, three wells, one provided with a stone stopper, and the ruins of a great number of houses.

Khürbet Hâkûrah (K w).—Foundations and a cemented cistern. Apparently not ancient.

K h ũ r b e t e l H a m ā m (J v).

This place, not on the map, was visited by Guérin on his way from Beit el Ban to Idna. It is situated on a wall, and among the ruins is an enclosure, measuring 44 paces on each side. 'The wall is very thick, and built of great blocks regularly cut and placed upon each other without cement. In the interior are two underground magazines cut in the rock. On the slopes of the hills are the *débris* of other buildings entirely overthrown. I found also several of the cupola-shaped excavations.'—'Judea,' ii. 364.

K h ũ r b e t H ō r ā n (I u).—Foundations, heaps of stones, caves, and cisterns.

K h ũ r b e t e l H ũ m m ā m (I v).—Resembles the last. There is here a rock-cut birkeh with steps leading down to it.

K h ũ r b e t H u r ā i b e l B e i d (M u).—Traces of ruins, apparently modern.

K h ũ r b e t I n s i l (L w).—Foundations and a large cistern.

K h ũ r b e t I s t a b ũ l (L w).—Foundations and heaps of stones. A rock-cut tomb to the north.

'These ruins are scattered over the slopes and the summit of a hill. Among the traces of small houses completely destroyed may be distinguished some important buildings, the lower courses of which are still *in situ*, some in magnificent cut stones, others in large blocks rudely squared. Artificial caverns and cisterns have been hollowed on all sides. These caverns are for the most part closed at their opening by a great round block perforated at the centre, in the interior of which is a large stone like a stopper, which is taken out for the drawing of water.'—Guérin, 'Judea,' iii. 162.

K h ũ r b e t J ā l a (K v).—Apparently an ancient site. Walls, foundations, caves, cisterns, and heaps of stones. There are two very large locust-trees (*Ceratonia Siliqua*) in the ruins, which are conspicuous objects from the lower ground.

K h ũ r b e t J e d ũ r (K u).—Foundations, walls, caves, and cisterns. Remains of an ancient road. A spring to the north and a large tree in the ruins. The ruins stand on a kind of Tell or mound.

K h ũ r b e t J e m r ũ r a h (J v).—Foundations, caves, cisterns, and heaps of stones.

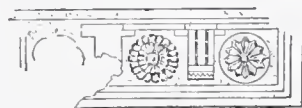
K h ũ r b e t J e r ā d ā t (L v).—Cisterns and heaps of stones.

K h ũ r b e t J i m r ī n (K v).—Seems probably an ancient site. Cisterns, caves, foundations, and heaps of stones.

K h ũ r b e t e l J ō f (K w).—Walls, cisterns, and broken tombs.

The ruin is of considerable size, and stands on the side of a hill. Immediately north is a hill looking down on the open Wády ed Dilbeh, and in the south-east face of this hill are several tombs, the two largest being fine specimens with sculptured façades.

The upper tomb has a porch 9 feet by 16 feet outside on the south. Over this is a cornice cut in rock, now partly destroyed, consisting of triglyphs with rosettes between; the total height of the cornice is 2 feet 3 inches. The designs are well cut, resembling the work at Deir ed Derb. (Sheet XIV.) The tomb chamber within measures 15 feet 9 inches to the back, and is 16 feet 3 inches wide. A door, 2 feet wide, leads to an inner chamber, 6 feet 9 inches square, with a bench 2 feet 3 inches wide round the sides and at the back. No *loculi* or *kokim* were seen.



The lower tomb was blocked up. It had a porch 8 feet 3 inches by 12 feet 3 inches, having two square rock piers, 18 inches thick, in front. There is no sculpture, and the whole is rather rudely cut, perhaps unfinished.

Visited 30th October, 1874.

Guérin speaks also of a ruined Byzantine church built of good stones. 'It was preceded by an atrium and a narthex, and was ornamented within by monolithic columns now displaced. On a magnificent block lying on the ground I found three Greek crosses nearly effaced, each cross enclosed in a kind of disk.'

Khürbet Jüb r (I v).—Caves, cisterns, foundations, and heaps of stones.

Khürbet Kafir (J u).—Foundations and heaps of stones. It has the appearance of an old site, and an ancient road passes it.

Khürbet Kan'ân (K w).—Foundations and rude cave tombs. On the south-west a ruined watchtower; a fine spring to the west.

Khürbet Kanya (I u).—Caves, cisterns, foundations, ruined walls and heaps of stones.

Khürbet el Katt (K v and L u).—Heaps of stones, foundations, and several cisterns.

Khürbet Keizûn (K v).—Modern ruined walls.

Khürbet Kefr Jôr (I x).—Foundations and caves.

Khürbet Kerma (J u).—Foundations, walls, heaps of stones, caves, cisterns, and pillar shafts much worn; a cross is just visible cut on one stone. There are rock-cut tombs at the foot of the hill to the north, but they were blocked up. The place seems to be an ancient site; to the west is a well, and an ancient road passes near.

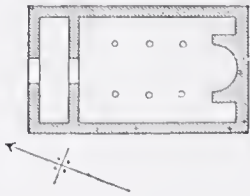
Khürbet Kallet ed Dâr (K w).—Traces of ruins, cisterns, and broken rock-cut tombs.

Khürbet Kallet el Hümra (M v).—A ruined wall, apparently belonging to an old cattle-fold.

Khürbet el Khanâzir (K x).—Walls and caves, apparently modern.

Khürbet Khârûf (J v).—Cisterns, caves, foundations, ruined walls, heaps of stones. A 'rock-sunk' tomb. Apparently a Byzantine site.

Khürbet Khoreisa, or Umm Tirân (L x).—A large ruin, resembling in character that of 'Aziz. There are many domed rock-cut cisterns and caves, and a small basilica measuring $68\frac{1}{2}$ feet in length outside, with an apse 16 feet diameter, and six columns in two rows of three, dividing the nave and aisles; they are 1 foot 9 inches diameter and 8 feet centre to centre. On the west is a small porch



Inscribed Lintel at Khurbet Khoreisa

or narthex, 39 feet 6 inches north and south, by 15 feet 6 inches east and west. The walls are about three feet thick. A small piece of cornice was measured. A small lintel stone, about 4 feet long, was carved with a winged tablet having a cross with four globes included in a circle. A larger lintel, with a cross in a wreath, measured 8 feet 9 inches by



Saunders Geog. Estab.

WÂDY KHUREITÛN,
with entrance to cavern, between two blocks of stone on the right

2 feet 6 inches, and bore on the left of the cross the following inscription :

ΑΥΤΗΗΠ - -	Αὐτῆ ἡ πύ
ΛΗΤΟΥΚΥ -	λῆ τοῦ κυρ
ΙΟΥΔΙΚΑΙ - -	ίου δίκαιο
ΙΕΙΣΕΛΕΥΣΟ - -	ι εἰσελεύσο
ΝΤ - - - ΕΝΑΥΤΗ	ντ (αι) ἐν αὐτῇ

‘This is the gate of the Lord : the righteous shall enter in thereat.’ (Psalm cxviii. 20.)

The text was read by E. B. Finlay, Esq., from the copy sent home. (See ‘Quarterly Statement,’ April, 1875, p. 103.)

Visited 28th October, 1874.

K h ũ r b e t K h o r s a (J w).—Walls, cisterns, and caves.

K h ũ r b e t K h u r e i t ũ n (M u).—Remains of a tower, vaults and cisterns of moderate masonry, the stones rudely squared, the vaults of rag work tunnel vaulting ; the cement is white and soft with pottery ; the exterior joints are very wide, and packed with stones 2 inches to 3 inches cube. A stone found *in situ* in a vault, with a cross cut on it, flanked by four crosslets—the arms of Jerusalem. The general character of the ruin is of the twelfth century.

Lower down on the south-east is a fine reservoir, 64 feet by 47 feet. The masonry is good, of hard limestone, well dressed, without any draft, the blocks 2 feet 10 inches to 3 feet 5 inches in length ; the mortar is hard and good. The wall of this reservoir is built in a series of steps ; the birkeh is called B ĩ r e l 'A i n â z i y e h ; it may be older than the ruins round the tower which belonged to the Crusading monastery of St. Chariton (see Section A), and are perched like most such monasteries on the edge of a great precipice.

Visited November 4th, 1873.

K h ũ r b e t K i b r e h (K v).—Foundations and a cistern.

K h ũ r b e t K ĩ l a (J v).—Foundations, ruined walls, heaps of stones, and cisterns. The ruins stand on a terraced hill, on which corn is grown, and overlook W â d y e s S ũ r. At the foot of the hill is the well called B ĩ r e l K ô s, having a ruined conduit of masonry, apparently

not very ancient, leading to a cistern. There are rock-cut tombs to the south of the site.

Visited March, 1875.

K h ũ r b e t K i l k i s (K w).—Walls and cisterns, and rock-cut tombs.

K h ũ r b e t e l K ō m (I w).—Traces of ruins and caves on a white hill-top. It is rather a large ruin.

K h ũ r b e t e l K o t n (I v).—Foundations, cisterns, and heaps of stones.

K h ũ r b e t K u e i z i b a (L v).—Ruins of a small town with a good spring. The buildings stand on terraces on the side of the valley, and some of the walls remain to a height of 10 feet. In the upper part of the ruin is a tower of good sized masonry, some of the stones 4 feet long. The masonry is good, and has an appearance of antiquity; the ruin is unusually well preserved.

Visited October 20th, 1874.

K h ũ r b e t K ũ f i n (K v).—A large double ruin with foundations, heaps of stones, cisterns, a spring, a wine-press, and tombs, also a large birkeh. On the south side of the hill are about a dozen rock-cut tombs, all closed up. A cave was found, measuring 19 paces east and west, and 10 paces north and south. On its walls were niches like those in the caves at *Beit Jibrin*, perhaps for urns; there were some 150 niches in all. On the east is a small chamber—perhaps a tomb. Several olives exist among the ruins towards the west.

The ruins to the west include a small building sacred to *Sheikh el Arbain*. The large reservoir (*Birket K ũ f i n*) is on the south-east. The place is described by *Robinson* as a village, but was in ruins when visited. The birkeh is about 20 paces long, and was full of mud; north of it is a sarcophagus, and near it a large wine-press with a large shallow chamber, and two others smaller and deeper. There is by it a column shaft, and several large stones lie near.

Visited October 15th, 1874.

K h ũ r b e t e l K u f e i r (K w).—Ruined walls and caves, cisterns, and olive-trees. Probably a ruined hamlet.

K h ũ r b e t K u r m e h (J w).—Traces of ruins.

K h ũ r b e t K ũ r z a (J x).—Walls, caves, a well, and a vault, probably a cistern. There are several cisterns and a sacred place to the west. Some of the ruins appear to be modern, some ancient.

K h ũ r b e t K ũ s b ũ r (K v).—Foundations and cisterns with a spring; the place has the appearance of an ancient site.

K h ũ r b e t e l K ũ s r (L w).—A large ruin with foundations and cisterns. It appears to be a Christian site; pillars were said by the Arabs to exist, but were not seen.

. K h ũ r b e t K ũ s s a h (I v).—Caves, foundations, cisterns, and heaps of stones. An ancient road leads through the ruin.

K h ũ r b e t L u k a (K v).

This place is not on the map. Guérin found it 10 minutes south-south-east of Jimrin. Nothing remains of the former village except a small number of cisterns and caves cut in the rock.

K h ũ r b e t e l M a k h b ũ y e h (I u).—Foundations, caves, cisterns, and heaps of stones.

K h ũ r b e t M ā m ā s (K v).—Resembles the last.

K h ũ r b e t M a r r ũ n a (K u).—A small ruin with a well to the north. It lies low, and consists of ruined foundations and caves.

K h ũ r b e t M a r s ũ ā (L u).—Heaps of stones and cisterns.

K h ũ r b e t e l M e h ā m ũ (I w).—See B e i t A ũ w a.

K h ũ r b e t M e j d e l B ā ā (K x).—Walls, a reservoir, caves, and rough cave-tombs. An ancient road leads to it.

‘The summit of the hill is crowned with the *dŕbris* of a stone building in great blocks, for the most part rudely squared and roughly embossed, which appears to have been designed for military purposes. Besides this, two edifices, which were once adorned with columns of stone, some monoliths, and others formed of superimposed cylinders, now completely overthrown. Not only those monuments, but also the greater part of the private houses, were built of large blocks. Several of the houses are still standing. The vault is circular, and slightly oval. Everywhere the sides of the hill are pierced with cisterns and caves cut out of the rock, sometimes in vast caverns, of which it is difficult to say whether they are natural or artificial.’—Guérin, ‘Judea,’ iii. 204.

K h ũ r b e t e l M ũ n y e h (M v).—Foundations and ruined walls, with one or two caves, which are inhabited.

K h ũ r b e t e l M ũ y e h (L x).—A modern ruined village.

Khürbet el Mûrak (J w).—Caves and two large foundations.

Khürbet en Nâkieh (I v).—Caves and three heaps of ruins.

Khürbet en Nimreh (K w).—Ruined walls.

Khürbet en Nûsâra (K v).—Ruined walls among trees, with a spring to the south. Appears to have been once a small village.

The name of the place suggested to De Sauley as the probable site of the church built on the site of Mambre by Constantine and Eusebius. There is, however, no trace of any church upon the spot. The name of the place was given to Rosen as Rejum Sebzin.

Khürbet er Rabîyeh (K w).—Walls, cisterns, and caves.

Khürbet Râbûd (J x).—Walls, cisterns, and rude cave tombs.

North and south-east of this place are two walls pierced, with many caves. Their name was given to Guérin as Heurkan Beni Hasan.

Khürbet Rakâh (K w).—Walls, foundations, cisterns, and caves, with a well.

Khürbet er Resm (J u).—Cisterns, caves, foundations, ruined walls, and heaps of stones.

Khürbet er Robîáh (L v).—Walls of a large building of large rudely squared stones; an ancient road passes by it. It appears most probably to have been a monastery.

Khürbet Rubba (J u).—Caves, cisterns, and heaps of stones, ruined walls, bases of pillars and shafts much worn, two lintel stones with crosses, both measuring about 7 feet by $2\frac{1}{2}$ feet.

Khürbet Salma (L x).—Walls, apparently remains of a modern ruined village.

Khürbet Samâh (I x).—A small ruin, walls, caves, and rock-cut tombs.

Khürbet Sânút (L w).—Traces of ruins, rock cisterns, and fragments of pottery.

Khürbet Sebâ (J u).—Cisterns, foundations, and heaps of stones.

Khürbet Sebta (K w).—This name is given to ruins round Ballûtet Sebta (Abraham's Oak). Rock-cut tombs with *loculi* here occur, and to the south is a small spring called 'Ain Sebta.



Stanford's Geog. Estab.

ADULLAM, SHOWING THE CAVES

Khūrbet Senâbreh (I v).—Cisterns, walls, foundations, and heaps of stones.

Khūrbet Serâsîr (K w).—Foundations and cemented cisterns, apparently not very ancient. There are, however, rock-cut tombs with *kokîm* and a small spring (Ain Shems) with rock cuttings. The site is extensive south of the spring.

Khūrbet Shebrakah (I v).—Foundations, caves, and cisterns. There is a rock-cut tomb at this ruin, measuring 22 feet by 12 feet. On the back wall are three *kokîm*, about 6 feet long and 2 feet high, and on each side wall, at the back of the chamber, is a similar *koka*.

Khūrbet ed Sheikh Madhkûr (Adullam) (J u).—A steep and almost isolated hill, with terraced sides, is surrounded on the north and west by a narrow valley, which runs into the broad open corn valley on the east. The place rises 300 to 400 feet above the valley, and is a position of great natural strength, being only joined to the general range of hills on the south by a narrow neck. On the summit stands the little Mukâm, and round it are heaps of stones and ruins extending over some distance. On the north side of the hill near the top is a cave of moderate size. The rock is quarried on the west, and on this side is a rock-cut tomb now blocked up with a cross cut in front. In the branch valley on the north are two wells, one apparently of great antiquity, with some 30 stone troughs round it and full of water. To the east of this is a magnificent terebinth (Butmet Wâdy es Sûr). On the west, opposite the ruin, is a row of caves on the sides of the narrow valley. These are used by the peasantry in spring for stables. The cave on the hill itself was also inhabited when visited. (See Lieutenant Kitchener's Photographs, Nos. 30, 31.)

Visited March, 1875.

‘In working upon data so uncertain, it is clearly difficult to determine the exact position of Adullam. Nevertheless, a tradition—we may boldly call it a legend—sprang up in after years which placed the cave of Adullam at the immense grotto known as Mūghâret Khureitun, not far from Bethlehem and quite close to Tekoa. The description of this cave has been given a hundred times. The legend was only concerned with the cave, and did not trouble itself to establish the proximity of a city. (See Tobler ii. 509 *et seq.*)

‘It has long been proved that the name of Khureitun applied to the cave, to the adjacent ruins, to a spring, and to the valley below, is nothing else than that of the ascetic Chariton, who founded in this place one of his two Lauras, called Suka, 14 stadia from Tekoa. The

origin of the word Suka has been a good deal discussed. It is from the Syriac. Tobler and Sepp explain it by the Hebrew "Succah," a *tent* or *house*. I think that they are wrong. We should have in that case a ζ and not a z in the Greek transcription; the *kappa* implies a *koph* in the original, and *upsilon* an *i* rather than an *o* or an *ou*.

'Now why did tradition get hold of this cavern called κρημαστον and make Adullam out of it? Probably on account of its remarkable dimensions and its proximity to Bethlehem. Perhaps the name of Suka went for something. It is probable that this belief took its origin at the time of the Crusades; it is certainly as old as that date; and the confusion of Suka with Sik and Socho would have been impossible for a Semitic race, but the Crusaders would be helped in their identification by an apparent resemblance, the city of Socho being associated with Adullam in the Bible narrative. This mistake would be quite in accordance with their habits.

'We cannot, as critics, accept such a fable. But we ourselves have not been more fortunate. Our own topography has proposed for Adullam in succession Deir Dubbân, Beit Alam, Beit Doula, etc.

'Not one of these hypotheses answers to the conditions of the problem.

'First of all, the name of Adullam must be considered separately. Whatever its etymology, it is certain that, however preserved by the Arabs, it would have undergone considerable modifications. For example, it might have been Adlûn, under which name we should at once recognise it. This name exists, but unfortunately it is attached to a place very far from the territory of Judah, on the coast of Phœnicia, between Tyre and Sidon. These caprices of Onomastic echoes are not rare in Syria.

'We should expect a deviation of the final syllable into *oun*, *în*, or *an*; a disappearance of the *d* by assimilation with the double *l*; and a transformation of the *ain* into *ghain*, and perhaps into *h*.

'Starting with this principle, I was struck by the resemblance of the Hebrew word Adullam with that of a ruin called Ed el Miyè, situated on the road from Jerusalem to Beit Jibrîn, not far from Shuweikeh or Socho.

'In 1871 I resolved to visit the place in order to verify conjectures resting upon nothing more than appearances which might be vain, and I included this place in the programme of a little excursion—the same in which I discovered Gezer. The following are some of the notes which I made on the journey:

"Starting from Jerusalem on the 30th January, in a pelting rain, we pass (my companion being Frère Lièvin) by Bettir, Houbin, and Ella el Foka. Facing this latter place, on the other side of the valley, towards the south, exists a place called el Azhek, whose name singularly resembles that of the city, hitherto unknown, of Azeka. It is a rocky plateau, surrounded by hills of greater elevation, with no other trace of ruins than a great circle of shapeless stones called Dar el Kibliyé.

"Then Khûrbet Hanna, Khûrbet Harik esh Shekhaleb, with the tomb of Noah's daughter, Khûrbet Jairieh, the Spring of Tannur (legend of the Deluge), Ellar es Sifla, or Bawaj (mediæval ruin). From thence we directed our course due south-east, and arrived a little before sunset at the broad valley on one of the sides of which are the ruins which I wished to see. They were called Ed el Miyè, or Id el Miyè. Like most of the ancient sites in Palestine, they have no determined character, but appear to cover a fairly large extent of ground, as well as could be made out among the late grass with which they were covered; there is also a large well, surrounded with several troughs, where they bring the cattle to drink.

“The place is absolutely uninhabited, except in the rainy season, when the shepherds take refuge there for the night. These peasants are here at present in large numbers.

“We climb the hill at the foot of which these ruins extend. Other ruins lie on the top of it, and a small monument dedicated to the Sheikh Madkur.

“The hill is perforated with natural grottoes, where the shepherds are already housed for the night. It is easy to imagine David and his companions lodged in these large caves; from them one commands the plains and valleys to a great distance round, and a *ghassia* once effected, this natural fortress would offer a sure and commodious shelter.

“As we journey without tent, with our horses alone, and with what our *khordjes* hold, we seek a shelter in the rocks, and leave our beasts in a neighbouring cave. But the fellahin, who make no difficulty about number, protest against the profanation by our animals of a grotto sacred to Madkur.

“We install ourselves as well as we can in this rustic sanctuary, taking certain precautions, for the country is at the moment a prey to famine. We divide our provisions with the little circle of curious visitors who surround us, near a great fire lit in the *liwan*. The bread is a welcome gift to these poor wretches, who have been living for weeks on leaves of *khoub-beije* (a kind of mallow). So that I get from them without any trouble valuable information on the place. Local tradition says that the city of Ed el Miyè once—but a long while ago—suffered total destruction and a general massacre. Men, women, children, nothing was spared. They massacred, among others, eighty couples of brothers, reminding one of the eighty couples of (Gozot) brothers, priests, spoken of in the Talmud.

“Sheikh Madkur—some call him Mankûr—was the son of the Sultân Beder. His descendants are settled at Beit Natif—they have built and keep up the wely.

“We pass the night with a little distrust of the vagabonds round us—hunger is a bad adviser. But Sheikh Madkur, or the ancient divinity whom he represents, watches over us, and the morning arrives without accident. We set off immediately, casting one rapid glance at the hill, which is full of caves, tombs, and cisterns, and covered over with great blocks of cut stone. We have to get as quickly as possible to Beit Jibrin, for the sake of our horses, who have had nothing to eat but grass.”

“Since that moment the idea that I had seen the ruins and the cave of Adullam dwelt continually in my mind, without, however, becoming a serious conviction. During my last visit to Palestine I proposed, by an excursion in the region of Beit Jibrin, to make another journey to Ed el Miyè. We found the place completely deserted, the whole country being ravaged by typhoid fever. I ascertained afresh that the plateau was covered with ruins, and had once been the site of a city. Among the tombs cut in the rock was one with a cross. We explored the large cavern near the wely. We were at a loss because we had nothing to give us light, when, to our surprise and joy, we discovered in the wely a packet of candles still in their blue paper cover, and deposited by some pious hand for the purpose of lighting the sanctuary. Decidedly the good genius of Sheikh Madkur visibly protected us. I made no scruple about appropriating one of these providential candles, and I substituted a small piece of money for the benefit of the pious donor whose offering I had been obliged to use. We were thus able to visit the cavern in all its extent without risk of breaking our necks, as had nearly happened to me already at Shiha.

“In a halt at Ellar I picked up a new legend on Ed el Miyè which enables us to fix the orthography of the name.

“The day of the great feast of Mussulmans (id) a terrible fight took place, a long time

ago, between the hostile *hammoules* who lived in the city. A hundred (*miyé*) of the inhabitants were slain. Since that time the place has been called the Feast of the Hundred.

‘It is curious to remark that the explanations in vogue among the rabbis of the fourth and fifth centuries on the etymology of Adullam tended also to separate it into two parts.

‘St. Jerome, in fact, who was the pupil of the Jewish doctors, translates in his “*De Nominibus Hebraicis*” *Adullamitem* by *testificatem, sive testimonium aque*; *Adullamim* by *congregatio eorum*; and *Odollam* by *testimonium eorum*. He merely separates the first syllable to assimilate it to the Hebrew *ed*, witness. As to the second part, to which he once gives the name of *water*, he has in his mind the Hebrew *maim*. Some of these contradictory interpretations would be very well explained by a form analogous to the Arabic *Ed el Miyè*.

‘In spite of the striking resemblance, I have a certain scruple about connecting *Ed el Miyè* with Adullam. Generally the Arabic names give us contractions rather than the reverse. We should have to admit that *Ed el Miyè* is connected with Adullam by means of the ethnic form in the feminine *Edelmy*, *Ed el Miyè*.

‘*Ed el Miyè* is about 8 Roman miles from *Beit Jibrin*, as nearly as can be fixed from existing maps, and north-east of this city. It is exactly the distance of the position assigned by the “*Onomasticon*” to *Mellkedah*; but we have seen that this passage had in view Adullam, placed elsewhere at 10 miles.

‘It is certain that in placing Adullam at *Ed el Miyè* we not only approach the statements of the “*Onomasticon*,” but also satisfy very nearly all the conditions demanded by the texts quoted above, including the expedition of the three *Giborims* who went to fetch water from *Bethlehem*. The journey from *Ed el Miyè* to *Bethlehem* and back, about 12 leagues, would be nothing for the light-footed mountaineers who surrounded David. Those who consider the distance too much have only to remember that it is related as an exploit, and that the fatigue has to be added to the risk. Let us not forget, besides, that when David as a boy killed *Goliath*, he carried provisions to his three elder brethren from *Bethlehem* to the camp of the *Israelites*—that is to say towards *Sodom*, in the valley of the *Terebinth*—nearly as far and in the same parts as *Ed el Miyè*.

