

of the group. According to Smith's dictionary it has never been traced. Murray's new map gives the ruin of 'Ad'adah, exactly corresponding with the Hebrew word, as near Tuweirah el Foka. I find from the Arabs that this town does really exist, though marked on the map as doubtful. It is, no doubt, the ancient Adadah, and this leads us to look for the group in their proper place, the district west of the southern part of the Dead Sea.

Some of them may probably come within our limits in the district round Tell Arad. This identification makes the fifth either newly discovered or confirmed by the Survey out of the list of towns in the lot of Simeon, without counting the probability of identity between Beth Palet and Hora.

*Geology.*—The Beersheba plains consist of a rich marly soil, which, with irrigation, would become extremely fruitful. The climate seems healthy, and a great field for civilisation might be found in the colonisation of this remote district, in preference to the stony hills of Judæa, which generally attract more attention. The strata here all belong to the white marl, and the hills are capped by dark flint bands. On the southern slopes of the spur, which terminates in Tell el Ghur, we found the same brown limestone which throughout the Jordan valley caps the marl. The high hills of the Debir district, the Negeb, or dry land of Ziph, Maon, and Eshtemoa, consist of the soft, white, porous limestone, with flint nodules, so often before noted.

The unconformity with the chalk is well marked in a north and south section from Hebron to Moladah, confirming what I have formerly written on the subject.

The dry character of this district is entirely explained by the thickness of the porous strata which forbids the existence of springs.

The value of the Survey work in these districts, now including the recovery of some twenty biblical sites, as yet unknown or very doubtfully identified, cannot fail to be generally appreciated.

CLAUDE R. CONDER, Lieut. R.E.

## MR. TYRWHITT DRAKE'S REPORT.

### XIX.

CAMP, JERUSALEM, *May*, 1874.

[The following was found among Mr. Drake's papers after his death]:—

The Ghor or Jordan valley is now happily finished. It was one of the districts where we might have experienced considerable difficulties, both on account of the climate, the unsettled population, and the difficulty of procuring supplies. The exceptionally cool season was much in our favour, though the frequent rains somewhat delayed us. The abundant herbage served as fodder for our horses and mules—no slight item, when

I say that barley was 40 to 43 piasters the midd at Nablus, the usual price being 7 to 9; while, two years ago, I bought it in the Hauran for 3½.

From all the Arabs and Fellahín in the Ghor we experienced nothing but civility. As little seems to be known of these tribes, I here give a list of them, beginning at the extreme south of Palestine, and going up to the Sea of Tiberias along the western side of the Jordan. The number of tents and men is averaged from the numbers given me by different Bedawin. I do not here give the many clans (Arabic—*Tawayf*, *hamyh*, or *ashíret*) into which they are subdivided, as I hope at a future period to publish a list of all the tribes in Palestine, with their Wasúm, or tribe marks.

TENTS.	MEN.	TRIBE.
—	—	El Tyyáhah } in the Desert of the Tih.
—	—	El Terabín } }
—	—	El 'Azázimeh.
—	—	El Dhullám.
100	150	El Jehalín, south of Hebron.
50	70	El Ka'abineh, in Masferah, south of Hasása, and north-east of Hebron.
60	100	El Rashatdeh, near 'Ain Jidi.
360-400	1000	El Ta'amirah, south of Bayt Lahm, and Mar Saba.
150	200	El Abbaydíyeh, serfs of the monastery of Mar Saba.
120	150	El Hetaymát.
250	300	El Sawáharet el Wad.
50	80	El Abn Nusayr.
100	150	El 'Abd, serfs of the last, who live near Ain el Sultán.
50	100	El Ka'abineh, north of Wady el 'Awjeh.
110	180	El Mesa'ayd (under an Emir), in Wady el Far'ah, and east of Nablus.
—	—	El Belawni } from east of Jordan, but usually
—	—	El Fahaylát } have a few tents in the Ghor near
—	—	El Sardíyeh } Wady el Maleh.
150	400	El Sakr, near Baysan, and in Wady Jálúd.
60	100	El Ghazawíyeh (under an Emir), east of Baysan.
40	70	El Beshatwi, near Jisr el Mujámi'a.
35	60(?)	S'khúr el Ghor, south of the Sea of Tiberias.

