

- | | |
|-----------------------|------------------------|
| 33. Bozez. | 39. Irpeel. |
| 34. Nephtoah. | 40. Archi. |
| 35. Galem. | 41. Caphar Hananiah. |
| 36. Beth Haccerem. | 42. Archelais. |
| 37. Hazor (Benjamin). | 43. Beth Laban. |
| 38. Gederah (do.). | 44. Kadesh on Orontes. |

The boundaries of the tribes, and those of Judea, Samaria, Galilee, &c., are also as laid down by Captain Conder, R.E. The scale of the maps does not admit of introducing many names of minor importance which are, nevertheless, now well fixed.

ACROSS THE JORDAN.

A REPLY TO C. R. C.'S NOTES THEREON.

In the April *Quarterly Statement* (1886) I find some "Notes on Across the Jordan," by Captain Conder. The remarks made are very useful, and I am thankful for the author's thorough critique and review, but I find it necessary to reply to a few remarks, and to correct some errors made in the press.

1. *'Ain es Sfëra* (or es Sfeira), pp. 259, 262, of Mr. Oliphant's account, proposed to be rendered "the yellowish spring" by Captain Conder, is correct and has to be written **عين الصفيرا**, according to information gathered on the spot.

2. *El 'Araj* written **الأعرج**, p. 244, of Mr. Oliphant's account would doubtless render "the lane," but never "the ascent" as Captain Conder proposes, which had to be spelled without an aleif **العرج**; there is no reason to call the place an ascent, while it is situate on a dead level plain, the Buteiha. I have also mapped and explored the site, and would maintain with Mr. Oliphant the original spelling and meaning.

3. *Tuld Kana'an* **تلول كنعان**, p. 199. *Tuld* must be written with one l in the middle, not "Tullûl" as adopted in the "Map and Memoirs of Western Palestine." The singular Tel **تل** has a sheddi ^ˁ but the plural *Tuld* **تلول** no more. The same mistake must be altered in "Tullûl el Hesh," p. 231. *Kana'an* is the carefully gathered original correct spelling.

4. *Et T'ireh* was originally spelt **الطيرة** by me, but was altered in the press into the false **التيرة**.

5. *Wâdy 'Ulleika* **وادي علقية**, p. 101, can also be written **عَلَيْقَى**, but is omitted in the map. It is the Wâdy running close east to 'Arâk el Heitalyeh into the Yarmûk, and must be trans-written with two l's, not

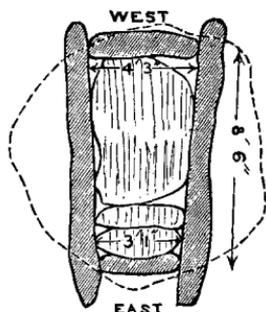
“Uleika.” This very common name of a valley or spring can hardly be rendered “the overhanging,” but means rather the valley of the bramble (blackberry), a shrub growing luxuriously at any place in Palestine where there is abundance of water, and with predilection in wādies.

6. *Feddâns* (Yôkes), p. 22. Captain Conder doubts my statement that a Haurân Feddân is half the Feddân of Western Palestine. A Feddân in general is a very indefinite signification; literally it means the ploughing work of a pair of oxen done in a season, and villages are valued according to the number of feddâns they occupy; but as the villages situated on a hilly part of country would naturally do but half the work of those on the plain, they silently adopted two pairs of oxen, working alternatively six to eight hours a day, to make the meaning equal. This alteration to suit the circumstances of the case was by-and-by erroneously adopted by a good part of the Fellâhîn of the plains of Western Palestine, while the Fellâhîn of the Transjordan plateau kept their one pair of oxen by. It is therefore usual to ask during any inquiry made at a village about its Feddâns or land property: “Kam feddân bitshiddu (how many feddâns do you drive)?” and after the question is answered, to ask again: “el Feddân kam râs (how many heads to a feddân)?” The difference is so great in Western Palestine that the surface of a feddân varies between 100, 120, 150, and even 200 dunums, a dunum being 1,600 square dra’ or 900 square metres, and that therefore, in mentioning the number of feddâns of a village, the meaning of its feddâns should irremissably be explained.

7. *Medany* (مدينة) is a very common word used in this form in vulgar Arabic, but must be written مَدْنَة Ma’adne in correct Arabic, deriving from أَذِن “addin,” to call to prayer, and represents the minaret of a mosque.

