

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 stony 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" (Gen. 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.

Having worked through a severe hailstorm on the following day, I returned to Jerusalem on the 24th, passing the Basilica of El Mukátir, which Major Wilson supposes built on the traditional site of Abraham's altar. This, as well as the Church of Birch, I planned carefully, as no plan has been as yet published. The curious church of El Khadhr, near Tyyibeh, was measured and drawn by Sergeant Black in the same expedition, and the total number of these valuable plates of unplanned monuments throughout Palestine is thus brought at present to 63.

CLAUDE R. CONDER, Lieut. R.E.,
Commanding Survey Party.

MR. TYRWHITT DRAKE'S REPORTS.

XVI.

JERUSALEM, *January 3, 1874.*

SOME time ago I was induced by the patchwork appearance of this building to make a careful examination of it in company with Herr Schick. The general impression left on my mind after this examination is that the stones (of the lower part) are *in situ*—that is to say, that the building has not been reconstructed with old materials. The upper part need not be taken into consideration, as it is of undoubted mediæval construction. The basement of the tower is concealed by a glacis and other constructions, which probably date from the period of the Crusades. Eight courses of large stones are visible above this. On some of them there is a double draft, which, being in an unfinished state, leads to the conclusion that the draft was worked after the stones had been set in their places. The width of the draft, as I measured it, in many places was 3, 4, 6 or 7 inches, the greater breadth being always at the sides or bottom, usually the latter. The height of the courses varies from 4ft. 1in. to 4ft. 2in. The following are the lengths of several stones which

Kal'ah,
led also
e Tower
David.

I measured: 8ft., 5ft. 2in., 9ft. 2in., 13ft. 7in., 9ft. 5in., 10ft. 9in., 14ft., while the breadth at the north-east corner varied from 3ft. 7in. to 3ft. 8in. At this point I was unable to detect any cement between the courses. The bosses are irregular, and project from 4in. to 5in., the former being the more usual.

The tower, especially on its eastern face, has been much cracked and damaged by earthquakes and time. These gaps and cracks have been stopped by the Turks with a liberal dose of small stones and mortar, which gives the tower the appearance of being more ruined than it really is.

One of my chief objects in examining the building was to see if there were any practicable way of deciding the question as to whether it is solid or not. There is a tradition that Ibrahim Pasha forced an entrance but was driven back by a miraculous outburst of fire; or, as we should say, by fire-damp. Since that time no attempt has been made to solve the difficulty. A careful examination of the exterior led me to believe that the only place through which access can be gained to the interior is by a small window—now closed with small stones and mortar—immediately beneath the modern bevel which divides the mediæval from the other construction. I send a sketch of the stones at this point which will give an idea of the masonry.

In the north-west part of the fort are two wells, marked on the Ordnance Survey. They are called Bir el Hadid (*iron*) and Bir el Hissar (Turkish: *castle*). The latter is interesting from the fact that its supply of water is said to be derived from and from beyond the Russian buildings. If this be the case, as there seems no reason to doubt, the old aqueduct found by Dr. Chaplin when building his house outside the town, is probably one of the system which supplied this part of the town with water.

With this report I send you a sketch of one side of the Kubbet el Sakhrah as it now appears, with the casing of Kishâni tiles stripped off, during the so-called process of restoration.* It discloses a feature which hitherto must have been quite unknown, as it was concealed on one side by the encaustic tiles, and on the other by a thick coating of plaster. This feature is the round, arched balustrade, which forms the parapet of the outer wall.

Kubbet el
Sakhrah.

Those who have stood on the leads of the lower building, below the central dome, will have noticed that a parapet wall about 7ft. high surrounded them. This, before the outer coating of tiles was affixed, was an open row of semicircular arches with plain capitals. Of these arches there are thirteen on each side. It has been, I believe, long known that the present pointed windows are built into older semicircular arches, of which there are six on each side. I hope that, as soon as the weather permits, a photograph will be taken of this very interesting disclosure.