‘All these coincidences, then, give a high degree of *vraisemblance* to the identification, but from that to a certainty, such as we have in *Gezer*, is a long step. I ought to add, in conclusion, without attaching any other importance to it, that two localities might also pretend to the honour of representing Adullam, if we confine ourselves to the phonetic point of view—*Ellar*, already named, and *Beit Ellia*, a little to the east of *Ed el Miyè*; but the phonetic point of view is not anything in topography, and besides, even from these considerations, *Ed el Miyè* has the advantage.’—M. Clermont-Ganneau, ‘*Quarterly Statement*,’ 1875, pp. 173—177.

‘The site of, perhaps, primary interest in our work from this camp is that of the royal city of Adullam, with the cave or hold so famous in the history of David, in the identification of which I am happy to say our work entirely confirms the previous discovery due to M. Ganneau. The traditional site of Adullam is east of *Bethlehem* in *Wady Khureitun*—an extraordinary cavern with long winding passages. The general identification of later times has, however, been with *Deir Dubbân*, “*The Convent of Flies*,” apparently because no name which approached more closely in the district in which Adullam was known to lie could be found, and because a cavern similar to those just described is here to be found on the west side of the village. In a report from *Beit ’Atâb* (“*Quarterly Statement*,” January, 1875,

p. 19) I described the cavern of Umm el Tuweimin under the impression that this was the spot M. Ganneau had supposed identical with Adullam, but this mistake he afterwards pointed out to me, and gave me indications of the whereabouts of the true site.

'There is no reason to suppose that the cave of Adullam was a site separate from the royal city of that name. Josephus says that David, escaping from Gath, "came to the tribe of Judah, and abode in a cave by the city of Adullam" (Ant. vi. 12, 3). Thence he sent to his family in Bethlehem, and here he first collected to him "every one that was in distress, and every one that was in debt, and every one that was discontented" (1 Samuel xxii. 2).

'The site of the city itself appears to be very ancient. The patriarch Judah is mentioned as going *down* (from the hill country it would seem to be Shephelah) to visit his friend Hirah the Adullamite. It appears in the list of royal cities taken by Joshua (Joshua xii. 15), between Libnah and Makkedah. It is again mentioned (Joshua xv. 35) in the list of fourteen cities of the Shephelah, and its name here appears between those of Jarmuth (Yarmûk) and the northern Socoh (Shuweikeh). That it was a site of natural strength we infer from the expression "the hold," which is used in reference to David's retreat, in or close to it (1 Samuel xxii. 5), and also from its being fortified by Rehoboam (2 Chron. xi. 7), as mentioned in the list of his fortresses, the name occurring between Socoh and Gath. In this list, however, the order of occurrence throughout seems of little value. A further indication of position occurs in the notice in Micah i. 15, where it is named with Achzib and Mareshah. The requisites for the site of Adullam are therefore as follows :

- '1st. That it be in the Shephelah or low hills.
- '2nd. In the neighbourhood of Jarmuth and Socoh.
- '3rd. At no great distance from the district of Mareshah and the northern towns of the Libnah district.
- '4th. Probably between Gath and Bethlehem.
- '5th. That it be a strong natural site.
- '6th. That it be an ancient site of importance with rock-cut tombs, good water supply, ancient and main roads, and communications from different sides.
- '7th. That it contain one or more habitable caves.
- '8th. That the modern name contain the important letters of the Hebrew, especially the 'Ain.

'The fact that this town whilst in one district is yet mentioned in connection with the northern towns of the district immediately south of it, is in itself a very important indication, and would fix Adullam as towards the south part of the district to which it belongs.

'The requirements are, it will be seen, fully met in every particular by the site I am about to describe. Upon Murray's new map it will be seen that a great valley separates the Shephelah from the high hills, and runs first north-west, then north, from the watershed near Hebron to the neighbourhood of Socoh or Shuweikeh ; it then turns west and runs near Tell el Sâfieh, and so into the sea, north of Ashdod. The first part to Socoh is called Wâdy Sûr ; afterwards it becomes Wâdy Sumt, the probable Valley of Elah.

'On its eastern brink, about 5 miles south of Socoh, is the hill of Keilah, above which, in the high hills, stands Kharâs, which I have proposed to identify with Hâreth. West of Socoh are the scenes of other battles with the Philistines, and a visit to the spot explains their choice of this part of the country for raids. The broad valley is, in the greater part of its course, over a mile across, and the rich arable ground, watered by a small brook from springs farther up, presented, when we visited it, a long vista of green cornfields and brown furrows,

now ploughed by fellahin, who come down from Sûrif, from S'air, and from other villages in the hills. Thus from their stronghold of Gath (if Tell es Sâfieh be Gath), on the side of the valley, at the edge of the plain, the Philistines had a broad highway leading through the richest corn-land of Judah on the one hand, east even to Jerusalem, and on the south to the neighbourhood of Keilah. Thus we see how important it was to hold the entrance to this rich but ill-protected country, and the occurrence of contests between Socoh and Gath is explained, whilst, on the other hand, we understand how the invaders came to penetrate to the apparently remote village of Keilah, where they robbed the threshing-floors (1 Samuel xxiii. 1), although it is on the west, separated from Philistia by the entire breadth of the rocky hills of the Shephelah.

'Upon the western slope of this valley, north-east of the village of Umm Burj, and about half-way from Keilah to Socoh, there will be found on Murray's map (1874) a Kubbeh, or Saint house, called Wely Madhkûr. It is here that we place Adullam. The Kubbeh stands on the north edge of a range which rises some 500 feet above the broad valley. The sides of the hill are steep, and cut into terraces. The Kubbeh is surrounded by heaps of stones and ruins of indeterminate date, but there is no doubt of the antiquity of the site. Wherever the rock appears it is cut and quarried, and on the west I observed the entrance of a tomb, now closed up.

'A tributary valley runs into Wâdy Sûr on the north, and on the south a narrow neck of land, somewhat lower than the raised citadel near the Kubbeh, connects the site of the city with the remainder of the ridge. Thus it will be seen that the site is one of considerable natural strength.

'In the valley beneath are two wells, one of great antiquity, circular, about 8 to 10 feet diameter, and provided with twenty-four stone troughs similar to those at Beersheba, but roughly shaped and oval, or quadrangular, instead of round. At the junction of the branch with the main valley stands a great tree known as Butmeh Wâdy Sûr (the Terebinth of Wâdy Sûr). In this, and in the name Deir el Butm (Convent of the Terebinth), applied to a ruin near Tell el Sâfieh, we have the last traces of Emek-Elah, "The Valley of the Terebinth." The tree is conspicuous for a long distance, and is one of the largest in Palestine. There are also several smaller Terebinths along the course of Wâdy Sûr.

'Next in importance comes the question of roads. A main line of communication from Hebron to the plain passes along Wâdy Sûr by this site. An ancient road, with stone side walls, is traceable towards Umm Burj, but is not, as shown on the map, the Roman road from Eleutheropolis to Jerusalem. Lastly, an important road leads up to Sûrif and Bethlehem, and thus on the east, west, north, and south, with Bethlehem, Beit Jibrin, Tell el Sâfieh, and Hebron, there are ancient and main lines of communication.

'Conditions numbers one, four, five, and six, are therefore satisfied, but the others are more important.

'As regards the district, this site is about 3 miles south-east of Socoh, and rather farther south of Jarmuth, which, in the order of the list, is its natural position. As relates to the cities of the Libnah district, it is about 3 miles from Keilah, and 8 from Mareshah, being, indeed, just on the border between the two districts.

'We turn, then, with interest to the two last questions—the cave and the name.

'There is no great cavern at the ruin in question; no such lofty chambers as at Beit Jibrin; no halls with stalactitic columns, as at Umm el Tuweimin; no winding galleries, as at Khureitun. This is precisely why the site seems most probable. Such caverns are at the

present day carefully avoided by the troglodytic peasantry. The dampness and the feverish character of the atmosphere, the size, requiring many lights, the presence in the darkness of scorpions and bats, seem to prevent the large caves from being ever used as habitations. The caves which are so used are much smaller, being about the area of an ordinary cottage, some 20 to 30 paces across, lighted by the sun without, and more or less dry within. Wherever they occur the roofs will be found black with smoke, and large families are lodged in some, while troops of goats, cattle, and sheep are stabled in others, the smaller being reserved to store grain and straw.

‘It is in caves of this kind that our site abounds. Round one upon the western slope hundreds of goats were collected. Two moderate caverns exist on the northern brow of the hill, and another farther south. On the opposite slopes of the branch valley a regular line of excavations, all smoke-blackened, and mostly inhabited, extends for some distance. There is therefore plenty of accommodation for the band of outlaws who surrounded David at Adullam.

‘Finally, as to the name. The ancient site is called, according to the correct orthography, Khûrbet el Sheikh Madhkûr, “The ruin of the *famous* Sheikh.” As such we fixed its position with the theodolite in the autumn of 1873. There are, however, low down in the branch valley, some heaps of stones and ruined walls to which the traces of the ancient name seem to cling. We heard it from eight or ten people, and even from Beit Jibrin the situation with regard to Sheikh Madhkûr was described to me correctly. It is pronounced ‘Aid el Mieh, which means in Arabic “Feast of the Hundred,” and a confused tradition of some feast held on the spot seems attached to it. The name contains all the letters of the word Adullam (Hebrew, A, D, L, M), and contains none other of vital importance. The change, therefore, to a title having a distinct meaning, may be regarded as only another instance of a well-known law of identification.

‘If this identification, proposed by M. Ganneau, and, as shown above, so accordant with the requisites of the case, be admitted, new light will be found to have been thrown on the life of David. The whole topography assumes a consistency which traditional sites have destroyed. From Gibeah (Jeb’a, near Mukhmâs) David flies southward to Nob, thence down the great valley to Gath (Tell el Sâfieh); from Gath he returns into the land of Judah, then bounded by the Shephelah, most of which seems to have been in the hands of the Philistines; and on the edge of the country between Achish and Saul, Philistia and Judah, he collects his band into the strongest site to be found in the neighbourhood of the rich corn-lands of Judah. At the advice of the seer, he retires to the hills, and if my identification of Hâreth be correct, it is but a march of 4 miles’ distance. Here, as at Adullam, he was also within easy reach of his family at Bethlehem. At Kharâs he hears that the Philistines, whose advance he probably barred when holding Adullam, had invaded Keilah, immediately beneath him, and, as in a former paper I fully explained, it is this propinquity alone which accounts for his attack upon the marauders.’—Lieutenant Conder, ‘Quarterly Statement,’ 1875, pp. 145—149.

K h û r b e t S h e n n e h (L v).—Heaps of stones and traces of ruins.

K h û r b e t e s h S h e r w i (J v).—Caves, ruined walls, cisterns, and heaps of stones.

K h û r b e t e s S i m i e h (J w).—Foundations and cisterns.

K h û r b e t S i r r e h (J w).—Ruined walls, caves, and cisterns.

By the road on the north is a rock-cut wine-press. In this is a pillar, which may perhaps have been originally a Roman milestone. (Compare Khürbet Kûfin.)

Khürbet Sûba (J v).—Traces of ruins. A group of aged olives. Appears to have been possibly an ancient site.

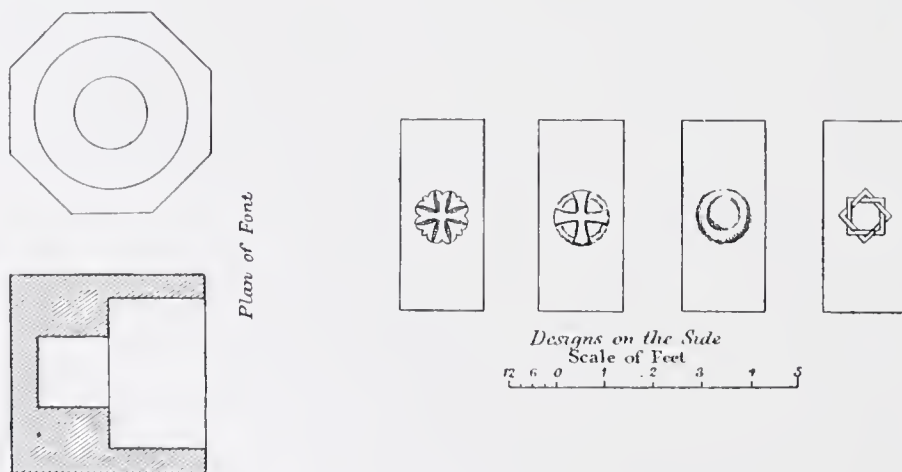
Khürbet Subih (I u).—A few heaps of stones.

Khürbet es Sufa (K v).—Foundations, caves, cisterns, and heaps of stones.

Khürbet Talât el Munhûteh (L w).—Foundations of ruins and a cistern.

Khürbet Tâûwâs (I w and J v).—Caves, cisterns, foundations, heaps of stones, two rock-cut wine-presses. Also at Khürbet Tâûwâs remains of a chapel with an apse 12 feet diameter, walls $4\frac{1}{2}$ feet thick, and two rows of four columns each. The shafts are 19 inches diameter, and the pillars are $6\frac{1}{2}$ feet apart. The bearing of the chapel is 169° . There is a fallen stone 10 inches square with a Maltese cross cut on it.

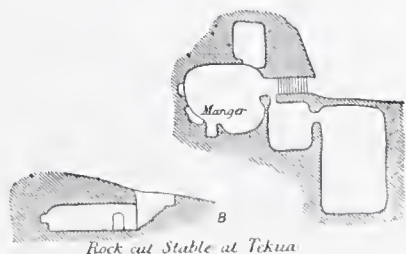
Khürbet Tekûâ (M u).—This place seems to have been large and important in Christian times. It is still inhabited by a few persons



living in the caves. Pillars and bases of good hard limestone occur among the ruins, which occupy the top of the hill. There is also a very fine octagonal font about 4 feet high and 4 feet 3 inches diameter of

inscribed circle ; on every other side is a design. Two of these designs represent crosses, a third is a wreath, the fourth is formed by two squares interlaced diagonally to one another. The font is of good reddish stone.

By the font stand two pillar shafts, 18 inches diameter, but the plan of the church could not be made out. In the middle of the ruins there are rock-cut tombs, and there are many cisterns lined with good hard cement.



Near the top of the site there is a spring, and below are wells ; the main supply of water is, however, sulphurous. On the west is a flat scarp space, with an approach leading up—perhaps the market-place. The caves are numerous, resembling those at Khürbet 'Aziz.

The view is extensive, embracing the Judean desert and Moabite hills, while on the north Bethlehem, Herodium, Jericho, Bethel, and Mâr Elias are seen.

Visited October, 1873 ; December, 1874 ; and February, 1875.

Khürbet Tell el Beida (I u).—Caves, cisterns, heaps of stones, foundations. One of the caves has 120 niches (apparently for urns) in it.

Khürbet Tenn Ibrinn (L v).—Walls and cisterns. Good masonry. The place seems to have been a country house.

Khürbet Terrama (J w).

This ruin, not on the map, was found by Guérin about half an hour north of Khürbet Deir Razi. It was on the top of a terraced hill, and contains the remains of an old fort, with caves cut in the rock, one of which is pierced with *columbaria*.

Khürbet et Tübikah (K v).—Heaps of stones.

Khürbet Tüffûh (K x).—Walls, foundations, caves and cisterns. A good sized ruin.

Khürbet Umm el Amad (L x).

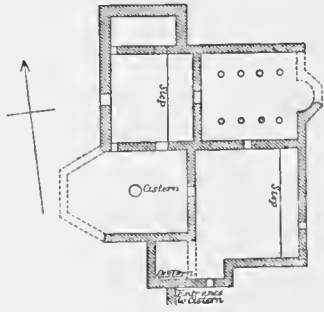
This name is not on the map, but it seems to be another name for Khürbet Ghanaim. The description given by Guérin seems to agree with that given by Captain Conder for the latter place, except that Guérin notes the remains of an ancient church.

Khürbet Umm el 'Amdân (J u).—Cisterns, caves, founda-

tions, and heaps of stones. It appears to be a Byzantine ruin, but pillars were not observed.

Khürbet Umm el 'Amed (J x).—The ruin of a Byzantine church and monastery, surrounded by a considerable village.

The convent occupied an area of about 100 feet either way; the chapel was to the north-east. Three of the pillars of the south aisle are standing,



with the architrave in position above them. There were four columns to each aisle, 1 foot 5 inches diameter, with 6 feet 4 inches intercolumniation. The apse measures $13\frac{1}{2}$ feet diameter, the exterior measure of the chapel is $46\frac{1}{2}$ feet east and west (without the apse projection), and $43\frac{1}{2}$ feet north and south. Steps led up to the west door. In the south wall was a side door; the bearing is 94° west. The

remaining buildings will be seen on the plan. The capitals are much worn and rudely sculptured. They are all different and of Byzantine character.

The walls are of good masonry, not drafted. Some of the stones are 5 to 7 feet in length.

The architrave blocks are quite plain, and 8 feet to 8 feet 8 inches long and $1\frac{1}{2}$ feet high. There were brackets on the walls to support the arches instead of pilasters.

The pillars are 12 feet 5 inches in total height, and the details as below:

12 feet 5 inches	{	Base . . .	1 foot 1 inch.
		Shaft . . .	9 feet 7 inches.
		Capital . . .	1 foot 9 inches.
		Architrave . . .	1 foot 6 inches.

The doors appear to have had flat lintels above. The court or atrium, west of the basilica, 40 feet east and west by $43\frac{1}{2}$ feet north and south, is on two levels. It had five doors. The floor seems to have been covered with a kind of cobble pavement. (Compare *Khürbet el Murüssüs*, Sheet XVII.) There are two large cisterns in the southern part of the building.

The surrounding ruins are merely heaps of stones ; but there are a great many caves like those at Khürbet 'Aziz. One of these, entered by a door from the north, measured 7 feet 9 inches to the back, 6 feet across ; in the back wall was a raised recess, 2 feet 6 inches wide, 1 foot 2 inches to the back. This may, perhaps, have been a manger. Most of the caves have passages in front, about 5 feet broad and 8 feet to 10 feet deep, with steps.

On the north-west are ruins which may be older. Caves exist there, and the rock is quarried. A rock-cut wine-press and a small drystone tower were found here, and a large cistern, cut in soft rock, the mouth square instead of being round, as usual.

There are many rock-cut cisterns round the site. An ancient main road passes by the place, and east of this is a small modern building, sacred to Saint George. The ruin is one of the largest and best preserved in the district.

Visited October 26th, 1874.

Khürbet Umm el Asfeh (L x).—Traces of ruins.

Khürbet Umm Halaseh (L w).—Traces of ruins, two wells, a large old tree. It seems probably an ancient site.

Khürbet Umm el Khanâzir (J v).—Cisterns, caves, ruined walls, foundations and heaps of stones.

Khürbet Umm el Lôz (I u).—Resembles the last.

Khürbet Umm Salamôni (L u).—Heaps of stones.

Khürbet el Wâbedeh (L w).—Walls and foundations of small masonry, with a spring. It appears to be a modern ruined village.

Khürbet Wâdy el Kûtâ (K w).—Ruined walls. A Roman milestone is built into one building. The ruins appear to be modern.

Khürbet el Wezia (M u).—Traces of ruins.

Khürbet Yûkin (L w).—Foundations, caves, and cisterns. On the east a well, and beyond this the Mukâm of Neby Yûkin, a modern building, which is very conspicuous from the desert. It has an Arabic inscription over the door. The courtyard measures 60 feet north and south by 90 feet east and west ; in the south-west corner is a small mosque or chamber, 22 feet by 17 feet inside, with a door on the east and a

Mihrab on the south. Inside this is a sunk place like a grave, about 6 feet long and 6 inches deep, with old stones. This is supposed to be the site of Cain's grave. Its length is directed north and south, unlike a Moslem tomb. Over it is a wooden frame or cage hung with rags. The roof of the mosque is flat, without any dome. The masonry appears modern.

Visited 25th July, 1881.

Guérin, who does not appear to have heard of Cain's grave, speaks of a little mosque at Yukin consecrated to Neby Lot. Close beside this mosque is a grotto, in which Lot is said to have stopped after his flight from Sodom. There are also the prints on the rock of two feet, said to be the prints of Lot's feet.

K h ũ r b e t Z á k ũ k a h (I v).—Heaps of stones, foundations, caves, and cisterns.

K h ũ r b e t Z á t ũ t (L x).—Walls and heaps of stones. It seems to be a Byzantine ruin.

E l K ũ r m ũ l (K x).—The largest ruin on the Sheet, evidently at one time a very important town. The ruins occupy the high ground round a valley-head, and extend north and south of it. They include a tower and two churches. The sides of the valley are steep and rocky, and here, below the town, is a fine reservoir of masonry measuring 117 feet by 74 feet, and supplied by a spring coming out of a rock cave, and conducted along a rock-cut tunnel. This reservoir is probably the one mentioned as existing in 1172 A.D. It was full of water in October, 1874.

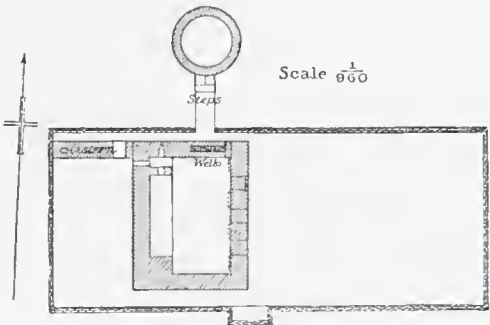
The ruins occupy the flat plateau above, and extend west of the head of the valley.

The Castle (Palestine Exploration Fund Photograph No. 291) measures 63 feet north and south by 48 feet east and west outside. The northern and eastern walls are standing to the top of the second story, a total height of 24 feet. The walls are 7 feet thick, faced with ashlar well cut but rather small. The stones at the angles are drafted; one measured 2 feet by 1 foot 3 inches, with a draft 2 inches wide and very shallow, the face smooth-dressed.

The tower had three windows on the east, on the level of the second floor. They are small and square outside, with arched recesses within. The roof is of the rubble and ragwork usually found in Crusading ruins; the core of the wall is also of rubble. A staircase in the thickness of the

north wall led to the roof from the recess of a window; in this side, on the lower story, are also two loopholes. In the north-east corner of the interior was a well. The window-arches are pointed, as is also the vault of the staircase. The southern and western walls are destroyed. The entrance was from the north into a court west of the tower, and thence by a small door in the west wall.

This tower stands in an area measuring 180 feet east and west by 73 feet north and south, having a sloping masonry revetment, and probably once surrounded with a ditch now filled up. The bearing of the long side was 264° east. In that part of the area which is east of the tower were pillar-shafts, and at one end a semicircular foundation, perhaps part of a tower or chapel. North of the enceinte are foundations of a round tower 28 feet exterior diameter, the walls 4 feet thick, with steps leading down to it. About six courses of the sloping scarp are standing north of the great tower, forming an outer parapet-wall. A covered way appears to have connected the round-tower with the main enceinte.



Churches.—The northern building, north-east of the tower, is 77 feet interior length, 40 feet interior breadth. The nave terminates in an apse 15 feet diameter; the aisles in square recesses 7 feet broad. There was a small building added to the church on the north. (See Plan.) The walls are 3 feet thick. Pillar-shafts were measured 1 foot 8 inches in diameter, 8 feet 6 inches long. A lintel-stone 9 feet long, 3 feet high, was also found with three sculptured medallions on it. The soffit of the lintel, 1 foot 2 inches wide, was also ornamented with a cross in a circle. The bearing of this chapel was 84° .

The second building, south of the tower, about 300 yards distant, measured 70 feet east and west by 40 north and south. There are curved stones which seem to have belonged to an apse, and there was an atrium to the west about 90 feet long, and a cistern cut in rock on the south. Only the foundations of these two churches remain.

The remaining ruins are merely heaps of stones.

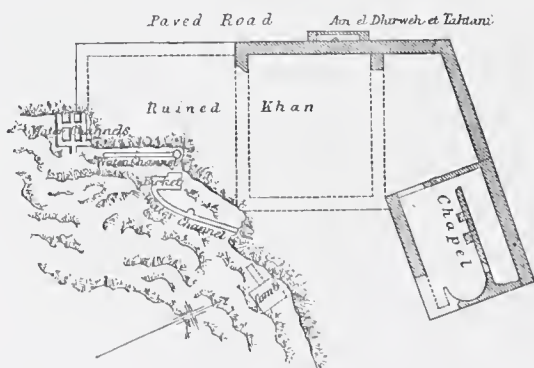
There are also caves like those at Khürbet 'Aziz, and rock-cut tombs.

Visited October 29th, 1874.

Kūs'r 'Antar (M u).—Foundations of a small square building, not apparently very ancient; heaps of stones.

Kūs'r Islāiyin (K v).—Under this head all the buildings round 'Ain edh Dhīrweh may be described. The spring is conducted into a good masonry trough 18 feet by 3 feet inside. This trough was at the north-west corner of a Khān destroyed some forty years ago. Hardly any traces of the building remain beyond the platform, artificially levelled, on which it stood.

There are also remains of a small chapel, bearing 94° . It appears to have had only one aisle to the south, and an outer passage on the north.



The diameter of the apse was 17 feet; the total exterior length of the building 54 feet east and west, the breadth 46 feet. The building seems probably to be twelfth century work, judging from the rude ragwork arch of the door on the north side of the nave.

An inscription in Arabic and some other language is said by the natives to have once existed near the spring, but is now destroyed.

South of the Khān is a rock-scarp, in which several channels are cut, to gather, apparently, the surface rain-water. In this scarp is a rock-cut tomb—a chamber 8 feet 9 inches to the back and 10 feet 6 inches across, with a bench on the right-hand wall 3 feet 8 inches broad. From this bench a *koka* runs in 2 feet 3 inches broad, 9 feet long.

