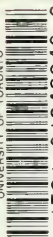


# WESTERN PALESTINE.

UNIVERSITY OF TORONTO



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SURVEY OF WESTERN PALESTINE.

*Special Edition.* No. 203

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Chairman of Executive Committee.



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*Armitage Bridge*

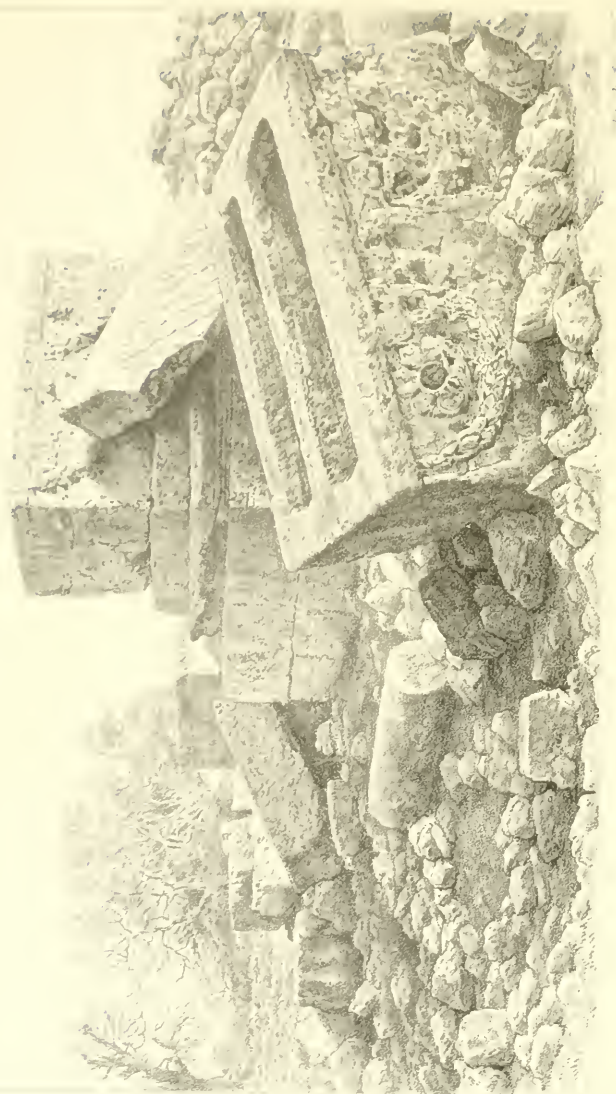
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THE SURVEY  
OF  
WESTERN PALESTINE.







SECTIONAL GRAVE

THE SURVEY  
OF  
WESTERN PALESTINE.

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

BY  
LIEUT. C. R. CONDER, R.E., AND LIEUT. H. H. KITCHENER, R.E.

VOLUME I. SHEETS I.—VI.

GALILEE.

EDITED WITH ADDITIONS BY  
E. H. PALMER, M.A. AND WALTER BESANT, M.A.,  
FOR  
THE COMMITTEE OF THE PALESTINE EXPLORATION FUND,  
1, ADAM STREET, ADELPHI, LONDON, W.C.  
1881.

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## P R E F A C E.

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THESE 'Memoirs of the Survey of Western Palestine' have been drawn up from notes taken in the field by Lieutenants CONDER and KITCHENER. They are divided into 'Sheets' corresponding with the divisions of the Great Map of Western Palestine, in twenty-six sheets, on the scale of one inch to a mile. The method pursued in the division and sub-divisions of the Memoirs was adopted in accordance with the recommendation of a sub-committee appointed for the purpose of considering the best mode of presenting the information in their hands.

The first volume contains the memoirs of the first six sheets. The work of Lieutenant KITCHENER will be found in Sheets I—IV. and Sheet VI. The fifth Sheet is the work of Lieutenant CONDER. The notes of these officers are printed exactly as they were sent in, nothing being added or suppressed. The additions made by the editors are distinguished by being printed in small type. They will be found to supplement the information given by the Surveyors; as, for example, under the head of 'TYRE' will be found an account of the excavations conducted by RENAN. The opinions of other travellers on disputed sites, such as Capernaum, for instance, are also given. The works consulted for this volume are principally those of ROBINSON, STANLEY, VAN DE VELDE, RENAN, WILSON, PORTER, SEPP, TRISTRAM, THOMSON, MACGREGOR, and GUERIN.



The importance of securing, without delay, an accurate account of the monuments still remaining in Western Palestine is illustrated by the following note from the Rev. H. D. Rawnsley ('Quarterly Statement,' April, 1881) received after the following sheets were in type :

'On reaching Kadesh in May, 1879, we were disgusted to find that the marble sarcophagi and the Temple ruins were being broken up and demolished, to fill the yawning trenches that the Fellahin navvies had dug for the foundations of a *sugar-factory*. It appeared that a Damascus merchant was speculating in sugar, so the Fellahin said—in cotton, so the Dragoon affirmed; had bought the village, and wishing to run up buildings cheaply, was going to cut up such marble as he found in the ruins near. We bargained with backsheesh, that at any rate the sarcophagi as yet unbroken should be buried in the trench as they were.'

The illustrations in this volume have all been taken from photographs, drawings, and plans made by the officers during the conduct of the Survey. One only is excepted—Marino Sanuto's plan of Acre, the block of which was lent to the Committee by Mr. JOHN MURRAY from Colonel YULE's edition of Marco Polo. The block of Süfsáf, drawn for the *Builder* from Lieutenant KITCHENER's photograph, was also lent to the Committee by Mr. GEORGE GODWIN.

The maps for which these Memoirs have been written are edited by Lieutenant-Colonel WARREN, C.M.G., R.E., and Major ANDERSON, C.M.G., R.E. The illustrations have been edited by Professor HAYTER LEWIS.

A general index to the Memoirs will be found in the last volume.

E. H. P.

W. B.

1, ADAM STREET, ADELPHI, W.C.,

April, 1881.

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THE  
SURVEY OF WESTERN PALESTINE.

INTRODUCTION.



THE necessity for a society entirely devoted to the work of collecting facts and information bearing on the Holy Land, its geography, ruins, people, and customs, seems first to have been perceived by a few Englishmen about the beginning of this century. The earliest 'Palestine Exploration Society' was founded in the year 1804. It appears to have attracted little support. In 1808 the Committee issued a volume, entitled 'Brief Account of the Countries adjoining the Lake of Tiberias, the Jordan, and the Dead Sea.' (1810. Hatchard, Piccadilly.) The book was a translation of certain rough

notes made by Seetzen on his journey, and sent to Sir Joseph Banks by some unknown person, a member of the National Institute of Paris. A map of the country, which it would be interesting to reproduce, as illustrating the meagre geographical information then to be obtained on Palestine, accompanied the volume. The Committee, after publishing this volume, sent out two travellers, furnished with funds, and instructed

to conduct an expedition of exploration, but they were stopped at Malta by information of the dangerous condition of the country.

After this effort the very existence of the Society seems to have been forgotten, even by its founders and original members, for twenty-six years. On the 28th of January, 1834, a meeting was held, under the presidency of Mr. Bartle Frere, at which it was resolved to dissolve the Society, and to hand over to the Royal Geographical Society, then recently founded, all their books and papers, with the funds, amounting to £135 9s. 8d., then in their hands.

In the year 1840 another Association, with the same name and similar objects, was established. No attempt at scientific exploration in the field was made by this Association, which, after the issue of certain pamphlets and transactions, merged into the Syro-Egyptian Society. This, in its turn, has now become the Biblical Archæological Society.

The establishment of the present Palestine Exploration Fund took place twenty-five years later, and was effected by a far more powerful and influential Association than either of its predecessors. It was the result of a conviction forced upon the minds of a very large number of scholars, travellers, and persons interested in science and sacred history, that the state of our knowledge of Palestine was very far from what it ought to be; and that, to make it as complete as possible, individual effort must give way to such scientific exploration as can only be obtained by organised expeditions conducted by specially-trained and qualified explorers.

This opinion, once formally stated, was found to be held by all living travellers in Palestine and students of the history and geography of Palestine, ancient and modern; including, among the French, the Duc de Luynes, the Marquis de Vogüé, and M. de Saulcy; among the Germans, Herrs Petermann, Tobler, Kiepert, and Sepp; among the Americans, the Rev. Dr. Thomson; and among the English, the Archbishop of York, with the important body of gentlemen who formed the first Committee. Those who had travelled in the country had learned by experience how little had been done and how much was waiting to be done; those who, like the contributors to Smith's 'Dictionary of the Bible,' had searched for their own purposes among the vast mass of literature connected with Palestine, were able to realise, each in his own department, how many and how



important were the gaps which had to be filled up. Thus, in geography alone, there are, according to Lieut. Conder ('Tent Work,' vol. ii. p. 333), 622 names of places in Palestine west of the Jordan mentioned in the Bible: of these only a little more than one-third had been identified, and this after the careful journeys of Dr. Robinson, who added so many to the list of recovered sites. It was found impossible to lay down the boundaries of the tribes; the track of the ancient roads had never been made out; and he who would try to follow the marches of Joshua, or the wanderings of David, or the route of an invader, in the maps of Berghaus, Kiepert, or Vandevelde, soon gave up the task as hopelessly impossible. In geology we were in ignorance of almost every detail. In natural history the field had been worked only by Roth and Tristram. In archæology hardly anything had been done.

In the years 1864-65, a work was undertaken which called general attention to the subject, and may be considered to have greatly facilitated the founding of the Society. A committee, formed for the purpose of considering the sanitary condition of Jerusalem, conveyed a request, through Dean Stanley, to the Secretary of State for War to allow a survey of the city to be made under the direction of the Ordnance Survey Department, the expenses, estimated at £500, having been promised to the Committee by Lady Burdett Coutts. Sir Henry James, the Director of the Ordnance Survey, appointed Captain (now Lieut.-Colonel) C. W. Wilson, R.E., with six men of the Royal Engineers, to execute the work. The survey was accomplished by Captain Wilson, and, at the same time, tentative excavations and observations were made by him which seemed to promise results that, if not as rich as those in Assyria, would certainly prove as interesting. Reports of these excavations reached England at a favourable moment, when travellers and students alike were dissatisfied and ready to join in a movement for united and organised work on a large scale, should anyone be found to give the word.

The word was given by Mr. George Grove, the principal contributor to the Geographical Articles of Smith's 'Dictionary of the Bible,' and therefore better fitted than any other to speak of the need for exploration. It was by his efforts that the first preliminary meeting was held in the Jerusalem Chamber, Westminster, on Friday, the 12th of May, 1865.

The chair was taken by the Archbishop of York, and there were present :

Mr. W. Hepworth Dixon.	Rev. Dr. Pusey.
Mr. James Fergusson.	Mr. Henry Reeve.
Mr. George Grove.	Mr. G. Gilbert Scott.
Mr. Culling Hanbury.	Mr. J. Abel Smith.
Rev. Canon Hawkins.	Mr. W. Spottiswoode.
Dr. Joseph Hooker.	Mr. W. Tipping.
Rev. Samuel Martin.	Mr. W. Tite.
Mr. Walter Morrison.	Rev. A. W. Thorold.
Mr. John Murray.	Dean of Westminster.
Sir Roderick Murchison.	Rev. George Williams.
Professor Owen.	Mr. W. S. W. Vaux.
Rev. E. H. Plumptre.	

At this meeting the Society was formally constituted, under the title of the Palestine Exploration Fund, 'for the purpose of investigating the Archaeology, Geography, Geology, and Natural History of the Holy Land.' The first Treasurers were Mr. Culling Hanbury and Mr. J. Abel Smith ; and the Honorary Secretary was Mr. George Grove. It was resolved to hold a General Public Meeting as early as possible. A Committee was appointed, consisting of those present, and, in addition, the following :

Duke of Argyll.	Mr. Samuel Morley, M.P.
Dean of Christchurch.	Bishop of Oxford.
Earl of Derby.	Mr. Antonio Panizzi.
Duke of Devonshire.	Dean of St. Paul's.
Bishop of Ely.	Sir S. Morton Peto.
Mr. F. W. Gibbs.	Sir Henry Rawlinson.
Mr. Samuel Gurney.	Earl Russell.
Bishop of London.	Dr. William Smith.
Mr. (now, Sir) A. H. Layard.	Earl of Shaftesbury.
Mr. Ambrose De Lisle.	The Speaker (Lord Ossington).
Rev. Norman MacLeod.	Rev. H. B. Tristram.

And a Sub-Committee was appointed, consisting of the Archbishop of York, the Dean of Westminster, and Professor Owen, for the purpose of drawing up a statement of the general purposes of the Association.

In addition to the above, the following gentlemen have from time to time become members of the General Committee :

Mr. H. W. Acland, F.R.S.  
 Rev. W. Lindsay Alexander, D.D.  
 Dean Alford.  
 Rev. Henry Allon, D.D.  
 Mr. Amhurst Tyssen Amhurst.  
 Major Anderson, R.E., C.M.G.  
 Rev. Dr. Angus.  
 Mr. James Bateman, F.R.S.  
 Archdeacon Bickersteth.  
 Rev. H. M. Birch.  
 Dr. Samuel Birch.  
 Rev. W. F. Birch.  
 Rev. S. S. Bradley.  
 Rev. H. M. Buller.  
 Mr. T. Farmer Bailly.  
 Marquis of Bute.  
 Earl of Carnarvon.  
 Mr. T. Chaplin, M.D.  
 Bishop of Chester.  
 Dean of Chester.  
 Lord Alfred Churchill.  
 Lord Claremont.  
 Lieut. Conder, R.E.  
 Mr. J. D. Crace.  
 Mr. John Cunliffe.  
 Mr. Emanuel Deutsch.  
 Professor Donaldson.  
 Earl of Ducie.  
 Earl of Dufferin.  
 Earl of Dunraven.  
 Bishop of Durham.  
 Mr. F. A. Eaton.  
 Mr. S. Jackson Eldridge, C.M.G.

Sir Howard Elphinstone, K.C.B.  
 Bishop of Exeter.  
 Rev. Canon Farrar.  
 Mr. A. Lloyd Fox.  
 Mr. H. W. Freeland.  
 M. C. Clermont-Ganneau.  
 Rev. D. Ginsburg.  
 Mr. James Glaisher.  
 Mr. Cyril C. Graham.  
 Mr. H. A. Harper.  
 Rev. J. C. Harrison.  
 Rev. Roswell Hitchcock, D.D.  
 Rev. F. W. Holland.  
 Sir Henry Holland.  
 Col. Home, R.E., C.B.  
 Mr. A. J. Beresford Hope, M.P.  
 Rev. H. Hall Houghton.  
 Mr. Holman Hunt.  
 Bishop of Jerusalem (Dr. Barclay).  
 Lieut. Kitchener, R.E.  
 Mr. E. H. Lawrence, F.S.A.  
 Lord Lawrence.  
 General Lefroy.  
 Sir F. Leighton, P.R.A.  
 Lord Henry Lennox.  
 Professor Hayter Lewis.  
 Bishop of Lichfield.  
 Dean of Lichfield.  
 Bishop of Llandaff.  
 Mr. Samuel Lloyd.  
 Mr. William Longman.  
 Mr. W. M'Arthur, M.P.  
 Mr. John MacGregor.

Rev. Samuel Manning, D.D.	Dean of St. Paul's (Rev. Dr.
Mr. R. B. Martin.	Church).
Mr. Henry Maudslay.	Viscount Sandon.
Mr. Edward Miall, M.P.	Dr. Sandreczky.
Rev. Dr. Moffatt.	M. de Sauley.
Sir Moses Montefiore.	Lord Henry J. M. D. Scott.
Mr. Noel Temple Moore.	Mr. William Simpson.
Rev. Joseph Mullens, D.D.	Major Stewart, R.E.
Sir Charles Nicholson.	Rev. John Stoughton, D.D.
Duke of Northumberland.	Viscount Strangford.
Dean of Norwich.	Viscount Stratford de Redcliffe.
Mr. Lawrence Oliphant.	Duke of Sutherland.
Admiral Sir Erasmus Omman-	Lord Talbot de Malahide.
ney.	Mr. Vandeveld.
Professor E. H. Palmer.	Rev. C. J. Vaughan, D.D.
Bishop of Peterborough.	Marquis de Vogüé.
Herr Petermann.	General Walker.
Rev. J. L. Porter, LL.D.	Lt.-Col. Warren, C.M.G., R.E.
Rev. Professor Pritchard.	Lt.-Col. C. W. Wilson, C.B., R.E.
Rev. Professor Rawlinson.	Bishop of Winchester.
Bishop of Ripon.	Mr. George Wood.
Marquis of Ripon.	Mr. T. H. Wyatt.
Baron Lionel de Rothschild.	Earl of Zetland.

The first Public Meeting was held on June 22nd, 1865, at Willis's Rooms. The Archbishop of York took the chair. The speakers were the Bishop of London (now the Archbishop of Canterbury), Viscount Strangford, Sir A. H. Layard, the Marquis de Vogüé, Sir Roderick Murchison, Mr. W. Gifford Palgrave, Professor Owen, the Rev. H. B. Tristram, the Dean of Westminster, the Dean of Canterbury, the Bishop of Moray and Ross, and Dr. William Smith. The response of the public to the appeal made at this meeting for funds to make of the Society a great national institution worthy of the objects it had in view, left no doubt as to the support which would be given. The sum of over £2,500 was promised at, or in consequence of, this meeting. Before the end of the year 1865 the subscriptions paid amounted to £1,438. The receipts for the year 1866 amounted to £1,965.

On the 1st of October, 1865, the Original Prospectus of the Society was issued. It was as follows :

‘No country should be of so much interest to us as that in which the documents of our Faith were written, and the momentous events they describe enacted. At the same time no country more urgently requires illustration. The face of the landscape, the climate, the productions, the manners, dress, and modes of life of its inhabitants, differ in so many material respects from those of the Western world, that without an accurate knowledge of them it is not too much to say the outward form and complexion of the events and much of the significance of the records must remain more or less obscure. Even to a casual traveller in the Holy Land the Bible becomes, in its form, and therefore to some extent in its substance, a new book. Many an allusion which hitherto had no meaning, or had lain unnoticed, starts into prominence and throws a light over a whole passage. It is not to be expected that the modes of life and manners of the ancient Israelites will be revealed by any discovery of monuments in the same fulness that those of the Egyptians and Assyrians have been. But still, information of value cannot fail to be obtained in the process. Much would be gained by obtaining an accurate map of the country ; by settling disputed points of topography ; by identifying ancient towns of Holy Writ with the modern villages which are their successors ; by bringing to light the remains of so many races and generations which must lie concealed under the accumulation of rubbish and ruins on which those villages stand ; by ascertaining the course of the ancient roads ; by the discovery of coins, inscriptions, and other relics—in short, by doing at leisure and systematically that which has hitherto been entirely neglected, or done only in a fragmentary manner by the occasional unassisted efforts of hurried and inexperienced travellers. Who can doubt that if the same intelligence, zeal, knowledge, and outlay were applied to the exploration of Palestine that have recently been brought to bear on Halicarnassus, Carthage, Cyrene—places without a single sacred association and with little bearing on the Bible—the result would be a great accession to our knowledge of the successive inhabitants of Syria—Canaanite, Israelite, Roman ?

‘Hitherto the opportunity for such systematic research has been wanting. It appears now to have arrived. The visit of H.R.H. the Prince of Wales to the Mosque at Hebron has broken down the bar which for centuries obstructed the entrance of Christians to that most venerable of the sanctuaries of Palestine ; and may be said to have thrown open the whole of Syria to Christian research.

‘The survey of Jerusalem at present in progress under the direction of Captain Wilson, R.E.—a survey supported by the private liberality of a single person—has shown how much may be done with tact, temper, and opportunity, without arousing the opposition of the authorities or inhabitants. Recent letters of Sir H. James and others in the *Times* have borne testimony to the remarkable fitness of Captain

Wilson for such undertakings, and have pointed out other places where explorations might be advantageously carried on.

'It is therefore proposed to raise a fund to be applied to the purposes of investigating the Holy Land by employing competent persons to examine the following points:

'1. *Archæology*.—Jerusalem alone would furnish an ample field in this department. What is above ground will be accurately known when the present survey is completed; but below the surface hardly anything has yet been discovered. The Tombs of the Kings on Mount Zion—the course of the Tyropæon Valley—the real extent of the Temple enclosure—the site of the Tower of Antonio—of the Palace of Herod—of Ophel—of the Pool of Bethesda—the position of the Towers of Hippicus and Psephinus—the spring and conduit of Hezekiah—are all awaiting excavation; and it is not too much to anticipate that every foot in depth of the 'sixty feet of rubbish' on which the city stands, will yield interesting and important materials for the Archæologist or the Numismatist.

'Beyond the Holy City the country is full of sites which cannot fail amply to repay examination. Of these a few only may be enumerated:—Mount Gerizim, possibly the Moriah of Abraham's sacrifice, certainly the Holy Place of the Samaritans, containing the stones which they allege to have been brought up by Israel from the bed of the Jordan—the Valley of Shechem, the earliest settlement of Jacob in the Holy Land, with his Well and the Tomb of Joseph—Samaria, with the traditional tombs of John the Baptist and others, and with the extensive remains of Herod's edifices—the splendid Roman cities along the coast, Cæsarea of Herod and St. Paul—Antipatris—the once-renowned harbours of Jamnia and Gaza—the mounds and other remains of Jiljilich, probably the Gilgal which contained the Great College of Prophets in the days of Elijah and Elisha—the Fortress and Palace of Herod at Jebel Fureidis—the Tombs (probably those of Joshua) at Tibneh—the mounds of Jericho—the numerous remains in the Valley of the Jordan—Bethshean, one of the most ancient cities of Palestine, with remarkable remains of Roman, and probably still earlier, date—Jezreel, the capital of Ahab and Jezebel—the Assyrian mound, called Tell es Salhiyeh, near Damascus, etc., etc.

'2. *Manners and Customs*.—A work is urgently required which shall do for the Holy Land what Mr. Lane's "Modern Egyptians" has done for Egypt—describe in a systematic and exhaustive order, with clear and exact minuteness, the manners, habits, rites, and language of the present inhabitants, with engravings intended, like his, "not to embellish the pages, but to explain the text." Many of the ancient and peculiar customs of Palestine are fast vanishing before the increasing tide of Western manners, and in a short time the exact meaning of many things which find their correspondences in the Bible will have perished. There are frequent references to these things in the books of travellers, and they have recently formed the subject of more than one entire work; but nothing sufficiently accurate or systematic has been

done. It can only be accomplished by the lengthened residence of a thoroughly competent person.

'3. *Topography*.—Of the coast-line of Palestine we now possess an accurate map in the recent Admiralty Charts. What is wanted is a survey which when we advance inland should give the position of the principal points throughout the country with equal accuracy. If these were fixed, the intermediate spots and the smaller places could be filled in with comparative ease and certainty. In connection with the topography is the accurate ascertainment of the levels of the various points. The elevation of Jerusalem and the depression of the Dead Sea are already provided for by the liberality of the Royal Society and the Royal Geographical Society; but the level of the Sea of Galilee (on which depends our knowledge of the true fall of the Jordan) is still uncertain within no less than 300 feet—as are other spots of almost equal moment.

'The course of the ancient roads, and their coincidence with the modern tracks, has never been examined with the attention it deserves, considering its importance in the investigation of the history.

'The principle on which the modern territorial boundaries are drawn, and the towns and villages allotted between one district and another, would probably throw light on the course of boundaries between the tribes and the distribution of the villages, which form the most puzzling point in the otherwise clear specifications of the Book of Joshua.

'4. *Geology*.—Of this we are in ignorance of almost every detail. The valley of the Jordan and basin of the Dead Sea is geologically one of the most remarkable on the earth's surface. To use the words of Sir Roderick Murchison, "it is the key to the whole of the geology of the district." Its Biblical interest is equally great. To name but one point. The decision of the question whether any volcanic changes have occurred round the margin of the lake within the historical period, may throw a new aspect over the whole narrative of the destruction of Sodom and Gomorrah.

'5. *Natural Sciences—Botany, Zoology, Meteorology*.—These are at present but very imperfectly known, while the recent investigations of Mr. Tristram, limited as they necessarily were, show that researches are likely to furnish results of no common scientific interest. Naturalist after naturalist will devote himself for years to the forests of South America, or the rivers of Africa. Why should we not have some of the same energy and ability applied to the correct description of the lilies and cedars, the lions, eagles, foxes, and ravens of the Holy Land?

'It will perhaps be said that many of the points above enumerated have been already examined—that Robinson, Stanley, Rosen, and others have done much in the department of topography—that Hooker, and more recently Tristram, have reported on the botany—that Roth and Tristram have brought home shells, fish, birds, and eggs—that the researches of M. Lartet on the geology of the Dead Sea and those of the Duc de Luynes, De Vogüé, and De Saulcy on archæology, are on



the eve of publication. This is true, but without intending to detract from the usefulness or the credit of the labours of these eminent men, it is sufficient to observe that their researches have been partial and isolated, and their results in too many cases discrepant with each other. What is now proposed is an expedition composed of thoroughly competent persons in each branch of research, with perfect command of funds and time, and with all possible appliances and facilities, who should produce a report on Palestine which might be accepted by all parties as a trustworthy and thoroughly satisfactory document.

It is hoped that an arrangement may be made by which Captain Wilson will be able to remain for a few months in the country after he has completed the survey of Jerusalem and the levelling between the Mediterranean and the Dead Sea; and it will not be difficult to find competent persons to undertake the other departments named above. The annual cost of each investigator may be taken roughly at £800 (including both remuneration and expenses).

Her Majesty the Queen has been graciously pleased to become the Patron of the Association, and to contribute to its funds.

The British Association for the Advancement of Science, at its recent meeting at Birmingham, signified its approval of the undertaking, and its sense of the importance and feasibility of the investigation, by voting £100 in its aid.

Subscriptions are received by the Bankers of the Association, Messrs. Coutts and Co., Strand; and the Union Bank of London, Princes Street, Mansion House, and by the Honorary Secretary.

‘By order of the Committee,

*Oct. 1st, 1865.*

‘GEORGE GROVE, *Hon. Secretary.*’

At the first meeting of the Committee held after the formation of this Society (July 27th, 1865), Captain Wilson, who had recently returned from Jerusalem, read a report, which he had prepared for the Committee, on the work which seemed most desirable to be first set in hand.

It was thereupon Resolved—‘That it is expedient to send out a small party to explore and excavate in Palestine during the ensuing winter and spring, and that a sum of £2,000 be set apart for the expenses of the expedition; and that Captain Wilson be requested to take charge of the expedition, if the consent of the War Office can be obtained.’

Definite instructions were drawn up for him at the next meeting (August 3rd, 1865), and the expedition, under the command of Captain Wilson, R.E., who had with him Lieutenant Anderson, R.E., was finally despatched at the end of October, and work was carried on in the country from December, 1865, to May, 1866.

The principal results of this, the first, expedition were drawn up from Captain Wilson's letters by the Archbishop of York, the Dean of Westminster, and Professor Owen. The following is their report, the first 'Statement of Progress' issued by the Society :

'In pursuance of the plan adopted by the Palestine Exploration Fund in 1865, Captain Wilson, of the Royal Engineers—who had so successfully conducted the Ordnance Survey of Jerusalem, at the cost of Miss Burdett-Coutts—was sent out, in company with Lieutenant Anderson, R.E., with the view of making such a general survey of the country as would enable the promoters of the Fund to fix on particular spots for further investigation, and also to collect such special information as was compatible with the larger purpose of the expedition, and as would throw light on any of the points mentioned in the first programme of the Exploration Fund.

'The expedition was constantly employed in the country from December, 1865, to May, 1866, and its results may be briefly stated as follows :

'1. *Topography*.—By accurate observations for time and latitude, made at forty-nine separate points between Bē'rūt and Hebron, and by a line of azimuths carried through the country from Bāniās to Jerusalem, a series of detailed maps has been formed, on the scale of one mile to an inch (the scale of the English Ordnance Survey), of the whole backbone of the country, from north to south, including the Lake of Genesareth and all the watercourses descending to its western shores.

'Two debated questions have been definitely settled—the confluence of the Jabbok (Wādī Zerka) with the Jordan, and the course of the Wādī Surar. The nature of the country, especially in the south, is very unfavourable for rapid reconnaissance, as the numerous watercourses are so narrow, and have such tortuous courses, that it is unsafe to trust the eye and lay anything down that has not actually been visited. Most of the errors in the existing maps seem to have arisen in this way. To remedy this defect has been the aim of the present map, and must be the aim of any completions to it hereafter.

'2. *Archæology*.—Materials have been collected for making about fifty plans, with detailed drawings, of churches, synagogues, mosques, temples, tombs, etc., amongst which are the plans of the cities of Beisān, Sebastiyeh, and Cæsarea ; of the Holy Place of the Samaritans, and the ruined Church of Justinian, on the summit of Mount Gerizim ; of ancient churches at Baalbek, Yārūn, Sebastiyeh, Beitin, Bireh, Cæsarea, Lydda, Beit Jibrin, Kuryet el Enab, and Jerusalem ; of seven Jewish synagogues ; of the Grand Mosque at Damascus ; of a mosque at Nāblus ; of Temples at Deir el Kalah, Mejd-el-Anjar, and Kades ; and of numerous tombs in various parts of the country.

'Inscriptions were found and copied at the Nahr el Kelb, Deir el Kalah, Masi, Damascus, Tell Salhiyeh, Harran, el Awamid, Bāniās, Kades, Yārūn, Nebartcin,

Kefr Bir'im, Kasyun, and Nablus. Several of these are new, two of them in the Hebrew character, and others in the Samaritan. Squeezes were taken of the most important, including the tablets of Sennacherib at Nahr el Kelb. The Hebrew and Samaritan inscriptions have been referred to Mr. Deutsch, of the British Museum, who has kindly undertaken to report upon their contents, age, etc.

The most interesting remains are those of the ancient synagogues at Tell Hûm, Irbid, Kefr Bir'im, etc. To these attention has been called by Dr. Robinson, in his "Later Biblical Researches." But the present expedition has furnished the first complete account of their arrangement and construction. They all lie north and south, have three gateways in the southern end, the interior divided into five aisles by four rows of columns, and the two northern corners formed by double engaged columns. The style of decoration does not always appear to have been the same. At Tell Hûm (the strongest claimant for the site of Capernaum) and Kerâzeh (Chorazin), Corinthian capitals were found; at Irbid a mixture of Corinthian and Ionic; whilst Kefr Bir'im, Meirôn, and Umm el Amûd have capitals of a peculiar character. The faces of the lintels over the gateways are usually ornamented with some device: at Nebartein there is an inscription and representation of the seven-branched candlestick; at Kefr Bir'im the ornament appears to have been intended for the Paschal Lamb; and at Tell Hûm there are the pot of manna and lamb. A scroll of vine-leaves with bunches of grapes is one of the most frequent ornaments.

The position of Chorazin at Kerâzeh, a couple of miles north of Tell Hûm—which had been indicated by the Rev. G. Williams in 1842—now seems to be fixed with tolerable certainty, by the presence of extensive remains, including those of a synagogue.

The ancient system of irrigating the Plain of Genesareth can still be traced, and may help to throw light on the site of Capernaum. From the streams which descend the three wâdys of Hamâm, Rûbüdiych, and Amûd, water was carried to the right and left by small aqueducts; and beyond these, towards the north-east, the plain was watered by the spring of Tâbghah. The Round Fountain seems to have irrigated a comparatively small extent of ground between Wâdy Rûbüdiych and Wâdy Hamâm, the aqueducts from both of which can be traced nearly up to their sources, the latter one being still in use. By carefully using the water derived from these sources the entire plain was perfectly irrigated, and, from the richness of its soil, must have been of great fertility. Neither 'Ain et Tineh nor the Round Fountain answer to the account given by Josephus of the Fountain of Kepharnome; they are too small, and hardly come into the scheme of irrigation—the former not at all. But supposing it to be 'Ain Tâbghah, his allusion is at once explained by the copiousness of the supply, and the excavated channel through the rock above Khân Minia, by which the water was carried into the plain. The fertilising powers of the fountain are still attested by the rank vegetation around the mills, more noticeable there than at any other point on the lake.

'Near the mouth of Wādy Semakh, on the eastern shore of the lake, some ruins called Kersa were visited, possibly those of the ancient Gergasa; and between this and Wādy Fik (opposite Tiberias), appears to have been the scene of the destruction of the herd of swine—indeed, no other point on that side of the lake is so suitable. From the eastern plateau the ground slopes steeply, in a few places almost precipitously, down to the level of the lake, leaving a margin of fertile land from half a mile to a mile broad between the base of the hills and the water; but at this particular point, and only at this, a spur runs out to the shore. There is no "cliff," but a slope sufficiently steep to fulfil the requirements of the Bible narrative.

'Excavations were made in three places in the mound of Tell Salhiyeh, apparently an Assyrian monument, near Damascus, during which the sculptural slab mentioned in Porter's "Five Years in Damascus" was re-discovered. Owing to the badness of the weather it was not advisable to persevere with the exploration at that time, but it has been since resumed by Mr. Rogers, her Majesty's Consul at Damascus, to whom a sum of £50 has been voted by the Committee for that special object.

'Besides determining the general form of the authentic synagogues, the excavations made at Kades confirm the conjecture that the supposed synagogue there was a Greek temple, of about the same age as those at Baalbek. At Jerusalem, the gate Gennath, so-called, was found to be of comparatively modern construction; and the continuation of the passage from the Bab el Burak of the Haram was discovered. The vault is of massive, well-built masonry, and there seems no reason to doubt that it is one of the original entrances to the Herodian Temple.

'On Mount Gerizim numerous excavations were made, under the direction of Lieutenant Anderson. Within the ruin known as the "Castle" the foundations of an octagonal church were laid bare, probably the one known to have been built there by Justinian. On the eastern side of the church is an apse, on the northern side the main entrance, and on each of the others doors leading to small side-chapels. In the interior are the piers of a smaller octagon, apparently intended to carry a dome. The church and castle were found to be built on a rough platform of large stones laid together without mortar, and of this—which may possibly be that on which the Samaritan Temple stood—the so-called "twelve stones" form a portion. No trace of large foundations could be found on the southern portion of the small plateau on which the castle stands. Close to the Holy Rock of the Samaritans a number of human remains were dug up, but no clue could be obtained to their age or nationality.

'3. *Photographs*.—A series of photographs (9+6), 166 in number, have been taken, the majority for the first time. They comprise views of sites, details of architecture, inscriptions, etc., the Samaritan Pentateuch, and a few natural objects. They are sold to the public at 1s. 6d. each, but subscribers to the Fund have the privilege of purchasing them at the reduced price of 1s. each, with a further reduction on taking a number.

‘Path as a matter of satisfaction in the first expedition, and as an encouragement for future researches, it may be mentioned that the Arab population was in general well disposed, and that few precautions only were necessary in travelling. The Jordan Valley may be easily explored by approaching it through the proper channels: the Sukr Bedouin, who own the northern portion, having friendly relations with the people of Nazareth, and the Mesa’id Bedouin, who own the centre, with the people of Nablus; the districts occupied by these tribes might thus be visited separately, when it would be unwise to pass directly from one to the other.

‘The thanks of the Association are due to Colonel Sir Henry James, R.E., F.R.S., Director of the Ordnance Survey; General Sabine, P.R.S.; James Glaisher, Esq., F.R.S.; and John P. Gassiot, Esq., F.R.S., who kindly afforded material assistance by the loan of instruments and by valuable counsel. The chronometers employed were from Messrs. Frodsham and Co.

‘The authorities at Constantinople, the Governor-General of Syria, and Izzet Pacha, Governor of Jerusalem, took much interest in the proceedings of the exploring party, kindly giving every assistance in their power; and the local Turkish authorities were equally ready to further the objects of the expedition.

‘But whatever successes have been achieved are mainly owing to the energy, intelligence, and accuracy of Captain Wilson, which more than fulfilled the anticipations raised by his former operations at Jerusalem, and expressed in the Original Prospectus of the Fund. Captain Wilson was admirably seconded in all his arrangements by his able associate, Lieutenant Anderson, R.E.

‘It is needless to recapitulate the reasons for urging on what has been so well begun. What has been laid down in the present map, and in the present plans, is so much clear gain for any future explorations. What is needed is to complete this in the various spots which, as above indicated, from want of time or money, were left untouched. So long as a square mile in Palestine remains unsurveyed, so long as a mound of ruins in any part, especially in any part consecrated by the Biblical history, remains unexcavated, the call of scientific investigation, and, we may add, the grand curiosity of Christendom, remain unsatisfied. By the recent expedition we have almost reached a certainty as to Capernaum; we have obtained a complete account of the synagogues, if not of the Christian era, yet of the centuries that immediately followed it; we have approached more nearly to the foundations of the main buildings of Jerusalem; we have obtained a map from which all future explorers may start as from sure ground.

‘This is what has been done. What remains to be done is also evident.

‘In Topography, the whole of the country between Jerusalem and the Jordan—especially the very tangled system of valleys leading from Bethel to Jericho, by which the first approaches of the Israelite host were made—the whole Valley of the Jordan, and the basin of the Dead Sea, still need the same elucidation as that which this map has furnished for the central topography of Western Palestine. The whole

of the East of the Jordan still needs the same process of scientific observation before the knowledge of Palestine can be considered complete.

‘In Archæology, mounds of rubbish, as at Jezreel, Bethshan, and Samaria, await only sufficient time and sufficient money to be perfectly explored. The sites of Capernaum and Bethsaida ought to be finally determined. Nazareth and Cana, both places associated in the closest manner with the life of the Saviour, demand a more searching investigation than they have yet received, not without hope of substantial results. And although at Jerusalem it would be difficult to obtain permission to disturb the surface of the Haram area, researches might, under the authority of a vizierial letter, be made in the vaults, cisterns, and passages below the surface; excavations might easily be made outside its limits to determine the character of its western wall, north of the Mahkameh; others might be made to ascertain the natural features of the ground between the Ecce Homo Arch and St. Stephen’s Gate, and between the Jaffa Gate and the Bab es Silsileh of the Haram; in the Muristan, or Hospital of St. John, south of the Church of the Holy Sepulchre, for traces of the second wall; and in front of the Damascus Gate, where there is an old gateway. In the vaults of the Haram enclosure the western wall of the “triple passage” might be uncovered, the two ancient doorways in the passage under El Aksa opened, the course of the curious passages discovered by Mons. de Sauley, in front of the “triple gateway,” traced out, and several cisterns, which appear to have been originally constructed for other purposes, examined. Such excavations, however, would be of little use unless made on a large scale; and for this it would be necessary, in most cases, to purchase or rent houses covering interesting sites, and to incur considerable additional expense for compensation and *bakhshish* to the landowners and others, and for the timber necessary to protect the houses in the neighbourhood of the excavations. In fact, no serious explorations in the Holy City itself should be commenced without a large sum in hand; but the Committee have determined to undertake them as soon as the money can be raised, and they trust that when the intimate connection of the investigation with scenes and events so dear to every student of the Bible is considered, and the good prospect there is of success, if judiciously planned, and carried out with system and liberality, there will be no want of funds.

‘In Geology and Natural History nothing has yet been accomplished by the Fund. Although the Topographical and Antiquarian researches have appeared to the Committee to claim the first place, it is not their intention to neglect the Scientific investigations which were put prominently forward in their first prospectus, and which present the advantage that their results are definite and free from conjecture, and that, once obtained, they are obtained for ever. It is intended to send out competent observers to undertake the systematic examination and description of the Geology and Natural History of the country, well provided with instruments and appliances for the thorough investigation of each branch of the work, and



empowered to make such prolonged stay as may be necessary to perfect their inquiries, and obtain a more final and exhaustive examination of the subject than is likely to be obtained by any unsupported individual, however able and energetic. The Committee propose to form, in connection with the Department of Science and Art at South Kensington, a "Palestine Museum," to consist partly of objects obtained on loan, partly of those collected by the agents of the Fund; and in this museum the fossils and other geological specimens, the quadrupeds, birds, fishes, eggs, and plants brought home will be deposited, for the ready examination of Biblical students. It is hoped that the museum may be opened early in 1867.

'The explorations of the preliminary expedition have cost £1,550. The cost of travelling during the past winter was much higher than usual, owing to temporary causes, such as locusts and cattle plague; but the sum named will give an idea of the large amount necessary to carry out the objects of the Fund in that complete manner which the Committee contemplate, and which alone is worthy of the importance of the subject and the great interests at stake.

'For the Committee,

'W. EBOR.

'A. P. STANLEY.

'RICHARD OWEN.

'July 23rd, 1866.'

In the spring of 1866 the Society took an office at the Royal Asiatic Society. In April the first Executive Committee was appointed. On the return of Captain Wilson, his letters were printed and sent to subscribers, and arrangements were made for the publication of the Survey Report. On November 5th the Rev. F. W. Holland was associated with Mr. George Grove as Honorary Secretary. An attempt was made to establish a Biblical department at the South Kensington Museum. The negotiations, however, broke down.

The excavations in Jerusalem, under Captain Warren, R.E., were commenced in 1867. A letter from Mr. Grove to the *Times*, detailing what was proposed to be done, and followed by a leading article on the same subject, excited great interest in the public mind, and from that time until the cessation of the excavations, in 1870, there was a steady flow of subscriptions.

In 1868 an office was taken at 9, Pall Mall East, and Mr. Walter Besant, was appointed Secretary to the Society.

Up to the year 1869 Captain Warren's letters were printed as received,



and then distributed to such subscribers as chose to write for them ; while the public were kept informed of results by letters and paragraphs in the papers ; but this method proving unsatisfactory, it was resolved to issue a periodical appearing at regular intervals in which the work of the Society would be published in more lasting form. Accordingly, the first Quarterly Statement of the Fund was published on April 1st, 1869, and has been continued ever since, as a journal for recording the Society's operations, and for publishing all other discoveries connected with the Holy Land. The issue of the first number was 500 ; it now varies from 4,000 to 5,000. In the same year an Exhibition was held of the objects found by Captain Warren in his excavations, with various collections lent by travellers. In November the Committee resolved on voting a sum of £300 towards the expenses of an expedition under Mr. (now Professor) E. H. Palmer, of St. John's College, Cambridge, and Mr. C. F. Tyrwhitt Drake, for the exploration of the Desert of the Exodus. This sum was afterwards increased by £100. The year 1869 was also memorable for the destruction of the Moabite Stone, which had been discovered in August, 1868, by the Rev. Mr. Klein.

In 1870 Captain Warren returned, and was present at a meeting of the General Committee, held on June 29th, in the Jerusalem Chamber. Among the resolutions passed at that meeting was the following :

‘That the most cordial vote of thanks be passed to Captain Warren for the work he has done at Jerusalem, and that he be invited to join the General Committee as soon as he has finished his labours for the Fund.’

When it became apparent that as much had been done in Jerusalem as the circumstances of the time, the limitations of the firman, and the funds would allow, it was resolved to give to the world, as speedily as possible, the results of the work up to that date. This was done in the volume called the ‘Recovery of Jerusalem,’ which contained an introductory chapter on the modern city and its ruins by Captain Wilson, R.E. ; the Official Report sent in to the Committee by Captain Warren, R.E. ; and papers on the architectural remains of Palestine, the Sea of Galilee, the Hauran, the Survey of Palestine, the pottery and glass found in the excavations, the Moabite Stone, and the Peninsula of Sinai. The book was published in December, 1870.

In the same year, through the agency of the Rev. Henry Allon, D.D., the American Association for the Exploration of Palestine was founded, under the presidency of the Rev. Roswell D. Hitchcock, D.D. In this year also the Hamath inscriptions were re-discovered, having been first noticed by Burckhardt, who did not perceive their importance, at the beginning of this century. The attention of the Committee was called to the subject by Professor Palmer, and accurate casts of these inscriptions were ultimately obtained.

In the January number of the Quarterly Statement for 1871, the Report of Professor Palmer's Journey to the Desert of the Tih and Moab was published, with a route map. This report will be republished in the course of this work in the volume of special papers, with the original plans and sketches.

An arrangement was entered into with the American Society, by which they undertook the survey of the country east of Jordan, and an interchange of papers was agreed upon.

The work of this year chiefly consisted of preparations for the survey of Western Palestine, which was now resolved upon. A portion of country in the south, containing a little survey work done by Captain Wilson, was engraved on a scale of one inch to the mile, side by side with a piece of the same size taken from the Ordnance Survey of Kent, in order to show how little was then really known of Palestine. A special prospectus was drawn out, showing the necessity for making such a survey; letters were written to the papers on the subject by Mr. Grove, Captain Burton, and others; lectures were delivered and meetings held in various parts of the country in explanation and advocacy of the enterprise. Captain Stewart, R.E., was appointed officer in charge; two men, non-commissioned officers of Royal Engineers and trained surveyors, Sergeant Black and Corporal Armstrong, were granted by the War Office; and Mr. C. F. Tyrwhitt Drake accompanied the expedition in the capacity of naturalist. His knowledge of Arabic and experience of the country were of the greatest value to the expedition at the commencement. He also communicated to the Committee a series of reports on the archæology, natural history, and customs of the people, which were published in the Quarterly Statement. Portions of these reports will be incorporated in this work.

The history of the Survey, as carried on in the field, is narrated in the following chapter by Lieutenant Conder, R.E. The work was finally completed by Lieutenant Kitchener, and the maps, notes, memoirs, plans, and drawings handed over to the Committee on September the 10th, 1878.

The history of the Society during the progress of the Survey consists chiefly of a record of Committee meetings, at which letters and reports from the officers in Palestine were received and read. Lectures were given all over the country in advocacy of the cause, numerous Local Societies and Ladies' Associations were formed, the Quarterly Statements were continued, and a small book, giving a popular account of the Society and its objects, called, 'Our Work in Palestine,' was issued, which proved successful, and is now in its ninth edition.

The only additional work of exploration undertaken by the Committee during the progress of the Survey was that confided to M. Clermont-Ganneau. This gentleman, who added a great reputation for scholarship to long practical experience of the Holy Land, proposed to the Committee to undertake an expedition to Palestine, for one year's work in archaeological investigation in Jerusalem and elsewhere. His proposition was received in the year 1872; but it was not till the autumn of 1873 that he was able to take the field. He was accompanied by an architect, M. Lecomte, who acted as his draughtsman. The results of his labours, which were of the greatest importance, were published in the Quarterly Statement for 1874-75. M. Clermont-Ganneau, on returning to Paris, received the appointment of Professor of Semitic Archæology at the Sorbonne.

In the summer of the year 1873 a second exhibition of objects connected with the exploration of Palestine was held at the Dudley Gallery. There, for the first time, tracings of the new map were shown, and the casts of the Hamath inscriptions.

In the autumn of 1874 the Society sustained a heavy loss in the death of Mr. Tyrwhitt Drake, who had been engaged upon the work of exploration for more than four years. He died at Jerusalem, having contracted fever in the Jordan valley, in addition to other disorders under which he laboured. A successor to Mr. Drake was found in Lieutenant H. H. Kitchener, R.E.

On the return of the party in 1875, an office was taken for them, first in Cockspur Street, and afterwards at the South Kensington Museum, where

the work of drawing the maps and plans was carried on until completion. In 1877 Lieutenant Kitchener went out to complete the Survey, which was executed with great rapidity and without further hindrance, in spite of the disturbed and excited state of the country.

The total cost of the Survey, not counting such expenses as management, printing, etc., amounted to about £18,000, spread over a period of eight years. During the same time the office expenses amounted to £5,200; and the printing, posting, illustrating, and distribution of the Quarterly Statement, by means of which interest in the work is chiefly maintained, amounted to £4,400.

In other words, the expenditure was as follows :

Survey	-	-	-	-	-	65 per cent.
Management	-	-	-	-	-	19 "
Returned to Subscribers in the form of Quarterly Statements					)	16 "

The donations and subscriptions were generally sufficient to meet the current expenses. At those times when the bills from Palestine exceeded the amount in the hands of the Committee, the Treasurer, Mr. Walter Morrison, advanced the money to carry on the work. Without his assistance it would have been absolutely necessary, on more than one occasion, to suspend the Survey and withdraw the party in the field.

During the fourteen years of work in Palestine, of which the above is a brief record, many travellers have visited portions of the country, and several important works have appeared, giving the result of their labours. Among them may be mentioned those of the Rev. Canon Tristram, 'The Land of Moab'; Rev. Dr. Porter, 'Five Years in Damascus'; Mr. John MacGregor, 'The Rob Roy on the Jordan'; Professor Palmer, 'The Desert of the Exodus'; Captain Burton, 'Unexplored Syria'; Mrs. Burton, 'Inner Life in Syria'; Mr. Henry Maudslay, who excavated on the southern slope of Mount Zion and laid bare portions of the first wall; Professor Socin, Herr Sepp. Dr. Sandreczky, M. Guérin, and many others.

A French survey of the country was commenced in 1870, but abandoned, after the completion of a small portion round Akka, in consequence of the outbreak of the Franco-Prussian War. Works on the Topography of Jerusalem have been published during the same period of fourteen

years by Mr. Fergusson, Lieut.-Colonel Warren, and M. de Vogüé. An American and a German Society have been established for purposes similar to our own. The latter has published several numbers of its *Zeitschrift*, containing papers of considerable research and interest: the former has executed through its officers (Lieutenant Steever, Colonel Lane, Professor Paine, and the Rev. Dr. Selah Merrill), a reconnaissance map of Eastern Palestine, which will be useful when a survey of that country is begun. It may be added that Professor Palmer expanded his Report of the Journey to the Tih (Quarterly Statement, January, 1871), and his previous work in Sinai, into two large volumes, called the 'Desert of the Exodus'; that Colonel Warren also published a supplementary account of his work in Palestine, under the title of 'Underground Jerusalem,' and that the Committee have recently issued a popular account, by Lieutenant Conder, of the Survey and its results, called 'Tent Work in Palestine.'

W. B.

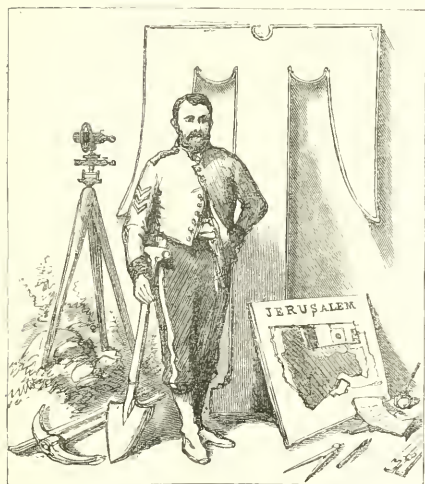
OFFICES OF THE FUND: 1, ADAM STREET, ADELPHI.  
*November, 1880.*





## HISTORY AND METHOD OF THE SURVEY.

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THE HISTORY OF THE EXPEDITION. — The original party, consisting of Sergeant T. Black, R.E., and Corporal G. Armstrong, R.E., under command of Captain R. W. Stewart, R.E., reached Jaffa early in November, 1871. On the 25th of November the measurement of a base was commenced in the plain between er Ramleh and Ludd. On the 17th of December Mr. C. F. Tyrwhitt Drake, who had volunteered his services and

was attached to the expedition in the capacity of naturalist, arrived from Damascus. On the following day he accompanied Captain Stewart to Jerusalem. Here this officer fell ill, and was ordered to return to England by medical advice. On the 30th of December Mr. Tyrwhitt Drake rejoined at er Ramleh, and took temporary charge of the party. During



his absence about twenty square miles of country round er Ramleh had been surveyed.

On the 1st of January, 1872, the extension of the triangulation commenced in the direction of Jaffa, where the Admiralty Astronomical Station was connected with the base. Sixty square miles were surveyed during the month. Early in February the camp was shifted eastwards to Beit Nûba, thence, in March, to el Jib, and thence to Jerusalem, for the purpose of connecting the Ordnance Survey of Jerusalem with the Ramleh base. In February fifty square miles were surveyed, but the work was much hindered by stormy weather. On the 3rd of April the expedition returned to the Jaffa Plain, and camped at Yazûr, whence they marched to Khûrbetha Ibn Hârith, and in May to 'Ain Sinia. In June, Kûzah was reached, and on the 21st of June the party rested in Nâblus, where office-work was commenced in the house of the Rev. J. Elkarey. Mr. Drake here left the party and went on a journey to Damascus.

Meantime it was found that Captain Stewart would be unable to resume work in Syria, and the command of the Survey was offered to and accepted by Lieutenant Claude Reignier Conder, R.E., who landed at Jaffa on the 8th of July, and joined the party on the 17th, after visiting Jerusalem. On the 18th Mr. Tyrwhitt Drake rejoined. Up to this time 560 square miles had been surveyed and plotted, and tracings of this work were now sent home to England, without, however, the hill-sketching. The survey was extended from the Nâblus camp, and, on the 18th of August, the expedition moved to Jebâ, and thence, on the 30th of August, to Jenin. From the Jenin camp the check base was measured on the Plain of Esdraelon, and a large amount of country (130 square miles) was surveyed in a month. On the 30th of September the camp was shifted to Umm el Fahm, and on the 20th of October to el-Mujeidil. An assault on the native servants occurred at this camp, rendering it necessary to institute legal proceedings, which ended in the payment of a fine. On the 8th of November the party moved to Nazareth, and were quartered in the Hospice. Mr. Tyrwhitt Drake and Sergeant Black were here invalided for about a week, and two assaults on the natives of the party occurred. On the 26th of November the camp was established at Sheikh Abreik, and at this camp Sergeant Black was assaulted by the villagers of el

Hārithiyeh, who fired on him. The offenders were imprisoned, and a fine of £5 was paid in May, 1874. On the 10th of December the party settled in winter quarters in a house of the German colony, near Haifa. On the 31st of December Mr. Tyrwhitt Drake left on a visit to Egypt to recruit his health. The total amount of country surveyed at this period was 1,250 square miles.

On the 27th of February, 1873, the expedition took the field, returning southward along the plain, and camping at Jebà, near 'Athlit. On the 2nd of March Mr. Tyrwhitt Drake rejoined. On the 21st of March the camp was moved to Kannir, and on the 8th of April to Zeita. On the 22nd of April it was established near the coast, at Mukhálid, and on the 30th Mr. Tyrwhitt Drake left the expedition on a visit to England. On the 7th of May the expedition marched to the hills, camping at Kefr Zibád, and moved thence south to Bidyeh on the 26th of May, and to Rentis on the 3rd of June. The summer campaign was terminated on the 8th of June, a total of 1,800 square miles having been surveyed. On the 30th of May the expedition was increased by the arrival of Corporal J. Brophy, R.E.

The party rested in the Anti-Lebanon during the summer, and returned to Jerusalem in the beginning of October. On the 10th of October the camp was established at Beit 'Atáb, and thence moved east to Bethlehem on the 24th. Mr. Tyrwhitt Drake rejoined the party at this camp. On the 5th of November the camp was moved to Már Sába, and on the 15th to 'Ain es Sultán, from which camp a large area (180 square miles) was surveyed in less than a month. From the Beit 'Atáb camp two theodolites were used by parties working simultaneously, and the rate of survey was increased from that period, partly on account of these double parties, and partly because four members (including Lieutenant Conder, R.E.) henceforward were employed in mapping the details in the field. The rate was thus increased to more than three times that of 1871-2. On the 4th of December Mr. Tyrwhitt Drake was seized with fever; Lieutenant Conder and fifteen natives subsequently suffered from similar attacks. The work was suspended, and the party returned to Jerusalem on the 11th of December, going into winter quarters in a house kindly lent by Dr. Chaplin, outside the town.

On the 22nd of January, 1874, Lieutenant Conder and Sergeant Black

proceeded to Deir Diwân and surveyed twenty-five square miles. The total, including winter work round Jerusalem, was thus raised to about 2,300 square miles.

On the 26th of February the survey of the Jordan Valley was recommenced, the camp being established at 'Ain Fusail. On the 10th of March it was moved to Wâdy Fârâh, where the work was delayed by rain and storms. On the 25th of March the camp was shifted to Wâdy Mâleh, and on the 4th of April to Beisân. On the 14th of April Lieutenant Conder and Sergeant Black proceeded to Kaukab el Hawa, carrying the survey to within three miles of the Sea of Galilee. On the 17th they camped at Sôlam, where the rest of the party which had been employed on the special survey of Beisân rejoined, and the survey was closed on the work of 1872. On the 20th the expedition commenced its march to the Jaffa Plain, reaching Kefr Sâba on the 23rd. The survey of the Plain of Sharon was thus completed, and the total of 3,000 square miles reached.

The party rested during the summer outside Jerusalem, and Lieutenant Conder left early in May for England, returning to camp on the 20th of September. Mr. Tyrwhitt Drake was again attacked by fever, due to exposure during the trying work in the Jordan Valley, and the party sustained a severe loss in his death on the 23rd of June, 1874.

On the 5th of October the camp was moved to Hûlhûl, and on the 22nd to Yutta, and on the 4th of November to Dhâhcriyeh. At this camp Lieutenant H. H. Kitchener, R.E., joined on the 19th of November, and Sergeant Black was attacked by dysentery, and subsequently invalided home early in the following year. On the 10th of November Lieutenant Conder and Corporal Armstrong went to Bir es Sebâ, and on the 11th to Tell el Milh, surveying the south boundary of the work. On the 23rd the party returned to Jerusalem, the camp having been almost wrecked by the storms of the two preceding days. On the 8th December an unsuccessful attempt was made to commence the survey of the Dead Sea Desert, and the party were driven back by the stormy weather, and went into winter quarters in a house in the Armenian quarter of Jerusalem. The total amount surveyed at this time was about 3,500 square miles. Lieutenant Kitchener suffered severely from fever during the winter, as did several natives of the party.

On the 25th of February, 1875, Lieutenant Conder, Corporal Armstrong and Corporal Brophy commenced the survey of the Desert, camping on the 26th at Wâdy Hüsâsah, on the 28th at 'Ain Jidy, on the 1st of April at Bir esh Sherky, whence Masada was visited and surveyed with chain and compass. On the 6th the camp was moved to Wâdy Seiyâl and on the 8th to Hebron. The weather from the 4th was very stormy, and the party were delayed in Hebron three days. This campaign was, however, the most rapid piece of work during the course of the Survey, 330 square miles being surveyed in fourteen days, including those on which the camp was shifted.

Lieutenant Kitchener, R.E., rejoined with the heavy baggage and three more tents at Beit Jibrin, on the 13th of March; the survey of Philistia having been commenced on the 11th. On the 13th Lieutenant Conder was assaulted by a native of Tell es Sâfi, who was subsequently imprisoned for the offence at Hebron. On the 1st of April the camp was moved to Mejdél, and on the 16th to Gaza; on the 1st of May to Yebnah, and on the 7th to Dhenebbeh, where the work was suspended on the 15th of May. Thus, from the 26th of February to the 15th of May, 1,000 square miles were added to the Survey, making a total of 4,500.

The party rested about three weeks outside Jerusalem, and then proceeded to Galilee. Corporal H. Junor, R.E., sent to replace Sergeant Black, joined the expedition at Gaza.

On the 12th of June the camp was fixed at Shefa 'Amr, and the levelling from the Mediterranean to the Sea of Galilee was commenced, the survey being extended northward from the 1872 work of the Sheikh Abreik and el Mujeidil camps.

On the 30th of June the camp was shifted to el Bâineh, and the total amount was thus raised to 4,700 square miles.

On the 10th of July the expedition reached Safed, where the members were attacked by the Algerine colonists. Lieutenants Conder and Kitchener and all the native members were more or less severely injured, and the Survey was suspended. The party rested in the monastery on Carmel, where they were all attacked by fever, and the general spread of cholera in Syria necessitated the withdrawal of the non-commissioned officers. After a long trial at 'Akka the chief offenders in the Safed affair

were imprisoned, and a fine of £270 was paid to the Palestine Exploration Fund.

On the 1st of October Lieutenants Conder and Kitchener left Palestine for England.

During the year 1876 the party was employed in office-work in the Royal Albert Hall, London, the staff consisting of Lieutenants Conder and Kitchener, Sergeants Armstrong and Malings, Corporals Brophy, Wilson, and Maule. The members who had been employed in Palestine all suffered with fever, which rendered it impossible to take the field.

Early in January, 1877, Lieutenant Kitchener left for Palestine in command of a party including Sergeant Malings, R.E., and Corporals Brophy and Sutherland, R.E. Lieutenant Conder, Sergeant Armstrong, and Corporal Wilson, R.E., were employed during the year in the office in the South Kensington Museum preparing the map and memoirs for publication.

On the 27th of February Lieutenant Kitchener camped at Haifa, and extended the Survey over the plain of 'Akka, bringing the line of levels down to the Mediterranean. On the 10th of March the camp was moved to Hattin, and thence to Tiberias, the levelling being carried down to the Sea of Galilee. The camp was moved on the 4th of April to Khân Jubb Yûsef, and on the 10th of April to Safed. On the 18th it was shifted to Meirôn, on the 3rd of May to Dibl, on the 16th to Kades, and on the 24th to et Taiyibeh, whence the northern boundary of the Survey was completed. On the 2nd of June the expedition moved to Bâniâs, on the 11th to Mâraakah, on the 22nd to en Nâkûrah, and on the 2nd of July to Yânûh. Haifa was again reached on the 11th of July, and the survey of Galilee was thus completed, 1,000 square miles having been added in rather less than five months. Sergeant Malings was invalided home from Haifa.

After resting four weeks in Lebanon near 'Aleih, the party marched south, and, leaving Jerusalem on the 12th of September, proceeded to Beit Jibrîn, and established a camp at Tell el Hesy, whence the Survey was recommenced on the 15th. On the 24th of September the camp was moved to Khûweilfeh, and on the 26th to Bir es Seb'a, where the Survey of Western Palestine was completed on the 27th of September.

The total surveyed in 1877 was 1,340 square miles, making a grand total of 6,040 square miles.

From the 10th of October to the 22nd of November Lieutenant Kitchener and his party were employed in examining the work of 1872, in settling various minor points, and in collecting further names. The party returned to England in December.

The memoirs and map were completed during the year 1878. Lieutenant Conder left the service of the Fund on the 1st of May, and Lieutenant Kitchener finally handed over to the Committee the whole of the work ready for publication on the 10th of September.

METHOD OF THE SURVEY.—The same method was employed throughout the whole course of the Survey. A camp having been established, the points suitable for trigonometrical stations were visited, and stone cairns six to ten feet high were built. In some cases conical piles of brushwood bound to a pole were substituted, and when possible the dome (*kubbeh*) of a small sacred building was used. The cairns and domes were white-washed. From 'Ain es Sultân and some subsequent camps small mirrors were used for flashing signals between the observing-parties. The stations selected were visited by observing-parties, and all other stations visible from them observed with a seven-inch theodolite, three rounds of angles being taken. The cairns were pulled down, and the instrument placed over the centre, where a broad arrow had been cut on rock or on a large stone. The cairns were rebuilt over this centre after the observations had been completed.

The trigonometrical angles having been taken, a round of angles, read to minutes only, was next taken, including every prominent object within eight or ten miles, such as village-towers, domes, trees, river or valley junctions, hill-tops, and other objects distinctly recognisable. The names of these objects were collected, as far as possible, from the guides who accompanied the party.

The observations having been concluded, two days were generally allowed for calculation and plotting. The triangulation was scored from calculations of the lengths of lines made by Sergeant Black, and afterwards by Sergeant Armstrong. The round of angles to visible objects was plotted on the sheets, and a number of points were fixed by the intersection of the directions determined by the angles from three or more

trigonometrical stations. Tracings of these points were then prepared, the ground within a radius of eight or ten miles from camp (or less in difficult country) being divided between the surveyors. The members of the party then proceeded separately to sketch in the detail of the allotted portion by means of interpolation with the prismatic compass, taking angles to the points fixed by the theodolite. Several points along the Jordan were fixed by pacing from the trigonometrical stations established near the banks; and the detailed survey of the river was controlled by observations to points on the banks from the trigonometrical stations nearest the river.

The traces were next inked in and completed, and the camp afterwards moved to a place as nearly as possible central to the work next proposed.

The camp consisted of from three to six tents, with an equipment of seven horses and seven mules. On the days of moving, five or six camels were required in addition. The dragoman of the expedition throughout was Habib el Jemail, a native of Damascus. The number of natives, including servants, grooms, muleteers, cavalry guards, and guides, varied from ten to twenty. The expenses of the party, not including the pay of the European members, varied from £100 to £130 per month, and the cost of the actual work in the field is calculated to have been about £1 per square mile.

The rate of the actual field-work until the end of June, 1872, averaged from 50 to 100 square miles per month; and from July to December, 1872, 140 square miles per month. In 1873, until the middle of June, the rate was 160 square miles per month; and from October to the end of the year it rose to about 200 square miles per month. In 1874 the survey of the Jordan Valley was at the rate of 280 square miles a month, and this rate was maintained throughout the year. The Judean Desert was triangulated and surveyed at the rate of 660 square miles a month. In Galilee the rate was 220 square miles per month, including the levelling operations. In Philistia, where the country was extremely easy and the detail not very close, the rate was 330 square miles per month. The rapidity with which the work was accomplished seems to have been due to two causes: 1st, that the detail was sketched entirely by means of interpolation within the triangulation, and no chaining or traversing



operations became necessary; 2nd, that every surveyor was mounted and all the work done on horseback.

TRIANGULATION.—The attached diagram shows the general character of the triangulation. Little difficulty was experienced in obtaining good stations, and the main obstacle was the mirage in summer, which sometimes interfered with the accuracy of the observations. Cairns were occasionally destroyed, and this delayed the work; while in the Jordan Valley the stormy weather made the work of observing very difficult.

BASES.—Two bases were measured, the first near Ramleh, the second, as a check on the triangulation, in the Plain of Esdraelon. The difference between the measured length of the second base and its length as calculated from the first base was about ten links (79 inches).

The Ramleh base was laid out with a five-inch theodolite, and marked by pickets: it was measured twice, from opposite ends, with a chain. The working chain was compared with a standard steel chain corrected for a temperature of 75° Fahr. The total mean length was found to be 33611·75 links, or rather over four miles.

This distance was further checked by observations taken from stations on either side of the base to its ends, and to a point on the base 14003·25 links from the southern end. The total length was calculated from this part, and the result confirmed the length found by measurement.

The direction of the meridian was computed from observations of Polaris, and the true bearing of the base and the variation of the needle were thus determined. The triangulation having been extended to the Admiralty Astronomical Station at Jaffa, the latitude and longitude of that Station were adopted, and a check was afterwards obtained at Acre, by comparison of the Admiralty observations with the Survey.

CHECK BASE.—The check base was measured in the same way, and was traced in line with Neby Sâin, afterwards a trigonometrical station. The measured length was 36075·75 links, or about four and a half miles. The total calculated length from the south end to Neby Sâin was, however, about sixteen miles, and the triangulation was rapidly extended from the base on a secondary line, almost at right angles, between Sheikh Iskander and Jebel Abu Madawar, a distance of nearly fifteen miles. The south end of the check base was marked by a rough plat-



form of large stones set in mortar, with a small central cairn, over which the instrument was set up. The base was laid out on the 3rd of September, and measured on the 7th and 10th. Observations were made from a point 18496.9 links from the north end, and also from the two ends of the base, to a dome in the village Jelamy, to check the length, as in the Ramleh base. The true bearing was determined by observations of Polaris, taken from the station at the south end. A meridian thus was obtained, and the variation of the compass ascertained.

TRIANGULATION.—The triangles were made as large as circumstances allowed, the distance which could be ridden from camp being the limit. Where possible the main triangulation was supplemented by secondary points, useful for observing detail. In the hills, the triangles were from five to eight miles side; in the plains and north, from ten to fifteen miles. The extension from the check base was more easily arranged than from the Ramleh base, and some long lines were observed in the neighbourhood of Carmel and Nazareth. The extension northwards in 1877 was based on long lines observed in 1872 and 1875, and proved satisfactory. Within thirty miles of the bases the greatest amount of error was calculated at Southampton not to exceed ten feet, and in the Jordan Valley, and at the extremities, where observation was rendered more difficult by bad weather, it did not exceed 100 feet. The longest lines observed from both ends were between Mount Ebal and Neby Dûhy, and between el Müntâr near Gaza and Râs en Nukb. At Jerusalem the trigonometrical stations of the Ordnance Survey were connected with the main triangulation. Observations were also taken to several points east of Jordan, which may be plotted by the intersections. These points include the two ends of the Lisân in the Dead Sea, Sheikh Abu 'Obeideh, and Kalât er Rubd.

HEIGHTS.—Heights were obtained in four ways:

First Method, by Levels.—The bench-marks on the line run by Colonel Wilson, R.E., from the Mediterranean to the Dead Sea, were recovered and connected with the triangulation in several cases. In other cases aneroid readings were taken at the bench-marks. The heights of the camps at el Jib and Yazûr were fixed by levelling from bench-marks, and the heights of the trigonometrical stations at Jimzu, el Jib, and on Olivet were fixed by the same method.

The triangulation was also connected with the levels at Rujm el Bahr on the Dead Sea.

A line of levels was run in 1875 and 1877 between the Mediterranean and the Sea of Galilee with a ten-inch level. Thirty-five bench-marks were cut and their position fixed by connecting them with trigonometrical stations. The distances between the bench-marks in Wâdy el Melek, where no stations could be seen, were chained.

A check was kept on the record of the levelling by means of a five-inch theodolite, which accompanied the level, and was read independently. The level of the Sea of Galilee was thus fixed at 682·5 feet below that of the Mediterranean. The levelling was commenced near the village Mejdél, and sixteen miles were completed in 1875, the remaining sixteen being finished in 1877.

The height of the camp at el Báineh was ascertained from the nearest bench-mark on this line by levelling.

*Second Method, by Vertical Angles.*—Vertical angles were read at every trigonometrical station, and the telescope was reversed for the second round.

The results were pronounced by the Southampton calculator to be very good. They were checked, as before explained, by reference to the bench-marks, and along the maritime plain, where possible, by measurement to the sea-level. Thus the height of the station at Cæsarea was ascertained by dropping a line directly from the tower to the sea.

The height of the trigonometrical station of the Convent on Mount Carmel was obtained by construction. A base was measured on the sea-shore at right angles to the line from the trigonometrical station to its western end. The length of the base was 426·75 feet, and its east end was fixed so that the length subtended an angle of  $14^{\circ} 2'$  from the station on the convent. The horizontal distance from that station to the east end of the base was consequently 1,707 feet, and by means of this length, and the vertical angle from the west end of the base to the station on the convent, the height of the latter, at the top of the Convent dome, was ascertained to be 556 feet above the Mediterranean. This result agreed well with the vertical angles of the triangulation.

*Third Method, by the Mercurial Barometer.*—The mercurial barometer was kept in camp and read daily at eight a.m., and,

when possible, at four p.m. The aneroids were hung near it. The heights of the camps were fixed from the observations of the mercurial, and were checked, where possible, as follows :

El Jib camp, by levelling from bench-marks.

Yazûr    "               "               "

Bâineh   "               "               "

Khûrbetha Ibn Hârith, by observation to trigonometrical stations.

Kûzah       "               "               "               "

Haifa, by levelling to the sea.

Jaffa       "               "

The various stations of the mercurial barometer in Jerusalem were also connected with the nearest bench-marks.

**Fourth Method, by Aneroid Barometer.**—The aneroid barometers were read, with their accompanying thermometers, at points easily distinguishable, such as villages, trees, ruins, etc. The extraordinary pressure in the Jordan Valley rendered the readings less reliable than could be wished ; but the levels of the river are controlled by the heights of the trigonometrical stations near the banks. The heights were ascertained by the differences from the readings in camp. Corrections were obtained by comparison of the aneroid readings taken at the trigonometrical stations with the heights of those stations as ascertained trigonometrically.

The accuracy of these four methods was considered to be according to the order in which they are here enumerated.

**ASTRONOMICAL OBSERVATIONS.**—Astronomical observations were made, with the object of keeping a check on the triangulation, by means of latitude observations and the true bearings of long lines. The accuracy of the triangulation was, however, greater than that of such observations.

The observations actually used were as follows: (1) Altitude of the sun for time, (2) Polaris for latitude, (3) Spica for latitude, (4) Circum-meridian of the sun for latitude, (5) Polaris for true bearings and the variation of the compass.

These observations were generally taken in camp, and also at the ends of the bases, and at the trigonometrical station at Tell es Sebâ.

The true bearings of two or three long lines having been ascertained, the variation of the compass was ascertained from time to time by observations along lines of the triangulation.

METEOROLOGICAL OBSERVATIONS.—Meteorological observations were taken as long as the instruments lasted, but the rough journeys gradually reduced the number of these, and the constant change of station, as the Survey became more rapid, rendered the observations less valuable.

The instruments used were: 1st. Maximum and minimum thermometers; 2nd. Wet and dry bulb thermometers; 3rd. Blackened bulb for maximum in the sun's rays; 4th. Minimum thermometers for ground temperature.

Observations of the direction and force of the wind and of the amount of cloud were taken, and readings of a standard thermometer. A series of ozone observations were also taken with Dr. Schönbein's papers, and the interesting result was obtained that during the dry east winds the air contained no ozone. The fresh west wind gave from 6 to 10 on the ozone scale (see Dr. Chaplin's paper, P. E. F. Statement, 1873, page 39).

HILL SHADING.—The characteristic slopes of the hills were observed with an Abney's level by each surveyor when sketching detail, and the hills were sketched by Lieutenant Conder (with exception of 1,000 square miles in Galilee, executed by Sergeant Malings) with horizontal hachures. The hill-traces were kept distinct from the rest of the work. These sketches were used in 1877, at Southampton, for the reproduction of the hills by means of chalk-work photo-zincographed.

NOMENCLATURE.—The names were collected on the spot by each surveyor, great care being taken to obtain them from persons most likely to be well informed, and to avoid asking the names of distant objects, concerning which confusion might arise. Each surveyor was accompanied by a native guide, whose information was checked, whenever possible, by the testimony of two or more other natives.

The guide returned to camp with the surveyor, when the names were read out in presence of Mr. Tyrwhitt Drake, and, after his death, in that of Lieutenant Conder. They were then written down in Arabic by Mr. Drake, and, after his death, by a native scribe, Na'amán Kassatly, who also revised the whole of the nomenclature collected before he joined the

party. Every effort was thus made to secure both correct spelling and correct application for every name.

The total number of names collected was about 9,000. Of these a small percentage do not appear on the Survey sheets, as the detail is in places too close to allow of their being written; but even the least important are preserved in the name indexes of the memoir, prepared from the field name-books.

The name-books were submitted in Palestine to Mr. Wright, of Damascus, to H.M.'s Consul N. T. Moore, Esq., and to other gentlemen well acquainted with Arabic, who pronounced a favourable opinion on the correctness of the orthography.

The meaning of each name was obtained, as far as possible, on the spot, many terms having peculiar signification in the local dialects.

The following lists were carefully compared throughout with the Survey nomenclature, and in all cases where discrepancy occurred further information was obtained:

1. The Turkish official lists of villages, in which there are many errors.
2. Robinson's lists and index ('Biblical Researches,' vol. iii., 1st edition).
3. A list of villages and ruins in Galilee, kindly prepared by Rev. J. Zeller, of Nazareth.
4. A list of places round Nâblus, kindly prepared by Rev. J. Elkarey, of Nâblus.

#### SPECIAL SURVEYS.

The most important sites included within the limits of the Survey were specially surveyed. The following ancient towns and ruins were among them:

1. 'Athlîl. Surveyed by Lieutenant Conder with chain and compass. (Sheet 5.)
2. Cæsarea. The Roman town surveyed with compass and by pacing by Sergeant Armstrong, R.E. The Crusading town surveyed by traverse with chain and five-inch theodolite, by Lieutenant Conder and Mr. Tyrwhitt Drake. (Sheet 7.)
3. Arsûf. Surveyed in the same manner as the last by Sergeant Black. (Sheet 10.)

4. Beisân. The Acropolis surveyed by traverse with chain by Lieutenant Conder; the rest of the site by compass interpolation between points fixed by the intersections of lines observed with five-inch theodolite, the base being a short trigonometrical line. (Sheet 9.)

5. Kaukab el Hawa. Surveyed by chain traverse by Lieutenant Conder and Sergeant Black. (Sheet 9.)

6. Nâblus. Compass survey by Lieutenant Kitchener, R.E. (Sheet 11.)

7. Samaria. Compass survey by Corporal Brophy, R.E. (Sheet 11.)

8. Ascalon. Surveyed by traverse with chain and compass by Lieutenants Conder and Kitchener, R.E. (Sheet 16.)

9. Gaza. Compass survey by Corporal Brophy, R.E. (Sheet 19.)

10. Tell Jezer. Surveyed with five-inch theodolite. A base was measured on the Tell, and a triangulation established fixing the most important points. The detail was sketched in with a compass. Executed by Lieutenant Conder and Corporal Brophy, R.E. (Sheet 16.)

11. Masada. Surveyed by traverse with chain and compass by Lieutenant Conder and Corporal Brophy, R.E. (Sheet 26.)

12. Beit Jibrin. The fortifications surveyed by traverse with chain and compass by Lieutenant Conder, R.E. (Sheet 20.)

13. Kûlât esh Shûkîf. Surveyed by traverse by Lieutenant Kitchener, R.E. (Sheet 2.)

14. Tyre. By Lieutenant Kitchener, R.E. (Sheet 1.)

The buildings of which plans are given in the memoirs were surveyed with tape or chain and compass.

GEOLOGY.—Notes of the succession of the strata, of the dip and lithological constitution of the rocks, and of the fossils found in them, were collected by Lieutenants Conder and Kitchener, with the object of illustrating the structure of the country and the period and causes of the depression of the Jordan Valley. A reconnaissance map of the geology of Palestine was made from these notes as the survey extended.

MEMOIRS.—The memoirs were composed from the field-notes of the Survey officers, and from abstracts of about forty standard works, the latter specially prepared by Lieutenant Conder for the purpose.

They were compiled under the direction of Colonel Wilson, R.E., and Mr. George Grove. Sheets numbered V., and from VII. to XXVI., were written by Lieutenant Conder, and occupied the greater part of his time from September, 1875, to May, 1878; the sheets numbered I.—IV. and VI. were prepared by Lieutenant Kitchener. The notes and descriptions of previous travellers, especially of Colonel Wilson, Colonel Warren, Major Anderson, Mr. Tyrwhitt Drake, and M. Clermont-Ganneau, were carefully compared with those of the Survey officers, and the substance of any additional information was added to the accounts written in the field. The Quarterly Statements of the Palestine Exploration Fund were also compared, and abstracts of the reports inserted in the memoir. The notes left by Mr. Tyrwhitt Drake were also utilised, and the accounts given by Robinson and other authorities compared. These memoirs, therefore, form a *précis* of the information collected by the Fund from the earliest years of its existence, with the exception of the operations within the walls of Jerusalem. The additional information collected without the walls, but within the limits of the Ordnance Survey of Jerusalem, is given in sheet 17, section B.

FAIR PLOTTING OF THE MAP.—The sheets finally prepared in London by Lieutenant Conder's party were executed in the following manner:

The trigonometrical observations were sent to Southampton for calculation, and the margins of the sheets were laid down in London on Sir Henry James's projection, from a central meridian and its perpendicular. The trigonometrical points were fixed, as well as the corners of the sheets, by co-ordinate distances from the central meridian and perpendicular. The position of the points was checked by means of the lengths of the sides of the primary triangles, also computed at Southampton.

The detail was plotted on the framework of fixed points thus obtained, from traces prepared from the field-sketches. The execution of these sheets was superintended by Sergeant Armstrong, R.E. The lettering was principally done by Corporal Wilson, R.E., but the names of the non-commissioned officers employed appear on the sheet-margins. The representation of the trees, forests, vineyards, etc., was executed by Sergeant Malings, R.E.

The sheets having been lettered, the whole nomenclature was carefully checked and compared with the name indexes of the memoirs. This was

a labour of many months, executed by Lieutenant Conder and Sergeant Armstrong, R.E. The northern sheets (1, 2, 3, 4 and 6) were also checked by Lieutenant Kitchener, R.E.