The pasturage of Wady Fusail belongs to the Fellahín of Mejdal, Beni Fádhil. The three clans of the village Tubás are the Deraghmeb, the Sawaftah, and the Fok-hah. Of these, the two first leave their houses in early spring, and live in tents like the Bedawín, pasturing their herds in Wady el Maleh and Wady Khashneh respectively.

A very large number of tells are found in the Jordan valley, on the great plain of Esdraelon, and a few on the Maritime Plain. I am inclined to look upon them as of very early date, and consider them as marking the site of ancient towns, or at least of their Acropolis, but

cannot at all countenance the theory that they are formed by the *débris* of bricks laid out to dry in the sun. Consisting as they do of from 1,000 to 10,000 tons of earth, this idea seems to me untenable. Again, their steep slopes show that they were heaped up with an eye to utilising them as strongholds. The sun-dried bricks found in them at 'Ain el Sultan by Captain Warren, and at Tell el Salabíyeh, near Damascus, are not broken up, but regularly packed, and laid with mud instead of mortar, which tends to prove that sun-dried bricks were used in their construction to give them solidity. If they were composed only of *débris* and faulty bricks, where are the ruins of the good bricks used in construction, which must have exceeded the others in bulk, but of which no trace other than the tells is to be seen?

The fact that they are almost invariably found near a good supply of water, and always in open plains, or at the mouths of passes where there is no natural elevation suitable for fortresses, is to me conclusive proof that they were thrown up for the purposes of defence. A considerable part of the surface is doubtless due to the decay of the buildings which stood upon them, but the basis must have been prepared.

Many of the tells which are identified with ancient sites, such as Tell Kaymún, Tell 'Arád, Tell el Kadhi, Tell Dothán, Tell Jezer, Tell el Milh, and Tell el Husn at Baysan, Tell Thora, Tell Lejjún, and Tell el Semak, are natural mounds or extremities of spurs running down from the hills, which have been cut and trimmed into the desired shapes. This may perhaps tend to show that the isolated tumuli of the plains belong to a period anterior to the Jewish invasion. They differ much in shape from the gradually accumulated heaps on which the villages in Egypt are built, being more regular and very much steeper. If this be considered in conjunction with the fact that in Egypt rain is very rare, while in Palestine it is heavy, it will, I think, sufficiently prove that they are artificial constructions for a definite purpose. In the hill country such fortifications would be impossible and unnecessary, but the villages and ruins are very frequently—especially in the district south of Jerusalem—built on isolated knolls, entirely occupying the summits of them.

A line of crusading fortresses seems to have run along each side of western Palestine. Between Jerusalem and Jericho is the castle of Tel'at el Damm. On the summit of Jebel Kuruntil is another; the ruins at Kurn Sartabeh lie in such confusion that it is impossible to assign any date to them. The large bossed stones, however, may possibly have been crusading work. The next point northwards is Burj el Maleh, from which both Kawkab el Hawa, north of Baysan, and Kal'at el Rabad, east of the Jordan, are visible.

Kawkab el Hawa seems to have been a crusading castle captured by Saladin, in A.D. 1188, and built by King Fulke, about A.D. 1140 (cf. Robinson, "Bib. His." iii. 227). The masonry of the outer walls is very fine, and cut out of compact basalt. It is superior to the work at

Crusading  
fortresses.