Visited October 20th, 1874.

Kūs r Thoghret Rusheidīyeh (M v).—Heaps of flint stones, apparently an ancient watchtower.

Kūs r Umm Leimûn (M u).—Vaults and foundations of a square building ; cisterns cut in rock and caves.

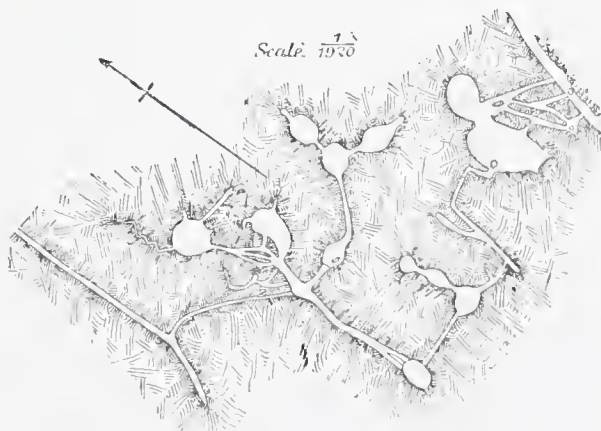
Mânâin (K v).—Foundations, ruined walls and cisterns, apparently a ruined village.

Mârrash Bârah (I v).—Caves, foundations, cisterns, and heaps of stones ; two rock-cut wine-presses are found near the place.

El Mejed (I w).—Caves, cisterns, and pillar shafts ; a ruined chapel seems to have stood there.

Mũghâret edh Dhukkââh (K w).—This cave, marked on the special survey of Hebron, is supposed to be the weekly praying place of the Patriarchs. The entrance has a masonry arch. The bench round the walls is of large boulders ; and numerous offerings—stones, pottery, lamps, etc.—are placed on it. The cave is swept constantly. It is 40 feet long by 20 feet wide, and is entirely rock-cut.

Mũghâret Mâsa (Palestine Exploration Fund Photograph No. 177) (M u).—A ledge of rock some 6 to 8 feet wide leads above the 'Ain en Nâtûf to the entrance of the cave, in front of which are two



large blocks of rock some 7 feet high. The cave has three narrow entrances, with two cross passages, and these lead to a chamber 55 feet diameter, and 30 to 40 feet high. The walls are smooth, and seem to

have been possibly worn out by water action; it does not appear that any of the excavation is artificial. A very narrow passage leads in irregularly for about 100 feet to a second small chamber about 10 feet diameter, whence a side passage runs out for some 25 feet. There is again a passage at a level a few feet higher, leading westwards from the second chamber for 25 feet to a third round chamber, reached by a drop of about 14 feet. Out of the third chamber a passage leads north at a level of some 4 feet above the bottom, and runs about 100 feet north to a large chamber some 18 feet diameter, from which very narrow passages run out and terminate as shown on the plan; there is a fifth chamber to the south-east of the fourth, and several ramifying passages. An important branch gallery runs away eastwards from the main passage, terminating in three chambers about 10 to 15 feet diameter. Another passage, narrower, and at a level higher than that of the main passage, runs north-west for 50 feet, and leads to a gallery running north and south 250 feet long. The greatest length of this curious cavern is 550 feet, the passages are 6 to 10 feet high, the air is dry and good, but the place is full of bats, and the floor entirely covered with their dung.

Visited and planned with tape and compass, November 4th, 1873.

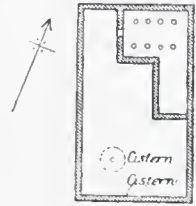
M ŭ gh â r e t S ŭ f a (K v).—A cave in the face of a precipice, running in 10 paces, then turning to the left and running 40 paces, then again running in northwards 60 paces. At the further end is a pit about 20 paces across, and 10 to 12 feet deep. Another passage, now choked, used to lead from this pit. An iron ring is said to hang over it in the roof of the cave; the average width of the cave is 7 feet, but at the further end it is broader; the average height is some 15 feet. The cave descends gradually from the entrance to the back; it has been used as a cattle stable, and is full of manure and of bats, and very dark.

Visited October 21st, 1874.

E l M ŭ n t â r (K x).—The remains of a small colonnaded building surrounded by ruined walls. Caves, tombs, and cisterns. The building measures 73 feet east and west by 124 north and south outside; the colonnade is in the north-east part, consisting of two rows, with three pillars in each, 8 feet centre to centre and 1 foot 6 inches diameter, the two rows 14 feet 4 inches apart, the bearing 249° true bearing. In the

south part of the building is a cistern and a square doorway leading to a cave, apparently a tomb. There are remains of a tessellated pavement of white limestone, the tesserae rather large. A cross was found on one stone, a winged tablet on another, and a medallion with a geometrical design 19 inches diameter on another; there appear to have been flat lintels to the doorways, and the general character is that of a Byzantine building.

North of this building is a rock-cut cave, with a trench in front (compare *K h ũ r b e t ' A z ũ z*); and near this a rock-cut tomb, with a semicircular arch of good masonry to the door. The masonry in these ruins consists of stones of moderate size, 1 to 3 feet long, and about $2\frac{1}{2}$ feet high; in one place the horizontal joint is interrupted, which is often the case in Byzantine buildings. (See *Deir Ser ũ r*, Sheet XI.)



Visited November 4th, 1874.

El Muturrif (K x).—A square foundation 15 feet side, with a cave beneath. It is of roughly squared stones, and has a floor of slabs over the cave. It is a sacred place.

Er Rahiyeh (K w).—A large ruin with caves and cisterns; appears to be an ancient site.

Er Râme h (K v).—Foundations, cisterns, tombs, and a well. One tomb was a chamber 8 feet by 9 feet 2 inches, with a door on the shorter side 2 feet wide. On the right wall two *kokîm*, 6 feet 10 inches long, 2 feet wide. In the middle of the chamber is a place sunk 2 feet, 2 feet 2 inches wide, and over $3\frac{1}{2}$ feet long, perhaps intended for a grave. The ruins appear to belong to a former village.

Râme t el 'A m l e h (K v).—Foundations.

Râs el J e m j e m e h (K v).—A large cairn of stones, apparently an old beacon station.

Râs Sirreh (J x).—Traces of ruins and rock-cut cisterns.

Resm Ismâin (I v).—Foundations of a single building, with cisterns.

Resm Umm el J e m â j e m (I v).—Foundations and heaps of stones.

R e s m e l W â w y (I v).—Foundations of a building, with a cistern.

R u j m B a r û k (L x).—An ancient watch-tower of rudely squared stones, with some caves near.

R u j m e d D e i r (K x).—Foundations of a square building, with a well.

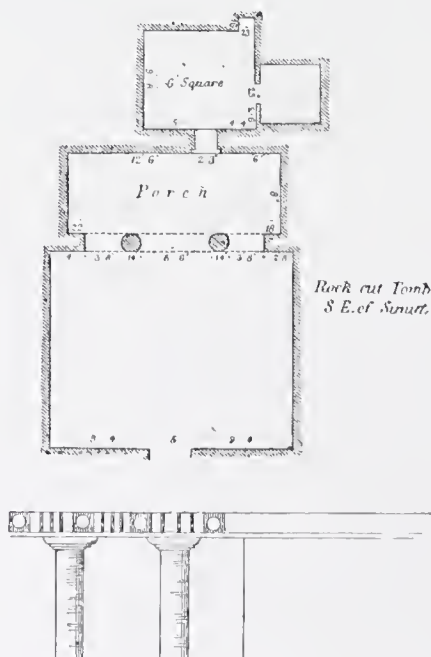
R u j m e l F a h j e h (K w).—A square ruined tower of moderate hewn masonry, with a rock-cut cistern, apparently of some antiquity.

R u j m H a n d h a l (I w).—A square foundation and pile of stones. A ruined watch-tower.

R u j m R e i y a (L x).—Foundations of a large building, possibly a monastery.

R u j m U m m K h e i r (L x).—Piles of stones.

E s S i m i a (J x).—Walls, cisterns, caves, and tombs, principally broken; but one well cut. It is a large ruin, and evidently an ancient site.



A courtyard, 23 feet 8 inches by 19 feet 6 inches, is cut in rock in front of the porch, which is 20 feet 9 inches wide and 8 feet to the back.

It is supported on two pillars, 14 inches diameter, and two pilasters, all cut in rock with very simple capitals. Over the pillars at 6 feet from the ground is a frieze with 9 medallions, divided by triglyphs.

A door 2 feet 3 inches wide leads from the porch into a chamber, 11 feet 7 inches wide, by 9 feet 8 inches to the back. In the right-hand corner at the back is a recess, 2 feet wide, 16 inches to the back. On the right a door 2 feet wide leads into another chamber 6 feet square.

Siâir (L v).—The tomb of El 'Aîs (Esau), south of the village, is in a chamber 37 feet east and west by 20 feet north and south, with a Mihrab on the south wall. The tomb is 12 feet long, $3\frac{1}{2}$ feet broad, 5 feet high, covered with a dark green cloth and a canopy above. An ostrich egg is hung near. North of the chamber is a vaulted room of equal size, and to the east is an open court with a fig-tree, and a second cenotaph rudely plastered, said to be that of Esau's slave. Rock-cut tombs exist south-west of this place. (See Section A.)

Sîret el Bellââ (K v).—Square foundations and a large cave.

Sütjeh (I w).—Foundations, cisterns, and a well.

Et Taiyibeh (J v).—Ruins of a large square building, walls, tanks, and 'rock sunk' tombs, apparently a ruined village.

Tell ez Zif (L w).—A large mound, partly natural; on the north side a quarry; on the south are tombs. One of these has a single chamber, with a broad bench running round; on the back wall are three *kokim* with arched roofs, the arches pointed on the left side wall; at the back is another similar *koka*. A second tomb was a chamber, 8 feet to the back, 9 feet wide, with three recesses, one on each side, one at the back; they are merely shelves, 8 feet by 5 feet, raised some 2 feet. This tomb has a porch in front, supported by two square rock-cut piers.

Visited October 24th, 1874.

Tüffûh (K w).—Evidently an ancient site; there are caves here, with trenches leading down to them, as at *Khûrbet 'Azîz*, and the rock is quarried. An ancient road leads past the village.

Umm el 'Amed (M v).—A ruin on a hill; foundations of good square stones, some pillar shafts, and tanks 10 to 15 feet wide, cut in soft chalky rock, and lined with stones, but much ruined. One shaft has been

hollowed out for a drinking trough. The ruin appears probably to have been a monastery.

U m m Burj (I u).—A ruined village, with a central tower; apparently not ancient; caves and cisterns round it, and a well.

U m m Suweid (J u).—Heaps of stones, foundations, caves, and cisterns.

Y u t t a (K x).—South of the village are several tombs; one has a shallow semicircular arch cut above a small square entrance. West of the village and of el Muturrif is a very fine rock-cut wine-press. A second occurs north of the village.

SHEET XXI.—SECTION C.

The official return of population is given by Consul Finn in 1850-51, for the Hebron district (including Sheets XVI., XIX., XX., XXI., XXII., XXIII., XXIV., XXV., XXVI.). It is as follows:

Hebron, 3,670 male Moslems, or 11,000 souls, and 450 Jews. The villages of the district, which are all Moslem, 26,000 males, or 78,000 souls, making a total of 89,450 souls.

This estimate does not include the Bedawin, the two tribes of T'âmîreh and Jâhalîn occupying the desert on the eastern part of the Sheet. The first tribe is large, having 360 to 400 tents, or 1,000 men, some 3,000 souls. The Jâhalîn have about 100 tents, or 500 souls. The T'âmîreh own the country from Wâdy en Nâr (Sheet XVIII.) to Wâdy HÛsâsah. The Jâhalîn are bounded on the north by Wâdy el Ghâr. The territory of the Kâbneh lies between (Sheet XXII.), with 50 tents, or 150 souls.

The inhabitants of Beni Nâim, called Nâimîyeh, are in the habit of descending in spring into the desert east of the village, where they live in tents and pasture their flocks.

Traditions attach to several places on the Sheet. The Jews of Hebron still revere the tomb of Jesse in the Deir el Arbâin, and hold the tomb of Abner to be that called Kabr Hebrûn, near it. These tombs were shown apparently in the same place to Isaac Chelo, in 1334 A.D., and the tradition of Abraham's house at er Râmeh, now existing among the Hebron Jews, is also mentioned by Benjamin of Tudela (1163 A.D.).

MÛghâret edh Dhukkââh (see Section B) is supposed by Moslems to be visited every Friday by the Patriarchs, who pray there and then return to their graves in the Hebron Haram.

Sheikh Madhkûr, or Munkûr, at the ruin of the name, is called Ibn es Sultân Bedr; some of his descendants still live at Beit Nettif, and erected the present building sacred to him. At the same place there is a tradition connected with the name of 'Aîd el Mâ (or el Miye h). It is translated to mean 'Feast of the Hundred,' and there is a story of 100 persons there slain at a feast, and of a general massacre. South of this is the Medhbâh en Neby Sâleh, a bare piece of rock connected with a tradition of this prophet, who appears to have made some sacrifice at the place. The streaks of red in the rock are shown as the blood of the victim, which seems to have been a camel (Nâkeh).*

* See also Beni N'aim, Section B. (p. 325).

SHEET XXII.—SECTION A.

OROGRAPHY.—The present Sheet contains 98·6 square miles of the desert above the Dead Sea. The character of the country has already been described. (Sheet XXI.) The country is divided by two great gorges into three districts. Along the shore of the Dead Sea is a wall of precipice reaching up to the plateau above. At 'Ain Jidy the height from the sea shore to the top is 1,950 feet. A little further north a conical marl peak rises over the precipices and forms a conspicuous feature in the scenery. This is called Râs esh Shukf, and the top is 1,227 feet above the Mediterranean, or 2,519 feet above the Dead Sea. The height of the precipices decreases gradually northwards, until near the north boundary they are only about 1,400 feet above the sea.

The great gorge to the north, called Wâdy ed Derajeh, is formed by the junction of Wâdy Khureitûn with the broad valley called Wâdy T'âmireh, which falls in from the north about $1\frac{1}{2}$ miles from the shore. The gorge is precipitous for about 7 miles, and numerous smaller valleys drain into it. The district called el Hathrûrah, north of it, consists of sharp ridges, with broad flat valleys between, all quite bare and treeless, of white marl with bands of brown flint. The most conspicuous feature is the castellated ridge called Kurn el Hajr, rising some 1,400 feet above the valleys.

The shore of the Dead Sea becomes broader opposite the mouth of the gorge, being a flat shingly expanse, about a mile wide, with a sort of jungle near the precipices. To the north it narrows to about one-third of a mile, and is occupied by a cane-brake.

The second district lies between Wâdy ed Derajeh and Wâdy el Ghâr, which is called near its mouth Wâdy el 'Areijeh. This broad valley, about $\frac{1}{4}$ mile wide, becomes precipitous about 5 miles

west of the line of the cliffs, and forms a magnificent gorge, with cliffs 1,500 to 2,000 feet high. The district north of it is a high rolling tableland, with numerous conical points projecting from it, the most remarkable being Râs esh Shũkf. Immediately above the cliffs the country is more intricate, and the ridges are narrow, with many spurs. Above 'Ain Jidy is a flat plateau, about a mile east and west, 2,000 feet above the Dead Sea.

South of Wâdy el Ghâr the country is of much the same character as north; the most conspicuous feature being a narrow ridge with three tops standing up from the plateau about 800 feet. It is called Khashm Sufra es Sâná.

HYDROGRAPHY.—Along the shores of the Dead Sea there are several springs, which may be noticed in order from north to south.

1. 'Ain el Ghûweir.—A clear spring in the cane-swamp, 96° Fahr. in temperature, near the shore. It forms a shallow basin with a stream to the sea.

2. 'Ain et Trâbeh.—A small spring oozing out of the ground in a cane-brake, close to the Dead Sea shore. Between the canes and the rocks is an underwood of bushes, with a few tamarisks.

3. Sulphur Springs, north of Râs Mersed, are described by Dr. Tristram as bubbling up from the ground, 95° Fahr., and close to the sea. In February, 1875, they were dry, but the smell of sulphur was very strong.

4. 'Ain Sideir.—A spring in the side of the precipice, apparently perennial.

5. 'Ain Jidy (Engedi).—The spring comes out from under a huge boulder on a kind of terrace projecting beyond the precipice.

A Nũkb or artificial winding path cut in the face of the precipice leads down from the top of the cliffs to the spring, and thence winds down to the shore. The bank on which the spring comes out is 610 feet above the Dead Sea level, and 1,340 feet below the top of the precipice. The water pours down the steep sides of the bank into the flat ground forming the sea beach below. Canes grow near the spring-head and down the slope. The water is used for irrigation below. The temperature was

85° Fahr. on a cloudy and cool day in February, 1875. Several large 'Osher trees (*Calotropis procera*)—the apple of Sodom—grow by the



spring, with scattered lotus trees, acacia and tamarisk (*Tamarix tenuifolius*). (See further, Section B.)

The shore below is flat, forming a sort of plain, $\frac{1}{3}$ mile east and west, $\frac{3}{4}$ mile north and south, which is cultivated near the water, and dotted with lotus trees. The stream from the spring forms a pool near the sea. The shore is pebbly, but north of the pool it becomes rougher, and is covered with large boulders.

The following is Captain Warren's account of the scenery of Engedi :

'Visits to this part of the Dead Sea had been hitherto made during the cold weather, and whether Franks could stand the heat in midsummer was quite a matter of conjecture ; we knew that the Bedawin abandon the lower shores at this season, and we went down fully prepared to beat a retreat if we found the heat too much for us. Many good friends endeavoured to deter us by evil prognostications, and conjured up horrors, by anticipation, on our road, sufficient to frighten a nervous person into a fever.

'The ground about 'Ain Jidy belongs to the Rushâideh, an insignificant little neutral tribe protected at present by the T'âmireh ; and it was with a Sheikh of the latter tribe that we were to make our agreement ; he was to take us down to 'Ain Jidy and Sebbeh (Masada), and bring us home ; he would not undertake to go farther with us, as even Masada was beyond the Rushâideh's territory. It appears that the ground along the shore from 'Ain Jidy to Jebel Usdum is a sort of neutral ground, formerly claimed by the Jellahîn, but, since their decay, under no control whatever. This road has been the highway for predatory bands passing north and south since the time of Abraham, and was just now considered particularly unsafe for Franks, unless escorted by a strong guard.

'Of course we had to go through a considerable amount of coquetting with the Sheikh

before he would come to terms ; but owing to the good offices of Mr. Wood, the acting Consul, the arrangements were completed within twelve hours.

'We had in the meantime been getting ready our caravan ; and as we were going into a country utterly barren, we had not only to carry with us the whole of the corn for the journey, but also huge goat-skins for water, and spare mules to carry them.

'We made the Frank Mountain our starting-point, where we found the tanks just running dry, and the water of the muddiest. Early next morning (Saturday, 6th July) we started, passing Tekoa, thence down Wâdy Hasâsa, and arrived at the top of the 'Ain Jidy pass about 4 p.m.

'The view from this point was magnificent ; the sky was clear ; we were 2,000 feet above the Dead Sea, and yet as it were hanging over it ; the sea below us appeared of an intense blue, with yet a curious milky film over it, with here and there dark moving spots passing along, as if floating islands ; the hills beyond were thrown by the setting sun into striking contrasts of light and shade, the rocks being of a rosy tint ; below, on the narrow strip of the Ghôr, a vivid green struck the eye, which one could almost conjure into the palm and other tropical trees we knew to be growing there. The hills themselves were not in one monotonous line, as seen from Jerusalem, but collected into masses of different heights, broken by deep and narrow gorges, above one of which Kerak was to be seen, the houses and battlements coming out most plainly in the glowing sunset. It is seldom that the atmosphere in summer is clear enough to allow of a view such as we saw that afternoon. We had to hurry on to get to our camp before dark ; the road down is very bad, but not dangerous ; it took us an hour to descend the 1,400 feet, and then we found ourselves on the little sloping spur, from the top of which 'Ain Jidy gushes, falling down by cascades into the sea some 500 feet lower. We had felt the heat increasing gradually as we descended ; and when we reached the 'Ain our thermometer (after sunset) stood at 95° Fahr., and we were still a good height above the sea (500 feet), the hot air from its shores coming up constantly in most disagreeable and stifling puffs.'—'Quarterly Statement,' 1869, pp. 143—145.

6. 'Ain el 'Areijeh.—A small spring in the gorge of that name.

7. Hot Sulphur Springs resemble the last-mentioned, 88° to 92° Fahr. in temperature.

The wells on the Sheet are artificial reservoirs cut in the rock. (Compare Sheet XVIII.)

TOPOGRAPHY.—In addition to Engedi there is no place of interest in this desert.

SHEET XXII.—SECTION B.

ARCHAEOLOGY.

'Ain Jidy (O w).—Below the spring is a large mound (Tell el Jurn), and at the spring a modern ruined mill. The most remarkable ruin, however, is a platform on the terrace, just north of the spring. It is a square building, 12 or 15 feet side, and 3 feet high, built of large undressed blocks. (Compare Khürbet Abu 'Amr, Sheet VIII.)

Traces of old garden terraces are observable on the slopes of the bank below the spring.

Visited February, 1875.

Khürbet el Kuseir (N v).—Traces of ruins and of hermits' caves, or 'Christian tombs,' as the Arabs call them. There is also a large cave, Mughâret Mughussil el 'Addah. The site is in the side of a gorge.

Külât el Buârdiyeh (O w).—A large fallen fragment on the side of the descent to 'Ain Jidy, apparently used by the Arabs as a mark in firing.

Küsr el 'Areijeh (O x).—A small tower of moderate-sized masonry at the mouth of the gorge. It does not appear to be very ancient. An aqueduct is visible, cut in the face of the rock above the tower, apparently coming from 'Ain Jidy. To the west in the gorge there are ancient rock-cut tombs.

SHEET XXII.—SECTION C.

The Arabs on this Sheet are the T'âmireh and Jâhalîn, divided by Wâdy el Ghâr. (See Sheet XXI.) The Rushâideh are now a small tribe in the neighbourhood of 'Ain Jidy, and protected by the T'âmireh. They were formerly an important tribe, but a great number were murdered by the Egyptian Government, and their tombs are still venerated in Wâdy el Mukeiberah.

The Hajr Dabkan (Nu) is a ledge of rock about 50 feet long and 12 or 14 feet high. Ed Dawâri, ancestor of the Abu Nuseir Arabs (Sheet XVIII.) was making a pilgrimage to Jerusalem with his slave Darâya, when his camel fell down dead. He mounted this rock (some say by order of the Angel Gabriel) and commanded it to set off. The rock rose in the air and took him as far as its present position. It is now a sacred place, with a cemetery of Abu Nuseir by it.

SHEET XXIII.

ARCHAEOLOGY.

The ruins on this Sheet require description, but the country is merely a flat plain, like Sheet XIX. The only important place is the ruin of Jerrâr, supposed to be the ancient Gerar.

Baiket Abu Mâilik (D x).—Ruins of a cattle-shed.

Baiket es Sâná (E x).—Ruins of a cattle-shed.

Khûrbet el Aseifiriyeh (D x).—Traces of an old town, ruined cisterns of rubble lined with cement, and scattered pottery and stones.

Khûrbet el Kutshân (C x).—Resembles the last.

Khûrbet el Mendûr (D x).—Resembles the last.

Khûrbet Shârtâ (D x).—Resembles the last.

Khûrbet Umm Jerrâr (C x).—The name applies to a hill-top on which are about a dozen cisterns, circular, 4 or 5 feet diameter, and 6 or 8 feet deep when not filled up. They have domed roofs of rubble masonry. By one of them are remains of a trough, into which the water from the cistern was no doubt emptied.

This description applies to all the cisterns in the south (Sheets XVI., XIX., XX., XXIII., XXIV., XXV.) built of rubble in the plain. The original date of the cisterns it is not easy to determine. Small irregular flakes of stone are bedded in the cement, as in the work at Masada. (Sheet XXVI.).

A few fragments of tessellated pavement and glass exist at this ruin.

The ruin seems to fit in position with that described in the 'Onomas-

tion' for Gerar (25 Roman miles from Eleutheropolis); but the modern name seems connected with the heaps of broken pottery which exist in the sides of the valley to a thickness of 6 or 10 feet. The pottery is red and hard, not like the black pottery now made at Gaza. It may perhaps be ancient. The true distance from Beit Jibrin in a straight line to the ruin is 30 English miles, which is greater than the 25 Roman miles of Eusebius; but the fourth century distances in this district are only approximative.

There is no water at the ruin, but in the great valley immediately south the Arabs obtain water at a very little depth below the surface by digging *Hufiyir*, or 'pits of water.' (See Gen. xxvi. 18.)

Visited 28th April, 1875.

Khürbet Umm Rijl (D x).—Traces of ruins, rubble cisterns, and fragments of pottery.

Khürbet Zummârah (D x).—Resembles the last.

El Munkheileh (D x).—A large mound on the plain, apparently modern.

Tell Jemmeh (C x).—A large flat-topped bare mound, probably natural, on the side of the broad boundary valley. The scarps seem to have been artificially cut, and the mound is strewn with pottery.

SHEET XXIV.—SECTION A.

OROGRAPHY.—This Sheet contains 290·1 square miles of the country north of Beersheba. It is principally plain country. In the north-east corner of the Sheet are the spurs of the Dhâherîyeh hills, which run down to a plain extending northwards about 6 miles.

Another long spur runs out west of the plain above mentioned, which is called Sahel Umm Butein, and reaches to within 3 miles of Beersheba. This ridge, called Khashm el Buteiyir, reaches a height of about 700 feet above the plain, the highest points being above the 'Ain Kohleh. The total length of the ridge is about 8 miles.