REDUCTION.—This was accomplished by replotting the triangulation to the reduced scale, and inserting the detail by aid of photographs on the reduced scale. The work was executed under the direction of Lieutenant Kitchener, and the nomenclature of the reduced sheets was selected from that of the one-inch Survey by Lieutenant Conder, all the names traceable to modern origin being omitted, as they could not be shown on the smaller scale of three-eighths of an inch to a mile.

PHOTOGRAPHS.—About fifty photographs were taken by Lieutenant Kitchener, and added to the list of those taken during the expeditions of Colonel Wilson and Colonel Warren, which preceded the Survey.

The whole of the operations here described, together with the completion of the memoirs, was the work of seven years, in the field and at home.

C. R. C.





# SURVEY OF WESTERN PALESTINE.

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## MEMOIRS OF THE TOPOGRAPHY AND ARCHÆOLOGY.

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THE Survey Memoirs are divided according to the twenty-six sheets composing the Survey map on the one-inch scale.

Each Memoir is subdivided into three Sections as below :

Section A.—The geographical and topographical description of the Sheets. All the villages included in the Turkish official lists are described. The sub-headings of this Section are 'Orography,' 'Hydrography,' 'Topography,' 'Roads,' and 'Cultivation.' The identifications of ruined sites already proposed on the Sheet are noticed, in addition to those identifications suggested under the head 'Topography.'

Section B.—Archæology of the Sheet, giving a detailed account of the ancient remains in alphabetical order, with plans, sketches, and drawings of detail.

Section C.—Ethnographical, with notes on the population, and on any legends and traditions which were collected by the Survey party in connection with various sites.

The reference letters show the position of each place on the Sheet.

The modern names collected in the course of the Survey form a separate volume of the Memoirs. They are arranged in alphabetical order, printed in Arabic character, with a transliteration into English

character; the translation is given whenever possible, with archaeological and philological notes.

The following table of words of frequent occurrence is necessary to avoid repetition. The transliteration follows Robinson's system, adopted by instruction of the Committee:

'Ain (pl. 'Ayûn)	...	Spring, fountain, source.	
Ab (Abu)	...	Father	} As geographical terms these signify 'producing,' 'containing,' etc.
Umm	...	Mother	
Ibn (pl. Beni)	...	Son	
'Arâk (pl. 'Arkân)	...	Cliff.	
Bâb (pl. Buwâb)	...	Gate.	
Bahr	...	Sea.	
Ballût	...	Oak.	
Bassah (Basset)	...	Marsh.	
Beit	...	House.	
Belâd	...	Country or district.	
Belled	...	Town.	
Bîr (pl. Biâr)	...	Well.	
Bîrkeh (pl. Burâk)	...	Artificial pool, tank.	
Buheirah	...	Lake.	
Buk'a	...	Valley (between two mountain ranges).	
Burj	...	Tower.	
Dâr	...	Large house.	
Deir	...	Convent (sometimes ruined).	
Derb	...	Road.	
Dhahr (Dhahret)	...	Back, ridge.	
Haram	...	Sacred place.	
Haudh	...	Reservoir.	
Hosn	...	Fortress.	
Jâmi'a	...	Cathedral Mosque.	
Jezireh (Jezîret)	...	Island or peninsula.	
Jebel (pl. Jebâl)	...	Mountain.	
Jîsr	...	Bridge.	
Jubb	...	Well, pit.	
Kübr or Kabr (pl. Kubûr)	...	Tomb.	
Kûl'âh	...	Castle.	
Kana (pl. Kanât)	...	Channel, aqueduct.	
Kanân (plural of Kunnat)	...	Ridge or spur.	
Küsr	...	Castle or Palace.	
Kefr	...	Village.	
Keniseh	...	Church.	
Khallet	...	A depression or dell.	
Khân	...	Caravanseraï.	

Khūrbeh (before a vowel)	}	Ruin.
Khūrbet)		
(pl. Khūrâb)		
Kurm (pl. Kurâm) ...		Vineyard.
Kuryeh (before a vowel		
Kuryet) .. ...		Village.
Kubbet (Kubbeh) ...		Dome.
Kūrn ... ..		Horn or peak.
Mādhneh ... ..		Minaret.
Makhâdeh ... ..		Ford.
Mâr ... ..		Saint (Christian).
Marâh ... ..		Cattle-shed.
Meidân ... ..		Plain, open place.
Merj ... ..		Meadow, plain.
Mesh-hed... ..		Monument or shrine.
Mezrâh ... ..		Sown land, arable land.
Mîneh (Mînet) ...		Harbour.
Mūghârah (pl. Mughâir)		Cave.
Mūkâm (sometimes spelt		
Makam)...		Sacred station, or shrine.
Nahr ... ..		River or perennial stream.
Nūkb ... ..		Pass.
Neby ... ..		Prophet (See Wely).
Râs (pl. Ru'ûs) ...		Head, cape, top.
Resm (pl. Rusûm) ...		Traces of ruins.
Rujm ... ..		Cairn.
Sahel ... ..		Plain.
Sākia ... ..		Water-wheel (also water-course).
Sākneh ... ..		Suburb.
Sebil ... ..		Wayside fountain.
Seil ... ..		Stream.
Shejereh ... ..		Tree.
Shukf (Shukif)...		Cleft.
Sîr ... ..		Fold.
Sitt ... ..		Lady, female saint.
Sheikh ... ..		Chief, elder, saint.
Tal'a (Tal'at) ... ..		Path up a mountain, or ravine.
Tâhūneh (pl. Tawâhîn)		Mill.
Tell (pl. Tellûl) ...		Mound (especially one covering ruins).
Tûbk ... ..		Terrace.
Tôr ... ..		Rock or isolated mountain.
Wâdy ... ..	{	Watercourse (dry in summer, but occasionally filled in winter).
Wely ... ..		
		Moslem saint (used for a saint's tomb).

Reference is sometimes made to Turkish officers: such as the

Caimacam, the Mutaserrif, etc. The following note will explain the nature and extent of the jurisdiction of these officers :

The Turkish Empire is divided into Wiláyets or General Governments, each presided over by a Wáli or Governor-General. The Wiláyets are divided into Liwás (or Sanjak) or Provinces, each with a Mutaserrif or Governor at its head ; the Liwás are subdivided into Kadhás or Districts, ruled by a Caimacam (Káim-makám) or Lieutenant-Governor ; and the Kadhás again are divided into Nahiyehs or Communal circles, each under the presidency of a Mudír or Chef de Bureau, who is generally a native of the place ; lastly, the Nahiyehs are divided into Kuriyes or Communes, under a Mukhtár, or Kiáha, or Sheikh (Headman).

One Kuriyeh	=	40 houses
One Nahiyeh	=	<i>n</i> *Kuriyehs.
One Kadha	=	<i>n</i> Nahiyehs.
One Sanjak	=	<i>n</i> Kadhas.
One Wiláyet	=	2, 3, or 4 Sanjaks.

The memoirs of Sheets I.—IV, and VI, were written by Lieutenant Kitchener, R.E. The remaining sheets are the work of Lieutenant Conder, R.E. Additions in small type are the work of the Editors.

In the plans the Synagogues are uniformly drawn to the scale of 100 feet to the inch, and the Tombs to the scale of 20 feet to the inch, unless otherwise stated.

\* The letter *n* is used for 'any number of.'

## SHEET I.—SECTION A.

THIS sheet contains 60·8 square miles of the country east of Tyre. It is bounded on the north by the Nahr el Kâsimiyeh, which in the valley of El Bukââ receives the name of the Litâny, anciently known as the 'Tyrian river.'

OROGRAPHY.—A narrow strip of maritime plain runs along the coast; it is widest opposite Tyre, and there measures a little over a mile across; towards the north, near the river Kâsimiyeh, the hills come down within half a mile of the coast, while at the extreme south of the sheet spurs of the hills extend to the sea-coast, cutting off the plain altogether.

The most remarkable feature on the sheet is the artificially formed promontory, originally a rocky island, on which Tyre stands, projecting a mile into the sea, and forming a bay north and south.

The isthmus joining the island to the mainland is nearly half a mile in width, and has been caused by sand silting up against a causeway made by Alexander the Great, when he besieged insular Tyre.

The bay on the north forms a harbour, protecting vessels from the south-west winds; it is too shallow to admit vessels of any importance, and the anchorage farther out is not good.

The soil of the plain is most fertile at the base of the hills, and becomes impregnated with sand near the sea; it is bounded by a narrow sandy beach, and is principally cultivated with barley and wheat. A large tract of gardens, running north from Râs el 'Ain to Tyre, produces every sort of vegetable grown in the country, and is planted with fruit and mulberry trees.

Between Wâdy el Humrâniyeh and the Nahr el Kâsimiyeh, at the northern portion of the plain, the land is not so fertile, owing to there being no valleys to bring down fresh soil in the winter months.

The hills on this sheet are spurs running west from a watershed on sheet II. East of Tyre they average a height of between 800 to 900 feet above the sea, and are composed of soft white limestone. The principal peculiarities of the district are the steepness of the valley banks and the level platforms on the ridges. All the ground is cultivated with barley, wheat, etc. To the south of Kâna the character of the hills changes; the limestone becomes of a harder description, and the hills are higher, being 1,050 feet above the sea at Kâna, and increasing in height towards the south; there is a good deal of brushwood in this part, and the country becomes wilder and more difficult to pass over. Near the northern boundary of the sheet the same change occurs in a less degree; there are more trees, and the hard limestone forms precipitous banks to the river Kâsimiyeh. The hills are here about 900 feet above the sea.

The principal wâdies that intersect these hills are Wâdy el 'Ezziyeh in the south, and Wâdy el Hubeishiyeh, which joins Wâdy el Humrâniyeh near the coast, and runs into the sea a little north of Tyre.

TOPOGRAPHY.—The present sheet contains thirty-nine villages and inhabited farmhouses. They are all under the government of the Caimacam of Tyre, who is himself under the Mutaserrif of Beirût. The principal town is Tyre, which has a population of about 3,000 (according to Consul Rogers, 1859), half Christian and half Metâwileh.\* Professor Socin (1874) estimates the population at 5,000; Guérin (1880) at 4,185, viz., 2,500 Metâwileh, 15 Mussulmans, 70 Latins, 200 Maronites, 1,200 United Greeks, and 200 Schismatic Greeks. The whole population of the area included in the sheet is approximately (on the same estimate) 8,500, of whom 6,000 are Mohamedan and Metâwileh, 1,000 being of the former creed; 2,000 are Christians; and 130 are Druzes.

The description of the villages follow, alphabetically arranged. The

\* 'Metâwileh (Sing. Mutawâly), a Mohamedan sect here regarded as heretical, though their tenets accord for the most part with those of the sect of 'Aly, or the Shi'ites (Shi'ah) of Persia. Their chief practical characteristic, which forces itself upon the notice of a stranger, is the custom neither to eat nor drink with those of another religion; to which they rigidly adhere. They use no vessel, for instance, out of which a Christian has eaten or drank, until it has been thoroughly cleansed; and if a Christian chance to drink out of one of their earthen vessels, they break it in pieces. They are said even to regard themselves as unclean, should a stranger touch their clothes.'—Robinson's 'Palestine,' iii. p. 373. Sepp thinks them to be descendants of the Assassins.

population is given approximately. It will be seen that in some cases the estimate made differs from those recently offered by Guérin, Bacdeker, and others. The letters which follow the names indicate the position on the map, following from west to east and from north to south.

'Abbâsiyeh (N a).—A stone-built village, containing 400 Metâwileh, built on a ridge; the ground around it is cultivated for barley, etc., and there are groves of figs and olives. The water supply is derived from a large pool to the north, and a good spring built up with masonry, also to the north of the village; there are no antiquities, and only a few cisterns.

Guérin estimates the population at 600.

'Ain Abu 'Abdallah (M a).—A village built of stone, containing about 150 Moslems, built on the slope of the hill, with figs, olives, and pomegranates, and surrounded by arable land. There is a strong spring, enclosed with masonry, at the village (see Hydrography).

'Ain Ib'âl (M b).—A stone-built village, containing 200 Metâwileh, built in a valley; the ground is arable, with groves of figs and olives planted round the village. The water supply is from the spring of 'Ain Ib'âl, described under the head of Hydrography; just north of the village there are also some cisterns.

Bahhûr (M a).—A stone-built village, containing 200 Mohamedans, situated on the slope of the hill. The ground is arable, and there are groves of figs, olives, and pomegranates. The water supply is from a spring enclosed by masonry, described under the head of Hydrography. There are some caves east of the village.

El Bâzûriyeh (M b).—A village built of stone, containing 300 Metâwileh, situated on a ridge. One oil-press and one rock-cut cistern are the only antiquities. Water is obtained from a spring half a mile to the west.

Beit Hûlei (M b).—A village built of stone, with a few mud houses, containing 100 Metâwileh, situated on rising ground, surrounded by figs and arable land. There are no ruins of importance; a few cisterns. The water supply is from 'Ain Furâwiyat, described under the head of Hydrography.



**Bidiās (M a).**—A village built of stone, on the top of a ridge, surrounded by olive trees and arable land. There is an olive-press near the village. The water supply is derived from a large birket and cisterns.

Guérin states that the population consists of 450 Metāwileh.

**Burj el Kibly (M b).**—A village built of stone, containing about 150 Metāwileh, on low ridge, with olives and figs near, and surrounded by arable land. There are two cisterns and a good well near. The antiquities are described in Section B, p. 57.

Guérin found here about fifteen houses, inhabited by as many Metāwileh families.

**Burj Rahhāl (N a).**—A large village built of stone, containing 150 Metāwileh, on a ridge, surrounded by figs, olives, and arable land. There is a good spring and well near.

Guérin gives the population as 400 Metāwileh.

**Burj esh Shemāly (M b).**—A large village built of stone, containing about 300 Metāwileh, placed on a low ridge, with figs, olives, and arable land around. There are two good springs near.

**Deir Kânûn (M b).**—A well-built stone village, containing about 400 Moslems. There are olive-groves and arable land around. It is built on a ridge, and the water is obtained from 'Ain Furāwiyat.

**El 'Ezziyah (M a).**—A village built of stone, containing about 70 Druzes, situated on a ridge, with two cisterns. There are two caves to the north of it.

Guérin says that the two habitable houses in this village contain six Maronite families.

**'Ezziyât et Tahta (M c).**—A farmhouse, in gardens of lemons, pomegranates, etc.; watered from the Neb'a el 'Ezziyah by an aqueduct. It contains about 20 Moslems. There are large groves of olives to the west.

**'El Hammâdiyeh (M b).**—A stone building, containing 90 Christians. There is here one olive-press, and the building is surrounded by arable land. There are cisterns and a spring to the south-east.

'A simple hamlet on a hill, inhabited by several families of Maronites, Schismatic Greeks, and Metāwileh.'—Guérin.

**Henâwei (M b).**—A village built of stone, on a hill-top, surrounded by figs, olives, and pomegranates, and some arable soil. It contains 300 Metāwileh, and the water supply is from cisterns.

Jebâl el Butm (N c).—Stands on a steep hill, and contains about 25 Moslems, occupying the ruins of the ancient place. Water is obtained from cisterns and from 'Ain Yârin, which lies a quarter of a mile to the south-west. Cultivation in valleys round.

Probably this name belongs to the hills on which the village stands.—E. H. P.

Kâna (N c).—A large village of well-built houses, whose inhabitants are partly Christians, partly Moslems. There are about 400 Christians to 500 Moslems. The ground is cultivated, and planted with olives and figs. The village is divided into two parts, with a birket between. There is a Christian church. It is situated on high ground, and is well supplied with water from the two springs, 'Ain el Gharbiyeh and 'Ain el Kûssis.

'This great village, the population of which is at least a thousand, is divided into three *quartiers*. The highest, called Kâna el Fôka, occupies the summit of the hill. It is considered the most ancient of the three. It is now entirely abandoned, except by about thirty Metâwileh, and the stones of its overthrown houses are continually being removed to build new houses in the two other quarters. In the second quarter are about 600 Metâwileh; in the third, 400 United Greeks.'—Guérin.

Khûrbet el Haniyeh (M c).—A modern farmhouse, occupied by from 15 to 20 Moslems.

Khûrbet Juwâr en Nûkhl (M a).—Good stone ancient remains, occupied by 60 Druzes, on sloping ground. Has a large cistern near.

Khûrbet el M'alliya (M c).—A modern farmhouse, containing about 20 Moslems, surrounded by gardens. Water from a cistern called Bir el Wâsî'a.

Khûrbet el Wardiâneh.—A modern farmhouse, occupied by about 15 Moslems, and surrounded by cultivated ground and olives.

Khureibeh (N b).—Part of Kâna, built to the north on the highest ground, and probably on the site of ancient ruins. About 50 Moslems occupy it.

El Kuneisch (M c).—A small village built of stone, containing about 50 Moslems, with spring near, surrounded by olives, and containing cisterns.

El Kureih (N b).—A stone village built on a ridge, surrounded by figs, olives, and arable land. There are cisterns and a spring. It is occupied by about 70 Metâwileh.

**Leileh (M c).**—A small well-built stone village, containing about 50 Moslems, surrounded by olives and arable ground. The water supply is from 'Ain Zaheiriyeh.

**El Mansûrah (L c).**—A village built of stone, on the plain, surrounded by olives, figs, and arable land; contains about 50 Moslems. Water from cisterns and spring near shore.

'About a dozen houses, built of old materials, inhabited by a few poor Metâwileh families.'—Guérin.

**Neby 'A mrân (M c).**—A few ruined farmhouses, still occupied by about 20 Moslems.

**Neby Kâsim (M a).**—The buildings here contain about 50 Moslems: there are a few fig and olive trees, the land is arable. Water from river.

**Neby Ma'shûk (M b).**—Stone houses, containing about 30 Moslems, round the Neby, situated on slight hill. Water obtained from the aqueduct. The ground is arable.

**Râs el 'Ain (M b).**—A village built of stone, containing about 100 Metâwileh, in the plain, surrounded by gardens of figs, pomegranates, mulberries, and olives. Five mills in the village, and near, in working order, a good many ruined. The water supply is described under the head of Hydrography.

**Rumeidiyeh (M c).**—A well-built village, with cisterns, containing about 150 Moslems, surrounded by groves of figs. Water from 'Ain el Kuneiseh.

**Er Rusheidiyeh (M b).**—A large square building, built by Rusheid Pasha for a factory; now contains about 70 Metâwileh, and is surrounded by gardens of olives, figs, pomegranates, and lemons. It stands on a slight hill above the plain, and has two strong springs near, surrounded by masonry.

**Sem mââiyeh (M b).**—A small stone-built village, contains about 80 Moslems. It is surrounded by figs and olives, on the slope of a ridge near bed of Wâdy. Water is brought from Râs el 'Ain.

**Shâtiyeh (M c).**—A village built of stone, contains about 150

Moslems, surrounded by figs and olives, situated on high ground. Water is brought from 'Ain el Kuneish.

*Shernei* (M b).—A village built of stone, situated on the top of a hill, contains about 150 Metâwileh, and is surrounded by figs, olives, and arable land. There is a good spring to the north of the village at the birket.

*Es Sûr* (Tyre) (L b).—This is the capital of the district, and is the residence of the Caimacam; it contains about 3,000 inhabitants, half Greek Christians and half Metâwileh and Moslems (see above, p. 46). An account of the city, with special plans, will be found in Section B, p. 72. The houses are well built of small stones, the streets are narrow and dirty; a good deal of trade is done in cereals and fruit.

*Teir Dubbeh* (M b).—A village built of stone, containing 250 Metâwileh, situated on a ridge surrounded by olives and fig-trees and arable land. There are three cisterns in the village.

*Tôrah* (N a).—A village of mud and stone, situated on the top of a hill, and surrounded by figs, olives, and arable land. There are a spring and cisterns. It contains about 200 Metâwileh.

Guérin says: 'The village contains 450 Metâwileh, and occupies the summit of a hill entirely covered with fig-trees.'

*Yânûh* (N b).—A village built of stone, containing 150 Metâwileh, on a hill-top, surrounded by figs, olives, and pomegranates, and arable land. A spring and cisterns are found here.

ANCIENT SITES.—There is no doubt that Tyre, whose Hebrew name was *Tsôr*, the rock, is *es Sûr*. *Kâna* was identified by Dr. Robinson with *Kanah* (Josh. xix. 28), which was one of the places which formed the landmarks of the boundaries of Asher. It is mentioned after Hammon, for which 'Ain Hammûl on the shore south of Tyre has been suggested. *Yânûh* is perhaps the ancient *Janoah* mentioned once only (in 2 Kings xv. 29) as one of the conquests of Tiglath Pileser.

Lieutenant Conder suggests the following additional identifications:

<i>El Ezziyah</i>	...	= Hosah (Joshua xix. 29).
<i>Bidias</i>	...	= Beth Bedia of the Talmud.
<i>Ras el Ain</i>	...	Palatyrus (see p. 79).

HYDROGRAPHY.—The most remarkable features of the water supply on this sheet are the fine springs at *Râs el 'Ain* (see p. 69), which

supply a large district with water. The reservoirs are called Birket el 'Isrāwī and es Sūfsāfeh. The aqueduct carrying the water to the neighbourhood of Tyre, with other details, are described in Section B of this sheet. The northern boundary of the work is formed by the river Kāsīmiyeh. This river is not fordable at the mouth, but just below the bridge (Jisr el Kāsīmiyeh) it is. It is here between thirty and forty yards wide, and is a strong rapid stream of rather turbid water.

It is generally stated by travellers that the Litāny or the Kāsīmiyeh is 'the ancient Leontes.' Stanley says, however ('Sinai and Palestine,' note to p. 414 *d*), 'The notion that the Leontes was the ancient name of the river is doubly mistaken. (1) The Litāny has no ancient name except the Tyrian River. (2) The name of *Leontes* never occurs in ancient writers, and is a confusion with the genitive case of the river Leon, which is the name given by Ptolemy (v. 15) to a river between Sidon and Beirūt, either the Bostrenus or the Tamyras.'

The rest of the water supply is given alphabetically :

'Ain Abu 'Abdallah (M a).—A large spring enclosed in masonry reservoir, from which a stream of water flows.

'Ain Abu 'Amr (N a).—A perennial spring of good water ; slight stream flowing from it.

'Ain el 'Aleiliyât, or 'Ain el Muthniyât (M c).—A perennial spring, built up with masonry ; small supply of good water.

'Ain edh Dhelât (L c).—A large supply of fresh water on the beach, flowing at once into the sea.

'Ain Furâwiyat (M b).—A perennial spring, built up with masonry ; small supply of good water.

'Ain el Gharbiyeh (N b).—A perennial spring ; moderate supply of good water on level.

'Ain el Hubeishiyeh (M b).—A perennial spring of good water, built up with masonry ; there is a moderate supply.

'Ain Ib'âl (M b).—A perennial spring north of village ; good supply of water.

'Ain Jilu (N b).—A perennial spring, built up with masonry ; there is a moderate supply of good water.

'Ain el Judeideh (M b).—A perennial spring, built up with masonry ; there is a moderate supply of good water.

'Ain Kuneish (M c).—A perennial spring, built up with masonry; moderate supply of good water.

'Ain Kurdiyyeh (N b).—Rock-cut cistern; rain-water.

'Ain el Küssis (N c).—A perennial spring, built up with masonry; there is a moderate supply of good water.

'Ain el Mälliya (M c).—A perennial spring; there is a moderate supply of good water.

'Ain el Medfeneh (L c).—Rock-cut well.

'Ain Shidghith (N b).—Good water flows into a rock-cut reservoir.

'Ain Sûr (L b).—Deep well; small supply of good water; perennial.

'Ain Tôrâh (N b).—A perennial spring in rock-cut well; there is a moderate supply of good water.

'Ain Umm el 'Aml (M b).—A perennial spring built round with masonry; there is a moderate supply of brackish water.

'Ain Yârin (N c).—A perennial spring of good water; there is a moderate supply.

'Ain ez Zaheiriyeh (M c).—A perennial spring of good water; there is a moderate supply.

Bir el 'Akkâd (L b).—A perennial spring, built up with masonry; there is a good supply of water.

Bir Beit Shakûra (L b).—Large rain-water cistern.

Bir el Jebelûn (M b).—A perennial spring, built up with masonry; there is a moderate supply of good water.

Bir el Wâsiâ (M c).—Rain-water cistern.

Birket 'Ain ez Zerka (M a).—A perennial spring in rectangular masonry reservoir, from which a strong stream of good water flows into the Nahr el Kâsimiyeh near its mouth.

Birket el Bakkûk (M b).—Contains a spring enclosed in masonry reservoir, from which a stream of water flows to the sea.

Birket el Bass (M b).—Ruined birket; dry.

Birket Tell el Bahr (M b).—Ruined birket; dry.

Nebâ el 'Ezziyah (M c).—A large perennial spring of good water. An aqueduct carries water to the gardens in the bed of the wâdy; there is a large supply.

ROADS.—The main road on this sheet is that along the sea-shore, leading north and south from Tyre. To the south there are still traces of ancient paving. According to an inscription found at the spring of Nakûrah, there were formerly bridges to carry this road across the torrents that fell into the sea in winter, but they are now all broken down. At the extreme south of the sheet the road begins to pass in a cutting in the rock along the side of a white precipice immediately above the sea. This (which is shown in Sheet III.) was called the Promontorium Album, Râs el Abyadh, or White Cape of the Crusaders; an account of this place is given under its name in Sheet III. To the north of Râs el 'Ain the road runs through the sand along the sea-shore as far as Tyre. At the extreme north of the survey it passes over the Jisr el Kâsimiyeh, which spans the river by a single pointed arch. There are some good roads leading east from Tyre. One leads to Kâna, passing by the villages of Henâwei and Kabr Hirâm; another good road leads up the Wâdy Hubeishiyeh, and a third up the Wâdy Humraniyeh. The roads north and south are not good, owing to the steepness of the sides of the valley which have to be crossed in the south-east corner of the sheet. The tracks are very difficult to follow in places, owing to the scrub and wildness of the country.

## SHEET I.—SECTION B.

IN this section (see p. 41) will be found an account of the ruins, the ancient remains, inscriptions, etc., existing in the part of the country covered by the Sheet. The additions in small print give those details which have been omitted by the officers as already published, or have been observed by other travellers. In a few cases statements are made which cannot be reconciled. If we consider the continual destruction of old materials which is going on in Palestine, we can easily account for most of these discrepancies. The references to Guérin will be found in every case *sub voce* in his volumes.

Speaking generally of this district Lieutenant Kitchener says ('Quarterly Statement,' 1877, pp. 173-4):

'The rocks of this district are composed of white chalky limestone, and the valleys are deep and difficult to cross. The country is thickly covered with villages, but, except just round them, is bare of trees, and has a very barren appearance. A remarkable feature is the number of olive-presses; they occur on almost every hill-top, and differ from the more southern ones. Two square pillars of stone stand side by side about five feet high, with a slit cut in each of them, and by them is the circular stone press about four feet in diameter. Occasionally the round stone is also there that crushed the olives by being rolled round the press. The stone pillars, which do not occur in other parts of the country, were evidently to hold up the rolling stone, and the centre of the press is always raised slightly to receive the framework to which the roller was attached. They have a very ancient appearance, and as these pillars stand up very distinctly all over the country, they look like ancient landmarks. The steep hills are almost all terraced, and there are a great number of ruins, showing that the ancient population of this part must have been very great. Most of the ruins are simply heaps of stones with doorposts and lintels of stone. Some rude figures cut in the rock occur at different places; they are of the rudest description, occasionally only a parallelogram with a small circle for the head, which is pierced for eyes, mouth, etc. Others are better finished, and show portions of the dress. They occur on the face of the rock generally near tombs. Another feature in this part of the country is the large number of sarcophagi, which occur all over the country, some on pedestals, some lying on the ground. The grandest remaining is the "tomb of Hiram," though I think there must have been formerly many equally magnificent, though now ruined.'

'Abbásiyeh (N a).

'Twenty minutes from this place to the west is a ruined village called Kh. el Tinch.



'At Abbâsiyeh itself are a good many rock cut tombs, covered by blocks of stone rudely squared. . . . On the western slopes of the hill are several ancient sarcophagi and old quarries.'—Guérin.

'In following the Wady Humrâniyeh, which leads to Abbâsiyeh, one sees many vestiges of a Roman road, which perhaps led from Sûr to Damascus. All along the road are seen from point to point groups of ruins, presses, and sarcophagi.'—M. Gaillardot, quoted by Renan, 'Mission en Phénicie,' p. 644.

'Amûd el Atrash (M b).—This is a specimen of a peculiar sort of olive-press, which occurs frequently in Phœnicia, and rarely in the more southern districts: there are examples at Kefr Rût, Sheet XVII., and at Beit Sûr, Sheet XXI.

At 'Amûd el Beirûty there are remains similar to the above.

At 'Awâmid el Menkeleh there is a similar olive-press, with a stone across the top of the two uprights.

Bidias (N a).

'This village has replaced an ancient one, as is proved by the cut stones which are built up in some of the Arab constructions. Five minutes north of this place, and over above the southern bank of the Kâsimiyeh, which flows here in a deep ravine, I met with many ancient millstones, broken, and an ancient tomb cut in the rock, having the form of a simple grave, but covered with a great curved block of stone. Thirty minutes west of Bidias is the ruin called Khûrbet ed Dar, on a hill overlooking the ravine. It consists of the interior of an enclosure formed of numerous stones roughly squared, with those of a few houses. At a short distance west of this place there are the ruins called Kh. el Meshatah, on a northern hill. They are those of an abandoned Mohammedan village, in which are older ruins, especially those of a building twenty-seven paces in length from west to east, the door of which is still standing. It is surmounted by a magnificent lintel, in the centre of which was once sculptured an ornament, now defaced, which occupied the middle of a sort of rectangular frame, terminating to right and left in the usual dove-tail. This building, which had been afterwards divided into several houses, was built of cut stones very regularly put together.'—Guérin.

Birket el Bakbûk (M b).

'This reservoir supplied an aqueduct now destroyed, which led to the plains round Tyre, and irrigated the plantations. It is a pentagon in form, its greatest length being fifty paces and its greatest breadth about thirty. A footway paved with small shells and fragments of pottery closely stuck together with good cement surrounds it. The spring now forms a brook, which fertilises a garden before running into the sea.

'Not far from the reservoir, to the north, I observed fragments of a mosaic, the foundations of houses, and fragments of sarcophagi.

A little more to the north of this reservoir is a mound called Tell Abrian, entirely covered with broken sarcophagi. Here is also a great tomb cut in the rock. To the east of the Tell are the remains of houses covered up with sand, and a spring called Ain Abrian. It is perennial, and its waters are regarded as medicinal. A mile from the east of Tell

Abrian are some foundations with three rock-cut cisterns, known as Kh. el Yehûdiyeh; and on a hillock to the south-south-west of this place a mass of ruins, called Kh. ez Zaklef. An aqueduct partly upright and built of good cut stones crosses the Wady Zaklef.—Guérin.

**Burj el Hâwa (M a).**—Foundations of a large square building of drafted masonry, with large cisterns and four sarcophagi. This was probably a tower guarding the bridge over the River Kâsimiyeh.

'The mouth of the Kâsimiyeh,' says Renan ('Mission en Phénice,' p. 595), 'presents many points of interest. Here, perhaps, was the Leontopolis of Greek geographers. The acropolis of Burj el Hâwa (Tower of the Winds) above the river seems as if it must be taken for the site of the city. Here is seen a great construction of drafted masonry, with a door in the rock of extremely ancient character, and in the neighbourhood a colossal sarcophagus, whose sides and lid are sculptured with richness and taste. The lid is in the form of a roof, and presents an imitation of metal bands. It is one of the most carefully worked tombs that I have seen in Phœnicia. Around it are other very fine sarcophagi; one remains which has never been detached from the quarry. It is a cemetery, called, as is usual, Kubûr el Molûk. All the environs of Burj el Hâwa are of the greatest archæological value. One feels that here was once an important centre. An uncommon number of presses and millstones are found here. West of Burj el Hâwa may be seen two sarcophagi with sculptures very well preserved, under which we observed the ruins of buildings and cut rock. Near here is Khallet er Rihân.'

The place stands upon a plateau, commanding on the west a view of the sea across the narrow plain between it and the coast, and on the north the beautiful valley of the Kâsimiyeh. The building referred to by Renan is described by Guérin as measuring 60 paces in length by nearly as much in breadth: it consists of a thick wall constructed of enormous blocks cut more or less perfectly, and which appear to have been retouched at various periods: the lower courses, in fact, are much more considerable than the upper, and are very probably more ancient.

'On the same plateau, to the south, outside this enclosure, we find cisterns, an ancient press, traces of old buildings, small cubes of mosaic scattered about in several places, and five sarcophagi, one of which especially is very richly adorned with garlands and, on one of the small faces, with a head, unfortunately mutilated, which seems to represent a Jupiter Ammon or the sun. The cover is similarly sculptured with rare elegance. It is in the form of a roof, and on one of the small faces another figure, more mutilated still, occupies the centre of a sort of small pediment.'—Guérin.

**Burj el Kibly (M b).**—In this village there are the remains of a square tower of drafted masonry, probably a Crusading outwork to protect the Plain of Tyre from approach from the east.

'Close by is a hill called Tell Burj el Kibly, on which are a few scattered ruins and several broken sarcophagi. On a higher hill is the village of Burj el Kibly, containing some fifteen houses, inhabited by as many Metâwileh families. One of these houses, recently rebuilt, is partly constructed, especially at the angles, with good blocks found on the spot, and belonging, it is said, to a demolished fort. The village is separated from Burj esh Shemaly by a valley, in which can be seen an ancient piece of sculpture on a block of stone. It represents in a rectangular frame the image of a shepherd: on his right and on his left are figured three heads

of sheep, each surrounded by a crown; at the feet of the figure is an animal, now much worn away by time, probably also a sheep. The sides of the valley, formerly used as a quarry, are pierced by a good number of rock-cut caves.'—Guérin.

#### Burj Rahhāl (N a).

'Here are seen good cut stones lying here and there, taken from an ancient fort . . . . . Ten minutes to the west of the village I observed three good subterranean magazines contiguous and parallel. Partly cut in the rock and partly constructed of cut stones, they measure ten metres in length by a breadth not greater than a metre and a half. They are covered within by a stony cement, in which are inserted fragments of pottery, and are surmounted by great inclined slabs forming a triangular roof. These are covered over by a layer of earth, so as to form a platform. Several other similar caves are adjoining them, but they are at the present moment closed. Formerly they probably served as oil and wine-cellar, or stores for corn. The place is called Kh. Mahitha.'—Guérin.

Renan, who first discovered these singular constructions found seven of them in a row, three being open, the rest closed. He was also informed that to the north-east of these there are seven more hidden under ground. The natives call them the Tombs of the Tyrian Kings—Kubūr el Molūk.—'Mission en Phénicie,' pp. 643, 644.

'A few minutes more to the west, Guérin found a ruin called Kh. Kerm el Meserta, where he observed the uprights of grooved oil-presses, broken sarcophagi, mill stones, numerous little cubes of mosaic scattered about, and a great cistern extending under a platform. At twenty minutes' march west-south-west of El Meserta, he observed a hillock with the remains of a ruined village called Kh. Halua. Not far from this place, to the east-north-east, he found a platform surrounded by a wall of large stones, having a great cistern hollowed in the middle. It is called Bir el Mellaha.'

Burj esh Shemāly (M b) is a village with a similar tower of drafted masonry.

The hill is crowned by a stronghold, the vaults of which, slightly ogival, do not appear older than the Crusaders, but it was constructed of older blocks, some in drafted masonry and others completely smoothed. About a mile to the south-west of this hill is a subterranean series of tombs, each containing several ranges of loculi, which was explored by Renan.

Ed Deir (N b).—Traces of foundations, stone lintels, and heaps of hewn stones of moderate size; eight to ten sarcophagi, several cisterns.

Deir el Arb'ain (N b).—A number of cisterns, several sarcophagi, and a small cave; there are no ruins.

Deir Kânûn (M b).—At this village there are traces of ruins west of the village, with rock-cut wine-presses and cisterns, and a few olive-presses. North of the village, on the side of the hill, there are some rock-cut tombs; close to one of these there are two very rude figures cut in the rock, roughly representing human forms.

In a small mosque Guérin observed two shafts, one without its capital, the other with a Corinthian capital. Half an hour south of Deir Kânûn is a ruin called Kh. el Mhasnich. Here are two mutilated sarcophagi, and several uprights of oil-presses, with a heap of rubbish.

At Deir Kanûn there are great stones, excavations in the rock, and extravagant sculptures, resembling those of the Wady Kana.

‘These figures are near the village, and all the people of the country know them.

‘Besides, on the hill (covered with brushwood) on the north-east of the village, and on its northern slope, there are said to be four figures of the same kind, which we looked for, but could not find. Opposite the principal group of these sculptures is rock cut with a pick, which clearly recedes where it leaves the line of the ground. The soil is entirely formed of light soil, brought to the place. Very likely there is an underground chamber of some kind here, the entrance to which is closed. On the smooth surface of the rock mentioned above is seen a Latin cross, to the left of which have been rudely figured the sun and the moon; below there are traces of an inscription. Impossible to make out any of it. I am not even sure that it ever was an inscription. Above is a cave with seats in the interior and, outside, steps.

‘The ground round Deir Kanûn is covered with cuttings in the rock and old constructions. There are also sarcophagi; one feels that one is on an old site. I had heard at Tyre of a ‘black bull’ which should have been here, but I could not find it.

The road from Deir Kanûn to Leileh is interesting. First, on the right-hand, we find caves in the style of Adlûn, or nearly so, on the slope of the hill of Semaaiyeh; there is next a house built of great blocks, with smooth surface. On the next hill, after passing to the opposite slope, is a place called Malkiyeh (perhaps the Crusading *arsale* of Melckieh). Here is the site of an ancient city, and one of those which offer the most characteristic type of an old Canaanite locality. For more than a quarter of an hour we saw nothing but remains of buildings, great walls, and fine works in stone. The tombs cut in the rock resemble those of Belat, near Jebil. There are great sarcophagi, with *acrotéria* which present some analogy with those of Khan Khaldi. A sepulchral cave has over its door the sign of a triangle, with which we were already acquainted. One is struck also with a double cave, having several niches, of good style, into which an entrance is effected by a common shaft, placed in the middle of the two grottoes. Several of these niches communicate with each other from one side to the other by the bottom. In the midst of these ruins rise three long hillocks, of strongly-marked characteristics, giving the idea of an artificial ‘high place.’ The primitive Semitic altar was a pile of stones. Remains of very old houses recall Umm el Awamid: one lintel especially resembles those found in the ruins of that place. A square house on an embankment of made earth is remarkable for the size of its blocks and its good but rude construction. A very carefully built cistern reminds one of the finest works of the kind in this neighbourhood. All these things are found along the road, which descends into the valley, and are even seen on the slope of the hill opposite.

‘The striking thing in these ruins is the absolute absence of elegance. A fragment of moulding or sculpture is very rare. The idea of art in the house was only introduced into these countries by the Greeks and Romans. The places which remained in the hands of the people, such as those which we have just visited, were in matters of taste exactly similar to the villages which now cover the country, save that they were much better built. We see also a difference between the country of Tyre and that of the Lebanon. On every hill of the Lebanon, as in the country of Tyre, we found the traces of some ancient site; but in the Lebanon we met everywhere temples by the side of industrial works. Here the scattered ruins of the country are great farmhouses, rich villages, with grandiose sepulchres. Temples, at least in the immediate neighbourhood of Tyre, are rare in the country. One feels that the Temple of Melkarth, like the Temple of Jerusalem, overwhelmed the others and

prevented the multiplicity of sanctuaries. We must remember, also, that we are already on Jewish soil.'—Renan, p. 69c.

Deir el Kubbei (M b).—Large heaps of stones ; one cattle shed.

El 'Ezziyah (M l).

'On the summit of the hill was once a village called el 'Azieh, of which there remain fine ancient blocks scattered about, two tombs in the form of rectangular graves cut in the rock, a well and a good many other materials, which have served to build two great houses.'—Guérin.

El Hammadiych (M b).

'A simple hamlet built on a hill, the houses constructed of old materials found on the spot.'—Guérin.

Henáwei (M b).

'On the slopes of the hill on which this village is situated I observed two great ancient presses cut in the rock, each composed of two compartments communicating together, the one to press the grapes and the other to receive the juice. The village is scattered over with cut stones, taken probably from an ancient church consecrated to St. John the Baptist, for a wely there is sacred to Yahia ben Zakaria. Built in one of the walls of the little court which surrounds the sanctuary is a fine block of stone, on which are sculptured double crosses inscribed in a circle: that of the centre has been purposely chiselled out by the Moham-medans, because it was more easily recognised than the other for a cross. In another place, on a block serving as a lintel, I observed, in the midst of a rectangular frame, the remains of some effaced ornament.

'Opposite to Henáwei is a ruined village called Khürbet el Ras, of which nothing is left but broken cisterns. A square stone was found here, having upon it certain characters, among which were an  $\pi$ ,  $\delta$ , and  $\alpha$ .'—Guérin.

'Between Henáwei and Kh. el Ras, in the Wady el Akkab, are found rude sculptures of about fifteen personages, male and female. They are nearly all represented as upright, and as if enclosed in a little niche, the hands placed one upon the other before the breast. In the centre of the group is a figure which appears meant for a divinity, towards which three men and a woman march in procession. These figures, in considerable relief, are clothed in short dresses falling in folds, and belted. They are for the most part mutilated. They seem to me anterior to the Greco-Roman epoch. Probably they are Egyptian-Phœnician.'—Guérin.

'From Kabr Hiram or Henáwei to Kána, monuments cut in the rock are met with at every step ; they may be counted by hundreds. The Kána road is in this respect the most remarkable I have ever seen. I would point especially to certain caves having round holes cut above them mixed with rock-cut tombs. Stone erections in the form of a gallows (presses) abound. Chambers cut in the rock are seen on all sides. There are also buildings, remains of walls. The rocky hill near Kána, especially, is covered with these works, round holes, large and small, in the rock, basins, trenches, etc.

'Turning to the right, in the valley called here Wady Kána, in order to examine the north face of this rocky hill, we find ourselves in the presence of certain strange sculptures cut in the rock. They are completely rude, such as might be executed by a man without any knowledge of drawing or the least education in this direction. They may be divided into

three series. The first forms a sort of long procession; the second, placed below, is composed of upright figures. M. de Prunières, who was with us, saw a third series hidden among the bushes. Impossible to attribute to the simple sport of idle shepherds images which must have required continuous labour, and in which one remarks so much intention; it is also difficult to recognise in them the production of serious art. Similar things are found at Deir Kanûn.—Renan, 'Mission,' p. 635.

Jebel el 'Amûd (N b).—Ruins and scattered stones, several olive-presses, five cisterns, hill deeply terraced.

Jisr el 'Ezziyah (L c).—A broken bridge, apparently modern.

Jisr el Kâsimiyeh (M a).—A single pointed arched bridge of Arabic work.

Kabr Hîrâm (M b).—On a base formed of three courses of large blocks of whitish limestone, reaching a height of 9' 8", there stands a noble sarcophagus, the base of which, projecting a few inches all round, is 7' 9" wide, by 12' 2" long; the total height is 6' 2", 2' 3" of this is the base. The sarcophagus then tapers slightly, until it measures 6' 2" wide, by 11' 1" long at the junction of the lid. The lid is made with a ridge in the direction of its length, and is 3' 7" high in the centre, and 2' 10" at the sides. The first two courses of the pedestal measure 3' 10" and 2' 10" high respectively, and are 8' 9" wide by 13' 2"; the third course projects 6 inches all round, and is 3' high.

Immediately on the north side of the monument two flights of a few rudely made steps lead to the door of an artificially cut cavern. This is about eight feet wide, by ten feet long, and five feet high, and is cut in the soft rock.

M. Renan made important excavations in the neighbourhood of the so-called 'Tomb of Hiram.' It must be presumed that the tradition which connects the tomb with Solomon's contemporary has no value whatever. Robinson and Guérin both heard the name pronounced Kabr Hairan. There is no tradition of Hiram in the country; the peasantry have long forgotten that once famous king. Yet the monument itself may be of extreme antiquity.

The excavations were made in the plateau close to the tomb. The northern end was cleared of rubbish, and the 'Tomb of Hiram's Mother' (so-called) cleared out. The first result was the proof that the tomb did not stand in a cemetery, but in a town or village. Everywhere were found the foundations of houses, presses, mill-stones, and agricultural implements, including vessels made of the black lava of the Hauran.

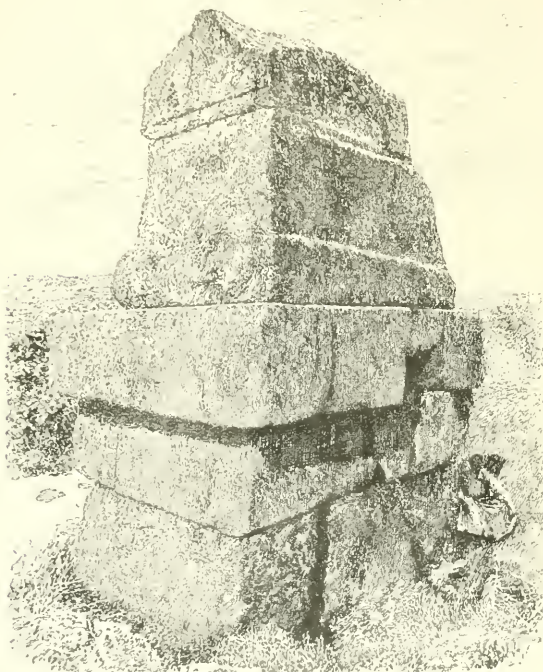
At the foot of the tomb, on the south side, the shafts led to a very curious and interesting discovery. They brought to light 'a staircase cut in the rock more ancient than the mausoleum itself, and leading to a great cave, irregularly vaulted, comparatively lofty, presenting neither a sepulchral nor a religious aspect. The cave was completely empty. Proof that the staircase is more ancient than the mausoleum is found in the disposition of



the foundations.' It seems, in fact, that the staircase formerly ran under the site of the tomb; and it is conjectured that the lower part of it was filled up with cement, and the upper part was then added.

M. Renan thus describes the monument itself:

'The *ensemble* of the tomb, although imposing, is irregular and unfinished. The monu-



KAFR HIRAM.

ment is badly sloped at the top, and seems on one side\* to affect the vertical. The southern side, that on which the cave was found, is particularly rude, while the side of the road and the two narrow ends (except for some little irregularities at the western end) are comparatively finished. We concluded from the unfinished state of this side next the cave, and because the monument seems to lean over on this side, that formerly the tomb was placed against

\* Perhaps that from which the view in Thomson's 'Land and the Book' was taken.

some building, for part of its height at least. The entrance to the cave was then covered over. It must certainly have opened upon an interior, otherwise the cave would have been filled with water.

M. Renan thus speaks of the vicinity of Kabr Hiram :

‘In the valley to the south of the road is observed a little cemetery of interesting character. It contains sarcophagi cut in the rock, the covers formed each of a quadrangular block. On the slope are seen two caves, cut square, with coverings composed of enormous blocks of stone. Here and there are caves rudely cut, having for covers undressed blocks. Only one sepulchral grotto was found; it was completely cleared out. Other sepulchres may have escaped our notice. The natives kept on saying, “All the country round Kabr Hiram is full of sarcophagi; there are hundreds of them.”

‘On the mound to the left, before reaching Kabr Hiram from Tyre, is a great tomb resembling it, called the ‘Tomb of Hiram’s Mother.’ Near this place exists a white mosaic in great cubes, very well preserved. Round it are seen mosaics lying about, and square openings filled with earth, which seem shafts for descending into subterranean caves, as at Saïda. It appears, however, that these caves are only quarries in walls of old houses. . . . What, then, is this Kabr Hiram? Is it an ancient city? Is it the old cemetery of Tyre? One can hardly at first sight believe that this enormous mass of tombs can belong to a city once situated on this spot. The tombs, not grouped in one place, are scattered over an extent of two-thirds of a mile. Yet, on the other hand, there were undoubtedly important buildings at Kabr Hiram. The locality has served as an immense quarry for the whole of the surrounding country; we must not therefore be astonished if constructions other than sepulchral are rare at Kabr Hiram.

‘The character of these monuments offers a remarkable unity. Everything is simple, grandiose; not a sculpture, not a moulding, not an inscription in which it resembles those in the cemetery of el Lawwatin and the sepulchral monuments of Sidon. It has a primitive air, an appearance *sui generis*. A trait entirely Phœnician is the want of care to finish off the monument or to arrive at exact measures . . . Nothing has been proved against the theory that the cemetery of Kabr Hiram is of high Phœnician antiquity; nothing proves that it is of this antiquity . . . Where, however, was the city which furnished so many tombs? I believe that I have partly discovered it. Following the road from Tyre to Kana, about a quarter of an hour’s walk will take the traveller to one of the most curious ancient places in Phœnicia. It is on the left of the road and opposite the modern village of Hanawci. It is a sort of acropolis, or rather a rock cut out with surprising boldness. Immense blocks are seen on every side. One tomb especially astonishes the visitor by its dimensions: it is a stone rudely quarried, not regularly cut, with an enormous cover formed of a prism of rock. Around it, broken sarcophagi, others cut in the rock; everything of a grand and strange appearance. A little beyond, we observe a house of white stone, the walls of which are still in good preservation; next, wine-presses. The whole style of this place is massive, without form, monolithic, which one may assign to the old Canaanitic style, if we call by that name the remains which commence in the neighbourhood of Tyre and cover the territory of the tribe of Asher (cities with monolithic wine-presses, mixed with sarcophagi, an *ensemble* quite distinct from the Phœnician remains properly so called, which have a character of art and civilisation. On the top of the necropolis is seen the angle and a portion of a wall, in which some of the stones resemble those of the building near the Kabr Hiram. Embossed stones abound in the locality. Besides, the interval from Kabr Hiram to Kana is studded with remains which may be called Canaanite.’



M. Renan also discovered near the site of Kabr Hiram a Greek church of the year 701 (Sidonian era, *i.e.* about A.D. 580), with a beautiful mosaic, now in the Louvre.

Kâna (N c).—Traces of ruins around the village, and at Khureibeh. At the spring to the east of the town, there are a few Greek letters on one of the stones forming the water-trough.

Thomson and Sepp notice some curious human figures sculptured on the face of the rocks on the south side of the ravine near Kâna. Porter describes them as 'Egyptian in style and physiognomy.' Renan (see p. 60) says that they form three series. A drawing of them may be found in Sepp.

In Kâna itself Renan found an ancient well with a single Greek word—ΕΚΟΜΗCΗCEN—the only survivor of a complete inscription. He says, however:

'In the neighbourhood of Kâna are found most beautiful Tyrian tombs, often comparable in their magnificence to that called after Hiram. The village of Rûkly, in the valley north of Kabr Hiram, is most remarkable in this respect. Here are three caves of striking grandeur. One is a Tyrian cave with a central vault following the axis of the cavern, and niches on the two sides. The second is a beautiful cave with square lateral niches (five or six on either side). The third, above the preceding, contains at the end facing the entrance two large sarcophagi, with square cover, arranged long-ways; this appeared to me to be of great antiquity. There is also a great tomb of massive beauty in the fields. Its two sides are sculptured in the same way (as I ascertained by clearing away the earth), which proves that the tomb was isolated. The interior contained a pillow for the head.' (Mission, pp. 636, 637.)

Eusebius, and Jerome after him, assign this as the place where the miracle was performed. The name of Neby el Jelil, which is given to a wely close to the village, may be a reminiscence of the tradition.

'In the Wady Ashûr, about a quarter of an hour from Kâna, there is the most important rock-sculpture in the whole country of Tyre. It is a *cella*, or niche cut square in the rock, situated below a great cavern cut in the side of the valley. The tablet forming the end of the niche is entirely occupied by a sculpture, the appearance of which is Egyptian. The headdress, especially that of the principal personage, who is sitting, is perfectly Egyptian, and very like the *pschent*. Like all Egypto-Phœnician sculptures, that of Wady Ashûr shows the winged globe. Unfortunately the monument is in a very bad condition. It has served for centuries as a mark for the Metâwileh, who, out of their hatred for idolatry, think themselves obliged to shoot at it whenever they cross the valley.'—Renan, p. 640.

'Close to Kâna, on the south, and near the place called Ardh el Urdani, or El-Urdan, there is an enormous double sarcophagus. The two coffins are cut in a single block; one lid covered both. The block which encloses the coffins rested on a base. The lid, a great rounded mass, lies at the side. This monument recalls that of Kabr Hiram.'—Renan, p. 666.

El Keniseh (M c).—A few scattered stones, site of an ancient church.

El Khûrbeh.—Heaps of ruins.

Kh Abu Farhât (N c).—Heaps of stones and a few cisterns.

K h. Abu Sâleh (M c).—Heaps of stones.

K h. el 'Ajneh (M c).—Here is a ruined watch-tower for guarding a vineyard.

K h. 'Akabet el Mellâhah (M a).—Scattered heaps of well-cut stones, with three olive-presses and five sarcophagi.

K h. 'Aly Sâleh (M a).—Heaps of ruins with some drafted stone cisterns, six sarcophagi and three olive-presses.

K h. el 'Amûd (M c).—Traces of ruins, cisterns, olive-presses, and sarcophagi.

K h. el 'Awamid (M c).—Heaps of ruins, olive-presses, and two sarcophagi.

K h. Dabbish (N c).—A modern ruined building.

K h. ed Deir (M c).—Ruins of building of drafted stones, probably Christian convent.

K h. ed Dibs (M c).—Ancient foundations and ruins, tombs, and cisterns.

K h. Dûkmash (M b).—Ruins and foundations of walls, large cisterns, and seven sarcophagi.

K h. 'Ezziyât el Fôka (M c).—Heaps of ruins, modern.

K h. el Fûreiwiyeh (M b).—Heaps of ancient ruins and foundations, lintels, and doorpost; on one of the former two lions are very rudely cut, facing a man's head in centre; tombs, sarcophagi in rock and loculi, olive presses, and cisterns.

K h. el Hammûdeh (M c).—Heaps of stones.

K h. el Haniyeh (M c).—Traces of ancient foundations, tombs and cisterns; a modern house.

K h. Jârûdiyeh (M b).—Ruins and foundations of walls, two sarcophagi, one olive-press and one cistern.

'Here are the remains of a small square enclosure constructed of cut stones, the foundations of which are still visible. On one side lies a broken sarcophagus.'—Guérin.

K h. Jebel el Kebir (M c).—Large well-cut stones and foundations, tombs, cisterns, and olive-presses, in two parts; western part modern house.

K h. el Junjeil (M b).—Ruins, one olive-press, and two sarcophagi.

K h. Juwâr en Nukhl (M a).—Large well-cut stones, scattered masonry, drafted; probably Crusading.

‘The village is built entirely of ancient cut stones. On the site which the older village formerly occupied may be seen the ruins of an edifice adorned with columns, now almost entirely destroyed. Near this is another building, now three-fourths buried under a mass of rubbish, once decorated with a splendid door *à crossettes*, the jambs of which, now half buried, are surmounted in a lintel very well worked, and measuring 3·30 inches in length. Here are also several sarcophagi, their lids with *acroteria*, rock cut tombs, the great uprights still in place of two oil-presses; others lying on the ground, and numerous little cubes of mosaic scattered about.’—Guérin.

About a mile to the west of Kh. Juwâr en Nukhl are the ruins of a place to which Guérin gives the name of Khûrbet Shumar. They appear in the map without a name, and cover the slopes and summits of two hillocks. They consist of stones, foundations of houses, the base of a column, mutilated sarcophagi, some with ruined lids and some provided with *acroteria*, a rock cut tomb with three loculi, cisterns, a winepress cut in the rock, and the grooved uprights of four oil-presses, with a large number of mosaic cubes scattered over the ground. Another insignificant ruin was observed by M. Guérin north-west of Kh. Juwâr, called Kh. Remalah. Four sarcophagi were found there. Again, a little further to the north, he found the remains of a hamlet called Kh. Seddin.

Still following a west-north-west route, Guérin discovered a ruin called Kh. el Mahalib, where are the foundations of a tower, a press cut in the rock, cisterns, and rock-cut tombs. He here turned to the east and followed the course of a valley, in which he found well-cut tombs with sarcophagi, their lids fitted with *acroteria*, and a number of rectangular graves cut in the rock, covered by close-fitting flat slabs. He also found, half a mile from Burj el Hawa, a village called Sûkharet Abd Allah.

K h. Kabu el Mâisreh (M b).—Heaps of ruins, one small piece of column.

K h. Kabûr er Rasâs (M c).—Here were observed two sarcophagi.

K h. el Khamsiyeh (M c).—Ruins and foundations, cistern.

K h. Khashnah (N b).—Heaps of ruins and cisterns in rocks; N.E. of ruin several rough figures are cut on the rock.

K h. Khôta (L b).—Slight traces of ruins; modern house near.

K h. el Kuneisch (M c).—Small ruin, heaps of stones. Site of an ancient church.

At twenty minutes from this place is a spring, called by Guérin, who found it, Ain Seirich, enclosed in a square basin, probably ancient. Around it are the remains of a small number of dwelling houses.

K h. el Kurcin (M c).—Traces of ruins.

Kh. el Malliyya (M c).—Ancient foundations of well-cut stones, modern ruined building, tombs, two cisterns, sarcophagi and olive-press.

Kh. el Malûhiyyeh (M b).—Scattered stones.

Kh. Mashta el As-her (M c).—Traces of ruins, olive-press.

Kh. el Medfeneh (L c).—Extensive foundations and heaps of ruins, walls about one foot thick, some large well-dressed stones, sarcophagi, and olive-presses.

These ruins are also known as Kh. Shebrieh, Shebrayeh, Shibreriyeh. Guérin ('Galilee,' ii. 177) speaks of them as forming a kind of long street, with houses on either side, their foundations still visible. Here and there are some constructed of regularly cut stones. Among the ruins are those of a church, once ornamented with granite columns, of which some broken fragments are lying on the ground. A small well once served as a pool for this seashore place.

Kh. Mellâhah (M b).—A few well-cut stones, two sarcophagi.

Kh. el Merj (M c).—Foundations and heaps of stones.

Kh. Merj en Nûsr (M b).—Ruins and one sarcophagus, one olive-press and cisterns.

Kh. Mîmâs (M c).—Ancient foundations and ruins, olive-press and cisterns.

Kh. el Musebbâh (N c).—Heaps of ruins, foundations, door-posts and lintels, cisterns.

Kh. el Muthniyyeh (M b).—Heaps of stones and small building.

Kh. Râs el Lôzeh (M c).—Heaps of ruins, with large door-posts and lintels.

Kh. Siddein (M a).—Heaps of ruins excavated for stone, some well-cut large stones, four sarcophagi.

Kh. Shahûr el Kâna (M b).—Ruins, modern walls, one sarcophagus.

Kh. esh Sherâfiât (M b).—Scattered stones, one oil-press, two sarcophagi.

Kh. Shidghith (N b).—Ruins, rock-cut tombs, quarries, ten chains N.E., olive-press and sarcophagus.

Kh. Suweidiyyeh (N c).—Traces of ruins and olive-press.

Kh. et Taïyibeh (M b).—Ancient ruin, with small birket ; olive-presses, sarcophagi and cisterns.

Kh. Tarabieh (M a).—Large well-cut stones, scattered.

Kh. Tell el Kâdy (M b).—Scattered ruins ; two cisterns, four sarcophagi, three olive-presses.

Kh. Yârin (N c).—Ancient foundations and modern cattle-shed ; tombs and cisterns.

Kh. el Wardiâneh (N c).—Small ruin of good-sized well-cut stones, olive-press, and sarcophagi.

Kh. ez Zaheiriyyeh (M c).—Heaps of stones and olive-press.

Kh. ez Zâteriyyeh (M c).—Small ruin and olive-press.

Khûreibeh (N b).—Ruins on top north-west of Kâna, with modern houses.

El Kurcih (N b).—A wine-press and several ruined houses and remains at this village.

Kurm Dâbil (M b).—Ruins of large stones, three olive-presses, and six sarcophagi.

Kurm Muserten (N c).—Ruins of large stones, two olive-presses, and two sarcophagi.

Kurm es Sûky (M b).—Ruin of large stones, scattered ; three olive-presses and two sarcophagi.

Leileh (M c).

Guérin describes a ruin here, which he calls Kh. Kleileh. The upright of oil-presses, a winepress cut in the rock, with two compartments, one round and one square, and three broken sarcophagi, are all that remain here. A short distance south of this place he found another ruined hamlet, having a cistern cut in the rock, and an enormous millstone lying on the ground, called Kh. Ratieh. (See also under 'Deir Kanûn.')

El Malkiyyeh (M c).

'A hamlet where an ancient press cut in the rock, and in two compartments, one square and the other circular, proves an ancient establishment. Ten minutes north, on a neighbouring height, separated from the preceding by a valley, lie the inconsiderable ruins of Kh. el Mhasnieh. Two broken sarcophagi and several uprights of oil-presses are lying on the ground, with a heap of materials from ruined houses.'—Guérin, 'Galilee,' ii. 401. (See also under 'Deir Kanûn.')

El Mansûrah (L c).—There are some rock-cut tombs at this village.

Mūghâret Jûrat Idris (Mb).—A rock-cut tomb, cemented inside: the remains of rude paint-marks are still visible; there is one sarcophagus in a loculus.

#### Mūghâret el Lawatîn (Mb).

Here (see p. 80) was the principal necropolis of Tyre. The vast subterranean chambers visited by Renan have been recently explored by Guérin.

#### Mūgharet es Sûk.

'This is a very beautiful sepulchral cave, situated east of Tyre, at the place where the hills begin to rise near the garden of the Greek Church. It was completely choked up when we went to see it, but we had it cleared out. It is entered by a gently inclined plane. The door is broad and high. Within, it is divided into three naves of imposing aspect. It is rectangular in form; there are no inscriptions and no sculptures. Without, over the whole breadth of the grotto, the rock is smoothed, and covered with pebble-work very well preserved. There was certainly some building there, probably a church.'—Renan, 'Mission,' p. 586.

To this information Guérin adds that the grotto contains a large number of rectangular loculi, all empty, in each of which there might have been placed a sarcophagus.

#### Neby 'Amrân (Mc).

'This is nothing more than a hamlet, the ancient importance of which is attested by numerous cisterns cut in the rock, and by the ruins of a fine building, constructed of cut stones ornamented by columns of white marble with Corinthian capitals. On the place which it occupied is a wely consecrated to Neby Amrân. A Doric capital lies on the ground, mixed with other fragments of marble carefully sculptured.'—Guérin.

#### Neby Mâshûk (Mb).

Sepp describes Sheikh or Tell Mashûk as a rock crowned with a wely (or shrine) 40 or 50 feet high and 600 feet in circumference. In this, 'the Beloved,' Sepp recognises a shrine of Baal and Astarte, and mentions that 'in the middle of July the Tyrians celebrate the feast of Sheikh Mashûk, whose tomb lies near that of his wife, on the hillock.'

Râs el 'Ain (Mb).—This is the spring-head which supplied ancient Tyre by means of a long aqueduct. The springs are enclosed in four strongly-built reservoirs, as at Tâbghah (Sheet VI.), by means of which the water is raised to a height of from fifteen to twenty feet, in order that an aqueduct with a slight fall should be able to carry it to the neighbourhood of Tyre. The walls of these reservoirs are of large well-dressed ashlar-work, and vary in thickness. The stones are joined and coated on the inside with strong cement. The principal reservoir is octagonal in shape, with sides of irregular length. Its diameter measures sixty-six feet, and it is twenty-five feet above the ground. The retaining walls are very thick, and show traces of modern repairs in one part. They have so

gentle a slope that it is not difficult to ride up on to the broad border eight feet wide round the spring. The water wells up most abundantly, and was formerly carried eastward to three other reservoirs about 150 yards distant in an aqueduct, the only traces of which are the large remains of stalactites that once filled up its arches. At the present day the water is used only to turn a few mills, and then rushes in a broad stream through luxuriant gardens to the sea. Immediately north of this reservoir there is a small village of modern construction.

The remaining three reservoirs are close together, and are of an irregular quadrangular form. The two largest are connected together, and measure sixty feet and thirty feet side respectively. The third is only twelve feet square. These reservoirs are about fifteen feet above the level of the ground. Two aqueducts still carrying water start from these reservoirs, one running north to Tyre, and the other south to irrigate some gardens. The northern one, starting from the two larger reservoirs, is of Roman work, with round arches and a continuous small cornice. The stones are large and well dressed; the arches are almost full of large stalactites. The section of this aqueduct is slightly contracted at the top, like the rock-cut aqueduct leading from Khân Minia to Tâbghah. Water still runs for a distance of three furlongs, and it is tapped at various places, for the irrigation of luxuriant gardens on the west. The ground rises, so that after about a mile the aqueduct is carried on the level of the ground, without arches.

The second aqueduct from the third of this series of reservoirs, running south, is carried on pointed arches of Saracenic work. It runs only a short distance, and was probably only intended to turn a mill and irrigate some gardens.

These aqueducts were mentioned by Menander, see Josephus, 'Antiquities,' IX. xiv. 1. He relates, from Tyrian archives, that when Shalmaneser retired from the siege of insular Tyre, he left guards behind to cut off the aqueducts which supplied the city, so that for five years the inhabitants drank only from their wells and cisterns.

Râs el 'Ain is thus described by William of Tyre (twelfth century), xiii. 3, p. 479 (edition of Paulin Paris).

'Here issue fair and very clear springs of water, usefûl in tempering the heat of summer. Among others rises here that very noble fountain spoken of in many lands, which Solomon calls the Fountain of Gardens, the Well of Living Waters. This fountain has been so raised



by art that it is made to issue from a tower, nearly five toises high, built of very hard stones. As one draws near, one sees nothing but the tower, which makes no show of water; but steps are constructed by which one can mount, even on horseback; and when one has ascended, the water flows in such great plenty that it seems on a level with the tower. Hence it is carried off in different directions by conduits which receive it. This fountain nourishes gardens, where grow wholesome herbs and trees which bear good fruit. Among other precious things grow here the canes from which comes sugar, which merchants come to seek and carry off to all parts of the world.'

A local tradition attributes the building of these reservoirs to Alexander, but they are probably very much older.

Maundeville thus describes the principal reservoir:

'It is elevated above the ground, nine yards on the south side and six on the north; and, within, is said to be of an unfathomable deepness; but ten yards of line confuted that opinion. Its wall is of no better material than gravel and small pebbles; but consolidated with so strong and tenacious a cement, that it seems to be all one entire vessel of rock. Upon the brink of it you have a walk round, eight feet broad, from which, descending by one step on the south side, and by two on the north, you have another walk twenty-one feet broad. All this structure, though so broad at top, is yet made hollow, so that the water comes in underneath the walks, insomuch that I could not, with a long rod, reach the extremity of the cavity. The whole vessel contains a vast body of excellent water, and is so well supplied from its fountain that, though there issues from it a stream like a brook, driving four mills between this place and the sea, yet it is always brim full. On the east side of this cistern was the ancient outlet of the water, by an aqueduct raised about six yards from the ground, and containing a channel one yard wide; but this is now stopped up and dry, the Turks having broke an outlet on the other side, deriving thence a stream for grinding their corn.'

Sepp calls Râs el 'Ain the mightiest spring in all Phenicia, or Palestine, and one most deserving of its name—the Fountain Head.'

It is also known to the inhabitants by the name of 'Solomon's Spring;' not from the Jewish king, the friend of Hiram, but because it was built by the Jinn (Genii), and after the mythical Solomon, who, according to the same legend, founded the temple at Baalbekk. It was in the neighbourhood of this great fountain, too, that the second Dionysius, Alexander, pitched his tent (Arrian II. 20), and had, according to Plutarch (Alex. 24), that mysterious dream of the Satyr (*Σατυρος*) which at last allowed himself to be captured.

Sepp also mentions an aqueduct for irrigation similar to that at Jericho, and a pool near a ruined temple in the vicinity, called Birket el Ezrûni.

### Rusheidiyeh (L b).

This place was formerly called Tell Habish. It is a hill about sixty feet above the level of the sea. It took its present name a few years ago, Rusheid Pasha (commonly written Reshid Pasha) having acquired the place and built a farm upon it of the old materials which covered the soil. It is distant thirty stadia from Tyre, the distance at which Strabo places the acropolis of Paketyrus.

Shâtiyeh (M c).—A village built of stone, with a base and piece of a column, olive-presses, and cisterns.



Ès Sûr (Tyre).—The antiquities of Tyre consist of the walls, the ancient harbour, and the cathedral.

The ancient walls are now in a very ruinous condition, and in some parts have totally disappeared or been covered up by sand. They appear to have once surrounded the whole rocky island or islands which formed the site of ancient insular Tyre.

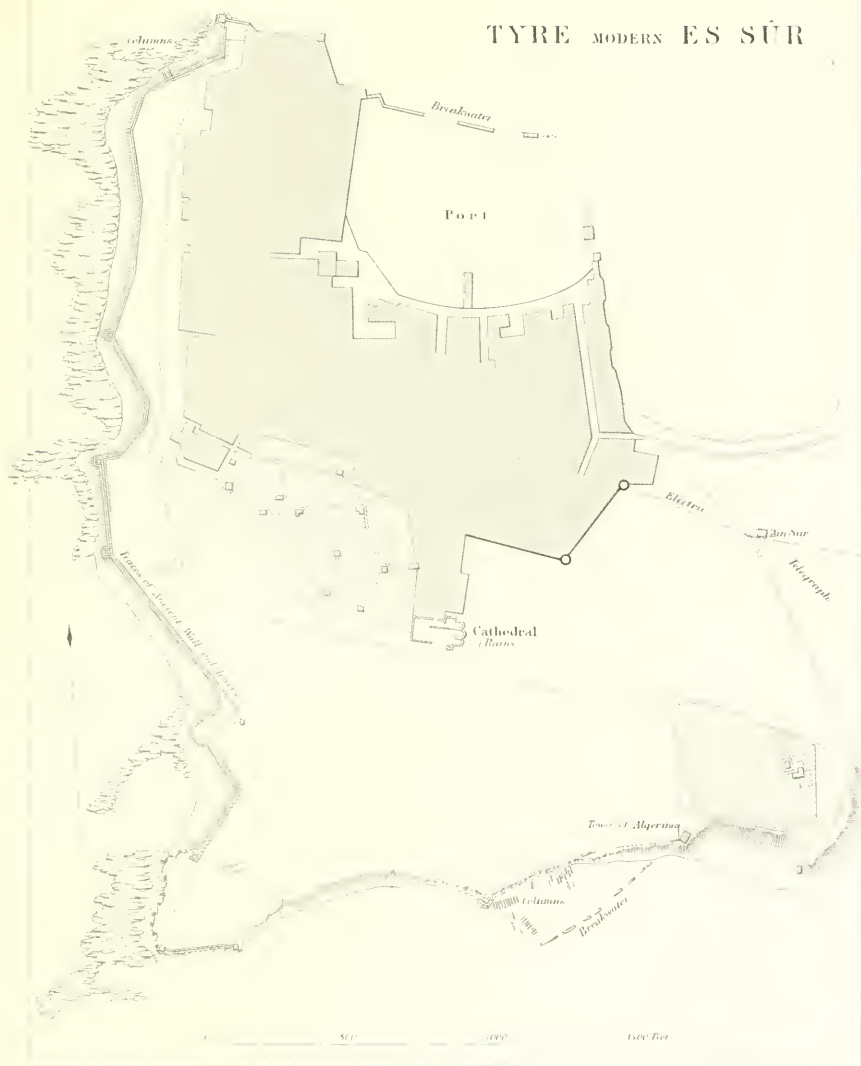
On the east, where the walls cut off the isthmus and defended the approach from the land, they are almost entirely covered by sand. A tower on this side near the southern shore, called the Tower of the Algerians, shows where the lines commenced, but beyond this the heaps of sand-hills leave the direction to conjecture. They probably ran just east of a little enclosed garden, and curved round to the harbour on the north. On the south and west the walls are easily traceable, sometimes by the mounds of debris that cover them, and occasionally by bits of the wall itself. The masonry appears to be of the Crusading period, and is similar to that at Arsuf and Ascalon—of small, friable, sandy limestone joined by very strong cement, and bonded together by ancient columns.

The walls were built following the shore-line, and leaving only a narrow beach between them and the rocks, the foundations being between ten and twenty feet above the sea. The remains of thirteen towers are discernible. They were built on a square foundation, and appear in some cases to have been circular above.

The present port of Tyre is the old 'Sidonian port;' the second of its harbours, the 'Egyptian port,' is now silted up, and its position a matter of dispute. The harbour is formed by a little bay on the north-eastern side of the original island. It measures 286 yards east and west, by 220 north and south. The northern side was formerly protected by a wall, now in ruins, though portions of it are still standing above the sea. The entrance was probably at the south-east corner, between two towers built on foundations of large drafted stones, and bonded together by columns of ancient materials. The walls to the north and east stand on similar foundations, but, like the towers, appear to have been repaired at no very remote date, probably by Fakhr ed Din in the first half of the seventeenth century.

The cathedral occupies the south-east corner of the modern wall of Tyre. It is now in ruins; only the eastern portion, with the three apses,

# TYRE MODERN ES SÛR





remain standing. Of these the northern one is almost perfect. Modern hovels have been built in the nave, and destroy the appearance of great size that the building would otherwise present.

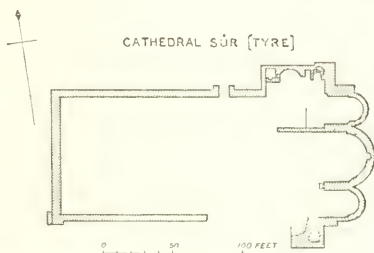
The inside dimensions of the church were 214 feet long by 82 feet wide. The central apse has a diameter of 36 feet, while the two smaller on each side of it are 19 feet in diameter. The transepts project 15 feet, and have side-chapels in them, with small apses made in the thickness of the wall facing north and south. In the east corner of the transepts a circular staircase led up to the roof. The walls of the nave are 5 feet thick, and the retaining walls of the apses are 9 feet thick. The masonry is small, of soft stone, joined with strong cement, and bearing some masons' marks. In the interior there are magnificent monolithic columns of red granite measuring 27 feet long.

These were probably taken from some ancient temple, and show the form of double columns peculiar to synagogues. The rest of the interior decorations appear to have been of finely-cut white marble. Some capitals and bases of columns of this material are strewn about; amongst the ruins there is also a broken font of white marble. The windows of the apse are pointed, and are ornamented on the outside by a zigzag decoration. An inscription, roughly cut, occurs on the lower course of the north wall of the northern apse.

The cathedral, according to M. de Vogüé, is Crusading, dating from the latter half of the twelfth century ('Églises de la Terre Sainte,' p. 373). It very probably occupies the site of the church erected by Paulinus and consecrated by Eusebius in 323 A.D., in which lay the bones of Origen and the Emperor Frederic Barbarossa.

The following is De Vogüé's account of the cathedral ('Églises de la Terre Sainte,' p. 373), written in 1860, before the German excavations by Sepp:

'The cathedral of Tyre is one of the most beautiful churches that the Crusaders built. It measures 70 metres in length by 22 metres in width, and presents this peculiarity, that the transepts project 5 metres on each side. Otherwise its general plan is like that of the churches of Sebaste and Lydda and the other buildings of the same type. It has three aisles



and three contiguous apses separated from the transept by a bay. The pillars have entirely disappeared, and I can give no explanation of their style, unless that the spoils of ancient temples were used in their construction. On the ground are found magnificent coupled columns of red granite, monoliths which from their size must have belonged to buildings of the first order, and which doubtless adorned the central piers of the cathedral. Externally the windows have a curious ornamentation, composed of a *bandin* and a crenulated fret, enclosing the whole bay. The arches are pointed, and rest on a plinth of complicated profile.

‘This monument appears to me to date from the second half of the twelfth century. The only part preserved is the east end. The three apses are enclosed in the walls of the modern town.’

The excavations of Sepp and Grütz in the year 1874 were undertaken at the cost of the German Government, in the hope of discovering the tomb of Frederick Barbarossa, and perhaps that of Origen. They began by buying and pulling down a number of houses which had been put up by Metawileh families in the *enceinte* of the cathedral. They then ran trenches across the naves, the apses, and the transept. These trenches brought to light many tombs, but these had all been broken and their contents violated. None of them had any signs or fragments of inscriptions which could connect them with Origen or Frederick Barbarossa. Some of the shafts sunk deeper than the rest came upon the loose layers of a part of the basilica, layers consisting of very regular cut stones, and apparently as old as the foundations of the building; the upper layers, of smaller stones, showed a Crusading restoration. On all sides lay, under an enormous mass of ruins, superb shafts of rose and of grey granite, the latter of smaller diameter. These columns, taken probably from the ancient temples or porticoes of Tyre, had been crowned, in the Byzantine period, with Corinthian capitals in white marble, very carefully executed. Among them were found two enormous pillars, perhaps once belonging to the temple of Melkarth.

To the south of the cathedral there are ruins and remains of ancient foundations, with a few columns. This part has been excavated for building-stone, and is now partially covered by Mohammedan graves.

Tyre, whose ‘antiquity is of ancient days,’ was founded, as the priests of Melkarth told Herodotus, 2300 years before his visit—*i.e.*, about the year 2750 B.C. Josephus (*Antiq.* VIII. iii. 1) states that from the building of Tyre to that of the Temple 240 years had elapsed. No mention of the city is made by Homer. It is spoken of in the Book of Joshua (xix. 29) as ‘the strong city.’ The relations of Hiram, king of Tyre, with David and Solomon first afford evidence of the flourishing condition of a city whose king not only supplied Solomon with cedar, precious metals, and workmen, but also gave him sailors for his voyages to Ophir. After the secession of the Ten Tribes, we find Ahab marrying the daughter of a Tyrian king. The friendship of the Hebrew race was turned to enmity when the Tyrians bought Hebrew captives and sold them as slaves. Yet there does not appear to have been, at any time, war between the Israelites and the Phœnicians. It was about the year 721 B.C. that the wealth of the city and adjacent country excited the cupidity of the Assyrians, and caused the first siege of Tyre by Shalmaneser. The water supply was cut off from the city, but it held out for five years, water being obtained from wells sunk within the walls. The singular prosperity which the city and people enjoyed for a hundred and fifty years after the siege is described in remarkable detail in the twenty-seventh chapter of Ezekiel. The siege by Nebuchadnezzar lasted for nineteen years, and ended, probably, by some capitulation on honourable

terms, the kings of Tyre becoming tributary allies to the Persian king. In the invasion of Greece by Xerxes, the Tyrians sent a contingent of ships. In the fifth century Tyre was visited by Herodotus, who speaks of the Temple of Melkarth, but gives no details as to the city. In the year 332 B.C. it sustained a terrible disaster in its conquest by Alexander. The siege lasted seven months, and the city was taken by the union of the island to the mainland by an artificial mole. Of its inhabitants, 30,000 were sold as slaves. The city, however, speedily recovered from this blow. Strabo (xvi. 2-23) describes it in the time of Augustus :

‘The City of Tyre is the most considerable and the most ancient of all Phœnicia. It rivals Sidon in grandeur, celebrity, and antiquity, as is attested by numerous mythological traditions; for if, on the one hand, poets have spoken more on Sidon (Homer, in fact, does not mention Tyre at all), on the other, the foundation of her colonies, both in Libya and Iberia, as far as the Columns, raises the glory of Tyre far higher [than that of Sidon]. Both have been of old, and still are, very famous and flourishing. As to the title of mother-city of the Phœnicians, they may each pretend to it.\* Sidon, situated on the mainland, possesses a fair harbour, hollowed out by nature; but Tyre, entirely enclosed upon an island, is built very much like Aradus. It is joined to the mainland by a mole constructed by Alexander when he besieged the city. It has two ports—the one closed, the other open; the latter is called the Egyptian Port. It is said that the houses are built in more stages than at Rome; therefore, on account of the earthquakes which it has experienced, the town has had a narrow escape of being destroyed; it also received great damage at the siege by Alexander. But it surmounted all these misfortunes, and was able to repair its losses, partly by navigation, in which the Phœnicians in general have at all times surpassed other nations, and partly by their purple, for the Tyrian purple is acknowledged to be the best; the fishing (for this purpose) is carried on not far off.† Tyre possesses, besides, everything necessary for dyeing. It is true that the workshops of so many dyers make residence in the city incommodious, but it is to the skill of her workmen in this branch of industry that the city owes her wealth. The kings of Syria left Tyre her independence, and she obtained a confirmation of liberty from the Romans at the price of certain light conditions. The Tyrians worship Hercules very devoutly. Their maritime power is attested by the number and grandeur of their colonies.’