8. *Dolmens*. The explanation given by Captain Conder as to these monuments is interesting; but in spite of “the old idea,” I am still not yet fully convinced to the contrary of my views expressed in “Across the Jordan,” considering dolmens to be ancient burial places, all the more as I had opportunity to explore in ‘Ajlûn, near Irbid, hundreds of dolmens with more leisure and exactitude than I was able to do in Jaulân. I opened several specimens and found in the interior of the dolmen, after lifting away 14 inches of common earth (humus) a mass consisting of ashes mixed with small pieces of burned coal, undoubted remains of *crumbling bones* nearly fallen to dust, and several *brass rings* 3 inches in diameter. These brass rings showed a very primitive ornamentation carved round a part of their outside. Below this mass I found a *stone slab* of different size, to which sometimes smaller stones were added to fill out the space of the dolmen-interior, and below this slab I generally found the bare rock. The dolmens were without exception conical, with an average interior length of 8 feet 6 inches, and a width of the western part of 4 feet 3 inches, and in the east of 3 feet 1 inch; some specimens were of larger size still. Each

size of the dolmen was built up with one single slab, and the whole covered as a rule with one single slab. They were built on a circular foundation raised 3 feet and more above earth. In my account of 'Ajlûn, I will re-



produce these discoveries more thoroughly. I now beg to ask: What was the object of a foot slab in the interior? Whence came ornaments and bones? Why were *also these specimens*, as a rule, exactly oriented to the rising sun? Why long and narrow, broader in the west than in the east, and thereby of the clear shape of a sarcophagus? Why were small openings pierced in the end slab (Jaulân)—was it not to dispense libations to the beloved dead? The specimens of 'Ajlûn were, as those found in Jaulân, entirely covered above

and all round, and the idea was therefore not "so foolish" as to leave the corpse to rot above ground, and liable to attacks of wild animals. Finally, it is possible to admit that these dolmens, numbering hundreds, erected close to each other, were altar shrines? I should think they formed a graveyard.

I should be glad to listen to the discussion of this question by a third person.

9. *Tell el Ash'ary* ("Across the Jordan," p. 208). A careful re-study of the passages of the Bible mentioning Ashtaroth and Ashtaroth Karnaim has convinced me that I have been wrong in stating that there was another Ashtaroth mentioned in the Bible distinct from Ashtaroth Karnaim. As to the predicate "Karnaim," Ritter ("Erdkimde," xv b, ii b, p. 822), also states that it is derived from a mythological character, and is supported in this by Winer ("Bibl. Realw.," i, p. 109).

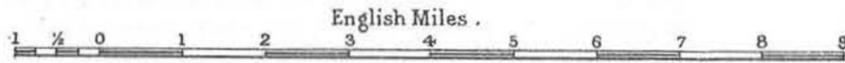
10. Captain Conder asks, "Why are the Ahseintjeh rendered foxes?" On my described visit to et Tîreh (p. 220) in Haurân I shot a wild animal living in the ruins, and took the skin home. This animal is not only in Haurân, but throughout Western Palestine, very common, and is called *Ahseiny* or *Abu Ahseiny*; by the Bedouins curiously enough also Ahseintjeh. I sent the skin to a friend in Germany to define the genus of the animal, and he replied: "Your Ahseiny represents a Syrian specimen of our common Reinecke, a *Canis vulpes*;" therefore I rendered Abu Ahseiny, a Syrian fox. The proper significations Abu'l Ahsein and Tha'lib for foxes are also known in vulgar Arabic, but up to now I never came across an animal thus called by the natives. The number of foxes shot annually in the vineyards of the Colony at Haifa are invariably called Abu Ahseiny by the Arabs.

The Greek inscription of er Rumsantjeh, given on p. 81 of the April *Quarterly Statement*, was discovered by me in 1884, long before the Jews settled at that place. (See "Der Djölan," von G. Schumacher, 1884-1885.) I then found and cleansed this stone and other inscriptions and ornaments of the Constantine era hidden among the rubbish of an old Khân.