The plain consists of bare soft marly soil, much worn by torrents. The sides of the ridge vary from 10° to 30° of slope, and the hills are like those of the eastern desert.

HYDROGRAPHY.—The great boundary valley which runs past Beersheba has its head north of Hebron (Sheet XXI.), and runs to the sea near Gaza. It collects the water from a large area of country, and in winter the upper part of its course is filled by a running stream. The water flows to the sea beneath the surface, supplying the Beersheba wells and also the Arab Hufiyir lower down (Sheet XXIII.). Throughout the district water is found by digging to a greater or less depth; but there are also a few springs in the western plain.

'Ain Kohleh, just below the hills, Bir Abu Khuff and Bir Khuweilfeh, are all large and deep spring wells, resembling those at Beersheba, and lined with masonry, worn like that of the Beersheba wells by the ropes of the water-drawers. Bir Futeis and Bir Zubalah are of the same character; but Bir Suleimân Abu Shârib is only a masonry cistern dry in summer.

The 'A y û n e s h S h e r i â h are a succession of springs all along the valley, about 50 in all, in a distance of 5 miles. 'A y û n e s S â d e h are two moderate-sized springs of brackish water (in autumn), with small pools.

The Beersheba wells are described in Section B.

TOPOGRAPHY.—The district is mainly pasture land for the Arabs; but a few ancient sites occur on the Sheet.

A n a b.—A town of Judah (Joshua xv. 50), mentioned with Debir and others on Sheet XXV., is apparently the ruin of 'A n â b.

A s h a n mentioned with Rimmon (Joshua xv. 31), may very possibly be the old ruin of 'A s e i l e h, which is $3\frac{1}{2}$ miles from the usually accepted site for Rimmon.

B e e r s h e b a is the modern B i r e s S e b â.

B e r e d (Genesis xvi. 14) might perhaps be the ruin of B u r e i d e h, an ancient site on the present Sheet.

E n R i m m o n (Nehemiah xi. 20) appears to have been the same as Rimmon (Joshua xv. 32), and may probably be the present ruin of U m m e r R ũ m â m i n.

M a d m a n n a h (Joshua xv. 31) seems to have been in the territory of Caleb (1 Chron. ii. 49), and might, therefore, with some probability, be placed at the ruin of U m m D e i m n e h.

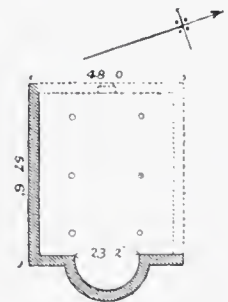
S h a r u h e n.—A town in the territory of Simeon (Joshua xix. 6) is called, apparently, in another passage Shaaraim (1 Chron. iv. 31). The position suggests an identification with T e l l e s h S h e r i â h.

CULTIVATION.—The only cultivation on the Sheet is on the hills in the north-east corner, where corn is grown. The Arabs, however, grow a little tobacco north-east of Beersheba.

SHEET XXIV.—SECTION B.

ARCHAEOLOGY.

'Anâb (J x).—An extensive ruin on a flat ridge. Caves, rock-cut cisterns, and wine-presses; heaps of stones, most of them drafted, and fallen pillars were found. There are ruins of a church, which seems earlier than Crusading times. The true bearing is 110° . The south wall (exclusive of the apse projection) measures 57 feet 6 inches outside. The west wall measures 48 feet; two pillar bases remain in place, giving three bays in length for the church. The apse is 11 feet 7 inches radius inside. The church had a door on the west. Two courses of the south wall are standing above the surface. The stones are from 1 foot 10 inches to 3 feet 8 inches long, and 1 foot 10 inches high; traces of drafting are visible on several. The stones in the apse are 4 to 5 feet long. One pillar is still standing, 8 feet 9 inches high, and 1 foot 5 inches diameter.



Visited 8th November, 1874.

'Aseileh (I x).—Heaps of stones, a few of which are drafted, and caves on the ridge near the last. An ancient road passes near it.

Deir el Ghâwy (I y).—Caves, foundations, and heaps of stones, many of which are drafted. An ancient road leads to it, and there is a rock-cut wine-press near the ruin.

Deir el Hawa (J y).—A ruined monastery on a high point. The foundations of a wall of hewn stone remain. Many of the stones are drafted. Inside the ruin are heaps of stones and a ruined cistern.

An ancient road leads to the ruin. There is a rock-cut wine-press near.

Deir Sáideh (J y).—Foundations and heaps of drafted masonry.

El Jábry (I y).—Foundations, heaps of stones and caves.

Jir el Terrakat (F y).

A ruin of this name not placed on the map was found by Guérin about 4 miles S.E. of Khürbet Futeis. It is an ancient quarry now serving as a place of refuge for the Bedawin. It has a square entrance doorway, and is excavated on the sides of a hill, forming a hall 63 paces long by 35 broad. Great square pillars support the roof.

Khürbet Abu Jerrah (E x).—A modern ruined village of fifteen or twenty houses; several ruined cisterns of masonry. The houses were of stone and mud.

Khürbet Abu Khüff (H x).—A spring of good water in a well of masonry, and heaps of stones, a few of which are well hewn. There are three or four small caves.

Khürbet Abu Rizik (H x).—Traces of a small ruin.

Khürbet Abu Rukeiyik (E y).—Ruined rubble cisterns, and a few small scattered stones.

Khürbet Abu Rusheid (H x).—Traces of a moderate-sized ruin.

Khürbet Abu Samârah (G y).—Scattered traces of a large ruin.

Khürbet Abu Tellûl el Medhbah (I z).—Mounds, heaps of stones, and a few Arab graves.

Khürbet Barrâta (G x).—Ruined rubble cisterns and scattered stones.

Khürbet Bir es Sebâ (G z).—The ruins on the north side of the broad valley are extensive. The houses would seem to have been built up with flint stones—almost the only hard material to be found near—and these were probably set in mud or mortar, and are not hewn. Blocks of limestone of moderate size were, however, also found. There are remains of a tessellated pavement near the dry well, and an enclosure with remains of hard-burnt bricks, very thin, and somewhat resembling Roman brickwork, was found. Hard red cement was also observed.

The foundations of a church are visible, the apse of which is distinguishable. Broken cisterns for rain water are also found, in addition to the three wells.

The Wells.—The principal or central well is 12 feet 3 inches in diameter, and 28 feet of the depth is lined with masonry. When visited it was only 37 feet to the water. The masonry is of stones, 8 inches to 18 inches long. In the 15th course from the top a stone occurs, bearing what seems to be a tablet with wings (or handles), and on this is an Arabic inscription, in which the following appears to be clearly legible,

505 - - - Allah Muhammed.

probably giving the date of the masonry in the well (twelfth century).

There are more than a hundred deep grooves (as counted) round the well mouth, which is flush with the surface, having no parapet. Several *Wusûm*, or 'tribe marks,' are cut on the well, one being that of the *Teiâha* Arabs.

The well is surrounded with rude square stone drinking-troughs, as is also the second.

The second well to the west is only 5 feet in diameter, and 40 feet deep. The water in both is good and abundant. The masonry is dark, and consists of limestone; the stones are cut to the arc of the well circumference.

The third well to the east is dry. The masonry is remarkably neat and good. The diameter is 9 feet 2 inches, the depth 23 feet; it seems partly filled up with large stones.

A stout retaining wall has been built on the south side of the valley opposite the wells for a few hundred yards.

Visited November 10th, 11th, 1874.

As regards the number of the wells at Beersheba, Canon Tristram ('Bible Places,' p. 22) speaks of 'the seven;' Robinson describes two only. Guérin says that besides the two he specially describes others have been dug, but are now filled up. Palmer says that on the occasion of his visit two of the wells were filled with water. One was dug; and of the other four which undoubtedly once existed there, traces can be observed. Van de Velde seems to have seen the five lesser wells.

The appearance of the ruins is thus described by Robinson :

'We had heard of no ruins here, and hardly expected to find any, for none were visible

from the wells; yet we did not wish to leave so important a spot without due examination. Ascending the low hills north of the wells, we found them covered with the ruins of former habitations, the foundations of which are still distinctly to be traced, although scarcely one stone remains upon another. The houses appear not to have stood compactly, but scattered over several little hills, and in the hollows between. They seem to have been built chiefly of round stones, though some of the stones are squared and some hewn. It was probably only a small straggling city. This very expression I wrote in pencil on the spot; and was afterwards gratified to find that Eusebius and Jerome both describe it only as a "large village" with a Roman garrison. We could find no special traces of churches or other public buildings, although one or two larger heaps of stones may probably have been such edifices. These ruins are spread over a space $\frac{1}{2}$ a mile in length along the northern side of the water-course, and extending back about $\frac{1}{4}$ of a mile. Fragments of pottery are scattered over the whole. On the south side of the water-course is a long wall of hewn stone under the bank, extending for several hundred feet, apparently intended to protect the bank from being washed away by the torrent. Probably gardens or some important building may have been situated on the bank above, of which, however, there is now no trace. On the same side are several heaps of stones, and the ground is also strewed with small fragments of pottery.'—'Biblical Researches,' 1838, pp. 301, 302.

Khürbet Bureideh (H x).—Caves and cisterns.

Khürbet 'Erk (D x).—A large ruin on the north bank of the valley. Heaps of small stones remain, and several ruined masonry cisterns.

Khürbet Futeis (E y).—A large ruin on the north bank of the valley.

'These ruins occupy a broken plateau on the south bank of the torrent. Masses of material strew the ground over an extent of 1,800 metres of circumference. Everything is entirely overthrown except ten round constructions, each surmounted by a little pointed cupola built of well-rounded stones. Probably these buildings were intended for the storage of grain. In the bed of the Wâdy there is an ancient well containing abundance of excellent water.'—Guérin, 'Judea,' ii. 287.

It will be observed in reference to the map that this ruin is on the north bank, not the south.

Khürbet el Hâj 'Auwâd (F x).—A few scattered stones.

Khürbet Hôra (I z).—This was formerly an important site. The ruins occupy a low hill, and there are numerous wells and Metâmîr (or granaries underground). The principal building is built of blocks of flint conglomerate, 3 or 4 feet long, and 18 inches high. There is a large cave, supported on a central pillar of rock; and there are several others, intended apparently as reservoirs. There is also a large bell-mouthed cistern, lined with rubble in cement. The houses

seem to have been some 10 yards square. Round the main ruin there are five small towers, called *K ũ s ũ r el Mehâfedheh*, all built in flint, and making a circle of about $1\frac{1}{2}$ miles diameter.

Visited November 11th, 1874.

Kh ũ r bet el Jubbein (H z).—Large cisterns, and traces of a moderate-sized ruin.

Kh ũ r bet Kannâs (H x).—Traces of ruins. Caves and cisterns.

Kh ũ r bet el Kâuwûkah (F y).—Rubble cisterns; four or five modern houses, and scattered stones.

Kh ũ r bet el Kesih (F y).—A few scattered stones.

Kh ũ r bet Khuweilfeh, and *Tell Kh ũ r bet Khuweilfeh* (H x).—An extensive ruin near *Bir Khuweilfeh*. Caves, cisterns, broken pillar-shafts, and traces of walls occur. The ruins extend along the valley, and on the higher ground. The well is large, lined with well-dressed stones, and resembling the Beersheba wells. The Tell has an artificially levelled platform, and seems to have formed a fortress. The water-supply is perennial.

Kh ũ r bet el Lekiyeh (H y).—Traces of a large ruin, with caves and cisterns.

Kh ũ r bet el Mujeidilât (H x).—Ruined cisterns of rubble and scattered stones.

Kh ũ r bet el Muweilêh (G y).—Traces of large ruins, and a rock-cut cistern in ruins.

Kh ũ r bet el 'Omry (H z).—Traces of ruins and cisterns.

Kh ũ r bet er Râs (H y).—A large ruin, with scattered stones, which are well-dressed. Three columns standing in line are found on the south side of the ruin, probably indicating a church. There are caves and cisterns, and a small square building of drafted stones about 1 foot long, with a column in the centre of the building. This building is about half a mile south of the ruin.

Kh ũ r bet esh Shelendy (H x).—A small ruin with well-dressed stones, and cisterns in the valley to the south-east. There are also caves, and a Roman milestone lies near the ruin.

Khūr bet Tât-Reit (or *Datreiyeh*) (J y).—Foundations and heaps of stones. Some twenty cisterns, and a few scattered stones, with a marginal draft. The ruin stands on a hill, and has an ancient appearance. The walls and foundations are of solid masonry, with arches to the basements, and these seem probably to be attributed to the Byzantine period.

Visited November 10th, 1878.

Khūr bet Umm 'Adrah (D x).—Traces of ruins, fragments of pottery, and ruined rubble cisterns.

Khūr bet Umm el Bakr (G x).—A few scattered stones.

Khūr bet Umm Buteineh (I z).—Piles of stones.

Khūr bet Umm er Rūmâmin (H y).—Heaps of well-dressed stones, many of which are drafted. Rock-cut cisterns; several caves, and a rock-cut wine-press. In the highest part of the ruin are remains of a building of large well-dressed masonry. There are also several large lintel stones, and part of a stone with a device apparently representing the seven-branched candlestick. These remains seem probably to belong to the Byzantine period.

Khūr bet Umm Sûwâneh (I x).—A small ruin, with small stones, and a few cisterns on the slope of the hill.

Khūr bet el Wutn (H z).—Foundations and heaps of stones. Several well-cut stones were seen, and a semi-pillar shaft.

Khūr bet Zâk (H x).—A large ruin, with a great many caves and cisterns, and traces of walls, situate on a low hill.

Khūr bet Zubâlah (G x).—Traces of a large ruin; remains of modern walls and cisterns.

Resm Abu Henna (I x).—Two caves, and a few scattered stones.

Resm Abu Jerwân (H y).—A heap of stones.

Resm el Miksar (H x).—Traces of ruins.

Resûm el Buteiyir (H z).—Traces of ruins.

Rujm el Hummûs (J x).—Foundations and drafted masonry; two cisterns, a rock-cut wine-press, and heaps of stones.

R u j m J u r e i d e h (J x).—Walls, foundations, several drafted stones of moderate size, and two or three cisterns.

R u j m K u t e i t (I x).—Foundations and heaps of stones.

T e l l A b u H a r e i r e h (E x).—A large Tell on the north bank of the valley. It is a mound without traces of masonry. There is a sacred building on the top, with a few scattered stones round it, and a great deal of broken pottery. There is a tomb of the Sheikh inside ; the building covered with a cloth, and decorated with rags and votive offerings. Abu Hareireh was one of the companions of the Prophet.

T e l l K h u w e i l f e h (H x).—See K h ũ r b e t K h u w e i l f e h.

T e l l e s S a k ā t y (H z).—A small mound, perhaps natural.

T e l l e s S e b ā (H z).—A large mound, which is conspicuous from all sides. Traces of ruins exist on the top, and an Arab cemetery.

In the valley to the north are the ruins of a masonry dam, probably connected with a former system of irrigation. The masonry is rude.

T e l l e s h S h e r i ā h (F x).—A large mound on the north bank of the valley. Broken pottery and a few small unhewn stones are found on the top. In the valley is a well-cut trough of basalt.

T e l l U m m B u t e i n (I z).—A small hillock, perhaps natural.

U m m D e i m n e h (J y).—Heaps of stones, foundations, and two or three caves.

SHEET XXIV.—SECTION C.

The district between the two ridges of the *Ghurrah* (Sheet XXV.) and *Khashm el Buteiyir*, bounded by the hills on the north, and by the Beersheba valley on the south, belongs to the *Kedeirât* Arabs.

The *Teiâha*, whose *Wusm* or tribe mark is II, two vertical strokes, are found north-west of Beersheba.

The *'Azâzimeh* are bounded on the north by the Beersheba valley, on the east by the *Dhullâm*, and on the west by the *Terâbin*.

SHEET XXV.—SECTION A.

OROGRAPHY.—This Sheet includes 2087 square miles of the country immediately above the Beersheba Desert, and including part of the Dead Sea Desert.

The spurs running out of the Negeb plateau (Sheet XXI.) are divided by the great Wâdy Khūlīl into two districts.

The eastern ridge runs from the neighbourhood of Kūrmūl (Sheet XXI.) to Tell Mâin, where the level is 2,887 feet above the sea. Thence it runs for 3 miles south to Kanân el Aseif (3,002), and hence south-west for 12 miles, gradually falling and terminating in the prominent hill of el Ghūrrah, a square-topped hill some 1,800 feet above the sea. A spur from this long chalky ridge runs past the prominent and pointed hill called Tell es Sâweh. The whole of this district, south of Kanân el Aseif, consists of the knife-edged ridges, with conical tops, found in the Dead Sea Desert, but the country is less intricate, and the valleys more open. The hills recede on the west, and an open down extends near Wâdy el Butm. (See Sheet XXIV.)

East of the watershed the country is a desert, with long rolling spurs and open valleys—a pasture-land inhabited by Arabs. The average elevation is 1,500 to 1,700 feet above the sea, and the drop from the watershed eastwards is sudden, and produces precipices in places (as at Khūrbet et Tûâny).

Wâdy Seiyâl, the boundary valley, has its head in the open plain at Tell 'Arâd, and is broad and open, with a high ridge to the north.

Only a small portion of country on this Sheet lies west of Wâdy Khūlīl. The hills are here about 2,000 feet above sea-level, of soft

limestone, which is, however, harder than the marl found in the desert. A little scrub covers them; and on the slopes, which gradually fall towards the downs north of Beersheba, there are scattered thorn-trees (*Zizyphus*). The slopes above Wâdy el Khūlil are steep, and the ground is much intersected; but a sort of flat plateau is formed above, round the village of edh Dhâheriyeh.

HYDROGRAPHY.—The country is almost entirely watered by cisterns and deep wells. In the eastern desert this is entirely the case.

The fine wells in the plain at el Meshâsh and Tell el Milh are noted under that head. (See Section B.)

TOPOGRAPHY.—There are two villages on this Sheet, both belonging to the district of Jebel Khūlil. (Sheet XXI.)

E dh Dhâheriyeh (J x).—Is a large village of semi-ruinous appearance, the houses built principally of stone, with ancient materials. There is an old tower in the village. (See Section B.) The position is very conspicuous, as the village stands high on a flat ridge, with open rocky ground all round it. To the south, by the threshing-floor, is a sacred place, with two good-sized trees. Here the Survey Camp was fixed in October, 1874. The water-supply is from cisterns. There are rock-cut tombs east of the village, and rock-cut wine-presses on the surrounding hills. The houses are built in front of or over caves similar to those found in the ruined sites of this district. Some of the caves have masonry arches in front.

Many ancient roads lead from the village to Gaza, Hebron and Beersheba, and to the east, all marked by remains of pavement and side-walls.

This village contained some 300 to 400 persons in 1874; but in 1877 it was deserted, in consequence of the encroachment of the Arabs into the country of the fellahin.

E dh Dhâheriyeh is probably the site of the ancient Debir. The name has the same meaning, 'back,' due to its position on the ridge. The position seems to be suitable, being between Dannah (possibly Idhnah), Socoh (Shuweikeh), Anab ('Anâb), and Eshtemoa (es Semûâ), places which precede and follow it in the list. (Joshua xv. 49).

Es Semûâ (K x).—A village of moderate size, standing high. On the north is an open valley, and the modern buildings extend along a spur which runs out west from the watershed. The ground is rocky on the hills, but the valleys are arable land. There are remains of an ancient castle in the village, and other fragments. A church is said once to have existed here, and the ruins to the west show that the town was once much larger. To the south there are olives in the valley. To the north there are rock-cut tombs on the hill-side; the water-supply is from cisterns. The inhabitants number some 400 to 500 souls.

The northern boundary of the lands of Semûâ is marked by a tree and a stone. The stone (Hajr es Sakhaïn) is a large block in the valley by the road-side, 1,600 yards from the modern village. The tree is on the hill, $\frac{3}{4}$ mile west, and is called 'The Father of Limits.' There are smaller stones between the two, marking a boundary which runs east and west. This boundary is of interest, because es Semûâ is supposed to be the ancient Eshtemoa (Joshua xxi. 14), which was a Levitical city, and the modern boundary may be supposed to be identical with the old Levitical boundary, being about 3,000 cubits from the possible extent of the old town, as marked by cisterns and traces of ruins.

Besides the above villages several sites of interest are found on this Sheet.

Anim (Joshua xv. 50) a town mentioned next on the list to Eshtemoa, is probably the present ruin of Ghuwein. In the 'Onomasticon' (s.v. Anab), a town Anea is mentioned as a large place in Daroma, 9 miles south of Hebron, and again (s.v. Anim) a second Anea is mentioned near the other, and east of it, and is said to have been entirely inhabited by Christians. Ghuwein is about 11 English miles south of Hebron; but most of the distances in this part seem incorrectly given in the 'Onomasticon;' there are two sites, east and west, as noticed in the 'Onomasticon.'

Arad (Joshua xii. 14) is placed in the 'Onomasticon' 20 miles from Hebron, 4 from Malatha. Tell 'Arâd is 16 English miles from Hebron, and $7\frac{1}{2}$ English miles from Tell el Milh.

Jattir (Joshua xv. 48), a place in the same group with others on this Sheet, mentioned next to Socoh (Shuweikeh), is probably the ruin of 'Attir. In the 'Onomasticon' the same place is mentioned as near Malatha (Tell el Milh), in Daroma, and all its inhabitants are said to have been Christians. 'Attir is 10 English miles from Tell el Milh.

Jeshua, a town of Judah (Neh. xi. 26), mentioned with Moladah, Beersheba, etc. This is perhaps the important site of Sâweh, on the edge of the Beersheba Desert.

Maon (Joshua xv. 55), mentioned with Carmel (Sheet XXI.), is the present Mâin. In the 'Onomasticon' it is mentioned as east of Daroma.

Socoh (Joshua xv. 48), mentioned with others on this Sheet, is the present Shuweikeh.

Zanoah (Joshua xv. 56), mentioned with Maon, Carmel, and Ziph, is possibly the ruined site of Zânûta.

In addition to these Biblical sites two others must be noticed.

Malatha is mentioned in the 'Onomasticon' (see Jattir and Arad) in a position which suggests the identity of Tell el Milh.*

The Penance Mountain of St. John Baptist is mentioned by Bertrandon de la Brocquière in 1432 A.D. ('Early Travels in Palestine,' Bohn series, p. 289.) It was shown to this traveller on his way from the Valley of Hebron (Wâdy Khûlîl) to Gaza, on a mountain. This seems to point to the hill and cave near the main road, where Wâdy Khûlîl comes out into the Beersheba plain, to which place the name Mukûtât Ahya, 'place of separation of St. John Baptist,' is now given by the peasantry.

ROADS.—There are many ancient roads in this district, with the side-walls and paving traceable. The main line from Malatha (Tell

* Tell el Milh is generally identified with the Biblical Moladah (Joshua xv. 26), but there is an objection to this on account of the guttural, which is not likely to have replaced the dental. A more probable identification would be to place the City of Salt (Joshua xv. 62) at Tell el Milh.

el Milh) to Hebron ascends the long ridge north of the former place, rising gradually 1,650 feet in 10 miles. It runs from the latter point (near Rujm es Sueif) northwards, and just west of the watershed, crossing the heads of several flat and open valleys, and gaining the flat ground near Sûsieh. There are ancient ruined watch-towers (marked *R*) along the course. An ancient line also follows Wâdy el Khûlîl on the west side, and as above noticed, ancient cross-roads radiate from edh Dhâherîyeh.

CULTIVATION.—A little corn is grown by the villagers, but most of the district is pasture-land.

SHEET XXV.—SECTION B.

ARCHÆOLOGY.

'Anâb es Sughîreh (I x).—Caves, cisterns, foundations, heaps of stones, some of which are drafted. The masonry seems to be of Byzantine period.

Ed Deir (J x).—Caves, heaps of stones, some of which are drafted. A rock-cut wine-press, and remains of a chapel. There is a conspicuous tree at the ruin. The chapel is 48 feet long, not including the apse, and measures 21 feet broad outside, the walls $4\frac{1}{2}$ feet thick, the bearing 92° .

Deir Râfât (K x).—Foundations of a monastery, a cistern, and cave.

Deir esh Shems (J x).—Caves, foundations, remains of a ruined village. Drafted stones, and ruined houses. The ruin stands on a hill-side. An ancient road passes beneath it on the south, and by this there is a large wine-press cut in rock. There are several cisterns, and caves, one having a flight of steps, descending in a sort of shaft, 9 feet deep, 4 feet broad, and 23 feet long—the vestibule of a cave now blocked up.

Deir Zânûta (J y).—A large enclosure of rough unhewn stones, and foundations of two small buildings inside. A fold seems to have been here made out of old materials.

Dereijât (K y).—Traces of ruins and caves.

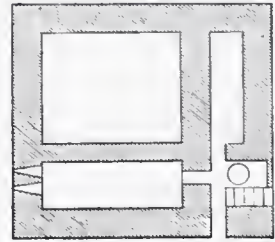
Edh Dhâherîyeh (J x).—The village is undermined with caves. Compare Khûrbet 'Azîz. (Sheet XXI.) In the centre is a tower of good masonry, not drafted. One of the stones is 9 feet long,

and $1\frac{1}{2}$ feet high. Nine courses remain, reaching up to a bevelled set-back in the wall, 17 feet from the ground. The vaults have round



arches, with narrow key-stone and broad haunch-stones. The walls are 6 feet thick, and the stones built in as headers occasionally forming thoroughbonds.