Pliny (Nat. Hist. v. 17) says :

‘We next come to Tyre, formerly an island separated from the mainland by a channel of the sea of great depth, 700 paces in width, but now joined to it by the works which were thrown up by Alexander when besieging it; the Tyre so famous in ancient times for its offspring, the cities to which it gave birth, Leptis, Utica, and Carthage—Gades also, which she founded beyond the limits of the world. At the present day all her fame is confined to the production of the murex and the purple. Its circumference, including Paketyrus, is nineteen miles, the place itself extending twenty-two stadia.’

Jerome, in his commentaries on Ezekiel, speaks of the city as, in his day, *nobilissima et pulcherrima*.

\* Isaiah xxiii. 12 : ‘Thou daughter of Zidon.’

† With regard to the celebrated shell-fish (*murex trunculus*) formerly used in the manufacture of the Tyrian purple, Mr. Macgregor was informed in 1869, by an old Jewish resident of Tyre, that the fish is still found, though no use is made of it, along the coast from Tyre to Ras en Nakurah, but not further south. Canon Tristram, however, found it in the bay of Acre.

The 'Bordeaux Pilgrim,' A.D. 333, merely gives the distance of Tyre from Caesarea. The 'Pilgrimage of Paula,' in the same century, says that she passed 'per arenas Tyri' on her way from Sarepta to Ptolemais.

In the year 570 Antoninus Martyr says:

'Exeuntes de Sarepta venimus in civitatem Tyrum a Sarepta milliario septimo. Tyrus civitas habet homines potentes; vita pessima, tanta luxuria, quanta dici non potest.'

In 638 A.D. the city was taken by the Mohammedan invaders. The lives and property of the inhabitants were spared on the usual conditions—that there should be no building of new churches, no ringing of bells, no insults offered to the Moslem religion, and no riding on horseback. Under these conditions the trade and prosperity of the city seem to have speedily passed into the hands of the Mohammedans. Later pilgrims all testify to the importance and thriving state of the place.

Willibald (A.D. 721) was searched by the citizens to see if he was smuggling anything. 'Cum venissent illi ad urbem Tyrum, illi cives urbis tollentes eos constringebant et omnem scirfam eorum requirebant ut reperirent si aliquid habuissent absconditum.'

Johannes Wirzburgensis (circa 1165) says of Tyre:

'Sors, id est, Tyrus, phœnicum nobilissima civitas, metropolis, quæ Christum perambulantem in maritima, ut Syri asserunt, recipere noluit, quæ et . . . martyres Deo reddidit . . . Tyrus Originem tumultatam celat. Ante Tyrum lapis ille marmoreus haud modicus, super quem sedit Jesus illæsus à tempore Christi usque ad expulsionem gentium ab urbe, sed postinde fractas a francis et veneticis. Supra vero residium illius lapidis in honore Salvatoris ecclesia quedam constructa est.'

Johannes Poloner (A.D. 1422) says:

'Civitas Tyrensis . . . magno murorum ambitu assurgit a littore maris, mari circumdata undique, nisi in parte orientali, ubi eam Nebuchodonosor et postea Alexander fecerunt contiguam terræ fere ad jactum lapidis. Ibique cincta est muro triplici et alto cum turribus firmis. In ea Origines tumultatus fuit. Multe reliquæ sanctorum qui in ea pro Christi nomine interemti sunt permanserunt. Ante portam versus austrum ad jactum duarum sagittarum signatus est locus prædicationis Christi per lapidem in quo stetit; super quem fundata erat ecclesia in honore Salvatoris. Est etiam ibi locus, ubi mulier finita prædicatione, dixit ad Jesum *Beatus venter*, etc. Hic locus non operitur arenâ quæ licet sit levis et volatilis, sicut nix in intenso frigore apud nos, quæ a vento rapitur et spargitur, iste tamen locus in medio arenarum semper est viridis.'

The history and importance of Tyre are thus summed up, according to his knowledge, by William of Tyre; it is a curious mixture of truth and legend:

'Marvellous and very ancient was the city of Tyre. Ulpian, who made many laws, was born here. According to ancient history Agenor was born here, who had two sons and one daughter. Cadmus, the eldest, built the city of Thebes, and invented Greek letters; the second was named Phoenix, whence the whole country was called Phœnicia; the daughter was named Europa—after her was named the third part of the world. The citizens of the town, as one learns from Scripture, first invented Latin characters. Here are caught those fish from which is obtained the purple used to clothe kings; better is made nowhere else. Here were born Sycheus and Dido his wife, who founded in Africa the city of Carthage, which wrought many evils to Rome and great wars. This town has two names; for according to the Hebrew tongue it is called Sor, wherefore they now call it Sur. By its other name it is called Tyre, which more accords with the Latin and with the name of him who founded it; for Tyras first built the city, who was the seventh son of Japhet, the son of Noah, who built the



Ark. In this city was born Abdimus, a young man, as Josephus says, whom Hiram king of Sur kept in prison. Solomon, who was very wise, sent him riddles and obscure sayings, in order that he might guess and expound them. The king could not do it, but gave them to this young man, who guessed and expounded all well and with much subtlety. Now it happened that once Solomon made a wager of very great price that his words would not be guessed: this Abdimus guessed them all, and caused his lord to gain this wealth. In this city lies the body of Origen, who was an excellent clerk. Hence came the woman who prayed Jesus Christ for her daughter tormented by the devil, to whom Our Lord said, "Woman, thy faith is great." This is the greatest and most noble city in the land of Phœnicia' (xiii. 1).

And further (xiii. 5) he says:

'Around this city the sea will never be at peace, for there are great rocks near the entrance where the waves hurtle rudely; and great mountains there are hidden beneath the water, in such wise that if a ship comes there and the pilot knows not the bearings of the port, needs must she be wrecked. On the side of the sea the city was shut in by two walls, high and strong; towers there were great and thick. On the side of the rising sun, where the entrance is from the land, there were three walls, very thick; towers very high and thick, so close that you might almost think they were joined together; and a *fosse* so broad and deep that without great difficulty the sea could run from one arm to the other. On the north side is the port, which is within the city; the entrance is between two towers, and the harbour is within the walls; for the island on which the city stands so breaks the force of the waves that it ensures the safety of the ships within, and no wind can strike them there, save only the north wind. . . . The people of the city were noble and of great plenty, because for a long time they had, by merchandise and the passage of pilgrims, made great gains and assembled large riches in the city.'

Benjamin of Tudela also bears testimony to the thriving condition of the place about the same time. Among the owners of ships were Jews, of whom about 400 lived in the city. Its chief manufacture was, as of old, in glass; and the best sugar was sold by the Tyrian merchants.

Tyre had been taken by the Christians on the 27th of June, 1124. It was retaken by the Saracens in March, 1291, the inhabitants evacuating the place without striking a blow. In the next century, when Sir John Maundeville visited the city, he found it almost entirely destroyed.

The place has never recovered. Even its ruins have been in great part removed. The lowest depth of humiliation was reached about the middle of the last century, when Hasselquist found *ten* inhabitants in the place.

In the year 1766 the Metawileh took possession of the site, and it now contains, as above stated, from three to four thousand inhabitants. Some measure of prosperity may in the future return to the place, but with its harbours filled up or destroyed, it is difficult to conceive the possibility of the city ever again becoming of importance.

The ruins which are now found in the peninsula of Tyre are those of Crusaders' or Saracens' work. The final destruction of the place after the year 1291 left nothing but a heap of stones, most of which have since been removed, for building purposes, to Sidon and Acre. 'Aqueducts, a Christian basilica, and a few displaced columns make up,' says Renan, 'all that remains of one of the most populous cities of antiquity.' And he compares the attempt to find Phœnician remains below all this rubbish to a search in Marseilles for the original Phœnic settlement. The city of the Crusaders lies beneath several feet of *débris*; below it are what remain of Mohammedan and early Christian Tyre. Tyre of the Phœnicians, if any of it still remains, lies below these ruins.



'Reminiscences of the ancient popular religion are afforded by the festival of St. Mekhlar (Melkarth), which takes place in July, when the saint's devotees fish for purple shells on the west coast, where stood the Phœnician temple of Melkarth; and by the festival of St. Barbara, when "Adonis' Gardens" are arranged in her honour.'—Dr. Socin in *Bædeker's Guide*, p. 428.

In the year 1860 M. Renan conducted excavations, among other places, on the site of Tyre. They were as follows:

(1.) In the Bazaar close to the port. The excavation at this spot proved that the modern buildings rest on a thick bed of sand, in other words, that they are built upon an encroachment, and that the harbour was once not only much deeper but also much larger.

(2.) Between the gate and the basilica, in search of a statue stated to be buried there. It was not found.

(3.) On the west side of the island, near the serai built by Ibrahim Pasha. The shaft was sunk to a depth of eight *mètres*, when muddy soil was reached. The ground was found to consist entirely of *débris*: cut stones, parts of old buildings, a great jar, a head in terra cotta with an Egyptian *cachet*, and other things were found here.

(4.) The plain which lies on the south-south-east of the island, formerly called the *Eurychorus*, contained the forum, the bazaar, the market-place, and the *Campus*, as Justin calls it, in which the whole public life of the city was passed. This plain has been worked for the last hundred years as a quarry rich in marble; it is full of holes where excavations have been made. M. Renan sunk a shaft here, and was rewarded by several broken statues and an interesting tablet, with a Greek inscription commemorating Marcus Æmilius Scaurus, lieutenant of Pompey in his war with Mithridates.

(5.) An excavation designed to ascertain whether the present south-west angle was originally a rock separated from the rest of the island. The shaft was found to be sunk through made earth, so as to make this hypothesis very probable.

(6.) Other excavations which produced scanty results.

The topographical difficulties connected with Tyre are three: (1.) Where was the Temple of Melkarth? (2.) Was the island ever larger than at present? (3.) Where was the 'Egyptian Port'?

A theory has been advanced, and accepted by many without question, that a great part of the island has been submerged by earthquakes. This theory rests mainly on the fact that there are a large number of columns lying in the water itself. But, as M. Renan has pointed out, these columns were built into the forts, walls, and towers erected by the Crusaders, as may still be seen in the towers which defend the port of Jebail. The soundings taken for M. Renan by M. du Boisgüehennenc seemed to prove that the level of the western coast had always remained the same. This theory, therefore, may be abandoned. Besides, there seems no occasion for supposing a larger space than is at present occupied by the island. It covers over 600,000 square yards; by calculations based on modern towns it would support more than 22,500 inhabitants. After the siege of Alexander 30,000 were sold as slaves. Probably there were never more than that number actually on the island; but we need not measure the importance of a city by its population.

Finally, M. Renan thus sums up the changes which have taken place on this island:

(1.) Before man appropriated the place it was a chain of rocks, extending from the islets now on the north to those now on the south-east. The largest of these rocks was that part of the peninsula in which now stands the modern town.

(2.) The first Canaanite establishments were upon this largest of the islands. There

they built a temple to the Supreme God, considered a protector of the city, whom they called Melkarth. In addition, they built a temple to another divinity on one of the smaller islands. This temple the Greeks considered as dedicated to Zeus Olympios.

(3.) A considerable earthwork, attributed to Hiram, united to the large island (1) the islet on which stood the second temple, (2) the plain called *Eurychorus*. This space was probably occupied before this work by shallow water, studded with rocks on a level with the sea, as are found along the whole coast of Phœnicia. Towards the south a considerable space was gained from the sea by means of concrete moles at the south-east point and a quay with an embankment on the south. In this stage the city had two ports, one at the north-east, the other at the south-east.

(4.) Alexander, profiting by a submarine bar of sand, joined the island to the mainland by a dyke, which served to stay and fix the sand constantly rolled up by the currents.

(5.) The encroachment of the sand filled up the Egyptian port.

(6.) During the decay of the old civilisation the sands partly filled up the north or Sidonian port. At the south of the island the waves demolished the artificial embankment and left things much as they were in the time of Hiram.

(7.) The Mussulmans and Crusaders found the circumference of the peninsula in the latter state and surrounded it with a wall, in which they stuck the columns they found lying about.

(8.) The wall gave way to the action of the sea, and fell into the waves little by little.

(9.) The *Metawileh* in the last century settled down around the Sidonian port.

Thus the island has gained a little in extent along the interior curve of the Sidonian port; it has lost an important triangle formed by the old embankment on the south; on the west its area has been very slightly lessened by the corrosion of the limestone.

It remains to speak of Palætyrus, the 'Old Tyre,' a place which, according to Strabo, was thirty stadia to the south of Tyre, and according to Pliny is included in the nineteen miles of circumference which he assigns to Tyre, stating further that the place extended for twenty-two stadia (see above). It has been suggested that Palætyrus was built first, but all the evidence goes to show that the antiquity of Tyre itself extended beyond the memory of man; or that there was a town there while the island was as yet only a possession or partly built over, or that some inhabitants of the island migrated there, or that some accidental circumstance led to the place receiving this name. None of these conjectures is impossible. It does not appear that the name has been found in the neighbourhood by Lieutenant Kitchener, M. Renan, or any other traveller.

The evidence as to the position of Palætyrus is exceedingly confused. Pliny says that with Tyre and Palætyrus the city had a circumference of nineteen miles. In spite of the name, there can be little doubt that Palætyrus was the overflow of the island city. A river ran through Palætyrus, or beside it. This may have been the *Kāsimiyeh*, or it may have been the artificial stream of Ras el Ain. The most probable opinion seems to be that adopted by Renan, that the continental city spread itself along the coast, having the rock of M'ashūk as its acropolis. Ras el Ain, which is generally set down as the site of Palætyrus, presents no appearance of ever having been extensively built upon. On this point M. Renan says:

'The great plain opposite the island of Sūr no doubt covers ruins of great interest; but, setting apart the isolated rock of M'ashūk and certain tombs, there is no place in this uniform prairie which, more than another, invites one to open up the ground. The sand dunes which

are piled up over the dyke and the adjacent parts of the coast doubtless cover archaeological treasures . . . but to look for the ruins of Palætyrus in the chaussée of Alexander would be an enterprise costing millions.'

His excavations between the coast and M'ashûk resulted in the discovery of several remarkable sarcophagi. Their characteristics were all the same: thick sides, no ornament, no sculpture, no inscription, massive pointed covers. Such sarcophagi have been discovered in Cilicia, at Telmessus and in other places. The idea seems to have been that of resisting to the attacks of time or robbers an enormous weight.

If this plain extending from the Kâsimiyeh to Ras el Ain was the site of the great suburb known as Palætyrus, M'ashûk is its central point; the town might group itself round this rock as round an acropolis; the waters of Ras el Ain were carried to the western base of the rock, whence an aqueduct conducted them to the city of the island.

'The summit of Neby M'ashûk, or Sheikh M'ashûk, has certainly been at one time the site of a temple—perhaps, as M. de Bertou supposes, the temple of Heracles Astrochiton. Here probably was the temple of Melkarth, which they pretended before Alexander was more ancient than that on the island. The excavations which we made at the eastern base of the hill gave us a broken column and the ruins of a Corinthian building of no great value. The embankment of the M'ashûk hill is a mass of ancient ruins. Probably the whole of the ancient buildings which crowned this hill are there still, piled up in fragments, and that, if a magic wand could bring these fragments together, the rock, still so picturesque, would resume its ancient beauty; but the whole is too much broken for us to draw any conclusion, and our researches on the side produced no result. Nevertheless, we may conclude that the temple which last covered the rock of M'ashûk was of late period. All the fragments that we found were mean and worthless. Probably it was upon this hill that the miserable paganism of the fourth century made a stand. No church was built upon the spot, and the wely there now preserves intact to this day the myth of antiquity. Doubtless in the fifth, sixth and seventh centuries pagan traditions still lingered about the place, and, in the form of popular superstitions, with its cupolas and its legends, the spot is still a kind of centre for all that remains of pagan Tyre.'—Renan, 'Mission en Phénicie,' p. 582.

The slopes of M'ashûk on the north and east are covered with tombs. Everywhere in the neighbourhood of Tyre and on the island itself are tombs and funerary objects. But the principal burial-place of the city extended along the chain of hills which bounds the plain of Tyre on the east, especially at the place named el Lawâtîn (called by M. Renan, el Awwatîn). Here the rock is everywhere excavated for sepulchral chambers containing two or three ranges of tombs. All of those which have been examined were absolutely empty. If there were any sarcophagi, they have been carried away and destroyed.

M. Renan thus speaks of this great cemetery:

'In order to acquire a just idea of this strange place, I recommend the traveller to take the road from Kabr Hiram to the place where he will find certain caves, whose entrance resembles that of the caves of Sidon. Here, close to the place where we excavated, he will find many tombs; on ascending the hill, the tombs are multiplied south of the fig trees. One of these is especially remarkable. In the Valley of the Fig-trees will be observed the tomb decorated with a sculpture resembling, at the first look, a "Good Shepherd." Further on, an immense *hypogée*, the roof of which has fallen in, and the recesses are exposed. These recesses form two stages, cut in white limestone; they present an extraordinary effect. The whole valley, which follows in a straight line behind M'ashûk, a little to the south, is in the same way a vast subterranean chamber, whose roof has fallen in. Excavations, four or

five in number, lead to great subterranean halls, which now serve as stables for goats. These caves were the largest that I saw in the whole of Phœnicia . . . . Not a sepulchre, not an inscription.'

'We see, then, how erroneous was the idea that the environs of Sûr present no collection of tombs proportionate to the importance of the city. The idea started, in fact, from a false principle, namely, that the ancient cities of Phœnicia must have had a necropolis *par excellence*, a sort of city cemetery. There was nothing of the kind; the public cemetery (unfortunately for hygiene, happily for picturesqueness) did not exist in antiquity. In Phœnicia, interments were made all round the cities, and even within the walls. We have found tombs in the island of Aradus; we have just found them in the island of Sûr. As for the plain of Tyre and the hills which surround it, we may say that the tombs upon them are innumerable. It is true that the sarcophagi appear to have been less rich and less varied here than elsewhere, but the caves are very magnificent.'

The researches of Renan seem to prove that excavations conducted here would certainly yield a great harvest of Græco-Roman, and perhaps a few Phœnician, remains. But, as in Jerusalem, the changes have been too many, and the history of the city is too extended, to hope that much is left, even in the safe custody of the sand, belonging to the times of Hiram or even of Alexander.

## SHEET II.—SECTION A.

THIS sheet contains 203 square miles, bounded on the north by the River Kāsimiyeh, or Litāny, which runs through a deep chasm, with rocky, precipitous sides; on this account it is difficult of access, from the high plateau on the south. There is a bridge, called the Jisr Ka'kaiyeh, at the mouth of the great Wādy el Hajeir, and a ferry about a mile N.W. of el Hallūsiyeh.

'The Litāny is a river almost without a name. Its native name, Litāny, is confined only to its upper course; while its lower course, the large stream which issues from the mountains and falls into the sea a few miles north of Tyre, has the separate name of Kāsimiyeh. Its interest lies in its geographical peculiarity. It rises in the vale of Cœle-Syria, a few miles south of Baalbec; but instead of penetrating through the narrow screen which parts that valley from the Wady et Teim, it forces its way through the eastern flank of Lebanon, thus almost entirely eluding the notice of travellers and geographers, as well by this unexpected turn as by the deep ravine which encloses it. . . . It finally runs westward under the huge precipice of the castle of Belfort, a castle, as its name implies, built by the Crusaders, but raised on the foundations and out of the remains of some still older fortress intended to guard the gorge which conveys this furious but retired stream into the Mediterranean near Tyre.'—Stanley, 'Sinai and Palestine,' p. 414c.

A bridge over the river existed in the seventeenth century, when it was mentioned by D'Arvioux and Maundrel. A late (perhaps sixteenth century) tradition assigns the drowning of Frederic Barbarossa to this river.

OROGRAPHY.—The main watershed of the country, dividing the sea from the Jordan Valley, passes along the hills to the east of Meis. This divides the sheet into two portions. This watershed, after passing along the steep ridges of hills that run in an almost perfect north and south line, turns, on reaching a prominent top, on which is the tomb of the Neby 'Aweidah, (2814) to the east, and descends into the low volcanic country

of the Merj Ayūn; here it runs along a ridge of rolling ground to the extreme north of the sheet.

The country to the west is divided by a great valley, running north to the River Kāsimiyeh; it is called the Wādy Selūkīeh, and, further north, the Wādy el Hajeir. To the west of this valley there is, therefore, another watershed, dividing the water that flows into it from that which flows into the sea. This watershed commences to the west of Ber'ashit (2266), passes along the low ridges to Safed el Battikh, where it has an altitude of 2220 feet, passes on to el Yehūdīyeh in a westerly direction, and then, turning north, reaches its highest altitude at Jebel Jumleh, 2625 feet; it then passes north, descending to Kalawei, which has only an altitude of 1475, and passing through the village of Burj Alawei, it terminates at Tuweirah. Thus we have the country of this sheet divided into three portions: commencing from the west, there is first the country to the west of the watershed between the sea and Wādy el Hajeir; next the country between that watershed-line and the main watershed-line of the country dividing the waters that run into the sea from those that run into the Jordan Valley, and thence to the Dead Sea; and, thirdly, the country to the east of this watershed.

The first division may be subdivided in an east and westerly direction, by the Wādy el Mā; it then runs east to Safed el Battikh, and bending round, forms almost an island of Tibnin, and runs west and north-west to the sea.

The country to the north of this subdivision may be described as a high plateau, sloping down to the west from an altitude of about 1400 feet to 1000 feet at the western boundary of the sheet. This plateau is of soft, white, chalky limestone, and is intersected by valleys, which have cut deep and steep courses for themselves through it. The underlying rock is of hard limestone, which sustains the sides of these very steep valleys. This country is all cultivated, and is crowded with villages; the principal crops are barley and cereals; olives are scarce, but figs are plentiful. There is very little waste land.

To the south of the subdivision the country rises rapidly to an altitude of 2560 feet; it is much more rugged and rocky; the white soft chalk disappears, and steep hills, covered with low scrub and brush-wood, only cultivated in patches here and there, take the place of the

fertile plateau. Some vines and more olive-trees are cultivated in this district.

The second division between the two watersheds is divided by the Wâdy el Hajeir. On the west the country slopes gradually down to the north from 1900 feet to 1600; it is partially arable and partially covered with thick brushwood. The valleys are steep, but the tops are broad and moderately level.

On the east the hills descend rapidly from the watershed 2900 feet to 3000 feet high to 2400 feet; and then spurs run down to the Wâdy el Hajeir at a much less steep incline; these are cultivated for barley, etc.; there are a good number of figs and olives. The steeper slopes to the east are uncultivated, rocky, and covered with scrub.

To the north, round et Taiyibeh, a plateau is formed, the hills from the watershed falling abruptly to the Wâdy 'Aizakâneh, which runs into the Kâsimiyeh. This plateau slopes down to the west from a height of 1950 feet at et Taiyibeh to 1400 feet. It is all well cultivated for barley and cereals.

The third division comprises the country to the east of the watershed.

This contains two plains, the Jordan Plain and the Merj 'Ayûn, the latter of which is at a higher level, and is the mouth of the great valley which divides the northern country, the Lebanon, from the Anti-Lebanon. This plain is very fertile, being of volcanic origin and covered with basalt and debris. The slopes down to the south are gentle, and are covered with basaltic lava, which has flowed from an ancient volcano. This has probably turned the Litâny River out of its natural course, down the Jordan Valley, and forced it to cut its way through the rugged cliffs to the sea.

The plain to the south is, at a low level, from 200 to 500 feet above the sea. The hills of the watershed descend very steeply on the west, without any long spurs running out into the plain.

To the east the plain is enclosed by the low hills of basalt on the eastern side of Jordan, and to the north-east by Mount Hermon, from the lower spurs of which the Jordan rises.

The plain slopes down to the south from 500 feet to 100 feet above the sea. At the extreme south of the sheet the papyrus marsh of el Hûleh commences, seen on Sheet IV.



Bâniâs, situated on the lower spurs from Hermon, is 1080 feet above the sea. Here is the principal source of the Jordan. The river descends rapidly, at the rate of 200 feet a mile, for the first four miles; it then reaches the plain, and falls, at the rate of about forty feet a mile, to the papyrus marsh. The other source, at Tell el Kâdy, is only 505 feet above the sea; it falls at first at the rate of seventy feet a mile, for three miles, and then at the rate of about forty feet to its junction with the Bâniâs stream.

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### TOPOGRAPHY.

There are ninety-two villages or inhabited places on this sheet. They are classed in four districts. Forty-five belong to the Merj 'Ayûn district, whose governor is a Caimacam exercising authority under the Mutaserrif of Beirût; he resides principally at Judeideh, north of the present work, but very often at et Taiyibeh, where he possesses a house and some land. This governorship has been held by one family of Beys for a long time; they are much respected, and they have a considerable interest in the country.

Thirty-six belong to the Kadha Sûr, the Caimacam of which district resides at Sûr (Tyre); he is under the Mutaserrif of Beyrout, and has jurisdiction to a limited extent over the Mudir of the Belad Beshârah.

Ten villages belong to this latter district, the governor of which is a Mudir and resides at the castle of Tibnin, the ancient Crusading castle of Toron. He is under the Caimacam of Tyre for some things, and under the Mutaserrif of Beyrout in other points of government.

Baniâs belongs to the Kadha of Kuneiterah, which is ruled by a Caimacam residing at Kuneiterah, on the east side of Jordan.

The total population of the sheet is, approximately, 2300 Moslems, 14,000 Metâwileh, 2100 Christians, 300 Druzes; total, 18,700 inhabitants.

In the western portion the villages are unusually thick and the population is crowded; to the east the country becomes more open and uncultivated. The descriptions of the villages follow in alphabetical order, arranged in districts.

#### THE MERJ 'AYÛN DISTRICT.

A b1 (Q b).—A small Christian village, containing 150 Christians and possessing a modern church. It is surrounded with arable soil of a



basaltic nature, and is close to a stream of water from 'Ain ed Derdârah ; it has also a spring. Though there is little doubt that this site is that of Abel Beth Maacha, there are few traces of ancient remains to be seen near it.

Abrikha (O b).—A village, built of stone, containing about 150 Metâwileh, situated on a hill-top. It was evidently an early Christian village (see Section B). The country round is cultivated with figs, olives, and arable land ; there is a rock-cut birkeh and several cisterns in the village. Traces of an ancient paved road are to be found to the north in the valley, that may have formerly led up to the village.

El 'Absiyeh (R c).—A collection of mud hovels in the plain of the Huleh, on the Nahr Banias containing about seventy Moslems. They till the land, which is arable round the village ; there is a large supply of water and some trees near the village.

'Aidib (O b).—A small village, built of stone and mud, situated on the slope of a hill and surrounded by a few fig-trees and olives. It contains about ninety Metâwileh, and is supplied with water from three rock-cut cisterns and a spring.

'Almân (P a).—A few houses built of stone on the ruins of a village ; they contain about forty Metâwileh. The place is situated on the edge of the cliffs above the Litâny River, and is surrounded by a few gardens with figs and olives ; there are five rock-cut cisterns and a birket (see Section B).

'Atshis (P b).—A small village, built of mud and stone, containing about 100 Metâwileh, situated on a low ridge surrounded by small gardens and olives. The water supply is from four rock-cut cisterns.

Beni Haiyân (P b).—A small village, built of stone, containing about fifty Metâwileh, situated on the side of a hill and surrounded by figs, olives, and arable land. The water supply is from about ten rock-cut cisterns in the village and a birket near.

Burj Alawei (O b).—A village, built of stone, containing about 300 Metâwileh, situated on upland, with a few olives, figs, and some arable land round. The water supply is from a well and spring.

Deir Mimâs (P a).—A village, built of stone, containing about

300 Christians, surrounded by large groves of olives, and gardens of figs, pomegranates, and vineyards, with arable land to the east. There is a modern church in the village, which is well supplied with water from springs.

The population ascribed to Deir Mimās by Guérin is 1,000. With the exception of twenty Protestants, he says, they are all Schismatic Greeks.

Deir es Suriân (P b).—A village, built of stone, containing about 200 Metâwileh, situated on the plain and surrounded by small gardens and arable land. Water from wells and a spring.

Furûn (Q b).—A village, built of stone, containing 100 Metâwileh, situated on a hill and surrounded by small gardens and arable land. The water is supplied from rock-cut cisterns.

El Ghajir (Q b).—A village built of basaltic stone, and containing about 300 Moslems. It is situated on a ridge close to the River Hâsbâny, and has a mill and a prominent holy place called Mazâr el Arb'ain in it. The land around is arable.

El Hôla (P c).—A village, built of stone, containing about 500 Metâwileh (according to Guérin, 300), one of the most prominent objects in which is a Sheikh's tomb. It is situated on the hill-top, and is surrounded by olives, vines, and arable land. There are several cisterns, two birkets (one rock-cut), and a spring.

Hûnin (P b).—A village, built of stone, joining on to ruined Crusading castle (see Section B), and containing about 100 Moslems. The situation is on a low ridge just before the hills drop down to the east to the Huleh Valley; the hills round are uncultivated, covered with low scrub, but in the valleys there is some arable land. Water is obtained from numerous cisterns; a birket and spring to the south-east.

Kalaweî (O b).—A village, built of stone, on high ground, containing 150 Metâwileh, surrounded by olives, fig-trees, and arable land. The water supply is from cisterns only.

El Kantarah (P b).—A village, built of stone, containing about 250 (according to Guérin, 150) Metâwileh, situated on an isolated and conspicuous hill, and surrounded by gardens, olives, and figs. There are two perennial springs a little to the south of the village.

Kefr Kila (P b).—A village, built of stone and mud, containing

about 150 Moslems (according to Guérin, 1,000 Metâwileh), situated on sloping ground, with figs, olives, and arable land around. A good spring near.

El Keitiyeh (Q c).—Mud hovels on the plain, surrounded by streams; occupied during spring and harvest. Contains about eighty Moslems.

El Khâlisah (Q c).—A small village, built of stone, on plain, surrounded by streams of water. Contains about fifty Moslems.

Khan ed Duweir.—Two stone houses here contain about twenty Moslems; situated on slope of hill near the stream of water, with olives and arable cultivation around.

El Khiâm (Q a).—A village, north-east of the Merj Ayûn, built of stone, containing about 300 Christians and 200 Druzes. It contains a white round Moslem holy place and a modern church. It is situated on a low ridge, surrounded by figs, olives, and arable. The water supply is from three rock-cut cisterns, one birket, and the good spring of 'Ain ed Derdârah.

'El Khiâm contains two quarters: the one on the south, with a population of 700 Metâwileh, and the other on the north, with 600 Christians, divided into Maronites, Schismatic Greeks, and United Greeks, with some Protestants, who have founded a chapel and a school.'—Guérin.

El Khurbeh (Q a).—A village, built of stone, containing about 100 Christians; contains a chapel; surrounded by figs, olives, grapes, and arable land. There is a birket and spring near.

Kh. en Nukheileh (R b).—A few mud hovels on the plain, occupied in summer as cattle-sheds.

Kh. Selem.—A village, built of stone, containing 200 Metâwileh, on ridge, with spring and cisterns; arable cultivation around.

'In the middle of a deep and broad ravine the Wady el Huzir rises, a sort of rocky islet lying north and south. Oblong and narrow, it serves as the site of a village called Kh. Selem, which contains a population of 130 Metâwileh.'—Guérin.

Kh. Serada (Q b).—A small village, built of stone, on site of ruined houses; contains about 100 Christians; good spring near; arable cultivation.

Kûlât ed Dubbah.—About twenty Moslems inhabit the ruins of the old castle. For description and plan see Section B.

El K ŭ lei á h (Q a).—A village, built of stone, containing about 150 Christians; it contains a church, and is situated on a ridge, with vineyards, olives, figs, and arable land around; it has a birket and spring near.

Guérin gives this place a population of 400 Maronites.

El K ŭ se í r (O b).—A village, built of stone, containing about 300 Metáwileh, situated on ridge of hill, surrounded by gardens of figs and olives, and by arable land. Water is obtained from rock-cut cisterns, and running water in the Wády el Hajeir.

El Laz á z e h (Q c).—Consists of mud hovels on the plain, near the river, and containing about seventy Moslems.

El Mans ū r a h (R c).—Consists of stone and mud hovels on the plain, surrounded by arable land; river near; the village contains about seventy Moslems.

Marwaba h (O a).—Two stone houses, containing about fifteen Moslems; spring, and water collects in small birket.

Mejdel Islím (O b).—Large village, built of stone, of ancient appearance, containing about 500 (according to Guérin, 300) Metáwileh (see Section B). Situated on table land, surrounded by olives and arable land. Water supply from a large masonry birket and many cisterns.

Merkebeh (P b).—A village, built of stone, containing about 400 (according to Guérin, 150) Metáwileh, situated on top of hill, surrounded by figs, olives, and arable land, with a birket, cisterns and a spring near.

El Mutallah (Q b).—A small village, built of stone, containing about 100 Druzes, situated on slope of hill, near a large stream, surrounded by arable land.

En N á â m e h (Q c).—Stone and mud village on the Huleh Plain, containing about 100 Moslems.

’Odeithat et Tahtá (P b).—A village, built of stone, containing about 250 Metáwileh, situated in valley surrounded by arable land. A market is held here one day each week. Water supply from spring in village, spring near, and several cisterns.

Er Rafíd (O b).—A farmhouse near the River Litány; contains about ten Moslems.

Rubb Theláthin (P b).—A small village, built of stone, containing

about 100 Metâwileh, situated on a hill-top, surrounded by figs and arable land; water supply from cisterns and spring near, and a small birket.

Shakrâ (O c).—A village, built of stone, containing about 300 Metâwileh, on high-level plain, surrounded by olives and arable land; there is a mosque in the village; two birkets and several cisterns give the water supply. For ruins and inscription see Section B.

Sûwânêh (O b).—A village built of stone, containing about 200 Metâwileh; it is situated on high table-land, which is cultivated for figs, olives, with some portions of arable land; cisterns and birket supply the water.

Et Taiyibeh (P b).—A large well-built village, built of stone, containing about 600 Metâwileh and 400 Moslems. The Caimacam has a good house here. There are some figs and olives round the village and arable land; water is supplied from a spring and two birkets.

Tallûsah (P b).—A small village, built of stone, containing about 100 Metâwileh, situated on hill-top, and surrounded by arable cultivation; water supplied from cisterns and birket.

Tûlîn (O b).—A village, built of stone, contains about 150 Metâwileh, situated on hill-top, with figs, olives, and arable land; water from rock-cut birket and cisterns.

Tuweirah (O b).—Small village of rough stone and mud, containing about fifty Moslems, on top of low hill, surrounded by figs and arable; two rock-cut cisterns in village.

Zâk et Tahta (R c).—Stone and mud village, with ruined Arab houses on north side, and a mill; contains about 100 Moslems; situated on the Huleh Plain; arable land around, and a large stream near.

#### THE TYRE DISTRICT, KADHÂ SÛR.—THIRTY-SIX VILLAGES.

'Aitit (M b).—A village, built of stone, containing about 450 Metâwileh, situated on hill-top, surrounded by olives and arable cultivation; water supplied from cisterns and a spring near.

Bâfleî (N b).—A small village, built of stone, containing about seventy Metâwileh and thirty Christians, situated on the side of a hill,

with arable cultivation and a few fig-trees around ; water from cisterns and a spring near.

Bârish (N b).—A village, built of stone, containing about 200 Christians, situated on the top of a hill, surrounded by gardens, figs, and arable land ; water supplied from cisterns in the village and spring near.

El Beiyâdh (N c).—A village, built of stone, with many ruined houses (see Section B.), containing about 100 Metâwileh, situated on hill-top, surrounded by fig-trees, olives, and arable land ; water supplied from cisterns.

Bistâth (N b).—Mud and stone village, containing about seventy Moslems, built on low end of ridge, surrounded by arable land ; water from a spring and two wells.

Deir Âmis (N c).—A village, built of stone, situated on a ridge, with olives and arable land around, containing about 100 Metâwileh ; water from cisterns.

Deir Dughiya (N b).—A village built of stone, containing about 300 Christians ; contains a modern Christian church (see Section B.) ; situated on a hill, surrounded by fig-trees and arable land ; water supplied by rock-cut cisterns.

Deir Kantâr (N b).—A village, built of stone, containing about 150 Metâwileh, situated on a hill, surrounded by olives, fig-trees, and arable land, with waters supplied from birket and cisterns.

Deir Kânûn (M a).—A village, built of stone, situated on the top of a hill, surrounded by gardens, fig-trees, olives, and arable land, containing about 250 Metâwileh ; water supply from springs, birket, and cisterns. Guérin gives the population at 400 Metâwileh.

Deir Kîfa (O b).—A village built of stone, containing about 150 Metâwileh and fifty Christians, situated on a hill, and surrounded by fig-trees, olives, and arable land ; water supply from two springs and cisterns.

Dib'âl (N b).—A village, built of stone ; about 100 Metâwileh ; situated on a hill, surrounded by fig-trees, olives, and arable land ; water supply from spring and cisterns.

El Hallûsiyeh (N a).—A village, built of stone, divided into two quarters, east and west, with Moslem holy place.

‘This village is divided into two quarters, the lower of which is called Hallûsiyeh et

Thata, and the upper Hallūsiyeh el Foka. The latter occupies the summit of a high hill. The houses of both quarters are rudely built : they may contain about 500 Metāwileh.'—Guérin.

Neby Muhammed Ibn Yākūb (N a).—The position is high, and it contains about 150 Moslems ; the cultivation is mostly arable, but there are a few figs and olives ; water is supplied from springs and cisterns.

Humeireh (N a).—Village of mud and rough stones, containing about 200 Moslems, on the top of a ridge, surrounded by figs, olives, and arable land ; water from cisterns.

Jennāta (N b).—A small village of stone and mud, containing about 100 Moslems (according to Guérin, 60 Metāwileh). It lies low, on arable land. The water is supplied by two wells in the village.

Jilu (M b).—A small village of stone, containing about 150 Metāwileh. It is situated in the valley, and is surrounded by figs, olives, pomegranates, and arable land. There are two springs, cisterns, and a birket, and there are the remains of a small aqueduct, which once carried the water to a mill which has since disappeared.

Juweiya (N b).—A large village, built of stone and of good materials, containing about 1,000 Metāwileh. They weave and dye cloth, and have a small market. It is situated on a hill, and is surrounded with olives, figs, and arable land. The water supply is from two springs and many cisterns.

Kefr Dūnin (O b).—A village, built of stone, containing about 150 (according to Guérin, 380 to 400) Metāwileh, on a hill, surrounded by figs, olives, and arable land. The water is obtained from a spring near and cisterns in the village.

Kerzōn (N b).—A small village of mud and stone, with a large palm-tree near, containing about fifty Metāwileh. It is situated in the valley, with figs and arable land around. There is a spring and cisterns at the village.

Kulât Mārūn (O b).—A ruined Saracenic castle (see Section B.), containing about fifty Metāwileh. The country is arable, and there are cisterns and a spring near. The Arab houses are built with materials from the castle.



**Mahrûneh** (N b).—A village, built of stone, containing about 150 Metâwileh; no houses of note; situated on a hill, surrounded by olives, figs, and arable land, with a spring and cisterns.

**Marakah** (M b).—A village, built of stone, containing about 400 (Guérin says 700) Metâwileh, on flat top of high ground, surrounded by gardens, olives, figs, palms, and arable land. There is a spring and five cisterns.

**Mârûb** (N b).—Mud and stone village, containing about 200 Metâwileh, built on the side of a hill, with figs and arable land around. Water from cisterns and a spring.

**Mezrah** (N c).—A small village, built of stone, on hill-top, spring, birket, and cisterns, with many ruined houses; it contains about 100 Metâwileh. There are olives, figs, and arable land around.

**Mujeidil** (N b).—A village, built of stone, with a few ruined houses, containing about 150 Metâwileh. It is situated on a hill, surrounded by figs, olives, and arable land. Water supplied from a spring, cisterns, and birket.

**En Neffâkhiyeh** (N b).—A village, built of stone, containing 200 Christians. There is a modern church in the village, which is situated on the top of a hill, surrounded by figs and arable land. Water supplied from springs in the valley, and three cisterns in the village.

‘The village is situated between two deep wadies (one on the north and the other on the south), and lies upon the summit of a hill, from which may be seen a large number of villages. The population is 600, all United Greeks; they are now repairing their humble church. At the foot of the hill is a spring—the ‘Ain Neffâkhiyeh—which waters a few gardens.’—Guérin.

**Niha** (N b).—A village, built of stone, containing about 200 Moslems (according to Guérin Christians and Metâwileh), situated low down on ridge, with figs and arable land around. The water supply is from springs in the valley and cisterns in the village.

**Resh Kanānin** (N c).—A small village built of stone, containing about 100 Metâwileh, on side of valley, surrounded by figs, olives, and arable land. Water is obtained from cisterns and the spring of ‘Ain el Tôzeh.

**Sarifa** (O b).—A village, built of stone, containing about 200 Metâ-



wileh ; it is situated on a hill, and surrounded by olives, figs, and arable land. Water from a spring and cisterns in the village.

Shuhûr (N a).—A large village with some good houses, containing about 600 Metâwileh ; it is situated on a hill, and has a well and cisterns in it. There are figs and olives around.

Siddikin (M c).—A village, built of stone, with many ruined houses ; contains about 150 Metâwileh ; surrounded by figs, gardens, and arable land. Water from cisterns and 'Ain el Tôzeh.

Silâh (N b).—A village, built of stone and of good materials, containing about 200 (Guérin says 250) Metâwileh, on hill, with figs, olives, and arable land. Water from cisterns and a spring near.

Teir Filseih (N a).—A village built of stone ; about 250 Metâwileh ; on side of hill near the top, with figs and arable land around. There are two springs, and cisterns.

Teir Samhât (O a).—A small village of mud and stone ; about forty Metâwileh ; on the side of an uncultivated hill. Spring, and water collects in small birket.

Teir Zinbeh (O b).—A village, built of stone, containing about 300 Metâwileh, situated on a ridge, with figs, olives, pomegranates, and arable land round. Water supply from spring and cisterns.

The Belad Beshârah has ten villages on this sheet.

'Aita ez Zut (O c).—A village, built of stone, containing about fifty Metâwileh, situated on a hill-top, with figs, olives, and arable land around. There are two springs and two cisterns in the village.

Berâshit (O c).—A large village, containing about 500 Metâwileh and 200 Christians. It is situated on the side of a hill, and surrounded by figs, olives, and arable cultivation. There is a good spring and several cisterns in the village.

Haris (N c).—A village, built of stone, containing about 100 (Guérin says 200) Metâwileh, situated on hill-top, with vineyards, figs, and arable cultivation. There is a birket and many cisterns at the village, and a spring near.

El Jumcijmeh (O c).—A small village of stone and mud, con-

taining about 100 Metâwileh, situated on hill-top, with a few olives and figs around. Water supply from cisterns.

Kefrah (N c).—A village, built of stone, containing about 200 Metâwileh, situated on hill-top, with olives and arable ground around. There is a large spring and masonry birket at the village.

Meis (P c).—A large village in two parts, containing about 700 Metâwileh, on low ridge, surrounded by figs, olives, and arable land. There is a birket near the village, and three good springs to the north, besides cisterns.

Safed el Battikh (O c).—A village, built of stone, containing about 100 Metâwileh and fifty Christians, situated on hill-top, surrounded by arable land. The water supply is from several perennial springs and ten cisterns in the village.

Tibnîn (O c).—A village, built of stone. The Mudir of the district resides in the castle (see Section B.). The inhabitants are about 450 (Guérin says 600) Metâwileh and 250 Christians. There is a Maronite chapel in the village. It is situated on a hill, and there are figs and arable land around. The water supply is from a large birket and twenty to twenty-five cisterns in and round the village.

Kûlât Tibnîn (O c).—The residence of the Governor. Contains about twenty Moslems. It is immediately above the village.

El Yehûdiyeh (O c).—A small village, containing about 100 Metâwileh, situated in a valley, with olives, figs, and arable land. There is a spring and cisterns at the village.

The Kadhâ Kuneiterah extends to the east, and rules over only one village of this sheet.

Bâniâs (R b).—A village, built of stone, containing about 350 Moslems, situated on a raised table-land at the bottom of the hills of Mount Hermon. The village is surrounded by gardens crowded with fruit-trees. The source of the Jordan is close by, and the water runs in little aqueducts into and under every part of the modern village. (For antiquities see Section B.)

## PRINCIPAL ANCIENT SITES.—SHEET II.

Panium, Cæsarea Philippi (Matt. xvi. 13)	=	Bāniās.
Dan	=	Tell el Kādý.
Abel Beth Maachah (2 Sam. xx. 15)	=	Abl.

The following are suggested by Lieutenant Conder :

Janoah (2 Kings xv. 29) = Yanûh (from the context probably the northern city of that name, not that in Sheet III.).

Luz (Judges i. 26) is possibly the Luweizeh north-west of Bāniās.

Migdal-el (Josh. xiv. 38), possibly the village of Mujeidil.

Berias, possibly the Biri of the Talmud, on the line of the Galilean boundary, between Kanah and Tirii (or Tirêh).

Kulat esh Shekif, the Crusading castle of Belfort.

Merj 'Ayûn perhaps takes its name from the Nukbetha di 'Ayun, or 'Gorge of 'Ayun,' mentioned in the Talmud (Tal. Jer. Shebiith, vi. 1, and Tosiphta Shebiith, chap. iii) as forming part of the Galilean boundary, the plain being close to the deep gorge of the Kasimiyeh. William of Tyre also mentions the name Mergium near Paneas (book xxi.).

Serada.—This site was identified with Zereda (1 Kings xi. 26) by R. Gerson of Scarmela, in 1561 A.D. He also calls it Caphar Khaniās, and places it near Bāniās. The tomb of Joseph bar Joizar was shown here (cf. Pirke Aboth, i. 4), one of the earliest Talmudic doctors.

Tibnin.—See Kûl'at Tibnin. This site is identified by Benjamin of Tudela (1163 A.D.) with an ancient Timnatha. It appears to be the Tamena of the hieratic MS. called 'Travels of a Mohar.' Benjamin of Tudela places the tomb of Samuel the Just here, perhaps the same sacred place now called Neby es Saddik, half a mile north-east of Tibnin. In 1561 A.D. Gerson of Scarmela mentions here two marble pillars over the supposed tomb of Shamgar (Judg. iii. 31). Uri of Biel (1564 A.D.) writes the name of the place Timnin.

Guérin suggests that in Haris we have the ancient name of Harosheth.

HYDROGRAPHY.—Besides the Nahr el Kâsimiyeh, or Litâny River, which forms the northern boundary of this sheet, there are also the various sources which form the Jordan River. The Litâny is a fine stream of very rapidly running water, that cuts its way through the cliffs in a deep gully, after passing round the bend, which turns its course at right angles to its previous direction; before that it was more open in the eastern side, where a very productive basalt plain occurs. The river is still shut in by cliffs 1500 feet high on the west, crowned by the picturesque Crusading castle of Beaufort. There is a bridge across the river, just

north of the limits of the survey, and another bridge at the mouth of the Wâdy Hajeir, and a ferry lower down.

The Jordan Valley, or the Huleh Plain, as it is called, is covered with a very intricate system of streams, some running in their natural channels, others in artificial aqueducts, used for irrigating the very fertile but malarious plain. The marsh of papyrus commences at the southern extremity of the sheet, and is described (Sheet IV.).

Commencing from the west, the streams that go to form the Jordan are the Nahr Bareighit, rising from the large springs of Derdârah and Hôsh, near el Kûlei'ah, in the Merj 'Ayûn; this stream is not large, and nearly dries up in autumn. There are some other springs, such as Ain edh Dhaheb, Ain el Mûsa (described in the alphabetical list), that send small streams into the Jordan or the marsh. The next stream is the rapid-flowing Nahr Hâsbâny, that rises in the north, and comes down the valley. It is a muddy, rapid stream, and has cut a course through the basalt rocks that surround it. It is rather smaller, about one-third less, than the Nahr Leddân or the Nahr Bâniâs, the other two streams which journey from the Jordan, between the Nahr Hâsbâny and the Leddân. There are a number of springs; the ground is basalt, and the water, in spring and winter, oozes out in almost every direction. The great spring in the country is that of Leddân, at Tell el Kâdy; quite a river rushes away from the source. It is much used to irrigate the plain, and turns some mills. The spring itself is larger than the spring at Bâniâs, but the latter receives water from several smaller springs, so that the two streams are about equal. The plain to the south of Tell el Kâdy is almost impassable in the winter from its marshy character. The Nahr Bâniâs has its source out of the cave of Pan at Bâniâs (see Sect. B). Being longer than the Nahr Leddân, it may be considered to be the source of the Jordan, as the Hâsbâny is only an affluent of a river more than twice its size, when it joins the Jordan, composed of the Bâniâs and the Leddân. The Nahr Bâniâs has a rapid fall over waterfalls, till it reaches the plain; descending at the rate of 200 feet a mile, for the first four miles, it then runs more slowly, till, after the junction with the Leddân and the Hâsbâny, it flows into the dense jungle of papyrus of the Huleh marshes.

The only other noticeable water supply on this sheet is that in Wâdy Hajeir, it commences at 'Ain el Khân, and at once turns a mill. It is a

strong stream, running down to the Leontes, being fed by several springs on its course.

The alphabetical list of the water supply follows.

'Ain Abu Gheibeh (O b).—A small spring of perennial water.

'Ain Abu Kuseiyeh (N b).—A rock-cut cistern, having a good supply of water, probably a spring, in it.

'Ain Abu Nahleh (N a).—Perennial spring of good water; no stream; medium supply.

'Ain Abu Sudûn (O b).—Large spring of good water, with a stream of water flowing from it, joining the stream in the valley; perennial.

'Ain 'Aidib (O b).—Small spring of good water, built up with masonry; perennial.

'Ain 'Akabet el Kandôleh (O b).—Small spring, with rock-cut entrance; perennial; good water.

'Ain el 'Alak (Q b).—A medium-sized spring, with slight stream flowing from it; perennial supply.

'Ain el 'Arid (N b).—A supply of good water; the spring is built up with masonry, with a large circular opening; perennial.

'Ain el Bârdeh (N a).—A small supply of good water; the spring is surrounded by a slight marsh, and is perennial.

'Ain Bârish (N b).—The ground is marshy round this spring; the water is good and perennial.

'Ain Beib'ân (O c).—A rock-cut cistern, probably containing a spring; good supply of water; supposed to be perennial.

'Ain el Beneiyeh.—A rock-cut entrance to a small spring of good water; said to be perennial.

'Ain Berâshit (N c).—An open circular spring, built up with masonry; good water; perennial.

'Ain Berûkhei (N b).—A good supply of water, from a rock-cut entrance to perennial spring.

'Ain Buteita (O c).—Medium-sized spring, built up with masonry; good water, and perennial.

'Ain Bidiâs (N a).—Slight stream flows from this; good perennial spring.

'Ain Birket Sûwân (O c).—Perennial spring, built up with masonry; good supply of water; masonry birket near.

'Ain ed Dâlieh (N b).—Masonry-covered well, containing perennial spring of good water; stone troughs round.

'Ain ed Deiah.—Rock-cut cistern; dry in autumn.

'Ain Deir el Fôka (O b).—A spring, built up with masonry; good water; small supply; dry in autumn.

'Ain Deir Kânûn (M a).—Medium-sized perennial spring of good water, with small stream flowing from it.

'Ain Deir Kifa (O b).—A perennial spring, built up with masonry, with large circular opening; good water.

'Ain Deir Mimâs (O a).—Medium-sized perennial spring of good water, with slight stream flowing from it.

'Ain Dellâfeh (P c).—Open circular spring, built up with masonry; perennial supply of good water.

'Ain ed Derdârah (R a).—A very large spring, partly enclosed by masonry at its source, of good water; a strong stream flows from it, and after receiving the waters of 'Ain Hôsh, becomes the Nahr Bareighit.

'Ain edh Dhaheb (Q b).—A large spring, with a strong stream running from it to the Hâsbâny River.

'Ain ed Drûz (N b).—A well-mouthed spring, built up with masonry; good water; perennial supply.

'Ain el Fakâieh (N b).—A perennial spring, built up with masonry, with a well-mouth.

'Ain el Fôkâ (N b).—A perennial spring, built up with masonry.

'Ain el Fuwâr (N a).—A large spring, having a good stream flowing from it; a good perennial supply.

'Ain el Ghanem (P b).—A small stream flows from this perennial spring of good water.

'Ain el Ghazzâr (N a).—The small supply of good water collects in a small birket at this perennial spring.

'Ain el Ghûsil (O b).—A large spring, with stream of water flowing from it; perennial and good.

'Ain el Hajl (P b).—A perennial spring, built up with masonry; small supply.

'Ain el Hajr (P a).—Medium-sized spring, with small stream of good water flowing from it; perennial.

'Ain Harb (Q c).—Perennial spring, built up with masonry; small supply of water.

'Ain el Hôsh (Q a).—A large spring, enclosed by masonry at its source with a large stream of good water flowing from it, which joins the waters of 'Ain ed Derdûrah.

'Ain el Hûmma (O b).—A perennial spring of medium size; water collected in stone troughs.

'Ain el Humra (O c).—An open-mouthed spring, built up with masonry; perennial supply of good water.

'Ain Hûra (Q a).—Medium-sized spring, with small stream flowing from it; perennial supply of good water.

'Ain Jedideh (O b).—A perennial spring, surrounded by marshy ground; good water.

'Ain Jehir (N a).—A perennial spring, with slight marsh; good water.

'Ain Jenân (N b).—A medium-sized perennial spring; no stream or marsh.

'Ain Jennâta (N a).—A perennial spring, with marshy ground; good water.

'Ain el Jozeh (N c).—A good spring, with small stream flowing into a small masonry birket; perennial supply.

'Ain el Jubeib (P b).—A perennial spring; good water; built up with masonry.

'Ain el Kantarah (P b).—A perennial spring; good supply; built up with masonry.

'Ain Kefrah (N c).—A large rock-cut cistern for rain-water.

'Ain Kefr Kila (Q b).—A medium-sized perennial spring of good water, with slight stream flowing from it.

'Ain Kerzôn (O b).—A perennial spring of good water with slight marsh.

'Ain el Khân (O b).—A large perennial spring, with strong stream flowing from it to the River Kasimiyeh; turns a mill close to the spring, and several others lower down; good water.

'Ain el Kinieh (O c).—An open-mouthed perennial spring, built up with masonry; good water.

'Ain el Kubbei (N e).—A spring, with marshy ground; good water; dries in summer.

'Ain el Leddân (R b).—One of the largest springs in Palestine. It bursts out of the ground on the west side of Tell el Kâdy, and at once forms a river. It is joined by another spring from the centre of the tell itself, which is part of the same spring, and flows down to its junction with the Bâniâs River, where it forms the Jordan. It is much used for irrigating the plain.

'Ain Lûbieh (P a).—A medium-sized perennial spring, with a small stream of good water flowing from it.

'Ain Marnabah (O a).—A medium-sized perennial spring; a small stream collects in small masonry birket.

'Ain Mârûb (N b).—A medium-sized perennial spring, with a small marsh.

'Ain Matmûrah (N b).—A perennial spring, built up with masonry; no stream; small supply of good water. (2 O c). Ditto, ditto.

'Ain el Meiseh (O c).—A rock-cut well containing perennial spring.

'Ain el Melâh (Q b).—A medium-sized perennial spring, with a small stream of good water.

'Ain el Metâwileh (Q a).—A medium-sized perennial spring, with a small stream of good water.

'Ain el Mezráb (2 O c).—A good perennial spring, with opening cut in rock; birket also cut in rock. (P c). Pool in bed of wâdy; bad water; dry in autumn.



'Ain el Mezrâb (N c).—A rock-cut well containing perennial spring of good water.

'Ain el Mûsa (Q c).—A large perennial spring, sending a stream of water into the papyrus marsh.

'Ain el Musmâr (O c).—A perennial spring built up with masonry; good water.

'Ain Nâib (P a).—A medium-sized spring, with a small stream of good water; perennial.

'Ain en Neda (P b).—A perennial spring, built up with masonry; open-mouthed; good water.

'Ain Nuweiya (N b).—A good perennial spring, built round with masonry.

'Ain er Râmâh (N b).—A good perennial spring, built round with masonry.

'Ain er Rihâneh (N a).—A small spring of good water; perennial.

'Ain Rûeihineh (Q b).—A large spring of good water; perennial supply; much used for irrigation purposes.

'Ain er Rumeileh (N a).—A rock-cut well, covered over, containing a perennial spring of good water.

'Ain es Sabbih (N a).—A large spring, with stream flowing into the Nahr Kâsimiyeh.

'Ain Safed (O c).—A perennial spring built up with masonry; good supply of water.

'Ain es Sahia (N b).—A perennial spring, built up with masonry; good supply of water.

'Ain Sarifa (O b).—A medium spring, enclosed with stones; perennial supply of good water.

'Ain es Sifla (2 N c).—A well-mouthed spring, built up with masonry; good water. (A c). Ditto, ditto.

'Ain Suktîr (Q b).—A large spring, with a stream of water flowing from it; perennial supply of good water.

'Ain et Tâfûrah (O b).—A perennial spring, in the rock on the side of the valley ; good supply of water.

'Ain Talhah (Q b).—A perennial spring, with a small stream of good water.

'Ain et Taiyebah (P b).—A small spring ; no marsh or stream ; good water ; perennial.

'Ain Teir Filsieh.—A medium-sized spring ; marshy ground ; perennial supply of good water.

'Ain Teir Samhât (Q a).—A perennial spring of good water, cut in the rock.

'Ain Teir Zinbeh (N b).—A perennial spring of good water, built up with masonry ; well-mouthed.

'Ain et Tin (O c).—A perennial spring of good water, in a rock-cut well. (N c). Ditto, built up with masonry.

'Ain et Tineh (R b).—A large perennial spring, with a large stream flowing from it of good water.

'Ain Umm 'Okûsh (Q a).—A medium-sized spring, with a small stream flowing from it of good water ; perennial.

'Ain el Werdeh (O c).—A perennial spring of good water, built up with masonry.

'Ain el Yânûh (M b).—A perennial spring of good water, built up with masonry.

'Ain ez Zerkâ (O c).—A perennial spring of good water, built up with masonry.

'Ayûn el 'Ajjâl (Q b).—Two medium-sized and one small perennial springs with small streams flowing from them ; good water.

'Ayûn el Ghûzlân (P b).—A perennial spring, deep in the rock, with steps leading to it ; good water.

'Ayûn Indciyideh (P c).—Two medium-sized and one small springs, with a small stream flowing from them ; the springs are enclosed with masonry, and are perennial.

'Ayûn el Khân (O b).—Two springs, enclosed with masonry ; perennial ; a good supply of water.

'Ayûn el Mughr (Q b).—Three medium-sized springs, with slight streams flowing from them; perennial and good water.

Bir Beit esh Shib (N c).—Rock-cut cisterns; good supply of water.

Bir el Hâj Yûnis (N b).—A well, built up with masonry; good supply of water, perennial.

Bir el Hôwâsh (Q b).—A good perennial spring of water.

Bir Kunciseh (Q b).—A rock-cut cistern; dries in autumn.

Bir Meitûn (O b).—A perennial spring, good water; built up with masonry; large trough.

Bir Musellabât (P b).—A perennial spring, built up with masonry.

Bir es Sâkfeh (M b).—A rock-cut cistern.

Bir Shibly (O c).—A rock-cut well; perennial supply.

Birket Beni Haiyân (P b).—Pond, dry in summer.

Birket Deir es Suriân (P a).—Pond, dry in summer.

Birket el Gharz (P b).—Large tank, built round with masonry; dry in summer.

Birket Haddâtha (N c).—Large pond; does not dry.

Birket el Hajr.—Rock-cut pool; dries in summer.

Birket el Hamra (R b).—Pond; dries in summer.

Birket Jelameh (N c).—Pond all year.

Birket Karkâf (P b).—Pond; dries in summer.

Birket Nakiyeh (P c).—Pond; does not dry.

Birket Râj (P a).—Pond; dries in summer.

Hamâm Safed (O c).—Perennial spring, built up with masonry, with a birket, into which the water is passed.

Nahr Bâniâs.—A broad stream of water flowing from the 'Ain Bâniâs. It descends rapidly in its course—in 8 miles 1000 feet; for the first 4 miles it descends at the rate of 200 feet a mile. The supply of water is about equal to the Leddân, and is more than the Hâsbâny.

Nahr Bareighit.—This is a small perennial stream of water flowing from 'Ain Derdârah.

**Nahr Hâsbâny.**—A rapid stream of muddy water coming from the north, near Hasbeiya. It has cut its way through the basalt rock in a deep course, and is passed by two bridges.

**Nahr el Kâsimiyeh.**—A larger flow of water than any other on the sheet. Descending from the north in the great valley, it suddenly turns to the west, through the rough rock and deep gorges to the sea north of Tyre. It forms the northern boundary of the present survey.

**Nahr el Leddân.**—This river is the product of the enormous spring at Tell el Kâdy. It is much used to irrigate the plain, and at last joins the Nahr Baniâs before the junction with the Hâsbâny.

**Nahr el Litâny.**—The same as the Nahr Kâsimiyeh. This name applies to the river before its bend to the west.

**Nahr en Nileh.**—Some aqueducts from the Nahr Leddân to turn mills.

**Nebât el Beiyâdh (N c).**—A perennial spring, built up with masonry; a good supply of water.

**Nebât el Jindy (O c).**—A perennial spring cut in the rocks; good water.

**Es Sidd (O c).**—A perennial spring, built up with masonry; good water.

**Spring E. of Kefr Dûnin (O b),** built up with masonry; dry in autumn.

**Spring S. side of 'Odeithat et Tahtâ (P b),** built up with masonry; perennial.

**Spring N. of Silâh (O b),** built up with masonry; perennial.

**Spring S. of el Yehûdiyeh (O c),** built up with masonry; perennial; good supply.

**ROADS.**—The principal roads in this sheet run in a northern and southerly direction.

There is a good road on the edge of the Jordan Valley, which leads north, either to Hasbeiya or to Sidon, by crossing the bridge over the Litâny, which is just north of the limits of the work.

There is a good road leading north, through Merkebeh and Taiyibeh,

by crossing the valley to the east of the latter village. This road leads past Deir Mimās to the bridge over the Litāny and Sidon, or to Hasbeiya and Damascus.

There is a good road passing to the south of Tibnin, where there is a khān. It leads north to the bridge over the Kāsīmiyeh at the mouth of Wādy Hajeir.

East and west there is a good road leading from Bāniās past Tell el Kādy, over a bridge across the Hasbāny River, and then, mounting the hills, crosses the watershed near 'Odeitha. To the west of this the road shows traces of antiquity. Paving is to be seen in places, particularly near Abrikha, where it descends from the plateau into the valley. It then leads by Burj el Alawei, past Kūl'at Mārūn, a Saracenic castle, down to Tyre.

The other roads on the sheet are of no importance; they are mostly tracks, and in some parts are hardly fit for anything but goats.

The roads in the plain of Merj Ayūn are better than the rest of the country. There is also a fair road leading from Tibnin, past Haris, to the south-west.

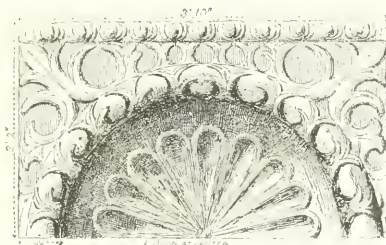
## SHEET II.—SECTION B.

**Abîl (Q b).**—A village, built of stone ; there are remains of ruins.

‘This Âbil may well be regarded as representing the ancient Abel or Abel Beth Maachah of this region, known to us in Scripture. It probably had the latter name, as lying near Beth Maachah, from which it is also distinguished. Once it is called Abel-maim. It is twice mentioned with other places in the order from north to south ; once, “Ijon (Heb. *’Iyôn*, Arab. *’Ayûn*), Dan, Abel, and all Cinneroth ;” and again, “Ijon, Abel, Janoah, Kedesh, Hazor, Gilead.” These notices all correspond well to the position of Âbil.—That this place is the true Abel of Scripture, rather than Ibl el Hawa, situated on the ridge between Merj *’Ayûn* and Wady et Teim, is probable for two reasons. The former lies on a Tell like most of the ancient strong cities ; and, further, its situation is such, that the series “Ijon, Dan, Abel,” as above, is not unnatural ; which would not be the case with Ibl el Hawa, lying as it does north-east of Ijon.”—Robinson, ‘Biblical Researches,’ p. 372.

The modern name of this place is given by Guérin as Tell Abel Kamah. The hill is of oblong form, as will be seen in the maps. On the highest point, that of the north, he found the ruins of walls and a Mohammedan cemetery. Everywhere hewn stones are dug out of the ground.

**Abrikha (P b).**—There are here the remains of an early Christian church. Two of the columns still stand *in situ* in the village, and one bears its capital of Corinthian design, resembling those at Yârûn. Several pedestals are also *in situ*, with the doubtful traces of an apse. Under this there is a rock-cut tomb, with the entrance outside the east end of the church, and the loculi under where the altar would probably be placed. The loculi are ordinary square-headed *kôkim* ; the tomb was too much filled with chopped straw to see how many there were. A large stone, used as a lintel in one of the houses, bears the representation of a vase ; and there is also



a stone niche built into the wall of a modern house. There are several well-dressed stones of considerable size, and some rock-cutting showing foundations of ancient buildings.

Robinson thus describes the ruins ('Biblical Researches,' p. 55) as they stood in the year 1852:

'On approaching the village, we came upon the ruins of dwellings, some of them of hewn stones; and I afterwards found among them a curved stone of an arch with a projecting shoulder, such as is seen in the remains of the theatre at Smyrna. The ruins we had come to examine are in the village itself. They consist of two rows of columns of an ancient temple, extending from east to west. The columns are of a whitish limestone. Of the northern row there are four standing in place, two prostrate, and fragments of two others. Of the southern row, three are standing and two are lying. One of the upright columns has an Ionic capital with delicate tracery work below the volutes. Its height in all is about twelve feet. Many large hewn stones are built into the walls of hovels around and among the columns; but there are none that seem to be in place. That here was an ancient heathen temple there can be little doubt, but whether it was of Phœnician, Greek, or Roman origin, there exists no historic trace whatever to afford light or reward inquiry.'

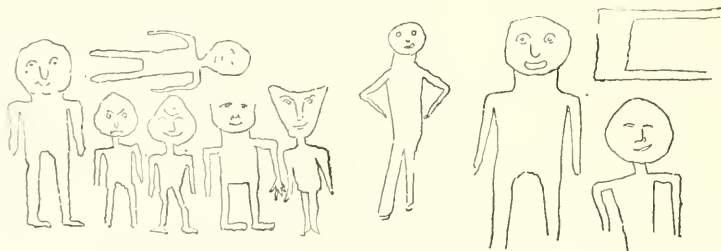
Guérin reports only one column standing. He agrees with Lieutenant Kitchener in thinking that the remains are those of an early Christian church or synagogue.

'Akhsâs el Halabiyeh.—Ruined Arab houses.

'Aitit (M b).—There are traces at this village of ancient remains. It is said by the natives that there was once a church here. There are broken pillars scattered about, stone lintels, three caves, and three olive-presses, with cisterns.

'Its antiquities are a stone with three circles, two with rays, in which are crosses (not of great age), a grotto, and beside it a good sarcophagus lid serving to support a press. Near Aitit is a rectangular cemetery, well preserved.'—Rénan, 'Mission,' p. 641.

'Al mân (P a).—The present village is built on the ruins of a former



town, of which the foundations can be seen. The houses are built with great blocks of ancient appearance. On the north side there is a rock-cut







Scaldis, 1870

GROTTO AND NICHES, BANIÁS

tomb, with roughly-sculptured figures over the entrance: this is called Mughâret ish Shahl.

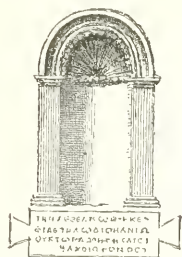
There was an Almon belonging to the tribe of Benjamin (Joshua xxi. 18). Perhaps the ancient name of this place was also Almon.

Bâniâs (R b).—The principal point of interest at this village is the immense spring that gushes out of the cave, called Mughâret Râs en Neb'a, and forms one source of the River Jordan. The cave is situated in the side of a perpendicular cliff, about 100 feet high, which occurs on the southern side of the western end of a steep ridge, coming down from the eastern hills. On the highest part of this ridge the castle of Banias, Kûl'at es Subeibeh (q. v.), is situated. The front of the precipice is partially filled up with fallen rocks and debris, and the roof of the cave has fallen in; this has been probably caused by an earthquake. Through this mass of stones the water gushes out, finding different channels leading from the cave, but uniting immediately below the debris, and at once forming a strong stream.

In the face of the cliff, now only just above the debris, but once probably high above the ground, there are three niches, two of which have tablets with inscriptions. The niche nearest to the great cave is the most perfect, and is immediately above an artificially made cave in the rock, with a round arched roof; this cave is regularly cut, and is seven feet deep by twelve feet high, and ten broad. The niche is finely sculptured; two columns, with grooves in them, support a round arch, the interior of which is carved like a shell, the dimensions are five feet high by three feet wide, and the inscription occurs on a label below it.

The second niche is lower than the first, and is similar to it, except in the ornamentation of the interior of the niche, which is cut to represent scales instead of a shell. There is no inscription under this niche, though there is a piece of rock levelled as if to receive one.

The third niche is the lowest, and is smaller than the others. It has an inscription cut on a tablet, like the first, only that the tablet is on a level with the top of the niche, and on the left-hand side of it. There is a corresponding one on the right-hand side, without



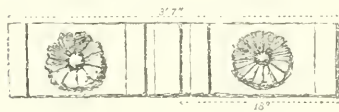
ΤΗΝ ΔΕ ΘΕΑΝ ΩΝ ΗΚΕ  
ΦΙΑΓΕ ΤΗ ΔΙΟΧΑΝΙΩ  
ΟΥΚ ΤΩ ΠΑΧΗΤΗ ΛΙΘΙ  
ΧΑΧΟΙΟΓΟΝΟΣ

any inscription. The letters on the left hand tablet are much mutilated, and are difficult to decipher.

There are some fragments of columns and masonry lying about, but nothing to determine the actual site of any building. To the west of the spring, and above it, is the little Moslem shrine of el Khidr. Here the rock is much cut, as if to admit buildings, the side of the hill is terraced, and the walls of the terraces ornamented by small stones three feet square, set diagonally in cement. There are also some rock-cut tombs in this direction. Farther on, under some fine olive-trees, at the end of the ridge close to Wâdy El Khashâbeh, some tessellated pavement of different coloured marbles was turned up.

In the village of Baniâs there are some Roman round arches, which probably carried an aqueduct through the town; they are now choked up with rubbish, and only just appear above the ground. There are several columns and broken pieces of columns; there are also some well-dressed stones, and a round-arched bridge over the stream, of good masonry. To the west of the town, on the road to Tell el Kâdy, there are several columns and remains of ruins, but nothing definite on which the ancient town of Panium or Cæsarea Philippi can be reconstructed. Nothing now remains above ground of the magnificent palaces and temples of Herod or of Agrippa. The town is surrounded by the remains of a wall, flanked by massive towers, and on the east side protected by a ditch. The work is of the Crusading period; large drafted stones, well-dressed in some parts; several courses remain to the south. A new gate-way has been constructed, partially of old materials, leading by a bridge across the wâdy, that cut off this part of the town from the south. On this bridge there are some stones which formed a cornice.

Another block has two flowers, like the right-hand one in the sketch, and measures 3' 10" long, and a third is the same as the one drawn, and probably ended the cornice. The fortifications were of irregular shape, and seem to have been protected by water-ditches all round. There are three towers along the eastern wall, and one on the western side, at the bend of the river. There is an Arabic inscription over the gateway next the bridge.



These were probably the fortifications of the town that resisted Nûr ed din, Prince of Damascus, when he attacked the place ('William of Tyre,' book xx.).

Lieutenant Kitchener also says of Bāniās (Quarterly Statement), 1877, p. 172 :

'From Tell el Kady to Bāniās the road passes through park-like scenery, the country being thickly studded with trees, principally oak, not very large, but very refreshing after the bare plain on the west of the tell. After mounting a slight ridge, the village of Bāniās is seen situated in a small plain at the junction of two wadies coming from the north and east ; these join in front of the town and run south. The village is completely surrounded and shut in by trees of all sorts, and looks remarkably green and lovely, with the castle of Subeibeh towering above it.

'On approaching the village the rushing water is seen falling over cascades, tearing through thickets, and almost hidden by creepers. The source is to the north-east of the town, and the stream runs west till it joins the wady from the north at the north-west angle of the town, in which there is also a small stream ; it then rushes down a steep fall, forming a foaming torrent, to its junction with Nahr Leddān.

'A bridge crosses the stream before the town. The spring itself is a few hundred yards east, and before reaching the bridge a great deal of the water is diverted for irrigation and to turn mills in the town. Little streams seem to be running in every direction, cooling the air, and making this one of the most lovely spots in Palestine. Above the spring there are about forty yards of stones and *dēbrīs*, which gradually rise to a large cavern in the face of the rocky cliff. The roof of the cavern has fallen in, but it shows no visible signs of artificial work. Immediately to the right are the three niches for statues, two of which have inscriptions on tablets cut in the rock ; these have been often copied and described.

'On the left of the cavern, high up on a ledge of rock, is the little Moslein sanctuary to El Khidr, or St. George ; the rock is a good deal cut on this side to allow of buildings on the ledges, and the hillside seems to have been terraced, and the walls of the terraces ornamented by small stones three inches square set diagonally in cement. A little farther west, about 200 yards from the spring, some mosaic pavement was found running under the roots of very large olive-trees.

'The town was naturally fortified on three sides, north and west by the river, and south by a deep valley. On the eastern side a wall with three large square towers was defended by a broad and deep ditch, which was probably flooded with water. At the north-west angle another large square tower defended the bridge over the river and the northern side, where the river does not run so deep as on the western side, and therefore more liable to be attacked. Surrounded by water, and with strong towers and walls, this must have been a very strong place in the early days of siege operations.

'All the fortifications are of large drafted stones, and appear to be Crusading work ; they probably are the remains of the citadel of the town alluded to by William of Tyre (XX.), which resisted Nûr ed Din's attack on the town.

'The only other remains of ancient Bāniās are some fine granite columns lying about, and the remains of a Roman aqueduct running through the town, now almost buried in refuse.'

Bāniās, the ancient Paneas, has no Old Testament history. The cave referred to above, now called Mūghāret Rās en Neb'a, and formerly Panium, was sacred to Pan. Here Herod erected a temple in honour of Augustus Philip, Tetrarch of Trachonitis, enlarged and embellished the town, and called it Cæsarea Philippi. It appears under this name in the

New Testament (Matt. xvi. 13; Mark viii. 27). Agrippa gave it the name of Neronias. Titus held public spectacles here, at which the captive Jews were compelled to fight. It was a bishopric under the patriarchate of Antioch in the fourth century. The old name surviving in the modern Bāniās has displaced the other names. The history of the castle, Kūl'at Subeibeh, will be found under its name. The hill on which Bāniās stands is called by Eusebius *Πάσιον ὄρος*.

Few places in Palestine have been more frequently described. Josephus thus speaks of it: 'This is a very fine cave in the mountain, under which there is a great cavity in the earth, and the cavern is abrupt, prodigiously deep, and full of still water. Over it hangs a vast mountain, and under the cavern rise the springs of the River Jordan. Herod adorned this place, which was already very remarkable, still further by the erection of this temple, which he dedicated to Caesar' (Antiq. xv. 10, 3). He describes the place again, and in similar language, in the Wars (i. 21, 3).

Eusebius relates a legend belonging to the place, and says (b. vi. ch. 18), that not only was the woman cured of an issue of blood (Luke viii. 43) a native of this place, but that her house was shown in the city to his day. 'At the gate of her house, on an elevated stone, stands a brazen image of a woman on her knees, with her hand stretched out before her, like one entreating. Opposite to this was another image, of a man erect, of the same material, decently clad in a mantle, and stretching out his hand to the woman. This, they say, is a statue of Christ, and it has remained even to our times, so that I myself saw it when in the city.'

Of modern travellers it will be only necessary to quote Burckhardt, Newbolt, Robinson and Guérin.

Burckhardt visited the place on October 13th and 14th, 1810. He thus describes it:

'Bāniās is situated at the foot of the Heish, in the plain, which in the immediate vicinity of Bāniās is not called Ard el Hülch, but Ard Bāniās. It contains about 150 houses, inhabited mostly by Turks; there are also Greeks, Druses, and Nusairiyeh. It belongs to Hasbeiya, whose Emir dominates the Sheikh. On the north-east side of the village is the source of the river of Bāniās, which empties itself into the Jordan at the distance of an hour and a half, in the plain below. Over the source is a perpendicular rock, in which several niches have been cut to receive statues.

'The largest niche is above a spacious cavern under which the river rises. This niche is six feet broad and as many in depth, and has a smaller niche at the bottom of it. Immediately above it, in the perpendicular face of the rock, is another niche adorned with pilasters, supporting a shell ornament like that of Herribeh.

'There are two other niches near these, and twenty paces further two more, nearly buried in the ground at the foot of the rock. Each of these niches had an inscription annexed to it, but I could not decipher anything except the following characters above one of the niches which are nearly covered with earth:

. . . . . ΘΗΣΡ ΕΩΤΗΡΙΑΟ ΤΩΝ ΚΥΡΙΩΝ  
ΑΥΤΟΚΡΑΤΟΡΩΝ  
. . . . . ΑΝΟΟ ΙΕΡΕΤΟ ΘΕΟΤ ΠΑΝΟΟ ΤΗΝ  
. . . ΚΥΡΙΑΙ . . . ΕΟΙΝΚΑΙ ΤΩΝ ΥΝΤΗΥΠΔΥΤΟΥ . . . ΙΑΑΝ  
. . . ΟΘΙ . . . ΙΥ . . . ΡΕΔΘ . . . ΙΟΥΡΗ . . . ΝΤΑ . . . ΥΤΗΟ.

'In the middle niche of the three, the base of the statue is still visible. Upon the top of the rock, to the left of the niches, is a mosque dedicated to Neby Khuder, called by the Christians Mar Georgius.'



The following inscription was copied by Captain Newbolt ('Journal of the Asiatic Society,' vol. xvi. p. 11):

ΠΑΝ . ΑΝ . . . ΙΜΦΑΙΟ . . .  
 ΜΑΙΗΘ . . . Γ . . . ΙΟΝ . ΤΘ . ΤΕΘΗ  
 ΚΕΝΟ . . . . . Ν . . . ΙΟΗ ΟΝ . .  
 ΕΝ . . . . . Π . . . ΡΙ . Ο . Ι . . . .  
 ΟΙΚΟΚ . . . . . Ν . . . ΟΥ . . . ΑΙ . . .  
 ΟΙΟ . . . ΙΟΑΔΑ . . . . . ΟΡ . . Ν . . . .

Robinson ('Biblical Researches,' 1852) says:

'We ascended the steep slope, and came out at the top upon the beautiful terrace on which Baniâs is situated . . . This terrace of Baniâs was to me an entirely new feature in the region; no traveller had ever mentioned it. Towards the north it abuts upon the flank of Jebel esh Sheikh, between the gorge of Wâdy el Asul and the angle of the mountain with the eastern hills; on the east it lies against the declivity of the same range; while on the south it runs together and mingles with the gentler slopes of the same hills. It is thus nearly triangular; is highest towards the north, and slopes very gently towards the south. The elevation of Baniâs in the interior north-eastern angle is 1,147 feet above the sea'—but see the exact height ascertained by Lieutenant Kitchener—'being 500 feet higher than Tell el Kady. In this angle the great fountain bursts forth, and sends its waters down a ravine of its own south-west to the plain of the Huleh. Yet they are also drawn off over the whole surface of the terrace, and are even carried down its western declivity, to irrigate portions of the plain below, to which the waters from Tell el Kâdy cannot be conducted. The formation of the terrace is wholly limestone; but at Baniâs the igneous rocks again present themselves.'