Athlit, which is, however, only limestone. The position is a very fine one, commanding as it does the whole of Wady Jalúd, from Zera'in eastwards, and the Jordan valley from the Lake of Tiberias to some distance south of Baysan. Two springs run under the cliffs to the south, about 500 yards from the fort. The most northern has a temperature of 71 degrees, and is slightly brackish; it is preferred to the other, which is cool and sweet, but which has the reputation of producing fever. Over this second spring is a rude Arabic inscription on a basaltic boulder. I have not yet been able to decipher it, but it seems merely to relate the finding or digging of the spring by a certain Emír.

n, The ruins of Baysan have been so frequently described that I shall only mention one or two points which may be new. Near Tell el Husn, the mound of the fortress, I discovered a fine H shaped vault of Roman masonry, and the façade of a temple built of great blocks of nummulitic limestone, which must have been brought from a great distance, containing one large central niche, and a smaller one on each side, as though for statues. This portion of the ruins is almost concealed by rubbish, and would in all probability repay excavation. On the north side of the river Corporal Armstrong discovered two subterranean tombs of masonry, with domed roofs, now, however, fallen in. They are interesting, and similar to that tomb (El Kasr) near Týasír described by Lieutenant Conder, though much coarser and ruder in execution and finish.

Jami'a el Arb'ain is a ruined mosque with a broken tower near the modern village. Over the mihrab is a large block of stone, with a very rudely-cut inscription, which I thus translate, two or three words being quite unintelligible, "In the name of God . . . through God, when the end of the building was accomplished by the ransom (r) of 'Akka: the blessing of God be perfected, and prayers in it upon . . . Mohammed: and the completion was in the year . . . and ninety and a hundred." (A.D. 806).

The following inscription I copied in July, 1872, and mentioned it in a report of that date. As it was not then printed, and the stone has since been done away with, I send another copy of it:

ΦΙΛΙΠΠΟΣ ΟΜΕΓΑΑ  
 ΤΗΝ ΚΡΗ ΙΔΑΕΠΟΙΗC  
 ΕΡΓΟΝ ΤΟΤΕΜΒΟΑ  
 ΕΤΑΕ Α ΝΕ.

I have made several sections of the mouldings to the bases of the principal columns near the theatre, where most of the finest buildings seem to have stood, and these will probably be sufficient to determine their date.

The position of Baysan is very fine. Situated on the edge of the cliffs which descend from Wady Jalúd to the Ghor, it catches the sea breeze, and even in the middle of summer is cooler than many other places that are situated at a greater elevation. Water is everywhere abundant, and with such a climate, indigo, cotton, sugar, cereals, and

all kinds of vegetables, might be easily grown. Under a fostering government, this miserable village of squalid half-bred Egyptians would soon become a thriving city. It lies, too, on one of the main routes to the extreme east, and should a railroad ever be made to Persia, the line from Akka or Haifa through Baysan will commend itself, perhaps, even before that from Tyre through the Buka'a, and certainly to unprejudiced persons before that of Alexandretta and Aleppo.

Abel Mehola is mentioned in Judges vii. 22, as a place to which the Midianites fled in their panic from Gideon: the term here used is literally "to the lip of Abel Mehola," and to this I shall presently advert. In 1 Kings iv. 12, the place is mentioned in conjunction with Bethshean. There is a ford over Jordan, some five miles north-east of Jericho, called Makhádhét Umm Enkhola, but this seems much too far south. However, there is a Mazár, or Moslem chapel, on the east of Jordan, about eight and a half miles south-east of Baysan, called Sherhabíl—or, as one man named it to me, Shefa Habíl, which would mean the lip of Habíl. I asked many of the Arabs what the place was, but the only answer I could get was, that it was a Mazár, and called Sherhabíl, but why they did not know. One of the Ghazawíyeh Arabs told me that it was the tomb of a certain Shaykh Mohammed Sherhabíl, but this seemed a palpable invention for my special delectation, as none of his companions had ever heard of such a person. Eusebius places Abel Mehola at a place called Abelmea, eight miles from Baysan, which agrees well enough with this site.

Abel  
Mehola.

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

Zarthan.

Adam.