The whole of the Haram el Sherif is now being restored under the

* I purposely call it a sketch, as, owing to deficiency of scaffolding, I was unable to take all the measurements necessary for a detailed plan of elevation.

direction of an Armenian Christian architect, Serkís Effendi. The Masjid el Aksa is already finished, and reeks of whitewash and tawdry painting. A fine glass chandelier, said to have cost twelve hundred pounds (Turkish) in London, and presented by the Validé Sultana (queen-mother), is now being put up in it. The Kubbet el Sakhrâh is filled with scaffolding inside, so that one cannot see what progress is being made. The capitals of the pillars beside the Mehrâb el Hanâfi in the Kubbet el Sakhrâh have been a little cleaned, and prove to be Christian work having heads at the sides. They are not unlike those found by Professor Palmer and myself on the north-western minaret of the Haram. Most of the tiles on the outside are being taken down and reset, the gaps, where necessary, being filled up with modern Constantinople ware. All the mouths of the cisterns have been closed with iron gratings, which are kept locked, and some little effort has been made to render the low-level aqueduct from Bethlehem and Solomon's pools serviceable.

Arabic In-
scription
from
Ramleh.

The inscription, of which the following is a translation, is engraved upon a long block of grey marble, and lies on the southern side of the enclosure adjoining the White Tower—frequently, though erroneously, called by travellers the Tower of the Forty Martyrs—at Ramleh. To the west of the town there is also a Cufic inscription in the plaster of a cistern called El 'Anayziyeh. This may be of some interest, but hitherto I have found that the want of light, and the constant dampness of the plaster, have prevented my copying it accurately.

The final part of the inscription has been purposely defaced :—

“ In the name of God the merciful, the compassionate. None restores the mosques of God but he who believes in God and the last day. And God, whose majesty be exalted, allowed the issuing of the mandate(?). Because of the knowledge which he beforehand had permitted to his servant the Poor one, who relies upon him and turns to him in all his affairs, who is strenuous in his ways, Nasr el Dîn, the Assister of the Religion, and his Prophet, and the of his Friend, the most majestic Sultan, the Intelligent, the Crescentator, the Conservative, the Fortifier, the Defender of the Faith (*mujahid*) of this world and the next, the Sultan of Islam and the Moslems, Bibars ibn 'Abdallah Kasim, Commander of the Faithful, and may God spare him to us. And he sallied forth with his victorious army on the 10th of Rejeb the Unique from Egypt, with the object of going on a holy war and making a raid upon the Men of Sin and Obstnacy, and he halted at the foot of Yafa in the beginning of the day, and he conquered it by the permission of God at three o'clock of the same day.* Then he ordered that this dome should be begun over the lanthorn by the hand of Khalil ibn Dhúr May God pardon his son and his parents in the year sixty and six and six hundred and the Moslems.”

* Sultan Bibars in 1266 A.D. finally took Ramleh and Jaffa from the Christians.

“When speaking of the White Tower of Ramleh, Dr. Robinson (iii. 38) makes a mistake in saying that the inscription over the door bears the date of 710 A.H. (1310 A.D.); it really is 718, as stated by Mejir el Dín (quoted l. c.), and says that the work was completed in the middle of the month Shabán, and further gives the name of the builder as “Abu'l Fatah, son of our Lord the Sultán, the martyr, the King el Mansúr.”

The persistence of Dr. Robinson in wishing to make out this “White Mosque” to be a khan, in opposition to the statements of Arabic writers, is equally curious with his wish to transform vaulted cisterns into warehouses. Such stores are never found in khans, as goods would be open to robbery, which is not the case when, as they invariably are, they are stored in small chambers, of which the owner keeps the key. The shape of the building is that always employed by Mohammedans till after the usurpation of the Khalifate by the Tartar Dynasty, and numerous examples are to be found in North Syria, Egypt, and North Africa. The usual form is a courtyard, with a single arcade on three sides, that on the south, or towards the Kibleh, consisting of two or more rows of arches. In mosques of this early date the minaret is frequently, though not invariably, placed in the centre of the north side (as here), or in the north-west corner.