The inscriptions are thus given by Guérin:

- (1). ΤΗΝΔΕΘΕΑΝΑΝΕΘΚΕ  
 ΦΙΛΕΥΗΧΩΔΙΟΠΑΝΙ  
 ΟΙΚΤΩΡΑΡΗΤΗΡΑΤΙ  
 ΜΑΧΟΙΟΓΟΝΟC
- (2). ΠΑΝΙΚΑΙΤΑΙΟΝΥΜΦΑΙΟ  
 . . ΑΙΗΟΓΟΝ . . ΕΘΗ  
 ΚΕΝ . . ΒΩΜΟΝ  
 ΕΠΙ . . . ΕΥΙ  
 . . . . ΟΥ . ΑΙ  
 ΟΗ . ΑΝ . ΟΝ.
- (3). ΤΗΡΕΩΤΗΡΙΑΤΩΝΚΥΡΙΩΝ  
 ΑΥΤΟΚΡΑ ΟΡΩΝ  
 ΟΥΑΔΕΡΙΟΠΑΝΟCΙΕΡΕΥCΘΕΟΥΥΠΑΝΟCΤΗΝ  
 ΚΥΡΙΑΝΝΕΜΕCΙΝΚΑΙΤΟΝCΥΝΤΗΤΗΡΑΤΤΟΥΚΟΙΛΑΝ  
 ΘΕΙΟΙΗΠΕΡ . ΙΕΛΕCΙΟΥΡΓ . ΝΤΑ . ΑΥΤΗC  
 . . . . . ΑΝΚΕΑΛΩCΙΔΗΡΩ  
 . . . . . ΠΑΝ . . .

Captain Wilson also made copies of the inscriptions in 1866, and at the same time took photographs of the source and the castle.

Bein er Rûs (M c).—Cisterns and traces of ruins.

El Beiyâd (N c).—There are many ruined houses at this village, and a lintel with three crosses upon it, the centre being the largest. Foundations of rough-hewn stones of some building.



EL BEIYAD.

Beni Haiyân (P b).

'All the houses are built of regular stones belonging to ancient buildings, and most of the doors have fine lintels.'—Guérin, 'Galilee,' ii. 268.

Berashit (O c).

'A cistern partly cut in the rock, and partly constructed, seems ancient.'—Guérin 'Galilee,' ii. 377.

Deir 'Âmis (N c).

'At Deir Amis there is a large basin of great stones, and a portion of wall which seems of Crusading times. At the church there is a drawing like the stone of Aitit. As the stone of Deir Amis is certainly Christian, so must also be that of Aitit.'—Renan, p. 640.

Here Guérin found numerous ruined houses, a fragment of a column in the interior of a small mosque, cut stones scattered over the ground, cisterns cut in the rock, a tank partly built and partly rock-cut. On an ancient lintel is carved a double cross in a circle.

Dhahr es Seiyid (N b).—Heaps of stones and one broken column.

Ed Deir (O c).—Heaps of hewn stones of moderate size, several lintels and foundations of walls, several cisterns, and a well, containing a spring; probably an early Christian monastery.

Ed Deir (P c).—A few scattered stones, no walls, a spring near.

Deir Abu Dei (O b).—A few foundations and traces of buildings, three broken pieces of columns. A stone, with a much-defaced Greek inscription, was taken from here to the village, close by, of Deir Dughiya (see below), and there placed over the door of the church.

Deir 'Âl (N b).—Heaps of unhewn stones, a sarcophagus, and three cisterns.

Deir 'Akrab (O b).—Heaps of stones, mostly unhewn, of small size, not drafted; two cisterns.

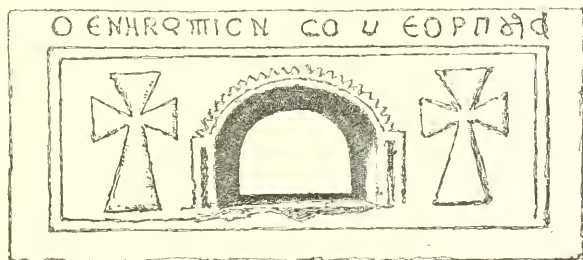
Deir Dughiya (N b).—Stone, forming the lintel of the modern church of the village; it is ancient, having been brought from Deir Abu Dei.

The stone is rudely sculptured. The inscription is too much defaced to be correctly copied.

A Greek inscription was found in this village in the year 1860. It was over the door of the church of St. George. M. Renan ('Mission,' p. 645) read it as follows :

"Αγιη [for ἁγιε] Ἰουάνη Βαπτίστη, μνησθητι . . . Γεοργίου ἀναγνώστου.

Guérin found here a sarcophagus in terra cotta, recently dug up. At one of the angles were



DEIR DUGHIA.

'two signs which appear to be emblems of the goddess Astartê.' He does not state what these signs were.

#### Deir Kânûn (M a).

'Here I saw an ancient rock-cut basin, many cut-stones built up in private houses or forming the enclosure of gardens and cisterns, and, on the surface of a block lying on the ground, figures carved, to the number of five, each in a different frame. Unfortunately they are much mutilated by time and rough usage. The best preserved has the head surmounted by the high Egyptian coiffure known under the name of *pschent*, and holds in one hand a sort of curved stick.'—Guérin.

#### Deir Kantâr (N b).

'Most of the houses show a mixture of old hewn stones and modern materials without character. Several tombs, cisterns, a great press, with two compartments, and a rock-cut tank point to a period of more or less antiquity.'—Guérin.

#### Deir Kîfa (O b).

'Cisterns hollowed in the rock, and cut stones of ancient appearance, show that this village has succeeded a more ancient one.'—Guérin.

#### Deir es Suriân (P b).

'Cisterns and tanks partly cut in the rock and partly built. Hewn stones show that here was an ancient village or edifice.'—Guérin.

#### El Ghajir (R b).

A short distance south of this village is the bridge over the Nahr el Hasbany, called the Jisr el Ghajir. It is built with three arches of limestone and basalt. Two ruins are seen, one



to the north of the bridge, one on the south called respectively Kh. Meizeh and Kh. Sem-bezieh. Not far from this place, in a west-south-west direction, Guérin found a ruined village (not placed upon the map), called Kh. Khan ez Zûk el Fôkâni, lying on several artificial terraces formed on the Wady Derdârah. Here are the foundations of numerous ruined houses, built with limestone or basalt. Cisterns and presses are also seen.

'Ptolemy mentions the city Gazoras on the east side of the Jordan (cf. Jazar, 1 Macc. v. 8). The village of El Gadschar is inhabited by Nasariyeh, or so-called Christians, who descended from the ancient Nazarenes.'

'The Jews of Hasbeya reckon this arm of the river Hasbâny or Keroni as the frontier of Palestine, for which reason they bury their dead on the opposite side of the stream in the village of Abel el Kerûm.'—Schwarz, 'Das Heilige Land,' 13, 40.

### El Hallûsiyeh (N a).

This village is divided into two—Hallûsiyeh el Thata and Hallûsiyeh el Fôka. The only tradition which connects this village with the past is that a wely consecrated to Neby Mohammed is said to have succeeded an ancient church.

### Haris (N c).

'Here there appear to be no vestiges of ancient constructions, except a circular cistern cut in the rock. Guérin suggests that it may be the site of the ancient Harosheth.' (Judges iv. 2).

This identification is strengthened by the fact that the same word which occurs in the name Kir Haroseth, the modern Kerak, exists in the present local dialect in Moab, under the same form, Harith or Haris.

El Hôla (P c).—Several lintels, two wine-presses, and one olive-press.

Hosn Tibnin (O c).—A square enclosure, with a ruined round tower at each angle, used as an outwork to Kûl'at Tibnin; Arabic work, perhaps built by Dhahr el 'Amr when he rebuilt the castle.

### Jennâta (M b).

'The village contains a number of ruined houses. A little mosque is partly built of ancient materials.'—Guérin.

Juweiya (N b).—Several lintels at this village.

Kalawei (O b).—Ancient remains and some lintels.

### El Kantara (P b).

'The mosque is built of hewn stones of apparent antiquity. Its door is surmounted by a lintel belonging to an ancient Christian church, in the midst of which can be made out a cross with equal branches enclosed in a circle.'—Guérin.

### El Khâlisah (Q c).

Close to the village is a Tell, Guérin says, called Tell El Khalisah, and also known as Tell el Wawiyeh.

### Kefrah (N c).

'Here are broken columns, tombs, presses, cisterns, and a great reservoir cut in the rock. Another tank is partly cut in the rock, and partly constructed with regular stones.'—Guérin.

## K e f r D ū n ī n (O b).

‘Near a little mosque are well-cut stones, the remains of a demolished church, of which there also survive fragments of monolithic columns and several broken capitals, strewn the soil in several places, and especially near the Sheikh’s house.’—Guérin.

## K e f r K ī l a (Q b).

‘The mosque and several of the houses are built of old materials. The spring is partly ancient.’—Guérin.

E l K h â n (N c).—Foundations of walls, Arabic work ; two cisterns.

E l K h â n (O c).—Ruined rectangular building, masonry, small arches, pointed groined roof ; two springs near.

K h ŭ r a b e s S e b b â n (Q b).—Scattered basaltic stones.

## E l K h u r b e h (Q a).

‘Here are the lower courses of a rectangular tower built of great blocks, not cemented, and, not far from the present church, the remains of another, more ancient, of which there yet remain some hewn stones, several shafts of monolithic columns, and in one block a cross surrounded by a circle.’—Guérin.

K h ŭ r b e t A b u S i r k ī n.—Heaps of unhewn stones, with a few cut, of small size, and three cisterns.

K h. ’A i y a (M c).—Ancient foundations and heaps of stones, well dressed ; some cisterns.

K h. A r ī ā k (Q b).—Traces of foundations of walls and heaps of stones.

K h. e l ’A r s a (Q b).—Heaps of unhewn stones, and eight or nine cisterns.

K h. e l ’A z z i y e h (Q b).—Foundations of walls and scattered stones.

K h. B a k e i r a h (Q b).—Heaps of stones, with large rocks.

K h. B a l ā b ī n (M b).—Traces of ruins and two cisterns.

K h. B e r b i s h (N b).—Heap of ruins forming a mound, with traces of walls.

K h. e l B e r i â s (N c).—Heaps of stones and cisterns.

K h. B e r u k h e i (N b).—Heaps of stones.

This is the site of an ancient village of considerable importance. Guérin found the cut stones belonging to the old buildings piled up in heaps to make room for cultivation. There are rock-cut cisterns, nearly all half filled up.

K h. e l B i r k e h (P a).—Traces of foundations, scattered masonry ;

some cisterns, two of which have been covered with domed masonry; traces of subway and a birket.

K h. Deir 'Abdu (M c).—The site of some ancient place of importance. Stone door-posts and lintels remain *in situ*. A few small columns are scattered about the foundations of walls of good-sized, well-dressed masonry; some cisterns and rock-cut tombs with loculi; there is also a curious large round stone cut out of the rock. The place is probably an early Christian site of some importance.

K h. Deir Shem'ûnn (M c).—Not far from the above Kh. Deir Abdu. This was also an early Christian site. Good-sized, well-dressed stones, with stone door-posts and cisterns.

K h. Dhahr es Saghir (R b).—A few walls; basaltic stones scattered.

K h. Dufnah (R b).—The site of the ancient Daphnê. Mound of ruins, with a few basaltic walls.

Josephus says ('Bell. Jud.' iv. i. i.): 'The marshes (of the lake Semechonitis) reach as far as Daphnê, which in other respects is a delightful place, and hath fountains which supply water to what is called Little Jordan, under the Temple of the Golden Calf, where it is sent into great Jordan.' The site of either Tell would seem to correspond with that here indicated.

'At the distance of two kilometres south of Tell el Kady rise two other tells, much less considerable, both called Tell Defna' (Lieutenant Kitchener writes 'Dufneh'). 'The first of the two small tells has, besides the name of Tell Defna, that of Tell Sheikh Dhûri, because a santan of this name has his tomb there. Some twenty other tombs of *Ghawarineh* are here, also shaded by a grove of old oaks. A little more to the south the same name of Defnah is given to a second hillock.—Guérin.

K h. ed Dûrah (N c).—Heaps of small hewn stones, and two modern Arab houses.

K h. el Emir Yahia (P b).—A few scattered unhewn stones on summit of terraced hill; one cistern only.

K h. Hârah (O c).—Heaps of small unhewn stones, with two olive-presses and a spring at the ruin.

K h. el Heit (Q b).—Heaps of basaltic stones.

K h. el Humeireh (O b).—A few scattered heaps of stones; large rock-cut cistern.

K h. Hûr (M a).—Foundations of walls, and well-dressed, good-sized stones.

K h. Hûra (R b).—A few ruined Arab huts.

K h. Iksâf (P b).—Considerable remains of large masonry buildings, and some well-dressed stones. On the east side is a doorway with stone doorposts, and near it are the remains of a broken lintel. This is evidently an early Christian site, probably of the fifth century. There are ten cisterns (rock-cut) and an olive-press.

Robinson was the first to suggest that this place is the ancient Achshaph of Joshua xi. 1; xii. 20; xix. 25; a city on the border of Asher, whose king is twice mentioned in connection with the King of Hazor. Eusebius states that a village called 'Eḡâdov; (called by Jerome Chasalus) on the plain at the foot of Mount Tabor, is the ancient Achshaph.

K h. Jammûl (Q b).—Foundations of walls and heaps of basaltic stones.

K h. el Jelameh (N c).—Foundations of walls; small-sized stones, several of them drafted; lintels and door-posts of stone; also one wine-press, one olive-press, several cisterns, and a birket near. To the north-west there are two ruined vineyard-towers; masonry rough-hewn.

K h. Jola (P b).—A few scattered stones.

K h. Jumleh (O b).—Heaps of moderate-sized hewn stones, some fallen columns, several cisterns, and a rock-cut birket; probably an early Christian site.

K h. Juneijil (O b).—A few cut stones and traces of ruins; site now used for burial-ground.

K h. Kefr Nây (O a).—Ruins and ruined buildings; stones roughly dressed; modern work.

K h. el Kûneiseh (P b).—Traces of ruins; rock-cut cistern to south.

K h. Kurm el 'Awâmid (M b).—Foundations and remains of walls; several large well-dressed stones.

K h. Kurm el Helu (N b).—Here is an olive-press with standing pillars, as on Sheet I. There are also heaps of stones, and traces of ruins and a tomb.

Besides the olive-press, Guérin observed a sarcophagus without its lid, and at its side another large and double sarcophagus hollowed out of a simple stone. On one of the ends, between two sculptured roses, is a great projection, apparently designed to facilitate the carriage of so heavy a mass.

K h. el Kûseir (O a).—Heaps of unhewn stones, three olive-presses, and four cisterns.

Renan found near this village of El Kûseir, and at a spot called Atabeh (not in the map), a door, one-third sunk in the ground, of great stones, jamb and lintel monoliths, and the rest of good cut stones. The lintel was 2·09 metres (6 feet 10 inches) long, 0·85 metres (2 feet 9½ inches) broad, and 0·45 metre (1 foot 5½ inches) thick. The following inscription was upon it:

ΕΥΤΥΧΙ ΖΩΙΑΕΚΤΙCΤΑ.

K h. el Lakeikah (N c).—Heaps of unhewn stones and two cisterns.

K h. Lûbieh (P a).—Foundations of walls; a few well-cut stones.

\*K h. Luweiziyeh (R b).—Basaltic stones scattered and in rough walls.

K h. el Mansûrah (O c).—A few foundations and heaps of stones, mostly unhewn and of medium size; one olive-press and many cisterns.

K h. el Menârah (R b).—Ruins of a modern Arab village, several rock-cut cisterns, and one wine-press.

K h. el Mezârâ (R b).—Foundations of walls.

K h. el Mughair (M b).—A small ruined building, masonry small; heaps of stones and cisterns.

K h. el Museijid (M c).—Ancient foundations and heaps of stones.

K h. Niha (P b).—Foundations of walls; some drafted stones scattered about.

K h. en Nukheileh (R b).—Heaps of basaltic stones, and two or three Arab huts.

K h. el 'Ozeiziyât (R b).—Heaps of basaltic stones.

K h. Râj (P a).—Foundations and piles of loose stones, eight rock-cut cisterns; ancient site.

'An immense heap of ruins lies upon a plateau. They consist of well-cut stones, for the most part of large dimensions, coming from ruined houses. A few foundations are here and there visible.'—Guérin.

K h. Rûeihineh (Q b).—Scattered stones.

Kh. es Sanbariyeh (Q b).—A few ruined Arab houses.

Kh. es Sebbûghiyeh (O b).—A few scattered stones on a terraced hill, one wine-press near, and an olive-press quarter of mile to the west. The stones are not dressed.

Kh. Selem (O b).—South of the village there is a level area of rock, in the middle of which one column is standing. Another column and two or three pedestals form part of a wall on the west. There are no capitals. This was probably a Christian church. The columns are not well dressed.

‘In the middle of the ravine there stands a rocky islet, rising by terraces from south to north, oblong and narrow; it serves as the site of a village called Kh. Selem. Here are found the remains of an ancient church, such as cut stones, shafts more or less broken, and a circular baptismal font. Here I also saw several Greek crosses engraved on lintels of doors, cisterns, presses cut in the rock, and even some houses still standing which may be older than the Mussulman invasion.’—Guérin.

Kh. Shâghûry (M b).—Heaps of stones and two pieces of columns.

Kh. Sukûr (Q b).—Foundation of walls, basaltic stones, and three olive-presses.

Kh. Talhah (Q b).—Traces of foundation of walls of basalt stone.

Kh. Tell en Nââm (Q b).—Scattered remains.

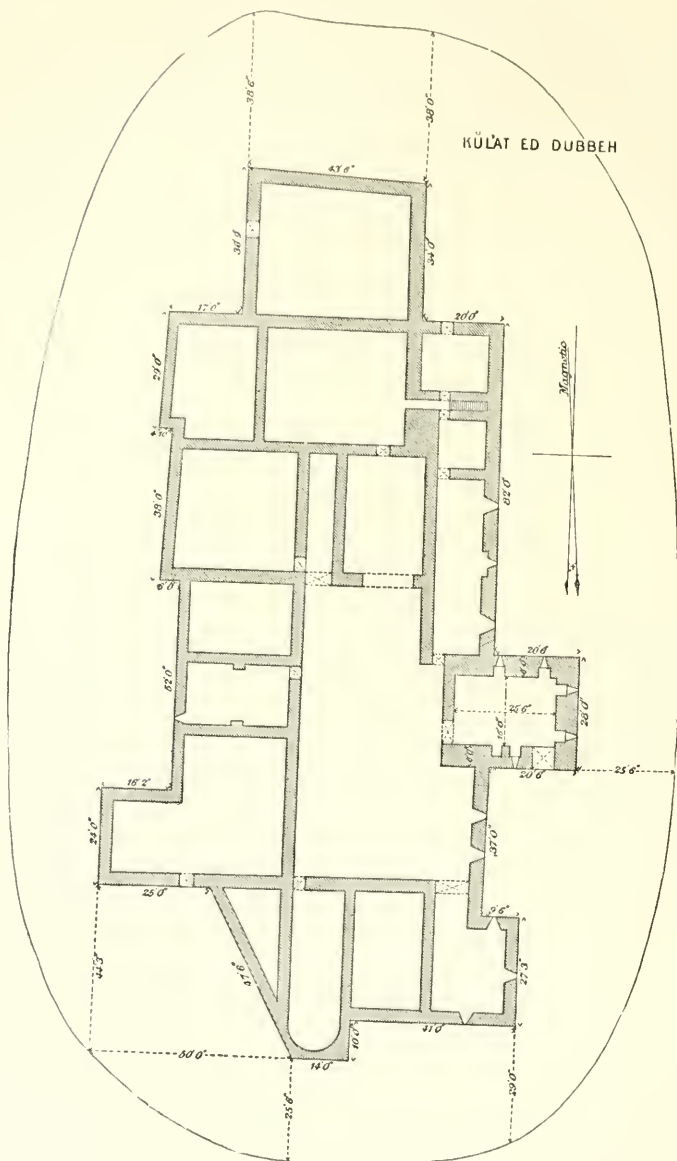
Kh. et Turbeh (Q a).—A few foundations, and some cut stones lying about. There are two rock-cut cisterns.

Kh. Tûrritha (Q b).—Large heaps of basaltic stones.

Kh. Umm el 'Amûd (M b).—Heaps of well-hewn stones, and many rock-cut cisterns; pieces of semi-detached pillars; tessellated pavement; a great number of olive-presses and lintels. The masonry is medium size; this is probably an early Christian site, with a church.

Kh. Umm el 'Amûd is called by Sepp ‘Umm el Amad.’ The longer Phœnician inscription is thus rendered by him: ‘To Adon Baalshamaim dedicates Abdelim, son of Mattan, son of Baal Schomer (Ben Sagla), as a tribute this door and the double wing of the Baaltis: I who alone built 180 high places to Adon Milkem, 243 cisterns for the people of Tyre, for my memory and good name. For the healed leg of my father may Baalshamaim bless me for ever.’ ‘We see here,’ says he, ‘a high-altar with columns, as the Semitic people raised their *Bamoth*, beneath the open sky.’

To the east of Kh. Umm el 'Amûd runs north-west and south-east the Wâdy el Mûghai (N b), a valley ‘whose side is a great face of rock full of chambers, whose presence is betrayed



by numerous square openings like the holes of a dovecot. Within these are stages, and one can mount to the higher chambers by internal staircases. Without exaggeration it may be said that there are three or four hundred such chambers. Opposite, other grottoes of the same kind.'—Renan, p. 641.

K h. e l Y á d h ū n (N c).—Two olive-presses, heaps of small masonry, one small birket of masonry, and many cisterns.

K h. e z Z a b i b (Q b).—Foundations of walls and heaps of stones.

K h. Z ū k e l H a j (Q b).—Foundations of walls built with basaltic masonry.

K ū l ā t e d D u b b e h (P c).—There are here the foundations of a Crusading castle, on which a Saracenic tower has been erected. The castle was of small size, and surrounded by a moat. Situated on a steep and narrow spur running into the great Wādy Selūkīeh, it protected the northern road that led up that valley, and also made a connecting link between Hūnīn and Tibnīn. It was probably built at the same time as the latter fortress by Hugues de Saint Omer, Prince of Tiberias, about the year 1104 A.D. The special plan gives the general plan and arrangements of the castle, which was rebuilt by the Saracens to act both as a khān and a castle. The masonry is small but good and regular, the arches are all pointed, and the work appears to be of the same date as the Khāns at Minia and Jubb Yusef, along the Damascus road. Some large drafted stones built into the walls show the Crusading origin of the castle, and bear a striking resemblance to the remains of that date at Tibuin.

There is a rock-cut birkeh near, and between eight and ten rock-cut cisterns for water. There are also six sarcophagi cut in the rock.

The castle has a romantic and beautiful appearance, as it is not visible till quite close, on account of the high ground all round.

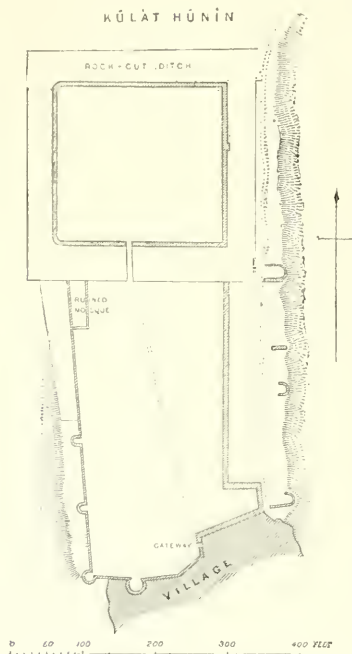
Ruin S.W. of K ū l ā t e d D u b b e h (P c).—Here are heaps of stones roughly hewn, with portions of walls, the stones of which are all small sized.

K ū l ā t e l K o t t or Sh ū k i f e l K o t t (P b).—A rocky peak, without ruins.

K ū l ā t H ū n i n (P b).—This castle was situated in an indentation in the hills overhanging the plain of the Jordan Valley, and defended the communications from Tyre to Bāniās. It is difficult to trace any



history of the place in Crusading times, though it was apparently then known as Château Neuf, and was probably built about the same time as Toron. The castle consists

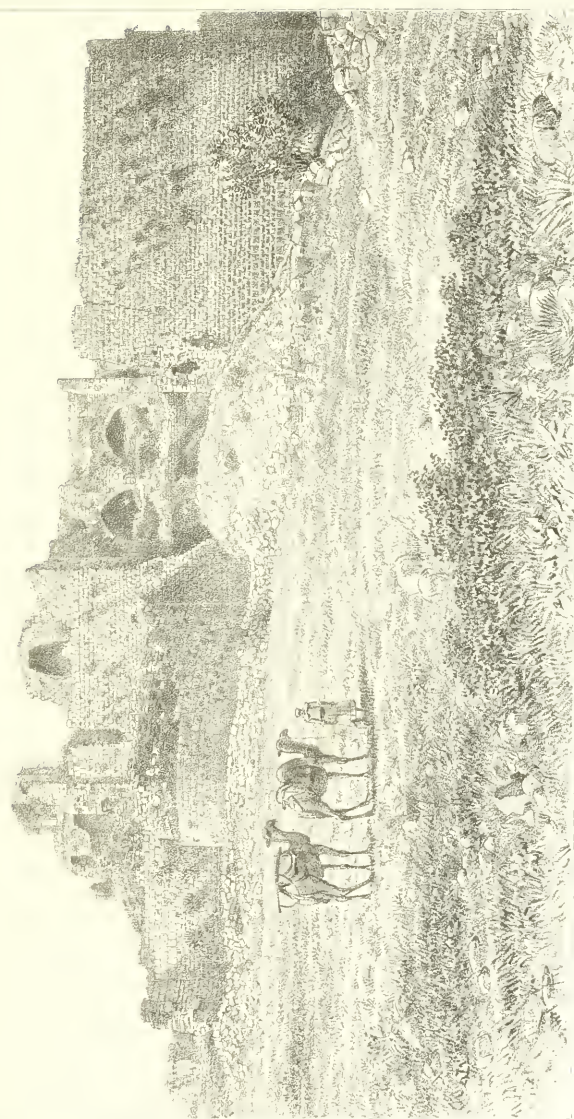


of a large courtyard surrounded by walls, defended with towers. On the eastern side there was a *place d'armes*, overhanging the steep descent of the hill. The whole of the northern portion was taken up by a square citadel, surrounded by a rock-cut ditch of considerable dimensions, and showing excellent workmanship. The older portion of the masonry shows stones with marginal drafts and rough bases. The citadel was reached by means of a drawbridge communicating with the courtyard. The castle has been very much destroyed since the solid masonry of the Crusaders. It has since been repaired by Saracenic workmen, and their work is also ruined and mixed up with the original work. The entrance to the castle was on the west, as at Tibnin. A paved roadway led along the front

of the fortifications, exposed to all the fire of the ramparts before it reached the postern. Should this be forced, the garrison could retire to the citadel, remove the drawbridge, and hold out still against their enemies.

The ruin of the modern work was effected by the earthquake of January, 1837, since when no part of the castle has been habitable. With regard to the marginal drafted stones, Robinson says ('Biblical Researches,' 1852):

'In the northern portion no remains of antiquity are visible except a few small bevelled stones on the eastern side, and also near the Turkish portal in the south side. Here is a bevelled stone of larger dimensions. A few other bevelled stones are found in different parts, and some are built into the walls of the houses of the village. In the village, outside of the later fortress, is a fine ancient portal, nearly complete, built of large bevelled stones still in their place, with grooves for the doors: it is the finest fragment among all the remains. A



*Stanford's Great India*

KULAT HUNIN





[illegible]

peculiar feature of this ruin consists in several pieces of ancient wall built of unhewn stones, that is, of stones broken to a smooth face, but not squared, and laid up in this rude, irregular manner. Such fragments of wall are found in several parts of the fortress.

Hunin, according to the same authority, is the ancient Beth Rehob, or Rehob (Numbers xiii. 21; Judges xviii. 28; 2 Sam. x. 6, 8). The Danites came to Laish 'that is by Beth Rehob.' Now Laish is identified with the modern Tell el Kady (see *sub voce*), which is close by. Also the spies searched the land 'unto Rehob, as men come to Hamath.' Now the direct way to Hamath lies through the Wâdy et Teim.

Thomson, on the other hand, inclines to the belief that Bâniâs is Beth Rehob.

'Two-and-a-half hours' journey to the north of Kades lies the celebrated Hunin; on our way, one of the Haroseth Haggoin, or Gentile cities, from which in Christ a great light shall spring up (Matt. iv. 15), Hunin lies 2,500 feet above the level of the sea: it is the ancient capital of Jabin, the Hanana of the "Notitia dignitatum," where the "equites sagitarii indigenæ" lay (Reland, 230), and proves itself by its foundation of unhewn masonry one of the oldest works built by human hands.'—Sepp.

Jabin, King of Hazor, sent to the Kings of Madon (Meidûn), Shimron (Semireh), and Achsaf (Iksâf).

K ũlât Mârûn (O b).—A ruined Saracenic castle, built by Dhahr el 'Amr, of rectangular form, with round-towers at each angle, and at intervals along the north and south walls. A considerable portion of the walls are still standing; the masonry is all small, with pointed arches. There are no signs of the castle having been built on earlier foundations.

The castle is situated on the road from Tyre to Bâniâs, on commanding ground.

K ũlât Subeibeh, or Kulât Nimrûd (R b).—The Crusading castle of Bâniâs. This castle was situated on the crest of a narrow rocky ridge with deep valleys on the northern and southern sides. It is one of the largest and best preserved ruins of the sort in the country. The castle was long and narrow, in order to suit the ground on which it was placed, and the general slope down was from east to west. The east, being the highest end, was chosen for the citadel, which was very strongly built: several rooms and vaults of the citadel still survive almost perfect. The rock was allowed to remain in its natural state, rising above the towers and walls that protected the castle.

At the west end there was also a citadel and several small towers and barracks, with large cisterns. In this portion some very large stones were used, measuring as much as 8 to 10 feet long by 4' by 3 feet. These are perfectly dressed, and are drafted, sometimes with a double draft on a



single stone measuring 5" and 7" or 6" and 7" each. This was certainly magnificent ashlar-work, but from the key-stone of an arch of this masonry there is no doubt the pointed arch was used. There is also a pointed arched passage and some vaulted roofed chambers under this portion.

The round towers that protected the walls were built of smaller drafted masonry, with numbers of masons' marks. The larger masonry had none. This masonry is well fitted, and, though smaller than the great blocks of the west end, is very fine work. It probably belongs to Crusading times, and the towers are made with broad and deep loopholes on the inside, with pointed arches, like the loopholes at Belfort.

The eastern keep also appears to be Crusading work. The masonry is not drafted in inside work, or in walls sheltered by other walls; and this rule was also observable at Belfort and Tibnin.

There are the foundations of a small square building in the centre of the northern side, with remains of five small columns. This may have been the ancient chapel of the castle.

The only entrance to the castle is by a narrow and steep path that leads along the southern side of the castle. It enters a square tower by a Crusading gateway, which opens on to the rocky terreplein of the castle. The barracks and western towers flank this entrance.

The eastern keep is separated from the rest of the castle by a rocky ditch, and is very strongly built, two square towers probably guarding a drawbridge. There are cisterns inside the keep, and many chambers of that portion are still perfect.

In the 'Quarterly Statement' (1877, p. 173), Lieut. Kitchener, writing on the spot, says : 'The castle of Baniâs, Kûfat es Subeibeh, is situated on a lofty spur 1½ miles east of the town, and towers nearly 1,500 feet above it. It is the finest ruined castle I have seen in the country, measuring 1,450 feet from east to west, by an average of 360 feet north and south. Deep valleys defend it on the north and south; on the west there is a rock-cut ditch, and the end of the spur falls steeply away from it; on the east, the only approachable side, it is difficult of access, as the rocks rise steeply from the narrow ridge to the castle. The walls are defended by round towers, and are built of drafted stones with the bosses left rough, having a good many masons' marks. There seems to have been an earlier tower at the north-west angle, built of much larger stones, with the faces hammer-dressed, and without masons' marks. Some of the stones are double drafted; in this portion there are the remains of an undoubted pointed arch, thus limiting the date of the most ancient portion.'



THE WALL OF THE FORT OF ST. PIERRE

St. Pierre, Martinique





The following is Robinson's account of this fortress ('Biblical Researches,' pp. 402—440):

'Leaving Házûry we descended to the deep saddle between it and the castle; and, climbing a very steep and difficult ascent to the latter, we kept along the southern wall, and reached, at 1.50, the only entrance, through one of the southern towers. Here we found ourselves within the most extensive and best preserved ancient fortress in the whole country. It stands upon the eastern and highest point of the thin ridge sliced off, as it were, from the flank of Jebel esh Sheikh by the Wady Khûshâbeh; and which is connected only with the ridge of Házûry towards the east-south-east by the saddle just mentioned. The castle covers this high thin point, and follows its irregularities. We estimated its length from east to west at 800 or 1000 feet; its breadth at each end being about 200 feet; while in the middle it is only from one half to two thirds as broad. The direction of the ridge is from east-north-east to west-south-west.

'The interior of the fortress is an uneven area of four or five acres. In some parts the rock still rises higher than the walls, in others the ground was now ploughed and planted with tobacco and other vegetables. Here are also several houses, forming a small village. The fortress was dependent for water wholly on its cisterns. One of these, in the open area near the western end, is of immense size; and even now contained much water. Others are found in different parts. Besides these, there exists a large reservoir outside of the castle in the saddle below the eastern end.

'The western and lower end of the fortress, which overlooks the whole region below, exhibits in some parts specimens of the heaviest and finest work. At the north-west corner especially, large stones lie scattered, which are six or eight feet in length, finely wrought, and *bevelled*. Several of the towers along the southern wall are in like manner finished with superior bevelled work. In particular, one round tower, with fine sloping work below, presents a finished bevel at least not inferior to that of the tower Hippicus at Jerusalem.

'The eastern end of the ridge is the highest; and this was taken advantage of to form an upper citadel commanding the rest of the castle. It is separated from the lower western portion by a regular interior cross-wall, with towers and trench; and is without entrance or approach, except through the lower fortress. Here, more than anywhere, the beetling towers and ramparts impend over the northern precipice, and look down into the chasm of Wady Khûshâbeh 600 or 700 feet below. Within this citadel are the loftiest and strongest towers; and this portion is the best preserved of all. Not less than one-third of it is ancient bevelled work, exhibiting a better and more finished bevel than is perhaps elsewhere found out of Jerusalem.

'The Saracens and Crusaders made no additions to the fortress. They did nothing in the citadel, but patch up a few portions of it, where this was necessary for defence, leaving all the rest as they found it. Their repairs are everywhere quite distinct and visible. Nor did they do much more in the lower or western part. Yet there are quite a number of Arabic inscriptions, mostly dated about A.H. 625, equivalent to A.D. 1227, recounting that such and such a prince, with a long pedigree, built up this or that tower at a certain time.

'There are numerous subterranean rooms, vaults, passages, and the like, which we did not visit. At the western end is a stairway cut in the rock, descending at an angle of forty-five or fifty degrees. This my companion had formerly entered for a few steps, and found it choked up with rubbish. Popular belief, nevertheless, regards it as extending down to the fountain of Baniâs.

'The fortress is not less than 1000 feet or more above the town of Baniâs, and is, therefore, about equal in elevation to the Kâl'at esh Shûkîf, which towers in full view over

against it. The prospect over the Hûleh and the mountains opposite is magnificent, though indefinite.

'The whole fortress made upon us a deep impression of antiquity and strength; and of the immense amount of labour and expense employed in its construction. It has come down to us as one of the most perfect specimens of the military architecture of the Phenicians, or possibly of the Syro-Grecians; and whoever will make himself acquainted with the resources and the prowess of those ancient nations, must not fail to study the ruins of this noble fortress.

'Situated more than two miles distant from Baniâs, the castle could never have been built for the protection of that place; and is not improbably older than the city. It was doubtless erected in order to command the great road leading over from the Hûleh into the plain of Damascus. It may have been a border fortress of the Sidonians, to whom this region early belonged.

'The fortress is now ordinarily known to travellers as the castle of Baniâs; but such is not its specific name. Arabian writers speak of it as the Kûlât es Subeibeh; but it is rarely mentioned by them, and mostly in connection with the neighbouring city.'

The history of this place before the time of the Latin kingdom is entirely unknown. It is always spoken of as Subeibeh in the histories of the period. Long Arabic inscriptions exist in the south-east part of the castle which have never been collected. Dr. Socin read some of them in 1872. He says: 'So far as I could decipher the inscriptions, they reached back to the beginning of the thirteenth century, and probably have reference to the thorough restoration of the castle.' As the situation commands the pass from the Hûleh and the plains of the Jordan over Hermon to Damascus and the East, it must always have been of importance.

Thomson suggests that it is the Baal Hermon of Judges iii. 3, and 1 Chron. v. 23, arguing that Baal-Hermon was on the south side of the great mountain, and that there is no other point in the whole region so important or so conspicuous as this. It is greatly to be wished that excavations could be made here.

On the inscriptions in the castle Captain Newbolt ('*Journal Asiat. Soc.*,' vol. xvi. p. 27) writes:

'I found two or three Arabic inscriptions with the name of Saladin's son, "Sultan el Melek ed Dhahir."

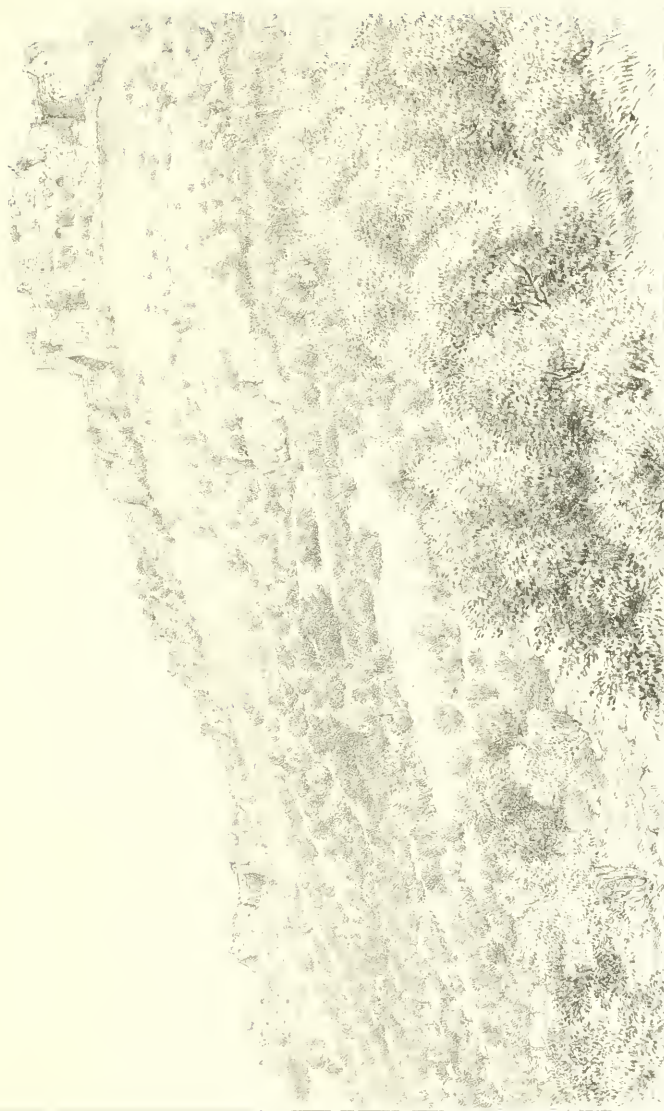
'The name of Baber occurs also on a fragment of marble in the interior. On the south-east angle is a square stone with an inscription bearing the date A.H. 625.'

The Jews seek here the grave of Iddo the seer (II. Chron. ix. 29; xii. 15; xiii. 22). They also take a domed 'wely' on the mountain to the north of the town, called Meshed et Ter, for the place where Abraham received the promise that his seed should be more numerous than the stars of heaven, and where he offered up his sacrifice (Genesis xv.).

Kûlât esh Shukif (Crusading castle of Belfort) (P a).—The castle was situated on the top of a narrow rocky ridge which descends precipitously over 1000 feet on the east to the River Litâny. It is a little over two miles from the curious bend at right angles in that river which takes the stream to the Mediterranean instead of the Dead Sea. On the west the slope is also steep for a short distance, until it reaches the small plain on which the village of Arnûn is situated. From the village the

KÜLT SUBEİBEH

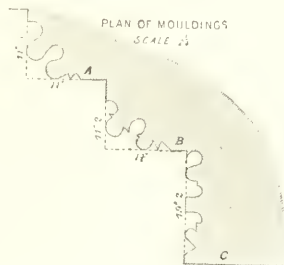
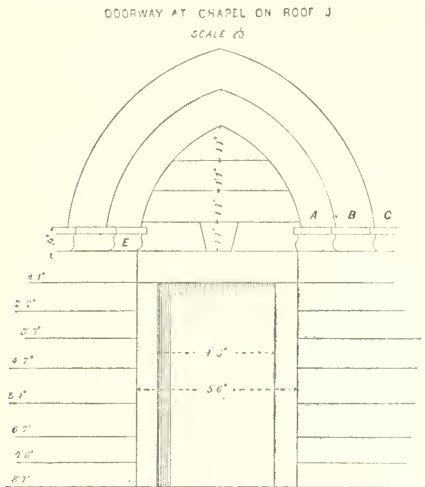
Shahinli, 1907





castle took its name in Arabic histories. It is called the Kūl'at esh Shukif Arnûn.

On the top of the ridge to the south of the castle there is a small plateau, which appears to have been levelled artificially. This was probably the site of the town of Beaufort; and the Templars appear to have built an outwork at the southern extremity in 1260, when they

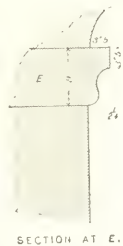


acquired the place by purchase. It was, however, destroyed in 1268 by the Sultan el Melek ed Dahir Bibars. A few foundations of this building are still traceable.

The form of the castle itself was determined by the site ; it is long and narrow, and is formed of two portions : the lower portion on the east, on a terrace of rock overhanging the precipice ; the upper portion on the top of the ridge, which is cut to receive it, forming a citadel.

The southern and western fronts are protected by deep ditches cut in the rock. The rocky scarp sustaining the upper portion or citadel was riveted with blocks of cut stones. The walls were massive, and built of drafted

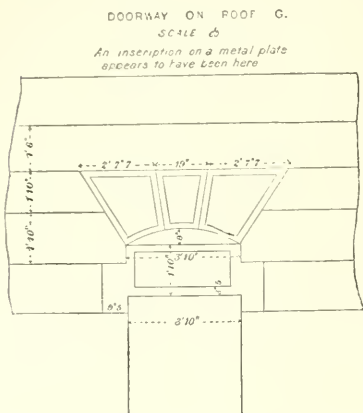
The remains are now mixed up with Arabic work built by the Emir



Fakhr ed Din in the seventeenth century, when that prince rebelled against the Sultan, and tried to hold the castle against the forces of the Pashas of Acre and Damascus.

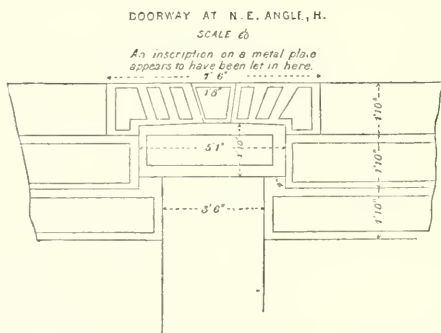
The entrance was to the south, facing the plateau on which the village was situated. It led into the lower court of the castle. From this court a narrow ascent cut out of the rock had to be followed, entirely commanded by the upper-works, which led to a gate at the

southern portion of the castle. On passing this gate, an entrance is effected to the *place d'armes*, which runs round the southern end of the castle, and to which the two round towers at that end belong. Another gateway from this *place d'armes* had then to be forced, which led, by means of a long vaulted chamber, to the upper fortress.



The entrance at present used to the castle is over the ruins of Crusading and Arabic work in a northerly direction from the lower courtyard, and then up a winding

staircase to the upper platform in the north-eastern angle of the fortress.



In this portion there are many vaults and chambers in a fair state of preservation, showing Crusading work. These are comprised in an irregular shaped tower that forms the defence of the northern side.

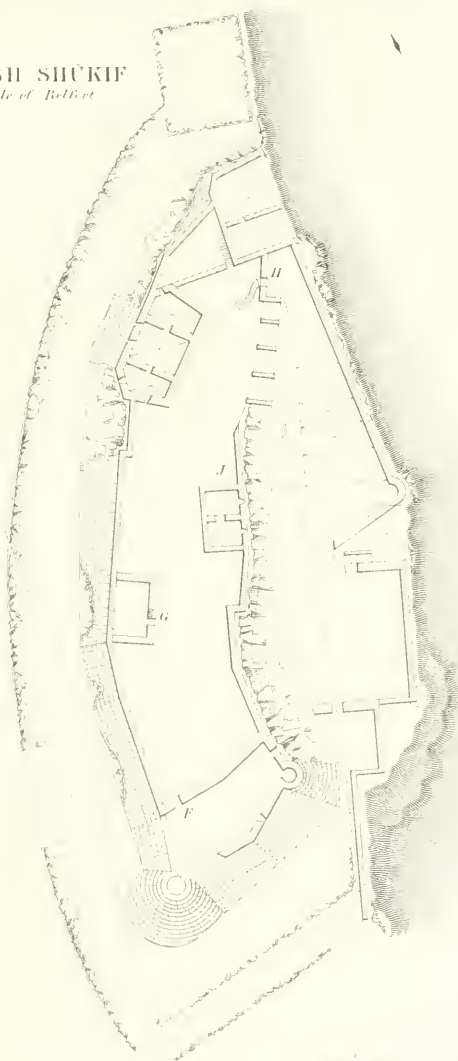
On the western side of the upper platform there is a square keep of massive masonry. The doorway was

covered by a lintel. The remains of a vaulted roof and staircase in the



# KULAT ESH SHUKIF

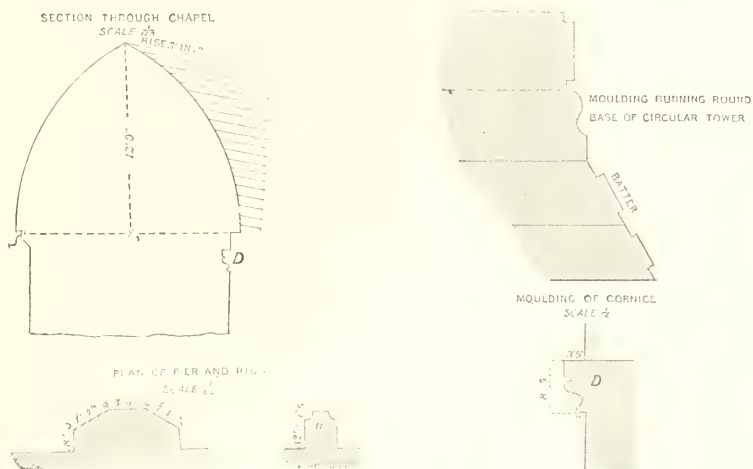
*Crusading Castle of Belbirt*





thickness of the wall are to be seen in the interior. The whole keep is very much ruined, and was probably a lofty and imposing tower.

Opposite to the keep, on the eastern side of the upper platform, and overhanging the lower court, is a building of later construction. It is a vaulted chamber, divided in two. The doorway is groined, and the vaulting is accentuated with care. There are three windows, two looking to the



east, and the third over the platform of the castle. The building seems to have been built hurriedly after the rest of the castle, as some of the stones are dressed with more care than others, and seem to have been taken from more ancient buildings. From the ornamentation it appears to date from the second portion of the thirteenth century. It is called El Keniseh (the church) by the natives; but it seems hardly ever to have been used for such a purpose, and was more probably a great hall of audience.

The Arabic historian Muhammed 'Ezz ed Din Ibn Sheddād tells that the Kūlat esh Shūkif was taken by Fulke, King of Jerusalem, in 1139. At that time it was in the possession of the Emir Shehāb ed Din. It was given to the Lord of Sidon, and was rebuilt by him, and from that time the title was Lord of Sidon and Beaufort.

It is difficult to fix the date of the remains of this castle, but they appear to date from the early part of the second portion of the twelfth century.

In the year 1192 Saladin besieged this castle, and as the siege seemed likely to be long, and success was uncertain, he resorted to a ruse. Count Raynold of Sidon was defending the fortress, when Saladin demanded an interview, sending his ring as a guarantee of safe conduct. On his arriving in the Sultan's quarters he was seized and put in irons. As he would not deliver up the fortress, he was taken out in front of the walls and tortured in the presence of the defenders; but, instead of counselling them to surrender, he ordered them to hold out to the last. Eventually Raynold was sent in irons to Damascus, where he was kept prisoner. After two years of siege and famine the defenders of Belfort capitulated, on condition that their lives should be spared, and that Count Raynold should be set at liberty.

In 1240 a treaty formed with Sâleh Ishmael, Prince of Damascus, gave back Belfort to the Crusaders. On this occasion the Mohammedan soldiers would not obey their prince's orders, and he had to come from Damascus and besiege the place, and, having reduced it, he gave it up to the Lord of Sidon. It was then rebuilt, and shortly afterwards sold to the Knights Templars.

The castle was taken by the Sultan Bibars on the 26th April, 1268.

Robinson's account of this fortress is as follows ('Biblical Researches,' p. 51):

'We now entered the fortress. The main approach is from the south; and here was a fine reservoir for water, in connection with the moat. This latter was cut in the solid rock along the western side and southern end of the castle; the other quarters being in themselves inaccessible. The crest of the ridge is very narrow; and the castle occupies its whole breadth, and more. The approach was by a drawbridge on the south; and was then carried along upon a lower ledge on the east, thirty feet or more below the main body of the fortress. Here are the remains of buildings, perhaps stables, erected by the Crusaders, on what would seem to have been earlier platforms or abutments resting on lower projecting rocks. Near the north-east corner, massive erections lean upon the upper castle; and through these was the main entrance. The whole approach, therefore, was perfectly commanded by the castle. The surface of the declivity between the lower ledge and the upper castle, where not of itself so steep and smooth as to be inaccessible, is covered with fine sloping masonry. This was now gay with a profusion of anemones.

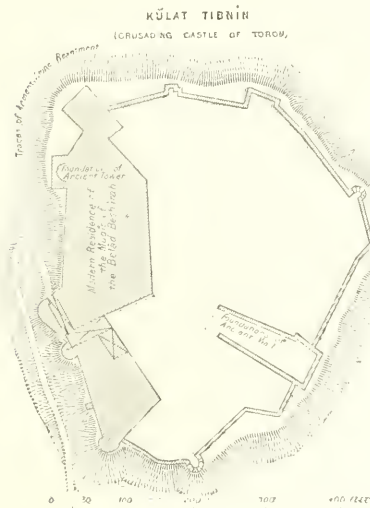
'The form of the castle was controlled by the ground on which it stands. It is, therefore, long and very narrow; the length being greatly disproportioned to the breadth. The eastern side seems to have been chiefly built up by the Crusaders; with the exception of the sloping work outside. Here, about the middle, is the Latin chapel, with groined ceilings, and a fine Gothic portal opening into the inner court. But along the whole western side, including the corners on the north and the south-west, it needs but a glance to perceive, that this whole portion belongs to a period far earlier than the Crusades. This part still forms the main body of the building; and exhibits very few traces of the work of the middle ages.

It is built throughout with *bevelled* stones; not large stones like those at Jerusalem, nor with a bevel so regular as is found even in the tower of Hippicus; but yet of the same general character, left rough in the middle and coarser. The stone is also softer, and consequently more weather-worn. There are here several square projecting towers, with substructions sloping upwards from the moat, which may be said to be almost *fac-similes* of Hippicus. On the south-west is a round corner tower, having also its round sloping substructions; the whole producing a fine effect. East of this was a small portal, having a round arch of stones hewn smooth and fully bevelled, presenting an ornamental appearance.

The walls are very solid and lofty, rising sixty or eighty feet above the trench. The length is given at about 800 feet; the breadth is variable, but nowhere exceeds 300 feet. The repairs of the Crusaders are everywhere easily to be distinguished; they have a character totally different from the rest. This great fortress is now wholly deserted and in ruins; and its vaulted stables and princely halls serve only as a shelter for the goatherd and his flocks.

Although there can be no doubt that this fortress existed long before the time of the Crusades, yet I am not aware of any historical notice respecting it earlier than the twelfth century. Perhaps some notice of the kind may yet be discovered, to fix the date; but at any rate it cannot be later than the times of the Byzantine or Roman dominion in Syria; if not indeed earlier. Here was always an important pass from Sidon towards the East. The Sidonians early had possession of the country around Baniās and of the plain of the Hûleh, which Josephus speaks of as "the great plain of Sidon;" and their only direct access to that region, the only point where they could well cross the Litāny to reach Merj 'Ayn and the Hûleh, was by this pass. Here, too, is still found the easiest of the great roads from Sidon

to Damascus, avoiding entirely the steepes and the rough places of Lebanon. That in the prosperous times of Phœnician commerce, there should not here have been a fortress commanding this important pass, can hardly be supposed.



Kulāt Tibnīn (the Crusading castle of Toron) (O c). — This castle was situated on a small round hill to the north-east of the village of Tibnīn. The hill itself is on a ridge, which is separated on the north and south from the surrounding country by deep valleys with steep

sides. Thus the castle stands at a good elevation above the surrounding

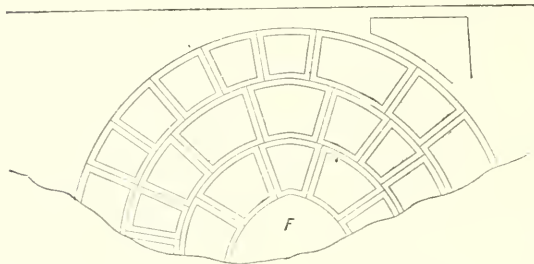
country, and would command the country as far north as the River Kāsimiyeh, and protect the country between Safed and Tyre from incursions, besides protecting the roads from Tiberias and Bāniās to Tyre. From it a view is obtained of Kūl'at esh Shūkif.

The castle was founded by Hugh de Saint-Omer, Lord of Tiberias, about the year 1104 A.D., and was called Toron, from the old French word, meaning a small isolated hill.

After the death of Hugh de Saint-Omer, the castle was given to a knight who assumed the name of the fortress. Humphrey de Toron, the Seigneur of the place, in 1151 was raised to the rank of Constable by Baldwin III.; his grandson, also Humphrey de Toron, married the sister of Baldwin IV., and was made prisoner at the battle of Hattin.

The castle was taken by Saladin immediately after the battle of Hattin, in 1187. It served the Saracens as a place of vantage whence to annoy the Christians. Two years later, therefore, an attempt was made to retake the place, by the help of a host of pilgrims and Crusaders, chiefly from Germany. This attempt ended in disastrous failure and flight of the besieged. It was dismantled by the Sultan Mu'adh-dhem in 1219. In 1229 it was rebuilt, and became a cause of dispute amongst the Teutonic knights and the heirs of Philip de Montfort, who by his marriage had obtained the rights of lordship over the castle.

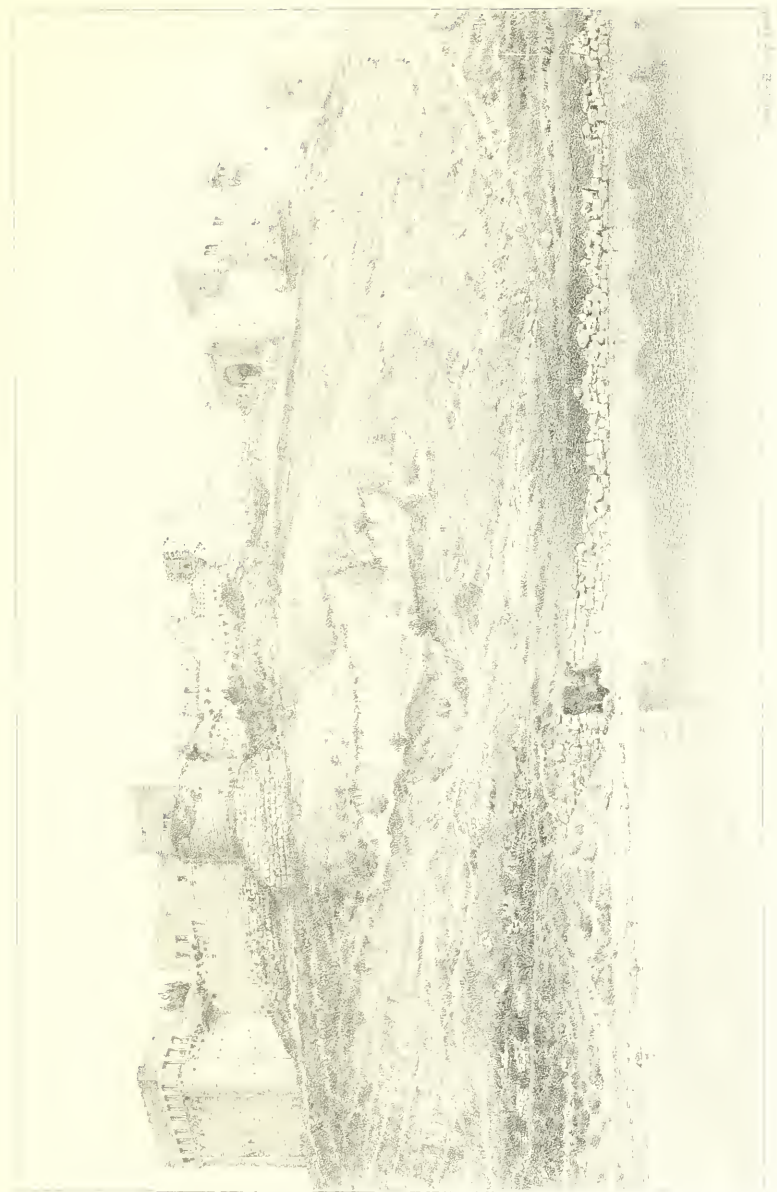
DOORWAY AT SOUTHERN SIDE IN CASTLE.  
SCALE 65



The Emperor Frederic II. gave Toron, which was then designated Turo-Militum, to Eleonore de Montfort, and gave the Teutonic knights, in compensation for their rights, a yearly revenue of 7000 besants, levied

on the dues of the port of St. Jean d'Acre.

The castle was rebuilt by Dhaher el Omer during his revolt, and the principal portions of the present ruins are of his time.



KÜLT. TISZAI





The form of the castle was arranged to fit the top of the hill on which it was placed, and is roughly circular, with round and square towers to flank the sides. The lower portions of the masonry of these towers show large Crusading heavy drafted stones, and in some parts the same style without draft. The slopes of the hill were faced with smooth-dressed stones as at Belfort, but not at quite so steep an angle.

The interior is principally taken up with ruins. On the west, however, there are some buildings of Dhaher el Omer's time, which still form the residence of the Mudir of the Belâd el Beshârah, and though falling into ruins, show that it was built in good Arabic style. To the south of these there are some Crusading vaults and stables, probably dating from the thirteenth century. On the eastern side there are the foundations of some Crusading walls with drafted stones, six feet thick; they form an irregular rectangular space.

A paved road leads along the south-western side, and then bends round to the gate of the castle.

The castle appears to have been built on the foundations of the Crusading structure, and the plan of the present remains coincides very nearly with the original structure.

El Kuneiseh (Q b).—Foundations of walls; well-cut stones; about three feet of wall of one building is standing, it is about twelve feet square, and contains a sarcophagus in the centre.

El Kuseir (O b).—There are three caves and a lintel now in use in the village, with a Greek inscription. There are remains of vaults, and the modern houses are built of ancient materials; several rock-cut cisterns.

El Kûsr.—(N c). A ruined building of small masonry, much worn, and one cistern; a watch tower.

El Kûsr.—(O c). Ditto, ditto, with two cisterns.

El Kûsr, R. south of.—Two ruined watch-towers; rough masonry.

Kûsr el Jûrah (N c).—A small square building of rough masonry, ruined; probably a vineyard watch-tower.

Mâhrûneh (N b).

‘Here are traces of a surrounding wall, ancient materials, a tomb cut in the rock, and a quarry, a part of which has been formed into a tank.’—Guérin.

M'arakah (M b).

'Here are uprights and lintels of doors with cut stones, apparently ancient; and in a small mosque, built of regular blocks probably taken from an old church, are several fragments of monolithic columns.'—Guérin.

Mârûn (O b).

Here Guérin found cut stones and a small Corinthian capital in white marble built up in the wall of a private house.

Marnabah (O a).—Two stone houses, built of well-dressed stones.

Meis (Pc).—Ancient remains; one olive-press and two sarcophagi on east side.

Mejdel Islim (P b).—Village containing several good lintels and remains of ruins; an ancient road leads from the village to the Birkeh.

'A mosque, now abandoned and falling into ruins, has succeeded here a Byzantine church, the materials of which have been used in building it. Over one of the windows is a stone (apparently once the lintel) with an old Greek inscription, the characters of which are too much defaced to be read. A monolithic column lies beside it, half buried in the ground, surmounted by a capital elegantly sculptured in form of open basket work.'—Guérin.

Merkebeh (P b).—A village containing the remains of an early Christian church; two Corinthian capitals, several broken columns of different sizes, lintels, and some large well-dressed stones scattered about the village. Here is a Greek inscription on a stone, and a cross on another stone:

There is a wine-press, rock-cut cisterns, and a dolmen near this village.

'Here a mosque replaces a more ancient sanctuary, temple, or church, to which belonged several fragments of monolithic columns, and good hewn stones scattered about in the village, or built up in the farm-buildings. About twenty rock-cut cisterns and a sarcophagus also go to prove that this was a place of some importance.'—Guérin.

Mezrah (N c).—There are ruined houses, lintels of well-dressed stone, and some cisterns in this village.

'In the Wady Ashur, west of Mezrah, may be seen the most important rock sculpture in the whole of the country round Tyre. It is a *cella* or niche cut in the rock, below a great cavern cut out of the wall of the valley. The end of the niche is entirely occupied by a carving, which has an Egyptian appearance. The head-dresses especially of the principal personage, who is represented sitting, are quite those of Egypt, and greatly resemble the *pschent*. Like all these Egypto-Phœnician sculptures, that of the Wady Ashur has the winged globe. The whole greatly resembles the Egyptian door of Umm el Awamid. Unfortunately the carving is in a very bad state. It has for centuries served as a mark for the Metâwileh who traverse the valley, and in hatred of idolatry, think they must fire a shot at it.'—Renan, 'Mission,' p. 640.

Guérin also saw it, and describes it with a little more detail :

'About 250 feet above the northern bed of the torrent, I came upon a square niche cut in the rock, and measuring  $31\frac{1}{2}$  inches in height and breadth, and  $23\frac{1}{2}$  inches in depth : it is surrounded by several frames, so to speak, all square, and retreating one behind the other. At the end of this niche are sculptured five personages, four upright and one seated. The last seems to be a divinity, before whom those who are upright pay homage with raised hands. These upright figures consist of two men, with the Egyptian *pschent* for headdress, and clothed in a short robe, which does not come below the knee, and two women, bare-headed, who wear a somewhat longer dress. Above these five figures, which are now much mutilated, is represented a winged globe, whose wings occupy the whole breadth of the niche. We have, therefore, here an Egyptian bas-relief, the date of which cannot, unfortunately, be fixed, because the hieroglyphs which accompanied it are entirely effaced.'

### Mujeidil (N b).

Guérin suggests that this is the Migdal-el of Joshua xix. 38. It was one of the strong places of the tribe of Naphthali. Here are seen at this day several great wine-presses, each composed of two compartments cut in the rock. One of these presses was lined within by small square cubes, making a mosaic. Here are also fine rock-cut tombs, some containing sarcophagi covered with arched arcsofia and other loculi destined for sarcophagi ; and there are other tombs hollowed like simple graves, and covered by heavy blocks more or less squared. There are several broken sarcophagi, and especially a great piece of rock cut so as to form a double sarcophagus, the sides of which are sculptured carefully, and ornamented with garlands, discs, trees, rose-work, and a beautiful garland supported in the centre by little columns. There are cisterns and two tanks, one square and the other circular, probably the work of the most ancient people who came to live in this place.'

Neby es Siddik (ruins at) (O c).—A small square ruined building north of Kulât Tibnin, probably used as an outwork like Hosn Tibuin.

### En Neffâkhiych (O b).

About two thirds of a mile due north of this village (which appears to present no traces of antiquity) Guérin found an ancient site called Kh. Budayeh. The ruins consist of three fragments of monolithic columns with their bases, cisterns, a tank, and a tomb cut in the rock with nine loculi, three at each side and three at the end.

Niha (O b).—Large well-dressed stones scattered about the village, and rock-cut cisterns ; probably a Crusading village.

'Odeitha el Fôkâ (P b).—A ruined Saracenic building with one cistern.

Guérin describes it as an elevated plateau crowned with the ruins of a small fort of rectangular form, measuring forty paces long by thirty broad. It is in rubble work, with an external casing of regular stones of small size, and is divided in the interior into several compartments.

'Odeitha et Tahtâ (P b).—Cisterns and several lintels.

Reshkanânin (N c).—The rocks to the west of the village are cut into wine-presses, cisterns, etc.; probably an ancient place.

Rubb Thelâthin (Q c).—Several lintels and cisterns.

Sarifa (O b).

Here Guérin found an ancient column and a few cut stones, proving that the place was an ancient site.

Seiyid Hûda Ibn Yâkûb (R c).

The name of this place is given by Thomson as Seid Yehûda, the 'Lord Judah.' He says ('The Land and the Book,' p. 254), 'Who was this Lord Judah—for such is the signification of the name—and what place is this? That it marks some very ancient site is unquestionable; and I believe it is that "Judah on Jordan, toward the sun-rising," which Joshua (xix. 34) mentions as the extreme north-eastern point in the boundary of Naphtali. If this identification be correct, it solves one of the greatest geographical puzzles in the Bible. It always seemed to be impossible that the border of Naphtali could touch that of Judah anywhere, certainly not "upon Jordan toward the sun-rising." But here we have an important ancient site called *Judah, on this most eastern branch of the Jordan*, at a point which must have marked the utmost border of this tribe eastward, if we admit that it came up to it, and I see no valid objection against this admission. Naphtali possessed the western side of this plain, and, if able, would certainly have extended their border quite across it to the foot of the mountains, just where this Seid Yehûda stands. I have great confidence in this identification, and regard it as another evidence that, as our knowledge of this country becomes more extensive and accurate, difficulty after difficulty in Biblical topography will vanish away until all are solved.'

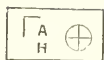
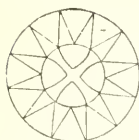
Shakra (P c).—Several ruined modern buildings and remains of ancient ruins; several lintels and cisterns; Greek inscription on capital of column built into wall of modern house to the south-west of the mosque:



There probably once stood an early Christian church here.

Siddikin (M c).—There are remains of an early Christian site at this village; some well-dressed stones scattered about with crosses on them: There are also rock-cut cisterns, tombs, and stone olive and wine presses. The site of the

ancient place was a little to the north of the present village.



‘Here are what appears to be the remains of an ancient synagogue. Its direction is from south to north, which is the general direction of the ancient synagogues of Palestine; and, besides, here I remarked two monolithic pillars, cut one side in pilaster fashion, and rounded on the other side like a half column. This kind

of pillar generally terminates the end of the range of columns in these synagogues.’—Guérin.

**Silâh (O b).**—An ancient site; there is a terraced hill; there are six sarcophagi and two olive-presses near the village.

‘Here I found an ancient press, the lid of a sarcophagus with acroteria, and a broken sarcophagus, at one of whose ends is a projection resembling an altar. Near it is a great grave with room for two bodies, with a partition wall left in the rock; and beside this an enormous detached block, hollowed out for two bodies, and resting on a surface purposely planned.’—Guérin.

Close to Silâh, Guérin also found the ruins of a small village, completely destroyed, known as Kh. Faniün.

**Sûwânêh (O b).**—Here are several lintels used in village, and cisterns.

‘Here are shown the scanty remains of an ancient church, of which I found here and there scattered fragments, fine cut stones, a monolithic column, and a great lintel partly broken, in the centre of which is sculptured a cross, accompanied right and left by little squares disposed lozenge fashion.’—Guérin.

**Et Taiyibeh (P b).**—There are several sarcophagi and cisterns in the village; some caves near.

‘Its principal mosque, now in ruins, is built of superb blocks, apparently ancient. It contains in the interior several monolithic columns.’—Guérin.

**Teir Zinbeh (O b).**

‘This village contains a great number of cut stones, dispersed, coming from an ancient church now destroyed. On the base of a pillar once belonging to this building, I remarked two Greek crosses extremely well sculptured.’—Guérin.

**Tell el Kâdy (R c).**

Lieutenant Kitchener thus describes Tell el Kâdy (Reports, ‘Quarterly Statement,’ 1877, p. 171-2):

‘The road descended steeply to the Hulch plain, here covered with basalt rock and *débris*, and considerably raised above the marsh, which commences about five miles south. After crossing the bridge over the Nahr Hasbâny, a fine torrent running in a deep gorge which it has cut for itself out of the basalt rocks, the plain appears to be studded with small springs that bubble up everywhere, the water now running to waste, as this portion of the plain is uncultivated; these gradually increase as we approach the great spring of the Nahr el Leddân. Tell el Kâdy, the site of Dan, is a round tell, broad and low on the northern side, rather steeper to the

south ; it is situated a mile south of the slopes of Hermon, and stands up prominently on the plain, marking the boundary of the basalt. There are two springs at Tell el Kâdy ; one of them, the largest in the country, starts on the west side of the tell, the other from the centre joining the first stream immediately south of the tell, where they form the Nahr el Leddân. This is the largest source of the Jordan, being, as far as I could judge, about twice as large as the Nahr Hasbâny. The ruins on the tell are very slight. I saw nothing but the basalt remains of modern cattle-sheds. Two very large trees by the side of the centre stream shade the tomb of a dog which has been turned into a holy place under the name of the Sheikh Merzuk. It must have been the favourite of some Arab chief.

‘The river rushes away south through luxuriant vegetation, irrigating the country round ; it passes Khurbet Dufnah on the east, a smaller mound than Tell el Kâdy, with no ruins of importance, which has been identified with Daphne. The stream then runs close alongside the Hasbâny and joins the Nahr Bânîâs four miles south of Tell el Kâdy ; the two together are then joined half a mile farther south by the Hasbâny.

‘The ancient records always speak of the spring at Bânîâs as the source of the Jordan, and, though the correctness of this has been doubted, they seem to have been quite right. Working up the river, the Hasbâny joins the stream composed of the Nahr el Leddân and the Nahr Bânîâs, and as it is smaller than either of them there can be no doubt that it is only an affluent of the River Jordan ; farther up these two separate, and then, the flow of water being nearly equal, the longer course was taken, and the source was fixed in the romantic cave of Bânîâs. The water from the Leddân is much diverted for irrigation purposes in the plain, which yields splendid crops, and some of the water is even carried into the Nahr Bânîâs.’

The place is described by Robinson, ‘*Later Biblical Researches*,’ p. 390 :

‘On approaching Tell el-Kâdy from this quarter, the first object which strikes the eye is an immense stream of the most limpid water pouring from its western side. The Tell is oblong ; its greatest length extending from west to east. Its length, on the northern part, is some thirty or forty feet above the plain. The western end appears as if built up with large trap boulders ; and through these the water gushes out several feet above the base. It forms a little lake at the bottom, and then rushes down a steep channel to the next lower plateau. This is one of the largest fountains in the world ; the stream that issues from it being not less than four times as large as the Hasbâny, even after all the accessions which the latter receives.

‘Not all the water, however, from the interior of the Tell escapes in this way. In the surface of the Tell directly above is a cavity of some extent, into which the water also rises ; and runs off, as a considerable stream, through a break in the edge of the Tell, tumbling down its south-western side. This stream drives two mills, and furnishes water-power enough for any number. It then goes to join the other river. This of itself would be regarded as a very large fountain. Just in the break of the Tell stands the noble oak (Sindian) under which we rested. Its vast boughs spread widely around ; though its trunk is not as large as some we had seen. Beneath it is the grave of a Mohammedan saint, a parallelogram of stones clumsily laid up, with many rags hanging upon the branches above. There are also smaller trees scattered upon the Tell, and the mills are almost buried beneath the luxuriant vegetation.

‘The Tell is situated a mile and a half, a little west of south, from the south-west corner of the mountains, nearly in a line with the western base of Jebel esh-Sheikh. It is about midway of the Hûleh from west to east. It stands connected with the step or offset between



two plateaus ; so that the southern side of the Tell is twice as high as the northern, rising above the plain at its southern base not less than eighty or ninety feet. The form, though oblong, is irregular. The top is an area of several acres, perhaps fifty rods in length, and somewhat highest towards the east. It is in part cultivated, and there were now patches of wheat upon it ; but the greater portion was given up to rank grass, weeds, thistles, and brush-wood ; so that it could be examined only with difficulty. Singularly enough, this Tell and offset form the dividing line between the volcanic and limestone formations. The Tell and all the plain north are volcanic ; while all the plain of the Hûleh south, as far as our examination extended, is limestone.

‘The elevation of this spot above the sea, is six hundred and forty-seven feet,\* as determined by Dr. De Forest a few days before.

‘Mr. Thomson was the first, I believe, to regard this Tell as the crater of an extinct volcano, in which he has been followed by others. As the region is volcanic, and as the Lake Phiala is held by all to be an ancient crater, there is no lack of analogy or of probability in supposing this Tell to be of the same character. Still, Dr. Anderson, the geologist of the Dead Sea Expedition, saw here “no evidence of the former existence of a crater.”

‘On the Tell, near the upper fountain, are some remains of houses, apparently not ancient. But the chief ruins are on the southern declivity of the Tell. Here are many heaps of stones, most of them volcanic and of good size. Among them are mingled blocks of limestone squared ; one of these is very long, and has a groove along the middle. The town which stood here was doubtless built mainly of the volcanic stones of the region ; and these remain, and are some of them quite large. Burckhardt was told of foundations a quarter of an hour further north ; but we did not look for them.

‘This great fountain and stream is now called el Leddân, which may possibly be a corruption from the name *Dan*. Josephus, while he assumes the fountain at Bāniās as the main source of the Jordan, perhaps on account of its somewhat longer course, speaks also of the fountains of “the lesser Jordan” at Dan. Of the identity of these with Tell el Kādî, there can be no question.

‘The city of Dan, too, was situated at these fountains ; and the slight ruins upon the Tell are apparently its only remains. The testimony of Josephus is explicit. Eusebius and Jerome describe Dan as being four Roman miles distant from Paneas on the way to Tyre ; and here, too, they say, the Jordan breaks forth. The Targum of Jerusalem likewise writes, “Dan of Cesarea ;” implying its vicinity to Cesarea Philippi. Against all this testimony, a single indefinite remark of Jerome, in which he might be supposed to confound Dan with Paneas, can have no weight.

‘The story of the founding of Dan is given in the books of Joshua and Judges. Originally belonging to Sidon, under the name of *Lesem*, or *Laish*, it was seized and named Dan by a warlike colony of Danites. It became afterwards a chief seat of Jeroboam’s idolatry, where one of the golden calves was set up ; was conquered with other towns by the Syrians ; and in the days of Eusebius was still a small village. The name, however, is perhaps best known, in the almost proverbial expression, “from Dan to Beersheba,” as denoting the whole length of the Promised Land.’

Macgregor (‘The Rob Roy on the Jordan,’ p. 188-9) says :

‘The Tell itself is a mound of great size, and its shape, as will be seen by the opposite

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\* As determined by the Survey, it is 505 feet above the level of the sea.

plan, is rectangular, with rounded corners. Its length is about 300 yards, and the breadth 250 yards. The space within is hollow, and nearly flat, while the sides or walls are like those of a railway viaduct, with an average height of thirty feet, but much higher at the south-west end, and steep. Ruins are at various parts visible all round, and within, and upon the mound itself, which seems to me to be wholly artificial ; but it is said to be partly formed by a volcanic crater.<sup>1</sup>

<sup>1</sup> In the four-sided enclosure already described is a most tangled thicket, quite impenetrable to man, and perhaps almost to beasts. Round it is a low quadrangular raised daïs, and the remains of what once was evidently a splendid amphitheatre, often perhaps thronged with spectators of the idol's rites.

<sup>2</sup> Scattered trees, still in some sort of order, dot the wide space beyond ; but the thorns of the brake itself, a dark and thick screen even in mid-winter, must be ten times more dense in spring, or in the luxuriance of summer growth. These cover a hidden pool, which defies all efforts to enter its retreat ; but, under a pit half filled by heaps of old grey stones, you can just hear the smothered murmuring of pent-up secret waters, and on the west side of the embankment, beneath a mass of fig-trees, reeds, and strongest creepers, the water issues free into the day, and filling up to the brim the circular basin a hundred feet wide. Here the new-born Jordan turns and bubbles, and seems to breathe for a while in the light, and then it dashes off at once a river, with a noisy burst, but soon hiding its foam and waves in another thicket, and there its loud rushing is shrouded in darkness as it hurries away to the mysterious plain.<sup>3</sup>

And Tristram ('Bible Places,' p. 280) thus speaks of Tell Kâdy :

<sup>4</sup> On the higher part of the mound to the south ruined foundations can still be traced, where tradition places the temple of the Golden Calf. Nature's gifts are here poured forth in lavish profusion, but man has deserted it. Yet it would be difficult to find a more lovely situation than where "the men of Laish dwelt, careless, quiet and secure—a place where there is no want of any thing that is in the earth" (Judges xviii. 10). Here, too, is what is considered the source of the Jordan. On the west side of the mound an impenetrable thicket of oaks, oleanders, and reeds entirely conceals the shapeless ruins, and beneath them burst forth the "lower springs" of Jordan, a wonderful fountain like a large bubbling basin, the largest spring in Syria, and said to be the largest single spring in the world, where the drainage of the southern side of Hermon seems to have found a collective exit. Full-grown at birth, at once larger than the Hasbány, which it joins, the river, here called Leddán, perhaps from ancient Dan, dashes through an oleander thicket.<sup>5</sup>

### SHEET III.—SECTION A.

OROGRAPHY.—This sheet contains 201'6 square miles.

It is divided into two very distinct natures of ground. The plain by the sea coast, south of the Râs en Nâkûrah, and the hills to the east of it.

The plain is flat and sandy, and highly cultivated in parts where water can be got to irrigate it; in these cases it is turned into gardens of fruit-trees and vegetables of every description common to the country, such as oranges, pomegranates, lemons, and figs. The vegetables are also numerous, water-melons, tomatoes, cucumbers, vegetable-marrows, etc. A number of cypress-trees are seen round the villages on this plain. The el Bahjeh gardens, N.E. of 'Akka, are among the best; these are beautifully laid out and watered. The aqueduct which brings water across the plain from el Kâbry is tapped at many points to irrigate gardens.

The plain is narrower to the north. A broad valley coming into it from the east forms almost the southern boundary of this sheet; it passes Mejd el Kerûm in a broad plain, dividing the Jermûk range of hills from the more southern Galilean hills of Shefa Amr.

The hills are rough limestone ridges covered with brushwood, being spurs from the watershed on the next sheet (Sheet IV.)

The valleys are deep, with steep banks, and are difficult to cross. The Kurn Hennâwy and the cliffs by Deir el Asad are high and steep, and form part of the boundary of this hilly country.

Wâdy el Kûrn is the most important valley; it cuts through the hills in almost a straight due west course to the sea, in a deep gorge. North of this the hills advance to the west till they close in the plain, and form the headland of Râs en Nâkûrah, 223 feet high, which is the end of a

long narrow ridge running east and west. To the north of this the country is wild and rugged, particularly to the north-east, where another great division wâdy is just seen, W. el 'Ezziyeh.

