

guish 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 Mat Saba and the peaks called Kurûn el Hayr ("horns of stone"). Beyond these the desert of Engedi, and far away south-east of Beersheba, the peaks of Safra Lawandi. 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'âir, and the dark blue waters of the Dead Sea, with the yellow sand spit 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.

CLAUDE R. CONDER, LT., R.E.

A VISIT TO 'AIN QADIS: THE SUPPOSED SITE OF KADESH-BARNEA.

AMONG the unsettled sites of the Desert of the Exodus, none is entitled to more prominence than Kadesh-barnea. Dean Stanley says: "There can be no question that next to Sinai, the most important resting place of the Children of Israel is Kadesh." Professor Palmer adds: "This is perhaps the most important site in the whole region, as it forms the key to the movements of the Children of Israel during the forty years wanderings." And Dr. William Smith declares: "To determine the position of Kadesh itself is the great problem of the whole route."

Yet there is a remarkable barrenness of material for the settlement of this important question, supplied by the notes of travellers in the Desert; and any fresh contribution to that material is likely to be heartily welcomed by Biblical scholars everywhere.

In 1842 the Rev. J. Rowlands, of Queen's College, Cambridge, discovered a fountain bearing the name Kādēs, or Qadīs, a name having the same meaning as the Hebrew "Kadesh," and was confident that this was the site of Kadesh-barnea. His account of his discovery was published in the Appendix to Williams's "Holy City," with his reasons for deeming it the disclosure of the long-desired site. At the same time, he made mention of two other wells, neither of which, however, had been visited by him, bearing "the names of Adeirat and Aseimeh, sometimes called Kadeirat and Kaseimeh," which in his opinion represented Adar and Azmon of the southern boundary of Judah. This reported discovery by Mr. Rowlands has been a fruitful source of discussion for now nearly forty years. The probable correctness of his conclusions has been recognized by such scholars as Ritter, Kalisch, Keil, Kurtz, Schultz, Winer, Professor Palmer, President Bartlett, and others well known in Germany, Great Britain, and America. On the other hand, it has been opposed by Robinson, Stanley, Porter, Espin in the "Speaker's Commentary," Hayman in "Smith's Bible Dictionary," and many others.

It is a singular fact that in all these years the site thus discovered by Mr. Rowlands has never been revisited. Indeed, it has been questioned if he did not confuse the names and the wells, Kades and Kadeirat. Dr. Robinson distinctly declares that he did so. Espin follows Robinson in this error, and on the topography of "el Ain," the location of Kadeirat, builds up an argument against the identification of Kādēs or Gadis with Kadesh-barnea. Even Professor Palmer, who agrees with Rowlands in his main conclusion, and confirms his reasoning with cogent arguments, thinks that Rowlands wrongly applied the name 'Ain Qadīs "to 'Ain el Quiderát, some miles farther northward, and seems not to have visited this spot [the true 'Ain Qadīs] at all." President Bartlett, of Dartmouth College, in his "From Egypt to Palestine," while favouring Rowlands's identification, is confident, after a visit to the region in question, that there is no such fountain as 'Ain Qadeirát, and that Rowlands was mistaken in both the location and the distinctive peculiarities of 'Ain Qadīs.

Apart, therefore, from the discussion over the identification of 'Ain Qadīs with Kadesh-barnea, there has been no little confusion as to the facts of the location and surroundings of the well itself. No traveller, except Mr. Rowlands, has ever reported a visit to 'Ain Qadīs, until President Bartlett found a well in that region which he supposed to be the one seen by Rowlands, although it did not meet the published description of it. 'Ain Kadeirát has *never* been reported as visited; and its existence has been squarely denied. The question is therefore still an open one. Are there three wells, or two; or is there only one in the region of this supposed site of Kadesh?