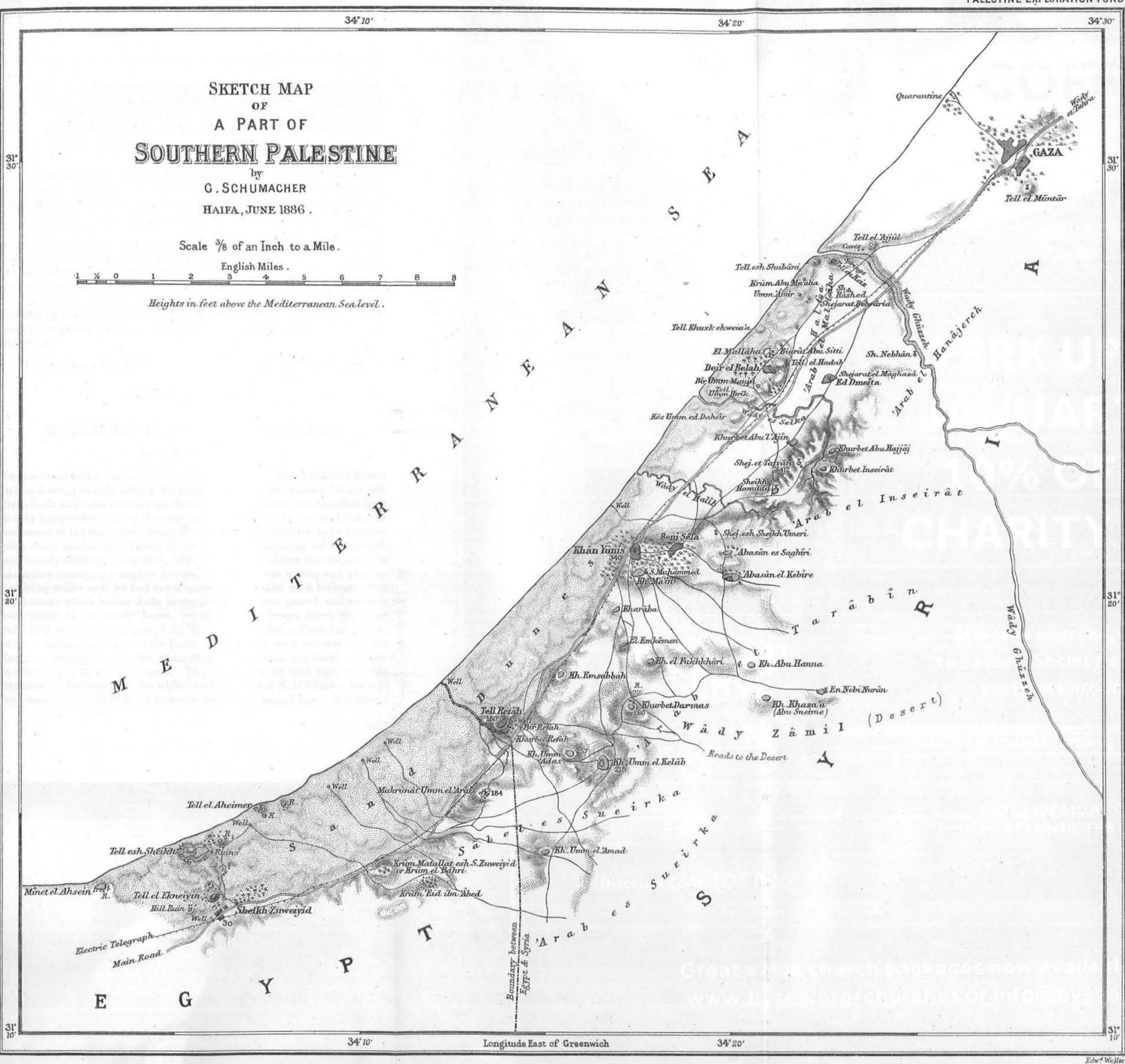
SKETCH MAP OF A PART OF SOUTHERN PALESTINE

by
G. SCHUMACHER
HAIFA, JUNE 1886.

Scale $\frac{3}{8}$ of an Inch to a Mile.



Heights in feet above the Mediterranean Sea level.



Longitude East of Greenwich

Both inscription and design seem not to be reproduced carefully by the Jews.

In addition to the account of the sites of the eastern shore of Lake Tiberias, mentioned on the same and the foregoing pages, I would (according to my explorations made in 1884—see “Der Djölan”) like to add, that the suggestion of Mr. Oliphant as to *el Lâwiyeh* and its Jewish character would be confirmed by showing that *el Lâwiyeh* اللّوئية renders “the Levite.”

I should here like to give a Postscriptum relative to my “Researches in Southern Palestine.” I there mentioned *Tell en Keiz* as the place where the Jupiter Statue was found, and added, that if not, according to Pliny, Anthedon was to be looked for north of Gaza, I should not hesitate to identify Tell en Keiz with that old site. I now find in “Zeitschrift des Deutschen Palästina Vereins,” vol. vii, p. 5 ff, that G. Gatt of Gaza discovered in 1884 an ancient site one hour and a half north of the Mîneh of Gaza, on the beach, called *Teda*, which represents the Greek form of *Anthedon*, and in the same account Professor Guthe states, that in the *Annales* of Euty chius a *Tadân* (633) of the vicinity of Gaza is mentioned, and also by Stark (“Gaza u. die Phil. Küste,” p. 565). According to these results, the question as to the true situation of Anthedon may be considered as settled.

HÁIFA, August 4th, 1886.

G. SCHUMACHER.

RESEARCHES IN SOUTHERN PALESTINE.

By G. SCHUMACHER.

IN obedience to the Arabic proverb, “Erkab ’al’ Fejer, tiksab nahâr” (Mount in the dawn, you gain a day), we started at midnight of June 11th, 1886, from Jaffa and took our way southwards towards Gaza, accompanied by a bright moon—this time of the year and in this country preferable to the sunbeams of the day. Our guide, Mustapha, who pretended to be familiar with every sand-dune between the two cities, accompanied us barefooted, and merely clothed in his shirt, with his wide pantaloons thrown over his shoulders, swinging a mighty dabbûs, or cane, in his hands, and playing tumbling tricks as if he had never made acquaintance with fatigue. The sand-dunes which border Jaffa to the south were soon passed, and we took our course to the sandy beach, where a gentle breeze from the west refreshed us. The first signs of the day appeared after a three hours’ ride, when crossing the small Nahr Rûbîn; our horses were watered, and we began to arrange our toilette, while Mustapha realized this short pause for a sound sleep on the moist sand. The sun threw its first rays over the monotonous country when the white-washed cupola of Nebi Yûnis appeared; and near the shores of Nahr Sukereir we made a second rest. The horses