The makam of the Arb'áin Magházi (forty champions?) is in one of the vaults, and though these saints, under the different titles of Arb'áin Shahed (forty martyrs), frequently occur in Moslem Palestine, early travellers seem to have imagined that a Christian church, dedicated to the forty martyrs of Cappadocia, must have formerly stood here, and hence the absurd belief that the minaret was the old belfry. This tradition, too, seems not to have originated until two centuries and a half after the building of the tower.

This branch of the Survey would lately have presented many difficulties to one unacquainted with the various dialects of Palestine. The fellahín south of Jerusalem speak with a different pronunciation to those farther north, while the semi-Bedawi tribes, such as the 'Abbaydíyeh and Ta'amirah, differ both from them and from the genuine Bedawín farther east. These latter again have a *patois* differing much from the Arabic of the south. Nomen-
clature.

This is not the place to discuss the differences of language found in these various dialects, but I will instance the pronunciation of a few words to show how easily one ignorant of these differences might be deceived. L and N are frequently interchanged, especially at the end of a word. The kaf is by the fellahín and some Arabs pronounced *ch* (as in cheat), and this sometimes degenerates into *sh*. The kaf is pronounced in four ways. 1. By not pronouncing the k, but supplying its place by a sort of catch in the breath, or hamzeh. 2. Properly as a hard strong k. 3. As g. 4. As j. The first method is common throughout Syria and the large towns of Palestine. The second is rarely used, except by well-educated persons in the towns, and some of the fellahín. The third is

affected by the southern Bedawín, and the fourth by the Bedawín east of Jerusalem. The other day I quite puzzled a native friend of mine, a man of unusually good education, by asking him to explain some ordinary words which I pronounced to him *à la* Bedawí.

To instance what I mean, I may say that the Hajr Dabkan is called by various men Dabchan, Dablich, Dabkil, and Dabchil. The transposition of letters in a case like this is of course not unusual in most languages. Again, the Arabs always called the great wady between Jericho and Jerusalem Wady Jelt, while the fellahín say Gelt or Kelt. Yet the same men who say Jelt invariably say Khirbet Gumrán, never Jumrán; always gamr (the moon), never jamr; but yet they say jahjúr for kakhur (a pile of stones), and rafijna for rafikna (my friend). As yet I have not been able to find any rule by which they are guided in this use of g and j for k. The use of ch for k, though puzzling at first, is in reality a great help to the transcription of names, as it distinguishes beyond a doubt between the hard and the soft k.

The Hajr Dabkan, which I mentioned above, is an upheaved ledge of rock of some 50ft. long and 12ft. to 14ft. high. It is famous throughout the countryside for the legend attached to it, which runs thus. It happened that El Dawwári, the ancestor of the Arabs Abu Nusayr—a branch of the Hetaymát, who live east of Jerusalem—was making a pilgrimage to Jerusalem, accompanied by his slave Dar'aya, when suddenly his camel fell down dead. Undaunted by this misfortune, he mounted a rock (some say by the advice of the angel Gabriel) and called out, "Sír ya mubarak" (start off, blessed one). The stone thereupon arose and carried him as far as this place. Like all holy spots, it is the repository for ploughs, grain-pits, &c., and is decorated with the usual Arab offerings of rags, sticks, glass bracelets, &c. A short distance off is a burial-place of the Abu Nusayr, called Makbaret el Dawwars. It is usual for Arabs of another tribe before passing through these to cry out "Destúr (permission) ya Dawwars," and, if he be sufficiently instructed, to mutter a few words of the Fat-hah or opening chapter of the Korán.

The bound-
ary line of
Judah.

The boundary line of Judah, east of Jerusalem, is described in Josh. xv. 5, 6, 7, thus: "And the east border was the salt sea, even unto the end of Jordan. And their border in the north quarter was from the bay of the sea at the uttermost part of Jordan: And the border went up to Beth-hogla,* and passed along by the north of Beth-arabah; and the border