A scholar so familiar with both the Land and the Book as Dr. Thomson, says on this subject, in his latest work, "Southern Palestine and Jerusalem:" "When I was at Mr. Rowlands's Muweilih, I made diligent enquiries about Kadesh; but both our own Arabs and other Bedawin we met in the neighbourhood were either absolutely ignorant of such a place, under any possible pronounciation of the name, or they purposely concealed their knowledge of it." Referring to the "singularly brief and unsatisfactory" descriptions of it already given to the public, Dr. Thomson very naturally adds: "One sadly wants a little more information in regard to several points;" "for if 'Ain Qadis be in reality the Kadesh-barnea in the wilderness of Paran, . . . it is one of the most interesting sites in the entire history of the Hebrew Wanderings."

In view of this state of the case, I am sure that a report I am now enabled to make of a personal visit to each of the three wells in question will be a matter of interest to all who are familiar with Bible geography.

About the 1st of April of this year, while crossing the Desert from Kala'at Nakhl to Hebron, I determined to satisfy myself concerning the existence and relative position of these three wells. Turning eastward from Wâdi Jerur, at about latitude 30° 28' N., and longitude 34° 20' E., I went on for three hours, to Jebel el Hawâdeh, over which I passed into Wâdi Qadis. Following up this Wâdi, in a direction a little north of east, for three hours more, I came to the place so glowingly described by Mr. Rowlands, and found it all that he had pictured. It was an oasis unapproached by any I had seen in the desert since leaving Feirân, and not surpassed, within its limits, by *that*. It was carpeted with grass and flowers. Fig-trees laden with fruit were against its limestone hill-sides. Shrubs in richness and variety abounded. Standing out from the mountain range at the northward of the beautiful oasis-amphitheatre, was the "large single mass or small hill of solid rock" which Rowlands looked at as the cliff (sela) smitten by Moses to cause it to "give forth its water" when its flowing had ceased. From beneath this cliff came the abundant stream. A well, walled up with time-worn limestone blocks, was the first receptacle of the water. Not far from this was a second well similarly walled, supplied from the same source. Around both these wells were ancient watering troughs of limestone. Several pools, not walled up, were also supplied from the stream. On from the line of these pools, a gurgling stream flowed musically for several hundred yards, and then lost itself in the verdure-covered desert. The water was clear and sweet and abundant. Two of the pools were ample for bathing. Before the cliff, and around its neighbouring wells, camel and goat dung was trodden down as if by the accumulations of centuries, showing that the place was much frequented for watering purposes.

Mr. Rowlands was certainly correct as to the name, the general location, and the description of this remarkable place. It is Qadis (قديس). There is a Jebel Qadis, a Wâdi Qadis, and an 'Ain Qadis. Is is quite as far to the eastward as he put it, fully twelve to fifteen miles E.S.E. of his

Moiláhi, or 'Ain Muweilih. The Wádi at the head of which it is situated is an extensive and fertile plain, larger by far than er Rahah before Jebel Músa, where the Children of Israel received the Law. Remains of rude stone buildings and other ruins abound in the vicinity, showing that it was once a well peopled region.

From 'Ain Qadís I went to 'Ain Qadeirát. Coming out of the oasis above described into the main valley of Qadís, and following that westward for twenty minutes, I turned to the north-west, and went over a lofty mountain pass, Nakh Hâwa, descending into Wádi Umm 'Ashfn (or Hashfn), where Sinaitic inscriptions were numerous. In two and a quarter hours after leaving 'Ain Qadís I reached the upper end of Wádi el 'Ain. Going down this, westerly, for half-an-hour, I came to one of the several branches with which that Wádi is spurred, and turned up this in a north-easterly direction. At the entrance to this branch stands a noteworthy ruin, built of huge blocks of hammered stone laid in courses. It is a rectangular quadrangle, some seventy feet by seventy-five, with double walls about six feet high. Along this branch of Wádi el 'Ain I found vegetation increasing in fulness and beauty. Trees and shrubs and grass were in luxuriance. One tree, called by our Arabs a seyal, but differing from the seyal of the lower desert, surpassed anything I had seen elsewhere. The reach of its branches had a circumference of nearly 250 feet. It had a double trunk, one arm having a girth of six feet, and the other of four and a half. Soon I heard the sound of running water. A channel of forty to sixty feet wide, bordered with flags, was the shallow bed of a running stream. At the head of this was the fountain itself, pouring a rich stream of pure and sweet waters out of the hill side, with a fall of about seven feet, into a basin of some twenty feet sweep, and from twelve to fourteen feet deep. It was such a fountain as one would expect to find in the mountains of Lebanon, rather than in the Desert. There is no wonder that the Wádi containing it is called Wádi el 'Ain the Wádi of the Well. This fountain is the 'Ain Kadeirát, or Qadeirát (قصرات), mentioned by Rowlands and Robinson, but not before visited by any traveller who has reported his visit.