The building measured outside 48 feet 8 inches north and south, and 54 feet 2 inches east and west. The interior is divided into two vaults, north and south. The southern has a passage, 3 feet wide, $17\frac{1}{2}$ feet long, leading to it on the south, the vault being 17 feet long and 13 broad. The north vault consists of two chambers. An entrance leads down by steps from the east into the passage; and in the east wall there is a recess at the north end of the passage, 10 feet long by 4 feet broad (north and south), with an arch and a well beneath. There are loopholes in the west wall of the building.



This tower appears to be older than the Crusading period, probably being early Christian or Roman work.

There is a large cave north of the village, 170 feet long, and near it on the south is a very large wine-press, while below on the east are several rock-cut tombs.

South of the village, near Sheikh Ahmed el Ghamâry, there are other tombs, rude caves, without *loculi*, but with the door well-

finished and small. There are also several wine-presses. The largest wine-press had a shallow chamber, 17 feet 10 inches, by 15 feet 3 inches, and three smaller ones; the smallest 2 feet 6 inches square; the largest of the three, 5 feet 4 inches by 11 feet.

There are many rock-cut cisterns all round the village; and to the north is Umm ed Deraj, an ancient quarry.

Visited November 21st, 1874.

Ghuwein el Fôka (K y).—Caves, cisterns, foundations of houses, with drafted masonry, apparently Byzantine.

Guérin calls this place Ghuwein esh Sharkieh.

Ghuwein et Tahta (K y).—Resembles the last, but is a smaller ruin.

Guérin calls this place Ghuwein el Gharbieh.

El Khürâbeh (K y).—Caves, foundations, and many rock-cut cisterns.

Khürbet el Asfir (K y).—Foundations, and heaps of drafted masonry. No cisterns were found. A Roman road passes the ruin.

Khürbet 'Attir (J y).—Foundations, and heaps of stones. A great many caves. A ruined masonry tomb; several fallen pillar-shafts and cisterns. There is a Kubbeh at the ruin, which stands on a knoll. Many of the caves have masonry arches to the doors. A large building remains, four courses of the wall being left. Below the ruin on the hill-side is a large oil-press. (Compare Khürbet et Tûâny.)

Khürbet Beiyûd (L y).—Traces of ruins.

Khürbet Bir el 'Edd (L x).—Traces of ruins, and a cistern.

Khürbet ed Dawâseh (I y).—Foundations of a building.

Khürbet Deir el Lôz (J x).—Foundations, and heaps of stones.

Khürbet el Emîreh (K y).—A very small ruin, part of Khürbet el Kureitein.

Khürbet el Fekhit (L x).—Traces of ruins, and a cave.

Khürbet Janbah (L y).—Traces of ruins. Foundations and heaps of stones.

Khürbet Jedeibeh (L y).—Traces of ruins.

Khürbet Kueiwis (L x).—Traces of ruins.

Khürbet Kuhaleh (K z).

These ruins, consisting only of a few little houses overthrown, with some rock-cut magazines, were seen by Guérin between Dereijal and Makhûl.

Khürbet el Kureitein (K y).—Traces of a large ruin and caves. Apparently a large town.

Robinson, who saw this ruin from a distance, but did not visit the place, suggested the Kerioth of Joshua xxv. 25, unless the latter is to be read with the next name, as Reland suggests.

Guérin says that the ruins cover an extent of at least 180 metres in circumference. The direction of many streets can still be distinguished. The houses, whose remains are strewn everywhere over the ground, appear to have been constructed of materials regularly cut; most of them had caves or cellars below them, cut in the rock. He also observed at the western end of the site the ruins of a Christian church, forming a rectangle, lying east and west. Heaps of well-cut stones marked its outline. It was 30 paces long by 17 broad, and was preceded by a square atrium 37 paces on each side.

Khürbet Mâin (L x).—See Tell Khürbet Mâin.

Khürbet Menâzil (K y).—Caves, cisterns, foundations, and heaps of stones.

Khürbet el Merkez (L y).—Traces of ruins. Foundations and heaps of stones.

Khürbet el Meshâsh (I z).—There are remains here of an important site in the valley below the high hill of el Ghûrrah. The site is quite hidden. There are remains of walls, built principally of blocks of flint conglomerate. (Compare el Haura, Sheet XXIV.) There are two good masonry wells, which were full of water, even in November before the rains, resembling those at Tell el Milh.

Visited November 11th, 1874.

Khürbet el Milh (J z).—See Tell Khürbet el Milh.

Khürbet Muâiyid (K y).—Foundations of buildings by the road, apparently ancient

Khürbet Salantâh (I y).—Heaps of flint conglomerate.

Khürbet Sâweh (J z).—A prominent hill-top, crowned with ruins, consisting of foundations and heaps of stones. The hill is

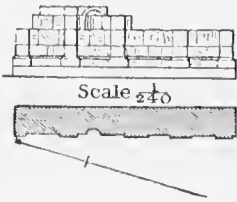
surrounded by a wall built of large blocks of flint conglomerate. Other ruins of similar kind exist in the valley beneath.

K h ũ r b e t S h u w e i k e h (J x).—A large ruin, apparently of a village; several ruined houses remain, and foundations. There are caves and rock-cut cisterns, and drafted stones of good size lie in the ruins. The ruin stands on a low hill; to the west in the valley there are two wells.

K h ũ r b e t e t T e i b e h (L y).—Traces of ruins.

K h ũ r b e t e t T ũ a n y (L x).—Foundations and walls; a circular masonry well, and rock-cut tombs now blocked. A lintel stone 6 feet long was found with a winged tablet on it. Near the ruin was a round olive-press, 7 feet diameter, 10 inches deep, with a rim 5 inches thick. It was cut in a sort of sunken platform of the live rock, with a socket for a pole or pillar sunk in the centre of the press.

K h ũ r b e t Z a n ũ t a (J y).—Heaps of stones and foundations; fallen pillars, caves, and cisterns on a hill. The wall of a building is standing in a line 15° west of north. It has five pilasters, which stand on a podium or stylobate, and project 1 inch. Their shafts are 17 inches broad. The total length of the wall is 23 feet. It appears to be the entire length of one side of a monument, like that near *e s S e m ũ a*. Three courses of the wall are standing throughout; and in part towards the north five. Between the second and third pilasters from the north there is a niche in the wall with a domed roof, ornamented with cockle-shell pattern. The niche is 19 inches wide, 8 inches deep, and 2 feet 4 inches high inside. The bottom is on the top of the third course of stones; the niche faced east approximately. The masonry is of well-cut ashlar, of square proportions, and not drafted.



Close to the building on the south there is a cave. Remains of the north wall of the building are traceable. There was apparently another niche between the third and fourth pilasters on the west wall, the stones of which lie near. There are many stones, about $1\frac{1}{2}$ feet high, lying near, and corbel-stones, probably part of the roofing. The stones are occasionally very narrow for their height. The vertical joints are carefully broken.

The ruin is extensive. South of the above described building are remains of a good-sized mosque, and outside it are two pillar shafts 18 inches diameter. There are many caves with arches in front of their doors.

In the south-west part of the ruins is the corner of a tower foundation, which was 30 feet square, with walls 3 feet thick. The walls have a bevelled set back of 6 inches at the third course from the ground. Many of the stones have a rough irregular draft, with the boss rudely dressed. The length of the stone is from $3\frac{1}{2}$ feet to $1\frac{1}{2}$ feet. In the south wall of the tower a stone was seen 3 feet 7 inches long, 1 foot 11 inches high, with two bosses.

These ruins seem probably of Byzantine period, but there are remains of a village probably destroyed in recent times.

14th November, 1874.

K h ü r e i b e t I n b e h (K x).—Traces of ruins.

K u s e i f e h (K z).

This place is, properly speaking, without the limits of the map. It is placed upon it, however. Guérin visited it and found that it must have been a place of some importance, because there were the ruins of three churches, all built upon the same plan, viz., a rectangle divided into three naves with three apses at the east end.

K ü s r K h a l l e t e l M a r d ü m (I x).—Foundations, caves, cisterns, and drafted stones.

M a k - h u l (J y).—Caves on the hill-side.

R â - f â t (K x).—Ruins of a village. Foundations, caves, wells, heaps of stones. A ruined mosque. The ruins appear to be of Byzantine date. To the south is a rock-cut tomb.

R u j m e l B a k a r a h (M x).—A large heap of stones on a hill.

R u j m I b n B a s m a (K y).—A large ruined watch-tower of large unhewn stones.

R u j m e l H u m r a (K x).—A watch-tower of masonry, unhewn. The wall has a sloping revetment.

R u j m e l K h e r â z m i y e h (L y).—A heap of stones—an Arab beacon or land-mark.

R u j m e n N i â s (K x).—Ruined watch-tower like the next.

Rujm es Sûeif (K y).—A large watch-tower of large unhewn masonry.

Rujm Umm el 'Arâîs (L x).—A pile of stones.

Rujm Umm el Humeitah (K y).—A ruined watch-tower like the next.

Rujûm Umm el Kharrûbeh (K y).—Foundations of two ancient watch-towers, east and west of the road.

Es Semûâ (K x).—The village is full of ancient remains. Foundations built of stones, 4 feet to 8 feet in length. Two periods of building are observable; one of large masonry, the other of small well-cut ashlar, such as was used by the Crusaders in the twelfth century. Some of the smaller stones have a shallow draft like those in the castle of Kûrmûl. (Sheet XXI.) In the centre of the village are remains of a castle, the masonry small and not drafted. This does not appear to be earlier than the Crusading period, and is perhaps more modern than even that period.

Some of the large masonry is drafted with an irregular draft and boss, rudely dressed, resembling Byzantine work.

Two lintel stones were found, now used in modern buildings. One was 4 feet 3 inches by 2 feet, and had a pattern cut on it representing a vine-branch, with leaves and grapes; below are remains of other designs, flanked by a kind of vase in higher relief.

The second was some 10 feet long, and 2 feet 3 inches high. The sculpture represented two niche arches, with internal cockle-shell pattern. This was flanked by rude pilasters in very low relief, forming the jambs of the gate.

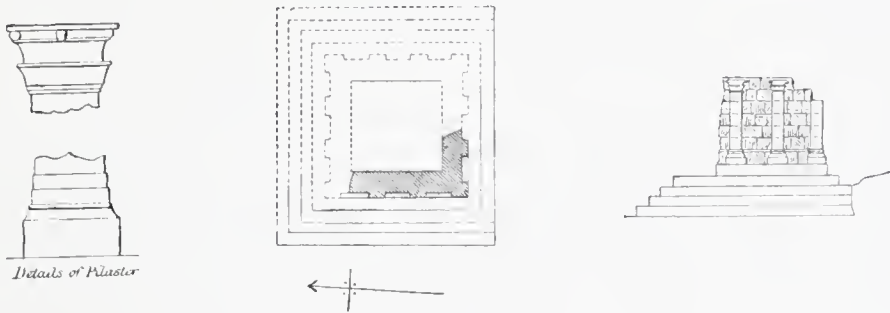
West of the village, low down in the valley, is a very fine tomb, with a pointed masonry arch before its door. The chamber was 10 paces square, with a diwân, two paces broad, round the walls. The tomb seems to have been lined with masonry. The arch is 8 feet 2 inches span, with nine voussoirs; and beneath are pilasters, 1 foot broad, with a plain capital.

North of the town is another tomb cut in rock, with a row of stones above, apparently the foundation of a building over the sunk court in front of the tomb, the court being 10 paces wide.

The larger masonry seems probably of Byzantine date; and in one place there is a lintel with a relieving arch above—a Byzantine arrangement found in all the early monasteries.

South of *Semûâ* are remains of a building (called *el Benâyeh*), resembling that already described at *Khûrbet Zânûta*. It appears to have been 20 feet square, and the walls are standing to a height of 13 feet 4 inches to the capitals of its pilasters. There were four steps leading down on the west, and probably the flight ran round the building.

The south-west corner of the building remains, with three pilasters projecting 6 inches, and 2 feet 6 inches wide across the base. The wall is 3 feet thick, and throughout of good ashlar. The pillars stand on a



projecting course or stylobate 1 foot 10 inches high. The capitals are curious, and appear to be Byzantine. They are 1 foot 9 inches high, and 2 feet 8 inches across the top. The cornice above has almost disappeared; it had a cord moulding on it. The building had a vaulted masonry roof, now fallen; rubble and soft mortar were used.

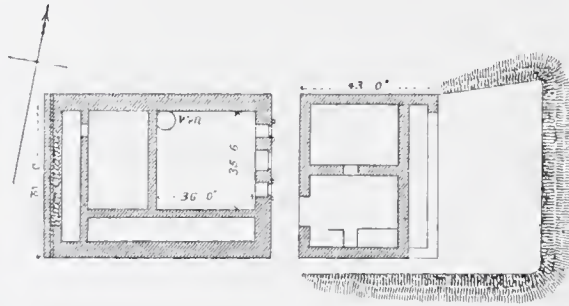
A similar building existed further west. The foundations only, with the steps, are visible. In this case three arches are visible inside, one at the foot of each wall. These seem to belong to three rock-cut *loculi*, or chambers under the three walls of the building, the door of the building occupying the north wall. It appears, therefore, that these buildings, like that at *Khûrbet Medieh* (Sheet XIV.), and *Teiâsîr* (Sheet XII.), are built above sepulchres, and, like the rest, they seem most probably attributable to the early Christian period.*

Visited and planned, November 5th, 1878.

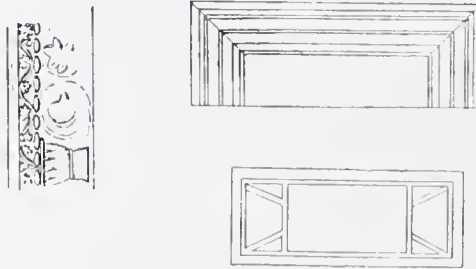
* Several similar tomb-towers, attributable to the third century A.D., have been found East of Jordan.

Sûsieh (K x).—This ruin has also been at one time a place of importance, and is one of the largest in the district. It is divided by the main road into an eastern and western quarter, and in each there is a public building of importance.

The western building measured 123 feet along a line 77° west, and 51 feet at right angles. It is divided into various chambers, with a



passage running north and south, 43 feet from the east end, and a vestibule 12 feet wide, running north and south at the east end and at the west end. The passage had three doors to the east, leading to a chamber $35\frac{1}{2}$ feet north and south by 36 feet east and west, with a well inside 6 feet 6 inches diameter in north-west corner of the chamber.



On the east a door led to the chambers, of which there were two, each 31 feet east and west.

The three eastern doors were 4 feet, 6 feet, and 4 feet wide. They had lintels above, well cut, with mouldings, which appear Byzantine. The doors are flanked by pilasters, which probably supported a vaulted roof to the passage.

The eastern door from the passage has two pillars, 1 foot 6 inches diameter, flanking it; this door is 6 feet wide. Another door had cantilevers beside it, 2 feet 3 inches high. A lintel stone, 6 feet by 2 feet 7 inches was also found, on which a winged tablet in low relief is cut. A capital, 18 inches diameter, much defaced, but with acanthus leaves, was also sketched.

The masonry of this building is well dressed, the stones about $2\frac{1}{2}$ feet high, and 3 feet to 4 feet long. The masonry in the well is curved to the required arc of the circumference. There are several caves near the building, with masonry entrances having semicircular arches.

The eastern building is much more ruined, but of similar character; remains of cradle-vaulting are observable, and there are three lintel stones about 5 feet long, one having an illegible inscription on it, the others traces of designs in low relief, like the designs found on most of the lintel stones in the ruined monasteries.

In the north-east corner of the town are remains of a tower with drafted masonry, having a rustic boss to the stones. In the south-west corner are some very large undrafted stones, one 9 feet 4 inches long by 2 feet 6 inches high.

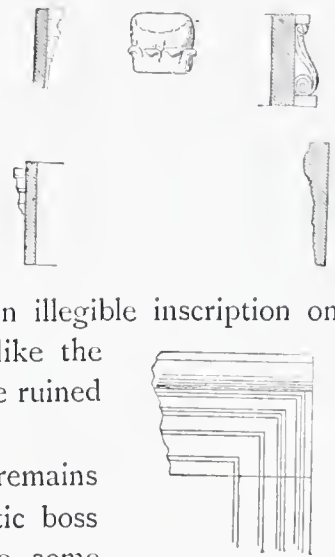
Visited October 29th, 1874.

Tell 'Arâd (L z).—A large rounded natural hill, with traces of ruins.

Tell Mâin (L x).—A mound some 100 feet high. On the west are foundations, caves, and cisterns, and foundations of a tower about 20 feet square. The masonry in this tower is large, with a broad irregular draft and a rustic boss. One stone was 3 feet 8 inches long, 2 feet 9 inches high, the draft about 3 inches wide. There is also a round well-mouth, 5 feet diameter, cut out of a single stone.

Visited October 29th, 1874.

Tell el Milh (J z).—A large and important site, with a high



conspicuous Tell, the summit of which is covered with Arab graves; to the south are many mounds, on which are hewn stones of good size, and blocks of flint conglomerate, of which the town seems to have been partly built. To the north are two wells, one dry, the other 40 feet deep, and containing water, even in November before the rains. The water was brackish.

Visited November 11th, 1874.

Tell et Tûâny (L x).—A commanding hill-top, with a cairn of stones on the top.

Umm el Kûsab (I x).—Heaps of stones, and two cisterns. To the south-east is an enclosure, probably a fold.

Umm es Seir (J y).—A cave and a ruined enclosure with one cistern, apparently a fold.

Umm Sirah (I y).—A large fold of unhewn stones.

MASADA.

General Plan.

Scale

500 100 300 200 100 0 500 1000 1500 2000 Feet



SHEET XXV.—SECTION C.

THE Arab tribes on this Sheet are the Dhullâm, whose country includes the Sahel Farâh, and all from Tell 'Arâd to Tell el Milh, and southwards into the desert; and the Jâhalin, whose country extends north-east from Tell 'Arâd. (See Sheet XXII.)

The ridge of el Ghÿrrah separates the Kedeirât and the Dhullâm, who also march with the 'Azâzimch on the west. (See Sheet XXIV.)

SHEET XXVI.

Sebbeh (N y).—This magnificent fortress was carefully planned with a tape and prismatic compass. The plateau is 410 feet above sea-level, or 1,700 feet above the Dead Sea shore. It is, roughly speaking, lozenge-shaped, measuring 2,080 feet along its length north and south, 1,050 feet east and west. On each side are steep precipices, the plateau being isolated by two gorges, and being, in fact, a piece broken away from the main cliff.

At the north-end of the fortress there is a round tower, about 30 feet diameter, and 70 feet below the top of the plateau. The wall of the tower is very thick, with two rings of ashlar and rubble within. Below this again is another square outwork, on the face of the cliff.

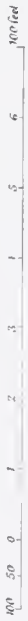
The mountain is surrounded by a wall of rude unhewn masonry, of moderate size. This seems to have had chambers within it. The length is 4,880 feet, which is not very far from Josephus's estimate of 7 furlongs. (B. J. vii. 8.)

There are two ascents to the mountain. One on the east, the other on the west. The eastern ascent is in a semi-ruinous condition, but the side wall is visible down the precipice. This ascent was successfully accomplished by Captain Warren, R.E., in July, 1867. (See 'Quarterly Statement,' October, 1869, p. 145.) Josephus gives a length of 30 furlongs for this ascent (called the Serpent), which would give about the same gradient with the N u k b at 'A i n J i d y. (Sheet XXII.)

The western ascent was easier, and is now yet more practicable, in consequence of the bank, or causeway, raised by Sylva at the time of the Roman siege. A bank of soft limestone here adheres to the precipice—a narrow ridge reaching up from the open ground on the west. On this promontory (called 'White Promontory' by Josephus) an artificial

MASADA.

Scale.



mound, some 300 feet high, has been raised, and on the mound is a wall of unhewn blocks, forming a sloping ascent some 70 feet high.

On arriving at the summit the boundary wall is seen lying in ruins with heaps of stones. The entrance is through a gateway facing south. The gateway has an outer round arch, 5 feet 2 inches span, with a low rise, and an inner pointed arch, 4 feet 6 inches span. (See Palestine Exploration Fund Photographs Nos. 286 and 287). The masonry is of fair size, but not well set, and has a modern appearance. The tribe-mark of the *Rushâideh* Arabs is cut on the masonry in several places, as well as those of the *Jâhalîn*. Both tribes claim property in the supposed buried riches in the ruins.

There are numerous niches in the surrounding wall north of the gate. (See Palestine Exploration Fund Photograph No. 288.)

The buildings on the summit seem to belong to two periods, one being perhaps that of the original Herodian times, and the other a Christian period. In the early period the work is of large undressed blocks, set apparently without mortar. The later work is of dressed masonry of moderate size.

Near the north end of the fortress is a small vault, with a round arched roof of small well-cut masonry; the keystone is narrow and the haunch-stones broad, the intermediate voussoirs having a gradually increasing width towards the haunch-stones. The north angle is occupied by a block of buildings, the walls standing to a height of 2 or 3 feet, consisting of rough stones of good size packed with small ones, without mortar. The block measures 320 feet east and west, by 96 north and south, and includes 12 long narrow passages, 10 feet wide and 96 feet long. North of this block is a second like it, divided from it by a narrow lane running east and west. The second block seems to have had seven of these long parallel passages. The whole work is very rude, and suggests a line of parallel huts with perhaps wooden or cane roofs. Immediately south of these ruins are walls and a large ruined rock-cut cistern with a ruined building west of it 80 feet square.

North of the two blocks above described is a mound occupying the angle of the rock, with foundations of a tower, which is rounded on the north side and about 80 feet square.

Immediately south of the western ascent to the plateau is another

large block of ruins, consisting of heaps of large fallen stones. It measures 160 feet east and west by 200 feet north and south. The position is exactly that in which Herod's palace is described by Josephus.

There are several other ruins dotted about the plateau as shown, including six rock-cut tanks, and one of masonry, with steps leading down into it. This is near the south angle, and measures 17 paces by 24 paces. The floor is paved with chips of stone. Some of the rock trenches are cemented, some are not; they are 7 to 15 feet deep. There is also a deep well on the west side north of the masonry tank.

The stone used in these buildings is the coarse brown limestone of the cliffs round the fortress.

Towards the south part of the plateau there is a curious semicircular tower or apse, the west wall being a straight line, the bow towards the east. Both sides of the west wall have rows of niches like those on the north wall of the fortress.

The Christian remains include a chapel and a cave.

The chapel stands in the south-west corner of a courtyard, which measures 80 feet east and west, and 51 feet 10 inches north and south, outside measurement. The chapel itself measures 50 feet 6 inches outside east and west, including a vestibule, on the west, 7 feet 8 inches wide inside, with walls 3 feet thick. The chapel and vestibule both measure 22 feet north and south. The chapel apse on the east is 13 feet 7 inches in diameter. The bearing of the south wall was $89^{\circ} 30'$ true bearing. There is a west door and a south door. On the north, just east of the apse, are two windows, 2 feet 6 inches wide each; there is also a door leading to a side chamber 11 feet 8 inches square inside, with a window on its east wall and two on its north wall.

The inside of the chapel is cemented with fragments of pottery arranged in patterns in the cement. The masonry of the walls is irregular in the length of the stones. The apse-stones are well finished with a toothed instrument. The windows have round arches with a narrow keystone. The roof of the apse is a half dome. The walls are standing high on all sides, but the roofs are gone, except that of the apse.

About 150 yards south-east of the chapel is the cave, cut in the soft rock. The entrance is from the east. The first chamber measures about 15 feet either way, and leads into a second, about 6 feet east and west by



Stanford's Geop. Esat.

MASADA FROM THE NORTH WEST

10 feet north and south. On the back wall of the outer chamber, right of the door, is an inscription in red paint, with crosses, evidently Christian. A rude sketch of a pomegranate or some such flower flanks the inscription on the left.

+ΚΥΡΙΑΚΟC+

The character somewhat resembles that used in the Mediæval ruins round Jericho. (Sheet XVIII.)

In the north face of the rock there are many caves, which appear to be now inaccessible.

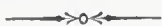
The Roman investment of Masada remains to the present day in a very perfect condition. The wall is traceable all round the fortress, and the two large camps, one east, one west of the fortress, are almost perfect, together with six small forts on the wall in the plain.

The length of the investing wall is about 3,000 yards. On the north, north-east, and north-west, the line runs in the plain; on the east, west, and south it is carried along the brink of precipices, which are as high as or higher than the rock of Masada. In the plain the wall is some 1,500 or 1,600 feet below the plateau in the rock. The eastern camp is near the plain, the western is on a bank raised above the plain. Both are some little distance (about 200 yards) behind the investing wall.

The wall and the camps were built up of unhewn stones, without mortar, and have gradually fallen in heaps of stone.

Visited March 5th, 1875.

APPENDIX.