* Is it not possible that the En-eglaim of Ezekiel xlvi. 10 is the same as this Beth-hogla? In Arabic, the 'Ain is not very unfrequently changed into ha; but whether this change occurs also in Hebrew I cannot at this moment say for certain, though from the cognate nature of the language it seems probable. In the vision of Ezekiel the names En-gedi and En-eglaim seem to denote extreme points, and there is nothing, as far as I can see, from the context, to favour the idea that it is near En-gedi ('Ain Jidy). In describing Beth-hogla, the author of "Tebouth Hoarez" ("Fruits of the Earth," a Jewish treatise on Palestine), in ch. iii, p. 53, concludes by saying that he is of opinion that 'Ain Hogla and En-eglaim are one and the same.

went up to the stone of Bohan the son of Reuben. And the border went up toward Debir from the valley of Achor, and so northward, looking toward Gilgal, that is before the going up to Adummim, which is on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at En-rogel." In the eighteenth chapter, vv. 17, 18, 19, where the adjacent boundary of Benjamin is given, this account is repeated, with the difference that Geliloth* is put for Gilgal, Debir is omitted, and Arabah is put for Beth-arabah. The latter, however, by comparison with v. 22, is probably correct. The valley of Achor, too, is omitted.

Let us now take each point separately, and see how the line is likely to have run. It is plain that the Dead Sea formed the eastern boundary as far as the Jordan mouth, and that thence the line ran north-eastwards to Beth-hogla. There seems but little doubt that this name is preserved in the Arabic 'Ain Hajla, and as natural features were probably chosen as the boundary lines, the wady which debouches near the Jordan mouth, called in its lower part Khawr el Kataf, and in its upper Khawr el Tamrâr, may perhaps have been the line it took. This valley passes by Tell el Moghyfer, where there are ruins of early Christian if not of older date. Being the only place in the neighbourhood where there are any ruins of importance, it is perhaps not unlikely to have been the site of Beth-arabah.

Then comes the stone of Bohan, the son of Reuben. Unfortunately, the clever identification of M. Clermont-Ganneau (*Quarterly Statement*, New Series, No. II. p. 105), will not hold good, and I believe that M. Ganneau himself has come to much the same conclusion. On visiting with him the boulder to which the Arabs apply the name of Hajr el Asbah, we found that the name is not asb'a (of the finger), but asbah (whitish) (*faras sabha* is a mare with a long white mark on her forehead). Its position, too, precludes the possibility of its being the stone in question, as it lies six miles south of Jericho. The line then goes up towards Debir from the valley of Achor. Of the city of Debir no traces seem to remain, unless it be in the name Thoghret el Dabr—the Pass of Dabr—which lies a little west of Khan Hathrûrah, on the Jerusalem and Jericho road. The valley of Achor is most probably Wady el Kelt,

* *Geliloth*. This word, which is here substituted for the Gilgal of Josh. xv. 7, while the same expression is used in Hebrew with regard to the position of each, namely, "over against" (נגד) the ascent of Adummim, is translated *ad tumulos*. I cannot help thinking that it is not a corrupt reading, as has generally been supposed, but that the line of Benjamin's boundary is merely described in rather different words to those used in laying down that of Judah. This being the case, the tumuli referred to would be some of the many mounds which form such a very conspicuous feature "over against" the ascent to the mountains. Of the many "tells" near Jericho, by far the most conspicuous and important are the five or six nearest the mountains.

there being no other valley than it and the before-mentioned Khawr ek Tamrâr anywhere near Eriha. Next we have "the going up to Adummim, which is on the south side of the river." By the river, Wady Kelt only can be meant; it is the most prominent feature here, and contains besides three sets of springs.

Adummim.

Adummim in both the above-quoted passages is coupled with the "going up to" or ascent to it. It seems most probable that this must be placed at Tel'at el Damm, the mediæval fortress, surrounded by a rock-hewn moat, which stands above Khan Hathrûrah, and commands the Jericho road. As will be seen, the name "Mount of Blood" applies not only to the castle, but to the eminence on which it stands. The road from the Ghor to this point is nearly all uphill, while between it and Jerusalem there are many ups and downs: hence the term "going up to Adummim" would be applied to that part of the road between Tel'at el Damm and the Ghor, and this lies on the south side of the Wady Kelt.