A few other ancient sites and their supposed identifications may

well be mentioned here. A mound, marked Umm el Ashera, is found on Van de Velde's map and quoted by Dr. Tristram (Topography H. Land, p. 219), but all inquiries among the Arabs failed to show it me. None of them had ever heard of such a place. In Robinson, however, I found it Um-el-'Ajra, and this gave me the clue, and I then saw how Tell el Ma'ajerah had been corrupted into Umm el Ashera.

Ænon and Salim (John iii. 23) have been identified by Van de Velde as Bir Salim and Shaykh Salim. Inquiries of the Arabs and fellahin of the district resulted in not a man of them having ever heard of either of these places. Salim is mentioned by Eusebius as being 8 R.M. from Baysan to the south. I can only imagine that there is a mistake in the distance, and that Tell Sarem, which I have proposed above for Zarthan, must be the place intended.

There are a very large number of springs about here, and it is emphatically a place "where there is much water."

Meroz and Beth Shittah are, I think, without doubt, <sup>u u u</sup>Marassas and Shatta, two villages occupying important positions on the summits of knolls, to the north of Wady Jálúd. Dr. Tristram speaks of "a large inhabited village, Kefrah, with many Jewish ruins, and apparently the remains of a large synagogue." At present it is uninhabited, the small ruins are quite modern, consisting of rough stones and mud, while hardly a dressed stone is to be found in the place, and there is no trace of a large building of any kind.

A considerable extent of Wady Jálúd and the Ghor is under cultivation, but the chief wealth of the district consists in flocks and herds. Of these the greater part belongs to the SAGR Arabs. From one point may often be seen several herds, containing from one to three hundred head of cattle, besides innumerable sheep and goats and a fair sprinkling of camels and horses; of these latter the tribe formerly possessed a large number, and freely harried their neighbours by their means till their power was broken some seven or eight years ago by Mohamed Saïd, then Pasha of Nablus. Since then they have remained quiet, but are gradually recommencing their marauding habits under the present impotent government of Nablus.

The satisfactory identification of Antipatris in face of the various conflicting accounts seems now impossible. The usual site assigned to it is Kefr Saba. Kal'at Ras el 'Ain was first proposed, I believe, by Major Wilson, and by Herr Shick, of Jerusalem. The evidence in Josephus seems to me slightly in favour of the latter position, as do the distances given in the Itineraries, but the ancient name of Capharsabe points to the modern Kefr Saba. The following table shows the distances:—

	Antipatris.	Kefr Saba.	Ras el 'Ain.
Jerusalem . . . . .	38 (42 R.M.)	40½	35
Cæsarea . . . . .	24½ (26 R.M.)	23	28½
Lydda. . . . .	9½ (10 R.M.)	16	10½

From Kefr Saba a ditch eighteen miles long is said to have been dug (Ant. xiii. 15. 1) to the sea, or shore of Joppa (B. J. 1. iv. 7). There is a manifest error in this distance, which will only touch the sea either south of Jaffa or north of Nahr el Fálík. This ditch did not serve its purpose, and is said to have been filled up; so that we can hardly imagine it to have been a work of any magnitude. No trace whatever of any ditch is to be seen west of Kefr Saba, where the ground consists of rolling hills of sandy loam. At the commencement of the Survey, in 1872, I noticed a ditch falling into the 'Awjeh, near the village of Jerisheh, and running in the direction of Ras el 'Ain, at the foot of the low hills south of the 'Awjeh bridge. It does not, however extend for much more than a mile. Antipatris is said to have been near the mountains, a description which applies equally well to the rival sites. It is said to have been well watered, and to have had a river flowing round the city (J. Ant. xvi. 6. 2). This cannot apply to Kefr Saba, but does to Ras el 'Ain. The goodness of soil applies equally well to both, but the presence of a grove of large trees round it seems to point to Kefr Saba, to the east of which still exist the remains of the forest which formerly covered all the low hills on the Maritime Plain between Carmel and Jaffa.

An old man of the neighbouring village of Jeljúlyeh told me that he had heard that the ancient name of Kefr Saba was Antifatrús, but of course a statement of this kind is not of much value.