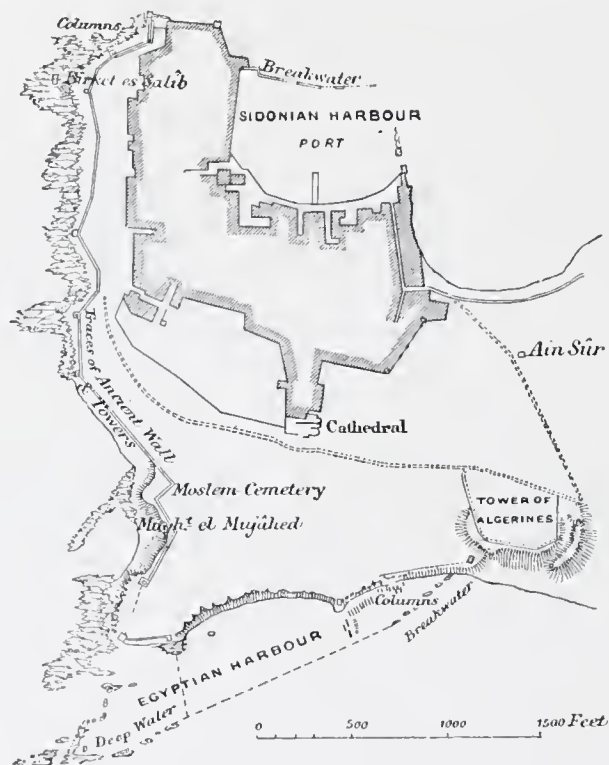
ON Captain Conder's return in April, 1881, in order to conduct the Survey of Eastern Palestine, he was delayed for two or three months before being able to cross the Jordan. He made use of this delay to examine certain points which seemed to require further investigation in the western country. The result was a series of short papers, which appeared in the 'Quarterly Statement' for 1881. Those of them which bear upon the Survey are here reproduced.

' I.—TYRE.

'It is generally agreed that the original city stood on the islands and reefs which were separated from the shore by a channel, filled up by the mound which Alexander the Great constructed during the course of his famous siege of Tyre. Two islands originally existed, and are traditionally believed to have been connected by a mound, constructed by Hiram, the contemporary of Solomon. A careful inspection seems to lead to the conclusion that very little, if any, subsequent change has occurred since this connecting mound was made, and that the smaller island, which then lay south of the main reef, is represented by the promontory which projects at the sea corner of the present headland, enclosed by the Crusading walls. That the reefs presented in the middle ages the same outline as at present seems to be clearly indicated by the line of the twelfth century fortifications, which rise close to the cliffs from the flat ledges of rock existing everywhere, both on the west and on the south. The promontory, representing the smaller island, rises some 30 or 40 feet above the sea, and is bounded by cliffs of soft sandy limestone above the flat reefs. There are no indications of any artificial alterations on these cliffs, and it seems very improbable that the action of the sea can have materially diminished the area of the island, for on the south, as will be seen immediately, the remains of the Egyptian harbour are clearly traceable, while all along the west the reefs have been hewn, with great patience and ingenuity, so as to form a series of small harbours, landing-places for boats, and shallow docks, etc., salt-pans, which are probably attributable to the early Phœnician period of Tyrian prosperity. In one place only on the west is the line of reefs broken, by a little round bay with a fine sandy beach measuring some 70 yards in depth, and perhaps 100 yards across north-east and south-west. It is probable that the original channel, dividing the small southern island from the larger one, here ran out on the west. On the south also there is a corresponding bay, but much shallower, measuring about 200 yards east and west, which may define the limits of the smaller island on the east.

The area thus limited appears originally to have included about four or five acres. On this islet stood a temple, which the Greeks called that of Jupiter Olympius. A *sarcophagus* measuring 7 feet by 5 feet 10 inches and 2 feet 5 inches in height (outside dimensions) lies on the smaller island. It is quite plain, and cubical in shape, with a pillow for the head of the corpse cut inside at one end.

The western flat reefs, below the Crusading walls, extending to the north-west end of the larger island, present many points of interest. Fragments of the mediæval fortifications,



TYRE (ES SÛR).

rubble masonry bonded with pillar shafts of granite and syenite, lie fallen upon them. The rise of the tide (about 18 inches) brings the water, on a calm day, almost on a level with the reefs, and in stormy weather they must be partially covered. In the summer, however, safe landing-places, and channels for small boats, occur in every direction, many bearing signs of having been artificially enlarged and altered, while in other parts there are remains of an ancient concrete pavement, full of fragments of pottery, which seems to have been spread over the sharp and uneven ridges, to form an open quay close to shore. In one place there is a basin some 3 feet deep and 40 to 50 yards long, surrounded on all sides by the reef. It has no entrance, but a boat could be easily dragged over the narrow rock-mole on the outside, and the basin would thus form a rude dock for the smaller craft in summer-time. North of this, on a somewhat higher level, are the basins called Burak es Salib, "Pools of the

Cross"—four large salt-pans divided by cross-walls of rock some 3 feet thick. One of these pools measured 35 feet by 22 feet, the depth being about 3 or 4 feet apparently. These excavations were full of sea-water, but are no longer used as salt-pans. Many smaller pans exist close by, and in other places along the reefs, resembling those at 'Athlit, which are still known by their proper name, el Mellâhah.

'Near the north-west angle of the reefs there is a heap of fallen pillar shafts, which, though quite black externally, show, when broken, a fine pink granite. They are some 2 feet in diameter, and look at first sight like the remains of a small shrine on the reef, but possibly they may have been collected by the Crusaders for use in the walls, or for the construction of a jetty, like those which they formed at Cæsarea, Ascalon, etc., and even at Tyre itself in the Egyptian harbour, and they may thus have been left unused in their present position.

'The above observations along the reefs seem to indicate that the Phœnician port included, not only the two main harbours on north and south, but also a series of quays, landing-places, and small harbours, on the west. On the east the accumulation of blown sand on the mound of Alexander has rendered the extent of the original site doubtful; but it seems probable that the line of the Crusading walls on this side, founded as they probably are on rock, would mark approximately the limits of the island. Within this line—which is indicated by the position of the Algerine Tower in the orange gardens on the south-east, and by the small mediæval tower on the north-east of the city, which contains a well, and is partly built of rustic masonry, such as the Crusaders used—the ground is everywhere covered with fragments of broken masonry and pillar shafts. The inhabitants use this open space, east of the modern town, as a quarry, digging down to a depth of 10 or 15 feet, and excavating good building stones. Small gems, Cufic and Byzantine coins, and other antiquities, are often found, belonging apparently to the early Christian period; and a hoard of gold coins is said to have been lately discovered, but of what epoch I was unable to learn.

'The total area which seems thus to have been enclosed, within the insular site formed by joining the two islands, is little short of 200 acres; and considering the small size of all the famous cities of Phœnicia (Sidon, Byblos or Aradus, the latter only occupying 100 acres), this appears amply sufficient for the site of a town even of the importance of Tyre.

'It would not be difficult to sink shafts beneath the superficial excavations now made by the townspeople, and results of interest might probably be expected at a depth of some 30 feet; but, in any further explorations at Tyre, it would seem clear that the only place where excavation would be likely to succeed is in that part of the site which lies east and south-east of the present town, within the area of the Crusading walls.

'As regards the necropolis of ancient Tyre, we made an interesting discovery. The modern graveyard occupies the ground north of the smaller island, and in this part there is a cliff, bounding the little bay already mentioned on the south-west side of the larger island. About 6 feet above the beach is a narrow cleft, which has been, I believe, recently broken through or enlarged by the fellahin. We squeezed into it with difficulty, and found within a grotto, which had been pointed out to us under the name Mughâret el Mujâhed, "Cave of the Champion." There seems little doubt that it is an ancient tomb, a domed cave about 8 feet by 10 feet, and 11 feet high. A shaft exists above, the roof being covered in with flat slabs of stone, which were all in place. No *sarcophagus* remains, and, unless the shaft has been at some time or other opened and again closed, no *sarcophagus* can ever have been placed in the chamber. There is on the north-east side a flat shelf or step, measuring 5 feet 6 inches by 2 feet 2 inches, on which, perhaps, the *sarcophagus* or coffin may have rested.

No remains of wood or bones were noticed on the floor. The roof of the cavern is probably some 20 feet below the present surface of the ground on the top of the cliff. The discovery of this tomb, with the shaft arrangement which distinguishes the Phœnician from the ancient Jewish tombs, seems to indicate the possible existence of an old Phœnician cemetery, in the cliffs under and near the modern graveyard; and this may account for the puzzling circumstance that the island city had no apparent necropolis. Remains of sunk places in the rocks immediately south of the cave may, perhaps, represent other tombs which have been destroyed in quarrying, but it is possible that some of these are salt-pans. In accordance with the ordinary conservatism of the East, I may, perhaps, suggest that the features of modern Tyre preserve ancient Phœnician localities; that the necropolis is unchanged; that the site of the great temple is indicated by the ruined cathedral; and that the Eurychoros, or "wide-place," may have been identical with the broad Meidân, which is now found inside the line of the Crusading walls, and west of the modern town or village. The necropolis of Tyre was sought by Renan at the important cemetery in the hills east of the plain at a distance of nearly 2 miles; but it seems probable that, although in later times the rich may have hewn their sepulchres on the mainland, the older tombs, at the time when (according to Pliny) a strait, 700 passus broad, divided the island from the shore, would have been hewn in the cliffs of the reef, and still exist buried some 20 feet beneath the modern graveyard.

‘THE EGYPTIAN HARBOUR.

‘The opinion of Renan and other writers appears to be that the ancient southern harbour of Tyre is no longer traceable; and it is stated by Professor Socin that the supposed mole, on the south side of the town, was more probably the boundary of a piece of land artificially reclaimed from the sea. We gave considerable attention to this question during our recent visit. Lieutenant Mantell and I examined the mole and the harbour by swimming across it in various directions, thus ascertaining the depths, and closely inspecting the portions furthest from land; and the conclusion at which we arrived was different from that of the authorities mentioned, being to the effect that the harbour is distinctly recoverable, and that the only changes which have taken place are due to the wilful blocking up of the inlets to the port, and to the filling in with stones of portions of the interior, over which stones the sand has now drifted, and partially silted up the harbour. Even in the narrowest part there is still, however, an anchorage for small boats, which we found lying close to shore; while the water was far beyond our depth in that part of the port lying nearest to its western entrance.

‘It should be remembered that the ancient ports along the Syrian coast, including the famous Phœnician harbours, are extremely small. The harbour of Sidon includes 20 acres; the Sidonian or northern port at Tyre only occupies 12 acres. The harbour at Cæsarea, and that inside the reef at Jaffa, are equally unfitted for the requirements of modern navigation; and it seems never to have occurred to the Tyrians to construct works connecting the various rocks in the two great reefs, which run out southwards and northwards beyond the actual harbours, although the existence of these reefs was no doubt the determining cause in fixing the site of the island city, as safe anchorage in the open roadsteads was thus obtained, from whichever direction the wind blew on shore. Strabo (xvi. 2) speaks of the Egyptian harbour as open, referring probably to the reef which runs out southwards, but the space enclosed within the southern mole is nevertheless equal to the area (12 acres) of the Sidonian harbour.

‘The southern harbour we planned carefully. It is divided in two by a pier which runs out from land, and which, in calm weather, is visible at a depth of 2 or 3 feet below the surface, but is now covered by the silt and by sea-weed. The southern mole runs out westwards from the land, at the extreme south-east angle of the ancient city, as defined by the Crusading wall.

‘It consists of ancient concrete full of large pieces of pottery, and had two paths paved with concrete, each about 4 feet wide, with a wall some 6 feet thick between them. The length of this mole is about 500 yards; the western and eastern ends are clearly defined; and Lieutenant Mantell walked along a good portion which lies under water, between the extremities, and found in one place three fallen columns on the line of the wall.

‘The pier from the shore divides the harbour into two portions, the western measuring about 400 feet north and south, by 500 feet east and west, while the eastern measures 400 feet at its widest, opposite the shallow bay previously noticed, which is enclosed in the harbour, while on the east the harbour narrows to a point between the cliffs and the mole.

‘There are two entrances at least to this port, through the mole, one being 50 feet wide. They have been partially filled with great blocks thrown down apparently from the wall on the mole, but we were obliged to swim across each. Other entrances no doubt also occurred in the part now under water, but the main adit was from the west, where is a gap in the reef which runs between the mole and the shore of 140 feet. This entrance is skilfully constructed with an inner traverse, formed by a small tongue in the reef, so that the approach is completely defended from the waves outside. The water is here still very deep, but large blocks have been thrown down to close the entry, and the harbour is too small, and too much silted up, to be of any present value.

‘Having carefully planned this harbour (which is, however, I believe, shown on Gaillardot’s “Survey of Tyre”), we were unable to come to any other conclusion than that it represents the Egyptian harbour. The reefs which run out 600 yards or more, in continuation of the rocks through which the western entrance is cut, break the force of the sea, so that a calm open roadstead is formed within, in which a small barque was lying at the time of our visit. Without reference to the history of Alexander’s siege at Tyre, I am unable to remember what was then done by his ships to the southern harbour. It is possible that the filling in of the port may, however, have been accomplished by the notorious Fakhr ed Din, who ruined the harbours of Acre and Sidon, and who seems to have had a special aversion to maritime structures; there appears, however, no more reason to doubt that the Egyptian harbour still exists, than to question the identification of the equally small Sidonian harbour north of the present town of Tyre.

‘THE TEMPLE OF MELKARTH.

‘I have suggested above that the Christian church at the south-east angle of the modern town may stand on the site of this famous temple. Melkarth (“the King of the City”) was the Tyrian sun-god, identified by the Greeks with Hercules; and it is worthy of notice that from the site of the cathedral (which probably replaced the older basilica said to hold the bones of Origen), a clear view is obtained of the great centre of sun-worship, Mount Hermon. The ruined cathedral stands on the highest part of the larger island, in a position marking as nearly as possible the centre of the ancient city; and the ruined apses are directed towards Hermon. The fact that Christian churches were originally built on the sites of heathen

temples (as at Rome, Constantinople, or Jerusalem) is too well ascertained to need more than a passing notice; and in the case of Tyre we find, lying within the Crusading building, various enormous granite shafts, two being double, with diameters of 3 feet 6 inches, the length of the blocks being 26 feet. Such monoliths are entirely unlike any work of the Crusaders, and the rude marble bases and capitals lying in the ruins are too small to have been placed in connection with them. The shafts must have been employed as piers from which the vault ribs sprang, and would have had a clumsy and unsuitable appearance even then in contrast with the small masonry and delicate mouldings of the Gothic structure. The material of these huge shafts is a fine red granite, which must have come from Egypt; and the Crusaders are little likely to have imported such stones, as they were always on bad terms with the Egyptian Saracens. Such monoliths are, however, still to be found at Jebeil (Byblos), and in other Phœnician towns, and it seems far more probable that the Phœnicians, who by religion and commerce were so intimately connected with the Egyptians, would have brought the pillars to adorn their great temple, which no doubt faced the rising sun on a line not far different from that of the orientation of the Christian basilica.

‘The church has been already described by other explorers. We noted some smaller grey syenite shafts and a pillar base with the Greek cross, flanked by four globes, and having the Λ and Ω below, the material being a good white marble. This stands *in situ* on the south side of the central apse. We also found a marble capital of Gothic design, and both of these details were sketched and measured. The ancient font which was visible some years since has been, however, removed. I noticed that the windows of the apses show two periods of construction, the original “dog tooth” moulding, which ran round them inside, having been replaced in the upper part with small stones.

‘The ashlar is of small size throughout, and the centre of the walls of rubble, as usual in Crusading buildings. The material is a soft sandy limestone from the neighbouring cliffs. Only a few masons’ marks are visible.

‘We copied the inscription which occurs at the foot of the wall, outside the north apse on its north. It is already known, but was seen under a good light.

PONTIN
OIIOMH
O . . OI . . N
KPHTHΣ

‘It is said that during the excavations of Sepp in 1874, a set of sacerdotal robes, a silver cup or chalice, with rings and other treasures, were discovered in the cathedral.

‘I made inquiry as to the festivals of St. Barbara and St. Mekhlar, said by Professor Socin to preserve the cultus of Melkarth, but found no one acquainted with either name. The Maronite church is called after Our Lady, and the Greek after St. Thomas. St. Catherine is also worshipped in the town. These churches, with their little belfries, and the minaret of the single mosque, break the sky line in the long row of badly built cottages which constitute modern Tyre. There are also one or two better houses with red-tiled roofs. The little Sidonian harbour was full of small craft; the walls of the buildings along its mole, with heavier masonry below and smaller above, are decidedly attributable to the twelfth century, as the upper stories of the towers present round arches, such as are never used by the modern native builders.

‘Various antiquities were presented to us, and I purchased a small yellow glass coin or medal, of which two were offered. It represents the sun-god with his whip standing in his chariot drawn by four horses, and was said to have been found in an excavation near the cathedral.

‘PALÆTYRUS.

‘In describing Tyre, Pliny (“*Hist. Nat.*,” v. 17) gives it a circumference of 19 miles including Palætyrus, the place itself extending 22 stadia.

‘The latter estimate would agree fairly with the area above described as probably occupied by the island city, but if the 19 miles were distributed along the plain between the Nahr el Kâsimiyeh (which Abu el Feda identifies with Leontes) and the springs of Râs el ’Ain, as has been proposed, I believe, by M. Renan, we should have to suppose a city almost one quarter as large as London, and quite without parallel in any other town of Syria. Strabo, on the other hand, mentions Palætyrus as existing 20 stadia south of Tyre, and having a stream flowing through its midst, without in any way indicating a large suburb extending over the plain.

‘A careful examination of the ground between the Kâsimiyeh River, the hills east of Neby M’ashûk, and the springs of Râs el ’Ain on the south, seems to me to point clearly to the conclusion that no such extensive suburb ever existed, and that there is only one site within the area where an ancient town of any extent can have stood. Such ancient sites are clearly indicated in Palestine by various sure signs, such as the grey soil, the numerous thistles, the growth of the yellow marigold, the remains of pottery, cement, and glass, which mark the crumbling mounds long after the original buildings have disappeared. At the great mound of Tell Habish, near Râs el ’Ain, these indications of an old site are found. At Neby M’ashûk there are no remains which seem to indicate that there was more than a single building on the hill. The rest of the plain consists of red virgin soil or of sand dunes, with here and there traces of a single building. The existence of a great open unprotected suburb extending over a flat plain without water is entirely contrary to the ordinary Oriental method of growth in the more important ancient cities, where the houses appear generally to have crowded round the central fortress or sanctuary, and to have nestled close outside the walls when they could no longer find space within their circuit.

‘There are no indications in the way of wells, cisterns, mounds of ruins, or other remains in the plain which would lead to the conclusion that a great defenceless open suburb ever existed, and the theory appears to depend only on the loose expression of Pliny, which may, perhaps, be otherwise explained, either as referring to the district of which Tyre was the capital, or else as being merely a blunder of the Italian writer, who had perhaps not visited the city.

‘The more definite description given by Strabo is easily reconciled with existing remains; and these, including the sites of Neby M’ashûk, Khûrbet el Lawâtîn, Wâdy et Tin, Tell el Habish, and Râs el ’Ain, may in conclusion be briefly described.

‘A curious mound of rock rises in the plain due east of Tyre. The summit is about 100 feet above the sea and 40 above the plain. On all sides the bare rock is visible, and on the east is a perpendicular cliff. Close to this cliff, on the south-east extremity of the hill, stands the shrine of Neby M’ashûk, with two domes and a courtyard containing a palm. A few hovels exist north of the building. The rock is quarried on the west; and on the top of

the hill there are indications of old foundations. On the north are rude rock steps, perhaps leading up to the ancient building on the summit, perhaps only made in quarrying. On the north-west are some rock-cut tombs of Tyrian character. The great aqueduct to Tyre runs close to the foot of the hill on the south, and once supplied a small mill, but its course seems to be controlled rather by the fall of the ground than by any intention of carrying water to Neby M'ashûk, as no cisterns to receive the supply appear to exist at this point. Parts of the hill were covered at the time of our visit with corn, and this may have concealed ruins, but a large part of the site shows only bare rock, and there is nothing to indicate that Neby M'ashûk was ever the centre or the acropolis of a city or suburb, while the excavations made by M. Renan brought to light only the remains of a small and comparatively modern shrine.

'Although Neby M'ashûk does not, therefore, appear likely to have been the acropolis of the theoretical Palætyrus, there is no doubt that it must have been a sacred shrine of antiquity and importance. It has been proposed to identify it with a temple of Astarte, but the name M'ashûk ("Beloved") is in a masculine form (the passive participle of 'Ashaka), and the Neby is said to have been a man who was so fascinating that every woman who saw him fell in love with him. Probably, therefore, we have here the more ancient temple of the sun-god, pointed out by the Tyrian islanders to Alexander—the shrine of an Adonis, or youthful solar hero. A curious story is told in connection with the place. A cave is said to exist beneath it and to contain a treasure; the cave is also said to be full of bees, and we were shown a narrow cleft in the eastern cliff supposed to be the entrance, and from which honey is said occasionally to exude. We saw, however, neither bees nor honey, and although our guide's story was confirmed by other witnesses on the spot, it seemed improbable that the narrow fissure in the strata should really be the mouth of a cavern. The natives say that if the cave were opened the building above would fall in ruins. The sacred cave (as has been remarked in a recent paper in the "Quarterly Statement," Palestine Exploration Fund) is usually an adjunct of a sun-worship centre; while bees and honey are also intimately connected with the sun-god; and bees form the string of the Indian Cupid's bow (Kama Deva). In this tradition we have, therefore, possibly an echo of the old cultus of the heathen divinity now known as the "Beloved Prophet."

'East of Neby M'ashûk lies the great cemetery called Khûrbet el Lawâtîn. Careful inquiry proved that the spelling Awâtîn given by some authorities is incorrect. The word is the plural of "Lattûn," the well-known name for a "lime-kiln" in Syria, and the character of the site agrees, as will be seen immediately, with this translation of the title. To anyone who has read M. Renan's account of this place, the impression made by a visit to the spot is very disappointing. There are no excavations at all equal to those at Beit Jibrin, and the character of the cemetery, in spite of its being an extensive site, is very rude, and quite beneath comparison with many other collections of rock-cut tombs in Palestine. The caves which M. Renan describes as "immense hypogées, of which the roofs have fallen in," appear to me to be nothing else than quarries whence the soft chalk (Huwârah) used for burning into lime has been obtained. Such excavations are common in all parts of the country where the very soft chalk appears, and the name Khûrbet el Lawâtîn "Ruin of the Kilns," is no doubt an indication of the origin of these caverns. The niches which have been observed in the walls of these caves appear to be the remains of *loculi*, occurring at different levels, showing that here, as at Beit Jibrin, an ancient cemetery has been destroyed in quarrying—the original excavators finding it easier to commence operations by breaking up the walls of

the tombs, than by cutting into the face of a solid cliff. Similar destruction of ancient cemeteries may be noted wherever modern quarrying has been undertaken in almost any part of Syria. There are no remains visible of the supposed roofs of the caverns, and they do not seem on inspection ever to have been covered in, except in such parts as still are roofed, where the excavations have been pushed deep into the cliff. These caves are now used as goat-folds, but they are not of a size or execution in any way comparable to the great caverns of Southern Palestine.

‘North of the chalk quarries, the hill-side is covered with tombs. We took plans of several of these, all belonging to one type—a square chamber reached by a shaft some 6 to 10 feet deep, and having rude *kokim* on the four walls. These tombs, which, on account of their rude execution, might be thought very ancient, differ only from the Jewish *kokim* tombs in the existence of the shaft, which takes the place of the small door entered from the face of a low cliff, in the ordinary type of Jewish sepulchre. The Jew hewed a chamber inwards from the face of the hill, while the Phœnician sunk downwards from the flat surface of the hill-top; but the chamber within was in both cases identical in its general arrangement.

‘The cemetery in question is certainly very extensive, and may contain unopened tombs. It seems, however, by no means clear that it is the ancient necropolis of Tyre, which, as already suggested, is more probably to be sought on the island itself. The existence of the temple at M’ashûk may perhaps account for the cemetery, the Phœnicians being eager to find sepulture near the sacred place, just as the Jew or the Moslem at Jerusalem, and in any sacred city, still desires to be buried close to the sanctuary; but the hill towns or even distant cities may have had their share in this great graveyard, as well as the island town of Tyre, which is distant some 2 miles from these hills.

‘Following the hills southwards, we visited the flat valley between Burj esh Shemâly and Burj el Kibly, which is sometimes called Wâdy et Tin from the fig-trees which occur on the slopes. On both sides of the valley there are tombs, and we obtained plans of some of these, which are simply *loculi* in the rock: remains of wine-presses also occur, and on the south side of the valley, near ‘Ain el Judeideh (“The Rock-cut Spring”) is the curious bas-relief visited by Renan and Guérin. It measures 18 inches by 23 inches, and is surrounded by a rude frame projecting 3 inches. The design (of which a sketch accompanies this report) represents a single male figure in long robes, the head purposely defaced. On the right, at his feet, is an animal most resembling a dog, and on either side an arabesque of grape-bunches and leaves (much defaced) runs vertically—the vine on the left springing apparently from a pot, as is generally the case where this design occurs (see ‘Abûd, es Semûa, Shefr Amr, etc., in the “Memoirs”). I am aware that M. Guérin has described these defaced details as representing the heads of sheep surrounded by *nimbi*; but careful examination shows that the curving stem of the vine is continuous throughout. Nor is it clear that the human figure represents the “Good Shepherd,” as the lamb or sheep which he would carry is not distinguishable. The existence of the vine, a symbol of the sun-god; and of the dog (if dog it be), may indicate that the sun-deity, Hercules, is represented, whose dog is recorded first at Tyre to have discovered the Murex or purple fish, which he brought from the sea in his mouth. It seems clear, moreover, that there is a tomb beneath the block of rock on which the bas-relief is cut, although the entrance is now so completely blocked that excavation would require considerable time.