With regard to Adummim, M. de Saulcy has arrived at the same conclusion as myself, but curiously enough he was led to it by a wrong name being given him. Khan Hathrûrah was called to him Khan el Ahmar (the Red Inn), while the name Tel'at el Damm seems to have escaped him altogether. He very properly argues—if Tel'at el Damm be substituted for Khan el Ahmar—that the peculiarly bright red patches of rock at this place gave the reason for the various names: Adummim, the mediæval Tour Rouge, and the modern Tel'at el Damm. The Arabs say it is called the Mount of Blood because of a severe battle once upon a time fought there, but the bright red limestone and marl are much more likely to be the true cause.

Now remain En-shemesh and En-rogel. Of the former name no trace remains, unless it be in Magharet el Shems (Cave of the Sun); but this lies north of Wady 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 el Shems (Spring of the Sun), to which he replied, "This is 'Ain el 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 el Hawdh, 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.

The above quoted author a little farther on (Voy. en Terre Sainte, vol. i., p. 196) falls into a double error by accepting the name Tell Abou-s-Salaît, for the mound near the Jericho road, and by attempting to connect it with

the Hebrew Gilgal (which has a sense of rotundity or rolling), because it is a round tumulus. The real name of the mound is given in a note, but the word 'alayk does not mean *clots of blood*, but in Bedouin dialect signifies a *nosebag* for a horse or camel; it might also mean a bramble, but the former is the explanation given me by the natives. None of the Arabs or fellahin had ever heard of the name Tell abu Salayt anywhere in their country. There is a place of that name east of the Jordan, called after a tribe of Bedawin of that name. Again, in the Book of Joshua we are expressly told (v. 9) that the place was called Gilgal, because the reproach of Egypt was there rolled away from the Hebrews; not on account of any natural feature at the spot.

The Tulul Abu'l 'Alayk (vulg. 'alayj), one of which is north and the other south of Wady Kelt, are not improbably the two forts of Thrax and Taurus, mentioned by Strabo (bk. xvi.) as standing at the entrance to Jericho, and which were ultimately destroyed by Pompey. May not the Bayt Jabr too be the Arabic form of the Greek *κοπρος*, especially with the confusion that exists between j and k? Josephus tells us (*Ant.* xvi. 5. 2, and *Wars* ii. 18. 6) that Herod built a fort of this name above Jericho. At present there is only a small mediæval or Saracenic building, but this is built on a scarpèd rock, and fully commands the road which runs immediately beneath and beside it.

Fort of
Jericho,
Kupro,
Docus, &c.

The name 'Ain Dúk is doubtless, as first suggested by Dr. Robinson, the word δὲκ or doch mentioned in 1 Macc. xvi. 15 as a small fort in which Simon Maccabæus and his two sons were treacherously murdered by his son-in-law Ptolemy. Near the makam of Ali ibn Táleb M. Ganneau found two rock-hewn tombs, with pigeon-hole loculi; immediately below (south-west of) there are traces of somewhat extensive ruins called Khirbet Abu Lahm. On returning from the tombs we visited the hill-top immediately above the makam, and found that the land side had been protected by a rude wall and a ditch, while there were traces of a tower and other buildings to the south. This seemed to me a very likely position for the "little hold" of Docus, for this would be, as Josephus tells us it was, "above Jericho," and it would also command the Wady Nuway'ameh, which here forms a large recess into the mountains, and the various hill-paths which lead up to Bethel, Rimmon, &c.

With regard to the site Jiljulyeh, examined by Lieut. Conder, Gilgal, 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 six 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 N, and this is so easily changed to Δ (thirty), that if the case requires it we may do so without much hesitation.

If the Jericho of Josephus stood near the modern Eriha, these measure-

ments of 30 by 10 stadia exactly suit with the position of Jiljulyeh. On the other hand, after hearing the legend from the mouth of one of the Abid, how the Imám, 'Ali 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 Jiljulyeh), overthrew their walls and slaughtered them, but finding the day too short called out to the sun, "Enthani ya mubárakeh," and how the sun turned and stood still over the ridge still called Dhahret el Thenfyeh; 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 Jiljulyeh 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 Mar Saba, Dayr el Mukellik, and Dayr Kharaytún, 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.