All these hills seem to ascend in about the same ratio towards the east, reaching an altitude of approximately 2,500 feet along the eastern margin of the sheet. There are some little plains amongst these hills, as at Teirshiha, where the white chalk crops up, and denudation has smoothed the rugged outlines still preserved all around. At Terbikha there is also a slight plain, which is well cultivated for barley, etc.

The hills are only very sparingly cultivated, and a good deal of the land is given up to Arab tribes, who feed their flocks amongst the brush-wood and have become famous for their butter and milk.

TOPOGRAPHY.—There are fifty-one villages and inhabited places on this sheet, and they belong to almost all the governments of Galilee. The principal government is that of the Sanjak 'Akka, which has twenty-six villages on this sheet. The Kadhâ Sûr and the Jebel Safed have each ten. The Esh Shaghûr has four, and Belad Beshârah has one.

The Sanjak 'Akka is immediately under the Mutaserrif of 'Akka, who has authority over Jebel Safed and Esh Shaghûr. The Kadha Sûr and the Belad Beshârah are under the Mutaserrif of Beyrout. The whole is under the Wali of Syria.

The population of the sheet is approximately 12,000 Moslems and Metâwileh, 3,650 Christians, and 1,400 Druzes; making a total of 17,000 inhabitants.

The description of the inhabited places follow in alphabetical order, according to their district.

#### SANJAK 'AKKA.

Abu Senân (Lf).—A village, built of stone, containing about 100 Moslems and 150 Christians, situated on the low hills near the plain, and surrounded with olives and arable land; there are many cisterns of rain-water in the village, on which the natives rely.

Guérin estimates the population of Abu Senân at 400, of whom 260 are Druses and 140 Schismatic Greeks.

'A k k a (K f).—This is a large fortified town on the sea-shore ; it is only entered by one gate, and is built on a triangular point, that faces the northern limit of the Bay of 'Akka. The fortifications are old, and the guns are of ancient types and not powerful ; the place could not hold out long in modern warfare.

The interior of the town is well-built, the mosque being the principal building ; it is decorated with the remains of the columns of the Crusading churches and Roman temples.

The principal exports are barley and cotton ; the barley is brought from the Hauran by camels to this port.

The population of Akka is given by Guérin as 9,000, thus divided : 7,400 Mussulmans, 1,600 Christians, further divided into 160 Latins, 500 United Greeks, and 940 Schismatic Greeks. Dr. Socin estimates the population at 8,000, of whom 5,600, he says, are Moslems.

'A m k a (L e).—A stone-built village inhabited by about 300 Druzes ; it is situated on a slight rise in a valley, and surrounded by olives, figs, and arable land ; the water supply is from rock-cut cisterns.

E l B a s s e h (L d).—A large village, built of stone, containing about 800 Christians and 250 Moslems, situated on the edge of the plain, surrounded by large groves of olives and gardens of pomegranates, figs, and apples ; a few vines ; the water supply is from two large springs and cisterns.

According to Guérin the population is about a thousand, of whom 550 are United Greeks, a few are Protestants, and the rest are Mussulmans or Schismatic Greeks.

D â r e l J e b â k h a n j y (K e).—A stone and mud village, containing about 150 Moslems, situated on the Maritime Plain, N. of the Nahr, Mefshukh, and cultivated for olives, mulberries, and pomegranates, with some arable land. The water supply is from a stream near and two cisterns,

D â r S u r s u k (K e).—A modern Arab house, containing ten Moslems, on the plain.

E l G h â b s i y e h (L e).—A village, built of stone, containing about 150 Moslems, on the edge of the plain, surrounded by olives, figs, pomegranates and gardens ; a stream of water near, plentiful supply.

J e t t (M e).—A village, built of stone, on the ridge of a hill ; contains about 120 Druzes (according to Guérin, 150) ; surrounded by olives and figs ; the water from cisterns and wells.

**El Judeiyideh (L f).**—A village, built of stone, containing about eighty Moslems and twenty Christians, surrounded by olives and arable land, situated near the plain, five miles and a quarter E. of 'Akka, with many cisterns for rain water to drink from.

**Jûlis (L f).**—A village, built of stone, containing about 200 Druzes, surrounded by olives and arable land, situated near the plain, two miles from El Judeidiyeh, with water from cisterns and birket.

**El Kâbry (L e).**—A village built of stone, containing about 400 Moslems, situated on the edge of the plain, with gardens and olives, figs and mulberries, apples and pomegranates; there is a large spring and birket here, at which the aqueduct conveying water to 'Akka commences.

'At twenty-five minutes walk from El Kâbry is a spring called Neba Fawara. Formerly received in a basin, of which the foundations only are now visible, it runs away in a considerable stream, which waters several gardens. Enormous fig-trees show the extraordinary fruitfulness of the soil. A little farther I pass along arcades entirely covered with high bushes, which form part of the aqueduct of El Kâbry. The ground rises here, so that the canal supported by these arcades is at the level of the ground, then it disappears altogether, reappearing again, according to the level of the ground. El Kâbry is in a very advantageous position, thanks to its precious springs, which must always have caused the foundation of a group, more or less considerable, of houses. The name of Kâbry shows that it was once called Gobara, a name given by Josephus to a place in another part of Galilee. It contains two abundant springs; one is received in a reservoir similar to that of Et Tell, and from there, by an opening made expressly, the water runs off in a cascade to turn mills and water gardens. The second spring gushes from the bottom of a kind of vaulted cave, into which one descends by steps, and it feeds the aqueduct, which, sometimes subterranean, sometimes on the level of the ground, sometimes borne in arcades, supplies Akka with water. Reconstructed by Jezzar Pasha at the end of the last century, this aqueduct has succeeded one much older, of which traces yet remain.

'Besides these two springs there is a third not far off, called Ain Jatûn, of equal importance, which fertilises the proverbially fruitful territory of Kâbry.—Guérin.

**El Kahweh (L e).**—A stone and mud village, containing about 250 Moslems (according to Guérin, 120), situated on the plain, surrounded by figs, olives, mulberries, and pomegranates; there is a spring and flowing stream at this village.

**Kefr Yâsif (L f).**—A village, built of stone, containing about 300 Christians and fifty Druzes; there is a Greek chapel in the village; situated near the plain, and surrounded by olives and arable land; the water supply is from cisterns.

'The place is situated on a hill, the slopes of which, towards the west, are sustained by

a strong supporting wall. It contains 600 inhabitants, 100 being Mohammedans and the rest belonging to the Schismatic Greek Church. The latter have a church, about a hundred and forty years old, which contains a few tolerable pictures, a gift of Russia. At the foot of the hill is a beautiful well, twenty-five fathoms deep, of ancient appearance, constructed of cut stones. The reservoir and troughs round it are also built of stones, with the same dressing.'—Guérin.

K h. U m m e l F e r j (K e).—A village, built of stone, containing 200 Moslems, situated on the plain, and cultivated for figs, olives, pomegranates, mulberries, and arable land; spring and aqueduct to 'Akka give good water supply.

K u s r M u h a m m e d B e k (K e).—A ruined dwelling, with courtyard inhabited by about ten Moslems, on the plain, with aqueduct near.

K u w e i k â t (L e).—A village, built of stone; contains about 300 Moslems; near foot of hills, surrounded by olives and arable land; good spring, well, and cisterns.

E l M e k r (L f).—A village, built of stone, containing 100 Moslems and eighty Christians (according to Guérin, 350 inhabitants, half Moslem and half Schismatic Greeks), situated at the edge of the plain, surrounded by olives and arable land; there are many cisterns for rain-water in the village.

E l M e n s h i y e h (K f).—A mud and stone village, containing about 150 Moslems, on the plain; arable land round; water from 'Akka aqueduct to west of village.

E l M e z r â h (K e).—A stone and conglomerate village, having 200 Moslems; situated on the plain, with olives, pomegranates, mulberries, and arable land; the aqueduct supplies good water.

E s S e m e i r i y e h (K e).—Mud and stone houses, containing about 200 (Guérin says 400) Moslems, situated on the plain, surrounded by a few clumps of olives and figs and arable land; two or three cisterns are in the village, and the aqueduct near brings good water.

S h e i k h D a n n ū n (L e).—A small village, built of stone; contains about fifty Moslems; on the edge of the plain, with stream of water near.

S h e i k h D â ū d (L e).—A small village, built of stone, containing about seventy Moslems, on the edge of the plain, surrounded by olives and arable land, with a stream of water near.



**Et Tell (L e).**—A stone and mud village, containing about 200 Moslems, with figs, olives, mulberries, pomegranates and gardens; there are two streams of water at this village.

'Below the village extend fresh and verdant gardens, where the water flows and murmurs incessantly in little canals, and where lofty poplars and great nut-trees, which recall Europe, mingle with the trees of Palestine. Near here is a mill, worked by water falling from a higher basin, which acts as a reservoir for a spring as abundant as that of Râs el 'Ain. After leaving the mill, the water forms a stream which fertilises the adjacent orchards. This raised and broad reservoir, whence the water escapes by an opening made for the purpose in the edge of the reservoir, is of modern construction, as is shown by the stones; but its first building must be ancient, because it is difficult to believe that the ancients should have neglected to get all the advantage possible from so important a spring.'—Guérin.

**Yânûh (M e).**—A village, built of stone, in two parts, having the tomb of a Neby in the southern portion; the village is partially in ruins, and contains about 170 Druzes; it is situated on the high ground on the western brow of a ridge, and is surrounded by olives and a little arable land, but mostly brushwood; there are two birkets and cisterns to supply water.

**Yerka (L f).**—A well-built stone village, containing about 400 (according to Guérin, 850) Druzes, situated on a ridge of the hills, with olives, figs, and arable land; it has a birket and cistern to supply water.

**Ez Zib (K e).**—A stone and conglomerate village on the sea-shore, with olives, figs, mulberries and pomegranates; there is a small mosque in the village, which contains about 400 Moslems; the water supply is from a spring and cisterns.

#### DISTRICT OF JEBEL SAFED.

In the district of Jebel Safed (on the Eastern part of the sheet) there are nine villages and inhabited places on this sheet.

**Akrith (M d).**—A village, built of stone, containing about 100 Christians; there is a modern chapel in the village; it is situated on a tell, with figs, olives, and arable land; there are three springs to the west of the village and fourteen cisterns, rock-cut, to supply water.

**Kefr Sumeia (N e).**—A village, built of stone, containing about 200 Moslems, situated on a ridge, with figs, olives, and arable land round; the water supply is from five cisterns in village.

**Mâlia (M e).**—This is a large well-built village of stone, on a commanding situation; there is a Christian church and ruined mosque; it contains 450 Christians, and is surrounded by olives and arable land; the water supply is from birkets and cisterns. This was the Crusading Château du Roi.

**Neby Rúbín (N d).**—This is a small village round the tomb of the Neby, containing about ninety Moslems; it is situated on a prominent top, and is surrounded by many olives, a few figs, and arable land; there are two cisterns and a birket near.

**Sheikh Mejâhed (N e).**—A very small village, containing about twenty Moslems; it is situated on a high hill-top, close to Teirshiha, and clusters round the tomb of the Sheikh who gives it his name; around it are olives and arable land; there are some rock-cut cisterns and birkets near Teirshiha.

**Suhmâta (N e).**—A village, built of stone, containing about 400 Moslems, situated on ridge and slope of hill, surrounded by figs, olives and arable land; there are several cisterns and a spring near.

**Surûh (N d).**—A small village, containing about ninety Moslems, situated on a ridge, with olives and arable land round; there are three rock-cut cisterns.

**Teirshiha (M e).**—A very large village, containing about 1,500 Moslems and 300 Christians; there is a fine mosque with minarets newly built, also an old one; the houses are well-built; a new and handsome church has been built in the Christian quarter; the place is situated in a fertile plain, but is badly supplied with water from distant springs, birkets, and cisterns, of which there are large quantities; the plain is covered with olives, and is surrounded by hills.

‘The birket of Teirshiha is of circular form. It receives the rain-water, and serves to water the cattle. It is commanded by a rocky tell, on the summit of which rises a small Mussulman waly surrounded by tombs and dedicated to the Sheikh Kuweis. A little to the south stands the village on the gentle slope of a hill . . . It consists of four quarters, under the jurisdiction of as many different sheikhs. There are 2,000 Moslems, who have their mosques. The principal one was built by Abdullah Pasha; it is preceded by a court, then by a porch; it is surmounted by a cupola, above which springs an elegant minaret. The Christians occupy their own quarters: with the exception of a few families they are all United Greeks, and number about 500. . . . A small ancient town stood here, of which there remains only cut stones built up in modern houses and many cisterns cut in the rock.’—Guérin.

*Terbikha* (N d).—A small village, situated on a ridge, built of stone and containing about 100 Moslems; there are two wells built up with masonry; olives are cultivated, and arable land.

#### DISTRICT OF ESH SHAGHÛR.

The next district under the government of 'Akka is the Esh Shaghûr (S.E. corner of the sheet), which has only four villages on this sheet.

*El Bâneh* (M f).—A village, built of stone, containing about 300 Moslems and 100 Christians, situated near the plain, on rising ground, and surrounded by olives and arable land; there is a spring and birket to supply water.

Guérin divides the population between Druzes and Schismatic Greeks. Here is a mosque built on the site of an old church. The Greek church is also built on the site of an older church. Outside the village is lying a great sarcophagus, whose lid has disappeared.

*Deir el Asad* (M f).—A village, built of stone, with a few ruins, containing about 600 Moslems (Guérin says 450 Druzes). It is situated near the plain, on the hill-side, and has olives and arable land; there is a spring and birket near.

*Kisra* (N e).—A village, built of stone, containing about 150 Druzes, situated on the side of hill, surrounded by olives and arable land; water supplied from cisterns and rock-cut birket.

*Mejd el Kerûm* (M f).—A village, built of stone, containing about 600 (Guérin says 800) Moslems, situated on the plain, at the foot of the hills, surrounded by olives and arable land; there is a spring and many cisterns to supply water.

#### DISTRICT OF THE KADHA SÛR.

The district of the Kadha Sûr (N. and N.E. part of the sheet) contains ten villages.

*'Alma'esh Shâub* (L d).—A large Christian village, containing about 500 inhabitants. The houses are clean and well built. There are two chapels, and the place seems increasing in size. It is situated on a ridge, with figs, olives, and pomegranates and arable land around. To the

east and north the land is covered with brushwood. There is a spring within reach, and about thirty rock-cut cisterns in the village.

Beiût es Seiyid (L c).—A small stone and mud village, containing about thirty Moslems, on a hill, with gardens and figs and olives. There are cisterns in the village for water.

Kûlât Shema (M c).—A modern-built castle, situated on a very high conical and conspicuous hill seen from a distance, and is occupied by about forty Moslems. The ground around is covered with brushwood, and is uncultivated. There are ten cisterns for water.

El Jubbein (M d).—A small village, built of stone, containing about seventy Metâwileh; it is situated on a hill, with figs, olives, and arable land around. There are three cisterns for water.

Lebbûna (L d).—A small stone and mud village, containing about forty Moslems, situated on the side of a hill, in uncultivated ground; brushwood round. Here are cisterns and wells, with traces of ruined houses and cisterns.

El Mejdél (M c).—A large and conspicuous village, containing about 400 Moslems; it is situated on a hill, with figs, olives, and arable land. The water from birket; there are two cisterns in village.

En Nâkûrah (L d).—A village, built of stone, containing about 250 Moslems, situated on low hills by sea-coast. Gardens of olives, palms, pomegranates, figs, and arable land; brushwood to the east. Two springs with plentiful supply of water.

'The village stands upon a hill, on the south of which is a deep wâdy, through which flows a spring called 'Ain Nâkûrah, which waters plantations of fig-trees and olives mixed with palms. The village contains 400 Metâwileh. The houses are modern, but some of the materials appear ancient by their regularity and dimensions. There must, therefore, have been an older village here, the name of which was probably similar, if not identical.'—Guérin.

Shihîn (M d).—A stone and mud village, containing 150 (Guérin says 200) Metâwileh, with traces of ruins (see Section B.), situated on ridge of hills, with figs, olives and arable land. Here is a large birket and twelve cisterns for water.

Teir Harfa (M d).—A stone and mud village, containing about 200 Moslems, on a hill, with olives, figs, and arable land, and waste ground covered with brushwood. Water from cisterns.

*Z ū b k i n* (M c).—Small ruined village on a hill, surrounded by brush-wood; contains about thirty Moslems ('eighty *Metāwileh*'—*Guérin*), and has olives and arable land to the south. The water is supplied by cisterns.

#### THE BELAD BESHĀRAH.

The *Belād Beshārah* (N.E. part of the sheet) has one village on this sheet.

*Salh ā n e h* (N c).—A small village, containing about 100 Moslems (*Guérin* says *Metāwileh*), situated on a hill, with figs, olives, and arable land. There are three cisterns, one of them ruined. There are a few ruined houses here.

#### ANCIENT SITES ON SHEET III.

First in importance is Akka (St. Jean d'Acre), which is without doubt the *Accho* of the Old Testament, enclosed within the limits of the lot of Asher, but never taken by the people (*Judges* i. 31), and the *Ptolemais* of later history (See below, Section B., p. 160.)

The ruins now called *Kh. Danian*, which will be found on the map about two miles east of *Rās en Nākūrah*, were first discovered by Dr. Schultz, Prussian Consul at Jerusalem, and suggested as the site of *Dan-Jaan*—'Dan in the Wood'—mentioned in 2 *Sam.* xxiv. 6, as one of the points visited by Joab in taking the census. But perhaps the well-known *Dan* was intended: *Kh. Abdeh* (east of *Ez Zib* and north of *Wādy el Kūrn*), ruins which are suggested as those of *Abdon*, a city in the tribe of Asher, given to the *Gershonites* (*Josh.* xxi. 30, 1 *Chron.* vi. 74). In *Ez Zib* there can be little doubt that we have *Achzib*, a town of Asher (*Josh.* xix. 29), whence, however, the *Canaanites* were not driven out (*Judges* i. 31). *Yerka* is perhaps the *Helkath* of *Joshua* xix. 25. At *Kulāt Kurein* was the Crusading Castle of *Montfort*, and at *Malia* was the *Château du Roi*. Descriptions of these places will be found in Section II.

Lieutenant Conder, in addition, makes the following notes on the ancient sites of this sheet :

**K e f r Y ā s ī f**, a village north-west of Akka, may be the Achshaph of Joshua xix. 25.

**A l i a**, near Malia, may be the Aloth of 1 Kings iv. 16.

**E l A m ū d**, north of Akka, and East of Ez Zib, may be the Amad of Joshua xix. 26.

**B e t e n**. This is placed by Eusebius eight Roman miles east of Ptolemais (Akka), or about in the position of the present village of El Baneh, which may also be the Baimeh of the Talmud.

**A b u S i n ā n** is noticed about 1250 A.D. as a Casale of the Teutonic Knights, called Busnen (Tables of the Teutonic Order).

**ʾA k k a**.—The Biblical Acco and the Ptolemais of Josephus, is noticed in the Talmud as excluded from the boundaries of the Holy Land, the border running along the outer wall (Tosiphta Shebiith, 3). A bath consecrated to Venus existed here (Aboda Zara, iii. 5).

About 1250 A.D. the Teutonic Order, instituted in 1192, possessed thirty **C a s a l e s**, or unwalled villages, in the neighbourhood of Acre and in Lower Galilee.

**B ò b r i y e h**.—This name probably represents the site of Casale Bubalorum, which was given by Hugh of Casarea to the Canons of the Holy Sepulchre (Cartulary of H. S., No. 145), and which is mentioned with Fiesse (e l B a s s e h), near which the modern site is found on the south.

**D e i r e l A s a d** is probably the Dersot of the 'Cartulary of the Holy Sepulchre' (Nos. 123, 124), mentioned with other places in Galilee as property of the Canons of the Holy Sepulchre. The prominent Mukām of e l K h ū d r (St. George), east of the village, probably preserves the tradition of the Frank name of a town of St. George—perhaps identical with Deir el Asad—shown in about the same position on the map of Marino Sanuto (1322 A.D.). Fetellus in 1150 A.D. describes the village of St. George as five leagues from Safed and three leagues from Acre; and Marino Sanuto speaks of it as lying in a fat valley, extending towards the Sea of Galilee between mountains. The position thus indicated agrees with that of D e i r e l A s a d, and of the Mukām of e l K h ū d r. A church of 'Black Monks' is mentioned here in the 'Citez de Jherusalem.'

**H a m s i n** seems from its position possibly to represent the Casale Ymbert or Casale Lamberti, which belonged to the Teutonic Knights. Theodoricus (1172 A.D.) calls the same place *Castrum Imberti*, three miles from Scandalium (I s k a n d e r ū n e h), and four from Acre. Marino Sanuto places it at the foot of Mount Sarona, near the sea, and gives the same distances as above; he also shows its position on his map. In the 'Cartulary of the Holy Sepulchre' (No. 156) it is called Casale Lamberti or Mimās, but this position does not agree with the indications given above. Mimās appears, however, to have been the name of a neighbouring district.

**H a n ū t a**.—This ruin represents the Hanuta of the Talmud (Tosiphta Shebiith iii., and Tal. Jer. Demai ii. 1), a town beyond the limits of the Holy Land, in the country of the Tyrians. The Talmud mentions an upper and a lower town of Hanuta.

**E l G h a b s i y e h** is mentioned with Safed as a fief of the Teutonic Order (1250 A.D.) under the form *Cabecie* (Tables of the Teutonic Order).

**E l H ū l e h**.—This lake is called in the Talmud *S a m e i* or *S a b c i* (Tal. Jer. Kilaim,

ix. 5; and Tal. Bab., Baba Bathra, 74 *b*), meaning 'reedy,' from the growth of the Egyptian papyrus in its waters. By Josephus it is called invariably Semechonitis (Ant. v. 5, 1; B. J. iii. 10, 7; B. J. iv. 1, 1); and the fens and marshes extended, according to him, as far as Daphne on the north.

Iskanderûneh is mentioned in the Jerusalem Itinerary as a Mutatio (or station) between Tyre and Ptolemais, twelve Roman miles from the former and twenty from the latter, under the name Alexandroschene (Alexander's Tent). William of Tyre mentions that a fort was built in 1117 A.D. by King Baldwin I. at Scandalium near Tyre, as an outpost against that town. Foucher of Chartres, in the twelfth century, says the same, and translates the name Scandalium into Campus Leonis (Champ de Lion). Theodoricus (1172) places Castrum Scandalium four miles (leagues) from Tyre. Marino Sanuto (1322 A.D.) shows Scandalium on his map between Tyre and Casale Lamberti, and describes it as four leagues from Acre and one league from the springs of Tyre (Râs el 'Ain). Maundrell (1697 A.D.) mentions the ruins of the Castle of Scandalium, named from its founder Alexander, as being 120 paces square, with a fosse and a fair spring. William of Tyre also identifies the site with an ancient Alexandria.

Jalûn was one of the Casales of the Teutonic Knights, called Gelin in 1250 A.D. (Tables of the Teutonic Order).

J'athûn is noticed as a boundary-town of the Holy Land (Tal. Jer. Shebiith vi. 1, and Tosiphta Shebiith, chap. iii.), having also springs (Mia di G'athûn), and situated north of Aocho. The ruin stands close to the stream of Nah'r Mefshûkh, and near el Kâbry and Jelil, which are mentioned next to it on the list of the boundary towns.

Jelil is probably the Katza of Gellil mentioned in the Talmud as on the boundary of the Holy Land, immediately after Zuweinita (Tosiphta Shebiith, chap. iii.).

Kâbra.—The Gabara or Gabaroth of Josephus. The third largest city of Galilee (Vita, 10, 15, 25, 40, 45, 46, 47, 61; and B. J. iii. 7, 1).

El Kâbry is probably the Kabartha of the Talmud (Tal. Jer. Shebiith vi. 1; Tosiphta Shebiith, chap. iii.) mentioned next to J'athûn on the border of the Holy Land.

Kefr Yasin is the Kapharsin of the Teutonic Knights (1250 A.D.) mentioned in the Tables of the Teutonic Order.

Kefrah.—Probably the Capharath fortified by Josephus (Vita, 37), and possibly the Capra of the Talmud (Tal. Bab. Beracoth, 31 *a*).

Kûl'at Jiddin is mentioned by Marino Sanuto in 1322 as a castle of the Knights of the Teutonic Order, situated on Mount Saron. It is shown on his map in correct relative position to Château du Roi (Malta) and Montfort (Kûl'at el Kurein). The fortress was restored by Dhahr el 'Amr in the middle of the eighteenth century.

Kûl'at el Kurein.—The Crusading Montfort. In the Tables of the Teutonic Order it is called Château Neuf, under date 20th April, 1228 (but is not to be confused with the earlier Château Neuf, near Jordan). Montfort is mentioned by Marino Sanuto in 1322 A.D., and shown on his map.

Kûeikât is mentioned under the names Coket and Casale Blanc in 1250 as belonging to the Teutonic Knights. It is also noticed in the 'Cartulary of the Holy Sepulchre' (No. 124) as the north boundary of a fief belonging to the Canons of the Holy Sepulchre Church.



**Malīa.**—Apparently the Melloth of Josephus (B. J. iii. 3, 1), the western limit of Upper Galilee. The position agrees well with the boundary-line as described in the *Tosiphta* (Shebiith, chap. iii.), being near both *Zuweinīta* and *Jelil*. In the 'Tables of the Possessions of the Teutonic Knights,' under date the 31st of May, 1220 A.D., *Mahalia*, or *Château du Roi* is mentioned, with other places north-east of Acre, as a fief of the Order. *Marino Sanuto* in 1322 A.D. shows *Château du Roi* on his chart in a correct position in relation to *Montfort* and *Jildin*, and in the text he speaks of it as a castle of the Teutonic Knights.

**El Meshērfieh** is mentioned as *la Mesherefe* with *Māssûb*, *Bassah*, etc., as one of the fiefs of the Teutonic Knights in 1250 A.D.

**Mīmās, Tell.**—*Mimās* is mentioned as a district name in the 'Cartulary of the Holy Sepulchre.'

**Râsen Nâkûrah.**—The ancient *Scala Tyriorum* (1 Macc. xi. 59): the steps by which the road crosses the headland, and whence its ancient name was derived, are ascribed by *Maundrell* (1697 A.D.) to *Alexander the Great*. The mountain is called *Mount Sarona*, both by *Maundrell* and by *Marino Sanuto* (1322 A.D.).

**Sh'a b.**—This perhaps represents the town of *Saab* in Galilee mentioned by Josephus (B. J. iii. 7, 21).

**Sukhnîn** is probably the *Sicnin* of the Talmud, the native place of *R. Joshua* and *R. Hanina ben Theradion* (Tal. Bab. Rosh hash-Shanah, 29 a). By Josephus *Sogane* is placed twenty stadia from *Araba* ('*Arrûbeh*'). It was fortified by Josephus (Vita, 51; B. J. ii. 20, 2). In 1334 A.D. *Isaac Chelo* found *Caphar Secnin* in ruins, and notices the tomb of *R. Joshua* and others having illegible inscriptions. These tombs are again noticed by *Rabbi Gerson of Scarmela* and *Rabbi Uri of Biel*, in 1561 A.D. and 1564 A.D. Under the form *Zekkanin* *Sukhnîn* is mentioned among the *Casales* possessed by the Teutonic Knights (about 1250 A.D.) with '*Arrûbeh*, *Rummânêh*, and others.

**Yanûh.**—In 1250 A.D. this site is mentioned under the name *Lanahie*, among the *casales* of the Teutonic Knights, with other places round Acre.

**Ez Zib.**—*Cezib*, or *Gezib*, is noticed in the Mishna as the boundary of the Holy Land (Hallah, iv. 3; Shebiith, vi. 1). It was on the north side of the boundary (*Tesiphta Oholoth*, chap. xviii.; Tal. Bab. Gittin, 7 b). By Josephus the place is called *Ecllippon* (B. J. i. 13, 4), *Actipus*, and *Aree* (*Antiq. v. 1, 22*). *Eusebius* and *Jerome* ('*Onomasticon*,' s. v. *Achzib*) place it nine miles north of Acre. The *Jerusalem Itinerary* (333 A.D.) gives the distance as eight miles. *Maundrell*, in 1697 A.D., appears to have been the first to suggest the identification.

*Zuweinīta*, from its position, is probably the *Beth Zanita* of the Talmud, on the border of the Holy Land (Tal. Jer. Shebiith, vi. 1, and *Tosiphta* Shebiith, chap. iii.).

**HYDROGRAPHY.**—The two great water supplies on this sheet are the stream in *Wady el Kûrn* and the great springs of *El Kâbyr*.

The water of the *Wady el Kûrn* commences as a stream at the *Râsen Nebâ*. It is at once strong enough to turn several mills, and as it descends the valley a good many springs add to its strength, till at its

mouth, where it enters the plain near Kh. 'Abdeh, it is twenty yards in breadth; it is a fine stream, with a rapid current and numbers of fish.

The springs of El Kåbry are very large, and are at once carried in an aqueduct to the town of 'Akka. The water that escapes joins a stream descending in Wådy Jåthûn from springs farther east. It is much employed for irrigation and for turning mills. It is further strengthened by a stream from Birket Meshûkh, and flows into the sea after irrigating a large amount of ground directly west of Dår el Jebåkhånjy.

There are no other large streams of water in this sheet. The alphabetical list that follows gives a description of the springs.

'Ain 'Alma (L d).—A good perennial spring, with a small stream flowing from it; medium supply of water.

'Ain el 'Ankalis (L e).—A large perennial spring in the Wådy Jåthûn, with a good stream flowing from it; good water.

'Ain el 'Asl (L e).—A good perennial spring, built up with masonry. There is also a birket. A stream of water flows to the sea.

'Ain 'Aweinåt (N c).—A small perennial spring, built up with rough masonry; small supply.

'Ain el Basseh (L d).—A perennial spring good water, built up with masonry; medium supply.

'Ain el Beida (L d).—A perennial spring, five miles east of Rås el Nåkûrah, good water, built up with masonry like well; medium supply.

'Ain ed Dabsheh (M e).—A small spring, dry in summer.

'Ain Deir el Asad (M f).—A perennial spring good water, built up with masonry in form of well; medium supply.

'Ain ed Dumm (M e).—A small spring, near Kh. Belåtûn, south of Wådy el Kûrn, with water just dropping; small supply, perennial.

'Ain el Fûwåråh (L e).—A large perennial spring, close to El Kahweh, in the bed of the stream.

'Ain el Ghûfr (L d).—A good perennial spring, with stream flowing from it to Mediterranean, north of Rås en Nåkûrah. It waters several gardens; good supply.

'Ain el Hamra (L c).—A large perennial spring good water lined with masonry; square well.

'Ain Hâmûl (L d).—A large perennial spring of good water, irrigating gardens and turning a mill near its source; plentiful supply.

'Ain Haur (L d).—A rock-cut cistern, five and a half miles east of Râs en Nâkûrah; rain-water only.

'Ain Iskanderûneh (L c).—A large perennial spring of good water, south-east of Râs el Abiad, built up at the source, and carried in an aqueduct to drinking-trough; it then runs waste to the sea. Plentiful supply.

'Ain el Jôzeh (L c).—A large perennial spring in Wâdy Jâthûn; good stream flows in valley; plentiful supply of water.

'Ain Kerkera (M d).—A perennial spring of good water, near Kh. 'Arabbin, with a small stream in wâdy; good supply.

'Ain el Kûlâh (M c).—A large spring, joining the stream in Wâdy el Kûrn; good water.

'Ain Lebbûna (L d).—A perennial spring, built up with masonry, and with birket; medium supply.

'Ain el Majnûneh (M c).—Dry in summer.

'Ain el Mezrâh (K c).—A good perennial spring, with slight stream; medium supply.

'Ain Mimâs (L c).—A spring, south-west of Kuweikat, built up with masonry; perennial, with birket; medium supply.

'Ain el Musheirefeh (K d).—A large perennial spring with good water: it was formerly built up with masonry, now ruined; the stream flows into the sea south of Râs en Nâkûrah; good supply.

'Ain el 'Olleikah (M c).—A good perennial spring in the Wâdy Jâthûn: its stream joins that in the valley.

'Ain Shemâ (M c).—A perennial spring of good water, surrounded by slight marsh.

'Ain Siria (N c).—A perennial spring of good water, a mile and a half north of Kcfr Sumeia, with a small stream flowing from it.

'Ain es Sitt (K f).—A masonry-built well, containing a perennial spring; medium supply of water.

'Ain es Süfsâfeh (L d).—A large perennial spring, with a good stream flowing from it; plentiful supply.

'Ain et Tannûr (N c).—A perennial spring, at head of Wâdy el Bakk, north-east of sheet, built up with masonry in the form of a well; small supply.

'Ain Wâziâ (N d).—A perennial spring of good water; no stream.

'Ain Yârin (M d).—A good perennial spring of water among the rocks; no stream.

'Ain ez Zârûrah (M e).—A good spring, in Wâdy Jâthûa, with plentiful supply of water; joining the stream in the wâdy.

'Ain ez Zeitûneh (L c).—A small spring, similar to above.

'Ain ez Zib (K d).—A perennial spring of good water, built up with masonry in the form of a well.

'Ayûn Akrih (M d).—Here are three springs: one small and two medium-sized; a little stream flows from them; they are perennial; this water is good.

Biâr 'Arnus (N c).—A few cisterns for rain-water.

Bir Abu Târûh (M e).—A rock-cut cistern containing rain-water.

Bir Iklîl (L c).—A perennial spring and well, with a stream and a good supply of water.

Bir Kefr Nebid (L d).—A perennial spring, built up with masonry; also a masonry birket and large trough; medium supply of water.

Bir en Nusf (N f).—A rock-cut cistern containing rain-water.

Bir esh Sherk (N f).—A rock-cut cistern containing rain-water.

Bir ez Zeitûn (M e).—A small perennial spring, near Yânûh; it is enclosed in a masonry well.

Birket Mefshûkh (L c).—A birket of masonry, and a large perennial spring, with a stream flowing from it to the sea; the stream is called the Nahr Mefshûkh; gives a very plentiful supply of water.

The other birkets on this sheet are all pools of rain-water, generally dry, or nearly so, in the autumn.

Râs en Nebâ (N e).—A very large perennial spring, with a very strong stream flowing from it; it at once turns several mills, and forms the stream of water in the Wâdy el Kûrn.

ROADS.—The main road on this sheet is that running north from 'Akka, leading to Tyre ; it passes along the plain to the foot of the Râs en Nâkûrah, and then rises at a steep gradient over the Headland, formerly called the Ladder of Tyre. The road is well made, and would be practicable for wheeled traffic as far north as the Burj el Beiyâdah. Here the road passes along a ledge cut in the face of the white cliffs of the Promontorium Album. The road is now too much damaged for wheeled traffic in this portion. The sea beats against the perpendicular cliffs below ; any fall would therefore be dangerous. An inscription in Arabic occurs at the spring of Nâkûrah, claiming for El Melek ed Dhâhir the repairing of this road. The inscription is dated in the year seventy and eight hundred, *i.e.* 1294 A.D.

Another good road leads from 'Akka past Mejd el Kerûm ; it passes along the plain and ends at Safed.

The other roads are difficult to pass, being never repaired, and some of them in the wilder parts only fit for goat-tracks.

### SHEET III.—SECTION B.

#### Abu Senân (L f).

'Abu Senân has succeeded an ancient town, as is proved by the cisterns cut in the rock, and a considerable quantity of cut-stones, now used for modern buildings.'—Guérin.

'Akka, Acre (K f).—Many perfect, and some broken, columns of different kinds of marble are scattered about and used in the modern walls and in the fortifications. The remains of a Crusading mole of masonry that enclosed the southern bay can still be traced; the masonry was small, as at Ascalon and Arsûf. Besides these remains there are many fragments of Crusading masonry in the town. A small chapel, near the sea, of this nature has been identified with the Church of St. Andrew. There are also remains of the Hospital of the Knights of St. John, now rebuilt as the military hospital; and traces of the Church of St. John attached to the hospital: these were identified in 1845, by M. de Mas Latrie, from the description of d'Arvieux in 1658.

The modern name of Akka preserves the ancient form of Accho, the town which was included in the borders of the tribe of Asher, though it was never taken by them. The place was mentioned by Menander (Josephus, *Antiq.*, ix.-xiv., § 2.) as belonging to the Tyrians at the time of the siege of Tyre by Shalmaneser. Strabo calls it Ptolemais, but it is uncertain when or from which of the Ptolemies it took that name. Simon Maccabæus endeavoured, but in vain, to carry the place, which was afterwards given to Jonathan Maccabæus. It was besieged by Alexander Jannæus without success, and was taken by Cleopatra shortly afterwards. It fell into the hands of Tigranes, King of Armenia, when that king made a rapid descent upon Syria. Herod the Great embellished the city, and Claudius raised it to the rank of a Roman colony. Coins exist in which the city is represented as a figure on a rock surrounded by the sea. In the right hand she bears three ears of corn; at her feet is the image of a river with open hands. Saint Paul (*Acts* xxi. 7) remained there one day in his journey from Macedonia to Jerusalem. Ptolemais became very early the seat of a bishopric. In A.D. 198 Clarus, Bishop of Ptole-

mais, was present at the Council of Caesarea; in A.D. 325 (Eneas, Bishop of Ptolemais, was at the Council of Nice; Nectabus, Bishop in A.D. 381, was present at the first Council of Constantinople; Paulus, Bishop in A.D. 451, was at that of Chalcedonia; and John, Bishop in A.D. 536, was at that of Jerusalem. Probably the name of Accho had always lingered on the tongues of the common people, for when the place was taken by the Mohammedans, in A.D. 638, the official name of Ptolemais was lost, and the old name had reappeared under that of Akka.

On the arrival of the Crusaders in 1099, the Emir sent food for the invaders, and promised to deliver up the place within a certain time if no help came from Egypt. This promise he broke, and the city was not taken till four years later, when Baldwin I., after once raising the siege, got possession by means of a Genoese fleet. The place immediately became one of the most important ports and strongholds in the country, and the port at which the Crusaders and pilgrims chiefly landed. Genoese, Venetians, and Pisans, had their establishments here for trade, and an Archbishopric was created. One of the Archbishops, Jacques de Vitry, 1216—1281, is remembered as the author of a history of the Crusades.

In 1187 the city surrendered to Saladin, after the disastrous battle of Hattin. In 1189 Guy de Lusignan, just returned from captivity, resolved upon making an effort to reconquer Akka. He accordingly sat down before the place, encamping on the hill of Taron with 9,000 men. The siege of Acre was one of the most important in the history of the Crusades. The following brief account is taken from Desant and Palmer's 'History of Jerusalem':

'He nearly took it by assault, when an alarm was spread that Saladin was coming, and his men fled in a panic. It was not Saladin who was coming from the land, but the first reinforcement of the Crusaders from the sea. The Frisians and Danes, twelve thousand in number, came first, and camped with Guy. Next came the English and the Flemings. And then Saladin, becoming aware of the new storm that was rising against him, came down from Phenicia, and prepared to meet it. Every day the Crusaders arrived; before Richard and Philip were even on their way there were one hundred thousand of them, and the hearts of the Mohammedans sank when they beheld a forest of masts, always changing, always being renewed, as the ships went away and others came. The Christians, on the other hand, were confident of success; a French knight, looking on the mighty host about him, is reported to have cried out, blasphemously, "If God only remains neuter, the victory is ours." Saladin forced on a battle, and experienced a disastrous defeat. The Saracens fled in all directions, and already the Christians were plundering their camp, when a panic broke out among them. Without any enemy attacking them, they threw away their arms, and fled. Saladin stopped his men, and turned upon them. The rout was general, and victory remained with Saladin, but a victory which he could not follow up, in consequence of the confusion into which his camp had been thrown. He withdrew, and the Crusaders, recovering from their panic, set to work, fortifying their camp, and besieging Acre. They passed thus the winter of 1189-90, without any serious success, and contending always against Greek fire, which the besieged threw against their movable towers. In the spring came Saladin again; the Crusaders demanded to be led against the Saracens, the chiefs refused; the soldiers revolted, and poured forth against the enemy, only to experience another defeat, exactly similar to the first. And then the leaders, despondent at their ill success, endeavoured to make peace with Saladin, when the arrival of Henry, Count of Champagne, followed by that of Frederick, Duke of Swabia, raised their hopes again. But then came famine, winter, and disease. Worse than all these, came dissension. Queen



Sybille died with her two children. Conrad of Tyre resolved to break the marriage of her sister Isabelle, now the heiress to the crown of Jerusalem, with Humphrey de Toron, and to marry her himself. He did so, and claimed the throne; so that the camp was split into two parties, that of Guy, and that of Conrad. It was resolved to submit the matter to the arbitration of the kings of England and France. The two kings were quarrelling on their way. Richard refused to espouse Alice, Philip's sister, to whom he was betrothed, and married in her place Berengaria. He further offended Philip by his conduct in Sicily, and by his conquest of Cyprus, which island he refused to share with Philip. Of course, therefore, directly Richard declared for Guy, Philip took the part of Conrad; and it was not till after long discussions that it was decided that Guy should hold the crown during his life, after which it was to descend to Conrad and his children. Then both kings fell ill; Saladin also was ill, with continual fevers, and constant messages were sent to and from the Christian and Saracen monarchs, which were construed by the savage soldiers into proposals of treachery. Acre fell, after a two years' siege, and the loss of sixty thousand Christians by the Saracens' swords.

It was during this siege that the Teutonic Order of Knights was established, by the union of forty German Knights into a fraternity sworn to protect the poor and wounded of their own countrymen in Palestine. At this time, too, was founded the Association of the Trinity, whose object was to ransom Christian captives.

Acre remained for a century in the power of the Christians, becoming in that time the most important and the most wealthy place in Syria. In 1219 St. Francis of Assisi founded here the first house of the Order. The three great chivalric orders of Hospitalers, Templars, and the Teutonic Knights all had establishments here. The first-named took the title of St. Jean d'Acre, which afterwards passed into the name of the city itself. The town was divided into sixteen quarters, each submitted to special jurisdiction, a mode of government fertile in dissensions which led to frequent bloodshed. Its fortifications were greatly strengthened by Louis IX., in 1252. The most important part was a double wall, surmounted by crenelated towers, which were built round the city on the land side.

In 1263 the Sultan Bibars advanced to the foot of the walls, ravaging the suburbs. In 1291 the Sultan Melek el Akraf, son of Calavon, invested Acre with an army of forty thousand foot and sixty thousand cavalry. The siege began early in April. The Christians, torn by internal dissensions, at first united for the common defence; but division quickly appeared among the chiefs, and many sought safety in flight. On the 11th of May the King of Cyprus deserted the city with three thousand soldiers and all his knights.

The siege of this, the last place held by the Christians, lasted a month, when the Mohammedans entered the city after a furious assault. They were driven back by arrows and stones hurled from the houses; day after day they came on, were repelled with slaughter, and every day the Christians saw their camp growing larger and larger. The military orders fought with a heroism which caused the Saracens to think that two men were fighting in every knight. But the end came at length, with a great and terrible carnage. The nuns, trembling and yet heroic, actually preserved their honour by cutting off their noses, so that the Saracens only killed them. The Patriarch of Jerusalem was put on board a ship, entreating to be allowed to die with his flock. The ship sank and he was drowned, so that his prayer was granted. A violent storm was raging. Ladies rushed to the port, offering the sailors all they had, diamonds, pearls, and gold, to be put on board. Those who had no money or jewels were left on the shore to the mercies of the victors. The Templars held out in their castle a few days longer and then fell. All were killed. So ended, after two

hundred years of continued fighting, the Christian settlements in Palestine. The West heard the news of the fall of Acre with a sort of unreasoning rage, and instantly set about mutual accusations as to the cause of its fall. And the wretched *Pullani*, the Syrian Christians, who had survived the taking of Acre, dropped over one by one to Italy and begged their bread in the streets while they told the story of their fall.

The Saracens proceeded to destroy the fortifications and to raze the city. Four hundred years later it was visited by a French traveller, the Chevalier d'Arvieux, who speaks of the vast mass of ruins lying about, with vaults which had been cisterns and magazines. And he found there, still standing, the ruins of the churches of St. Andrew and St. John, the arsenal, the monastery of the Hospitallers, and the palace of their Grand Master.

In 1749 the Sheikh Dhaher el Amer began to reconstruct the city and to rebuild its walls.

In 1799 Acre was attacked by Bonaparte, but without success. In 1831 it was taken by Ibrahim Pasha; and in 1840 it was bombarded by the united fleets of England, Turkey, and Austria.

Lieutenant Conder contributes the following note on the fortifications of Acre:

'A plan of the walls and public buildings of Acre is given by Marino Sanuto (1322 A.D.) It shows a large quarter on the north, where are now remains of unfinished fortifications of



a later period. The mole, with a tower at its further end (still remaining in ruins), is also shown, and two walls on the east, as at present. An inner port or dock, marked on this map, seems also to have existed in 1799 (as shown on a plan of the fortress of that date given in the 'Journal des Sciences' for the year), but this is now filled up. The tower at the end of the mole was called the Tour des Mouches, and also, as at present, el Menārah (see 'Itinerary of Richard,' 1191 A.D.).

The dock is described by Rey ('Monuments des Croisés en Syrie,' p. 172) as a rectangle of about eighty metres side, almost entirely filled up in 1860. Remains of a smaller basin

also existed about half-way between the square dock and the land-gate; and soundings taken by Com. Mensell of the English navy showed the existence of a second mole, running out from the land-gate to the tower el Menârah, not now visible above the sea-level. The port was thus apparently entirely enclosed, like the Crusading ports at Tyre, Beirût, etc., leaving only a narrow entrance, probably closed with a chain, as at Tyre.

At the north-east salient of the outer wall was the *Turris Maledictum*, attacked by King Richard Lion Heart, in 1191 A.D.; and south of this the towers of St. Nicholas, of the Bridge, and of the Patriarch. East of the salient was the tower of the English and the Venetian Custody (or guard). The wall on the north was guarded by the Templars and Hospitallers.

The sea-wall along the south front, as now existing, is Crusading work, with large stones, having a deep draft and rustic boss. The west sea-wall was, however, rebuilt at a later period, as will be seen immediately.

An inscription in Arabic on the eastern inner wall attributes its erection to Dhaheer el 'Amr. This wall appears on the French map of 1799, copied from the 'Journal des Sciences' into the 'Royal Engineer Corps Papers' for 1843 (vol. vi.). On this map the town is shown as occupying about the same extent now covered, but the inner dock was still apparently in existence, while the defences on the east were formed by a single wall. The French attack was from the east, where is the hillock now called *Tell el Fokhâr* (or, by Christians, Napoleon's Hill), identical with the Mount Turon, which was the site of the camp of King Richard in 1191 A.D. (Itin. Ricardi). Three parallels were run by Napoleon, and batteries constructed in each of them. A false attack was directed towards the castle (now the *Ser'ai*) on the north, but the main attack was on a tower at the north-east salient of the town. The tomb of Major Oldfield, R.M., killed in a sortie on 7th April, 1799, is now to be seen just outside the Greek monastery. The water supply at the time was obtained through a subterranean aqueduct, which was blown up by the French; and the great mosque of Jezzar Pasha, which had only recently been erected, was injured in the bombardment of the 20th of May, the day of Napoleon's retreat, the trenches having been first opened on the 19th of March, 1799.

After the French retreat, Jezzar Pasha and his successor, 'Abdallah Pasha, increased the fortifications of the land side of the town. The present outer line of wall, about 400 feet from the inner line (that of Dhaheer el 'Amr), was then added, with a deep fosse. There were three bastions on the east, and four on the north, while the inner line had only square projecting towers—three on the east, three on the north, and one at the north-east angle (that attacked by Napoleon). It seems possible that these two lines of fortification coincide with the two lines of the Crusading city. In 1831, during the siege by Ibrahim Pasha, the Turks made an inner *coupure* across the north-east angle of the outer line of rampart, traces of which are still visible.

The fortifications of Acre were again increased by Ibrahim Pasha, and, after the bombardment of the 4th of November, 1840, and the evacuation by the Egyptians on the same night, the town was surveyed by Lieutenant Symonds, R.E. (see 'R.E. Corps Papers,' vol. vi., 1843, where his survey is given).

With exception of a few new buildings, the walls and principal edifices of the modern town are exactly the same shown on the survey in question. The fortress is an irregular pentagon, with two land-fronts. The scarp on the sea-sides is twenty-seven to thirty feet in height, with guns in embrasures. At the north-west angle is the *Burj el Kerim* (Great Tower); in the middle of the west face the *Burj el Hadid* (Iron Tower): on the south-

west angle the *Burjes Sanjak* (Flag Tower). The bastion south of this is semicircular, with guns in barbette.

The land-gate at the south-east angle, close to the shore, is in the tower called *Kepi Burj*. The inner scarp on the east face is thirty-five to forty feet in height; the tower at the north-east salient having a scarp of ninety feet. The parapets are of stone. The ditch is dry, and the outer line, as before mentioned, consists of bastioned fronts with straps thirty to forty feet high, the parapets being of earth. The outer ditch is also dry; and a covered way, with traverses, exists in an unfinished condition outside the counterscarp. The outworks beyond these two lines were commenced by Ibrahim Pasha, but never finished. The ditches were arranged for cavalry sorties from the town. A double ravelin was constructed on the north-east, and two others with less saliency, one on the east, one on the north. These are still visible, much decayed and overgrown. They were to have been rivetted with masonry, but the town was lost before this could be done. The whole of the west face was rebuilt by Ibrahim Pasha, as well as the *Burjes Sanjak*, between 1836 and 1840. The stone was obtained from 'Athlit, and this accounts for the demolition of parts of that fortress (see Sheet V.) The main magazine on the east (exploded in 1840) was between the two lines of fortification; 1,600 men, 30 camels, 50 asses, and 12 cows and horses were killed, and a great store of arms destroyed by this explosion. The port of Acre measures about 1000 feet north and south by 700 east and west. The average depth of water inside the mole is about three feet, partly because the port was filled up by the Moslems in the fifteenth century, partly through subsequent silting. The town has an extreme area of about fifty acres, within the boundary of the outer wall. The mosque of Jezzar Pasha is the most conspicuous object. The present aqueduct is on the same line as that of 1799.'

'Acre,' says Renan ('Mission en Phénicie,' p. 72), 'has little archaeological interest; the military spirit, even among Mohammedans, is too destructive of antiquity for any considerable traces of the past to be left here. The plain to the east of the city is, nevertheless, rich in ancient *dibris*, fragments of pottery, marble, wells, etc. The tell called the Napoleon's Hill, or Tell el Fokhâr, is, I think, an artificial tumulus, like that of Râs el Ain and Borak et Tell. The great plain is, however, covered with these tells. Situated in a country formerly marshy, they had, like the above-mentioned, a hydraulic purpose. One of these tells must have been the "Tomb of Memnon," mentioned by Josephus. The name became common to all the great tumuli of Phœnicia.'

The following is Guérin's account of the present state of the city:

'The ramparts of St. Jean d'Acre, on the land side, are double, very broad, and in tolerably good condition; they are flanked by towers and bastions. The great blocks employed in their construction or repair are of different dates, and come from different places. Each *enceinte* is surrounded by a broad moat. Beyond the wall of the counterscarp of the second, or external moat, is a third moat, which has not been completed. It is due, according to some, to Abdallah Pasha; according to others to Ibrahim Pasha, who had an idea of introducing the sea into this channel, and so to transform the peninsula into an island. The ramparts are armed with cannons and mortars to the number of two hundred and thirty, some of them being French, with the dates of 1785, 1786, and 1787. They are those which were sent by sea for the use of Napoleon, but were captured by Sir Sidney Smith, and brought here to serve for the defence of the city.

'St. Jean d'Acre had formerly two ports, one external, which is the present roadstead, the other internal. The latter was enclosed by a dyke, now partly destroyed, which was protected by several towers, of which the lowest stones only are now visible. One of these towers was the famous Tour des Mouches, so called, according to Vinsauf, because here was an ancient place of sacrifice, to which the wasps were attracted by the blood of the victims. This port is much choked with sand, its greatest depth being now one and a half mètres. Small boats only can therefore enter, and vessels of any considerable size must now lie in the roadstead, which is much less safe than that of Haïffa.

'In the northern part of the town (which is of much smaller area than the old town) is the citadel, which has been several times destroyed and rebuilt. On one side is the military hospital, the lower part of which belongs entirely to the Crusaders' work, and consists of large subterranean magazines. All the upper part is modern, and contains on one side a barrack, and on the other a hospital. In the middle is a great court shaded by trees, such as figs and palms, under which are vaulted galleries and cisterns. Under the ramparts extend also immense ogival vaults, many of which belong to the time of the Crusades. Some are in very bad condition, and threaten to fall; some have already fallen. One of these *souterrains*, dark and wet, served years ago as a prison.

'The great mosque called after Jezzar Pasha, because it was built by this governor towards the end of the last century, occupies, it is said, the site of the ancient cathedral of St. Jean d'Acre. In 1863 it was much dilapidated, and in some places broken away. Since then it has been repaired. It stands within a large rectangular area, within which are vaulted galleries supported by ancient columns, ornamented by capitals and brought from the ruins of Tyre and Casarea. Along these galleries have been built cells destined for the people employed at the mosque, or the pilgrims who came to visit it. They surround a magnificent court, under which are cisterns, and upon which are palms, cypress, and other trees. Among them are white marble tombs, notably those of Jezzar and Soliman Pasha.

'The town contains three other mosques, the columns in which, and the pavement, have certainly belonged to more ancient buildings.

'There are four Christian churches in the city: one belonging to the Schismatic Greeks, one to the Maronites, a third to the United Greeks. That named after Saint Andrew has three naves, the middle one resting on pillars, each with three engaged columns; the walls are thick, the windows are narrow embrasures. A fourth church, dating from 1727, serves as a parish church to the Latins.

'The Franciscans have a convent, which is not older than the seventeenth century. It occupies one of the extremities of a khan called the Frank Khan, because the European merchants used to have their magazines here. Under the house of the Sisters of Nazareth, and under several neighbouring houses, extend vast vaulted cellars, which I have explored. They belong to different proprietors and are now divided by walls of separation. They are for the most part filled with a thick deposit of dung, probably of Crusading times; deep cisterns also date from this period. Of the same date also are certain remains of walls and vaults, near the convent, which are the ruins of a church almost completely destroyed.

'The city is traversed by several bazaars. One is vaulted, and of stone, seeming to be of recent construction. The others are only covered by planks, mats, and cloths.

'Besides the Frank Khan mentioned above, it possesses other establishments of the same kind. The most remarkable is at the port. It is called the Khan Jezzar Pasha, because it was built by that governor, or the Khan El Amid, on account of its columns;

the galleries surrounding it being built on pillars, in grey or red granite, covered by capitals of different orders, and brought away from more ancient monuments. This khan is said to have been built upon the ruins of an old Dominican convent. Another khan, called Khan Shawardi, is said to have been the house of the Dames Clarisses. It is a modern construction, which, however, may have stood upon the site of the celebrated convent.

‘The present population of St. Jean d’Acre does not exceed the total of 9,000 inhabitants, among whom are 1,600 Christians, *viz.*, 500 United Greeks, 940 Schismatic Greeks, and 160 Latins.

“Outside the double wall we observe towards the north numerous excavations made in the ground, in order to extract the stones belonging to older buildings. This proves that the city once extended much further on this side than at present. Along the shore vestiges of ancient magazines are visible. One observes, too, a number of cells fashioned by the hand of man, like so many little basins, in the middle of the reefs which line the shore, and against which the sea breaks with fury. Advancing thus north of the city for about half-a-mile, we reach the remains of an ancient rampart, the facing of which has been removed, and only the blocks of stones, which they have begun to carry away, have been left. Beyond was a moat, now three-fourths filled up. This is the northern limit of the mediæval city.

‘If we now direct our steps towards the east, we shall find that in the same way the ancient city extended 750 to 800 mètres further than at present. This interval is now occupied by a Mussulman cemetery lying round a *zawiyâ* dedicated to Neby Saleh. Cisterns half choked up; the walls of an aqueduct, which brought to the city the water of Kâbry; foundations of houses, and remains of walls, are all that remain of the ancient town. The sand is continually more and more swallowing it up.’

El Basseh (L d).—Some stone lintels and a few drafted stones, two marble pillars, and one Corinthian capital; probably a Crusading village.

Neubauer (‘Geographie du Talmud,’ p. 22) proposes to identify this place with the Batzet of the Talmud.

Renan says that el Basseh is built out of the *débris* of Kh. Masub (see below). Fragments of sculptures, showing heifers and gazelles, were shown him by the Greek priest.

Guérin observed fragments of columns and sculptures scattered about the village; among them a broken block of marble, with a Greek cross upon it, between two pillars.

A Greek inscription found here was copied by Van de Velde. It is printed on page 168.

Beîût es Seiyid (L c).—There are some rock-cut caves and wine-presses at this village.

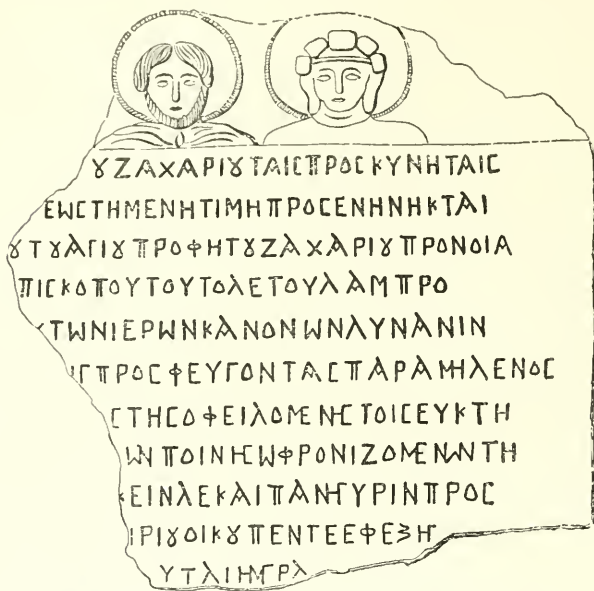
Burj Mûsr (N d).—A square ruined building of drafted masonry, probably a guardhouse and point of observation of the Crusaders.

‘Here I examined the remains of a tower extremely ancient, measuring twelve mètres on each face. It was constructed of enormous blocks, roughly squared, some being 3.20 mètres long, by one mètre high, and one broad. They are placed without cement one on the other, as is shown by some layers still remaining in position. It is entered by means of a door, whose right side and entrance are really gigantic, and which opens into a kind of vestibule, where a lateral door gives entrance to the interior of the tower . . . From the primitive character of the great polygonal blocks, and its colossal character, the tower seems to be of the most remote antiquity.’—Guérin.



Deir el Asad (M f).—Ruined church without an apse, the door with a pointed arch; masonry small; some stones drafted; probably a Crusading village.

‘Constructed of small stones very regularly cut, this church had three naves and three apses. Its windows were narrow, and fashioned like actual loopholes, and several details of its architecture show a knowledge of art. Unfortunately the Druses have half demolished it, and what they have spared has been converted into a stable.’—Guérin.



*White marble tomb-stone from the ruins of Māāsūs found in the house of a Greek Catholic priest at el-Bussa.*

El Ghābsiyeh (L e).—One Corinthian capital was observed. No other remains.

#### Jett. (M e)

‘This is the site of an ancient township, of which there remain cisterns, a built reservoir, and fragments of cut stones disposed about platforms or built up in the walls of modern constructions. Its ancient name was probably Gath, Gith, or Gittah, given to many towns in Palestine, of which Jett is the modern form.’—Guérin.



## Jûlis (L f).

‘Immediately before arriving at Julis I came upon a small plateau pierced by many cisterns. The cisterns and the cut stones which are built up in the modern houses show that the place is the site of an ancient town or village. On a neighbouring hill a waly is consecrated to the Sheikh Aly.’—Guérin.

## El Jubbéin (M d).—Rock-cut birket, ruined.

## El Kâbry (L c).—Several stone lintels were observed.

‘Many of the houses are built of good materials, which seem ancient. They are constructed of stones finely cut, mixed with simple rubble, perfectly jointed by means of little stones so placed as to fill up spaces and to make the whole compact. The site of an ancient church, now completely destroyed, is still, to a certain extent, to be traced. Many columns have been removed from it, and numbers of cut stones of medium size. Above the village, the ruins of houses prove that the place was once much more populous than now.’—Guérin.

## Kefr Yâsif (L f).

‘The oldest construction in the village is a sort of small square tower, built of very regular stones, and enclosing a vaulted chamber lit by an *œil de bœuf*, above which, outside, a cross has been sculptured. It was formerly part of a more considerable building, which has been demolished and replaced by modern houses. . . . Five minutes to the south of Kefr Yasif they told me of the site of an ancient church, of which nothing but the recollection remains. Columns and cut stones have been taken from it.’—Guérin.

Kabu Jamriyeh (N d).—Heaps of large stones, probably the remains of a watch-tower.

## Kefr Sumeiâ (N e).

Guérin found here the remains of ancient buildings with rock-cut cisterns and a great pentagonal birket built of small but very regular stones.

Neubauer (‘Géog. du Talmud,’ p. 234) says :

‘In this place, according to the Talmud of Jerusalem, lived a certain Jacob, who performed wonderful cures in the name of Yeschu Pandeia (Jesus). One day he wished to cure a certain Eleazar ben Dama, who had been bitten by a serpent ; but Rabbi Ismael, who was present, opposed it in the name of religion. Jacob would not be set aside ; he tried to prove to Rabbi Ismael, on the support of sacred texts, that it was permitted to cure by every method. While he victoriously established his thesis the patient died. “Happy art thou, Eleazar,” cried Rabbi Ismael, “to have left the world rather than transgress the law of the wise !”’

Khân Abu Heda (K d).—A ruined building of small masonry, Arabic.

Khurab Jubb Suweid (M c).—Ancient walls and foundations of large masonry, roughly dressed. The name applies to four ruins on tells all close together and of a similar character.

Khûrbet 'Abbâsiyeh (L d).—Traces of ruins and two olive-presses.

‘A village entirely destroyed, of which there remain no more than a confused mass of materials, with here and there the grooved uprights of old olive-presses, and the jambs or lintels of monolithic doorways.’—Guérin.

K h. 'Abdeh (L d).—Ruined walls of medium-sized masonry, a broken column, and several cisterns; probably an ancient site.

'At length we arrived at a plateau, whose highest point is nearly 500 feet above the sea, and from which is obtained a broad view over the whole plain of St. Jean d'Acre. Here are remarked the remains of an inclosure fifty paces long by forty-six broad. Built of ancient blocks, doubtless found upon the spot, it does not appear older than mediæval times, and seems to have been rapidly constructed at a time of war with the object of defence. It is divided into small compartments, and shows in the north-east angle the remains of a little chapel, where a chamber turned from west to east terminates in an apse. Outside the inclosure, which is covered with thistles and brushwood, grow fig and karoob trees. The name of Abdeh given to the ruins upon the hill naturally suggests the Abdon of Joshua xxi. 30. As it stands in the territory of the tribe of Asher, the identification of Abdeh with Abdon seems probable, not to say certain. Doubtless the present ruins are of very small extent; but the hill, on the summit of which they stand, was evidently once disposed by the hand of man to serve as the site of a small city, as is proved by the regularity of the great circular terraces, rising one above the other, which surround it.'—Guérin.

K h. Abu Shâsh (M c).—Heaps of stones and ruins.

K h. 'Ain Haur (L d).—Heaps of small-sized stones, with several cisterns.

'The ruins of this village are very confused. The hill on which they stand rises between Wady el Delem on the south and Wady 'Ain Haur on the north. Circular and concentric terraces surround it in the upper part as high as the summit.'—Guérin.

K h. Aiteiyim (K c).—Scattered remains and two cisterns.

K h. el 'Ajliyât (N d).—Foundations of walls and heaps of stones.

K h. Ak rûsh (L e).—Extensive remains of buildings and heaps of stones.

K h. 'Alia (M e).—A small square building of well-dressed stones without draft, probably Crusading; a large number of cisterns and traces of ruins.

Guérin suggests that this place may be the Hali of Joshua xix. 25, a town in the boundary of Asher, named between Helkath and Beten. 'Here, on a hill where terraces are now under cultivation, and have been cleared of the materials belonging to houses destroyed, which are now heaped up like walls, was once a town, long since destroyed. All that remain of it are the lower corners of a square stone, measuring about twelve yards on either side, and built of magnificent blocks perfectly square, lying on each other without cement. Besides this, there are several cisterns and a certain number of tombs in a tolerable state of preservation. Some of the tombs are cut in the rock like rectangular graves, covered by a great block of stone for a lid; the others consist each of a single sepulchral chamber, into which one descends by steps, containing three arched arcossolia, containing each two sarcophagi.'

K h. el 'Amûd (L e).—A few scattered unhewn stones and one olive-press.

K h. 'Arubbin (M d).—Foundations of walls and modern walls; remains of a small modern chapel, with two columns inside and an apse; two cisterns.

'The ruins of this name are scattered over the flanks and summit of a hill, bordered on the south by the deep ravine of Wady Kerkera. Terraces, once regulated by the hand of man and now overgrown with thick underwood, were formerly covered with dwelling-houses whose remains cumber the soil. The foundations of some are still visible. They were small, but tolerably well-built, with regular stones of fair dimensions.

'On the door, still standing, of one of them, we observe a cross with equal arms set in a niche. Besides these, the ruins of a building measuring twenty-six paces long from west to east, and twenty from north to south, deserve particular attention. It was built with cut stones worked in with much care and without cement. The southern façade was pierced with these doors. Another door, the only one on that side, was constructed in the middle of the western façade; its lintel is lying on the ground. On the east was an apse, whose interior layers are in place. Within this ancient church are several monolithic columns half hidden by the bushes; they measure 2.50 mètres in length, by thirty-five centimètres in diameter. The capitals and the bases are wanting, or at all events no longer visible. By the side of this building is observed a sort of subterranean magazine arched in stone with a circular arch. It is partly filled up. On the summit of the hill the vestiges of a town can be recognised. It was approached by a number of steps.'—Guérin.

K h. 'Aweinât (N c).—Large heaps of stones, and a well lined with masonry.

K h. el Bâlûâ (N e).—Scattered remains of a few modern buildings.

K h. Beit Iria (L c).—Extensive ruins; a few walls and cisterns.

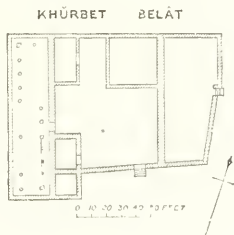
K h. el Beiyâd (M e).—Remains of buildings and foundations; rock-cut cistern; medium-sized masonry.

K h. Beiyâd el Juwâny (M c).—Large sarcophagi and heaps of stones.

K h. Belât (N d).—These remains are situated on the top of a high wooded ridge difficult of access, and were probably those of some very ancient temple.

The remains of sixteen columns are apparently *in situ*. Some of them still bear an architrave. If the building was originally uniform, it would have been formed of a double colonnade of twelve columns, the inter-columnar distance varying from six to eight feet. The whole was surrounded by a wall at a distance of seven feet.

The columns and architrave form a total height of 14' 6". The entrance was probably in the centre of the eastern side, where two columns are



squared on the outside. It was probably a double portal, with a round column between. The end columns at both ends of the colonnade were squared on the outside, forming a double column on the inside, similar to those which occur in Jewish synagogues. Another point of resemblance to a synagogue is the direction. There is no decoration; everything is rude and archaic, and seems to point to a very early period, when some unknown deity was worshipped here. Adjoining, on the eastern side, there are some foundations of buildings, with steps leading down the hill-side, and a large cistern. They seem to have once been a monastery of some sort.

The whole of these ruins have a very ancient appearance, and are much weathered.

These ruins are thus described by Guérin :

‘Here rise, amid a copse of terebinths, oaks, and laurels, the picturesque ruins of an edifice turned north and south, measuring forty paces long by twelve broad. It was built of great blocks without cement, and of different dimensions, and was pierced by a single doorway on the southern face. One of the uprights of this door is still standing; the second is lying on the ground with the lintel.

‘The door opened into a sort of long hall ornamented by twenty columns, ten on each side, and by four pilasters, square on one side and round on the other, so as to form two half columns. The pilasters terminate at the two extremities of each range of columns, as in the ancient Jewish synagogues. A part of the columns are still standing, crowned by their capitals and their architraves. The monolithic shafts in common limestone like the rest of the building, do not exceed 2.80 mètres in height; they are rudely fashioned like the bases and the chapters, which imitate Doric. A second door opened a communication from the east side of the monument with a great paved platform, a sort of terrace, closed on the east by a wall, and pierced in the middle by a cistern. On the right and the left of the door are the foundations of two small buildings, probably dependencies of the greater edifice.

Robinson’s account differs from both Kitchener and Guérin (‘*Later Biblical Researches*,’ p. 64.):

‘Here was once a temple of some sort, of which ten columns are still standing. From the northern end, its sides have the direction south 20° east. On the eastern side, near the south end, four columns still bear their architraves; as also three at the north-west corner that is, the corner pillar and one on each side of it. All the columns are of the common limestone of the region, with imperfect capitals resembling the Doric. They are about 12 feet high, 1 $\frac{3}{4}$  feet in diameter, 5 $\frac{1}{2}$  feet in circumference, and stand 7 $\frac{1}{2}$  feet apart. The length of the whole edifice is about 90 feet by 22 feet broad. The pillars at the four corners are square on the outside; but on the inside, each corner of the pillar is so rounded off as to give the appearance of a sort of double column. The two columns in the middle of the eastern row are also square on the outside, and round within; they served apparently to form the portal. On the west side are remains of a platform on which the edifice stood, extending seven feet beyond the row of columns. The whole area is now full of fallen columns, architraves, and the like; but there does not appear to have been any interior building or fane. The stones are exceedingly worn by the weather; and there is the appearance of great rude-



COLONNADE AT BILAT





ness of architecture. No sculpture is to be found except the columns; nor any trace of inscriptions. There is a cistern roughly hewn, in which we found water. Some traces of a small village are seen near by, and a few hewn stones. We saw also a single sarcophagus sunk in a rock, with a rudely formed lid.

'This is a singular ruin, and hard to be accounted for. It has no resemblance to the heathen temples in Lebanon and Anti-Lebanon, of which I afterwards saw so many; nor yet to the remains we had so recently visited at Kübrikhah. In some points, especially in the form of the capitals, and of the pillars at the four corners, there was a resemblance to the remains of Jewish edifices of the early centuries after Christ, which we afterwards saw at Kefr Bir'im, Kades, and elsewhere. But it is difficult to conjecture for what purpose the Jews of that day should have erected such a structure here, inasmuch as the days of idolatry and high places among them had long since passed away.'

Renan, who calls the place Bêlat, thus speaks of it:

'The height of Bêlat possesses the most striking ruin in the whole country. It is a great colonnade resembling the Doric, and still bearing its frieze. The materials here, situated as they are on a scarped height, have not been carried away. All the stones, or nearly all, are scattered about the hill, and one could almost rebuild the temple. This picturesque mass of ruins, on which grows a little cluster of laurels, the remains of the ancient sacred wood (the laurel is rare in Syria, and does not grow in clumps spontaneously), ought to be thoroughly examined. The stones are of the country. The work is heavy, and as if it were an imitation of the Greek style by rustic or provincial stone-cutters. The temple had a good cistern, which gave us fresh and excellent water. Bêlat was very probably dedicated to the *Magna Dea Cælestis*, or Venus (Βλάττα ὄνομα Ἀρροδίτης κατὰ τοὺς φοίνικας, Lydus de Mens. § 24), or at least to some goddess. نونا, equivalent to "Notre Dame," is an honorary epithet of the goddesses in the Yemen . . . I am inclined to believe that these buildings belong to the Ptolemaic or Seleucidæ period. The Roman period would have produced something more correct. However that may be, Bêlat is the finest example of a "high place" which the country has to show. This cluster of laurels are those green trees the shadows of which inspired so great a horror to the monotheistic prophets. Robinson thinks there was no *cella* behind the colonnade of Bêlat. Very likely; open-air worship was a distinguishing feature in this country. Compare Carmel.'—*Mission de Phénicie*, p. 686.

K h. Bêlâtûn (M e).—Traces of ancient ruins, and remains of a modern small building.

K h. Benna (L d).—Heaps of hewn stone and several cisterns.

K h. Bobriyeh, or K h. el Menawât (L e).—Foundations of walls, medium-sized masonry; ruins of modern building near on west side; several cisterns.

'The remains of a strong building in cut stones, of ancient appearance, but which does not date perhaps earlier than the time of the Crusades, or at least which seems to have been rebuilt at that time. Several pieces of wall still remain standing, and appear to have belonged to an ancient fortress, or to a fortified monastery, overturned in a heap. Three broken shafts of columns lie along the ground mixed with a mass of cut stones.'—Guérin.

K h. Bûda (L e).—Heaps of stones and three cisterns.



K h. el Buteishiyeh (Ld).—Walls of modern masonry, and remains of ancient foundations; five cisterns.

‘These ruins consist of a great rectangular enclosure, constructed of good blocks, lying one upon the other without cement, some of the courses being still *in situ*. The enclosure formerly contained an edifice, now completely destroyed, ornamented by monolithic columns, now dispersed. I believe it was a church, because I observed a square cross sculptured in a niche on a stone lying on the ground. The place, which is occupied, together with the whole interior of the enclosure, has been divided into some thirty compartments, indicating the foundations of as many houses. These have been destroyed, and are now overgrown with thistle and brushwood.’—Guérin.

K h. ed Dabsheh (Mc).—Heaps of stones and cattle-sheds.

K h. Dâniân (Ld).—Heaps of roughly-hewn stones.

Khurbet Dâniân is perhaps the ancient Danjaan (II. Sam. xxiv. 6).

K h. Dhahûr el Hârah (Lc).—Extensive foundations and traces of ruins.

K h. el Ghureib (Lc).—Heaps of well-cut stones, medium-sized; lintels, broken pillar, cisterns, and several foundations and traces of ruins.

K h. el Habâi (Mc).—Heaps of stones.

K h. Hânûta (Ld).—Heaps of small-sized stones, several olive-presses, and cisterns.

‘Filled up cisterns and foundations of a house, with several uprights of grooved olive-presses. The Talmud speaks of an Hanuta in Palestine, which may be this place.’—Guérin.

K h. el Hamra (Lc).—Heaps of stones and remains of ancient foundations; a deep square well, with steps leading down to the bottom, round two sides; three olive-presses, with pillars having slits in them, described in Sheet I.

‘Here are several broken sarcophagi, and the lower layers of great sustaining walls which once formed terraces; the foundations of houses still to be traced; five or six grooved uprights of olive-presses, and a beautiful well, built with regular stones, covered with thick cement, in which one descends by twenty steps.’—Guérin.

K h. Hamsin<sup>~</sup> (Ld).—Few traces of ruins, rocks much quarried round; a high column standing alone on a pedestal. The ruins are north and south of the column, and a few small pillars are mixed with them, also some broken olive-presses. Another column similar, though smaller than this one, exists in northern Syria, in the Plain of El Bukei’a, west of Baalbek.

The column stands on a pedestal of large masonry, somewhat similar in character to the pedestal supporting Hiram's tomb (described Sheet I.). It is 9 feet high, by 11 feet  $\times$  10 feet. There are three courses of stones, and on the upper one is a cornice, carried all round the pedestal, now much worn by time.

The pillar does not stand in the centre of the pedestal, but is much nearer the eastern side and a little south.

It is formed of round discs of stone 17 feet in circumference and 2' 16" high. Eleven of these discs still remain in position, though the lower ones have been much shattered by natives in search of iron and by the weather, so that the column must soon be destroyed. The total height from the ground of this monument is: pedestal, 9 feet + 2' 10"  $\times$  11 = 40 ft. 2 in. It no doubt formerly was higher, and bore a capital, which would make its height over 43 feet.

Renan thus describes Hamsin :

'The place named Hamsin is a heap of ruins of some importance. Here are the remains of walls of strong construction. It is an ancient place of habitation. There is found here a singular monument, consisting of an isolated column composed of cylindrical drums superposed and laid upon a great square base corniced on the edges. It must have had a capital which has fallen down. I could not find it in the neighbourhood. The column does not now occupy the centre of the pedestal. It is, I think, a funeral monument, showing the total decadence of Phœnician art.'

Guérin furnishes other particulars :

'The different drums which form the columns have suffered many mutilations, principally towards the north. On this side they are grooved longitudinally from top to bottom, the work of those who constructed the column. Deprived of its capital, and of any other ornament which may have surmounted it, the column is placed on a pedestal 2.25 mètres high by 2.50 mètres broad, but it is no longer in the middle. The under blocks, now very much mutilated and in part displaced, which form the thin layers of this pedestal, repose in their place in the middle of a platform, thirty-nine mètres long and ten broad, to which we mounted, on the south side, by certain steps. On the platform, now covered with brushwood, lie several heaps of cut stone and monolithic columns of different diameters.'

M. Guérin observed on the southern slope of the hill innumerable fragments of pottery and the traces of ancient houses. Among them are the foundations of an edifice which may have been a church. It lies from east to west, was once paved with mosaics and ornamented with columns. The western slopes of the hill are also encumbered with ruins and fragments.

K h. en Han bali yeh (L e).—Some large well-dressed stones and traces of foundations ; heaps of ruins.

K h. H á r ŭ n e h (N d).—Scattered heaps of stones.

K h. el Hima (N d).—Large heaps of stones.

K h. Idmith (L d).—Three or four modern houses built out of ancient materials; several cisterns cut in the rock, two good spring wells, and a few traces of ruins.

K h. Iklil (L e).—Extensive foundations and remains of ruins; some good well-dressed masonry; a few broken columns and cisterns.

K h. Inâileh (M d).—Traces of ruins; some large stones.

K h. Iskanderûneh (L e).—Extensive foundations of buildings and remains; an abundant spring carried through the ruins by an aqueduct, and discharged into a trough by the side of the main road along the sea-coast.

Guérin observed several fine tombs cut in the rocks; one contained four arched *arcosolia*. Some are enlarged to make room for shepherds and their flocks. On a platform near the entrance are the ruins of a small stronghold, flanked by two square towers, built of great blocks laid one upon the other without cement.

Maundrel (A.D. 1697) found much more important ruins here:

‘The ruin of the castle Scandalium, taking its name from its founder, Alexander the Great, whom the Turks called Iskander, is 120 paces square, having a dry ditch compassing it; and from under it, on the side next the sea, there issues a fountain of very fair water.’

As regards the legendary connection of the place with Alexander, Van de Velde supposes that it may have been built to serve as a retreat for Alexander’s troops when he was going to besiege Tyre.

Renan is inclined to suppose that the camp of Alexander was about eight miles away from Tyre, and not even in sight of the city. But he thinks it may have been named after him, just as *Ἀλεξανδρεία καὶ Ἰασόν* was named after the victor at Issus. Baldwin built, or rebuilt, a castle here before the taking of Tyre. It is the *mutatio Alexadroschene* of the Bourdeaux Pilgrim.

K h. Jâthûn (L e).—Heaps of stones and modern ruins; a few mills; some well-dressed stones scattered about.

K h. Jauharah (L d).—Extensive ruin of well-dressed stones, a few foundations, and one olive-press; probably an early Christian site.

K h. Jelil (M d).—Foundations of walls and heaps of ruins.

‘These important ruins cover the sides of a hill which rises by terraces sustained by very thick walls, which bushes and underwood have overgrown. On the summit we remarked the ruins of a fortified enclosure, now divided internally into small compartments, which serve as dwelling places for Bedawins and stables for their cattle. On a lower platform lie the remains of an ancient church, built of cut stone; the foundations of a central apse are still visible; it was ornamented by monolithic columns measuring 17½ inches in diameter, and crowned by well-worked Corinthian capitals. Near this building, now completely

overthrown, are observed the foundations of another construction, less considerable, under which was a sort of little crypt, whose vault, arched in cut stones, was carefully executed.'—Guérin.