‘Hitherto we have found no site which can really be considered to represent Palætyrus. A visit to the fountains of Râs el ‘Ain, however, made us acquainted with the importance of

the ruin called *er Rusheidiyeh*, the old name of which is *Tell el Habish*, "Mound of the Abyssinian." There is here a great hillock measuring about 400 yards north and south, and including some 25 to 30 acres. It rises about 60 feet above the sea, and has a modern farmhouse on the flat summit. The hill was covered with corn, but remains of ancient masonry were visible all over its plateau. On the north-east are two fine springs which have been enclosed with walls like those at *Râs el 'Ain*, the work, however, in parts looks like Crusading masonry. On the north-west is a small mill originally fed from these springs, but the water now runs in a stream to the sea. It appears, therefore, that at this site the description given by *Strabo* of *Palætyrus*, as having a stream running through its midst, as well as the distance of 20 stadia from *Tyre*, is realized in a satisfactory manner. A small jungle of brambles, canes, and wild figs grows on the edge of the *Tell* to the north, following the stream to the beach, and at *Tell Habish* we have every requirement for an ancient town, a fine water supply, a lofty and spacious mound, and a small landing-place on the beach itself.

'*Râs el 'Ain*, about $\frac{1}{2}$ a mile south of this great mound, may possibly have formed part of the site of *Palætyrus*, which would have covered the intervening space if it was indeed a town of any size. We visited the great reservoirs and aqueducts of *Râs el 'Ain*, and made a plan of the three principal tanks. There appear to have been originally two springs, of which one is enclosed in the great octagonal reservoir called *Birket 'Isrâwy*, while the other rises in a quadrangular cistern called *Birket Sufsâfeh*, which is situated 370 feet east of the former, and is connected by a short channel with a smaller rudely octagonal reservoir situate at the south-western angle of the *Birket Sufsâfeh*.

'The level of the water in these two springs is the same, about 80 feet above the sea. The two groups of reservoirs were connected by an aqueduct, of which only a few traces remain. The walls of the pools are 20 feet thick, faced with fine ashlar of stones, sometimes 5 feet long, and built inside with concrete, formed by alternate layers of pebbles in hard cement, and of flat pieces of stone or pottery. *Birket 'Isrâwy* has the appearance of having been originally domed over, the walls curving over above the water some 3 feet beyond the perpendicular of the inner surface. This *Birkeh* is now surrounded with small houses. Its sides are of irregular length, and were carefully planned by *Lieutenant Mantell*. On the north and on the east bifurcated channels lead from the surface of the pool to two pairs of vertical shafts of circular form, each 3 feet in diameter. These shafts are lined with good masonry, the stones having their faces cut to the form of the circle. They feed two modern mills, but are evidently part of the original structure of the reservoir.

'On the west side of this tank a modern pool has been built; it is now covered with trees and canes, but was distinctly visible from the top of *Birket 'Isrâwy*. It is called *Birket el Mâlti*, and said to have been built by the Egyptian *Emir Bishir el Mâlti*, apparently about the time of *Ibrahim Pasha*; while the *Birket 'Isrâwy* is locally, though no doubt wrongly, attributed to *Alexander the Great*.

'*Birket Sufsâfeh* ("The Willow-Pool") measures 51 feet by 48 feet inside, with walls 10 feet thick. It is built on a hill side, so that on the south the path reaches almost to the level of the top of its walls, whereas the walls of the second octagonal tank are some 15 feet high on the west side, and over 20 feet in thickness.

'No ancient aqueduct leads from the quadrangular tank, but alterations have been made in its walls, and a modern aqueduct on arches, some of which are pointed, and others round, runs south-west for a short distance from the east side of the tank. Probably these alterations may be attributed to the Crusaders of the twelfth and thirteenth centuries.

‘From the octagonal tank contiguous to the Birket Sufsâfeh, the original aqueduct to Tyre still runs about 2 miles, to the vicinity of Tell M’ashûk on the north, where it turns round westwards, and disappears in the sand dunes; the water, which is carried to the Tell and rather beyond it, escaping to form a marsh behind the dunes. This aqueduct has the appearance of Roman work, and is lined with concrete. It has a channel, increasing from 2 feet 9 inches near the pool to 5 feet in width, and 6 feet in depth near Neby M’ashûk, where the arch is still intact, the voussoirs surmounted by a series of long slabs laid horizontally as a top covering to the structure. The fall, from Râs el ’Ain to Neby M’ashûk, is at the rate of about 10 feet per mile, which would give a level of about 40 feet above the sea at Tyre, were it continued uniformly.

‘In crossing low ground the aqueduct is carried on large round arches with strong piers, and a string course is added above these as an ornament. The arches are generally formed by voussoirs of even proportions, but Lieutenant Mantell noticed near Tell Habish a row of arches, not truly structural, but formed by cutting the stones of the successive courses into the shape of a round arch, each course being corbelled out so as to form together a complete semicircle in elevation. This unusual construction may, perhaps be a sign of the early date of the aqueduct, and the arches thus formed are dependent for strength, not on structure, but solely on the hardness of the cement used in building. The masons were, however, evidently not ignorant of the theory of the arch, as voussoirs are used in other parts of the aqueduct.

‘In addition to the three ancient reservoirs, and the later Birket el Mâlti, there is a fifth pool of quite distinct character situated north-west of Birket ’Isrâwy. An aqueduct with masonry of late character leads to this tank, which is some 12 feet square inside. The arches of its aqueduct were originally round, but near the tank an outer facing of masonry not bonded in, has been added with pointed arches on the north side of the piers. The tank is called Birket es Seiyideh, “Our Lady’s Pool,” and is a sacred place, pilgrimage being undertaken to visit the spot, and vows offered to the local divinity. The tank was probably filled at one time through its aqueduct from the more ancient aqueduct from Birket es Sufsâfeh, or rather from the contiguous octagonal reservoir. It should be noted in connection with the last-named octagonal tank, that like Birket ’Isrâwy it contains a pair of cylindrical shoots of good ancient masonry, which convey the water to a modern mill.

‘It seems clear that the original constructors of these fine old water-towers had in view rather the utilization of the springs for mill-work than the supply of the distant city of Tyre by an aqueduct.

‘The conclusions which suggest themselves after a visit to the spot are, that the three older tanks were originally built for local purposes; that an aqueduct to Tyre (seemingly Roman work) was afterwards made from the smaller octagonal reservoir. That the Crusaders subsequently built the Birket es Seiyideh and its aqueduct, as well as the broken aqueduct leading south-west from Birket Sufsâfeh, and that the Birket el Mâlti is the latest addition to the group of five tanks at present existing. The arrangement will, however, be rendered clearer by a glance at the plan of the older reservoirs.

‘The general results of our three days of exploration at Tyre may be briefly summarised in conclusion. They include:

‘First, the discovery of a tomb (Mûghâret el Mujâhed), which seems to indicate the situation of the ancient Tyrian necropolis.

‘Secondly, the examination of the existing remains of the southern or Egyptian harbour, and of the reef west of the island city of Tyre.

‘Thirdly, a suggestion as to the position of the Temple of Melkarth, rendered probable by the conspicuous and central position of a site which has long been consecrated by a Christian basilica pointing towards Hermon.

‘Fourthly, the examination of the hill of Neby M’ashúk, its traditions, and the neighbouring Tyrian cemetery.

‘Fifthly, the examination of the important mound of Tell Habish and the neighbouring springs of Râs el ’Ain, the possible site of Palætyrus.

‘Excavations at Tyre might still produce results of interest and importance. They should be confined to the area within the Crusading walls, or to the sites of el Lawâtîn and Tell Habish, where alone promising indications occur. The old necropolis of Tyre may, perhaps, exist untouched beneath the accumulated rubbish heaps of Greek, Byzantine, Crusading, and Arab times, but the vicinity of the modern graveyard would make the exploration a very delicate matter.

‘It should, however, be remembered that the remains as yet found have been of a very rude and uninteresting description, and that the Phœnician inscriptions discovered by M. Renan in this district were of very late date. Perhaps the most interesting piece of work which could be suggested would be a complete excavation of the cathedral by shafts sunk to rock, or to such a depth as should enable the explorer to determine whether any relics of the famous temple of Melkarth still exist on the spot.

‘Modern Tyre has been described as a rising place, and there is no doubt that since the Metâwileh settled here, it has grown into a town from a condition of complete ruin. Its trade is, however, quite insignificant, its harbours far too small to be of any value, and its inland communications too difficult to allow of its competing with Acre, Tripoli, or Alexandretta, as a point of strategical or commercial importance.

‘The fisher spreads his net on the reefs and ruined walls, as the prophet of old proclaimed in one of the most poetic chapters of the Old Testament (Ezek. xxvii.), and the little town is scarcely more than a fishing village with a small coasting trade in cereals, fruits and silk. Our knowledge of other ancient cities leads us, moreover, to conclude that even when the hardy Phœnician mariners were planting colonies in Africa, in Spain, or in France, and were the first of Orientals to discover our own stormy islands, the ports of the mother city, to which the merchants of Asia and the Mediterranean gathered from every quarter, were scarcely larger than the capacity of a fishing harbour in England, while the metropolis itself only covered an area about equal to that of Hyde Park.

‘The conclusions of archæologists, which a short though careful examination of the site led me to regard as requiring reconsideration, are as already detailed. First, that the Egyptian harbour has disappeared ; considering the existence of a well-defined port as large as the northern or Sidonian harbour. Secondly, that the Palætyrus was a great suburb covering the plains east and south-east of Tyre ; since no indications of such a suburb exist, while the idea is quite contrary to all we know of the size and arrangement of ancient eastern cities. Third, that the necropolis of Tyre lay at Khûrbet el Lawâtîn ; since we were able to discover at least one Tyrian tomb on the island, the natural position in which the cemetery might be expected to exist. Fourthly, that the somewhat exaggerated description which has been given of the caves at the site of el Lawâtîn should be modified by a comparison with similar excavations in other parts of Palestine. And lastly, in general, the expectation of finding at Tyre an immense city equal in size to Rome or Athens, should be controlled by the experience which we derive from the examination of the other sacred or commercial cities of ancient

Syria, which, like the modern towns of the country, seem to have been crowded into areas quite insignificant in comparison with those occupied by European metropolises, and strangely contrasting to the world-wide fame which such little cities as Tyre, Sidon, Joppa, or Jerusalem have obtained in later ages.

‘2.—FROM TYRE TO JERUSALEM.

‘It has been suggested that the main coast road dates from Arab times, but it has all the appearance of Roman origin, not only because Roman milestones have fallen beside it at intervals, but because the broad central rib or backbone of cut stones is visible in places, with side-walls of rough blocks, both of these features being peculiar to Roman roads in Syria. In many places where the road runs along the beach, concrete was used instead of stone to form the roadway, and the remains of this, set in hard white or pink cement, are still to be found in parts.

‘The remains of Roman bridges with round arches are also observable both at the River Kāsīmiyeh and also at the Nahr Abu el Aswad where the arch is still perfect.

‘KHÛRBET UMM EL ’AMÛD.

This important site south of Tyre (the old name of which seems to have been Laodicea) was visited by Renan, who found here some late Phœnician inscriptions. There is a temple in a conspicuous position on a rugged hillside, and many other ruins, but they are so overgrown with copse that a long time would be necessary for their exploration. The plan of the temple is very difficult to make out, but it appears to have had three aisles, and to have measured about 180 feet east and west (true bearing 30°), with an outer colonnade 25 feet wide, having two rows of pillars. The capitals are Ionic, and the mouldings have a simple and pure character which marks the temple as being earlier than the Byzantine period. Some curious stones which have the form of segments of spheres about 18 inches in diameter (looking like slices from a Swiss cheese) have sockets in the spherical surface. They may, perhaps, have formed parts of some ornamental erections over the cornices, either as bases from which a small needle was raised or perhaps as representations of shallow vases on a base fitted into the socket.

‘We measured various curious details, including a *sarcophagus* with a projecting pilaster at one end; and a stone 5 feet square, 3½ feet high, with two square shallow troughs, 1 foot side, sunk in the upper part, and rude sculptures on the sides, one of which resembled a headless sphinx or lion, apparently with wings.

‘There is a second block 2 feet 8 inches square, 3 feet high, with a trough 1 foot square and a few inches deep. Possibly these may have been altars, as there seems no other good explanation of the shallow sunk places in which a fire might have been kindled. A double tomb, rock-cut, exists further north, of which we made a plan; but our visit was too short to enable us to obtain a good idea of the site. There is a large amount of broken tessellated pavement on the hillsides below the temple.

‘NĀKÛRAH.

‘I made special inquiries as to the meaning which the natives attach to this word applied to the pass generally identified with the ancient Scala Tyriorum. Professor Palmer renders

the word "trumpet," and suggests that as *Sûr* in Arabic may also mean "trumpet," the natives may have misunderstood *Sûr* (Tyre) to mean a trumpet, and not as in Hebrew "a rock," and that in process of time they may have substituted the word *Nâkûrah*, applying it to the promontory originally called *Sûr*.

'The word *Nâkûrah* comes, however (as Professor Palmer tells me), from a root meaning "to pick," or excavate by picking out. It occurs more than once in the Survey nomenclature, as in 'Ain en *Nâkûrah*, 'Ain en *Nukr*, and the village *Nâkûrah* near *Nâblus*, places which have no connection with Tyre. I find that the meaning attached by the natives to the term is that of excavation or scarping, which is exactly the Talmudic use of the word, where it is applied to caves excavated artificially. The name, in fact, of *Râs en Nâkûrah*, is derived apparently from the rock-cutting through which the road passes. This has been destroyed in making the new road, which is on a higher level than the old, but the vertical cutting of the rock is still visible in more than one place on both sides of the road. I may, perhaps, venture here to remark that I do not know a single instance in which the *fellahîn* have substituted one word for another in the manner that Professor Palmer supposes. They adhere, it is true, often to the Hebrew name of a place, long after the meaning has been lost (as is the case also in our own country), sometimes modifying the sound slightly to give it a modern—and often erroneous—meaning.

'In the case of *Sûr*, however, it should be noted that the word is still used by the peasantry to mean a rock, and it is not known, as far as I have ascertained, to mean a trumpet.

'MESELIEH.

'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 *Sânûr*, 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'aneh* (the *Belmâim* 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 *Meselieh* 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 *Dothan* 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 hill-side 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).

‘JACOB’S WELL.

‘In 1876 some misconceptions appeared to exist as to the condition of this famous site. The well itself has never been choked. It is 75 feet deep, and still at times contains water. Over the shaft, however, is built a Crusading vault (as described in the Memoirs), and this is entered from the present surface through a hole in the roof. The floor is covered with stones, which have fallen from above, and which, until lately, quite concealed the well-mouth. During the present travelling season the vault has been partly cleared by an English traveller, and the mouth of the well is now visible with the shaft as far down as there is light enough to see it. A stone, $2\frac{1}{2}$ feet by $3\frac{1}{2}$ feet, covers the well, and in it is a circular hole, 18 inches in diameter, with a raised square moulding round it. The dressing somewhat resembles Crusading work. The masonry of the shaft beneath is apparently well finished. There are remains of mosaic pavement round the stone forming the well-mouth, and, as has been already noticed, in "Tent-Work," two pillars of the ancient church are still in site in a vault north-west of the well. They are of grey syenite, and it is probable that the other shafts of similar character lying near the enclosure (70 paces square) in which Jacob’s Well now stands also belonged, not, as some have thought, to the temple on Gerizim, but rather to the ancient cruciform basilica, which was so built as to have the well in the centre of the cross. Excavations would probably result in the tracing of this church under the present surface, but any interference with the place is looked on with extreme suspicion by the peasantry, who imagine that the Franks wish to take the well away to Europe.

‘EN TAPPUAH.

‘According to the views of recent writers, this place is to be sought south of Nâblus, and west of the plain of el Mukhnah. There are several good springs in the direction, and it seemed possible that En Tappuah, the "Apple Spring," might still exist under the Arabian form ‘Ain et Tuffâh (or Tuffûh) somewhere either near ‘Ain Abûs, or further south. We accordingly went along the route in question, as far south at Yâsûf, and inquired, both at ‘Ain Abûs and afterwards, for the situation of ‘Ain et Tuffâh. In spite of this leading question, no one professed to know the site, and the goat-herds (who are the best authority on such questions) denied that any such place existed. They enumerated many other springs which are marked on the map, and curiously enough suggested that we meant ‘Ain Yâsûf, which (according to the view advocated in the "Handbook to the Bible") is just where En Tappuah should be sought. Although it is thus only a negative result which we have obtained, it is so far satisfactory that careful inquiry, both in 1877 and 1881, failed to recover the name. So that there is no need to suspect that an important name has been omitted from the Survey in this case.

‘JUFNA.

‘A curious instance of the way in which small objects may be overlooked occurred in this instance. The village had been visited in 1872 by the Survey party, and subsequently by

Lieutenant Kitchener. Colonel Wilson has also been there, and Dr. Chaplin has visited the place, yet no one seems to have noticed the *sarcophagus* side built into the courtyard of the Greek Church of St. George, which stands south of the village in the valley. The design represents three wreaths supported by four winged genii, and three Medusa heads occur in medallions above the wreaths. The side has been broken off and built into the north wall of the courtyard, the door of which bears a modern Greek inscription, with the dates 1858 and 1860.

‘Inside the courtyard, in a corner, is a fine old Crusading font of the usual pattern, cylindrical, with a square basin and four semicircular seats forming a quatrefoil within the circle (as at Tekoa and in many other places south of Jerusalem). There is also a rude Byzantine capital outside the church, and the other portions of the *sarcophagus* lie near. Thus, in the little shrine of St. George, we have remains of every period from the Roman epoch downwards, and the site, with its fine trees and pomegranate bushes, is probably an ancient shrine.

‘ER RAM.

‘At the shrine which is so conspicuous near this village are remains of a former chapel. The lintel stone (as it would seem) with a bas-relief of rosettes, has been found by Dr. Chaplin within the building, and a very curious stone mask is in his possession, obtained from the village. It represents a human face without hair or beard, the nose well-cut, the eyes and mouth very feebly designed.

‘The mask is hollowed out behind, and has two deep holes at the back, as if to fix it to a wall. It is over a foot in longer diameter, and curiously resembles some of the faces of the Moabite collection of Mr. Shapira. There cannot well be any question of its genuine character, and nothing like it has been found, so far as I know, in Palestine.

‘JETT.

‘Two Roman lamps with double wicks were shown to me at Nâblus; one is in the form of a bull, the forefeet extended in front to form the spouts for the wicks. These were found in 1874 at Jett, and I had often heard of the bull as an ancient idol. The place in question is situate near the plain of Sharon (Sheet XI.), and is an ancient site of importance, probably the Gath of the Egyptian records, and the Gitta of which Simon Magus is said to have been a native.

‘3.—THE MOUNTAIN OF THE SCAPE-GOAT.

‘Since proposing the identification of this mountain, I was unable until 6th June, 1881, to revisit the spot. Readers of “Tent Work” will remember that there was a place called Tzuk, to which the scape-goat was conducted, and where his conductor, seizing him by the legs, pushed him over a precipice, so that rolling to the bottom he was killed, and thus the evil omen of his voluntary return to Jerusalem was rendered impossible. The mountain was in a district called Hidoodim, and the place of precipitation was called Tzuk. It was apparently at a distance of eleven Sabbath days’ journey from the city, and was at the entrance to the desert.

‘In 1876 I was able to show in the “Quarterly Statement” how all these requisites are

met by the site of el Muntâr ("The Watch Tower"), a great hill north-east of Mâr Sâba, and about $6\frac{1}{2}$ miles in a line from Jerusalem. The name Tzuk occurs under the form Sûk (radically exact) at an ancient well near the ridge. The name Hidoodim seems to be preserved, as I first remarked in 1876, in the title Hadeidûn, applying to the ridge or spur running north-east from the mountain. The distance is almost exactly that required, and the view of the desert first opens on the traveller from Jerusalem as he nears the summit. Since I proposed the identification, Mr. Schick has visited the spot; and in our recent visit we were able to recover the names as before from another witness, and to make several other observations of interest.

'Lieutenant Mantell, Dr. Chaplin, and myself, rode yesterday to the mountain along the ancient road which leads to it from Jerusalem. This road, diverging from the Jericho highway at Bethany, leads west of Abu Dis, and descends into the upper part of the great Wâdy Abu Hindi, which will be found marked on our map west of the mountain. We could trace the ancient roadway by its side walls the greater part of the distance, and verified the nomenclature of the map in a very satisfactory manner in riding along. Ancient wells, the sites of which are marked on the map and their names recorded in the "Memoirs," occur all along the course of the road. The well of Sûk or Tzuk (Bir es Sûk or Herubbet es Sûk) is a little south of the road, on the side of a shallow depression in the wolds which extend unbroken from Abu Dis to el Muntâr. It has every appearance of antiquity, with a small aqueduct bringing surface water some 200 feet from the hill slopes on the east. The great block in form of a cylinder, with a round perforation in the middle, covering the rock-cut cistern beneath, has been broken in two. On the well-mouth lies a rude term or pillar 2 feet long and 9 inches in diameter, much resembling a small mile-stone. There is a second stone collar lying beside the well, cut, like the broken one, in very hard stone, and showing no marks of the cords of shepherds' buckets, either because the well is little used, or because the stone is too hard. The reservoir is full of good water, and our guide said it extended some way under the ground. There is a small hole in the side of the well, through which the water from the aqueduct enters the cistern beneath at the end of the channel, which is also rock-cut.

'Some 300 paces east of the well is a cave, with its mouth to the north. It is quite rough, and is 7 feet high and some 10 paces square.

'On the spur north of the well—a high ridge, whence Jerusalem and el Muntâr are both distinctly visible, are remains of an enclosure called Rujm Ghüzâleh ("Cairn of the Gazelle"), with a tradition attached, that a favourite horse of an Arab chief, called "the Gazelle" from its speed and beauty, was here killed in an Arab skirmish. The enclosure is 30 paces east and west, by 24 paces north and south, presenting a single row of roughly cut stones, some being of considerable size (4 to 5 feet long), and one having a socket cut in it as if for a door-post.

'The identification of the Scape-Goat Mountain does not seem to require further evidence than that already brought forward. Still, two curious points may be noticed. In the first place the word Ghüzâleh contains the root of the name Azazel, rendered "scape" in our version, but generally recognised as the name of a demon. The enclosure is just about the distance at which the last Tabernacle between Jerusalem and Tzuk should occur, and the messenger as he pushed the goat over the precipice would have been in full view. It is again worthy of notice that the name Hidu is used for "India" in the Talmud, and that the unusual name Wâdy Abu Hindi, "Valley Father of the Indian," applies to the main ravine below el Muntâr.

‘As regards the mountain itself, I was delighted to find that my impression of the precipitous character of its eastern slopes was not exaggerated. El Muntâr is a great rounded hill as seen from the west, but a steep cliff as viewed from the east. A very steep slope of white marl, some hundreds of feet in height, here exists, and it would be difficult for a goat to find foot-hold in climbing on it, while if pushed over the edge it must inevitably roll to the bottom, and would no doubt be killed by the fall.

‘The view also from the mountain is very remarkable. Jerusalem is in full sight, the Haram Courts are visible, and the Dome of the Rock is only hidden by a group of olive-trees. I was not aware that any point in this desert near Mâr Sâba could be seen from the city; but the mountain appears through a gap between Olivet and the more southern hills. Thus, when the unhappy goat was pushed over the precipice, the worshippers in the Temple would have been able, by straining their eyes, almost to distinguish the figure of the conductor against the sky-line, and the stations whence cloths were waved, to give the news of the death of the scape-goat, need not have exceeded two or three in number. These observations serve to connect the mountain in a very remarkable manner with the ritual of the Day of Atonement; and the act of dismissal of the goat is brought, as it were, within the same theatre with the other ceremonies of the day. From the Mount of Olives, the course of the messengers could be distinctly seen almost throughout the whole distance of the journey, for no deep valley intervenes between the city and the Muntâr mountain, a narrow shed running out and connecting the hill with the Olivet chain.

‘Nor is the view east less striking; a traveller ascends the brown or tawny hill side, and finds himself at the top of the white precipice—the whole of the Judæan desert suddenly unfolds before and beneath him. On the south the Tower of Mâr Sâba and the peaks called Kurûn el Hajr (“Horns of Stone”). Beyond these the desert of Engedi, and far away south, east of Beersheba, the peaks of Safra Lawandî. On the east, the Bukei’a, or white plateau above the cliffs west of the Dead Sea. On the north-east the Jordan valley, the black line of the Jordan jungle, the dark thorn groves of Jericho, the white and modern Russian hotel at Eriha (one of the many Russian hospices built within the last five years in Palestine). Far away north the mysterious cone of Sartaba, and beyond all the dark slopes of Gilead and Moab, the high plateau which extends (in view) almost at an unbroken level from the Jabbok southwards, the great gorge of the Zerka M’ain, and the dark blue waters of the Dead Sea, with the yellow sandspit at the Jordan mouth, and the long yellow line of the Lisân.

‘The contrast of the glaring white desert and the dark eastern hills, between the countless knolls and ridges on the west and the great gorges on the east, was very striking; and there is, perhaps, no view on the earth which is so weird and strange as this panorama of the Judæan desert from the Mountain of the Scape-Goat.—Captain Conder, ‘Quarterly Statement,’ 1881.

NOTES ON ARCHITECTURE IN PALESTINE.

‘November 17, 1877.

‘The different rate of progress which has been observed in architectural style in various countries renders it very important that any building of unknown date should be compared with examples of known date which exist in the same country and were erected by the same nation. The notes in the “Memoir” to the Map are more than half devoted to the description of ruined buildings. Many of these are dated, and I propose to abstract all that I have been able to collect of value as throwing light on the question of the dates of those which possess any marked architectural features.

‘Palestine may be said to have had five building epochs. First, the Jewish period before the nation became subject to the Western powers of Greece and Rome; secondly, the period when Jewish architecture was influenced by that of the Western nations, which might conveniently, if not very exactly, be entitled the Herodian epoch; thirdly, the Byzantine period; fourthly, the Crusading; and lastly, the Saracenic. These may be considered separately.