Mo: as-
keric s.

Of the monasteries of which we find the ruins, four, namely, Kasr el Yahúd, Kasr Hajla, Tell Moghyfer, and Khirbet Mefjir (besides Wady Nuway'ameh) are in the plain, and three in the mountains, namely, the caves of Kuruntil, Dayr Wady Kelt, and Dayr el Mukellik. In all of these, except Kasr el Yahúd and Khirbet Mefjir, frescoes more or less defaced have been found. At the former place are several graphitæ 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 Dayr el Kelt, Arabic *graphitæ* 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. Kalamon was not then as now quite sunk into oblivion. The other names, such as $\delta \acute{\alpha}\gamma\iota\omicron\varsigma \acute{\alpha}\theta\alpha\nu\alpha\sigma\iota\omicron\varsigma \tau\omicron\upsilon \alpha\theta\omega\nu\omicron\varsigma$, have no interest. The rude bilingual inscription over the door refers to the restoration of the monastery, but gives no date.

Dayr el Mukellik 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 shaykh Jemil, to his great amusement, lived amongst the rocks like the *wabr* (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 Wady Kelt. Our road to it from 'Ain el Sultan lay through El Hazim, as the downs around Nebi Musa 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 Rijm Halayseh. Turning to the left we soon found traces of an ancient path constructed on the sides of a rough wady. Leaving our horses, we scrambled down on foot to the ruins which are situated at the foot of a precipice some 60ft. or 80ft. above the wady 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 grackle 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 Mar Saba, 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 Moghyfer. 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. Jebel Ku-
ruatil.

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 250ft. long by 100ft. 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 Duk, which flows some nine hundred 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 Kuruntil—on the extreme edge of the hills on the north side of Wady Kelt. De Saulcy called it Beit bint el Jebail, but this name is not known at all. After much trouble I succeeded in finding the true name to be Nusayb el 'Awayshíreh.

Most of the Christian ruins near Jericho are built of a soft oolitic limestone, which seems all to have been quarried at Khirbet el Samrah, an extensive ruin some four 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.

Khirbet
Gumrán.

Khirbet Gumrán lies two miles north of 'Ain Feshkah, 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 degrees 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.

Eriha and
climate.

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 el Sultán 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 *θεῖον χάριον*, 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, &c., are in season all the year round. Grapes grow to a great size, the vines being trained over trellises supported on poles 4ft. 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.

During our stay in the Ghor I found that the *bedn* (ibex) still exists in Wady Kelt, never quitting the security of its deep, rugged solitude. Jedu'a, brother of Shaykh Jemil of the Abu Nusayr, is the Nimrod of these parts, and brought a buck into camp one day. He told me it was the sixth buck he had shot in the valley, as he never kills the females; he estimated their number at present at not more than eight or ten in all. I have preserved the skin and horns, which, as far as I can judge without comparison, differ in nothing from the Sinaitic species; the Palmyrene, on the contrary, I believe to be a different variety, with stouter horns. The *wabr*, too (coney or hyrax), is also, though very rarely, found in Wady Kelt. Hitherto, I fancy, the existence of either of these animals so far north in Palestine has not been suspected.

Sleet commenced on Friday, December 26, and on the 27th a heavy ^{Snow.} fall of snow took place, accompanied by thunder; by Monday, however, nearly all traces of it had disappeared. Owing to the unusual quantity of rain which has fallen (12·59in. by our observations, but that at Jerusalem will probably be more), the wells and cisterns are already nearly full. A few days ago the Bir Ayyub overflowed. This is always a rather unusual occurrence, and seldom if ever has been known to take place before the month of March.