**Kh. Jijjin (Ld).**—Extensive ruin, walls built of medium-sized masonry; two cisterns and two olive-presses.

About one hour's walk from this ruin to the north-west, Guérin found a ruin, which is not placed on the map, named Kh. Tell Ermet, or Kh. Tell Ermed, of which the following is his description:

'Isolated on all sides, and inaccessible towards the west, it is difficult to climb it from the north or the south. On the east there is a series of terraces rising one behind the other, some of them with sustaining walls, still partly standing, built of gigantic blocks. On the lower slopes, both on the south and the east, I remarked graves hollowed in the rock, the lids of which have been either broken or removed, and a certain number of sarcophagi, on one of which is represented a garland beautifully carved. Near it lies the lid, with a ridge and acroteria. Farther on I came upon a block measuring  $31\frac{1}{2}$  inches long by 25 inches broad, in which has been worked a rectangular draft 11·8 inches long by 9·8 inches broad and 8·6 inches deep. On the panel of this block, unfortunately broken, can be distinguished a hatchet, with a hand holding a reed and seeming to write. Below can be read the four letters ΔΙΩΝ.

'Continuing my course round the lower sides of the Tell, I observed ancient cisterns, presses cut in the rock, and quarries. Mounting the hill, I came to a platform, on which are the ruins of a building once ornamented with monolithic columns, some of which are buried in the earth and some are lying about. They have different diameters, and were used to decorate either a temple or a porch, now completely destroyed, and the site overrun with thistles and bushes. Around may be seen the foundations of a thick surrounding wall, in great blocks badly squared, and for the most part of large dimensions. The whole of this upper part of the hill is also covered with the *débris* of ruined houses, now confused and covered with a profuse vegetation.'

**Kh. el Jók (Nd).**—Foundations of walls and some drafted masonry; several cisterns, and some sarcophagi: probably a Crusading site.

**Kh. el Jubbein (Md).**—Two small ruins; large heaps of small stones.

**Kh. Jubb Ruheij (Me).**—Heaps of stones and rock-cut cisterns.

**Kh. Judeideh (Ld).**—Scattered stones and a few cisterns.

**Kh. Jurdeih (Md).**—A ruined Arab village; one cistern.

**Kh. el Kabársah (Ke).**—Traces of ruins.

**Kh. Kábra (Nf).**—Scattered stones and foundations of walls.

**Kh. Kafkafa (Ld).**—A small ruin; heaps of large stones.

**Kh. Karhátha (Ne).**—Small ruin; heaps of well-cut stones.

K h. Kermith (L c).—Extensive foundations of buildings on the summit of a high and conspicuous tell; thick walls and masonry roughly hewn; several large olive-presses, with pillars having slits (described Sheet I.), and the pedestals of nine columns *in situ* outside the buildings; there are large sarcophagi and a well with domed masonry roof.

Guérin does not mention this place, but he speaks of a 'Kh. Ksûr,' '1,800 metres west of Kulât Shem'a,' which corresponds with Kh. Kermith on the map. Here he found the ruins of three ancient towers, still partly standing, surrounded by thick bushes. They are square, and constructed of great blocks rudely cut and without cement. They measure ten paces on each side. A rectangular door, surmounted by an enormous lintel, gives access to each of them.

K h. Kerûm el Hummeid (N d).—Foundations of walls and traces of ruins.

K h. Khamlet el Wâwy (L d).—A few heaps of worn stones and several cisterns.

K h. el Khashm (L d).—Heaps of large stones.

El Khureibeh.—Heaps of large stones; extensive ruins.

K h. Kuziziye (L d).—Heaps of hewn stones, lintels and foundations, and several cisterns.

K h. Kuseikis (M d).—Scattered stones.

K h. el Kuseir (L d).—Walls and heaps of large stones; small ruin.

K h. el Kûtâh (N c).—Foundations and heaps of roughly-dressed stones, cisterns, and rock-cut tombs; two roughly-carved figures on the rock; an ancient site.

K h. el Madauwar (L c).—Large olive-presses and sarcophagi; foundations and remains of buildings; no drafted masonry.

K h. Mahhûz (M f).—Heaps of well-cut stones, foundations, and vaults with pointed arches; many cisterns; also a large rock-cut birket.

'The foundations of overthrown houses, which had been built of small sized stones, but regularly cut, are everywhere to be seen. Cisterns and caves cut in the rock are also visible here and there. A great basin, half cut in the rock and half built, measures 65 ft. 7 in. on each face. Now partly fallen in, it has lost nearly the whole of the mortar which formerly covered the inside of the walls, and terebinths have taken root and have grown up in it. At a short distance from this reservoir is seen, on a good artificial platform, the ruins of an enclosure built with magnificent blocks taken from older constructions. Portions of columns and lintels of doors are engaged in the body of the work. Within the enclosure, which measures 98 ft. 4 in. long and 91 ft. 10 in. broad, one comes across a mass of cut stones in the midst of a thicket of terebinths. This ruin, it can be perceived, was once divided into

small vaulted compartments. East of this enclosure and adjoining it was a church, now completely destroyed; in the interior terebinths have overgrown the site of the nave.

‘Of three apses there remain now only the rubble, all the cut stones which formed the outer dressing having been carried away.

‘Higher, on the side of the hill, are observed the lower courses of a kind of square tower, which was built of four blocks, and contained within it a cistern and a vaulted magazine. It appeared to me ancient. It was surrounded by evergreens, oaks and terebinths.

‘Continuing to ascend, I observed the foundations of other small habitations of very ancient appearance. Some have still three rectangular entrance doors consisting of two uprights and a lintel. The greater part of them had only one principal room and a ground floor, with a flat terrace exactly the same as those now in use.

‘After examining these ruins, long since abandoned, as is proved by the forest of trees and shrubs which has taken possession of the site, I went on to visit at a short distance to the east, on the lower slopes of a neighbouring hill, two little buildings still standing, parallel and adjacent, lit by windows extremely narrow, like loopholes. The two doors which give access to them towards the west consist of monolithic uprights 6 feet 10 inches high, surrounded by monolithic lintels, one of which, rudely squared, is marked in the centre by a cross with equal branches placed in a circle, and the other is ornamented by lozenges surrounded by rectilinear mouldings figuring an oblong frame. The walls of these two halls, which measure 59 feet in length, are constructed of blocks more or less regular, and pointed with fragments of stone. Their orientations, and the cross carved above the entrance door of one, make me believe that here was an ancient chapel of Crusading times, if not earlier.’

K h. *Marwahin* (M d).—Traces of ruins, one tomb with fourteen loculi; three cisterns, and one olive-press.

K h. *Māsūb* (L d).—Scattered stones and several lintels, roughly dressed; twelve olive-presses. It is reported that a church once stood here.

The stones of these ruins have been removed by the inhabitants of el Basseh, who have used the place as a quarry for building materials. Guérin found cisterns cut in the rock, mostly closed. The place is identified by M. Neubauer with a place mentioned in the Talmud under the name of Matsabah.

K h. *el Matmûrah* (M d).—Foundations of walls over extensive area and heaps of stones.

K h. *Mâzi* (L d).—Foundations and heaps of ruins; some walls standing of medium-sized masonry.

K h. *Menâwitha* (M e).—Heaps of stones.

K h. *Menhatah* (M e).—Foundations and a few walls standing; masonry medium-sized; several cisterns.

K h. *Merj el Beineh* (L d).—Heaps of small stones and cisterns.

K h. *Mibilieh* (M f).—A ruined village; foundations and walls built of small stones, and several cisterns.

K h. M i r i â m i n (N c).—An important ruin on round hill, half a mile north of Wâdy el Bakk ; many foundations, lintels, door-posts ; masonry large and rough, weather-worn ; a few pieces of columns ; rock-cut birket, cisterns, spring, and tombs ; evidently an old site of considerable strength.

Guérin adds to the above particulars certain tombs cut in the rock trench wise ; others more considerable presenting the aspect of caves with three small apses, containing each, under an arched arcosolium, three parallel and contiguous loculi.

K h. el M û n e h (L c).—Large stones roughly dressed, foundations of buildings ; large rock-cut cisterns, and wine-presses : probably an ancient site.

K h. el M u s h e i r e f e h (K d).—A few heaps of scattered unhewn stones and one cistern.

K h. M u s h m u s h (M d).—Small ruin of scattered stones only.

K h. M u s l i h (L c).—Traces of ruins.

K h. N â s r (M d).—Traces of ruins.

K h. N e i f e d (N c).—Rock-cut tomb, containing eight loculi, four on either side some kokim. Some French officers, at the time of the occupation of Syria, are said to have taken a valuable inscription from this tomb.

K h. el 'O m r y (L d).—Heaps of stones, a few hewn, all of small size, and two olive-presses.

K h. R û m e h (M d).—Heaps of scattered stones ; a few cisterns.

K h. er R u w e i s (L c).—Foundations and four or five courses of large masonry, roughly hewn ; heaps of stones and cistern.

K h. R u w e i s â t (M c).—Traces of ruins.

K h. S e m a k h (L d).—Heaps of stones and cisterns.

K h. e s S i h (N d).—Small ruin ; heaps of stones.

K h. e s S h a k k â r a h (N c).—Large stones scattered, and traces of foundations ; medium-sized ruin.

K h. e s h S h e f e i y e h (M c).—Modern cattle-sheds and granaries ; traces of ancient ruins.

K h. S h ô m e r i y e h (L d).—Heaps of stones, a few lintels, and cisterns.



K h. esh Shubeikeh (L e).—A large number of stone door-posts and lintels of moderate sizes; traces of foundations of buildings: medium-sized ruin.

K h. Surûh el Fôka (N d).—Scattered stones and traces of ruins.

K h. Sûwâneh (L d).—Heaps of stones and cisterns.

K h. es Sûwâneh (M d).—Heaps of large stones on terraced hill.

K h. Suweiyreh (L e).—Foundations and walls, medium-sized stones, cisterns, and traces of mosaic pavement; several rock-cut tombs on hillside, with side and end loculi: probably an ancient site, added to in early Christian and Saracenic times.

‘The sides of the hill are covered with enormous rocks like gigantic steps, which have formerly been used for quarrying. Great blocks which have been detached have rolled down the hill. Many caves have been cut in these slopes, which become gradually less steep and less rocky, and form, one behind the other, terraces partly cultivated with wheat and partly covered with oak and the mimosa acacia. On the higher platform, I examined the remains of a little enclosure, thirty paces long from north to south and twenty broad. It is divided into several compartments (in one of which is a column lying on the ground), and seems to have been designed for some military purpose. It is easy to see that it has been constructed in ancient materials, among which are some of large dimensions; but they appear to have been put together in haste. Stone chippings fill up the interstices. Two arched doors are still standing.

‘Two other enclosures similar to the above attracted my attention. I observed not far from one of them the *dîbris* of a great mosaic measuring thirty paces long from north to south by a breadth of eight to nine paces. It consists of little cubes fitted closely, and forming probably the pavement of an ancient edifice completely destroyed, or perhaps that of the court of some monument.’—Guérin.

K h. et Tableh (M d).—Traces of ruins and heaps of stones.

K h. Tell Ferkhah (L e).—Heaps of stones and traces of foundations.

K h. et Terjemân (L c).—Heaps of stones on rocky side of mountain.

K h. Tetârâmah (N e).—Foundations of walls and heaps of stones; medium-sized ruin; cisterns.

K h. Tibria (L d).—Heaps of stones and a few cisterns; small-sized masonry.

K h. Tûbk el Henna (L d).—A few scattered stones and traces of ruins.

K h. Umm el 'Amûd (L c).—Extensive ruins, which have been

excavated by the French; traces of aqueducts bringing water to birkets; a large quantity of foundations of walls built of large masonry, roughly hewn; some very large well-dressed stones. One measured  $3' 4'' \times 1' 6'' \times 8'$ . On the  $3' 4''$  side a square 3 feet wide by  $2' 9''$  had been cut; on the  $1' 6''$  side a deep moulding.

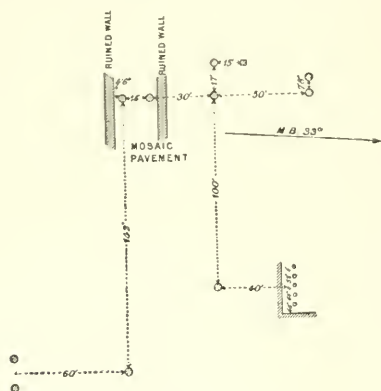
On the lintel of a building there is a small carved figure. The lintel has light mouldings. There are several columns lying about, some of them fluted.

On the west side of the ruin is an extensive colonnade of some temple or building of importance.

The diagram gives the position of these columns, but there is not sufficient data to say what the building was. There are a number of olive-presses amongst the ruins. The columns, some of which are still standing, are from fourteen to fifteen feet high, and two feet in diameter.

Numbers of pieces of broken cornice with mouldings similar to those above, broken Corinthian capitals, broken columns, and a few drafted stones with mouldings, lie about, and have rolled down the hill from the ruins. A quantity of discs of mosaic pavement are scattered amongst the remains of the temple. There are also several curious semi spherical stones with a square hole cut in the centre, not very deep.

At this place excavations were conducted by M. Renan, which produced results of great value. Subjoined is a condensed account of his discoveries. The place has been visited and described by Buckingham, De Vogüé, and De Sauley. Robinson mentions it. Thomson briefly describes the place. The ruins are situated at a short distance from the shore, and lie upon the slopes and the plateau of a hill, which is completely covered with *débris* for the length of one kilometre and the breadth of 800 mètres. Among the ruins still to be traced, there are three which seem to call for special attention. One of these, situated nearly in the middle of the city, is the *Ægypto-Phœnician* monument, first pointed out by M. de Vogüé in 1853. The wall of inclosure is still standing, and is composed of very considerable blocks, having on the inner side the joints covered with a thick cement. The two jambs of the door, which want the lintel, are monolithic, and measure 2.55 mètres in height; as for their breadth, it varies, that of one being eighty-nine centimètres, and that of the other not exceeding seventy-two centimètres. This difference seems to show either that the two



jambes were not prepared for the same door, or that the monument was rude, a conclusion which may be inferred from the rough state of the walls. Beside one of these jambes, there lies on the ground a mutilated block, on which is represented a personage holding in his hand a bent stick, and having on his head the Egyptian *coiffure* known under the name of *pschent*. In the interior of the monument, we remark near a shaft a second broken block, on which has been sculptured a winged globe flanked by the *uraeus*, and below a crescent reversed, *i.e.*, the points below embracing a little globe.

Near this edifice Renan found the remains of two lions in high relief. Not far from the door there lay a sphinx, much broken, but well carved.

These discoveries are of an Egypto-Phœnician character, and connect the buildings with a period earlier than the conquest of Alexander, when Greek art began to spread in Syria and Palestine. The building which stands next to this, however, seems to belong to the Greek period. It was constructed with blocks of stone regularly cut, paved with large slabs, and decorated with monolithic columns, mutilated trunks of which are lying about with the rest of the *débbris*. At the western extremity of the city lies the platform which was the principal scene of Renan's excavations. Upon this platform stand the columns which have given the place its name, 'The Mother of Columns.' The history of the city has been worked out with great care by Renan from his excavations and from inscriptions which he found here. Three are Phœnician, and one is Greek. The Greek inscription bears these words:

Α' Αβδῆλμου (62)  
Του 105 γ' (α123)

Of the Phœnician inscriptions, the first is a fragment on a broken gnomon (which has been made the subject of a special study by Colonel Laussedat), which is read by the discoverer:

. . . Thy servant Abdosir, son of E . . .

The second is carved upon a cube of stone. It is thus read:

To Moloch Astarte, the God Hammon;  
Vow made by Abdesmoan for his children.

The third and most important contains eight lines, and is thus read by M. Renan:

'To the Lord of the Heavens, Baal. Vow made by Abdelim, son of Mattan, son of Abdelim, son of Baalshamar, in the district of Laodicea. I have built this gate and the doors which are at the entrance of the *cella* of my sepulchral house, the year 280 of the Master of Kings, the year 143 of the people of Tyre, so that they may keep me in remembrance and good reputation at the feet of Baal, my Lord of the Heavens, for ever. May he bless me!'

The following conclusions are drawn from this inscription:

1. The city whose ruins are now called Umm el Amûd appears to have been one of three formerly called Laodicea. This city was still flourishing in the Greek period, when considerable buildings were erected.

2. In Phœnicia, under the successors of Alexander, Phœnician inscriptions were still made, and the old Phœnician religion was preserved.

3. The language was the pure old Canaanite without Aramaic admixture. The philological and chronological conclusions arrived at by M. Renan, with the full account of his excavations, may be consulted in his 'Mission en Phœnicie,' p. 695 *et seq.*

As to the name of the place, it was called, in addition to Kh. Umm el Amûd, Medinet

el Turan, or Medinet el Taharan, or Tuhrân es Sham. Following, therefore, the usual rule, we may find in one of them an earlier name still (cf. Banias, Akka, and many other examples). Or Medinet el Turan may be a survival of *πάλαις Τυρίων*. Perhaps the place is the real Alexandroskênê (see Iskanderoon).

The destruction of the city is placed by Renan at some time during the interval between the decadence of the Seleucidae and the establishment of the Roman power. This conclusion he arrived at from the two following considerations:

1. The total absence of monuments of the Roman period, and of marble and granite columns.

2. The omission of the name by ancient geographers. Why does not Strabo mention a place so important? Clearly because it no longer existed. During the Roman domination no cities in Syria disappeared; it was a time of peace and prosperity. The ruins of Syria are full of Roman remains.

Guérin thinks that the ancient name (before that of Laodicea) was probably Hammon, and would identify it with the Hammon of Joshua xix. 28. His reasons for this identification are: 1. The name on the Phœnician inscription, 'The God Hammon;' 2. That close by the ruin is the wady called Hamûl and the Ain Hamûl, in which he thinks the old name may be traced.

K h. U m m 'O f e i y e h (L c).—Foundations of buildings and heaps of stones.

K h. U m m e r R u b b (L c).—Foundations and traces of ruins; some olive-presses.

K h. U m m T û t e h (M d).—Large ruin, some walls standing, built of medium-sized masonry; one olive-press and three cisterns.

'Here was formerly a place of considerable importance, to judge by the foundations of houses still to be traced here and there, and by the considerable quantity of great blocks, more or less rudely cut, which are scattered over the soil, or have been taken out and piled up to make pens for cattle. Cisterns and presses cut in the rock, and the lower courses of a square tower, in blocks of large size and not cemented, belong probably to a very ancient epoch. To a time less remote, but before the Crusading period, belong the remains of a great building, ornamented with columns, whose ruins lie scattered about. Old oaks, terebinths, great fig-trees, enormous vine-stocks, grow up amidst these ruins, whose ancient name has disappeared entirely, for the present is purely Arabic, and means "Mother of the Mulberry." '—Guérin.

K h. U m m ê z Z e i n â t (N d).—Traces of walls.

K h. W a z i y e h (L f).—Foundations and heaps of stones, all small size; several cisterns.

K h. Y â r i n (M d).—Large ruin; some small-sized drafted stones with bosses left rough, two stones bearing Latin crosses; remains of modern walls and heaps of stones; two rock-cut tombs with square-headed kokim; loculi. In the more eastern one a figure of a human head is roughly





*Stanford's map of Syria*

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cut out of the rock in the first chamber of the tomb, out of which two square loculi open.

Guérin adds to the above :

‘On the east extends a sort of avenue, formerly bordered by important buildings. One remarks especially the remains of a great edifice measuring forty-five paces in length from west to east by twenty-two in breadth from north to south. It was built of finely cut stones lying one upon the other with cement, and terminated at the east in three apses, the largest of which, that in the centre, is still partly upright. It was once an ancient church divided into three naves by monolithic columns, some undulated fragments of which are lying on the ground . . . Small cubes of mosaic in red, white, and black still adhere to the soil in several places.’



K h. Zallûtiyeh (M d).—Large heaps of small stones.

K h. ez Zâwiyeh (N e).—Large ruin, foundations of walls; some drafted mediæval masonry, bosses left rough; five sarcophagi, four olive-presses, and six cisterns.

K h. Zebed (M c).—Heaps of stones.

K h. Zubdiyyeh (L d).—Heaps of hewn stones and several cisterns.

K h. Zuweinîta (M c).—Heaps of stones and cisterns.

Kisra (N f).—Foundations and heaps of well-cut stones.

Kulât Jiddîn (M e).—A Saracenic castle, built by Dhaheer el 'Amr during his rebellion against the Turkish power. Some parts of the castle are still in a fair state of repair, though now it is entirely deserted and is rapidly falling to pieces. It shows some good Saracenic masonry, and was protected by a wall defended by round towers at some little distance from the keep, on the east side.

A photograph in the Palestine Exploration Fund new series shows the general characteristics of the building. There are a good many rock-cut cisterns and a rock-cut birket round the castle.

This castle is mentioned by the Monk Bouchard ('Descriptio Terræ Sanctæ,' c. iv.) as the *Castellum Judin*, about four leagues from Acre. He says that it formerly belonged to the Teutonic Order, but was in his time destroyed.

Guérin thus describes it :

‘Two great square towers, deprived of their upper stage, are still there, partly upright, and contain several chambers now in very bad condition. The staircases which lead to them have been deprived of part of their steps to make access more difficult. Underneath are magazines and cellars, the vaults of which rest on several ranges of arcades. Cisterns hollowed in the rock are found beneath a paved court. Below and near the castle a second



inclosure, flanked by semicircular towers, contains within it the remains of numerous demolished houses and cisterns.'

K ū l ā t el K ū r e i n (the Crusading castle of Montfort) (M c).—This castle was situated on the southern side of the Wādy el K ū r n. Like many other Crusading castles, a narrow rocky ridge separated by deep valleys with steep sides from the surrounding country was chosen for the site. The broad stream of water in the Wādy el K ū r n, below the castle, passes by a bend round the northern and eastern sides, while a smaller valley on the south, joining Wādy el K ū r n, isolates the castle.

The buildings on the summit are of different characters, and, in order to suit the site, are long and narrow, running approximately east and west. To defend the most vulnerable part of the castle the rocky ridge joining the castle to the land is cut off by a deep ditch, which may also have been the quarry from which the stone to build the castle was procured. The slopes of the rock were then cased with masonry, and a massive square keep erected. On this side of the castle the stones used are very large, measuring eight and nine feet long, and are smoothly dressed.

A drawbridge may have communicated with the rocky ridge, but the usual approach was from below, along the side of the small valley, and then by stairs, reaching the postern of the keep. This road shows signs of being cut in the rock at different places, and leads to M'alia, the ancient Château du Roi.

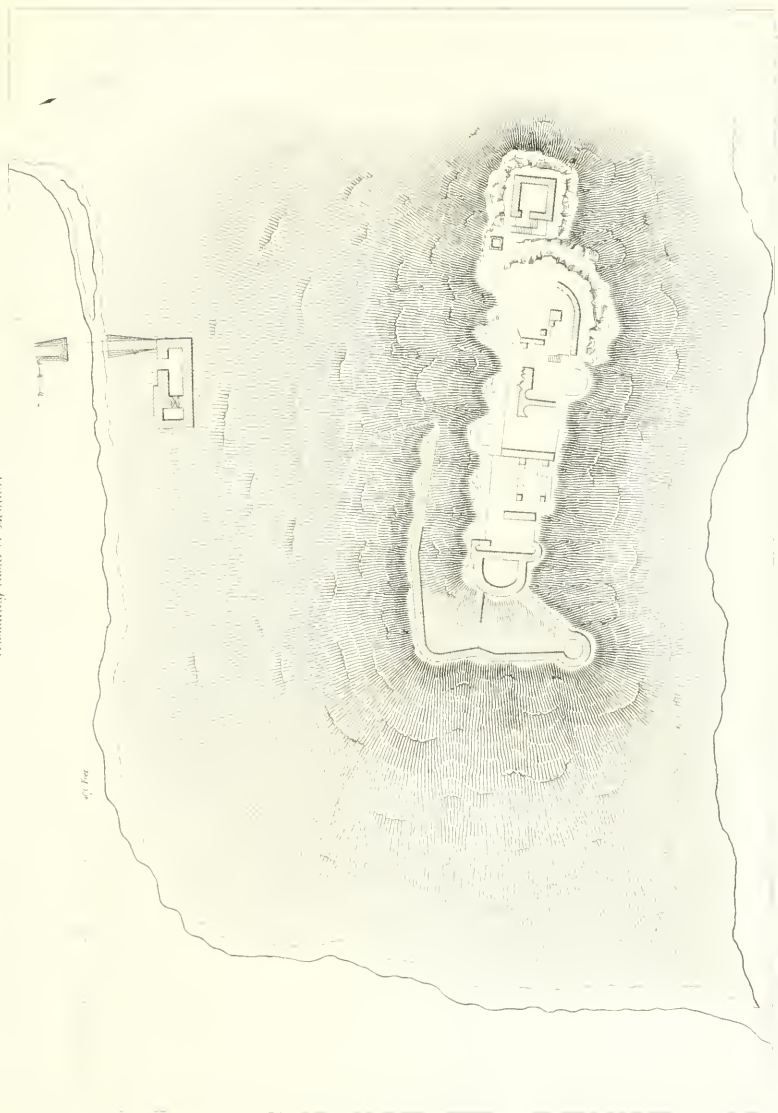
The keep on the east of the castle is situated on the highest part of the rock on which the castle stands, the ridge falling towards the west. Large cisterns were excavated under the keep.

A staircase led down on the west to the interior of the castle, where was probably the residence of the garrison. This part is of rubble masonry, small stones being used.

Beyond this is a large square chamber, with a central monolithic column of octagonal form, which once supported a vaulted roof of, no doubt, great beauty, but which has now entirely disappeared. This was probably the grand apartment, in which chapters of the Order were held, or it may have been the chapel of the castle. It has been suggested by M. G. Rey ('Documents inédits sur l'Histoire de France,' p. 149) that it was the treasury of the castle, and where the archives were kept; but it seems

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*Grounding Guide of Mordovia*





more likely that valuables would be deposited in the keep (already described) at the eastern side of the castle.

Beyond this grand hall a lower terrace, with bastion defences and a semi-circular end, terminated the upper or principal defences of the castle.

Some little way down the slope of the hill from the fortress was a surrounding wall, flanked by square towers. This was the first defence of the castle. It is now so much ruined and overgrown with brushwood as to be hardly traceable.

Thus the fortress, if attacked from the north or west of the steep incline on which it stands, would offer a succession of strongholds to the attacker. First the outer wall, then the lower terrace, would have to be surmounted; after that, access to the hall, living-rooms, and vaults would have to be obtained, which would be no easy matter; and lastly, an almost impregnable keep would resist the invader. From the east and south the rock-cut ditch and the masonry-cased rocky slopes offered an insurmountable barrier to the invader.

The castle is so much ruined that few ornamental details are to be found. Pointed arches are universal in the ashlar masonry work, as well as in the rubble work. The moulding on the capital of the octagonal pillar in the hall or chapel is simple, and apparently of the thirteenth century. Some unimportant fragments of capitals carved with flowers and *fleur-de-lis* were observed.

Below the castle, in the hollow close by the river, is a large Gothic ruined building, with the remains of a bridge. Some have thought it to be a church, but it is really a mill, the bridge having been constructed to carry the water to an aqueduct.

The history of the castle is closely connected with that of the Teutonic knights who built it.

The first account of it is in 1229, when the Grand Master of the Teutonic knights hospitaller, Herman de Salza, by a treaty with the Lords of Mandelée, became possessed of the fortress of Montfort. The rebuilding of the fortress was commenced in the month of March of the same year, and the name changed to Starkenberg. The castle was designated as a treasury for the order of the Teutonic knights. The archives were guarded there which are now in Berlin. The guardians of

the castle were also Grand Treasurers of the Order ; four of their names have come down to us :

	A.D.
Helmerich . . . . .	1223
Conrad . . . . .	1240
Jean de Nifland . . . . .	1244
Jean de Saxe . . . . .	1270—1272

Before the Teutonic knights acquired Montfort there must have been a strong castle, and it is probable it was built about the same time as Toron, and perhaps by the same prince, Hugues de Saint Omer, as the possession of Toron is disputed by Philip de Montfort.

Some points of resemblance to the German castles on the banks of the Rhine are traced by M. Rey, 'Monuments de l'Architecture Militaire des Croisés en Syrie,' p. 148.

The Sultan Melek ed Dhâhir Bibars made an unsuccessful attack upon the fortress in 1266.

In 1271, however, he returned, and was successful. The Arabic historian, Ibn Ferât, who describes this siege, minutely describes how first the outworks were taken, and that then the lower court was attacked.

Bibars destroyed Montfort, and probably left it in very much the condition it now is.

Thomson gives the following account of the castle :

'I was puzzled to make out the age and object of the building at the bottom of the wady. It is about one hundred feet long and eighty high. The basement is a very strong vault, evidently ancient ; above it is a group of groined arches, mostly broken—they are apparently of Saracenic origin. One might suppose that this was a church if he could find or fancy where the congregation was to come from. A single granite column stops up the top of the stairway to the tower, which may have been a campanile or a minaret, or neither, for there is nothing about it to determine its character. A powerful *dam*, apparently Roman, once turned the water of the river into the basement of this curious edifice at the north-east corner. This favours the idea that the lower storey at least was a mill ; and in that case the upper part may have been a guardhouse, though it was finished off in a style more elaborate than is common for such places. The dam would convert the river above it into an impassable fosse for that side of the hill on which the castle stands. There is a tradition that a covered way led down to the river from the castle, and, as the distance is not great, the thing is possible ; and, indeed, the termination of what might have been such a passage is seen in this basement-room.

'The ascent from this building to the top of the castle was extremely fatiguing. It is only six hundred feet, but it is nearly perpendicular, and covered with bushes and briars,



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through which one must burst his way upward. Where the bold, sharp ridge of the castle joins the eastern mountain, it is only a few feet across from north to south, with rugged cliffs descending on either side to a great depth. Just here it is cut off by a broad and deep fosse, on the west and lower edge of which stands the first part of the fortifications.

‘The top of the ridge was widened by a wall built up from below, as was done by Solomon on Mount Moriah, to enlarge the platform of the temple. This basement work is very solid, and exhibits very fine specimens of the old Jewish or Phœnician bevel. On this platform stood a noble tower, of extremely well-cut and very large stones, but not bevelled. They are all three feet thick, and of various lengths up to ten feet. It must have been quite impregnable before the invention of cannon. The ridge falls down rapidly toward the river in a direction nearly west, having the sides almost perpendicular. There are three other towers or departments, each lower than the one above, and also wider, for the hill *bulges* out as it descends, and the lowest of all incloses a considerable area. These various departments were so connected as to form one castle, and yet so separated that each would have to be taken by itself. The second from the top has in it a beautiful octagonal pedestal of finely polished stone, about eight feet high, with a cornice; and over it stood eight demi-columns, united inwardly—a column for each face of the pedestal. It probably supported an image or statue. Above all spread a lofty canopy of clustered arches like those in the building at the river. The entire castle and its hill are now clothed with a magnificent forest of oak, terebinth, bay, and other trees, whose ranks ascend, shade above shade,—

“A woody theatre of stateliest view;”

and underneath is a tangled network of briars and bushes, which makes it very difficult to explore the ruins. After groping about for two hours I was obliged to leave, though not half satiated with the scene, nor satisfied with my examinations of it. Indeed, Castle Hill is inexpressibly beautiful and imposing; a swelling pyramid of green, hung up in mid-heaven, with the grey old towers peering out here and there, as if to take a quiet look for themselves on the fair world around and below. And then the river gorge, who can describe it, with its lofty ramparts, where

“Woods over woods in gay theatric pride,”

climb clear up to the sky. The very eagles fly timidly through its dim and solemn avenues.’

Guérin adds the following particulars about the keep on the east of the castle:

‘I came at last to a great square tower, measuring in the inside twelve mètres on each side, and terminating the castle on the east. The lower part of the tower is still standing, and is formed of gigantic blocks perfectly planed and adjusted. Under the tower is a deep cistern nearly intact. An elegant ogival arcade terminates on the south side a great rectangular bay. On the same side the tower rests *en retraite* on an admirable sloped wall, whose blocks, dressed with much art, have been disposed and cut in such a manner as to give to each stone a projection beyond the stone below it. This made it more difficult to climb the slope.’

Nothing is known about the history of the castle previous to its occupation by the Teutonic Knights. It has been suggested, however, that the deep ditch spoken of towards the east was cut first of all, and that this ditch served as a quarry to draw upon for the material of the castle. The eastern keep would thus be built (or rebuilt) by the German knights out of the great blocks cut long before from the ditch. Having used up the old

materials which they found there, they cut smaller stones, according to their own fashion of building, for the rest of the building.

A similar instance is recorded by Jacques de Vitry of the building of the *Castellum Peregrinum* at Athlit. When they cleared away the sand for the foundation, the workmen found the lower courses of two ancient walls, the stones of which, thus lying ready to their hands, they proceeded to use for their new fort.

K ŭ l ā t S h e m ā (L c).—A Saracenic castle, also said to have been built by Dhahr el 'Amr. The walls and flanking towers are now falling to ruin. The place is occupied by about thirty Mohammedans; it is situated on a very high conical and conspicuous hill, and was no doubt at one time a strong place.

K ŭ l ā t e t T ŭ f ā n i y e h (M f).—A ruined square tower of large roughly-hewn masonry; it has an appearance of great age; there are also a small rock-cut birket and two sarcophagi.

L e b b ŭ n a (L d).—Rock-cut cisterns and traces of ruins.

'These ruins cover a hill whose higher plateau, of small extent, was surrounded by an inclosing wall. The lower courses of this wall, still partly standing, are composed of cut stones of small dimensions. Within I observe the vestiges of an ancient church. The place which it occupied is now planted with tobacco. It was ornamented with monolithic stone columns, of which several broken shafts measuring forty-five centimètres of diameter, lie upon the ground. Several cisterns, a pool cut in the rock, and two ancient presses, now half destroyed, are standing near two modern houses inhabited by about ten Metawileh and Christians. One of these told me that the place was also called Deir Bonna.'—Guérin.

M ā l i a (M c).—A walled village with many drafted stones used in the walls and lying about; a large number of rock-cut cisterns. A ruined mosque. The position is strong, rising steeply from the plain on the east and south.

The ancient name of this site is unknown. In the Crusading period it was called *Castellum Regium*, or *Château de Roi*.

Burchard (1283) says of it:

'Inde'—that is from the "*Castellum Judin*" (see above)—'leucis III. est Castellum Regium in valle, quondum domus ejusdem'—*i.e.* of the Teutonic Order—'habundans omnibus bonis et fructibus qui etiam in terrā illā rari sunt nisi ibi. Nunc Saraceni tenent illud.'

Burchard is in error, first in putting it three leagues from the Kŭlāt Jiddin, and secondly, in placing it in a valley instead of upon a hill. But there is no doubt that M'alia is the place he speaks of. It was bought on the 31st of May, 1220, by the Teutonic Knights, from Otho Count of Hennebuk, for the sum of 7000 marks of silver. Their purchase included M'alia with its dependencies, and a third of the fief of St. George.

Guérin says:

'On the highest part of the hill we remark the remains of an ancient fortress, flanked by

four square towers; considerable portions remain, showing that it was built of regular blocks, some levelled plane and some embossed; the latter were reserved for the angles. The ruins and interior of this fortress are now inhabited by about twenty families, which have built their little habitations in the midst of the *débris*.'

**Medinet en Nehâs (M c).**—A small-sized square building of well-dressed stones.

'A great mass of ruins in the midst of high brushwood. The foundations of a great fortified enclosure built of irregular stones, the greater part of considerable size, and not cemented, can be distinguished. This enclosure was divided into numerous compartments. Cisterns cut in the rock and a pool furnished water to the inhabitants.'—Guérin.

**El Mekr (L f).**

'Between Jebel Tantûr and El Mekr I passed near an ancient press cut in the rock, and composed of two compartments—one square, the other, on a lower level, circular. They communicate by means of a little canal . . . Farther on I came to an ancient well, the reservoir and troughs of which are built of good materials. Still climbing the hill on which El Mekr is situated, I came upon magnificent cut stones lying on the road. They belonged to an orchard, now planted with fig-trees, where I discovered the traces of an ancient church, now completely destroyed: it had been built of regular and good-sized stones; monolithic columns decorated the interior. The proprietor of the orchard told me that the ruins were formerly much more considerable, but that he sold them, and intends to sell what remains, for building materials. The Christians, he said, give these ruins the name of Deir Mar Barbara, "Convent of St. Barbe."

'In and about El Mekr are broken columns, the fragment of an ancient bas-relief, a little sarcophagus in terra cotta, and several sepulchral caves.'—Guérin.

**Mûghâret Abu el Jerâjmeh (M e).**—A very large cave, difficult of access, with traces of its having been used as a place of concealment or fortress in modern times.

**En Nâkûrah (L d).**—Rock-cut tombs, olive-presses, and sarcophagi are found round this village, which occupies probably an ancient site.

The village called En Nâkûrah is three miles north-east of Râs en Nâkûrah, called also El Meshcif. On the sea-coast is a town called on the map Burj el Shurfî. Guérin heard it called also Burj en Nakura.

**Râs Kelbân (M e).**—Heaps of stones, covering extensive area.

**Râs en Nâkûrah (K d).**—Ruins of modern guard-house.

These ruins are mentioned by almost all modern travellers who have crossed the *Sila Tyriorum*. Guérin says:

'On the highest point of the promontory is a little watch-tower, half in ruins. Constructed partly of ancient stones, but probably of Arabic origin, it has succeeded a more ancient building. In this spot, in fact, there must always have been a look-out place, and

perhaps a customs office, the caravans and travellers who follow this route being necessarily constrained to pass by this, the only path.'

The identification of the place with the *Sala Tyriorum* is clear, though some have placed it higher up at the Râs el Abiad. Josephus is precise on this point. He says:

'Ptolemais is surrounded on the east, at a distance of sixty stadia, by the mountains of Galilee; by Carmel, 120 stadia distant; on the north by a very high mountain called by the natives the Ladder of the Tyrians, which is distant from the city 100 stadia.'

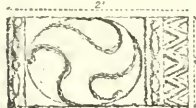
At Râs el Abiad the road is cut after the manner of a staircase, it is true, but before certain recent alterations, the same might have been said of Ras en Nâkûrah. The distance given by Josephus, however, appears conclusive.

#### Salhâneh (N d).

'Many overthrown houses, the vestiges of a church, of which three shafts yet remain, cisterns cut in the rock, and a reservoir now fallen in, attest that here once stood a village of some importance.'—Guérin.

Shihin (M d).—Some large well-dressed stones and foundations of ancient buildings; one column and broken sculptured stone; probably an ancient place of importance.

Guérin says that the hill on which the village stands is surrounded by an enclosure constructed of great blocks regularly cut and of varying dimensions. Here and there are standing, unbroken, pieces of this thick wall. On the highest point of the hill may be remarked the remains of a fortress built with stones of the same dressing, the interior of which has been transformed into private houses, themselves half demolished. Near here the site of an ancient tower is still to be made out. Here are also broken sarcophagi, cisterns, a press cut in the rock, and a great basin to hold rain-water.



Suhmâta (N e).—Foundations and ruins, some drafted stone, one rock-cut tomb filled with rubbish; probably a Crusading village.

This village divided into two distinct quarters, occupies two hills near each other, between which is a great birket, partly cut in the rock and partly built. One of these hills is crowned by the remains of a fortress flanked by towers and built with simple rubble; it contained several subterranean magazines, a mosque, and various chambers. The foundation is attributed to Dhâher el Amer. It is now three parts demolished, and on the place where it stood grow vines and tobacco.'—Guérin.

#### Surûh (N d).—Four sarcophagi near the village, on the east side.

Under the name of Khurbet Seroueh Guérin describes a ruin about a mile north-east of Terbikha, which appears to be Lieut. Kitchener's Suruh. He says: 'These ruins cover the summit of a hill. At the highest point we observed the remains of a very ancient square tower, measuring fourteen paces on each side, the lower courses consisting of very large blocks, roughly squared and without cement. The interior is full of similar blocks, piled up in confusion, in the midst of which terebinths and pomegranates have taken root. Near this tower a few old houses served as an asylum for four families of Metâwileh. On the lintel of the door of one of these houses a square cross inscribed in a circle can still be

traced. The terraces of another house are supported in the interior by arched arcades in good cut stone of Roman, or at least Byzantine, date. There are also the remains of numerous houses which have been destroyed, a dozen cisterns cut in the rock, a column lying on the ground, and the fragment of a sarcophagus.'

**Ter bik ha** (N d).—Three sarcophagi near, on the south side. A semi-circular pool, cisterns, and tombs.

**Yân úh** (M e).

'Cisterns cut in the rock, and many cut stones scattered over the soil, surrounding platforms or employed as building material, show that we are here on the site of a small ancient city, the name of which is faithfully preserved in its modern name.'—Guérin.

**Yer ka** (L f).

'I observed that cut stones of ancient appearance have been used in building the modern houses. Here and there are broken shafts belonging to some building entirely demolished, the site of which can no longer be found. Perhaps it was once a synagogue, which may have been succeeded by a Christian church. About a hundred cisterns cut in the rock, a half of which are no longer used, and the other half serve for the wants of the people, reveal the existence in this place of an ancient locality of some importance.'—Guérin.

**Ez Zib** (K e).—Three broken pillars observed.

The ruins at Zib are of small importance. Renan noticed an artificial tell and certain cubes of mosaic. Guérin says that the hill was formerly surrounded by walls, traces of which are still to be seen on the east. The greater part of the houses, he says, are built of old materials.

There can be no doubt that it is the ancient Achzib of Joshua xix. 29 and Judges i. 31. (Not the city of the same name situated on the Shefelah and belonging to the tribe of Judah). Josephus calls it either Arcê or Ecdippus. After the return from Captivity it was one of the north frontier towers of Galilee; it possessed a synagogue, and was fortified. The Bordeaux Pilgrim calls it Ecdippa, under which name it also appears in the Onomasticon.

**Zûb kin** (M c).—Olive-presses, rock-cut cisterns and traces of ruins.

Guérin observed a great pool, constructed with regularly cut stones, and several broken columns. On the chapter of one he saw a mosaic representing a cross *fleuronné*, which proves that it came from a church.

## SHEET IV.—SECTION A.

OROGRAPHY.—This sheet contains 307 square miles of country. The watershed divides it into two almost equal portions. Crossing the broad valley a little to the east of er Rameh, it passes up the steep mountains to Jebel et el 'Arûs, 3520 feet above the sea ; it then follows the ridge until it culminates in the highest point in Galilee, the Jebel Jerinûk, 3934 feet above the sea. From there it passes to the north-west, to Jebel Adâther, 3300 feet above the Mediterranean ; from there it turns sharply to the east, passing S'as'a, and through Kefr Bir'im ; it passes on to el Khûrbeh, 2650 feet above the sea, and from there across the plain of Yârûn ; it then turns still more to the east, passing through Jebel el 'Asy to Deir el Ghâbieh, and from there it passes north along the ridge of the hills. To the west of this watershed, as far as Jebel 'Adâther, the country is composed of rocky spurs, running in a westerly direction from the watershed ; these hills are covered with scrub and brushwood ; the roads are bad, and the cultivation is only in patches near the villages and in the valleys.

To the east of a line drawn north through Jebel 'Adâther, the country is all of this description ; but to the west it is more cultivated. The plains of Rumeish and low hills round are well cultivated for barley. There are also a good many vineyards in this district.

The country in this central part of Galilee is better cultivated than anywhere in Palestine. Young trees are seen planted, and growing vineyards carefully tended, and good crops obtained almost everywhere. This prosperous portion extends over the whole central plateau on both sides of the watershed from Dibl to Kadditha, and from S'as'a to 'Aitherûn.

To the east of the watershed the country has more great divisions.

The Wâdy Tawâhin cuts off the mountains of the Jebel Kan'an, near

Safed, 2764 feet high ; to the east of which is the great basalt plateau, which reaches as far as the Jordan.

The breaking down of the hills to the Jordan Valley tends towards the east as we progress northwards.

And the great plain, Ard el Kheit, bordering on the Huleh Lake, is a remarkable feature.

A great division in this portion of the country is formed by the great valley of Wâdy 'Aûba, Wâdy Mu'addemiyeh, or Wady Hinda, which cuts through the rocks with precipitous and very high rocks on either side, and drains the central plateau into the Huleh Lake.

To the north of this there is the mountain of Mârûn er Râs, reaching an altitude of 3050 feet, and the fall to the Jordan Valley seems to divide into two steps or terraces, enclosing the Plain of Kades between them.

Below the second step of these hills, which has an altitude of about 800 feet, is the Marsh of Papyrus, that closes in the northern shores of the Huleh Lake. It is a dense mass of reeds, with open pools and traces of the river's course to be seen in it. It is quite impenetrable, except for a short distance, and then only by Arabs and buffaloes. It is six miles long, by an average of from one and a half to two broad.

It is probably encroaching upon the Huleh, which will eventually disappear as the marsh descends. There is about 100 feet fall in the six miles of marsh, and the Huleh Lake is within very little of being on the level of the sea ; our observations made it seven feet, but they were not very good.

From the Huleh the Jordan descends with a rapid flow, occasionally falling over rapids on its course. These commence shortly after the Jisr Benât Yâkûb ; before that the flow is something slower, the descent being only forty feet. Below that the river descends at the rate of about sixty feet a mile, to the Sea of Galilee, on the sheet below.

TOPOGRAPHY.—This sheet contains sixty villages. It is almost equally divided between the districts of the Jebel Safed and the Belâd Beshârah. In the south, however, there is a small corner of the esh Shaghûr district that contains five villages.

As described in Sheet II., the Belâd Beshârah is governed by a Mudir, living at Tibnin and ruling under the authority of the Caimacam of Tyre,



who is under the Mutaserrif of Beyrout. The Jebel Safed is governed by a Caimacam, who lives at Safed and rules under the Mutaserrif of 'Akka.

The principal town is Safed, besides which there is an important and populous village, called Bint Umm Jubail. Besides these there are no places of importance on this sheet.

The alphabetical lists of the villages follow. In the Government of the Jebel Safed there are twenty-eight villages.

'Ain ez Zeitûn (P e).—A village of good stone houses, situated on the side of a hill north of Safed. It contains about 200 (Guérin says 350) Moslems, and is surrounded by arable cultivation. There are two good springs near the village.

'Akbara (P f).—A small village, built of mud and stone, containing about ninety Moslems. Products, olives and figs. Perennial stream in wâdy close by.

'Alma (P d).—A well-built stone village, containing about 250 (Guérin says 200) Algerine Mohammedans. There are some well-dressed stones in the village; an almost obliterated inscription on the door-step of a house. It is situated on a well-cultivated plain, with a few gardens. Water from cisterns and a birket.

Beit Jenn (O e).—A good village, built of stone, containing about 300 Moslems and 100 Druzes, situated on hill-top, with gardens and extensive vineyards. There are two good perennial springs near the village, and birket for cattle, besides cisterns, in the village.

'Beit Jenn contains 200 inhabitants, all Druzes. A few years ago it was much larger, as is indicated by the abandoned houses which are beginning to fall into ruins. I am told that their occupants have fled to the Hauran to escape conscription.

'The flanks of the hill on which the village stands are covered with vines which creep along the ground; their grapes, of a prodigious size, make one think of the cluster brought to Moses by the spies.

'The place was known in the middle ages as Beitegene, or Bette-Gen. Its Hebrew name would be Beth-Jannin, the "House of Gardens."—Guérin.

Biria (P e).—Good stone houses, containing about 100 (Guérin says 150) Moslems, surrounded by arable cultivation, and several good springs near the village.

El Bukeyâh (N e).—A good village, built of stone, containing a chapel and a synagogue. There are about 100 Moslems, 100 Christians,

100 Druzes, and 100 Jews. It is situated on the slope of the hill, with gardens, figs, olives, pomegranates, and arable land. There is a good spring in the village, and two springs near. This is the only place where Jews cultivate the ground. They say it has descended to them from their fathers from time immemorial.

‘The population at present number 600—Druzes, United Greeks, Schismatic Greeks, and a few Jewish families, who pretend to descend from the ancient inhabitants of the country. Every year in the summer several hundreds of Jews come here from Tiberias to pass the hot season. Most of these Jews came originally from Europe, and are happy in finding here the last indigenous scions of the ancient national stock. . . . At Bukejah, thanks to the two springs which issue from the hill-side, they cultivate on the slopes and almost to the bottom of the valley delicious gardens, watered by numerous streams. Here grow, on different terraces, kept up by great walls, probably ancient, fruit-trees of all kinds, such as citrons, oranges, pomegranates, figs, quinces, and mulberries. The vine flourishes marvellously, as is shown by the enormous trunks. The United Greeks have a little church, which I found shut; the Schismatic Greeks also have one which has replaced a much more ancient Christian sanctuary. Only a few cut stones and the trunk of a column remain of it. The Jews worship in a synagogue of modern date.’—Guérin.

Ed Deir wa el Kâsy (N e).—This village is in two portions; it contains altogether about 200 Moslems, and is situated on a ridge, with figs, olives, and arable land. There are cisterns and a birket for water; there is also a spring to the north-east.

Delâta (P e).—A mud and stone village, containing about 100 Moslems, situated at the foot of a large hill, with a few gardens. Water is supplied from wells and a birket.

Edh Dhaheriyeh et Tahtâ (P e).—This village is built of good stone materials, at the foot of a hill, with olives and arable land around. It is inhabited by about 100 Moslems, and has two good springs close to the village.

Fârâh (O d).—Mud and basalt houses, containing about 100 Moslems. It is situated on a plain, cultivated as arable land. Water from Wâdy Fârâh and from cisterns and birket.

Fassûtah (N d).—A village, built of stone, containing about 200 Christians, situated on ridge, with gardens of figs, olives, and arable land. There are two cisterns in the village, and a good spring near.

Ferâm (P e).—A village, built of stone, containing about 200 Moslems, situated on the end of a ridge of the hills. There is a good

supply of water in the Wâdy Ferâm to irrigate the gardens, and a spring at the village. Products, olives and figs.

*Hurfeîsh* (N e).—A village, built of stone, containing about 150 Christians, situated on a low ridge, with figs, olives, and arable land. There are a few wells in the village, and four good springs on the south side.

*Jââûneh* (P e).—A village, built of stone, containing about 140 (Guérin says 200) Moslems, on slope of hill, with figs, olives, and arable land. Two good springs in wâdy near village, on south side.

*El Jermûk* (O e).—A small half-ruined village, built of stone, containing about thirty Druzes. Water supply from a good well and springs near.

*El Jish* (O e).—A well-built village of good masonry, with chapel, modern, but built of ancient materials. 600 Christians and about 200 Moslems inhabit the village. There are extensive vineyards and gardens of olives and figs, besides arable land. There are several springs in the valley and cisterns in the village.

‘The height of *El Jish* rises by successive stages, and by terraces sustained by great blocks which have an ancient appearance. The village, so called, is situated on the southern slopes of the hill. It is divided into two quarters: that of the Mussulmans on the west, to the number of 300, and that of the Christians on the east, consisting of 200 United Greeks and 70 Maronites.’—Guérin.

*Kabbââh* (P e).—A masonry village, with a few caves to the south; contains about 150 Moslems; situated on a ridge, with olives and arable land. Water from *birket* and good springs.

*Kadditha* (P e).—A mud and stone village, containing about 200 Moslems, situated on the slope of the hill, with gardens of figs. There is a *birket* and spring.

Guérin found only ten houses, inhabited by as many Moslem families. Cisterns cut in the rock prove that it is the site of an ancient place.

*Kefr Bir'im* (O d).—A village, built of stone, containing about 300 Christians (Guérin says 500 Maronites), the remains of two synagogues (see Section B.). The village is situated on high ground, with gardens on the west side, olives, vineyards, etc. Perennial supply of water from springs near, and excellent cisterns round the village.

*Meirôn* (O e).—Small village, containing about 50 Moslems (for ruins see Section B.); a large number of olives to the north and north-

east. The village is at the foot of the high hills of el Jermúk. There are springs of water in the valley to the south.

El Mũghâr (P e).—Masonry village, with a number of caves, some large; containing about 300 Moslems. It is situated on slope of hills above the plain of el Kheit, which is arable land. Water is supplied from the good spring of 'Ain el Mũghâr, near Kabââh.

Neby Sebelân (N e).—A village, built of stone, surrounding the tomb of the Neby Sebelân; contains about 100 Moslems; on top of high hill, with figs, olives, and arable land. There are four good springs to the east, besides cisterns.

Neby Sebelân possibly represents the Zabulon of Josephus (B. J. ii. 18, 9) attacked by Cestius, and also called 'the City of Men;' unless the same city be also intended in B. J. iii. 3, 1, in which case it was in Lower Galilee.

Râs el Ahmar (P e).—Well-built stone houses, containing 350 (Guérin says 150) Algerian Moslems, situated on high hill, with gardens down the slopes. There is a perennial supply of good water in Wâdy Râs el Ahmar.

Safed (P e).—This is the capital of the district, and is situated on the top of high hills surrounded by steep valleys. The houses are well built of stone, and surround the castle (see Section B.). The population is about 3,000 Moslems, 1,500 Jews, and fifty Christians. The Moslems are about half of them Algerines, followers of 'Abd el Kader in his exile. The Caimacam of the district resides here, and there is a Kadhi with some troops under an officer to maintain order in the district.

'The city is divided into several quarters, situated on the higher slopes and on the plateau of the hill, and separated from each other by valleys and gardens planted with vines, olives, and figs. In the north quarter reside the Jews, numbering about 7,000; to the south and the east, the Mussulmans, about 6,000 in number. As to the Christians, they do not exceed 150 in number, and their quarter is between the two preceding. They are United Greeks, who only obtained permission to build a chapel and have a priest in 1864.

'The Jews, who have come here from different countries, have several synagogues. The part of the city which they occupy was almost entirely destroyed by the earthquake of 1837, the greater number of the houses having been entirely overthrown by the violence of the shocks. Nearly 6,000 people, of whom 4,000 were Jews, remained buried under the *débris* of their dwellings. The Jews felt the shock more severely than their neighbours because their houses were less solidly constructed, and because many of them were built almost on the roofs of those lower on the slopes. Their quarter is badly kept, and the streets or lanes which intersect it are covered after rain by a thick and pestilential mud, which causes frequent epidemics. A little before my arrival the cholera had carried off many victims.

'In the Mussulman quarter, which is subdivided into three distinct groups, called Haret Jura, Haret Lekrad, and Haret Sawain, are four mosques, now in ruins, and several waly's. One of these mosques is built of stones alternately black and white, the latter of limestone, the former of basalt, a peculiarity of construction which the Mussulmans affect. The door is ornamented with a sort of parallel piping, probably of Arab origin.'—Guérin.

Sâsâ (O e).—A well-built village, on a mound of ancient remains, containing about 300 Moslems. It is situated on a slight tell, surrounded by vineyards, figs, and olives. There are some cisterns in the village, and four good springs near on the south side.

Es Semûâieh (O f).—A village, built of stone, containing about 200 (according to Guérin, 100) Moslems. There is a Moslem tomb in the village to Sheikh Muhammed el 'Ajamy. It is situated on a hill, with olives and arable cultivation. There is a good spring three-eighths of a mile north-west of village, and cisterns in the village.

Sûfsâf (O e).—A small village on the plain, containing about 100 Moslems. There are gardens of olives and figs, with vineyards. The water is from two springs and rock-cut wells.

Taitaba (P e).—A village, built of stone, containing 200 Moslems, with gardens on the west side. The water supply is from wells and a large birket.

The next district on this sheet is the Belâd Beshârah, which has twenty-seven villages. In this sheet the Modir of the district resides at Tibnin. Part of the country to the west goes under the name of esh Shâub, but it is not recognised in the Government returns of the district.

'Ain Ibl (O d).—Well-built modern village, with a Christian chapel; contains about 1,000 Christians (800 Maronites and 200 United Greeks). It has vineyards on the slope of the hill on which the village is placed, and olives in the valley below. Good water supply from springs in the valley.

'Ainitha (O e).—A village, built of stone, containing about 500 Metâwileh. There is a Moslem school in the village; extensive vineyards and a few olives in the wâdy. Water supplied from birket and many cisterns.

'Aita esh Shâub (N d).—A well-built village of stone, situated on hill-top, with figs, olives, and arable land. It contains about 200 Moslems (Guérin says Metâwileh), and has water from several cisterns and birket near.

'Aïtherûn (P d).—A large village, built of stone, containing 400 Moslems, situated in bed of wâdy, with olives, gardens and arable land. Water from a large birket and cisterns.

Beit Lif (N c).—A village, built of stone, containing about 150 Moslems (Guérin says 80 Metâwileh), situated on a hill-top, with a few olives and arable land. Two cisterns and a birket near supply the water.

Beit Yâhûn (O c).—A village, built of stone, containing about fifty Metâwileh, situated on hill-top, with grapes and figs. There are no springs, but a birket and cisterns for water supply.

Belideh (P c).—A village, built of stone, containing mosque, and having about 150 Moslem inhabitants, situated on a ridge, with figs, olives, and arable land. One cistern and a good spring one mile south-east of the village give the water supply.

Bint Umm Jubeil (O d).—A very large Metâwileh village, containing about 1,100 to 1,500 Metâwileh. A market is held here every Thursday. The village is well built, and has a mosque. The situation is surrounded by higher hills, though the village is on high ground. The cultivation around is grapes, olives, and arable land. Water is supplied from a spring and many cisterns and large birket.

Deishûn (P d).—A well-built village. The houses have gable roofs; the inhabitants are about 400 Algerine Moslems. The village is situated on the side of a steep hill near the bottom of a valley, in which are three mills. There are small gardens; there is a perennial supply of water in the wâdy.

Dîbl (N d).—A village, built of stone, containing about 500 Christians (Guérin says 400 Maronites); there is a Maronite chapel. It is situated on hill-side, with grapes, figs, olives, mulberries, and arable land. The water supply is from many good springs in the wâdy to the north-west of village, and cisterns and birket near the village.

Haddâtha (O c).—A village, built of stone, containing about 150 Metâwileh, on hill-top; a few grapes, figs and olives, and arable cultivation; there is a spring near and cisterns in village; a birket for cattle.

Hânin (O d).—A small village, built of stone; 100 Moslems; on end of rocky ridge, with vineyards and arable land; water from 'Ain Hânin in the valley below.

K a d e s (P d).—A village, built of stone, containing about 100 (Guérin says 300) Moslems, very much ruined, on spur from hills, with figs, olives, and arable land ; one good spring and birket near on the east side.

E l K ô z a h (N d).—A small village, containing about 100 Christians, with a small Christian chapel situated on a hill-top, with figs, olives, and arable land ; a few cisterns for the water supply.

K û n i n (O c).—A village, built of stone, containing about 200 Metâwileh ; it is situated on ridge, with olives and arable land around ; water from cisterns in the village and from a large birket.

Guérin gives the population of this place at 400, divided between Moslems and Metâwileh.

E l M â l k i y e h (P d).—A mud and stone village, containing about 200 Moslems (Guérin says 300 Metâwileh), situated on the plain, above Kades, with olives and arable land ; a perennial supply of water in wâdy near.

M â r û n e r R â s (O d).—A stone village, with some large stones built into walls (see Section B.), containing about 150 Moslems, situated on the top of high hills, with vineyards and arable land ; water is obtained from 'Ain Hara, and cisterns in the village.

N e b y M u h e i b i b (P c).—A small village round the stone Neby, containing about seventy Moslems, situated on top of ridge, with olives and arable land ; there are two cisterns in the village.

R â m i a (M d).—A small stone village, containing about 150 Moslems, situated on hill-top in valley, with a few figs, olives, and arable land ; the valley to the west turns into a swamp in winter, owing to having no drainage ; there are cisterns and a large birket for water supply.

R u m e i s h (N d).—A stone and mud village, containing about 500 Christians ; there is a Christian church ; it is situated in the plain, with two large birkets and cisterns, surrounded by arable land and having some vineyards.

R u s h e i f (N c).—A stone village, containing about 100 Metâwileh, situated on a hill-top, with a few grapes, figs and olives, and arable cultivation ; there is a spring near and cisterns in the village ; also a birket for cattle.

S a l h a h (O d).—A mud and basalt village, containing about 200



Moslems, with gardens and arable land around, situated on plain at edge of steep wādy, with a large birket and several cisterns in the village for water.

Es Sālihiyeh (Rd).—A mud village, containing about ninety Moslems; situated on plain of arable land, with marsh and river near.

Surubbin (Nc).—A small stone village, containing about eighty Metāwileh, situated on hill-top, with olives and arable cultivation; springs near, and cisterns and birket.

Et Tireh (Oc).—A small stone village, containing about eighty Metāwileh, in narrow valley, with grapes, a few olives, and figs; many cisterns in and round village; on hill-side old masonry birket.

Yāter (Nc).—A stone village, containing about 300 (Guérin says 160) Metāwileh (see Section B.), situated on hill-top, with olives and arable land about, having a birket and many cisterns and a spring near it.

Yārūn (Od).—A stone village, containing about 200 Metawileh and 200 Christians; a Christian chapel in the village (see Section B.). The village is situated on the edge of a plain, with vineyards and arable land; to the west rises a basalt-top called el Burj, full of cisterns, and supposed to be the site of an ancient castle; there are large stones strewn about; there are three large birkets and many cisterns to supply water; one of the birkets is ruined.

The third and last district on this sheet only contains five villages. The district of esh Shaghūr.

Ferrādich (Of).—A village, built of stone, containing about 150 Moslems, situated in plain, with gardens, figs, olives, and arable cultivation; there is a good spring to the north of the village, and running water on west of village.

Kefr 'Anān (Of).—A village, built of stone, containing from 150 to 200 (Guérin says 100) Moslems, in plain, with gardens, olives, and arable cultivation; there are several cisterns and stream in wādy near village on west side. The water sinks into the bed of the valley about half a mile south-west of village.

Nūhf (Mf).—A village, built of stone, containing about 200 Moslems, in plain, with olives and arable land; water from cisterns and a spring.

Guérin says that there are here 400 Moslems with a few families of Schismatic Greeks.

Er Râmeh (N f).—A village, built of stone, of good materials, containing Greek chapel and about 600 Christians and 500 Druzes; it is situated in plains, with large olive-groves, gardens, and vineyards; five perennial springs near village, and several cisterns in it.

Guérin says there are 800 inhabitants, half Christian and half Druzes.

Seijûr (N f).—A village, built of stone, containing about 100 Druzes, in plain, with olives and arable land; water supply from cisterns and spring near.

#### ANCIENT SITES.

Diblath (accurately Diblah).—This place is mentioned once only in the Bible (Ezek. vi. 14) as if at one of the extremities of the land of Israel. The name is in Vandeveld's map, but the identification seems first to have been proposed by Lieut. Conder. Renan speaks of the ruins at Dibl, but does not suggest that it was a Biblical site.

En Hazor (Josh. xi. 37).—For these the ruin named Hazireh is proposed.

Hazor (Josh. xi. 1).—For this place (Josh. xii. 19, xix. 36) several sites have been proposed. Robinson suggests Tell Khureibeh, the 'mound of the ruins' (the El Khureibeh of the map). Lieut. Conder points out that 'the name Hadireh, the exact Arabic equivalent of Hazor (compare Hazireth and Hezron in the Sinaitic desert) occurs a mile and a half west of this ruin in Jebel Hadireh and Merj Hadireh. The latter, the 'plain of Hazor,' is probably that mentioned in 1 Macc. xi. 67 and Ant. xiii. 57.

Heleph (Josh. xix. 33).—Vandeveld proposed Beit Lif for this site.

Beth Anath (Josh. xiv. 38).—Eusebius calls it Batanda. Thomson ('The Land and the Book') gives this identification.

Iron (Josh. xix. 38).—Thomson proposes Yarûn for this site.

Ahlab (Judges i. 31).—Ahlab appears in later history as Gush Chaleb, or El Jish (Giscalah).

Kedesh of Naphtali.—The important identification of this place with the modern Kades was made by Robinson.

Ramah (Josh. xix. 36).—This place was identified by Robinson with Rameh.

Hannathon (Josh. xix. 14).—The suggestion of Kefr 'Anán for this place is due to the Survey.

Merom, Waters of.—Now the Baheiret el Hülch.

Akbara=Achabara.

This is the place called by Josephus Ἀχουβαζωυ πέτρα, 'rock of Achabara,' which was fortified by him during the insurrection of the Jews. He also calls it Achabarê. It is mentioned (Carmoly 'Itinéraires,' 185) as the burial place of Rabbi Nehurai, Rabbi Jannai, and Rabbi Dostai.

Guérin suggests that Kadditha is the ancient Kisma mentioned in the Itinerary of Samuel Bar Simson (Carmoly, p. 133). Kisma lay between Safed and El Jish. Now Kadditha is the only village between these places. At Kisma was the sepulchre of a Rabbi.

To these Lieut. Conder adds the following :

Edrei (Joshua xix. 37).—Probably the village of Yates. (But see in Section II. *sub voce*.)

Horem (Joshua xix. 38).—Probably the present ruin Hârah. Vandevelde suggested Hureh, which appears on the map as Kh. el Kurah.

'Ain ez Zeitun is mentioned in 1258 by R. Jacob of Paris as containing the tombs of R. Hanina ben Dosa and R. Jehuda ben Elai, Rabbis mentioned in the Mishna. The latter tomb is also noticed in 1561 A.D. and 1564 A.D. See below, Safed. (Sheet IV.)

'Akbara is identified with the 'Rock of the Achabari' of Josephus (B. J. ii. 20, 6). It is mentioned in the Talmud as containing the school of R. Jose bar Abin (Tal. Jer. Trumoth, x. 7.) In 1258 R. Jacob of Paris found there the tombs of R. Nehurai (Pirke Aboth, iv. 14), R. Jannai, and R. Dostai, his son (Pirke Aboth, iii. 8), situated in the gardens (Ikhus ha Tzadikim, 1561 A.D.), by a spring (Ikhus ha Aboth, 1564 A.D.).

'Alma.—North of Safed, is mentioned by Benjamin of Tudela (1163 A.D.) as containing a large Jewish cemetery. Rabbi Samuel Bar Simson, in 1210 A.D., mentions the tombs of R. Eleazar Bar Arach and R. Eleazar Bar Azariah (Pirke Aboth iii. 17). R. Azariah himself and R. Jehudah Bar Tema were also buried here according to Jacob of Paris (1258 A.D.); but there is some confusion, as Benjamin of Tudela places their tombs elsewhere. The tomb of R. Eleazar Bar Arach was a famous place of resort for the Jews and Moslems in 1322, according to Isaac Chelo. Two sacred pomegranate trees stood over it. The tomb itself was a rock-cave, with a porch above it. The site was south of the village (Yikhus ha Tzadikim, 1561 A.D.). At a later period other sacred tombs near 'Alma are mentioned (in Yikhus ha Tzadikim and Yikhus ha Aboth), including that of R. Eleazar Bar Hyrcanus; and a cave called the Cavern of the Babylonians, near the spring of the village, in which cave two other Rabbis were buried.

'Am mûka.—The 'Desert of Amaik,' mentioned in the Talmud (Tal. Bab. Baba Kama, 79 b), is most probably the district near 'Ammûka. The place is mentioned by Samuel Bar Simson as containing the tomb of Jonathan ben Uzziel (the author of the 'Targum of Jonathan') under a tree. R. Uri of Biel (1564) gives a rude sketch of the monument, and places it south of the village (Yikhus ha Aboth).

'Arrabet el Buttauf is mentioned in the Talmud as not far from Sepphoris (Tal. Jer. Taanith, iv. 1, and in the Mishna, Sabbath, xvi. 8). Josephus (Vita, 51) places Araba twenty stadia from Sogane, which is just the distance between 'Arrâbeh and Sukhnin (Sheet V.). Araba is also noticed in the 'Onomasticon' (s. v. Araba) as in the confines of Dio-Caesarea (or Sepphoris). In 1250 A.D. it was one of the Casales belonging to the Teutonic knights. R. Gerson of Scarmela mentions the tombs of R. Hanina, son of Dosa, and R. Reuben the Astrolabe, here; and Uri of Biel notices a terebinth tree over these tombs (1561 and 1564 A.D.). 'Arrâbeh was the original seat of the family of Dhaheer el 'Amr. The site of the sacred tombs is perhaps marked by that of Y'akûb es Saddik ('the just one'), north of 'Arrâbeh.

Beit Jenn is mentioned among the Casales of the Teutonic knights as Beitegen, about 1250 A.D. It is probably the Caphar Genam of R. Uri of Biel (1564 A.D.) between Kefr Menda and Benit, containing the tombs of R. Jehuda bar Barak and R. Hezekiah. Beit Jenn is at the present day a Druze village, and there is a single ancient sepulchre on the south.

Kh. Benit is apparently the Abnith of R. Uri of Biel, where was the tomb of R. Khisda—the position, between Beit Jenn and Kh. Keisûn, being exactly that of the modern site. It is also not improbably the Jamnia which Josephus fortified, and which was in Upper Galilee (Vita, 37; B. J. ii. 20, 6), near Seph and Achabari.

Deir Hanna.—A walled town. The name ('Convent of John') is evidently of Christian origin. The wall and mosque (with a large house for himself) were built by S'ad, son of Dhaheer el 'Amr, about the middle of the last century.

Delâta.—The tombs of R. Jehuda Bar Tamra (mentioned in Pirke Aboth, v. 20), and R. Jose the Galilean, a celebrated Rabbi, are noticed by R. Samuel Bar Simson in 1210; and other tombs are here noticed by R. Jacob of Paris (1258), and by Isaac Chelo (1322). The latter speaks of the sepulchres as caves. Uri of Biel (Yikhus ha Aboth, 1564 A.D.) gives a rough sketch of the tombs of Jose the Galilean and Ishmael his son, which he places on the hill-top at the end of the village—the site now occupied by Sheikh Ahmed el Kâsim.

Fâr'ah seems to be the most probable site of Caphar Farara (or Farawa), where was the tomb of R. Nahum of Gimzo, as mentioned in the various Jewish itineraries from 1210 to 1664 A.D.

El J'âûneh is perhaps the site of Caphar Gun (Tal. Jer. Baba Bathra, v. 1), or Caphar Agin (Bereshith, Rabba, chap. c.), places which are both mentioned in connection with R. Takhum, who was a Galilean.

El Jish is called in the Talmud Gush Halab (Eracin, viii. 6; Tal. Bab. Menahoth, 85 b), a name which Josephus changes into Giscala (Vita, 38, and B. J. ii. 20, 6; iv. 1, 1; iv. 2, 1—5). R. Samuel Bar Simson (1210 A.D.) places the tombs of Shemaiah and Abtalion (mentioned in the Mishnah, Pirke Aboth, i. 12) north of the village; and Isaac Chelo (1334 A.D.) speaks of this monument as of wrought stone, but mentions also caves and rock-cut tombs at the site. R. Uri of Biel (1564 A.D.) attributes the synagogue to Simeon Bar Iochai, the famous Cabalistic writer, who erected twenty-four synagogues in Galilee, and lived about 120 A.D. (according to Chiarini).

Jisr Benât Y'akûb.—The bridge itself appears to be of later date than the Crusading period. William of Tyre calls the place the Vadum Jacob, or 'Ford of Jacob,' and places it six miles from Baniâs. A strong fortress was built near it in 1178 A.D. on a low hill. It was of square shape, and was finished in six months, and called Château Neuf (William of Tyre, xviii. 13, and xxi. 26, and xxii. 22). The Templars took charge of the new fortress. Monro describes the ruins of this castle (vol. ii. p. 44 of 'A Summer Ramble

in Syria,' 1833) about a mile below the bridge on the west, where the present ruin *Kusr 'Atra* is marked.

*Kades*.—This is possibly the *Kadesh* mentioned, with other Galilean towns, on the List of *Thothmes III.* (No. 1) under the form *Kedeshu* (see Mariette's '*Listes des Pylones de Karnak*'). Josephus calls the town 'the Upper *Cadesh*' (*Ant.* v. 1, 18), and *Cydida* (*Ant.* ix. 11, 1). It appears also to be the *Cydessa*, an inland city of the Tyrians, mentioned with *Giscala* (*B. J.* iv. 2, 3). In the '*Onomasticon*' of Eusebius and Jerome, *Cydissus* is placed 'near *Paneas*,' and twenty miles from Tyre, which agrees fairly with the position of *Kades*.\* *Isaac Chelo* (1334 A.D.) places the tombs of *Barak* and *Deborah* here. *Gerson of Scarmela* (1561) adds *Jael* to the number, and mentions the '*School of Joshua*' (as does *Uri of Biel*, 1564), probably the large ruined building called sometimes 'the Temple of the Sun.' *Kades* is shown in correct position on the map of *Marino Sanuto* (1322 A.D.).

*Kefr 'Anān*.—The same place is mentioned in the *Mishnah* (*Shebi'ith* ix. 2) as the boundary of Lower Galilee. *Isaac Chelo* (1334 A.D.) speaks of this site, and identifies it with the Talmudic town as above. He mentions the tombs of *R. Khalefta 'Uar Dosa* (noticed in *Pirke Aboth*, iii. 6), *R. Jacob* (*Pirke Aboth*, iv. 16), and his son *R. Eleazar*, as square masonry structures, with terebinths near them. *R. Gerson of Scarmela* mentions three other tombs in 1561 (*Yikhus ha Tzadikim*), namely, *R. Simeon*, *R. Jose* (son of *R. Khalefta*), and *R. Zechariah* (mentioned in *Sota*, v. 1, and *Eliyoth*, viii. 2). He speaks also of a cavern called *El Bizaran* (compare *Khurbet Rameh*, Sheet V., Section A.), with twenty-four stone *kokim*; and two other caves or rock-cut tombs, one consecrated to a *Neby Shebhako*.

*Kefr Bir'im*.—*R. Samuel Bar Simson* (1210 A.D.) mentions the tomb of the famous *Honi the magician* (mentioned in *Taanith*, iii. 8), and his family; also one of the twenty-four synagogues of *R. Simeon Bar Iochai* (about 120 A.D., according to *Chiarini's* list). He further notices a school with the supposed tomb of *Abdias the prophet* beneath it, and in the synagogue the tomb of *Phinehas Ben Jair* (mentioned in *Sota*, ix. 15). These tombs are also noticed by *R. Gerson of Scarmela* (1561 A.D.), the last mentioned being south of the village, and that of *Abdias* under a terebinth on the north. The supposed tomb of *Esther* was also shown, with others of various Rabbis. The town at this time was a place of Jewish resort, the Jews assembling to read the *Megilla* (or Book of *Esther*) at *Esther's* tomb on the occasion of the Feast of *Purim* (*Yikhus ha Aboth*).

*Kūl'at Tibnin* was built, according to *William of Tyre*, by *Hugh, Seigneur of St. Aldemar and Lord of Tiberias*, in 1107, the earliest of all the Crusading fortresses. It was called *Toron* (an old French word, signifying an isolated hill); but the former name of the site was, according to him, *Tibenis* (*William of Tyre*, xi. 5). There was another *Toron* in Galilee—the mound east of *Acre*, where *Guy of Lusignan* pitched his camp, and which was afterwards called *Napoleon's Hill* (see '*Chronicles of the Crusades*,' pp. 104–112). See back, *Akka*. *Tibnin* was still a strong fortress in the thirteenth century. It was dismantled by *Sultan Mu'addem* in 1219 (for further details see *Robinson's 'Biblical Researches*,' vol. ii. pp. 451–3, second edition). *Marino Sanuto* (1322 A.D.) places *Thoron* seven leagues from Tyre. The present ruins at *Tibnin* are attributed by *Rey* ('*Monuments des Croisés en*

\* It is, however, possible that the *Kadesh* of the *Thothmes Lists* was the city on the *Orontes*.

Syrie,' p. 141) to Dhaheir el 'Amr, who rebuilt the fortress in the middle of the eighteenth century on the foundations of the Crusading castle, which are still visible, consisting of large drafted stones like those used by the Crusaders at 'Athlit.

Meirôn is mentioned with Gush Haleb in the Talmud (Tal. Jer. Shebiith, ix. 2; Midrash Koheleth, xi. 3). It is also noticed as a city of the priests (Tal. Jer. Taanith, iv. 5). The tomb of R. Eleazar bar Khasma, for whose body the inhabitants of Meirôn and el Jish are reported (Midrash Koheleth, xi. 3) to have fought, is said by R. Samuel bar Simson to have existed at Meirôn in 1210 A.D.; as well as a school of R. Simeon bar Iochai, which was square. The tombs of Hillel and Shammai are placed by the same authority at the foot of the mountain, with 336 other tombs. Over the tombs were domed buildings with reliefs inside, representing the branches of trees. There were six reservoirs connected together in a cavern here, to which a tradition attached. Jacob of Paris (in 1258 A.D.) speaks of the synagogue of Simeon bar Iochai and of the tomb of a second R. Eleazar, son of Simeon bar Iochai. Isaac Chelo (1334 A.D.) mentions the tomb of bar Iochai (who lived about 120 A.D., and was one of the most famous cabalists) to the left of the school and to the right of the synagogue. R. Uri of Biel (1564 A.D.) gives a sketch showing a square enclosure representing the school of Simeon bar Iochai, with his tomb, and that of his son Eleazar; both being round monuments, with roofs of peculiar form, situated inside the school. He also gives a sketch of a sarcophagus in the cavern on the slope west of the village, containing the tomb of Hillel and of some of his disciples; and he places the tomb of Shammai under a stone vault west of the village on the hill-top. Many other Rabbis were also buried here. The tomb of Simeon bar Iochai is still shown in the large building where the Jews assemble for the feast of Lag le Omer, or the Feast of the School as it is also called. The tomb of R. Johanan Sandelar (noticed in 1344, 1561, and 1564) is also shown near the synagogue. This doctor is mentioned in the Mishnah (Pirke Aboth, iv. 11). Benjamin of Tudela (1163 A.D.) also mentions the site of Meirôn as six parasangs from 'Alma. The sacrifice of valuable articles (cashmere shawls, etc.) by burning in the fires lit in the school of R. Simeon, may be compared with the sacrifices at Joseph's tomb (see Sheet XI).

El Mughâr.—Probably the Meroth mentioned as fortified by Josephus (Vita, 37; B. J. ii. 20, 6). There is nothing to show which of the two villages so named is intended. In the Tables of the Teutonic Knights Mogar is mentioned with Romane (Rummâneh, Sheet V.) and Sellem (Selâmeh, Sheet V.) as a fief of the Order. The southern site is the one here probably intended.

Nuhf is mentioned among the Casales belonging to the Knights of the Teutonic Order about 1250 A.D. by the name Nef, with Beit Jenn, Jalun, and other places in the same neighbourhood.

S'a's'a.—A synagogue of R. Simeon bar Iochai is mentioned as existing here by R. Isaac Chelo (in 1334 A.D.), and Gerson of Scarmela (in 1561 A.D.), as well as a school built by the same founder. These buildings have not been rediscovered as yet.

Seijur is mentioned in 1210 A.D. by R. Samuel bar Simson, between Acre and Kefr 'Anân. He identifies it with the Shizur of the Talmud (Demai iv. 3), the home of R. Simeon, whose tomb, with that of his son R. Eleazar, was shown there. Isaac Chelo (1334 A.D.) speaks of these tombs as square monuments of stone, with terebith trees round them. These and other tombs are noticed also in the sixteenth century. Marino Sanuto shows the place on his map in 1322 A.D. under the name Seggori. Two sacred places still exist near the village.

Sâfsaf is apparently the Safsufa of the 'Talmud, near Safed and Meirôn (Tal. Jer. Trumoth, viii. 9).

Sumeia, south of Safed, is apparently the Caphar Simai, or Sama, of the Talmud (Tal. Jer. Gittin, i. 2; Tosiphta Oholoth, chap. xviii.), a place nearer to Sepphoris than to Accho.

Et Telcil, 'the Little Mound,' appears to be the Thella of Josephus (B. J. iii. 2, 1)—a village near the Jordan, forming the eastern limit of Upper Galilee.

HYDROGRAPHY.—The principal water supply in this sheet, besides the Jordan, which forms the eastern boundary of the work, is the stream of water in Wâdy et Tawâhin near Safed. It rises at a spring near Meirôn, and is increased by numerous springs in its course, until it becomes a good stream of water, with a considerable fall the whole way. There are many mills, some of them ruined, turned by this stream. To the east, in Wâdy 'Akbara, there is another smaller stream, which is perennial; it is also kept flowing by numerous springs along its course. In summer the upper part of this wâdy is dry.