It is perhaps not impossible that formerly Capharsabe stood at the fountains of the 'Awjeh; for it is remarkable that such an important position should only be called the "Fountain-head," and that subsequently it was transferred, name and all, to the position it now occupies. Such a solution may appear forced, but in face of the conflicting evidence above quoted seems to me the only solution of the difficulty.

In 1 Chron. vii. it is curious to compare the proper names with those of villages existing at the present day; for instance, in Benjamin, Anathoth and Alameth with the modern Anata and 'Almít; in Manasseh, Ulam with the village of 'Awlam (in this case, however, the initial Hebrew Aleph is changed into the Arabic 'Ain). In Ephraim, Zabad and Uzzenherah with Kefr Zibád and Bayt Sira.

*En route* from Kefr Saba to Jerusalem, I visited the village of Mejdél Yaba, or Mejdél et Sádík as it is sometimes called, in order to copy the Greek inscription said to exist there. It is in a winged tablet on the lintel of a door on the right-hand side as you enter the Shaykh's palace—for the building he occupies is nothing less—and is founded on an older fort, having three bastions to the west. The arch over the inscription, which faces eastwards, is semicircular, with a keystone; the masonry is good. Inside the doorway the arch is very slightly pointed, and the barrel vault of the chamber, which seems to have been the ground floor of a corner tower, is seemingly of later date. The inscription is in bold letters, some four inches long, and runs thus:

ΜΑΡΤΥΡΙΟΝ ΤΟΥ  
ΑΓΙΟΥ ΚΗΡΥΚΟΥ

A few yards N.W. of the Shaykh's dwelling is a fragment of ruin, to all appearance of Crusading date.

An English gentleman, a civil engineer, is now engaged, at his own expense, in making many alterations and improvements in the Bishop's School on Zion. The run of this scarped rock, which he has laid bare in many places, is curious, but one point in his work is especially worth noticing. In the scarp he has found several water channels, some small excavated caves with steps across them, and some cisterns constructed against the face of the rock, which undoubtedly formed part of a system of baths. In confirmation of this idea it is curious to find that this point is called by the natives Hammam Tabariyeh (or Hammam Daoud)—the Baths of Tiberius (or David), the latter name is probably due to the neighbourhood of the so-called Tomb of David. The former name is given by Dr. Schultz in his map, *ed.* 1845.

ON THE SITE OF NOB AND THE HIGH PLACES.

BY LIEUTENANT CONDER, R.E.

THE wanderings of the ark, and the positions of the great religious centres in Palestine previous to the final settlement at Jerusalem, are questions not so easily understood from the Bible accounts as might at first be supposed, and the identification of one principal site connected with this question, namely, the city of the priests, to which David fled from Saul, has remained hitherto a moot point.

After the conquest of the hill country by Joshua, the ark and the tabernacle were removed to Shiloh, where they remained until the disastrous days of the high-priesthood of Eli. It was thence that the defeated Israelites brought the great palladium of their nation to the camp at Eben Ezer. It is not stated whether or not the ark was unprotected by any proper covering or tent, but the general impression produced by the description is, that the tabernacle remained stationary, and the ark only was moved. On the defeat of Israel it was carried to Ashdod (Esdúd), where it was lodged in the house of Dagon, another indication that the ark alone was taken. On the destruction of Dagon's statue, it was sent to Gath (a site yet to be identified), and thence to Ekron ('Akír), in the valley of Soreg (Wady Serár). From Ekron the kine brought it in the cart to Beth Shemesh ('Ain Shemis), and hence the men of Kirjath Jearim (Kariet el 'Anab) fetched it up to their own village, where it rested until the time of David. When finally it was decided to bring the ark to Jerusalem, we find that David went down (2 Sam. vi.) to Baalath of Judah and fetched it from Gibeah. It was then left after the death of the unhappy Uzzah in the house of Obed Edom the Gittite, and from thence finally taken to Jerusalem, where it dwelt "within