Some interesting discoveries have been made at this ancient site by the Messrs. Bergheim, who have purchased land and been building a ^{Antiquities from Gezer. Tell Jezar.} house there. The clay image in basso-relievo, of which I send you a

sketch, was picked up by Mr. P. Bergheim, from among the earth turned up in digging for hewn stones for building purposes. This figure is very interesting, and, I imagine, unique; the front seems to have been moulded, to judge from the appearance of the edges and from the rounded back. The headgear, too, is remarkable, and reminds one rather of the castellated crown seen on Sidonian coins. For the account of a statue of Venus at Gaza, which in many respects resembled this figure, see the letter of St. Porphyrius (Bolland, *Acta Sanctorum*, Feb., tome iii. p. 648), quoted by F. Lenormant, *Lettres Assyriologiques*, &c., tome ii. p. 165. I am indebted to the kindness of these gentlemen for some flint flukes and an arrowhead also found there. The flint flukes are similar to those I formerly purchased from the Abbé Moretain, who discovered them at Baht Sayúr, near Bethlehem, and which now belong to the Christy collection; the arrowhead is unlike anything I have previously met with in the country.

Maarath.

Maarath is mentioned in Josh. xv. 59 as one of the cities in the mountains of Judah. It seems very probable that this may be the *mons mardes* where St. Enthyimus found ruins (*Acta Sanctorum*, ii. p. 306), and which I now identify with Khirbet Mird near Mar Saba. Gesenius derives the word from a root meaning openness or barrenness; either of these significations would apply equally well to Khirbet Mird, which is situated on a round, almost isolated hill on the west of the Bukay'a or open plain which extends between Mar Saba and the ridge of cliffs overhanging the Dead Sea. The view from the ruin embraces a considerable extent of country, and though there are traces of vineyards in the Bukay'a, still the general character of the surrounding hills is that of extreme barrenness.

Progress of
the Survey.

The progress of the Survey is most satisfactory, as will be seen by the fact that last year the average amount filled in by each man was 2.35 square miles, and this year is about 2.75 square miles per man on each day in camp. By days in camp I do not include Sundays; but all other days employed in moving camp, penning in, and rainy days, on which fieldwork was impossible, are included, so that an actual day's work is of course much larger than this, which is merely the average of days spent under canvas.

XVII.

JERUSALEM, Jan. 2, 1874.

Stormy
weather.

The exceptionally cold and tempestuous winter still keeps us prisoners here, and were it not for the house kindly lent us by Dr. Chaplin we should be in bad way. Our time, however, is fully employed indoors, and also abroad whenever a few hours of sunshine enable us to go out. The Maritime Plain is such a swamp that the fellahín are beginning to despair of ever being able to get the spring crops in, and say that those

already sown run much danger of being spoiled. The hills are not only impassable for cross-country work, but the winds are so keen and chilling that neither man nor horse could camp out without great risk. The Jordan valley is a simple quagmire, and the *Zór*, or second bed of the river, is in full flood.

Such being the condition of the country we must perforce wait here till not only the rains have somewhat ceased, but till a week's fine weather has rendered the survey practicable. This enforced sojourn here has enabled me to drag up a fuller account of modern Jerusalem than any which, as far as I am aware, has ever yet been published.

The few fine days we have had have been employed by Lieutenant Conder and myself on various small excursions in the neighbourhood. On the 16th we rode down to Ramleh to make a plan of the church there. When camped at Ramleh in 1872, I had not M. de Vogüé's "Churches of Palestine," but felt sure that he would not have neglected such a conspicuous and well-preserved monument. It seems, however, that he was prevented from doing anything by the fanaticism of the inhabitants. In 1872, however, I wandered about the whole building unmolested and unnoticed.

En route Lieutenant Conder made a plan of the crusading ruin of Khirbet Ikbala, south-east of Kariyet el 'Anab, and about a quarter of a mile south of the bridge on the high road. This is said by the natives to have been Dayr el Benát, a nunnery, where dwelt the Bint Sultán el Fenish—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 Rathin, as the natives almost invariably call Latrún; between this place is another relic of the daughter in a small tumulus, which I hope to open some day, called Rijm el Haik bint Sultán el Fenish. The aqueduct, which formerly led from near Tell Jezer (Gezer) to the Birket el Jamús at Ramleh, seems also referable to her, as it is named Kanat bint el Káfir—the water-channel of Infidel's daughter.

In Gen. ix. 16 we read that Gezer was taken by Pharaoh, king of Egypt, from the Caananites, 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 Bint el Káfir seems very probable.