‘I.—JEWISH ARCHITECTURE.

‘It is not a new remark, but it is an important one to keep in memory, that the Jews were not a great building people. At one of the first meetings of the Fund (July 23rd, 1866), Mr. Layard, M.P., warned the subscribers that “they could not expect such important results as had attended the investigations in Assyria and Babylon.” The explorations have fully justified this dictum, for whilst topographical discoveries of the highest interest are obtained, and the illustration of the Bible most fully carried out, no great archæological finds like those in Assyria have ever been made in Palestine outside Jerusalem. There is only one building which has been thought worthy of notice in the Bible—Solomon’s Temple; of this we find the foundations, but even this was the work of foreign masons obtained from Hiram, King of Tyre. The Jews were forbidden to produce sculptural images, and they were evidently not an inscribing race, or inscriptions would occur on the fine sepulchral monuments of the country, which is scarcely ever the case. The Temple of Jerusalem was their one central building, the pride of the nation, and their supreme architectural effort. That we have found, and no other building remains to be found, as far as we have any indication in Scripture.

‘On the other hand, many passages may be adduced to show that the Jewish ordinary architecture was, on the whole, much what is now the natural style of the country.

‘Thus we may point to the rapid overthrow of the Canaanite cities by Joshua, to Joab’s proposal to draw a whole town into the river, to Samson’s destruction of a house supported on two pillars, to the removal of the roof of a building in order to lower the sick of the palsy,

and to many other indications which show that the buildings were neither large nor very solidly constructed.

‘In the time of Saul the people are found living in caves, just as they still do in parts of the country where protection is most needed. In the account of the siege of Megiddo by Thothmes III., the defeated army is said to have been dragged up the walls of the town by those inside, who let down their cloaks from above ; evidently the town walls were not very lofty.

‘The names used for cities in the Bible include “fenced cities,” which were surrounded with stone walls (1 Kings xv. 22) and unwalled hamlets (Perezoth). The former may be thought to have resembled some of the Galilean villages which were walled round by the great native family of the Zeidaniyîn, and which have houses built against the walls, just as Rahab’s house at Jericho was built.

‘Of these ancient towns nothing seems now left beyond what is cut in the rock. If we remember the repeated overthrow of almost every important place in successive invasions, the violent action of weather, and the fact that these buildings were erected two or three thousand years ago, it is surely unreasonable to expect to find much else remaining. In Palestine a building of the sixth century, or 500 years earlier than the Norman conquest, is looked upon as quite modern and uninteresting.

‘Time, weather, and the hand of man have left of the Jewish cities only the great mound on which the modern houses stand, but there are indications that the power and energy of the old inhabitants far surpassed that of their descendants. The town (which stands almost invariably on the old site, as far as we can judge from name and the position of the water-supply and cemetery) is often surrounded with a scarp of rock artificially cut. The most wonderful of these scarps is that at the south-west corner of Jerusalem, where a carefully worked wall of rock, 50 feet high, is traced for over 150 yards. Similar scarps on a smaller scale are not uncommon throughout the country.

‘The second indication of an ancient site is the existence of rock-cut reservoirs and cisterns. The bell-mouthed cisterns occur so constantly near and in connection with Jewish tombs, that it seems natural to ascribe them to Jewish workmen, though they have no marks of date which will fix them so early.

‘Still more important are the rock-cut tombs, which generally serve to show that the site is unchanged, for they are cut on the hillside opposite the modern village or ruined site, and hardly ever are found within or beneath the ruins. The rock-cut tombs may be conveniently divided into three classes—1. *Kokim* tombs ; 2. *Loculus* tombs ; 3. Sunk tombs. The two first classes seem to be of Jewish origin, but the third will be noticed later.

‘The *kokim* tombs are those which have parallel tunnels running in, three or four side by side, from the walls of a rectangular chamber. The bodies lay with their feet towards the chamber, and stone pillows for raising the heads are often found at the farther end. The *kokim* vary in number from one or two up to fifteen or twenty, and are of various lengths, from 3 or 4 feet to 7 feet. There is no system of orientation, and the entrance-door is in the face of the cliff, the chamber within being directed according to the lie of the rock.

‘This kind of tomb is certainly the most ancient in the country, for the *kokim* are sometimes destroyed in enlarging the tomb on a different system. There are also instances of tombs in which the old outer chamber has *kokim*, the inner or late chambers *loculi*, but the reverse has not been found. There are cases of a transition style, in which an arched recess has been cut, and two bodies laid beneath it, side by side, the feet pointing to the chamber.

‘These tombs were used by the Jews. Over one we found a Hebrew inscription; over another, the representation of the golden candlestick; others are sacred to the modern Jews as the tombs of their ancestors; and if further proof were required, the description of a tomb in the Talmud might be adduced.

‘As regards their date, they are earlier than the *loculus* tombs, because they have been afterwards enlarged on that system. They are therefore earlier than the Christian era, but how much earlier there is as yet no evidence to show.

‘One further relic of Jewish architecture must be noticed—the vineyard towers. These buildings are generally about 15 feet square outside, and the same in height. The walls are of unhewn blocks, 4 or 5 feet long; the roof, supported on a buttress, is of slabs 7 or 8 feet long. These solid and rude buildings occur near rock-cut wine-presses and ancient tombs, and appear to be referred to in Scripture (Mark xii. 1).

‘II.—HERODIAN PERIOD.

‘Although the conservative portion of the race set its face against the ways of the heathen, the influence of Greece and of Rome penetrated into Palestine about the time of Christ. The great works of Herod at Cæsarea, Samaria, Ascalon, Antipatris, Jerusalem, and Herodium, described by Josephus, were conceived in imitation of Roman art. These buildings have, however, almost entirely disappeared.

‘At Cæsarea, excavation might recover entirely the theatre and the temple, the sites of which we found and planned in 1873. The two magnificent aqueducts on the north are no doubt also of this date, and these have been traced and carefully described.

‘At Samaria, the columns still stand in place, without their capitals, but the superstructure has disappeared. These pillars are of no great size, being only 11 feet high and 2 feet diameter.

‘At Ascalon, the Crusaders seem to have uprooted Herod’s colonnades, and to have used the shafts in the walls of the town as thoroughbonds.

‘At Antipatris, nothing remains above the surface. At Herodium, there are buildings of moderate masonry, well cut, but in no way remarkable for grandeur or beauty. At Masada, all that can be ascribed to Herod is of rude workmanship, and the masonry of no great size.

‘Thus it is only at Jerusalem and at Hebron that the megalithic masonry occurs with the peculiar draft and dressing of the stones, the like of which is not found elsewhere in Palestine. This is ascribed by M. De Vogüé, in the case of Jerusalem, to Herod, and Mr. Fergusson dates the walls of the Hebron Haram to the same epoch. The peculiarities of style in the two monuments are the same, and even the pilasters of the Hebron Haram occur, as I found in 1873, on the walls of the Haram at Jerusalem.

‘Perhaps to this epoch we may also ascribe some of the aqueducts which bring water down the Kelt valley to the foot of the hills, where the Jericho of Herod seems to have stood. The Aqueduct of Pontius Pilate, 41 miles long, is of the same kind of masonry—small and rudely hewn, but laid in excellent mortar; and this would point to the great reservoirs called Solomon’s Pools, which form part of the same system, and resemble the aqueducts in masonry, being also dated as the work of Pontius Pilate.

‘We have also to consider at this date the Galilean synagogues. That at Arbela is said by Samuel Bar Simson (1210 A.D.) to have been built by Rabbi Nitai, who lived about 200 B.C. Rabbi Simeon Bar Jochai lived about 120 A.D., and he built twenty-four synagogues, including

those at Kefr Bir'im, el Jish, and Meirûn (where he was buried). Four other synagogues visited by Major Wilson at Tell Hum, Kerazeh, Nebartein, and Umm el 'Amed, may very probably be ascribed to this builder, as they closely resemble in style the three dated examples; and the synagogue at Taiyibeh, with the one on Carmel, and perhaps the ruin at Balâta, might serve to swell the number. The conclusion thus arrived at historically agrees with the judgment of architects, founded on a study of the architectural style, fixing these synagogues as of the second century of our era.

'The tombs belonging to this second Jewish epoch are far more ambitious works of art than the *kokim* tombs. They have façades covered with decoration of a peculiar kind, a rude copy of classic mouldings with details entirely original. There is generally a portico with a frieze above, supported by pillars cut in the rock with Ionic or Corinthian capitals. Within, the chamber is sometimes ornamented, and has an arched recess with a sort of rock-cut *sarcophagus* or *loculus* beneath, the body lying parallel to the side of the chamber. If Robinson's argument be allowed, we have a dated example of this style at Jerusalem, in the tomb of Helena, Queen of Adiabene, which belongs to the first century of our era. This agrees with the conclusion at which architects have arrived by study of the style, and the curious admixture of classic and native ideas cannot well be ascribed to any other period.

'The rolling stone is found almost invariably with the *loculus*, not with the *koka*. This agrees with its use in the time of our Lord, and the fact that the Holy Sepulchre must have been a *loculus* tomb. The only inscriptions which can be certainly ascribed to the same period are the Hebrew inscription over one of the Jerusalem tombs, and a Greek one consisting of only the word "Parthenes," which occurs at Sheikh Ibreik, in a cemetery of tombs with *kokim* enlarged later with *loculi*.

'There are several other methods of closing the entrances of the tombs: stone doors with pivots, doors with a bar across, doors which slide down from above, and doors of masonry carefully built up, as though intended never to be opened. The rolling stone was perhaps a late invention, remarkable for its simplicity. It may be described as a stone like a cheese on end, rolling in a deep groove in front of the entrance; the groove generally inclined, so that unless wedged up the stone ran down across the doorway. In order to open the tomb it had to be rolled uphill.

' III.—BYZANTINE PERIOD.

'Advancing to late times, we come to the most important building epoch in the country. From the year 326 A.D., when Helena visited Palestine, down to 637 A.D., when Jerusalem fell into the hands of Omar, a Christian invasion of the country was carried out. Jerome speaks of "the great multitude of the brethren and the bands of monks," and mentions a town full of Christians almost as far south as Beersheba. It is therefore natural that we should find the country covered with the remains of Byzantine monasteries and chapels.

'We possess two dated examples during this period—the Basilica of Constantine at Bethlehem of the fourth century, and the Fortress of Justinian round Zeno's church on Gerizim in the sixth. The Bethlehem Basilica serves to show the plan on which a church was built at that time, with an atrium, narthex, basilica, transept, and apse; the character of the pillar capitals is also important, and the fact that they support not arches but a straight entablature.

'The fortress on Gerizim is of value as giving a dated example of drafted masonry, and

this drafted masonry is found in all the innumerable Byzantine buildings which have been planned during the course of the Survey. It is very important to note the difference between this masonry and that at Jerusalem; the draft is deeper and broader, irregularly cut, and finished with an entirely different dressing. It has too often been assumed that drafted masonry is always of Jewish origin, because the Temple stones are drafted. It is impossible to suppose that in every case where a monastery was built, ancient foundations or old drafted stones were found and used up. The only natural explanation is that the masons in the fourth, fifth, and sixth centuries were in the habit of drafting their masonry, and this is borne out by the fact that in a great many cases the stones have evidently been cut to fit the place in which they stand in the walls.

‘A second important feature of this style is the character of the arching. Semicircular arches are used, and the keystone is narrow, whilst the haunch stones are broad. This is also the case in the tunnel vaulting of the buildings (as in the Church of St. John at Beit Jibrin, for instance).

‘If, as appears almost certain, this kind of arch is peculiar in Palestine to the Byzantine period, then the roofs of the Double Passage in the Haram, of the two great Tanks No. 1 and No. 3, and of the Twin Pools, are all of this period, as they all have round arches with the narrow keystone.

‘Another peculiarity by which Byzantine buildings may be known, is that a large and heavy lintel, generally having the cross upon it, once existed above every door. The weight in many cases is really taken by a low relieving arch above, but the lintel seems to have been used invariably, and is often all that remains to show the site of a large building. The lintels sometimes have inscriptions on them, as at Khoreisa, where we found a Greek text, “This is the gate of the Lord; the righteous shall enter in.”

‘This construction, a lintel with a low relieving arch, may also be observed at Jerusalem at the double gateway, and the supposed date again agrees with that of the vaulting of the passage within. The lintel in this case is, however, probably older than the arch above, as it is drafted like the wall below it.

‘It may be here noted that the peculiarity of the Byzantine arch is not found in the arching of the Dome of the Rock. The arches in that building are indeed round, but the voussoirs are all of one breadth, and in appearance they approach nearer to the arches used in the earlier Crusading churches, as hereafter to be described.

‘The question of the kind of tomb used in the Byzantine period is not a very easy one. The *rock-sunk tomb*, to be described later, occurs near a Byzantine monastery, but the kind of tomb most frequent near such sites is the *loculus* tomb. At Shefa 'Amr is a tomb of this kind, elaborately ornamented with a Greek inscription and crosses which are cut on bosses, so that they must evidently be part of the original design. At Bel'ah we found a *loculus* tomb inscribed “One God alone,” with a date 332 A.D. At Deir Serûr, a fine Byzantine site, probably the ancient Sozusa—an episcopal town in the fifth century—is a cemetery of *loculus* tombs. There are crosses cut on the walls of tombs of every class, but very rudely, and they seem to be due to hermits who have lived in the sepulchres. At Jerusalem, however, there is a tomb with a *loculus* and crosses in red paint, with the Α and Ω either side. Nor must we forget the tomb in the so-called Hinnom valley, with inscriptions, “The excellent monument, the tomb of Amarulph of Germany,” and “The monument of various persons of the Holy Zion from Rome,” proving that Christian pilgrims—for the cross occurs in the inscriptions—were buried in *loculus* tombs.

'The Jews cannot be supposed to have shared their cemeteries with the Christians, and the tombs in many cases were certainly not old Jewish tombs used again by Christians, but special sepulchres hewn in Byzantine times.

'The only method by which it seems that the Jewish *loculus* tombs can be distinguished when inscriptions do not exist, is by the existence of *kokim* tombs in the same cemetery. The Christian *loculus* tombs occur by themselves, and are never enlargements of older *kokim* tombs.

IV.—CRUSADING RUINS.

'The following table of dates, compiled from various sources, will be valuable as the foundation of the study of Crusading work in Palestine :

	A.D.
Jerusalem taken by Godfrey - - - - -	1099
The Church of the Holy Sepulchre built - - - - -	1103
Toron (Tibnin) built - - - - -	1104
Church on Tabor - - - - -	1110
Montreal, east of Jordan - - - - -	1115
St. Marie Latine in Jerusalem - - - - -	1120
Tyre taken, a period of peace begins - - - - -	1124
The Castle of Ernuald - - - - -	1134
The Fortress of Gibelin (Beit Jibrin) - - - - -	1134
The Monastery of Bethany - - - - -	1138
The Hospital and St. Marie La Grande - - - - -	1140
Blanche Garde (Tell es Sâfi) and Ibelin (Yebna) - - - - -	1144
The Church at Bireh - - - - -	1146
Mirabel (Râs el 'Ain) built before - - - - -	1149
Nâblus, the Hospital - - - - -	1156
St. Samuel (Neby Samwil) - - - - -	1157
Darum (Deir el Belâh) - - - - -	1170
Beauvoir (Kaukab el Hawa) - - - - -	1182
Nazareth, the Church - - - - -	1185
Saladin takes Jerusalem - - - - -	1187
Ascalon, Plans, Capernaum, Galatia (rebuilt) - - - - -	1190
Castel Pelegrino ('Athlit) - - - - -	1218
Cæsarea - - - - -	1218
Saida - - - - -	1227
Cæsarea restored - - - - -	1251
Bibars destroys Cæsarea - - - - -	1269
Acre taken from the Christians - - - - -	1291

'From this outline of the best dated specimens an idea of the progressive style of the Gothic work in Palestine may be obtained. The question has been fully treated by competent authorities, and I only propose to add a few notes of practical utility.

'The whole building period is confined to about eighty years, with the exception of the

towns along the coast. The most ancient buildings are the frontier fortresses and the churches round Jerusalem; the latest are the thirteenth-century erections in the neighbourhood of Acre, the last Christian stronghold in Palestine.

‘In the earliest specimens, as in the Hospital at Jerusalem, we find the semicircular arch used, and the heavy mouldings approach the Byzantine style. In the Convent of St. Marie la Grande we have a beautiful window (Photograph No. 16, Lieutenant Kitchener’s set), with mouldings which approach the English “dog-tooth” of Early English work, but the arch is here slightly pointed. Even as late as the latter half of the twelfth century the round arch is occasionally in use, as at the Church of Samaria. At Beit Jibrin we have remains of the Church of St. Gabriel, a Crusading structure, dating probably about 1134 A.D. (Photograph No. 29, Lieutenant Kitchener’s set). In this the arches are slightly pointed, but the heavy pillars and cornice have a Byzantine appearance. In most of the earlier Crusading churches marble capitals in imitation of Corinthian style occur, and in some cases there seems no possibility of their being derived from any older building. The fact that some half-dozen are found in one building all exactly alike (as at Beit Jibrin) induces one to conclude that this kind of capital was sculptured by the twelfth-century masons, and not, as in the case of Saracenic buildings, stolen from some other ruined structure.

‘As we advance, the character of the architecture gradually changes, the heaviness of proportion disappears, beautiful clustered columns take the place of heavy pillars, and ribbed groins are introduced. In the thirteenth century we find the pointed arch exclusively in use, with voussoirs, sometimes an odd, sometimes an even number. The Corinthian capital disappears, and is succeeded by an endless variety of form, from the smooth-leaved “crochets” of Samaria, to the deeply serrated leaves of Bireh. The beauty of the later churches far surpasses that of the clumsier buildings of the earlier period.

‘There are two other points of great importance to note in Crusading sites. One is the character of the masonry, the other is that of the inscriptions. Either of these is sufficient to class a ruin without the discovery of pointed arches.

‘M. Ganneau was, I believe, the first to call attention to the *diagonal* dressing on the stones as distinctive of Crusading work. It is not so much that this dressing is the only one which they used, but that the diagonal dressing is not to be found on earlier work. Care is, however, very requisite in this examination, because the Saracenic masons also used this dressing, though, their work being rougher, it is generally possible to recognise it.

‘The use of a toothed adze is still common in Palestine, and this instrument may be driven over the surface in any direction, so that in a wall of twelfth-century work the stones will be found dressed at every angle, but always in parallel lines.

‘A far safer indication of Crusading work lies in the masons’ marks. No other buildings but those of the twelfth century and thirteenth century in Palestine have masons’ marks. These marks are finely cut on the best dressed stones of interiors, and vary in size from an inch to two or three in length. They include every letter of the alphabet except D G Q and X, with various geometrical signs. The same mark is found in buildings separated by the entire length of the country; the marks have no reference to the position of the stone in the building, but seem rather to be those distinctive of the workmen employed. Some buildings have a great variety, others have the same often repeated. As a rule, the larger buildings seem to have a greater number of different marks, the smaller fewer, showing that a larger number of masons were employed on the more important buildings. There is no impossibility in matter of date in the view that each mark is distinctive of one man, for the thirteenth-century marks,

though similar, are not identical with those of the twelfth century buildings. The collections of these marks are given in the Memoirs to the Map.

'The above remarks apply to the masonry of interiors. The exteriors are of much more massive ashlar. In the case of the fortresses, the stones are almost invariably drafted. The only exceptions are the thirteenth-century works, which have sloping scarps of small masonry. This drafted masonry differs both from the Jewish and from the Byzantine in having a rustic boss to the stone, which projects sometimes a foot from the draft. I found instances in which the draft had diagonal dressing at Sôba and Kolôniah.

'These exteriors have nearly all at various times been ascribed to the Phœnicians, yet we know that in many cases the sites chosen by the Crusaders were entirely new ones, where no old city had stood. The use of this rustic masonry in the middle ages is not peculiar to Palestine, and not only is the diagonal dressing found on the drafts, but the pointed archways of gateways are in some cases of drafted masonry exactly similar to that of the walls. It is thus clear that these stones were quarried by the Crusaders and cut with a draft; and the presumption, when a drafted stone with a rustic boss is found, is, that it was cut by a twelfth-century mason, who would have used such a draft, and not by the Phœnicians, whom we do not know to have made use of such masonry. I have, indeed, not seen a single piece of masonry in Palestine which could be ascribed to the Phœnicians, and historically, I believe, we do not know of their territory having extended beyond Phœnicia proper.

'The question of inscriptions is also of great importance. At Bethlehem we have the dated example of the Mosaics which were erected in 1169 A.D. by the Emperor Manuel Comnenos. In the inscriptions of these Mosaics we have various peculiarities distinctive of the time. The shoes of the letters, the peculiar forms of U, M, and N, the contractions used, the accents, and the smaller size of the vowels, which are placed above the line, are all distinctive. It is important to notice these indications in the case of the numerous frescoes on the walls of various Crusading monasteries of the Jordan valley and in those of the chapels on the Mount Quarantania. These frescoes are thus shown to belong to the twelfth century, and not, as has been supposed by former travellers, to the fourth or fifth.

'Lastly, we come to the question, how the Crusaders buried their dead. Wherever rock-cut tombs are found near Crusading ruins (as, for instance, at Mejdél Yâba), they belong to the kind called "Rock Sunk." A shaft some 7 feet long and 3 feet wide is sunk 5 or 6 feet in the flat surface of the rock; on either side an arched recess is cut back, and thus two bodies lie, one each side of the shaft, parallel to each other, and to the length direction of the shaft.

'We have no indication that this form of tomb is Jewish. The natives of the country say that such cemeteries are Frank cemeteries, and the tomb seems fitted for the reception of a man and his wife. In Jerusalem such a tomb has been found to contain leaden coffins with crosses on them. At another site we found an inscription with crosses cut at the back of one of the *loculi*. It runs thus— + ΜΙΜΟΡΙΝ + ΓΕΩΡΓΙΟ. The form of the letters, the barbarous Greek, and the small size of the vowels, seem to point to a twelfth century origin for the text. The only question which remains doubtful is as to whether this kind of tomb was used also in the fifth century, but there is no evidence of any kind to carry it back to the Jews. It does not occur at the really ancient sites, but only in connection with Christian ruins; and as we know the tombs used in former eras, we may perhaps safely ascribe the "Sunk Tomb" to the Crusaders.

‘V.—SARACENIC BUILDERS.

‘A few words only in conclusion are required. The Saracenic buildings are fortresses, khâns, and mosques; they are thus easily distinguishable, except in the matter of the fortresses. In this question we must be guided principally by the masonry. A building with masons’ marks cannot be ascribed to the Saracens, for their dated buildings (as in the White Mosque at Ramleh) have no such marks. The large drafted masonry of exteriors is, again, never found in buildings of Saracenic origin.

‘The work of the Moslem conquerors of Palestine was destructive rather than constructive. We have Saladin’s walls of Jerusalem either repairing or replacing the Crusading work. We have the great mosque of Ramleh, and a few more such edifices, but the buildings of this class are not numerous. Christian churches were converted into mosques, Christian strongholds were patched up, and almost the only native work, excepting the khâns, consists of the small fortresses in Galilee built by the famous native family of Zeidâniyin. Thus the fifth epoch is not by any means so important as the two which preceded it.

‘The value of these architectural notes will lie in the application of the observations to sites of unknown date and origin, which may be judged of from the following distinctive marks:

‘1st. To distinguish a Jewish site, the presence of tombs with *kokim* is almost indispensable, and the great mounds with rock scarps, cisterns, and pools are almost the only other indications.

‘2nd. Later Jewish work may be recognised by the florid character of its ornamentation, combining the classic with native ideas of art. The finer tombs with *loculi*, and the synagogues with their peculiar double pillars at the corners of the cloisters, are to be ascribed to this period.

‘3rd. Byzantine buildings may be distinguished by lintel stones with crosses, by round arches with a narrow keystone, by irregularly drafted masonry, and by the architectural details of capitals and cornices.

‘4th. Crusading buildings are known by masons’ marks, by the diagonal dressing of the stones, by the character of the written inscriptions, by the rustic masonry of the exteriors, and by the clustered columns and pointed arches.

‘5th. Saracenic buildings are known by the small and less finely cut masonry, without masons’ marks; by the pointed arches, and by the comparative timidity of the low relief in ornamental designs as contrasted with the bold sculpture of the Crusaders.

‘The deductions which are to be obtained from an archæological examination of Palestine seem to me to be—

‘1st. The Jews were not a great building people. Fine buildings of Jewish origin are not to be looked for, nor does the Bible lead to the expectation that they will be found. They were not an inscribing people; and it is not probable that many important inscriptions will be found in Palestine dating back to Bible times.

‘2nd. The influence of the Western nations is to be noticed in later Jewish buildings, which date back only as far as the Herodian period, or about the time of Christ.

‘3rd. The great buildings of the country are to be ascribed to the Byzantine and Crusading Christian epochs.

'4th. The study of archæology in Palestine, by excavation or otherwise, is not likely to bring to light very much of value with respect to the illustration of the Bible. The work which is really of importance is that in which the Fund is now engaged, namely, the examination of the topography of the land : from this we may expect, and have obtained, results of the highest importance, as illustrating the accuracy and consistency of the Bible history ; and thus the discovery of even the most obscure of Bible towns, and its identification by the recovery of the ancient name radically unchanged, together with the examination of the natural features of the ground, and of the ways and customs of the peasant population, are studies of infinitely more valuable character than the costly attempt to explore by excavation, with results which, though of antiquarian interest, have no bearing on Bible questions.

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END OF VOL. III.

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