A stream of water flows down from the spring of el Jish into the Wâdy Fâr'ah, where it is joined by a small stream in the wâdy; shortly after this junction a large spring, 'Ain el Balât, considerably increases the water in the wâdy, which is further increased by the Neb'a 'Aûba, from which the wâdy then takes its name. It here turns several mills, and the water in the winter finds its way along Wâdy Hindâj to the Hûleh Lake. In the summer this portion of the stream is dry, the water sinking into the ground.

A considerable flow of water descends from the 'Ayûn el Wakkâs in the wâdy of that name. In the winter there is a stream in this wâdy from the 'Ain el Beida to the Hûleh, but in summer this stream sinks into the ground, and very little water reaches the Hûleh from the 'Ayûn el Wakkâs. This is all the important water supplies on this sheet. The description of the springs, etc., follows, in alphabetical order.

'Ain 'Abbâd (Q f).—A cistern, rock-cut, for rain-water.

'Ain 'Abadiyeh (O f).—Good spring of water, with a stream for a short distance only; perennial.

'Ain el 'Âfiéh (P e).—A good spring, in the form of a well, built up with masonry; good supply; troughs.



'Ain 'Akbara (P f).—A small spring, with no stream; good water; perennial.

'Ain el 'Alawiyeḥ (O e).—A good perennial supply of water; small stream, collected in drinking-trough.

'Ain el 'Almāniyeḥ (Q d).—A good spring, with slight stream running into the Hûleh; the water slightly brackish.

'Ain el Bakhrāh (N d).—A medium-sized perennial spring of good water.

'Ain el Balât (O d).—A large spring, with strong stream flowing, joining the stream in Wādy Fār'ah; perennial. The stream soon turns a mill; perennial.

'Ain el Balâtah (Q c).—A strong stream of good water, flowing into Hûleh marsh; perennial.

'Ain el Bānieḥ (P e).—A good perennial spring, in form of well, built up with masonry.

'Ain Barbîr (Q e).—A perennial spring of water, with stream flowing into Hûleh marsh.

'Ain el Bārdeḥ (O e).—A good perennial spring, with small stream flowing into pool cut in rock.

'Ain el Beida (Q e).—A good perennial spring, with stream flowing from it; medium supply. (P f). Ditto, rock-cut cistern, for rain-water.

'Ain el Bellāneh (P f).—A rock-cut cistern, for rain-water.

'Ain Biria (P e).—A spring, built up with masonry, like well; good water; small supply; perennial.

'Ain el Burrāniyeḥ (P e).—A good spring; perennial; medium supply. (N f). Ditto, good spring, with slight stream; perennial.

'Ain ed Durrah (N e).—A good spring, with slight stream; perennial supply.

'Ain Ferām (P e).—A good supply of water, forming a perennial stream in wādy; used for irrigation.

'Ain el Fôka (O c) near 'Ain Ibl.—A good spring, with small stream, and birket; perennial. Second in O d. A good spring, built

up with masonry in the form of a well; perennial. Third in O e. A good spring, with a small stream for 200 yards in wâdy; perennial; medium supply.

'Ain Ghabbâti (O e).—A good spring, with small stream; a birket close by to receive the water; perennial.

'Ain el Ghanem (M f).—A good spring, built up with masonry in form of well; perennial; small supply.

'Ain el Ghâwardâi (M d).—A small perennial spring; good water; small supply.

'Ain el Ghudrân (N c).—Rain-water, in bed of wâdy; no spring observed.

'Ain el Hamra el Fôka (P f).—A large spring, with stream of good water flowing from it in wâdy; perennial; good supply.

'Ain el Hamra el Tahta (P f).—Similar to above.

'Ain Hânin (O d).—A good spring, built up with masonry in form of well; medium supply; perennial.

'Ain el Hârah (O d).—A good perennial spring, built up with masonry in form of well; medium supply.

'Ain Haramûn (O d).—Dry.

'Ain el Hâsel.—A good spring, built up with masonry in form of well; small supply; perennial.

'Ain Haudein (N f).—A good spring, built up with masonry; perennial.

'Ain el Hôsh (P f).—A rock-cut cistern, for rain-water.

'Ain Humeimeh (O e).—A small spring; dry in summer.

'Ain el Hummâm (R e).—A spring, with small stream flowing from it into Jordan; ruined building near; perennial; good supply.

'Ain el Hurriyeh (O d).—A perennial spring, built up with masonry; small supply.

'Ain Huwârah (P e).—Good water; small supply; dries up in summer.

'Ain Jûâûneh.—There are two springs, with a good perennial supply of water and a small stream.

'Ain Jahûlah (Q c).—A large perennial spring, with a stream flowing to the marsh of the Hûleh; a large supply of good water.

'Ain el Jâmid (P e).—A good perennial spring, with small stream flowing from it.

'Ain el Jedideh (N e).—A square birket, with stagnant rain-water; some cisterns near. (O c). Ditto, a perennial spring, with slight stream. (P f). Ditto, small perennial spring, built up with masonry in form of well.

'Ain el Jemel (N e).—A rock-cut cistern, for rain-water.

'Ain el Jenadiych (N d).—A small perennial spring of good water.

'Ain el Jenân (N e).—A good perennial spring, with slight stream of water flowing from it.

'Ain el Jerab (P f).—A good perennial spring; no stream; small supply.

'Ain el Jinn (P e).—A large spring, with strong perennial stream of good water flowing from it. The source of water in the wâdy.

'Ain el Jish.—A good perennial spring, with stream flowing perennially. Collected in long stone trough.

'Ain el Jôzeh (O d).—A good spring, built up with masonry in form of well; perennial; small supply.

'Ain el Judeiyideh.—A perennial spring of good water, built up with masonry in the form of a well; small supply.

'Ain el Jurâny (P e).—A small spring; dries up in summer.

'Ain el Jurûn (O e).—A perennial spring of good water, built up with masonry; small supply.

'Ain Kadditha (P e).—A good perennial spring, with a small stream flowing from it; medium supply.

'Ain el Kâdy (Q f).—A small spring; dry in summer.

'Ain el Kantarah (P e).—A good perennial spring, with small stream for short distance; it flows through a hollow in the rocks.

'Ain Katamûn (N d).—A good perennial spring ; medium supply.

'Ain el Kebirch (O e).—A medium-sized perennial spring, with a small stream flowing from it.

'Ain Kefrah (N c).—A very large masonry well, containing perennial spring, with a birket ; good water ; medium supply. Also a rock-cut cistern, for rain-water.

'Ain el Kerûm (O e).—A good perennial spring, with stream of water ; good supply.

'Ain el Kharrûbeh (O e).—A rock-cut cistern, for rain-water.

'Ain Khattârah (P f).—A small spring ; dries up in summer.

'Ain el Khûrbeh (O e).—A good perennial spring, built up with masonry ; medium supply.

'Ain el Kûseibeh (P e).—A perennial spring ; no stream ; medium supply ; good water. (P f). A perennial spring, built up with masonry ; slight supply.

'Ain el Lebweh (Q f).—A large perennial spring of good water, with stream flowing into Jordan.

'Ain el Lôz (Q f).—A good perennial spring, with stream ; good supply. There is another spring, ditto, to the north, and a large spring to the south. The stream from these flows into the Jordan.

'Ain el Lôziyeh (Q e).—A good perennial spring ; medium supply.

'Ain Kh. Mârûs (P e).—A good perennial spring, in rock-cave ; medium supply.

'Ain Meirôn.—A large perennial spring of good water ; with a good stream flowing down wâdy ; good supply.

'Ain el Mellâhah (Q d).—A very large perennial spring, flowing in a strong stream from the base of the mountain ; at once turns a mill, and forms almost a small river. It flows into the Hûleh Marsh ; good water.

'Ain el Merj (N c).—A rock-cut well for rain-water.

'Ain Shersh el Khubb.—A small spring ; dries in summer.

'Ain el Mezârib (N e).—A good perennial spring, with small stream ; medium supply.

'Ain el Mūghār (Q c).—A good perennial spring, with medium supply.

'Ain el Mukeisibeh.—A small spring; dries in summer.

'Ain Mukhallid (P c).—A good perennial spring; small supply.

'Ain en Nahleleh (P c).—A good perennial spring; small supply.

'Ain en Nebratein (Q c).—A good perennial spring; forms large pool round source; good supply.

'Ain Neby Hāniya.—A good perennial spring; large supply; the water runs in stream, and is used to irrigate gardens.

'Ain en Nimreh (N c).—A good perennial spring, with a small stream of water flowing from it.

'Ain en Nôm (N c).—A perennial spring of good water, built up with masonry in the form of a well; small supply.

'Ain Nūhf (M f).—A perennial spring of good water, built up with masonry; a large trough near.

'Ain en Nūsūrah (P c).—A small spring; dries up in summer.

'Ain er Rāhib (O c).—A good perennial spring, with small stream; medium supply.

'Ain er Rihāneh (P f).—A large spring, with perennial stream which joins water in wādy; good supply.

'Ain er Rumeileh (O f).—A large spring, with good perennial stream in wādy; good supply.

'Ain Rusheideh.—A small spring, perennial; small supply.

'Ain Rusheif (N c).—A perennial spring, built up with masonry; medium supply.

'Ain es Saghireh (O c).—A medium-sized perennial spring of good water, with a small stream. (N f). A perennial spring good water, built up with masonry in form of well; small supply.

'Ain es Sahleh.—A rock cut cistern for rain-water.

'Ain es Sakhrāh (P f).—A small spring good water; percolates through rock; perennial?

'Ain Sāleh (P f).—A perennial spring of good water, with slight stream; medium supply.

'Ain Samûrah (P f).—A large spring, with a perennial stream in the wâdy; good water supply.

'Ain Seijûr (N f).—A perennial spring of good water, built up with masonry; medium supply.

'Ain es Semûâieh (O f).—A perennial spring good water, built up with masonry; medium supply.

'Ain esh Shâir (O e).—A perennial spring with a small supply of good water.

'Ain esh Sheikh (O f).—A perennial spring of good water, built up with masonry; medium supply.

'Ain Sidret el Lehebiyeh (R f).—A small perennial spring, with a small supply of good water.

'Ain Süfra (O e).—A perennial spring of good water; medium supply.

'Ain Süf (O d).—A good perennial spring, built up with masonry; medium supply.

'Ain es Süfsâfeh (Q f).—A large perennial spring, with a stream flowing into Jordan; good supply.

'Ain es Sultân (P e).—A small spring, which dries up in summer.

'Ain es Sürâr (N f).—A perennial spring of good water, built up with masonry.

'Ain Surubbîn (N e).—A rock-cut cistern for rain-water.

'Ain et Tabil (P e).—A good perennial spring, which forms a stream; good supply. Ditto (P f). A large perennial spring, with a stream in the wâdy; good supply.

'Ain et Tahta (O e).—A medium-sized perennial spring, with a small stream in the wâdy; good supply of water.

Ain et Târah (O e).—A rock-cut cistern for rain-water.

'Ain Tirîa (O e).—A perennial spring of good water, with a good stream of water flowing from it; good supply.

'Ain Tôba (Q f).—A small spring; dries up in summer.

'Ain et Tuffâh (O c).—A small spring, which dries up in summer.

'Ain Umm Kâdûs (N c).—A rock-cut cistern for rain-water.

'Ain Umm el Kûrâ (Q f).—A good perennial spring, with a stream flowing into the Jordan.

'Ain Umm Tahin (P c).—A good perennial spring, built up with masonry; medium supply.

'Ain el Warakah (O e).—A hole cut in rock for rain-water.

'Ain Yâter (N c).—A good perennial spring, built up with masonry; medium supply.

'Ain ez Zeitûn, and Spring S. of ditto (P c).—A good perennial spring, built up with masonry, and with a trough; medium supply.

'Ain ez Zerka (P e).—A good perennial spring, built up with masonry, and with a trough; medium supply.

'Ayûn el Butm (P e).—Good perennial springs; medium supply.

'Ayûn el Mâlhab (P e).—Good perennial springs, built up with masonry; medium supply.

'Ayûn el 'Okeibeh (P f).—Good perennial springs; slightly marshy round; medium supply.

'Ayûn el Wakkâs (Q e).—Large springs, forming a strong stream of good water in wâdy; large supply.

'Ayûn el Werd (P e).—Built up with masonry; perennial springs.

Biâr el Jermûk (O e).—Good rock-cut cisterns.

Biâr es Sukker (O e).—Good rock-cut cisterns.

Bir el 'A bd.—Dries in summer; small supply.

Bir el 'Ayûn.—A rock-cut well; small supply.

Bir el Beiyâd.—A rock-cut cistern; rain-water.

Bir el Haiyât.—A ruined cistern.

Bir el Khashab (N f).—A perennial spring, built up with masonry; medium supply of good water.

Bir el Makatiâ.—A cistern for rain-water.



Bir Mezrah (P e).—A perennial spring, closed in masonry well ; small supply.

Bir Sh. Huzaby.—A cistern for rain-water.

Bir esh Shih (P e).—A rock-cut cistern for rain-water.

Bir es Sukker (O e).—A good cistern for rain-water.

Bir et Tell (P e).—Rain-water collects in deep hole.

Bir eth Theniyeh (N d).—Rain-water ; dry in summer.

Bir Yûshâ (Q d).—A rock-cut cistern ; rain-water.

Bir Zebûd (O e).—A cistern, rock-cut ; rain-water.

Bir Zûhlûk.—A small spring ; dries in summer.

Birket el Hâfûr (O d).—A pond for rain-water, with masonry on one side.

Birket Hâml (O d).—A large rain-water pond.

Birket el Jish (O e).—A very large pool in rocky hole on plain, supposed to be a crater of extinct volcano ; there is water all the year.

Birket Jubb Yûsef (Q f).—A pool fed by a spring in Khân Jubb Yusef. The spring in the khân is built up with masonry, and is perennial.

Birket Kûnin (O d) is a large pool of water.

Other birkets on this sheet are pools of water that generally dry up in summer.

Neba 'Aûba (P e).—A large spring, joining stream in Wâdy 'Aûba ; turns several mills directly ; large supply.

Nebât Dibl (N d).—Some rock-cut cisterns.

Nebât Wâdy Fârah (O e).—Large springs, joining stream in Wâdy Fârah.

Spring to the W. of Kh. es Seiyârah.—Good perennial spring, with stream for fifty yards ; medium supply.

ROADS.—The principal road on this sheet is the old Damascus road, leading from Khân Jubb Yusef till it crosses the Jordan at the bridge of Jisr Benât Y'akûb. This bridge is mentioned in the times of the Crusades, and this road appears to have been always a main-road in the country in Roman times.

The portion of it on this sheet passes across a rough basaltic plain. In parts the road is still fairly good, but at others it is almost lost amongst the surrounding rocks.

Another main-road leads up in the great valley by er Râmeh from 'Akka ; it crosses the Wâdy Tawâhin, and mounts the high hills to Safed. From Safed there is a good road leading north by Kadditha el Jish to Kefr Bir'im, and also traces of an ancient road connecting it with Meiron. From Kefr Bir'im the road leads north to Yârûn, and from there to Bint Umm Jubeil, and thence by 'Ainitha and Hûnin to Tibnin, on the sheet north.

A fair road also passes round by Sâsâ to Rumeish and Dibl, and from thence by et Tireh to Haddâtha. This latter portion of this road shows signs of antiquity.

There is also a road along the Jordan Valley, traversing the whole space of the sheet ; and also a road from Kades leading north to Meis, on the next sheet.

The roads leading on the western portion of the sheet to the sea are bad. The principal one leads by Hurfeish to the Bukeiâh, or past ed Deir wa el Kâsy to Fassûtah.

In general the roads and paths of the district on this sheet are better than on any other in Palestine, particularly in the central part of the sheet.

## SHEET IV.—SECTION B.

'Aita esh Shāub (N d).—Here are foundations of walls, built with well-dressed stones. Several sarcophagi were observed. On the east, south and west of village there are also two olive-presses and two rock-cut cisterns.

'The village has taken the place of a small town surrounded by a wall, of which some remains still exist in well-cut stones and a fort measuring forty paces long by twenty-five broad. Beneath this building lies a large cistern vaulted with circular arches, and built of regularly cut stones. It is covered by a platform, on part of which has been built, later on, a little mosque, now falling into ruins. Here one may remark columns which come from an older building, the site of which is marked by a mass of blocks regularly cut, and by mutilated shafts lying upon the ground.

'Below the village, the upper slopes of the hill are cultivated in terraces, and planted with vines, fig-trees, pomegranates, olives, and filberts. Here I found several cisterns, a great sepulchral cave, ornamented with arched arcossolia, each surmounting two sarcophagi, contiguous and parallel, a press with two compartments, one square and the other circular, the whole cut in the living rock.

'Ascending towards the east, I passed beside an ancient pool half cut in the rock and half built. Not far is an old evergreen oak, one of the most remarkable that I have seen in Palestine, to which the inhabitants offer a kind of worship. It is protected by a little wall which supports the venerable trunk.'—Guérin.

### 'Akbara (P f).

'The ruins of Akbara cover a hillock whose slopes were formerly sustained by walls forming terraces; the threshing floors of an Arab village occupy the summit. Round these are grouped the remains of ancient constructions now overthrown.

'The village lies on the east of the wādy. It is dominated by a platform on which foundations can be traced of a rectangular enclosure called el Kuneiseh, measuring thirty paces in length by twenty-three in breadth. It stands east and west, and was firmly constructed of good cut stones. The interior is at present given up to cultivation. This enclosure seems to have been once a Christian church.'—Guérin.

'Alma (P d).—There are some well-dressed stones in the village, and an almost-obliterated inscription occurs on the stone door-step of one of the houses.

In the 'Itinéraires de la Terre Sainte,' translated from the Hebrew by Carmoly (Paris, 1847), this place is frequently mentioned. Here were standing the tombs of Rabbi Jehudeh, son of Tima; of Rabbi Azariah, and of Rabbi Eleazar, his son, as well as that of Rabbi Eleazar, son of Arakh. 'Alma,' said Rabbi Ishak Chelo, 'possesses a sacred Jewish association. Here stand three tombs of as many sages of Israel, who all bore the name of Rabbi Eleazar. Beautiful pomegranates shade these ancient tombs. Jews and Mussulmans alike light torches here every Friday evening. The 'Sepulchres of the Just,' translated in the same work, assigns the situation of these monuments: 'At the south of the village is interred R. Eliczer, son of Hykanos, as well as R. Eleazar, son of Arakh, Eleazar son of Ajuriah, and his father. At the head of the mountain is the tomb of R. Zimra; that of R. Jehudeh, son of Tima, is found on the other side of the village. Here is also the cave of the Babylonians, where are buried Rabbah, son of Rab Huna, and Rab Hamenuna.' All these tombs are now forgotten.

Guérin found here the ruins of an ancient synagogue, the *débris* of which are found scattered about the village, broken shafts in the wall of a mosque, and a lintel used for a bench near the *medfesh*. On the lintel is an inscription in a single line of Hebrew, which M. Renan has translated:

'(Peace be) upon this place and in all the places of Israel.'

An allusion may perhaps be made to Haggai, ii. 9.

'Alma (ruins to the east of) (P d).—Remains of ruined watch-towers occur on the crest of the ridge, and a quarter of a mile to the south of these there are three perfect dolmens, not very large, the covering-stone averaging 10' x 7' x 1' 6". There are no marks of any sort upon them.

'Ammúkah (P c).

This place was celebrated among the Jews of the Middle Ages as containing the tomb of Jonathan, son of Uzziel the Targumist (see Carmoly 'Itinéraires,' p. 132), the author of the Chaldaic paraphrase of the books of Joshua, Judges, Samuel, Kings, Chronicles, and the Prophets. Over the tomb was formerly a great tree. The tomb is now gone, but an old tree stands, under which are certain cut stones, on which the Jews who go there write their names.

Belideh (P c).—Here are several columns and remains of ruins. Double triangles are cut on either side of door of mosque.

E1 Burj (O e).—Here is part of a modern ruined watch-tower.

Daláta (P c).

Dalata (See Carmoly, 'Itinéraires,' pp. 135, 185, 263, 379, 451), was full of the so-called tombs of learned Jewish doctors. The memory of these scholars has now completely died out of the country. On the way between Daláta and Alma is the 'cave of the Babylonians,' with the bones of the Jewish holy men who died there.

Ed Deir (N e).—This is the ruin of a large church at Yârûn (see Yârûn).

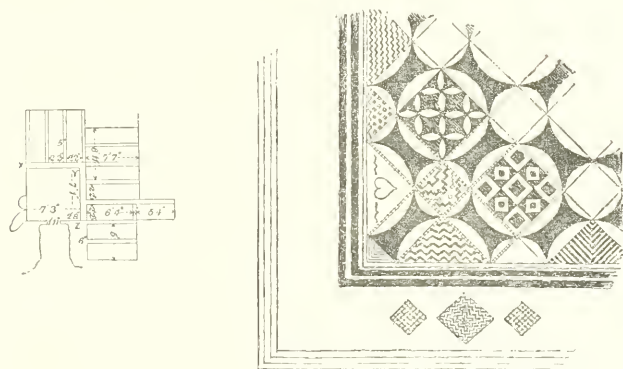
Deir el Ghâbieh (P d).—Foundations and traces of ruins.

Deir Habib (P d).—Heaps of stones and foundations of buildings on a tell.

Deir Kûlûnsawey (N d).—Traces and foundations of walls.

Edh Dhâheriyeh el Fôkâ (P e).—Heaps of stones, mostly hewn and small.

Dibl (N d).—At this village there are some rock-cut tombs, in one of which there is an inscription. Many well-dressed stones are used, and turn up in digging. On one of these was a fragmentary inscription. Under some of the houses of the village there is a large piece of tessellated



pavement of very good design. The colours are red, black, and white. There are some sarcophagi and some broken pillars. This was probably an early Christian site.

This village stands on a hill whose highest platform seems to have once been surrounded by a very thick wall, of which some traces still exist. The lower terraces rested on supporting walls, in great part destroyed. In the midst of plantations of tobacco and mulberries one remarks numerous cisterns, most of them fallen in, a great pool cut in the rock, and several rock-cut tombs. One of these has a large vertical entrance like a rectangular well, three mètres deep, from which one reaches a sepulchral cave, now empty. A second tomb,

the entrance to which is horizontal, contained under different *arcosolia* several sarcophagi, which have disappeared.

In the third tomb there are the following inscriptions:

(1). On the right, at entrance, above the door of a compartment containing four loculi, two before and two behind,

APICTΩNOC

(2). Above a neighbouring door, opening upon a single loculus—

ΘΕΥΔΑΤΟ

(3). Above a third door, opening on three loculi—

APICTΩNOC

(4). Opposite the entrance, above the door of the first loculus—

ΔΗΜΗΤΡΙΟΥ

(5). Above the door of the second loculus—

ΜΑΚΡΕ

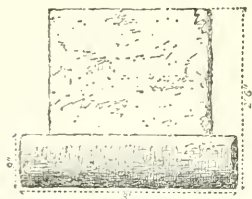
(6). Above the door of the third loculus—

ΤΡΙΚΕΙΡΟ.—Guérin.

Renan read them rather differently, taking the first three and the last three together, and reading for the last  $\Pi \alpha \Pi$ , see Renan, 'Mission en Phénicie,' pp. 674—675.

Ed Duwârah (P c).—Here are heaps of unhewn stones; no cisterns.

Ed Duweir (Oe).—There are here some rock cut tombs and traces of ruins. One of the tombs has a door still in position. It rolls on the lower part, which is rounded and fits into sockets.



Fassûtah (N d).—Here are traces of ancient ruins; two sarcophagi hewn out of very large detached stones; two cisterns.

'Numerous cisterns, a great reservoir, vestiges of many ruined houses, fine cut stones marking out floors, and a dozen of presses nearly perfect. These presses are all on the same model: worked in the rock, they consisted of two compartments, one larger, in which the grapes were placed, and one smaller and lower down, in which the juice was received. In the humble church of the modern hamlet I remarked a chapter imitating Corinthian, and probably of Byzantine period. On two of its faces a cross with equal branches has been sculptured. Above the door of the main church has been placed for a lintel a fragment of frieze decorated with flowers and foliage elegantly executed.'—Guérin.

Ferâm (P c).—Here are remains of ancient buildings built into the walls of modern structures.

Hajr Maneikā (Oe).—A dolmen.

Hajr ed Dumm (Qf).—A small dolmen, without any marks.

Hânin (Od).—This is evidently an ancient site; the rock to the south of the village is cut into cisterns; tombs with side and end on kokim loculi; sarcophagi or tombs covered with flat lid on the surface; birkets for holding rain-water; olive-presses and wine-presses in considerable numbers, all cut in the rock. There is no ancient masonry in the village, except at the mouth of an enormous cistern, where the round arches that support the wheel for drawing up the water may be ancient. A little down the hill on the south-east there are some sarcophagi cut out of the rock on pedestals; steps lead up on the west side to one of them; there are grooves for the lids to fit into, but these are in all cases wanting; they had probably a ridge and knobs at the four corners, as frequently observed elsewhere.



Hazzûr (Nd).—This is a rock-cut tomb with a masonry arch over the entrance; it is at the ruins of Kh. Hazireh. The masonry appears to be Roman from the cutting of the stones; at present the vault has fallen in and quite blocked up the entrance to the tomb; the dimensions are given by Dr. Robinson ('Later Biblical Researches,' p. 63) before this accident. The arch is round; the stones rather large, but not bevelled, and the whole bears the marks of extreme antiquity. Beneath the vault the flat rock is cut away to form a sloping passage leading down to the sepulchre. This passage is four feet wide, twelve feet long, and at the lower end five and a half feet deep. Here is a low portal leading into an excavated chamber with a sarcophagus. The vault above is six feet broad by twelve long, and nine and one-third high. There is another sepulchre south-west of this similar to it, but having no vault over it.

The following is Robinson's description of this place:

'The arch is round; the stones rather large, but not bevelled; the whole bears the marks of extreme antiquity. Beneath the vault the flat rock is cut away to form a sloping passage leading down to the sepulchre. This passage is 4 feet wide, 12 feet long, and at the lower end  $5\frac{1}{2}$  feet deep. Here is a low portal leading into an excavated chamber with a sarcophagus. The vault above is 6 feet broad by 12 long and  $9\frac{1}{3}$  high. There is another



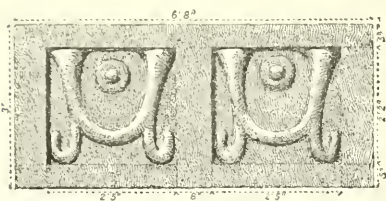
sepulchre south-west of this and similar to it, excavated in a flat rock, but having now no vault over it.<sup>7</sup>

This vault was demolished the year before Rénan went to Palestine. He suggests En Hazer as the ancient name of Hazzur.

J â â ù n e h (P e).—There are at this village some broken pillars and a capital with ordinary mouldings.

El J e r m ŭ k (P e).—There are traces of ruins round this village.

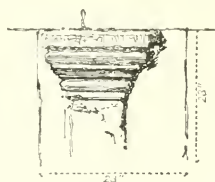
El J i s h (P e).—At this village there are a large number of well-dressed stones with a draft cut round the edge; these are scattered about and dug up by the peasantry; they probably formed the fortifications of el Jish in the times of Josephus, when it was known as Giscala. There are



also several sarcophagi dug up by the peasants and lying about; they are ornamented with conventional bands; these occur on the south side of the village. Scattered about in the village, near the modern church, there are columns, capitals, and bases

of a synagogue, which was probably one of considerable size. The site of this synagogue is not distinguishable, but it was very probably where the church now stands. A great many stones in the walls of the modern

church show by their workmanship that they came from a synagogue. There is also an attached pilaster built into the wall, and pieces of sarcophagi in the walls of the houses.



The ruins of this synagogue show that it was built of very white limestone.

To the east of the town, half a mile distant, there are the remains of another synagogue; it is situated above and to the west of the great valley of el Jish, on a levelled plateau. There still remain the bases of three columns and the stone door-posts of the southern door *in situ*. There are also traces of the walls. This seems to have been a small synagogue, like the smaller one at Kefr Bir'im. The remains are like those of Nebratein: no capitals, but portions of lintels, columns, and double columns are

strewn about. The outside dimensions are 58' long by 37 feet wide having a doorway, 5' wide, in the centre of the south wall. The special plan will show the remains and also the form of the moulding of the lintel and a peculiar stone, carved with representation of a Roman eagle. On one of the fallen columns there is a much-defaced Hebrew inscription, probably written by some Jew who came to lament over the noble buildings of his ancestors.

נחמנו  
על כל  
החורבן  
הזה  
הנשחית  
הזה

There is also a small scrap of ornamented stone that may have been a portion of a capital.



El Jish is without any doubt the Gischala of Josephus, which was fortified with a wall (doubtless that whose ruins yet remain) by order of Josephus. The inhabitants were for the most part peaceful cultivators of the soil, who were goaded into revolt by John. The story of his escape and headlong ride to Jerusalem is well known. Jerome says that tradition assigned Gischala as the birth-place of St. Paul's parents.

The place is mentioned in the Talmud (see Neubauer) under the name of Gush Chaleb, in which may be seen the Ahlab of Judges i. 31. It is mentioned in Carmoly's 'Itinéraires de la Terre Sainte' as containing in the thirteenth and fourteenth centuries the tombs of several illustrious Rabbis, an ancient synagogue, and a school. It was also the residence of many wealthy Jews, and the seat of a considerable commerce in oil.

The place was examined by Renan, who says ('Mission en Phénicie,' p. 778):

'In the valley, to the north of the town, on the slope of the ground, appear the ruins of a synagogue, whose style reminds one of that of Kefr Birim. There are the same garlands, the same ornaments. The gate, at least the threshold, is well preserved. There is a considerable mass of ruins, millstones, great stones, etc. On one of the columns of the synagogue was a Hebrew inscription which may be translated:

"Joseph Bar Nahum built this arch. May a blessing fall upon him!"

The column and inscription have now apparently disappeared, as they were not seen by Lieutenant Kitchener or by M. Guérin, who thus describes the place:

'The Ain el Jish flows into a deep ravine planted with fig-trees, pomegranates, and vines, overlooked by the lofty hill of El Jish. Above the fountain and the valley, and at the foot of the hill, is seen a platform partly artificial and partly natural, as is proved by the foundations of a sustaining wall in great blocks, some courses of which are still in position. On this platform are the ruins of an ancient synagogue now completely destroyed. The building, like most of those of its kind, measured about twenty-two paces in length by thirteen in breadth. Three bases of columns are still buried in the soil on the spot where they stood. Several broken shafts are scattered here and there, together with the fragments of two abutments and a lintel of a door decorated with mouldings. I could not find the column on which M. Renan in 1860 had discovered his Hebrew inscription. The hill of El Jish rises by successive stages and terrace sustained by great blocks of stone, some of which appear ancient. The village is situated on the southern slopes of the hill.

'Continuing to mount the hill, and at the moment of reaching the top, we remark the

traces of a surrounding wall constructed of regular cut stones. As recently as 1863 there were still remaining considerable vestiges, but at present it is almost entirely destroyed, the stones having been taken away to build a new church. These are the remains of the wall which once surrounded the acropolis of Gischala, whose name is preserved in El Jish.

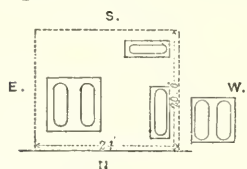
'On the plateau are the remains of a second synagogue, of which, at my first visit, there remained four shafts and other ruins. These remains are now dispersed and lost.

'The lower slopes of the hill are pierced by numerous sepulchral caves, almost all partly destroyed or blocked up.'

Jisr Benat Yākūb (Re), 'The Bridge of the Daughters of Jacob.' Across the bridge is a large Khan three-fourths destroyed, and built of middle-sized basaltic stones. Vaulted galleries, now destroyed, formerly surrounded it. In the middle of the court are the remains of a small rectangular basin, once adorned by four columns, one at each corner.

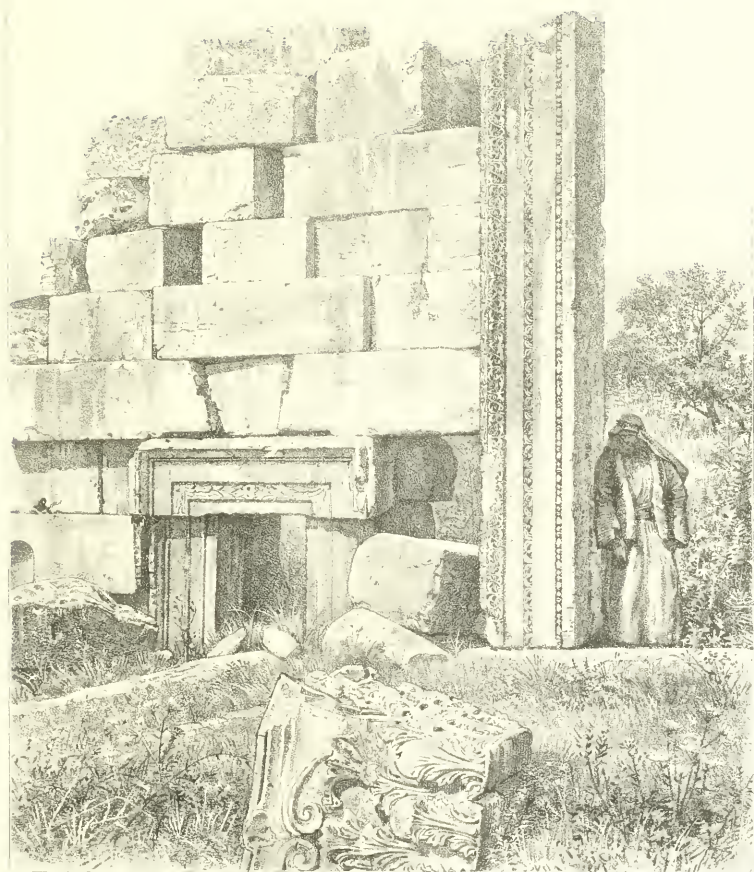
A little north of the bridge Guérin found a circular reservoir called Hummām Benat Yākūb, the 'Bath of Jacob's daughters,' close to which are a few ruins on a hillock called Kh. el Hummām. These names are not on the map. Still farther north Guérin came upon a tomb of circular form, built of basaltic stones, called the Kubūr Benāt Yākūb, 'the Tombs of the Daughters of Jacob.' Here the Bedouins have hollowed out places where they store grain under the protection of the tomb. An adjacent hill is covered with tombs, and on another mound, in the midst of more tombs, the remains of some small houses. The legends of the bridge, the baths, and the tomb of Jacob's daughters seem to be entirely of Mussulman origin.

Kades (Pd).—There are a few columns in the village, and some well-cut large stones. A well-carved Corinthian capital was also observed round the spring. There are a number of sarcophagi plain and used as drinking-troughs. At the east of the spring there are a succession of Roman works; first a large masonry tomb to contain eleven bodies, and probably vaulted over. The door-way, with simple mouldings, has a niche on the right-hand side. The next is a platform showing Roman work and bearing



ing four sarcophagi, two double and two single; they were formerly decorated with figures bearing up wreaths, as at Kh. Shelabūn; the sarcophagi singly measure 3' 10" × 8' 3" × 3' 4" high; the double ones 6' 4" × 7' × 2' 10" high. The platform measures 29' × 20' 6".

A photograph (No. 40, Fund Series) has been taken of these sarcophagi from the west; a few pieces of small columns are lying about; a slight moulding ran under the sarcophagi along the top of the platform; the double sarcophagus on the west has fallen from the platform. The lids had a



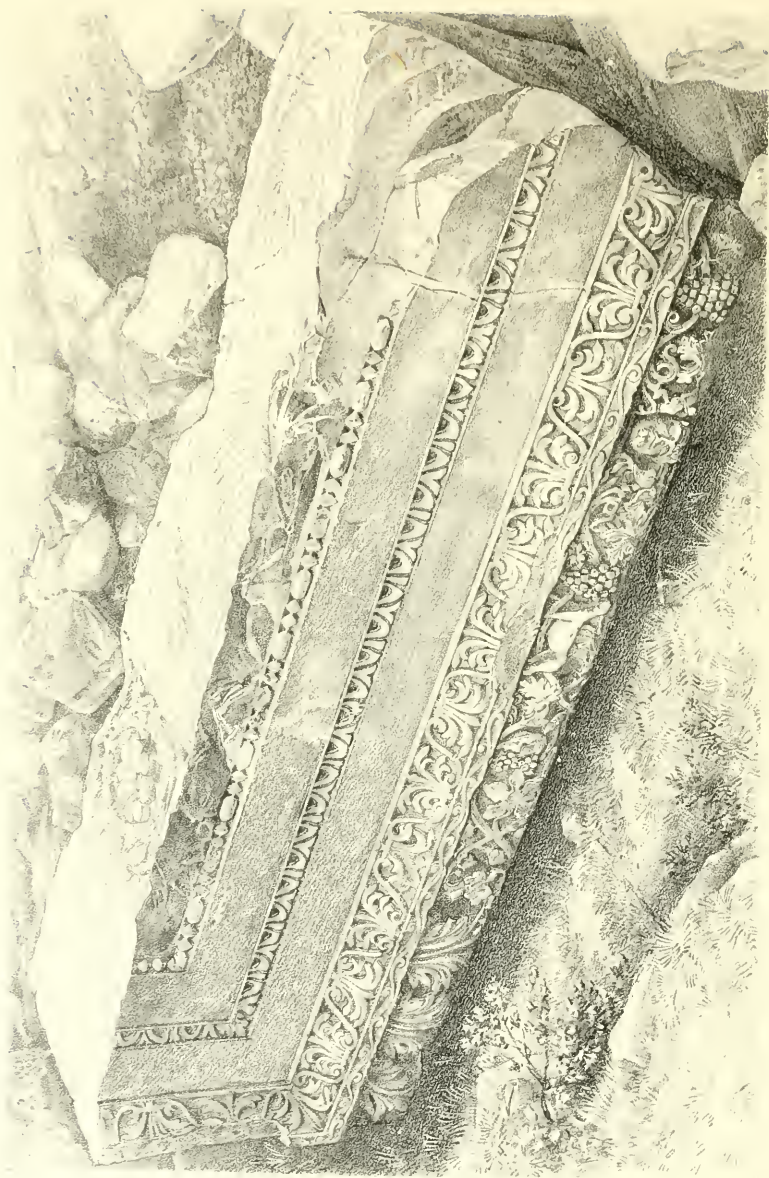
*Stanford's engraving*

RUINS OF TEMPLE, KARNAK







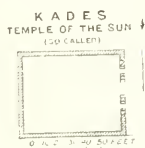


LINTEL OF MAIN GATEWAY, WITH SUPPOSED BUST OF BAAL, TEMPLE, KADESH



ridge and four projections at the corners; as in other cases they were ornamented with scale-work, and fitted into a groove in the top of the sarcophagus. These sarcophagi are only a very short distance from the masonry tomb.

The third building, which is called el 'Amârah, is the remains of the Temple of the Sun (so called); it is also Roman work, probably of the latter half of the second century; the door-post, still standing, is a monolith fifteen feet high; the ornamentation over the small doorways is beautifully carved; over the northern one is the representation of an eagle with outspread wings. Farther north, on this side, is a little projecting stone, with a small passage made in the masonry to a small recess on the inside; through this money could be dropped, or an oracle could be delivered from the inside without the speaker being seen.



A little to the left of the southern doorway, in a corresponding position, is a niche with the figure clothed in a robe, with a spear in the left hand.

The lintel which lies broken in front of the doorway bears on the under side a representation of the winged deity, the sun; it resembles the lintel of the small temple at Baalbek. A portion of the elaborate cornice also lies exposed.

The temple has a similar form to the temples of the same kind found in Syria.

Two great columns probably supported the porch, which sheltered the beautifully fine work of the eastern front.

The hill on which these buildings stand has an artificial appearance; it was probably partly levelled and filled out in places to become regular. There are a good many large stones and traces of ruins about, and also of a Roman road leading to the spring.

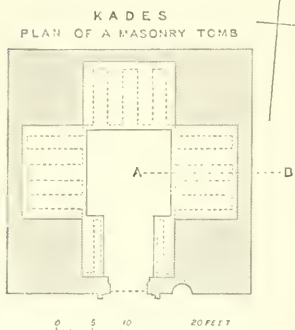
There are a good many rock-cut tombs to the west of Kades, in the rocky slopes of the hills.

Kades has generally been accepted as the Kedesh Naphthali, or Kedesh in Galilee, of Joshua xix. 37-39, xii. 22, xx. 7, and xxi. 27, 32. It was a city of refuge. Its name is associated with Barak, who was a native of the place, and the defeat of Sisera. It was taken by Tiglath-pileser (2 Kings xv. 29). In the time of Josephus it was populous, hostile to the Jews, and fortified. In the thirteenth century there were 'great ruins and fair sepulchres' seen here by Burchard the monk. In the fourteenth century the place was chiefly inhabited by Jews (Carmoly, 'Itinéraires,' p. 264) whose principal occupation was the care

of the tombs of illustrious Rabbis. There are no longer any Jews in Kades, and only a few Metâwileh, who have no legends connected with Barak or Deborah, but venerate the name of Joshua at the Neby Yeshua, close to the village.

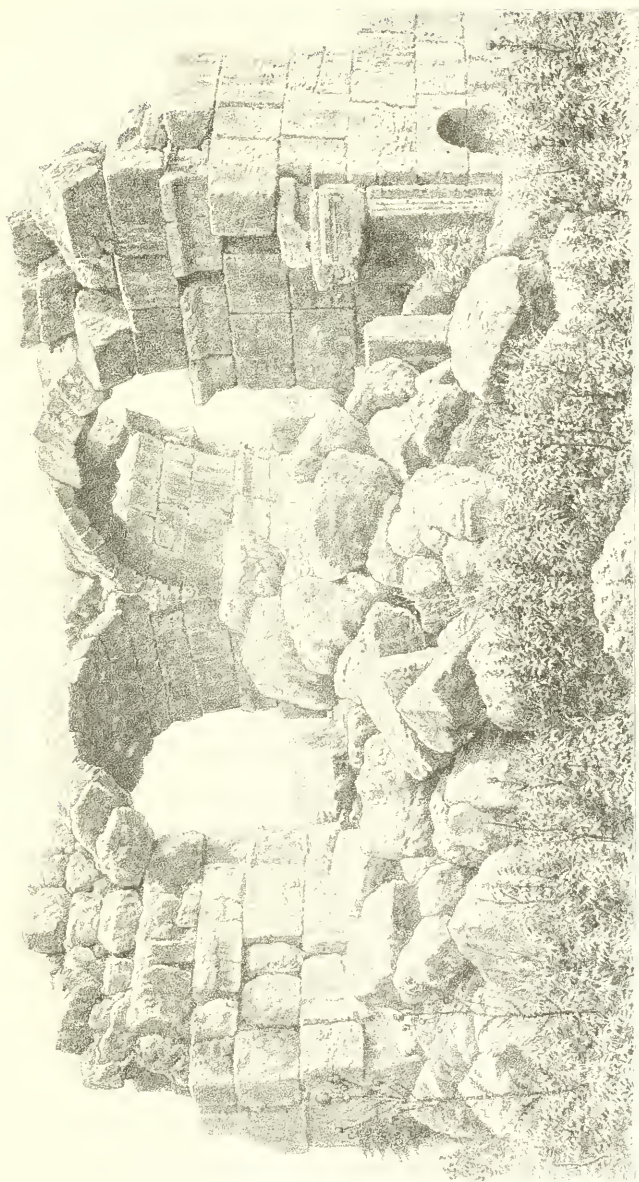
The following account of the ruins shows how Captain Wilson found them in the year 1866 :

‘At Kades there is a building (Photograph 38, P. E. F.) 34ft. 4in. square, with a doorway on the southern side, which leads into a chamber, on each side of which are three loculi, except on the south, where there are only two, one on each side of the entrance; in the corners are piers of solid masonry, and the spaces between them were covered with semi-circular arches, portions of which on the north and east remain; the centre appears to have been vaulted. The masonry is of plain chiselled stones set without mortar in courses from 1ft. 10in. to 2ft. 3in. in height, and the mouldings are of a simple character and well cut; on the exterior near the door is a niche 5ft. 11in. high, and round the base of the whole building runs a plinth. The loculi have been used for internments at a comparatively recent period.



‘Of the sarcophagi, those at Kades are the most elaborately ornamented; not far from the masonry tomb described above, there is a very remarkable group, formerly elevated on a masonry platform, but now, with the exception of one, overturned. (See Photograph 40.) Some of these are made to contain two bodies laid in opposite directions, and at the bottoms of the loculi are small raised pillows to take the heads; the covers are pent shaped, and covered with a leaf-like ornament. (See Photograph 42.) The material out of which the sarcophagi are hewn is hard white limestone, almost marble, and the workmanship is excellent; the usual design on the sides is a garland held up in two or more loops by nude figures, with some device over each bend, and a bunch of grapes hanging from the bottom. The ornament has been disfigured and worn away, so that it is difficult in many cases to see the design, but on one which was uncovered (see Photograph 47) the carving was sharp and good, though the faces and busts of the figures had been purposely mutilated; they consisted of a winged female figure with flowing drapery at each corner, and two figures on the sides holding up a garland, over which are a vase, flowers, etc., and from which hang bunches of grapes. On the end of the lid of one of these sarcophagi is a shield and sword (see Photograph 42), and on one seen in another part of the country are a shield and three javelins. A sarcophagus with three loculi, and a flight of steps leading up to it, was found by Lieutenant Anderson, R.E., on Tel Khureibeh, near Kades.

‘At Kades some excavations were made on the site of the ruins: the western building is a tomb containing eleven loculi, the eastern one is a temple of the sun of about the same date as Baalbek. The lintel over the main entrance was dug up; on its under side is a large figure of the sun (I think), and over the architrave is a small cornice beautifully worked; it consists of a scroll of vine leaves, with bunches of grapes; in the centre is a bust, and facing it on either side is the figure of a stag. On either side of the main entrance is a small niche with a hole communicating to larger niches within the building, like a sort of confessional;

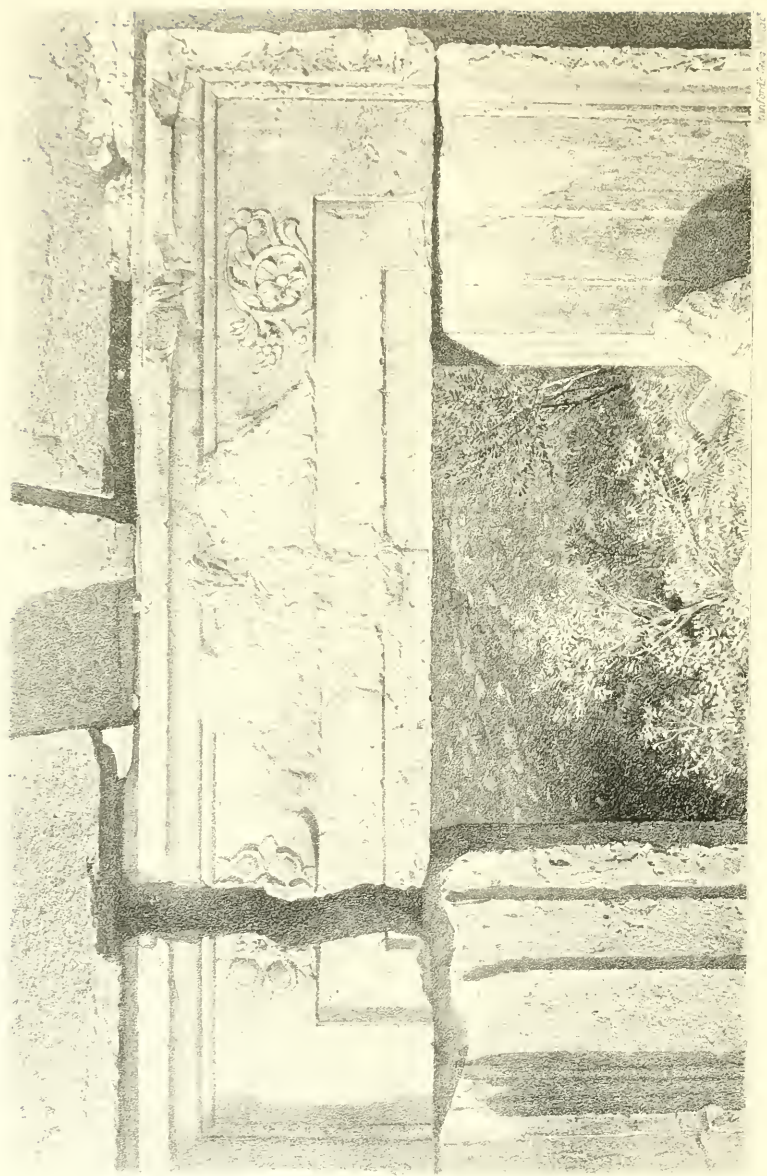


MASONRY, TOMB, LATE



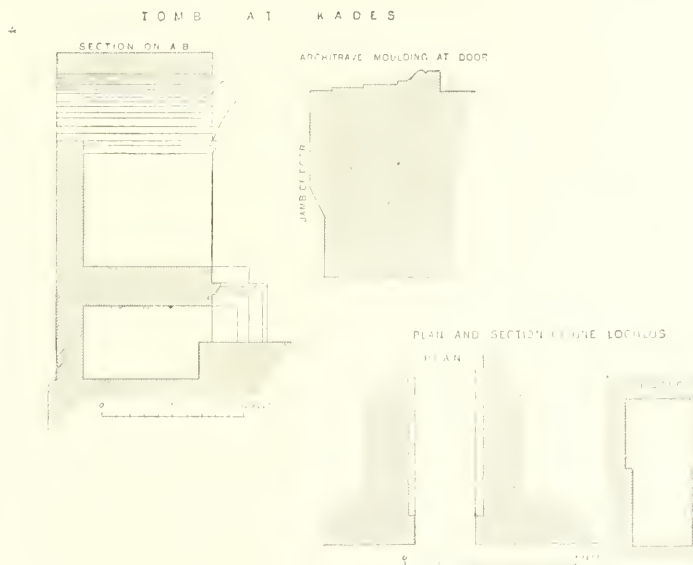






SIDE GATEWAY WITH FIGURE OF EAGLE ON LINTEL, TEMPLE, KAUAI

on one of the niches is part of a figure clothed in a robe, with a spear in the left hand; over one of the side doorways is the figure of an eagle; close to the temple, and evidently belonging to it, an altar with a Greek inscription was found, which I cannot make out, but have copied and taken a squeeze of; in the group of sarcophagi one buried in the ground was dug up, and the decoration found in better repair than those exposed to the air: it consisted of a wreath held up at the sides in two folds by nude male figures, and at the corners



by four female figures with wings and flowing drapery; the figures have been purposely defaced, but the arms and feet still remain, and the whole is finely sculptured; after seeing this better-preserved one, similar designs can be traced on the others, one of which has a sword and shield cut on it. Detailed plans have been made of the mouldings, etc., on both the buildings and the sarcophagi, sufficient to reconstruct the former with great accuracy. On the same hill some curious tombs were found, of one of which a plan was made; each loculus is constructed to receive two bodies.—‘Letter III.’ (January, 1866).

The Greek inscription is not mentioned by Renan, who gives a drawing of the temple. He ascribes the ruins and the sarcophagi to the Greco Roman period.

Guérin thus describes the most important ruins of Kades. The first is what Lieutenant Kitchenier calls the ‘large masonry tomb’:

‘It measures ten mètres on each face. It is built of splendid limestone blocks, resting without cement one upon the other. The upper part is destroyed. I suppose that it was once vaulted over in the interior, and outside surmounted by a flat terrace. On the south side is a small door ornamented by mouldings *à crossettes*, which occupied the centre of the



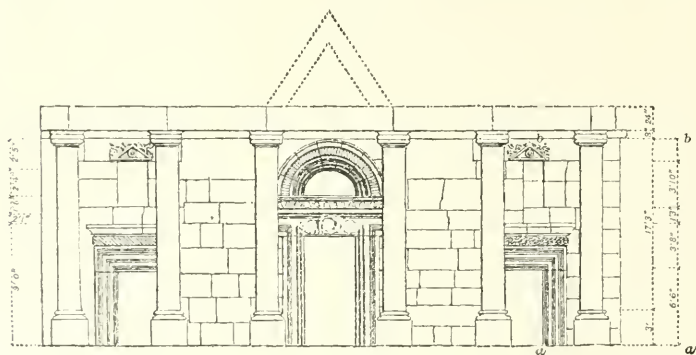
façade. To right and left of this rectangular door is a small niche, now empty. Within this edifice, enclosed under four arcades still standing and constructed of cut stone, are eleven great rectangular niches built in cut stone, the twelfth being occupied by the entrance door. On the different shelves above these niches there was room for several sarcophagi. On examining these loculi I found bones in them.

'Eighty paces to the east are seen the remains of another mausoleum well worthy of attention. It consisted of a great square base formed by several courses of magnificent blocks cut beautifully and crowned with a cornice. On this artificial platform had been placed two sarcophagi: one is in place, the other is broken. To right and left of this central base are lying on a lower platform two immense double sarcophagi. . . .

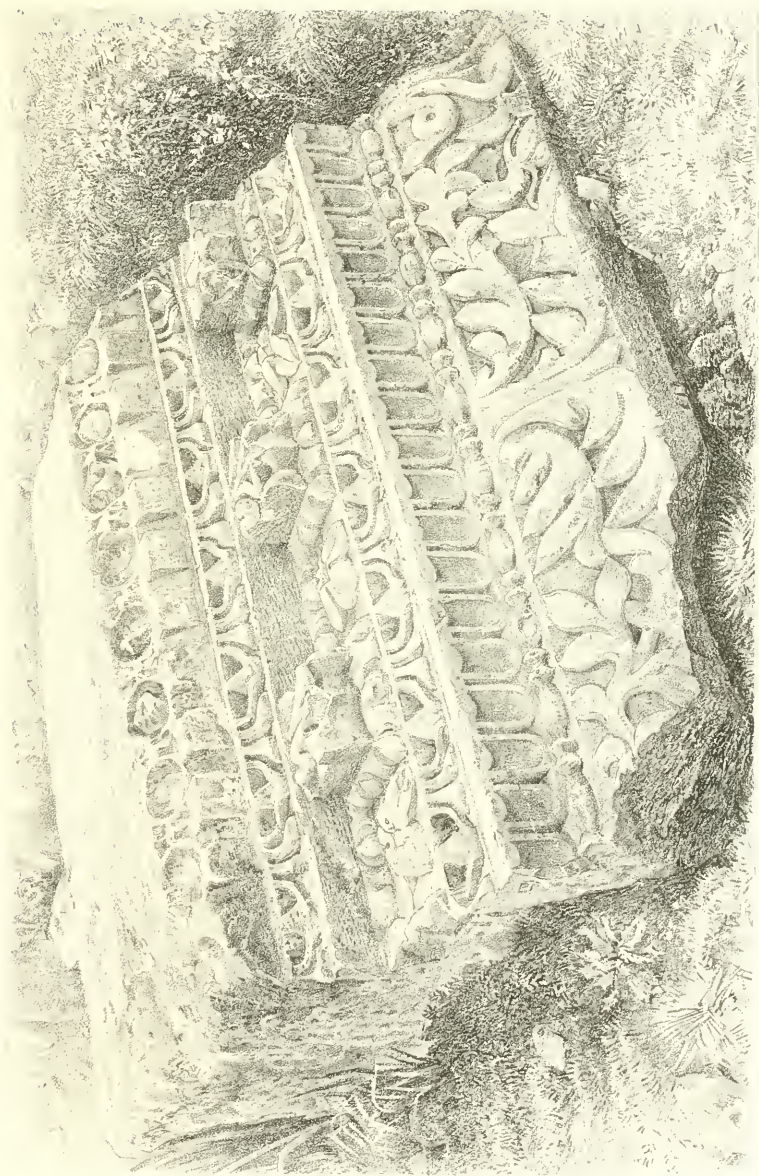
'Two hundred paces further eastward one admires the ruins of another monument no less remarkable. Its direction is from east to west, consequently we may affirm *à priori* that this building has neither been a Jewish synagogue nor a Christian church, the ancient synagogues being generally from south to north and Christian churches from west to east. Everything, therefore, points to its being a Pagan temple.'

'In the elevated plateau from Kadesh Naphtali in Upper Galilee, so called in opposition to Kadesh Issachar in Lower Galilee, we meet with some fallen columns and a ruin about 25 feet square, with a byzantine portal, a church in the form of a Greek cross. A second ruin in the field has a length of 36 paces with a breadth of 18, and a great portal with two side-doors on the eastern side. It contains also several chapels, the inmost of which is overgrown with bushes. On a platform stand three gigantic sarcophagi, two of which are double (*doppelsärge*), each with a roof-shaped cover, with scaly ornamentation: they are each fashioned out of a single block of stone. The place is rich in antiquities of all kinds.'—Sepp.

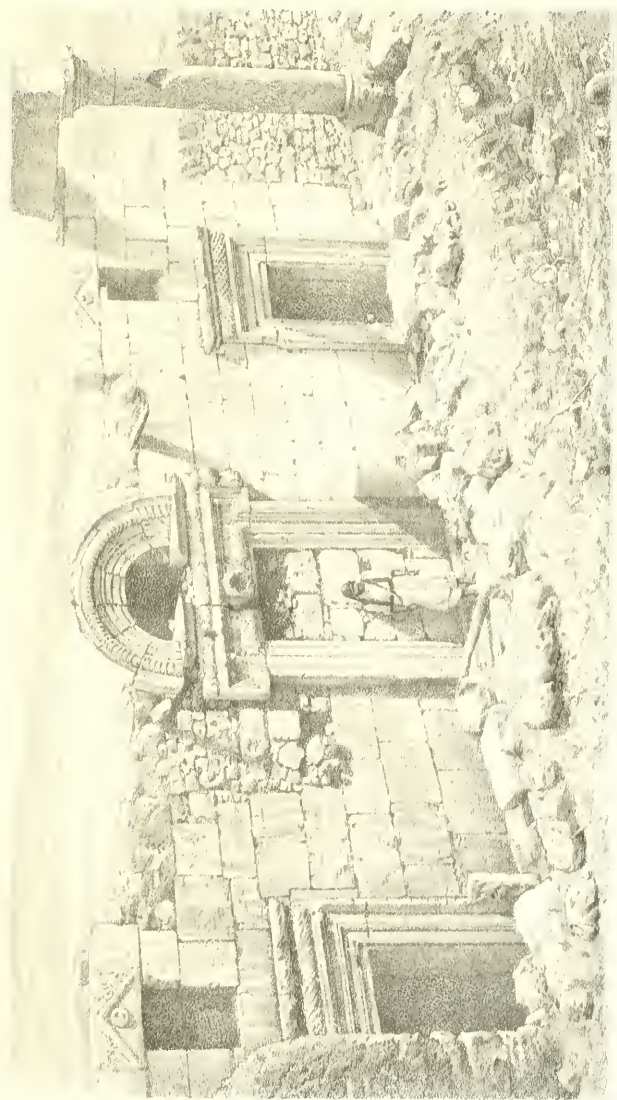
K e f r B i r ' i m (O e).—There are two synagogues at this village: the large one and a smaller one. The large one is in the interior of the village;



and the southern façade is almost perfect; it is used as a modern dwelling, a mud and stone house being attached to the ancient remains, the doors of which give access to the modern house; beyond this building, to the





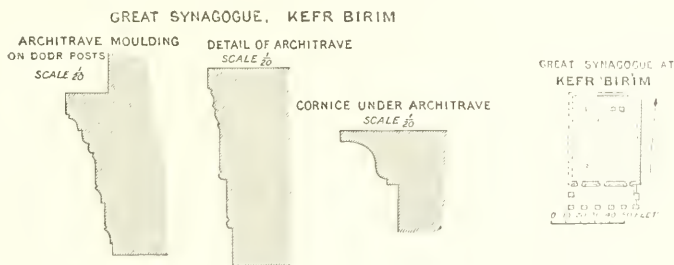






north, two pillars are still to be seen standing *in situ*, one of them in double, showing that it was a corner pillar; from these and the façade a plan of the building has been reconstructed. On the southern side is a ruined synagogue. It had double columns at the corners, which is exceptional, as this is the only synagogue in which this court or porch can be traced.

The pillars round this court bore an architrave with simple mouldings. The north-eastern column still bears this architrave, as can be seen in the photograph. The other columns have all fallen down, though the pedestals are *in situ*. The double column of the south-east corner of the porch is lying close beside the pedestal, and has been recently uncovered.



A portion of this architrave was found, with mouldings exactly similar in every respect, but having a bend not at right angles.

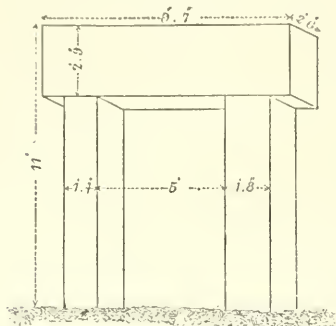
This leads one to suppose that the architrave over the central bay, opposite the great door of the synagogue, was carried up to a point resembling the Gate Tadi in Herod's Temple, described in the Talmud.

The mouldings of the doorways and the bases of the columns are similar to those at Meirôn.

As regards the small synagogue at Kefr Bir'im, the only part still standing is the fine southern gateway. There are traces of other remains, such as pedestals, pieces of columns, etc., lying about. Major Wilson was able, by means of excavation, to trace the walls of the building, and to show that this synagogue, unlike the majority, had only two rows of columns (Q. S., No. 2, April, 1869).

The square Hebrew inscription on the lintel was read by the late Mr. Deutsch—'Peace be upon this dwelling-place.' The remains of

sculptured figures of lambs are still traceable, though very mutilated, on the lintel. Both door-posts have been much shaken, but that on the west has been shifted bodily in, as can be seen by the mouldings, probably the effects of an earthquake.



The gateway is to be seen in photographs, No. 69 Old Series, No. 459 New Series. The dimensions are shown on the following diagram.

Plans of these two synagogues were taken by Wilson and Anderson in 1866. A Hebrew inscription partly effaced is on a stone beneath one of the windows of the synagogue in the town. Renan took a squeeze, and prepared a translation, which, however, he did not insist upon in consequence of the half defaced condition of the letters.

As regards the second synagogue outside the village, Renan thus reads the Hebrew inscription there found :

‘Peace be upon this place and upon all the places of Israel. Joseph the Levite the son of Levi put up this lintel. A blessing rest upon his work.’ (Cf. Haggaï ii. 9).

The name of this place, which is not mentioned in the Bible, occurs frequently in Carnoly’s *Itinéraires de la Terre Sainte*. In the sixteenth century it was supposed to contain the tomb of the Prophet Obadiah. Esther was also said to be buried here. These tombs, formerly the objects of pilgrimage among the Jews, are now neglected and forgotten. Guérin examined several at Kefr Bir’im, among them one which contained three vaulted chambers, each having space for two bodies.

Of this place Rénan says (‘Mission en Phénicie,’ p. 772) :

‘The Jewish or Galilean region commences in the most unmistakable manner at Kefr Bir’im and Keisûn. Here the synagogues appear in a fully developed style, with Greek and Hebrew inscriptions which leave no room for doubt. Keisûn, Nebratein, Jish (Gischala), Kefr Bir’im, Meirôn (Mero or Meroth), Tell Hum, offer us monuments of this kind, well preserved, some of which have remained almost unknown. One attaches a value of the highest order to these buildings, which we should like to date back to the times of the Herods or the later Maccabeans, when one thinks of the discussions which they have heard and of the feet which have walked in them. The archaeology of Galilee thus presents itself under conditions very different to those of the country of Tyre. Classical edifices are rare, but the Judaism of the first centuries of our era, perhaps even that of the later Asmoneans, have left here monuments of their own kind. At Kefr Bir’im, at Jish, at Nebratein, these ruins of synagogues are accompanied by Hebrew inscriptions; at Keisûn by Greek inscriptions. We know that after the ruin of Jerusalem, Judaism continued to flourish in Upper Galilee. A special mission might be sent to draw plans of these curious monuments; some—for example, those of Kefr Bir’im, Keisûn, Meirôn—might be perfectly rebuilt. In general the style is dry, overloaded with superfluous little ornaments, and devoid of grandeur. We should, I believe be finally led to assign them, for the most part, to the time of Septimius Severus; but perhaps



some of them have witnessed the struggles of rising Christianity. Is it not strange that this branch of archaeology, from all points of view the most interesting, that which we may call "evangelical archaeology," on which excavations at Tell Hum or Tell Minyeh would cast so much light, has yet to be entirely created? How can Christianity, which will expend millions to erect a temple, leave that soil untouched beneath which are lying monuments associated with the most august and most sacred souvenirs?

'The village of Kefr Bir'im is one of the places in Galilee most remarkable for Jewish antiquities. The name of the village is not found in the Bible, or in Josephus, or in the Talmud; but it figures in the Itineraries of mediæval Jews under the same name as at present. In that epoch it was celebrated for its two synagogues. The ruins were already ruined in the middle of the sixteenth century.

'We shall not insist on the apocryphal character of the tombs of the doctors whom the Jewish pilgrims in the middle ages place in every one of the cities of Galilee. In order to understand how little foundation in fact this tradition possesses, it suffices to remark that many of the men supposed to be buried in Galilee never even went there, such as Shemaia, Hillel, Abtalion, and Shammai. Probably this collection of apocryphal traditions, to which so many ancient monuments were adapted, as well as modern constructions, dates from the year 800 or 900 A.D., a time when the Jews lived peaceably under the Khalifate, and returned with zeal to their ancient studies and their old souvenirs. And as the traditions of Galilee were Talmudic, this country was filled with Talmudic legends.'

The date of the synagogue is thus considered by Rénan ('Mission in Phénicie,' p. 770):

'In short, the style of this synagogue reminds one of the second Antonines. The synagogue of Keisûn, for instance, has a votive inscription for the health of Septimus Severus. Certainly, the building may have existed before the inscription, but historic considerations point to the end of the second century and the beginning of the third as the time which best corresponds with the construction of such buildings. After the destruction of Jerusalem, Judaism fled for refuge into Galilee and the neighbouring countries. About the year 200 A.D. Tiberias was the capital of Judaism. The great movements from which came the Talmudic compilations were conducted in Galilee. Probably it was towards the time of Juda Hakkadosh that the inscription of Kefr Bir'im was traced, and we may very well believe that it is in the same character as that in which the Mishna was written. We may remark that the spelling exactly conforms with that of the Bibles which we now use.

'M. Lévy inclines to believe the monument older than this date. He does not believe that two centuries could have elapsed between this inscription and that of the "Tomb of St. James." It is by comparison with the inscriptions of the Crimea and those of Rome (although exact reproductions of the latter have not been made) that he is led to this opinion.

'M. de Sauley treats the question with a great deal of reserve. He adduces, in order to fix the date of the building, a passage from Rabbi Samuel Bar Simson, in which that pilgrim says that the Kefr Bir'im synagogue is one of the twenty-four which Rabbi Simeon, son of Jochai, caused to be built. M. de Sauley would take this passage to be historic. But these four-and-twenty synagogues have, very probably, a legendary foundation only. In order to build four-and-twenty synagogues as beautiful as those of Kefr Bir'im, Simeon Ben Jochai must have been a Rothschild. Samuel Bar Simson travelled about the year 1210: such a tradition after a thousand years has little value. Jewish pilgrims in the middle ages were no more critical than Christian.'

Sepp gives the following :

'Kefr Bir'im, where Simeon ben Jochai founded the synagogue, and, besides various Rabbis, Barak also and the prophet Abdias (Obadiah), are buried. Amongst other sites the tomb of Queen Esther is here pointed out. Here the Jews assemble and read the Megilloth (scrolls) at the Feast of Purim.'

The Jewish Pilgrim from Leghorn (A.D. 1512) found in the village of Brem (Kefr Bir'im) the inscription—

אל תתמחי על השלג שבא בניסך אניהי  
ראיכיהי בסיור

'Wonder not at snow falling in April; we have seen it in June.'—Schwarz, 'Das Heilige Land,' 325.

Sepp says, 'One of eleven synagogues was built by Simeon ben Jochai here. On one window is the inscription, "Eleasar ben Rabbi Ithan," in Hebrew characters—

אלעזר ברי רבי

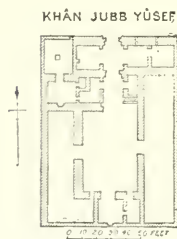
**Khân (Pc).**—This is an Arab ruined building at Safed. The walls enclosed a courtyard, and were decorated with towers, and formed a sort of bastion front.

**Khân (Re).**—This is the **Khân Benât Yâkûb**. It was a square building, similar to the **Khân Jubb Yûsef**, but is now in ruins, the walls standing only a few feet above the ground.

**Khân Jubb Yûsef (Pf).**—It was built on the great Damascus road at the same date as **Khân Minyeh**, **Khân et Tujjâr**, and others. It is still in very good repair, and is used as a resting-place by merchants on the road. Long vaults for stabling animals, with small dwelling-rooms and places for prayer, are the principal points in the building.

Near this Khan, on a hill to the east-north-east, is a cistern, which is traditionally that in which Joseph was thrown by his brothers. Dothan however, now called Tell Dothan, is four miles south-west of Jenin, where it was discovered by Van de Velde.

**El Khûrbeh (Od).**—Here are ruined walls of good large masonry, a few broken pillars, and some carved stone. At Yârûn, which is a little more than a mile to the west, the ruin is planted all over with fig-trees; it probably dates from early Christian times, having been a dependence of the great monastery at Yârûn.



Guérin remarked here the lower courses of a rectangular tower built of great blocks not cemented, and the ruins of another building, of which only a few stones, several shafts of monolithic columns, and on a fine block of stone a cross in flowerwork surrounded by a circle.

K h. 'A b b ā d (N e).—A small ruin ; foundations of walls composed of small stones ; heaps of stones.

'I here remarked the foundations of a wall which once formed part of an edifice, completely overthrown, which may have been a church. One column, still upright, with others which have disappeared, decorated the interior. Several cisterns are scattered here and there. They told me at El Bukeiah that there was here a deep cavern haunted by evil spirits ; I went into it by the help of the steps cut in the rock, and found that it was nothing more than an old cistern of medium size, whose walls were covered with cement.'—Guérin.

K h. A b u L ō z e h (R f).—Heaps of stones ; several good springs near.

K h. A b u e s h S h e b a (O f).—A large ruin, which stands upon the terraced hill-top.

K h. A b u Z e l e f e h (Q f).—Heaps of basaltic stones.

K h. 'A i n e l B u t m (P e).—Traces of ruins and heaps of stones.

K h. 'A k b a r a (M d).—Large ruin ; traces of foundations of walls ; medium-sized stones scattered.

'The remains of an ancient town. At every step one comes upon vestiges of numerous small houses formerly built of cut stones of medium size not cemented. There are also the remains of a more considerable edifice, which seems to have been ornamented by columns, for one shaft, now mutilated, lies beside the place where it once rose. About twenty cisterns cut in the rock are scattered about. A circular pool is now half filled up.'—Guérin.

Josephus mentions a fortified town named Achabara ('Wars of the Jews,' II. xx. 6), but this is not the Khurbet Akbara, but the place also retaining its ancient name in the modern form Akbara, about two miles south of Safed in this sheet.

K h. e l 'A l a w i y e h (O e).—Heaps of rough stones.

K h. e l 'A l i e h (Q f).—A large heap of basaltic stones.

K h. 'A l m ā n i y e h (Q d).—A few cattle-sheds and traces of ruins.

K h. 'A s a l i y e h.—Heaps of basaltic stones and ruined Arab houses.

K h. 'A s s i l e h (N e).—Heaps of stones, two foundation walls, one olive-press, and one cistern.

K h. 'A ū b a (P d).—A large ruin of roughly-dressed stones. There are foundations in places, and a large birket immediately south. There are also some large caves in the neighbourhood.

K h. el Bediyeh (O d).—Remains of modern walls and old foundations. There are two cisterns and one olive-press. This was probably an ancient place of importance.

K h. el Bellâneh (O f).—Heaps of stones and cisterns.

K h. Benât Yâkûb (R e).—Heaps of stones, probably the remains of modern cattle-sheds.

K h. Benit (R e).—Heaps of stones; a Moslem holy place. The shrine of Sheikh Benit is erected on the ruins.

K h. Berza (M e).—A large ruin; some large well-cut stones scattered, and heaps of rubbish.

K h. el Biâr (O e).—Some large well-dressed stones, with stone door-posts; a number of cisterns with good water, called Biâr es Sukker; a small ruin of probably early Christian times.

K h. el Biâreh (M d).—A large ruin, foundations of walls; some large well-cut stones, and cisterns.

K h. ed Dâwajiyeh (O e).—Heaps of stones and two olive-presses.

K h. ed Duweir (O d).—A small ruin on a sharp hill-top; some large well-dressed stones, a rock-cut birket, and several cisterns; probably an ancient place.

Rénan visited and examined this place in 1860. He thus speaks of it ('Mission en Phénicie,' p. 675):

'Duweir ("the Little Temple") possesses the remains of a temple, the door of which, its jambs being of a single stone, still exists. It is in good style, resembling that of Umm el Awamid, with flat mouldings. There is an interior groove in the jambs. The materials are of large dimensions. Among the *débris* I found a large block of cubical form, showing on one of the faces a curious sculpture with an inscription. The masons and stonecutters of Ain Ibl offered to cut off the carved face, and to reduce it to a slab thin enough to be carried on camel-back to Tyre.'

This was done, and the sculpture is now in the Louvre. It represents Apollo and Diana, the sun and the moon. The inscription was thus read by Rénan:

[Θε]ῷ Ἀπόλλωνι Ἰουδαίωνος Σελαμάνους δικονήμου  
[Καὶ Περ]σεύου ἡγεμόνος ἡγε. σ, τὸν ὅθον ἐν ἡμέραις ὑπερσωτηρίας τῶν υἱῶν  
ἀνέθηκεν.

The date of the inscription is the year 321, which, calculated according to the era of the Seleucidæ, would give the year 9 A.D. This appears too early. Rénan, therefore, takes the era of Tyre, which would give us 195 A.D., a date which seems to agree very well with the building.

K h. Fânîs (M e).—A large ruin, foundations of wall, large well-cut stones, and a few cisterns.

Small cubes of mosaic scattered on the ground; on the upper platform of the hill foundations of ruined houses, cisterns, broken millstones, and masses of rubbish or blocks of greater or less size.

K h. Fasil Dâniâl (M d).—A medium-sized ruin; foundations of walls, masonry drafted in part; several cisterns, and a few sarcophagi; probably a Crusading village.

K h. Ghabbâti (N e).—Foundations of walls and one olive-press.

K h. Ghûzâleh (Q f).—Foundations of walls and basaltic stones.

K h. el Hajâr (O c).—Heaps of stones, a few unhewn; four rock-cut tombs, with side and end loculi or kokim; a rock-cut birket, ten to twelve cisterns, five sarcophagi, two wine-presses, and one olive-press.

‘To the east, and at the foot of a hill, whose sides at certain points are abrupt and bristling with sharp rocks, are observed the ruins of a very ancient village, which formerly rose terrace upon terrace to the summit of the hill. There, on a long and narrow plateau extending from east to west, are the remains of an enclosure formed by enormous Cyclopean rocks which present the appearance of the highest antiquity, and seem to have been piled by the hands of giants. Everywhere the rocky surface of the hill has been excavated in cisterns, and lower down in wine-presses, tombs, and pools.’—Guérin.

K h. el Hamra (P e).—Heaps of small-sized stones, foundations of walls; a spring near in valley.

K h. Harrah (Q d).—This is an important ruin on a hill-top. There are considerable remains of walls of good-sized masonry and foundations, with caves, and two rock-cut tombs, with loculi. A few stones are moulded, probably door-posts or architraves. There are a number of cisterns. The principal remains are on the top and the eastern slope of the hill. A zigzag pathway formerly led down to the great spring of 'Ain el Mellâhah.

‘A little more than two miles south-east of Kedes, on an isolated hill called Tell Harrah, we found the remains of a large city of very ancient date; on the top of the hill were the walls of the citadel, and below a portion of the city wall could be traced. All the buildings are of the same character—rough courses of undressed stones, with the interstices packed with small stones. On the eastern slope were found the remains of a building with mouldings of a plain, simple character; the surface was covered with broken glass and pottery. I cannot regard this as any other less than the long-sought-for Hazor. Every argument which Robinson adduces in favour of Tel Khureibeh applies with much greater force to these ruins. The position is one of great strength, and overhangs the lake; there are numbers of large cisterns on the hill, and it seems to have escaped the ravages of the Crusading period; no

favourable point could be seen for excavation to determine the name of the place.'—Captain Wilson's Letters, No. III.

Guérin agrees with Wilson in this identification. 'This hill,' he says 'is crowned by an oblong summit named Tell Harrawi, forming an unequal platform about 112 paces in length from north to south, twenty-eight paces broad towards the north, fifty towards the centre, and forty towards the south. A strong enclosure surrounds this Tell. It is now three-fourths destroyed, but it was flanked by several square towers constructed, like the wall itself, of great blocks rudely squared and lying one upon the other without cement. Northward, and especially to the south-east, are distinguished the foundations of several important constructions, built with polygonal blocks. A certain number of cisterns cut in the rock, particularly under the tower, are either intact or half filled up. The city, of which this portion formed the acropolis, extended below it, to the east, in successive terraces. It is now completely destroyed, and is only visited by poor shepherds who feed their cattle among its solitary ruins. . . . The city appears to have been destroyed in a very remote time, for nothing shows any modern rebuilding, and everything bears the trace of the most ancient ages, notably the polygonal dressing of the blocks and the absence of cement.' In the ruins of a single building, which was perhaps designed for some religious function, I remarked fine cut stones carefully squared, and the upright of a great door with its lintel measuring eight feet ten inches long by two feet three inches broad. They are ornamented with simple but well-executed mouldings.'

Robinson thought, on the other hand, that Kh. Khureibeh, two miles to the south-east, was the site of Hazor. The following is his description of the latter place:

'On approaching the foot of the Tell we came upon an oil-press of former days. We ascended from the north; and here, not far above the base, was an ancient sepulchre in good preservation. The lower (northern) side of a sunken rock had been laid bare, and hewn so as to form a perpendicular surface; in this was a door, with an inclined plane leading down to it; while upon the rock above was a cyclopean wall. We saw no other tombs. We reached the top at 11.40. The place is high and sightly; overlooking the deep and rugged Wady Hindāj on the south, and the plain of Kedes towards the north, with a fine view of the lake and the plain of the Huleh north of it. Wady Hindāj breaks down just above between lofty precipices. At the foot of the Tell on the north is a strip of lower plain, about a quarter of a mile wide, and some fifty feet or more below the plain of Kedes. It has on the north a rocky eminence, and is drained to the Hindāj by a Wady on the west of the Tell.

'On the summit of the Tell are many large heaps of stones. Some of the stones are large and squared, but not hewn. We saw neither bevelled stones nor columns. Most of the stones, apparently, had often been built up into houses of different epochs. Here also were two oil-presses; or, rather, one of them was perhaps the vat for receiving the oil; it was round and deep, and lower and smaller than the press. These presses show that the olive was once extensively cultivated here; while now not an olive tree is seen. Many oaks (*Balūta*) are scattered round about.

'This Tell had been seen and noted by Dr. Smith when at Kedes in 1844; and I had formerly suggested the inquiry, whether it might not possibly be the site of the ancient Hazor of Naphtali. We had now come hither to examine this point upon the spot. The Hazor of Naphtali was obviously the Hazor of Jabin, who gathered many kings together against Joshua to the waters of Merom, the present lake of the Huleh, but was discomfited by that

leader, and Hazor burned with fire. This account presupposes that Hazor lay in the vicinity of the lake; and Josephus says expressly, that it "lay over the lake Semechonitis," as he names it. At a later period another Jabin of Hazor oppressed Israel, whose armies were discomfited by Deborah an I Barak. The same Hazor, apparently, was fortified by Solomon. We read, further, that under Pekah king of Israel, "Tiglath-pileser king of Assyria came and took Ijon, and Abel-beth-Maachah, and Janoah, and Kedesh, and Hazor, an I Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." Tiglath-pileser came from the north, and Ijon, Abel, Kedesh, and Gilead, are mentioned in the order in which they are known to lie, from north to south. Hence arises a very strong presumption, that Hazor, being mentioned next to Kedesh, was not far distant from it towards the south. This again is strengthened by the enumeration of the fenced cities of Naphtali in the reverse order, from south to north, viz., "Hammath, Rakkath, and Chinnereth, and Adamah, and Ramah and Hazor, and Kedesh." There is no further mention of this Hazor after the invasion of Tiglath-pileser, except historically by Josephus as above cited.