Beyond Kariyet el Anab I tried to identify the places mentioned by Schwartz (p. 68, ed. 1852) as Khirbet Midian and Jebel Modüm, but not one of the many fellahín whom I asked had ever heard of such names, nor had I any better luck with his Izpa or Mizpah, near Kastal. Though sometimes ingenious, this author is generally incorrect in his accounts and untrustworthy in his nomenclature.

The effects of the heavy rains have been almost fatal to the carriage road; indeed, if it be not soon repaired it will soon become impassable for wheeled vehicles. In places it is deeply scored by the torrents, in

other parts heaps of solid stones give it the appearance of a wady-bed, while on the plain most of the bridges have been destroyed by the floods. The water was then out to such an extent that between Ramleh and Jaffa it was necessary for them to swim their horses.

Abu
Shushah.

From Ramleh we visited Tell Jezar, to enable Lieutenant Conder to make a plan of it. The name of the village at its southern end, Abu Shushah, is said to be derived from a dervish who once upon a time, in season of excessive drought, prayed for rain, and was told by a *rammal* (diviner by sand) that if water came, he—the dervish—must perish by it; to this he did not object, and soon water gushed out of the earth and formed a pool into which he stepped and was drowned, and nothing but his top-knot of hair remained in view, and when the people saw this they cried out “Ya, Abu Shushah!”—(oh, father of a top-knot).

Modin.

Returning by El Medyeh, we completed the plan of the curious tombs, which I think without doubt are those of the Maccabees. Dr. Sandreczki, to whom belongs the honour of identifying El Medyeh with Modin, never saw the constructed tombs, but only those hewn in the rock about one-third of a mile south of Shaykh el Gharbawi, beside which former are situated. From this point a great expanse of sea-horizon is visible, and the situation well suits the description of Josephus.”

I enclose a sketch (see p. 59) of the most perfect chamber of the building, which will show by the style of masonry that it is no ordinary sepulchre. I also enclose a proposed restoration of the pyramids mentioned by Josephus (*Ant.* xiii., vii. 6), which I have drawn on the model of the rude funerary bas-reliefs found by Professor Palmer and myself at Petra. This restoration gives a height of eleven feet above the building, which itself must have been nearly as much. This height is sufficient for seven white pyramids, such as are described (*Josph.* l. c.) to have been visible at a very great distance. The name Kabûr el Yehûd was given to Dr. Sandreczki as applying to the rock-hewn tombs; now the fellahîn apply it to both, but the original name of the built-up sepulchre seems to have been El Ikbirreh.

Heb.
Azmaveth,
Ar. Hezmeh.

A short distance north-east of Jerusalem is a small village named El Hezmeh, which seems to answer very well to the Azmaveth (עֲזַמְוֶת) of Neh. vii. 28, and Ezra ii. 24, where its inhabitants are mentioned with those of Anathoth, the modern 'Anâta, which lies a short distance south of Heymeh. The change of 'Ain into Ha is, as I have more than once had occasion to remark, not infrequent.

Kabus Ben'
Israim.

On the side of the wady 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 9½ 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 monuments (Later Bib. Res. 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.

Mozah, a town of Benjamin (Josh. xviii. 26), usually considered ^{Mozah.} to be Kolonyeh, because in the Mishna a place named Motsa is mentioned as being below Jerusalem, and that willow branches were brought there for the Feast of Tabernacles, and the Gemara adds that the place was a Colonia (see further, Dict. Bible ii. 439). The name seems to linger in the Khirbet Bayt Mizzeh, which lies on the hill above Kolonyeh northward.

A large quantity of this substance has lately risen, and specimens ^{Bitumen from the Dead Sea.} have been brought into the Jerusalem market by the Arabs. The quantity is estimated at thirty kantars, or about seven and a half tons. Being exceedingly hard and of very good quality, this bitumen used to fetch as much as forty-five pounds the kantar in Austria, where it was much used in making varnishes. At present it is not worth more than four pounds the kantar, owing to the discovery of a mine in Europe which produces an equally fine quality.

CHARLES F. TYRWHITT DRAKE, F.R.G.S.