After finding these two wells I visited, on the day following, the third well named by Rowlands 'Ain Kaseimih, or Qasémeh (قسيمه). It is several hours west and south of Qadeirát, and but little more than an hour from Moiláhi, or by 'Ain Muweilih, thought by many to be Hagar's fountain. This place is by no means so noteworthy as either of the other two. It has been visited and described by several travellers. Professor Palmer mentions the place in "The Desert of the Exodus," vol. ii, p. 357. President Bartlett was evidently deceived by the wily Sheikh Suleiman into thinking that this Qasimih was Qadís, hence his description of it is fuller and more enthusiastic than Professor Palmer's. It is found in "Through Egypt to Palestine," pp. 358-362; and I can vouch for its substantial accuracy, except as to name.

It is therefore now clear that Mr. Rowlands was correct in his reference

to the three wells; that he did not confound 'Ain Qadeirát with 'Ain Qadís; that he did find a well bearing the name Qadís, the Arabic equivalent of Kadesh; and that any argument based by Robinson or Espin or their followers on his supposed confusion of names and localities inevitably falls to the ground. Yet it by no means follows that the site of Kadesh-barnea is settled by this new contribution of facts bearing on that question.

Among the reasons why 'Ain Qadís and 'Ain Qadeirát have not been found before during all these years of discussion over them, it may be said that they are in the territory of the 'Azázimeh Arabs, while the guides of travellers from Nakhel to Gaza or Hebron are of the Teyáhah Arabs, who are not on good terms with the 'Azázimeh. Moreover the superstitious fears of the Bedawín make them unwilling to disclose to Christians what they deem the riches of their more sacred wells. Again, there are comparatively few who travel over this route all all. Peculiar circumstances, which it is not necessary to detail here, enabled me to accomplish my desire of finding the much-disputed wells. In reporting of them now, I hope to call fresh attention to the exceeding desirableness and importance of a careful survey of the Negeb and Desert of et Tih, with similar thoroughness to that already secured for Western Palestine and the lower Sinaitic Peninsula.

H. CLAY TRUMBULL.

Philadelphia, U.S.A.,
June 8, 1881.

JACOB'S WELL.

DAMASCUS,

May 17th, 1881.

Very probably some short account of a recent visit that I paid to Nablous may be of some interest to the many readers of the *Quarterly Statement*. The state of Jacob's Well is doubtless well known to the majority of your subscribers, even to those who have not themselves visited the Holy Land. It has again and again been described by the many writers on Palestine, and all have mentioned their disappointment that instead of finding any semblance to a well, or anything which could recall the interview of our Lord with the woman of Samaria, they have merely found a dark irregular hole amid a mass of ruins in a vaulted chamber beneath the surface of the ground. I have shared this disappointment on many previous visits to Nablous, and again, as a fortnight ago, I stood with my wife beside the spot, it was with great regret that we were so utterly unable to picture before us the scene so graphically described by the Evangelist. We had clambered down into the vault, and were vainly attempting to peer into the dark hole amid the heaps of stones and rubbish, when we chanced to notice, a few feet from the opening, a dark crack between the stones. Fancying that possibly it