'So far as the situation is concerned, no spot could correspond more completely to the data above collected, than this Tell. It overlooks the lake and plain of the Hûleh, being nearly opposite the northern extremity of the former; it is distant one hour from Kedes towards the south: and is in itself a position of great strength. The present indefinite name, "Ruins," affords no clue. The main objection is perhaps the absence of all appearance of fortifications and of large structures; but it should be borne in mind that the place was destroyed before the Jewish exile, and never afterwards built up; except, according to what now appears, as an agricultural village. That it was once a large place is evident. The sepulchre marks high antiquity, wealth, and probable rank; while the structures which now give distinction to Kedes are of a far later date. I am therefore led to lay no great stress upon this objection, and am disposed to rest in the conclusion that this spot was the site of the Hazor of Naphtali.'

He did not visit Kh. Harrah. Guérin says: 'The ruins of Tell el Khureibeh are less important and less extended than those of Tell el Hurrawi; they are also situated at a distance of several kilometres from the lake, so that while it is impossible to say that this hill connects the lake, the height and the ruins at the former site equally fulfil this condition.'

Kh. el Hasanîyeh (Q c).—A few ruined cattle-sheds.

Kh. Hazîreh (N d).—Foundations of walls, built with large well-dressed stones, a few small columns and broken pieces mixed up with the ruins; eight rock-cut cisterns, one rock-cut birkeh; two rock-cut tombs—one of these has been described under the head Hazzûr.

Kh. el Hekâb (P f).—Small heaps of roughly-cut stones.

Kh. Hîneh (N d).—Heaps of unhewn stones and cisterns.

Kh. el Hûmâm (Q f).—Heaps of stones and ruined walls.

Kh. Imsîeh (N d).—A few heaps of stones, on the top of a terraced hill, and one cistern.

Kh. Jâfa (O c).—A large heap of stones.

Kh. Jefelek (Q c).—Ruined hovels and cattle-sheds.



K h. el Jenadiych (M d).—Heaps of large stones.

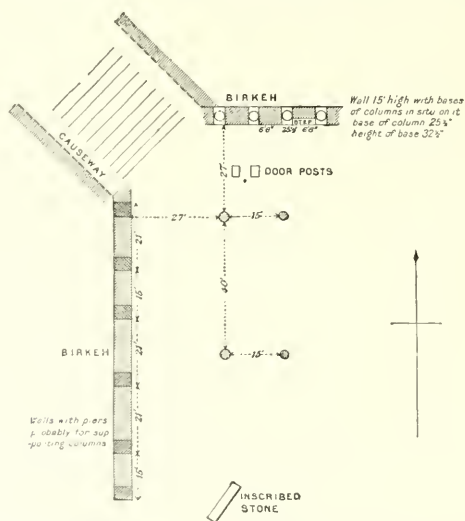
K h. Jubb Yûsef.—Foundations of walls and heaps of stones, one rock-cut cistern; ruined khân near.

K h. Jûl (O f).—A few scattered stones, on the top of a low artificial mound.

K h. Katamûn (N d).—A large and important ruin. There are remains of ancient walls, and a modern arched building is still standing. To the north the rock is very much cut about. There is a birkeh as well as a number of rock-cut cisterns and tombs. There are some small aqueducts cut in the rock collecting the water in these cisterns. The tombs had both side and end kokim or loculi. On the west side there is a fine wine-press, well-preserved and cut out of the rock.

K h. Kefr Ibnîn (O d).—A small ruin; heaps of stones and good foundations of buildings, rock-cut birkeh and cisterns.

K h. Keisûn (P e).—There are a number of rock-cut tombs at this ruin having kokim or loculi. In the ruin there are the remains of a temple,



probably of about the same date as the Temple of the Sun at Kedes. Three bases of columns remain *in situ* on a wall which formed the southern bound-

dary of a ruined birkeh ; one has fallen, and it seemed probable that there might have been others ; there was a step or seat between the columns. A causeway separated the birkeh at the north-west corner from another birkeh to the west and south. The east boundary-wall of this second birkeh is built with large piers, as if for the support of columns, about twenty feet apart. South of the bases of columns on the north wall are two rather small door-posts with simple mouldings. On the south side they appear to have been disturbed and moved. To the south of this gateway there are four bases of columns in the ruins that may be *in situ* ; they are smaller than the columns of the north wall would have been.



An inscribed stone (see below) was found to the south of the ruins ; it may have been a lintel.

Also a piece of a cornice that had fallen down to the north of the wall on which the bases of the columns rest.

Renan thus restores the Greek inscription :

Και	Ἰππὶς σωτηρίας τῶν κ(υρί- ων ἡμῶν ἀποκατα ἔργω(ν
Ιουλιαν	καισαρίων, Α. Σεπτ. Σευρή(ρου
Δομιν	Εὐσεβ. Περτ. Σεβ. και Ν. Αὐγ. Ἀ(ντωνι
Σεβ.	νου(και Α. Σεπτ. Γ)ῆτα, ὧν ἀντ(ὸς και πρὸς
	ευχ(ῶς Ἰουδαίων

He also calls the building the remains of a synagogue. Captain Wilson (Letter IV., p. 33) mentions 'the ruins of a small temple and a mutilated Greek inscription' at Kasyun (a spelling which is the same as that adopted by Renan).

Guérin also speaks of the building as a synagogue. The inscription has been assigned to the year 197 A.D., because Caracalla received the title of Caesar in 196, and Severus gained his first victories over the Parthians in 197. Kh. Keisûn is probably the Jewish Kasîon, where (Carmoly, 'Itinéraires,' p. 455) were interred 'Rabbi Jochanan and Rabbi Simeon, son of Lakish, of precious memory.'

K h. el Keiyûmeh (P e).—Foundations of buildings of roughly-hewn stones, and five rock-cut cisterns.

Here tradition places the country of Tobias. It is mentioned in Carmoly's 'Itinéraires' as the burial-place of several great Rabbis.

K h. Kersifa (O d).—A small ruin, with a few broken columns and Corinthian capitals, called el Kenisch by the natives. No remains of an apse. Foundations of buildings, heaps of stones, wine-press, and cisterns. Probably an early Christian site.

K h. el Khammârah (N d).—Heaps of rough stones.

K h. el Khûdra (M d).—Foundations of walls of well-dressed stones; a few cisterns.

K h. el Kûlûnsawy (N c).—Traces of walls.

K h. el Kûrah (N d).—Heaps of stones and cisterns, on a small tell; a birkeh below in valley.

K h. el Kureiyeh (O d).—Heaps of unhewn stones.

K h. el Lôziyeh (Q e).—Caves and ruined cattle-shed.

K h. el Mansûrah (O d).—A few heaps of stones and some foundations. The masonry is medium-size, and well-dressed. The door-posts are of stone; there are cisterns on the top of the hill, which is steep.

K h. el Mansûrah (N d).—Scattered stones; birkeh near.

K h. Mârûs (P e).—Modern and ancient ruins; a spring in a rock-cut cave, ancient foundations of good-sized stones; the foundations of a small rectangular building to the west of the eastern portion of the ruin. Some rock-cut tombs and many caves in hills around.

K h. el Mâserah (P c).—Foundations of walls and scattered stones.

K h. el Mehâfir (P d).—Foundations and traces of ruins of unhewn stones.

K h. el Mejdal (P c).—Foundations of walls and heaps of well-cut stones.

K h. el Menârah (N e).—Traces of foundations of walls and heaps of stones.

K h. el Merj (N d).—Scattered stones.

K h. Muâddemiyeh (O d).—Heaps of ruins; small-sized stones; mills; remains of ruined aqueduct.

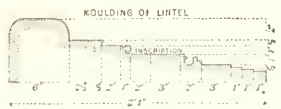
Kh. el Muntâr (Q e).—A ruined Arab village, built with basaltic stones.

Kh. el Musheirefeh (Q e).—Large heaps of basaltic stones.

Kh. el Muzeibelât (M e).—Well-dressed stones, scattered; cisterns and tombs. The ruin is in two portions.

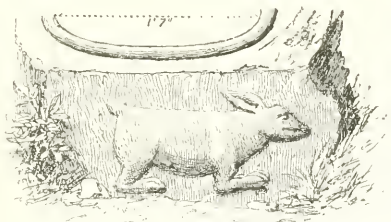
Kh. en Nebrah (P e).—A small ruin, with heaps of well-dressed masonry, some drafted, and two small columns; a lime-kiln.

Kh. en Nebratein (P e).—Here are the remains of a synagogue, completely levelled to the ground. There are fallen columns and the lintel of the main entrance, which bears an inscription in Hebrew and a representation of the seven-branched candlestick, photographed (No. 66), Old Series, and also in the New Series (No. 461). This lintel measures 9 feet long  $\times$  2' 1"  $\times$  2' 1", and is moulded similarly to those in other synagogues. The top of the lintel is decorated with a wreath of leaves, boldly sculptured, instead of the vine with grapes seen at Kefr Bir'im.



The candlestick is in the centre of the lintel, and is in high relief.

On the base of one of the columns a hare is roughly sculptured.



The total length of the building appears to have been 67 feet, with a width of 57' 6". There are no capitals remaining. The diameters of the pedestals vary: they are 1' 7" to 2' and 3". The diameter of the base of the columns was 2' 2". An attached square pilaster was observed, with ordinary moulded capital, which probably decorated the exterior.

The inscription is not legible at the beginning. The latter part appears to be as follows :

סוף  
העולם  
הזה

This place was discovered in 1866 by Captain Wilson, who found the synagogue with the Hebrew inscription, and the representation of the candlestick with seven branches. He took a squeeze of the inscription. A squeeze was also taken for Renan in 1860, but it proved illegible. He says (Letter IV.): 'From Tiberias we turned north again to complete the examination of the Jarmuk district, and at some ruins called Nebratein discovered an old synagogue, on the lintel of which was an inscription in Hebrew, and over it a representation of the candlestick with seven branches, similar to the well-known one on Titus's arch at Rome.'

The place is often mentioned by the Jewish pilgrims (see Carmoly '*Itinéraires*,' pp. 132, 185, 378, 450).

'Immediately above, and to the west of this spring, rises a hill covered with ruins. Here were fragments of columns of different diameters, mixed with materials of all kinds and sizes, belonging to buildings now destroyed. Other trunks of columns and good cut-stones were lying close to a lime-kiln, about to be calcined.

'North of the hill, and separated from it by a road, is a second hill, of greater extent, but lower than the preceding, also covered with ruins. Surrounded on the N.E. and W. by ravines, successive terraces have been constructed upon it, supported by high walls. On the upper platform we remarked the remains of an ancient synagogue. This edifice, lying north and south, as in nearly all the monuments of this kind in Palestine, measured 27 paces long by 18 broad. It was divided into three naves, and was ornamented within by ten stone columns, five on each side, which are now broken in pieces; they were crowned by Corinthian columns. On the base of one column is an animal with long ears, tolerably well sculptured, but mutilated: probably it is a hare. Where was the great door two splendid blocks are lying on the ground; one was the jamb and the other the lintel; the second jamb is broken. In the middle of the lintel, which measures 9 feet 4 inches long, and is decorated by mouldings *à crossettes*, is figured the seven-branched candlestick, surrounded by a wreath. It separates into two equal parts a Hebrew inscription, engraved in relief in a single line. I attempted to take a squeeze of this, but owing to a high wind succeeded imperfectly. I found no traces of the side doors. Beside these ancient synagogues, I distinguished the vestiges of another building also entirely overthrown.'—Guérin.

K h. en Netârah (N e).—Scattered heaps of stones.

K h. en Nuseibeh (O e).—Small heaps of stones.

K h. el 'Okeibeh (P f).—Roughly-hewn stones, scattered, and three wine-presses.

K h. 'Okeimeh (Q f).—Heaps of basaltic stones.

K h. Rabbis (P c).—Heaps of large roughly-hewn stones.

Kh. er Randeh (N d).—Foundations of walls, one large and one small rock-cut cistern, one rock-cut sarcophagus.

Kh. er Rūjm (N d).—Heaps of stones.

Kh. Rusheideh (P f).—Heaps of stones, mostly unhewn; hill terraced.

Kh. er Ruweis (N d).—Traces of foundations of walls and scattered stones.

Close to this ruin is a place named on the map Neby Abu Haliûn. Guérin gives the name Abu Eliûn, and calls attention to a passage preserved in Eusebius, which is as follows :

‘After having spoken of the God Sydyk and of his sons, the Dioscuri, or Cabeiri, Philo thus continues : “In their time were born a certain Eliûn, whose name signifies the Most High, and his wife, named Berûth. They dwelt in the neighbourhood of Byblos. Of them was born Epigeios, or Autochthon, who later on was called Uranus,”’ etc.

If the name is a survival of the Canaanitish divinity, this was probably one of the High Places, the sanctity of which has never been lost.

Kh. es Sâbneh (N e).—Traces of ruins and a few foundations.

Kh. es Sahleh (N f).—Heaps of stones and a few cisterns.

Kh. Samûrah (O f).—Heaps of stones and foundations, none large; several lintels; a spring near.

Kh. es Seiyârah.—Heaps of stones.

Kh. Semmûkhih (N d).—A small ruin, with modern cattle-shed; rock-cut cistern, and small birkeh.

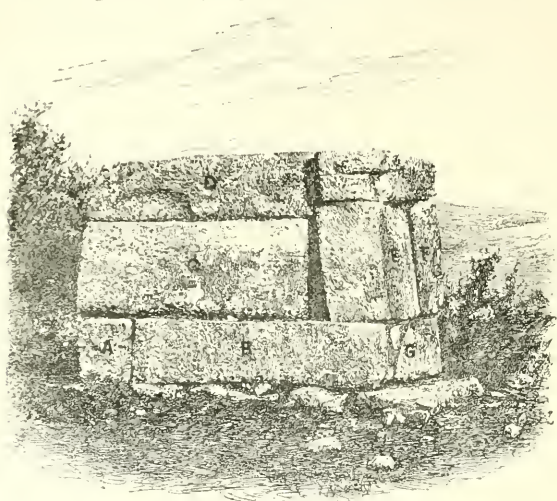
Kh. esh Shârah (P f).—Heaps of roughly-cut stones.

Kh. es Senineh.—Scattered heaps of basaltic stones.

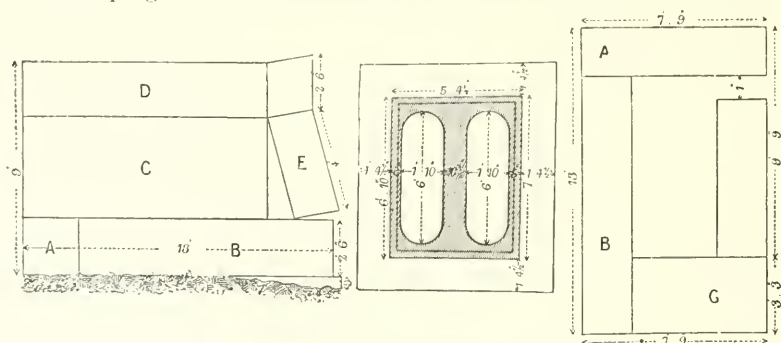
Kh. Shelâbûn (O d).—Heaps of well-cut stones, some of large size; four or five sarcophagi, very large and well-preserved, decorated with figures holding up a wreath, similar to those at Kades, but better preserved (see photograph, No. 47, Old Series). There are also two caves and many cisterns, and a large birkeh on the south side. This was an ancient and important place.

Guérin calls attention to the sarcophagi alluded to by Lieutenant Kitchener. He says there are two which have sculptured on the sides a winged figure holding up a garland to right and left, the curve of which is surmounted on one side by a disc, and on the other by a cross. Beside one lies the cross, furnished with a ridge and acroteria. To the west of this hill rises a second, the slopes of which are terraced, the highest platform being sustained by a strong wall. Here are the vestiges of a small town, in the shape of cisterns and foundations of cut stones.

Kh. Shemâ (O e).—A large ruin, with heaps of well-cut stones mixed up with broken columns and bases that have the appearance of having once belonged to a synagogue, though there are now no traces of



such a building. A peculiar double sarcophagus stands near. It has a lower chamber, built round with large blocks of dressed stone. On this the sarcophagus, which is excavated for two bodies, rests; and over this

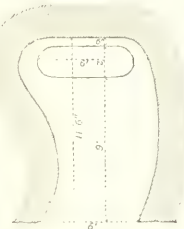
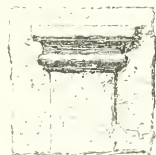


there is a covering slab of stone. It is photographed (No. 72, Old Series), and is called by the natives *es Serir*, 'The Bedstead,' 'throne,' or 'sarcophagus.'



There is also an attached square pilaster of ordinary design in the ruins, and another peculiar tomb. A tunnel with an arched roof has been driven into the rock, and at the end a sarcophagus has been excavated in the floor, where it is slightly wider.

‘Here we remarked the ruins of a small building, once adorned with monolithic columns, whose mutilated trunks lie on the ground mixed with a confused mass of cut stones. On the front of a doorpost, I remarked an eagle, with outstretched wings, sculptured on a crown. . . . The double sarcophagus’—mentioned above—‘is surmounted by a great covering rudely cut, measuring 2·80 mètres in length by 2·16 mètres in breadth. One of its small faces, that on the south, is preceded by a kind of porch or vestibule, formed by two abutments and a lintel, under which one could look into the interior of the two sepulchral loculi upon the bodies lying there, as a rectangular opening had been cut for the purpose in the side of the sarcophagus. One of the sepulchral caves cut in the rock is called the Mughâret Shema, and is said to have been the tomb of Rabbi Shemmai and his principal disciples.’—Guérin.



K h. Sherta (O d).—Ruins on a steep top; lintels and large masonry; stone door-posts, and a number of cisterns.

K h. Shôra (O c).—Foundations of walls and some well-dressed stones (limestone).

K h. Shufnin (O e).—Heaps of stones, mostly unhewn; a small ruin.

K h. Shuweit (N d).—Large heaps of stones and a rock-cut cistern.

K h. Siria (M e).—A small ruin, traces of walls, and scattered stones.

K h. Sûrtûba (O e).—A few scattered heaps of stones and cisterns.

Here are the remains of a building constructed of hewn stones, and ornamented with columns, which may have been a church.—Guérin.

K h. et Tâhûneh (O f).—A ruined modern mill, originally built of old materials; small ruined aqueduct.

K h. Teir Hirmeh (M c).—Heaps of stones and cisterns.

Kh. Teirtirch (O d).—Traces of walls, scattered stones, and cisterns.

Kh. et Teleil (N c).—Small ruin, heap of stones in circular form.

Kh. et Tūbakah (N d).—Traces of a few buildings.

Kh. Umm 'Aly (P d).—Rocks and scattered stones.

Kh. Umm el Humûm (P d).—Heaps of stones.

Kh. Ummich (N d).—Foundations of walls of well-dressed stones; medium size heaps of stones, some larger than ordinary; several lintels and door-posts, three sarcophagi, and cisterns.

Kh. Wakkâs (Q e).—Cattle-sheds.

This place is also called Kh. Maltha. 'Near a small enclosure, in the centre of which is a broken column consecrated to a *sanlon*, are shown the remains of an edifice oriented east and west, once probably a church. It was ornamented with monolithic columns in ordinary limestone, some broken pieces of which are still lying about. Other similar fragments are found in the neighbouring houses. Here and there I remarked cut stones, which no doubt belonged to this monument. A little to the south, a hillock is also covered with ruins of houses.'—Guérin.

Kh. Yanuhîyeh.

Here are the traces of an ancient village, the very foundations of which are now destroyed, leaving nothing but small cubes of mosaic and a few rock-cut tombs. These are all alike in construction. A stair of seven or eight steps conducts the visitor to a sepulchral chamber, containing three vaulted arcosolia, each surmounting two sarcophagi.—Guérin.

Kh. Zebûd (O e).—Heaps of stones, all small size and well-dressed; a number of cisterns and a large wine-press, called Mught en Nûriyeh, near.

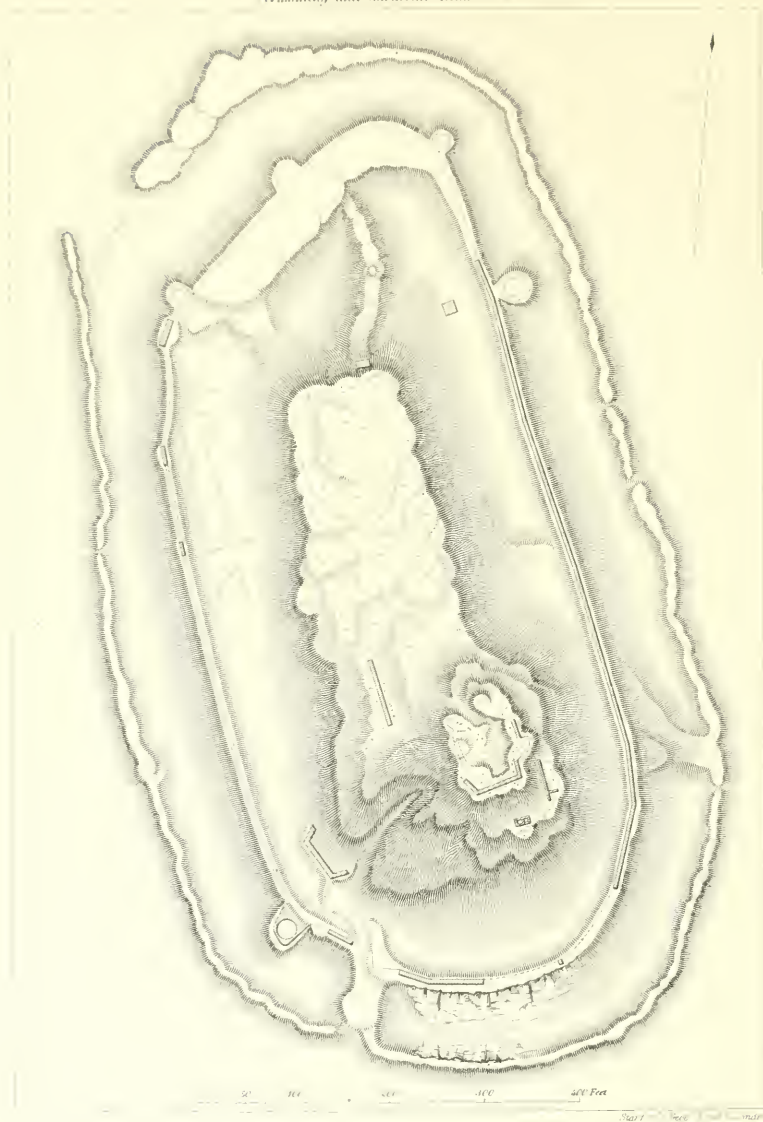
El Khureibeh (Q e).—An extensive ruin on a high hill-top, and extending on to the plain below. There are cisterns, olive-presses, and a large sarcophagus. Modern ruins mixed with more ancient materials are found on the top; rock-cut tombs in side of hill to the south.

El Kûlâh, or Kûlât Safed (P e).—This was originally a Crusading castle, but of that there remains but little. Vaults and entrances to cisterns still show Crusading work, but the principal remains are those of the castle that Dhâher el 'Amr built here at the time that he defied the Turkish Government, and governed this part of the country by force. Excavation might show Crusading remains hidden beneath the modern ruins.

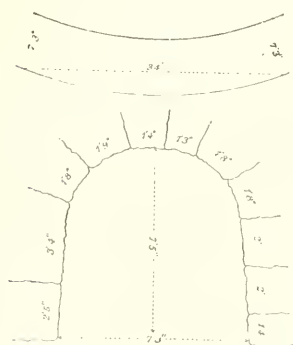


# KULAT SAFED

*Crusading and Saracenic Remains*



A vault that runs in a circular direction round the top of the castle shows good Crusading masonry. Some of the stones are 6' 5" long by 2' 5" wide. They are well fitted together with cement, and the round arch is built on a curve, as shown by the plan. The stones have a slight draft, varying from  $1\frac{1}{2}$ " to 2" wide. They are hammer-dressed nearly on a level with the draft.



Underneath this there are large vaults, at present inaccessible. This was probably the citadel of the castle. To the south-east there is the entrance to large cisterns. This is also built of large stones; it is probably of Crusading work.

The rest of the remains of the castle are of small rubble masonry faced with well-dressed stones of small size, and are the work of Dhafer el 'Amr.

The castle of Safed is rarely mentioned in Crusading history. It was probably built by King Fulke about 1140 (Marin. Sanutus, p. 166). It is mentioned by William of Tyre as the place to which King Baldwin III. fled after his defeat in 1157 A.D. (book xviii. chap. xiv.). It is also mentioned book xxi. chap. xxviii., and book xxii. chap. xvi. Jacob de Vitry also mentions Safed (chap. xlix. p. 1074). The defence of the castle appears to have been entrusted to the Knights Templars, who claimed all the country west of it (book xxi., chap. xxx.).

After the battle of Hattin, in October of 1188, Saladin took Safed. It is then described as a strong castle (Bohaed., Vit. Salad., p. 87). In 1220 el Melek el Mu'adhdhem caused Safed to be destroyed, for fear of the Christians getting possession of it (Jac. de Vit., Hist. Hieros., lib. iii. p. 1144). In 1240 it was given up to the Christians after the treaty with the Sultan Ism'ail of Damascus, when Kûl'at esh Shukif and Tiberias were also surrendered. The Templars rebuilt the castle owing to the efforts of Benedict Bishop of Marseilles. He laid the foundation-stone, and saw it completed in 1260. In 1266 it was taken by el Melek ed Dhâher Bibars, after he had failed to obtain possession of Montfort. It was strengthened by Bibars. The castle was much destroyed by an earthquake in 1759.

'The summit of the hill at Safed is crowned by the ruins of a great elliptical enclosure, the entrance of which is towards the south. It is surrounded by a fosse partly cut in the living rock, and three parts filled up. It was formerly flanked by ten towers, which have lost their casing of cut stones, and now possess nothing but the inner rubble. A second fosse runs within, and beyond it is the castle properly so called, now nothing but a confused mass of rubbish: it was flanked by lowers at the angles, and was provided with great and deep cisterns. Every day some of it is taken away, as it serves for a quarry for the inhabitants of the city. A powerful tower or keep, of circular form, measuring thirty-four mètres in diameter, dominated the castle, which in its time dominated the city; there remain several courses composed of regular blocks worked with much care. Within one remarks the *débris* of a vaulted gallery constructed with similar blocks.'—Guérin.

E l K ũ l ā h (O e) applies to rocky ground.

K ũ l ā t H i d d e i y e h (O f) applies to high and rugged rocks on top of steep hill.

K ũ l ā t e l M e r j (P c).—Foundations of a circular building built of rough stones; probably a watch-tower.

K ũ l ā t e r R ā h i b (M d).—A small square building of large drafted stones, probably of Crusading origin; one olive-press, and remains of ruins scattered.

K ũ n i n.—There are two round and two octagonal pillars at this village, remains of old materials, and a lintel measuring 17' long and bearing a Greek inscription. There are also several cisterns and a large birkeh. The inscription on the lintel is probably the common formula, KYPIE BOHΘH ('Help, Lord').

K ũ s r 'A t r a (R e) (the Crusading castle of Castellet).—This is a rectangular castle, measuring 420 feet long by 200 feet wide. It was built on an isolated tell above the River Jordan, and was surrounded on the north and west by a ditch, and on the east and south by the River Jordan. The place is entirely ruined, though traces of the walls can still be distinguished, and some large well-dressed limestone stones are still in position. The majority of the building material was basalt.

This castle is mentioned by William of Tyre (book xxii. chap. xxii.), where, describing an expedition made by the king with his army into the country on the other side of Jordan, it is said they came to a position called Chastellet, and from there passed over the Jordan by the Bridge of Jacob.

'The upper surface of the hill is generally flat, and is surrounded by a rectangular enclosure, which consisted of a thick wall composed of small volcanic stones cased with

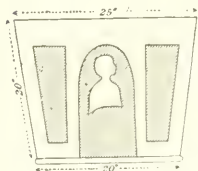
splendid limestone blocks either completely smoothed or cut in relief. The casing has been three-fourths taken away. A tower flanked each of the angles of this rectangle, and at the centre of each side a gate was constructed, facing one of the four cardinal points. Within this enclosure nothing is to be distinguished in the midst of the bushes except at the northern extremity, at the highest part of the hill, where is remarked a mass of piled-up rubbish, under which some foundations still in place are visible.'—Guérin.

Kûsr Marrûsh (N d).—Two ruined vineyard towers of rough masonry.

Malkiyeh (Q d).

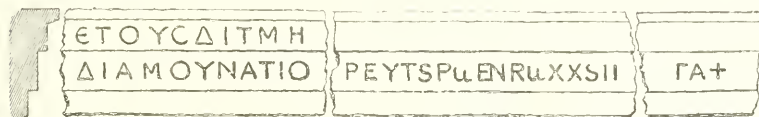
This village, which stands upon a lofty summit, is remarkable, Guérin says, for possessing neither well nor cistern: the women fetch their water from the spring at Kades. But a birkeh is placed on the map close to the village.

Mârûn er Râs (P d).—At this village there are a considerable



number of well-cut stones and remains, which indicate that there was once a church here similar to that at Yârûn; these stones have been mostly found to the west of the village, in vineyards. A capital of a column, with mediæval ornamentation, and a small piece of sculptured stone, with leaves and figures as

at Yârûn (see Yârûn), are in the village. There is also an architrave with a Greek inscription, in three pieces:



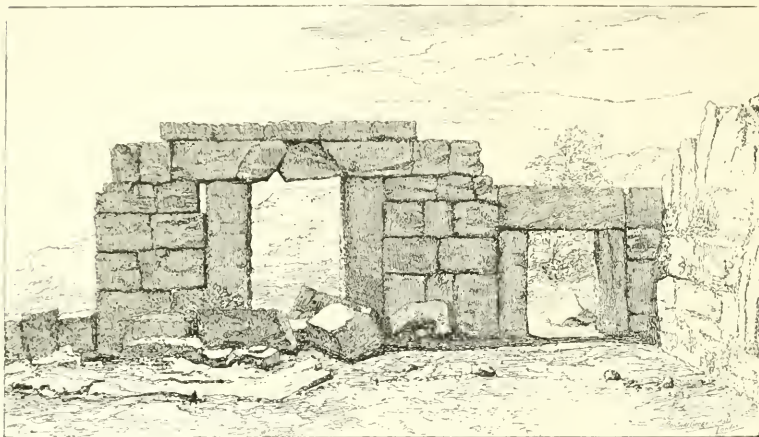
To the north there is a large sarcophagus for two bodies; it measures 5' 2" × 8' 2" in plan.

In Mârûn is the birth-place of the sect of the Maronites. Clementinus mentions an interview between St. Peter and Maron, the founder of the sect; and the 'Midrash Coheleth,' 118, 4, speaks of a quarrel between the people of Maroni and the inhabitants of Gush Caleb about the grave of R. Eleazar ben Simion.

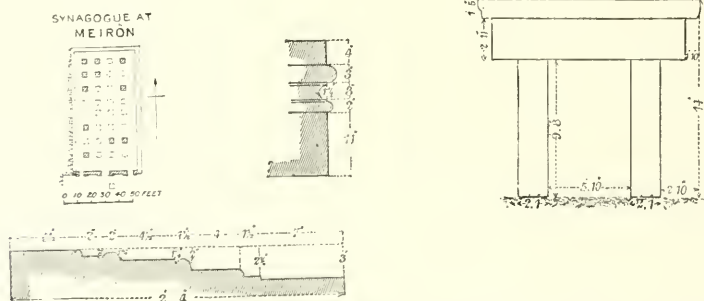
Meirôn (O e).—At this village are the remains of an ancient synagogue in very fair preservation, coming next to Kefr Bir'im in that respect. The principal southern door, with the small one on the western side, are nearly perfect. The site of the synagogue has been chosen on the steep eastern slope of a rocky mound, and the western side and floor have been



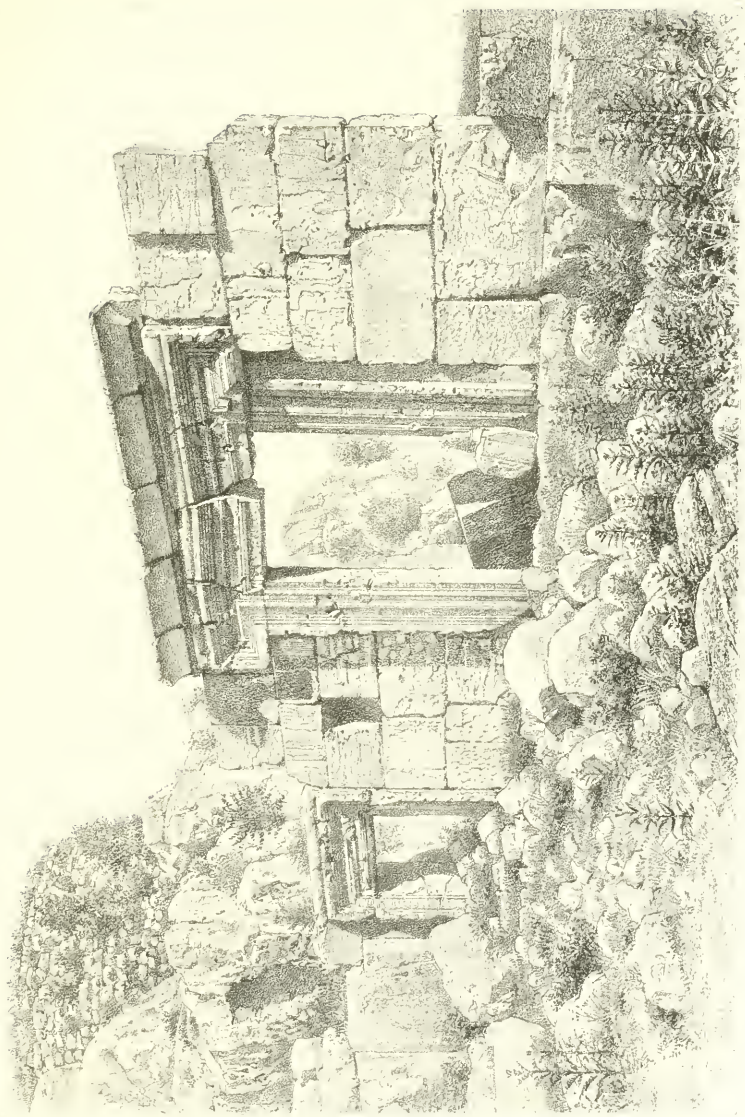
excavated out of the rock. On this rocky floor the traces of where the pedestals stood can be traced on the rock. The eastern side, being on made-up ground, has entirely disappeared. The mouldings of the doorway are similar to those at Kefr Bir'im. The mouldings of the pedestals



and capitals were also similar to those at Kefr Bir'im. The ruins have now rolled down the eastern slope, and very little remains of the masonry of the structure; pieces of columns are lying about with pedestals and capitals.



There are also a large number of rock-cut tombs round the village; two of these are drawn on the special plan. The traditional tomb of Rabbi

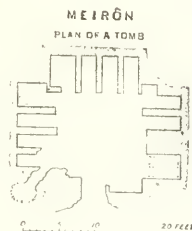
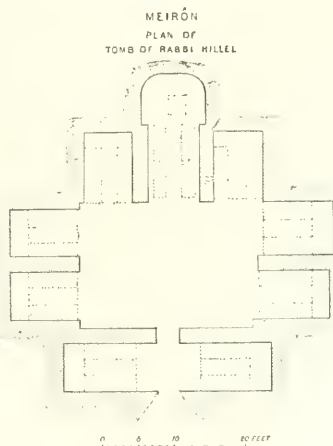


*Scav. Pr. 23. Aug. 1848.*

SYNAGOGUE AT MEIRÔN



Hillel and his thirty-six companions is very remarkable ; there are thirty-two sarcophagi, by fours, in niches ; most of them are covered by stone lids with raised corners ; there is room for five more sarcophagi.



There are also the traditional tombs of Rabbi Shammai and of Rabbi Simeon Ben Jochai ; the latter is much venerated, and pilgrimages are made to the tomb, which is apparently a modern building. The rock is much cut in places into steps, cisterns, and olive-presses.

There are also three dolmens to the north of Meirón, one of which



is called Hajr Muneikâ ; they are not far apart, and are quite distinct, though of small dimensions ; there are no traces of marks of any sort on the stones.

'The village of Meirón,' says Renan, 'is a veritable reliquary of Jewish antiquities. It possesses the best preserved Jewish necropolis that I have ever seen. Perhaps the Judaism which one touches at this spot is the Talmudic Judaism, which made the name of Tiberias so celebrated. The strange mystery which surrounds these schools, which one is accustomed to see only through the cloud of scholasticism, is here a little dissipated. The tomb called after

"Hillel the Younger" is the most beautiful type of Jewish tomb which I have ever met with. The coverings have round acroteria. At the end there is another great cave on the same level as the first, in which are cut in the ground five sarcophagi without lids. At the entrance, perpendicular to the door, are two other caves. On the two sides of the great cave are five sarcophagi with lids cut in a sort of ledge of rock. All these tombs are without inscriptions.



'The synagogue is as remarkable. The door is perfectly preserved, and reminds us of that without Kefr Bir'im, but with less ornamentation. The earthquake of 1837 overthrew what was above. The jambs are monoliths; the monoliths, like that of Kefr Bir'im, have been broken by an earthquake. The hall is cut in the rock on one side. The façade is also partly cut in the rock, which served for a pavement. It is a beautiful hall, which would make a very good church. A good deal of *débris* is scattered about.'—'Mission en Phénicie,' p. 780.

Meirôn is probably mentioned by Josephus as Meroth, a place fortified by him in Upper Galilee. Benjamin of Tudela mentions it as the burial-place of the doctors Hillel and Shammai, in the year 1210 (Carmoly, 'Itinéraires de la Terre Sainte'). There was an inscription over the door of the synagogue. This has now vanished.

'The site,' according to Robinson, 'Biblical Researches,' p. 74, 'is an area artificially levelled off on the eastern side of a huge overhanging rock. The edifice fronted towards the south; and here, too, only the fine portal and a portion of the front wall, including a side-door, is standing. The architecture is almost exactly like that of the remains at Kefr Birim, but of more massive proportions, larger stones, and richer sculpture. Some of these stones are  $4\frac{1}{2}$  feet long by  $2\frac{1}{2}$  feet thick. The portal is nearly 10 feet high by  $5\frac{1}{2}$  feet wide. Its side-posts are each of a single stone, elaborately sculptured. The sculptured lintel projects somewhat above the side-posts, and is without inscription and without the wreath. The portico is wholly gone, except a corner pedestal fitted inside for a double column. Some fragments of columns and sculptured entablatures are scattered around. The area of the interior is empty.'

'Meiron, the ancient Beth Meron, contains the remains of the great synagogue which according to Jewish tradition was built fifty years after the destruction of Jerusalem.'—Sepp.

El Mũghâr (Q f).—A number of caves and rock-cut tombs in the hills to the west of the village; two columns, one pedestal, and fragments of some building, probably a synagogue, were observed.

Müntaret et Kotn (P e).—A ruined watch-tower of rough masonry.

N ŭ h f (M f).—Two broken pillars were seen, and traces of ancient remains.

This place was called Nef in the time of the Crusades. Guérin found there, 'near a little mosque, a certain number of regular blocks and three broken shafts, which prove that there was once here a building of some kind, now destroyed from top to bottom. Was it a synagogue, later on transformed into a church?'

R â m i a (M d).—Several large sarcophagi round this village, and one olive-press.

This place was suggested by Robinson, who gives the name (in which he is followed by Van de Velde and Guérin) as Rameh, for the Rameh of Joshua xix. 29. Van de Velde found another Rameh three miles east of Tyre, but this place has not been recovered by the Survey.

Robinson thus describes the place ('Biblical Researches,' p. 64):

'We came upon an ancient sarcophagus at the foot of the hill, and saw others on the way up. On the top near the village are two very large ones. One of the lids measured  $7\frac{1}{2}$  feet long by 2 feet broad, with nearly the same thickness. In a field below our tent, about midway of the hill-side, were others of an unusual character. In a large isolated rock were excavated no less than three sarcophagi, side by side; and then the exterior of the rock was hewn away, and the corners rounded off. Around each sarcophagus a ledge was left for a corresponding groove in the lid. The whole is a striking monument of antiquity.'

Guérin found here a great sarcophagus cut in an enormous block, the lower part not yet detached from the rock, containing three receptacles for bodies. The lids were missing. Here are also several rock-cut tombs, one of which, examined by Guérin, was found to contain three loculi.

R â s e l B e d e n d y (N c).—Scattered stones, a small rock-cut birket, two cisterns, one olive and one wine press.

R â s e l G h a r b i y e h (N c).—A few heaps of stones, mostly unhewn; a piece of tessellated pavement on the road near the ruin, about fifteen square feet.

R â s e s h S h e r k i y e h (N c).—Remains of a ruined watch-tower of rough-hewn stone, and one cistern.

S a f e d (P c).—Besides the castle described under Kûl'at Safed there are not many remains of antiquity in this town. There are a few rock-cut tombs around, and some columns and broken fragments to be seen in the streets. A cave in the town called Mughâret Benât Y'akûb is believed to be the site where Jacob buried his daughters (see Safed, Sect. A, Villages).

Lieutenant Conder communicates the following notes on the history of this place:

S a f e d.—This town seems probably to be the Tziphoth of the Egyptian hieratic M.S. called 'Travels of a Mohar' (see 'Records of the Past,' vol. ii. p. 62), mentioned with Kedesh, Tamena (Tibnîn), Cophar Marron (possibly Meirôn), and other places in Upper Galilee.



In the Talmud the town is called Tzēphath, and mentioned as a place fit for a signal-station (Tal. Jer. Rosh hash-Shanah, ii. 2). The Seph of Josephus, in Upper Galilee (B. J. ii. 20, 6), is also generally identified with Safed. Possibly also the Saphoth mentioned (Ant. xiii. 12, 5) as near Jordan, where Alexander Jannæus met and defeated Ptolemy Lathyrus, was the same place as Seph. Sephet is also mentioned in the Vulgate text of Tobit i. 1 ('that city' in the Greek); and allusions to this passage are observable in later writings. In the twelfth century the tomb of Tobias is mentioned in a cave near Sephet ('Citez de Jherusalem'), and in 1322 A.D. Marino Sanuto speaks of Sephet as a very strong place between Ptolemais and the Sea of Galilee, and places the Nephtalim of Tobit at or near it (Lib. III. Part VI. cap. 18).

Since the sixteenth century many writers have identified Safed with Bethulia (see K h ā n J u b b Y ū s e f, above; cf. Robinson's Bib. Res., vol. ii. p. 425, second edition). Fetellus, however, places Bethulia only four miles from Tiberias, and Marino Sanuto places Mount Bethulia above and apparently west of Dothan, which he places on his map west of Tiberias.

In the thirteenth century, Saphet is noticed among the fiefs of the Teutonic Knights (Tables of the Teutonic Order).

R. Samuel bar Simson, in 1210 A.D., mentions Safed as inhabited by numerous Jewish communities; R. Jacob of Paris (1258 A.D.) places the tomb of R. Dosa bar Harcenas (mentioned in Pirke Aboth, iii. 10) at Tzephath. In 1334 A.D. R. Isaac Chelo found Jews from all parts of the world at this town. He notices an ancient synagogue and a public school. The tomb of R. Dosa and his son Hananiah is mentioned also by R. Isaac, in a cavern with a carob-tree before the entrance. In the sixteenth century many other Rabbis are noticed as buried near the town, which was a place of pilgrimage (Yikhus ha Tzadikim and Yikhus ha Aboth), and many famous Rabbis were living at this time in Safed. (See Robinson's Bib. Res., vol. ii., p. 429.)

The castle of Safed was standing as early as 1157 A.D. (William of Tyre, xviii. 14; cf. xxi. 28 and xxii. 16). It was built as a defence for the Christian kingdom against the Sultan of Damascus by King Fulke of Anjou (1131 to 1144 A.D. See Jaques de Vitry, chap. xlix., and Marino Sanuto). It capitulated to Saladin in November, 1187, after five weeks' siege ('Vita Saladini'). It was dismantled in 1220 A.D., but rebuilt and enlarged in 1240—1260 A.D. Bibars took it in 1266 A.D., and strengthened and enlarged it. (See Robinson's Bib. Res., vol. ii. p. 427, second edition.)

The castle was rebuilt in the middle of the eighteenth century by 'Aly, son of Dhaher el 'Amr, and was the capital of one of the eight districts ruled by the Zeidaniyin. The great earthquake of the 30th of October, 1837, reduced the castle to a heap of ruins, and it has not been since rebuilt.

S ā s ā (O e).—There is the pedestal of a column at this village similar to those used in synagogues; there are caves and heaps of ruins and rubbish.

The pedestal mentioned by Lieutenant Kitchener as similar to those found in synagogues very likely belonged to the synagogue which stood here (Carmoly, 'Itinéraires,' p. 262) in the year 1334. At the top of the hill Guérin found the ruins of a fortified enclosure.

E s S e m ū ā i e h (O f).—Many of the houses appear to be built of ancient materials.







'A dozen sepulchral caves cut in the rock, enclosing for the most part nine loculi, disposed three by three under a semicircular arcosolium. Here may be distinguished also the vestiges of a building in cut stone, to which belonged several shafts scattered and three with Doric capitals.'—Guérin

**Shûnet en Nâkah (P d).**—A small ruined building of small masonry with one cistern.

**Šûfsâf (O c).**—Built into the doorway of the modern mosque of this village there are ancient stones that formed the door of a synagogue, which once stood probably on about the same spot.

The lintel is 5 feet long by 1' 8" high, and is decorated with two rams' heads, surrounded by ornamental scroll-work, dividing the space into squares; in the centre is a wreath in high relief, without any inscription. This lintel probably belonged to one of the small doors of the synagogue, as it measures almost the same as those at Meirôn. Over it is a shell-formed niche, with a radius 1' 8", surrounding this niche are voussoirs very elaborately carved; they measure 1' 4" on the inner circle, and 1' 9" on the outer; they do not fit round the niche, and are evidently not in their proper position; they were probably over the central door, which was much larger. One of them has had to be broken to fit in round the niche, and a perfect one with fragments of others is lying by. Other voussoirs are built into the modern wall of the mosque; these have simple mouldings similar to the architrave of the large synagogue at Kefr Bir'im, and probably surrounded the niches above the small doors in the original synagogue here.

There are some broken columns of limestone, about the same dimensions as those used in synagogues, lying about.

**Tawâhin Ferrâdieh (P f).**—Four ruined mills, on side of a hill, modern; an aqueduct conveys good water to wâdy and gardens below.

**Teitaba (P e).**—Remains of ancient tomb, on north side, and traces of ruins.

Sepp suggests this as the place from which Elijah received his patronymic of the Tishbite, the **ת** and **ט** being often interchanged by the Aramæans.

**Et Teleil (Q d).**—Modern cattle-sheds and traces of ruins of basaltic stone.

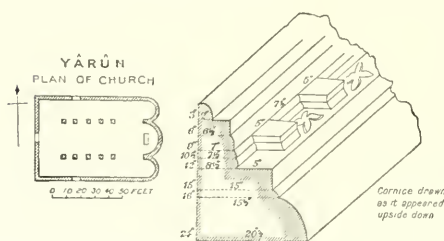
Tell Abâlis (Q d).—Ruined cattle-sheds and traces of ruins.

Tell 'Âra.—Remains of foundations of a building, a large sarcophagus, and part of a cornice, similar to that at ed Deir at Yârûn.

Et Tireh (O c).—Many old and well-cut stones and broken fragments of a pillar were observed at this village, showing probably early Christian occupation. An old masonry birkeh and a large sarcophagus, for three bodies under one lid, was observed. Three-quarters of a mile to the south-east there is a dolmen on the side of the road of small dimensions.

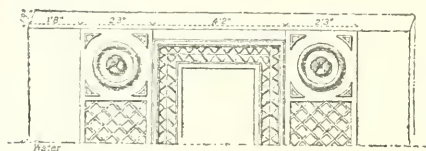
Here is a little mosque, some of the cut stones in which have probably been taken from some ancient building now destroyed. Other cut stones of similar appearance, and trunks of columns scattered about the village, belong apparently to the same monument. A great birkeh, partly cut in the rock and partly built of medium-sized regular stones, adjoins the houses. Broken sarcophagi are lying about; their lids have *acroteria*.—Guérin.

Yârûn (O d).—At this village there are the remains of a large church, built of very large blocks of stone. A great many columns and portions of moulded door-posts, with finely-cut capitals, are scattered about, principally round the large birkeh,



into which a great many appear to have rolled. Of the church itself, the foundations are clear, and the bases of most of the columns are *in situ*.

The church was paved with mosaic-work, large portions of which are still perfect



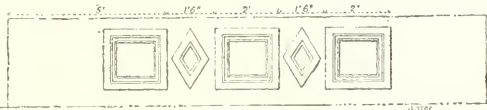
underneath the soil. Very large monolithic blocks of stone were used as door-posts, and a classical cornice, a similar piece of which was observed at Tell 'Âra. The moulding on a number of stones, probably part of an architrave, was simple. The same sort of moulding was also probably used round the doorways.

In the birkeh two long stones are decorated with carved ornaments in relief, and were used probably as panelling in the interior.

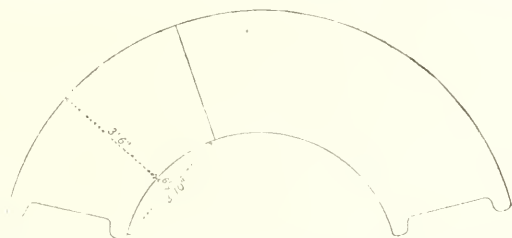


These stones are now half covered by the slimy water of the birkeh.

Another large stone, now in three pieces, was cut in a curve and orna-

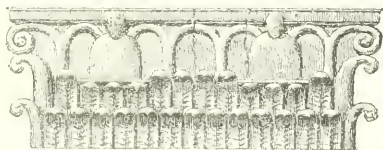


mented all round in a profuse manner, with leaves, supporting an arcade, in which there are representations of figures. A small piece, similar



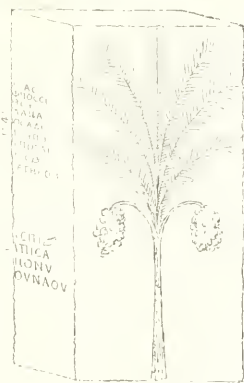
to this, was found at el Khirbeh close by. This probably formed the capital of some large pier of masonry built with a curve, as seen on plan.

The small centre-piece was not seen, and is a reconstruction. There are also several Corinthian capitals, beautifully cut, and some of other designs, at the birkeh, in the mosque of the village.



The door-post of the modern mosque of the village is formed of an old stone, having a well-cut palm-tree on one side and a Greek inscription on the end, partially cut off. There are also several columns in the town, and an attached pilaster of early Christian design.

To the south-west of the town there is a small round basaltic outbreak, which is called the Burj, or Castle. The rock has been excavated for large cisterns, and large blocks of limestone, well-dressed, are continually being turned up by the cultivators of the soil. Farther west there are several rock-cut tombs





## SHEET V.—SECTION A.

THE present sheet contains 316 square miles of the country north-west of Nazareth to the Bay of Acre, with the whole range of Carmel.

OROGRAPHY.—The country is naturally divided into four districts. 1st. The Sea-coast; 2nd. The Shefa 'Amr Hills; 3rd. The Nazareth district; 4th. Carmel.

I. THE SEA-COAST.—On the north is a deep bay, the best harbour south of Beirût. From Acre to the promontory of Carmel it has a breadth of eight miles in a direct line; the bay receding inwards, opposite the mouth of the Kishon, for three miles. The natural harbour near Haifa is protected by the Carmel ridge and by the sudden curve of the shore from the south-west winds. The Admiralty soundings show here an average depth of three fathoms at a distance of a quarter of a mile from shore.

The shore of the bay is an open beach of fine sand, with dunes of blown sand, extending within for nine miles, and being one mile broad in the middle of the bay. Within the dunes a plain reaches to the foot of the low hills, a total distance of four miles from the sea. In part this is marshy, as shown south of Jidrû and along the course of the Nahr N'amein. In parts it is covered with crops of barley and of vegetables.

The coast at Haifa consists of a narrow corn-plain half a mile wide, reaching to the foot of Carmel. The shore is sandy as far as the ruins of Haifa el 'Atikah, 'Old Haifa,' beyond which point it is more rocky, with a shingly beach.

On passing the promontory a narrow plain extends southwards,



gradually widening. The shore-line is very straight, broken only by a promontory and little bay at 'Athlit. At Jezirat el 'Ajjâl, on the south, the total width to the foot of the hills from the sea is two miles. A low and narrow ridge of dunes rises north of Khurbet el Keniseh, separating the beach from the arable land. Râs el 'Akra is the most conspicuous knoll on these dunes. As it extends southwards the division becomes more marked and the ridge is composed of sandy limestone, and extensively quarried. At the Maktiyet 'Athlit the height of the ridge is forty-five feet above the sea. This feature is still more marked farther south (see Sheet VII.).

The shore is in parts occupied by quicksands formed by the inland springs. The plain within the ridge is arable land, with olive-groves at the foot of the hills. The promontory of Carmel does not come down to the water in any place; the narrowest part of the plain at Tell es Semak being some 200 yards wide.

The Murex is found along the shore, and especially in the bay, after storms.

II. The Shefa 'Amr Hills.—This district is bounded on the south by Wâdy el Melek, and on the north it extends to Wâdy el Halzûn. On the east is the plain of the Bu'tauf. North of Shefa 'Amr the block of hills slopes gradually to the plain from the high tops north of the Buttauf. The most conspicuous point on this range is Jebel ed Deidebeh (1781 feet). The slopes of the range are very steep on the south side, but on the north and west more gradual. The average elevation may be stated at 500 feet above the sea. The hills are uncultivated, except near the villages, and thickly covered with brushwood of lentisk, arbutus, and other shrubs. Olive-yards occur near the villages.

South of Shefa 'Amr and west of the Buttauf the hills are flatter, with gentle slopes. The greater part of this district is covered with scattered oaks, and in the neighbourhood of el Khalladiyeh these form a dense wood, extending over a mile westwards. The ground is, however, very open near Taiyibeh, and cultivated with corn. West of Shefa 'Amr there are olive-groves reaching to the neighbourhood of the plain.

III. The Nazareth District consists of the hills west of

that town, and of the Buttauf Plain. The range resembles the former hills, in having gentle slopes on the north, and in falling gradually towards the Plain of Acre. On the south there is a precipice (J. Kafsy) 950 feet high, rising to the east of the narrow pass which leads to the mountain plateau on which Nazareth stands. This precipice has been shown from the twelfth century downwards as that over which the Jews would have thrown our Lord, and was called *Saltus Domini* (John of Wirtzburg, 1100 A.D.), and Leap of our Lord (Sir John Maundeville, 1322 A.D.).

The plateau extends a mile and a half north from this precipice, gradually falling 140 feet, towards Nazareth. Immediately behind the town, which stands on the southern slope, the hill rises from 1,144 feet to 1,602 feet at Neby Sâin. The watershed gradually curves away on the east to *Jebel es Sih* (Sheet VI.). On the north the block of hills extends to *Seffûrieh*, a total distance of five miles from the precipice.

The hills round Nazareth are white and bare; but, proceeding westwards, they become covered with scrub similar to that before noticed, which is especially thick east of *el Mujeidil*. The southern slopes gradually become less steep, and in the part west of *el Mujeidil* they are very flat, and merge gradually into the Plain of *Esdraelon*.

At *Sheikh Abreik* the hills project in a sort of bastion towards *Carmel*, and thus a narrow pass is formed, through which the *Kishon* passes from the Great Plain into the maritime Plain of Acre. At *Sheikh Abreik* the hill has an elevation of 528 feet, or about 350 feet above the *Kishon*, and of white chalk, bare of trees.

The whole district north of *Mâlûl* and *Sheikh Abreik* as far as *Wâdy el Melek*, and on the west to the edge of the 'Akka Plain, is occupied by a wood of oaks having an area of about forty square miles. This is especially thick between *Sheikh Abreik* (which stands just outside it on the bare white hills) and *el Hârithiyeh* where there is much underwood in the thicket known as *el 'Abhariyeh*. The trees are also very thick in the part cut by the road through *Tubâûn* to *Shefa 'Amr*, and, as the hills are of equal height, no view can be obtained in the wood. The trees are not generally large, being perhaps twenty feet high at the most. They are of the species

*Quercus Aegilops* (*Sindian*). In parts corn is grown beneath them, but in the denser portions there is underwood. The sides of Wâdy el Melek are crowned by these beautiful woods all along its course; whilst the valley itself, a quarter of a mile broad towards its head, is full of barley between the wooded slopes.

The Buttauf Plain is nine miles long east and west, and about one and a half miles wide on the average. It is flanked by steep ridges on the north and south, rising 1,200 feet above the plain, the elevation of which is about 500 feet above the Mediterranean. The eastern half is occupied by a marsh which dries up in summer. The western portion consists of a rich basaltic loamy soil, extremely fertile, and cultivated with wheat, Indian corn, millet, lentiles, and other crops.

IV. Carmel forms a range almost detached, being nearly separated from the hills south of it by the great valley Wâdy el Mâleh (Sheet VIII.).

The highest point is 'Esfia, 1,742 feet above the sea. From the south end, at el Mahrakah, the ridge runs approximately north-west for a distance of twelve and a half miles to the cliff above the Mediterranean. The height of this point is about 470 feet above the sea, the trigonometrical point on the convent roof being 517 feet, and the top of its dome 556 feet.

The general shape of the block is triangular, the watershed forming the north-eastern side, and spurs on the south extending from it westwards to the coast, seven miles. Thus the north-eastern slopes, which are from 30° to 40°, and in parts precipitous (especially near 'Esfia), descend abruptly to the Plain of Acre, giving a fine ridge 1,400 feet high near el Mahrakah. On the opposite side, however, long parallel spurs, divided by rugged valleys of great depth, run out of the watershed. The most notable point on these is Râs Umm esh Shûkf (1,607 feet).

The slopes at the ends of these spurs are also abrupt, and in places low cliffs occur above the plain, as at Wâdy el Mûghârah. The valleys are narrow and winding, but near the watershed, at ed Dâlieh and 'Esfia, small level plateaux occur. The descent from the cliff of el Mahrakah to Wâdy el Mâleh is also very steep.

The Carmel block terminates on the south-west in the precipice of el Khashm (see Sheets VII. and VIII.).

The whole of Carmel is now wild and uncultivated, except round the two villages 'Esfia and ed Dâlieh. The mountain consists of hard grey limestone, covered more or less thickly with brushwood. On the watershed is a thin layer of chalk, and here the stunted pines (*Pinus Carica*, according to Tristram) are found on the very top of the mountain. A solitary palm exists at Khûrbet Umm esh Shûkf, and olives at 'Esfia. The red soil of the slopes appears to be very rich, as the wild growth, which is remarkably luxuriant, indicates.

The most remarkable place on the mountain is el Mahrakah, commanding a view over the whole of the Great Plain to the trans-Jordanic ranges, and as far north as Hermon, and south to Mukhâlid, over the Plain of Sharon. It is visible on a fine day from Jaffa.

There is a cliff on the north side of el Mahrakah some fifty or sixty feet high, and beneath is a little plateau, with a well cut in the rock, and shaded by a large tree. The well (Bir el Mansûrah) contained water in the autumn of 1872. The name of the peak, el Mahrakah ('the place of burning'), suggests its identity with the site of Elijah's sacrifice, and this view is confirmed by the existence of the well. This identification is mentioned in the history of the monastery on Carmel, composed by an Italian monk of the Order of Carmelites ('Compendio Istorico del Carmelo, 1780 A.D.').

HYDROGRAPHY.—Three perennial streams are to be found on this sheet --the Kishon, Wâdy el Melck, and the River Belus.

The Kishon rises on Sheet VIII. Throughout its course on the present sheet it is fed by small springs, and when crossed east of Tell el Kassis in June, 1875, it was found to be about four feet deep and some ten yards across. It is an extremely dangerous river at this point, from the boggy nature of the bed, and the adjoining marshes, formed by the springs at Khirbet Musrârah and 'Ain Is-hak. Rushes and canes border the banks, forming quite a thick jungle in some parts. The river is fordable near Tell el Kassis.

After passing through the narrow neck at the last-mentioned point, the Kishon flows between steep banks some fifteen feet high, and is impassable excepting at two points where the roads are shown crossing it. The first of these crosses about a mile below the ford at Tell el Kassis.

The bed was here found dry and stony in the October of 1872; and the place where the main Haifa road crosses, near el Hârithiyeh, was at this time, and also in September, 1875, quite dry; but a deep and very treacherous pool exists immediately north of the crossing-place.

Below this last ford the Kishon receives a tributary on the left bank from the fine springs called 'Ayûn el Werd, issuing among rocks at the foot of Carmel. The channel of the river is full of water from this neighbourhood to the shore. Two other tributaries come in on the right—one from the springs of el Harbaj, the other from the marshes and springs near Tell el Khiâr. The latter is called el Fûwârah.

The mouth of the Kishon is its most curious feature, and is constantly shifting. The river is here some twenty yards wide, flowing sluggishly between low banks in very flat and uncultivated ground. After joining the stream from el Fûwârah, which runs nearly due west, the united waters flow west for about a mile. At this point the large stream from the fine springs of 'Ain es Sâdeh joins, and the present channel that runs due north. The stream called Wâdy Selmân, fed by small springs, runs parallel with the main channel, and may very probably have been the original mouth, for the river appears to be gradually boring northwards. Wâdy Selmân is blocked at its mouth by sand-dunes, and forms a lagoon surrounded by palm-groves, which extend along the shore from near Haifa as far as the left bank of the main stream.

Several small lagoons also occur on the right bank among the sand-hills, and the main stream runs north-west, parallel to the shore, for about half a mile.

When the wind is from the east the water is brought down with sufficient force to break through the bar of sand which usually closes the mouth, but when the south-west wind blows, after storms, the sand again stops the channel, and the river does not reach the sea. Even after the winter rains the mouth is sometimes blocked for many days, as was observed during the winter of 1872-3. In the spring of 1877 the river was, however, unfordable. When the water runs into the sea a bar is formed farther out, almost beyond the breakers, where the passage is safe and easy.

The Kishon is the most important river in Palestine after the Jordan; from the spring-head, west of Tabor (near el Mezrah), its length to

the sea is twenty-three miles. The springs of Lejjûn, which feed its southern affluent, are nineteen miles distant from its mouth; and the spring at Jelbôn, the most distant point which drains towards the river, is about thirty-five miles from the mouth. The total fall from near el Mezrâh (Sheet VIII.) to the sea is 280 feet.

Wâdy el Melek.—This broad and gently sloping valley forms a communication between the shore and the inland plain of the Buttauf (Sheet VI.) having a fall of 450 feet from its head, near Tell Bedeiwiye, and a total length, from this point to its junction with the Kishon below el Harbaj, of ten miles. The valley was chosen as the line by which the levels were run in 1875, from the plain of Acre to the Buttauf, in order to reach Tiberias by the shortest way possible.

The stream, which was running as late as the end of June in the valley, is first supplied from marshy springs near the ruins of el Khalladiye. A mile lower down a further supply is obtained on the left side, from small springs near Khurbet el Musheirefeh. The stream here forms pools surrounded by rushes.

Lower down the fine supply from Râs el 'Ain is added. A large blue spring of clear and good water here occurs a little above the valley bed, on the right bank. The water wells out into a shallow masonry reservoir, and finds its way down to join the stream, which is here surrounded with boggy ground and rushes, and is about a couple of yards wide.

Thus far the course of the valley is very open, with low hills on either side. The ravine gradually narrows from this point, the hills becoming loftier; the stream flows over ledges of white rock, and the current is more rapid. A supply of very clear cold water comes in on the left bank from the springs about one-third of a mile below Râs el 'Ain. The valley then takes a curious bend between steep hills, and here feeds two modern mills. It gradually becomes broader as it approaches the plain, and the stream is more sluggish and marshy. The water lies in deep pools, but is not a continuous brook, in summer, in the lower part of its course; resembling in this respect the Kishon. The springs at el Harbaj are the last along the course of the stream, which there joins the Kishon.

The Belus, now Nahr N'amein, is a marshy stream which

collects the drainage of the whole watershed from Wâdy el Halzûn on the north, to Wâdy Abellin on the south. The stream is also fed by marshy springs north of 'Ain et Tineh, and flows northwards through swampy ground for five miles. Close to the shore, about a mile south of Acre, the course is double, a loop three-fourths of a mile long having been cut across, which perhaps shows the original mouth to have been farther north. The river is here about equal to the Kishon, but the current is more rapid, and the ford at the mouth deeper. The stream penetrates between the sand-dunes, and is surrounded by palms like those near the Kishon mouth. The swampy ground extends along the whole course of the stream inside the sand-dunes.

The Nahr N'amein is the ancient Belus mentioned by Pliny ('Hist. Nat.,' Book xxxvi. chap. 26) as a place whence glass made of its sands was brought, and on the banks of which stood the monument of a certain general named Memnon (Cf. Josephus, B. J., II. x. 2), which is also noticed by Geoffrey de Vinsauf ('Itin. Ric.,' 1191 A.D.).

**SPRINGS.**—The water supply of the hill district north of Wâdy el Melek is derived almost entirely from wells and cisterns near the villages. The only springs are those just below the saddle, south-east of Kaukab ('A y û n K a u k a b), which are not very large.

The southern slopes of the Nazareth hills abound in springs of good water, principally near the villages with which they are noted.

Between Nazareth and Seffûrieh, about one mile south of the latter town, are the springs famous as the rendezvous of the Christian armies before the battle of Hattin. (See Robinson's Bib. Res. ii. 373.) The valley is open and full of gardens, and a stream of water flows down it, driving eight mills when the water is plentiful; the place is called Kastal Seffûrieh.

A fine group of springs, surrounded by gardens, exists west of Jebâta, in the plain, and farther west, at Khirbet Musrasah, are others, already noted as supplying the Kishon.

The Carmel district is not so well supplied, but on the north side the springs are found at the foot of the mountain. On the other side of the watershed the finest supplies are those of 'Ain es Sih and el Misheriâ. The first is close to the foot of the mountain, with gardens round it, and a smaller spring coming out of a reservoir of peculiar form



higher up (see ed Deir, Sect. B). The water is carried away in a small aqueduct for irrigation.

El Misheriâ is a pool of cool clear water under a rock in the valley, and contained a good supply in the spring of 1873, after a very dry winter.

The water supply of the Haifa colony and of the town is derived from wells, some sunk close to the shore, rather lower than the sea-level. The water is slightly brackish.

There is a small supply of water from springs, apparently below the sand, which form a sort of quicksand called *Nahr el Mantneh*, between Haifa and the Kishon.

TOPOGRAPHY.—A total number of thirty-nine inhabited towns and villages are marked on the sheet; belonging to the Government Divisions, *Nâhiet Shefa 'Amr*, *Kadha Nâsirah*, and *Kadha Haifa*; these districts have *Caimakams* respectively at *Shefa 'Amr*, *en Nâsirah* and *Haifa*, under the *Mutaserrif* of 'Akka. This division is the one existing in 1876. The villages may be enumerated alphabetically in their respective groups.

#### SHEFA 'AMR NEIGHBOURHOOD.

1. 'Abellin (L g).—A village on high ground with gardens beneath it on the south, and a spring ('Ain 'Âfiéh) about half a mile to the south. There is a minaret to the mosque which is a conspicuous object. This mosque and a wall to the town are said to have been built by el Hâjj Yûsef, one of the family of the *Zeidaniyin*, according to an Arabic inscription on the wall of the mosque.

The houses in the village are principally of stone; wells occur south of the hill, with olives near them. The population in 1859 is stated by Consul Rogers to have been 800 souls, and the tillage fifty feddâns. Some of the inhabitants are Greek Christians.

'Abellin is mentioned by its present name in 1334, by Isaac Chelo, who saw there the tomb of Gamaliel—probably the present mosque. He identifies it with Jabneel of Naphtali (Josh. xix. 33). It is also enumerated with Kâbûl by Marino Sanuto in 1322 A.D., but is confused with 'Ailbûn (Sheet VI.) on his map.

Guérin estimates the population at 600, divided equally between Moslems and Greek Christians, the latter subdivided into United Greeks and Schismatic Greeks. The latter have a church dedicated to St. George.

2. *Beit Lahm* (L h).—The ancient Bethlehem of Zebulon (Josh. xix. 15). A village principally built of mud on high ground in the border of the wooded country. The nearest water is in *Wâdy el Melek*, on the north (*Râs el 'Ain*), and at the springs near *Huwârah* on the south. Consul Rogers (1859 A.D.) states the population at 110 souls, and the tillage at sixteen feddans.

3. *El Berweh* (L f).—A large village, on high ground, near the edge of the plain, with a well on the south and olives on the north. Consul Rogers states the population at 900 souls, and the tillage at fifty feddans. Part of the population consists of Greek Catholics. This place would appear to be the *Beri* of the Talmud (Tal. Jer. Pesakhim, iv. 1) mentioned as near *Kâbûl*.

4. *Ed Dâmûn* (L g).—A good-sized village, in an open situation, surrounded by olive-gardens. It contains two small mosques. Consul Rogers states the population, in 1859, at 800 souls, and the tillage at twenty feddans. The inhabitants are Moslems and Catholics. This place is possibly the *Damin* of the Talmud (Tal. Jer. Megilla, 70 a), supposed by the Rabbis to be the *Adami* of the Bible (Joshua xix. 33). See Sheet VI.

5. *El Hârithiyeh* (K h).—A miserable hamlet of mud, on high ground, with an open plateau to the east and a spring below on the west (*'Ain el Ghafir*). The population in 1859 is stated by Consul Rogers at 120 souls, and the tillage at twelve feddans. This place has been supposed to be the ancient *Harosheth* of the Gentiles from the identity of name (Judges iv. 2). The position is not an impossible one.

Guérin proposes this place as the site of Josephus's *Besara* (Life § 24), which was twenty miles from Gaba. He places Gaba at Sheikh Abayk.

6. *Jeida* (L i).—Resembles the last, but standing on flat ground, the houses of mud. A spring exists about three-quarters of a mile to the west (*'Ain el Khashabeh*), and scattered oaks on the east. Consul Rogers makes the population in 1859 to have been 160 souls, the tillage twenty feddans.

7. K á b ŭ l (L g).—A moderate-sized village, on a hill-side, with olives on the north and south. Its population in 1859 is given by Consul Rogers as 400 souls, and the tillage as thirty feddans. The place is the ancient Cabul (Josh. xix. 27), and is mentioned by Josephus as Chabolo (Χαβωλω Vita, 43—45). In the Talmud the same place is noticed (Tal. Jer. Taanith, iv. 8; Pesakhim, iv. 1); but its site was not known to Jerome (see Onom., s. v. Chabol). Rabbi Uri of Biel (1564) notices the place, and speaks of the tombs of three Rabbis there buried. Marino Sanuto enumerates it with 'A bellin, and says it was called *Castrum Zabulon* by the Saracens.

8. Kuskus (L h).—A mud village, in the oak-woods, on high ground. The population is given in 1859 by Consul Rogers as 100 souls, and the tillage as sixteen feddans.

9. M i ' â r (M g).—A large village, on high ground, in the middle of rough uncultivated country. Its population is stated at 1,500 by Consul Rogers in 1859, and the tillage at thirty feddans.

Guérin gives the population in 1879 at 500.

10. E r R ŭ e i s (L g).—A moderate-sized village, in open ground, with olives to the north. The population is probably about that of K á b ŭ l.

11. Sh à i b (M f).—A large village, with a small mosque. It is situate in the valley and supplied from a well on the north (B i r e l H a n â n y). Fine groves of olives exist in the valley, and the hill behind is partly cultivated with corn. The population is stated by Consul Rogers in 1859 at 1500 souls, of whom some are Catholics, the majority Moslems. The tillage he states at eighty feddans. This place is possibly the Saab (Σαῖβ) of Josephus (B. J., III. vii. 21), native town of Eleazar, son of Sameas, in Galilee.

'The village of Sh'aib consists of four quarters, gently rising on the lower flank of a low hill. The inhabitants are for the most part Moslems: they number 800, including about 20 Schismatic Greek families. The Moslems have two mosques and two waly's. One of the mosques is said to be on the site of, and to have been built with the *débris* of, an ancient synagogue. I saw here mutilated shafts of different-sized diameters, an Ionic capital, good cut stones, and a fragment of sculpture.'—Guérin.

12. S h e f a ' A m r (L g).—This is, properly speaking, a town, being divided into quarters and including a mosque and bazaars. It is the seat of

a Caimacam, or lieutenant-governor, and chief place of the district. The houses, which are generally built of stone, stand on a hill, with a narrow valley on the south, and one rather broader on the north, in which are gardens of figs, etc. The road descends to an open valley on the west, where is a good grove of olives, in which the Survey camp was pitched.

The principal water-supply is from the 'Ain Shefa 'Amr—a spring with a building over it, and a trough, by the main-road. To the south are gardens of fruit, including plums and pears, almonds and pomegranates, figs and apricots; the gardens are walled and have hedges of prickly-pear.

The town has a large fortress on the south, well-built with crenellated battlements, and containing stalls for 400 horses. This is now partly ruined, the north side being the best preserved. This fortress is said to have been built by Othman, son of the famous Dhaher el 'Amr, about 1761 A.D., and does not appear to be older. It had once four watch-towers outside the town, of which only one on the south (el Burj) remains. This statement is made by the inhabitants generally. The present mosque is close to the Kalâh or castle, and a small ruined mosque exists on the north of the town.

On the east are the threshing-floors, and near them the foundations of a school-house, commenced in 1875 by Rev. J. Zeller, of Nazareth. About 100 yards farther are the convent and church of the Roman Catholic Nuns (Dames de Nazareth), built in 1866, with a school for girls. The church is ancient (see Section B).

The population was stated to me, by the native Scripture-reader, to be 2,500 souls—1,200 being Moslems, the rest Druses, Greeks, and Latins. There is a Greek Catholic Church in the town. Consul Rogers in 1859 gives 2,000 souls, and 120 feddans of tillage. Professor Socin gives the same estimate. Père Lievin (Guide, p. 609) estimates it thus:

Moslems . . . .	300
Druses . . . .	600
Greeks . . . .	1,500
	<hr/>
	2,400

There are a few Protestants and Jews. With regard to the agricultural colony see Section C.

This town was identified by Vandeveld with Shafram, the seat of the Sanhedrin. It is called Shefrām by Arabic writers (Baedeker's Guide, p. 356), and appears to be the *Castrum Saphar* noticed by Marino Sanuto as on the road from Nazareth to Acre (which is distinct from Seffûrieh). The change of the name is due to a tradition (see Section C). In 'La Citez de Jherusalem' (1187 A.D.) it is called Safran, and said to be three leagues from Acre and three leagues from Seffûrieh, with ruins of a church, and to be the birthplace of St. James and St. John (see Section B).

13. Sheikh Abreik (L i).—A small village, on a hill, with a Mukâm on the south, which is a conspicuous object. There is plenty of water on the south from various springs ('Ayûn el 'Afy, etc.). The houses are principally of mud; foundations of better buildings however exist. The place was once an important site (see Section B). The village belongs to the Sursuk family (see Section C), who have an agent there. The hill is terraced and corn grown on it: there is also good corn-land, and cotton is grown in the plain just south of the village. The population is probably about 150 souls. The tillage in 1859 was sixteen feddans. The Survey camp was pitched on a terrace in the little valley north of the village, and about fifty or sixty feet below it.

Guérin estimates the population at 350.

14. Tubaûn (L h).—A small mud hamlet, on high ground, at the edge of the wood. Its tillage was twenty-two feddans in 1859 (Rogers). It appears probably to be the Tabaun of the Talmud (Tal. Bab. Megilla, 24 b) in lower Galilee.

15. Tûmrah (L g).—A large village, with a small mosque on the east and well on the north. There is a rock-cut tomb west of the houses. South of the village, in the valley, a fine olive-grove extends as far as er Rûeis. The inhabitants are all Moslems, and numbered 1,200 souls in 1859, according to Consul Rogers; the tillage being eighty feddans.

16. Umm el 'Amed (L h).—Resembles the last, but stands in the oak-woods on a hill-top. There is an ancient rock-cut sepulchre on the south-east. The population is given as 100 souls, and the tillage as ten feddans, in 1859, by Consul Rogers. Rude caves or tombs exist near the village.

## KADIA OF NAZARETH.

1. 'Ailût (I h).—A small village, in the woods. The population is stated at 180 souls, and the cultivation at thirteen feddans, in 1859 (Rogers).

2. J e b â t a (M i).—A small mud hamlet, in the plain, said only to contain 80 souls, and cultivating twenty-one feddans, in 1859 (Rogers). About a mile to the west is a group of fine springs by a ruin (T e l l G h a l t a h). The place is mentioned by Jerome as near the plain of Tegio, in the border of Dio-cæsarea (Onom., s.v. Gabathon). It is also, perhaps, the K e b a t â n of the lists of Thothmes III. (No. 41), mentioned with Taanach and other places, in the Plain of Esdraclon (See 'Quarterly Statement,' July, 1876, p. 147).

J e b â t a was fortified by Dhahr el 'Amr in 1162 A.H.

Guérin gives the population as 350. 'It is situated upon a low hillock, once occupied by a small tower, of which nothing remains but confused *débris*. A few cut stones scattered on the slopes and on the upper part of the hill are what is left of the Gabatha mentioned by Jerome in the Onomasticon in the following terms :

'Et alia villa Gabatha in finibus Diocæsareæ juxta grandem campum Legionis.'

3. K e f r M e n d a (M g).—A mud village at the foot of Jebel ed Deidebeh, having a white Mûkâm in it. The population is given as 200 souls, and the tillage as twenty feddans, in 1852 (Rogers).

Guérin gives the population as 400.

The place is mentioned by its present name by Isaac Chelo (1334). He states it to contain the tomb of Rabbi Akabia. Rabbi Gerson of Scarmela, in 1561, also notices this, and three other tombs under the village. Rabbi Uri of Biel, in 1564, also notices it (see Carmoly's 'Itinéraires de Terre Sainte').

4. E l M a k b i y e h (N i).—A kind of suburb of Nazareth, in a valley near a good spring; said to have had, in 1859, a population of 60 souls, and to cultivate four feddans.

5. M â l u l (M i).—A mud village on a hill, with open ground on the west, where stands the prominent ruin K ũ s r e z Z i r. The place is said to have had a population of 280 souls, and a tillage of forty-two feddans,

in 1859 (Rogers). The water supply is from a well in the valley on the north.

In 1875 Guérin found 350 inhabitants in the place. All were Moslems, except about thirty Schismatic Greeks.

6. El Mujeidil (Mi).—A flourishing village on high ground. The place is built of mud and stone, and stands on the northern side of a small plateau, where the thrashing-floors are placed. There are fine olive-groves east of the village and south of it. On the north the valley is rough, but not deep. The camp was here established near the principal spring ('Ain el Helu), the supply from which was nearly exhausted in October, 1872. There is another spring of bad water ('Ain el Málhah) near, and a third—a pit cut in rock ('Ain el Judeideh), farther down the valley. The inhabitants are principally Moslems, but there is a Protestant mission with a fluctuating congregation, and there are orthodox Greeks in the village. The population is stated by Consul Rogers, in 1859, at 800 souls, and the cultivation at 100 feddans.

7. En Násirah (Ni).—The capital of this district, with a Caimacam or lieutenant-governor, and a Kadi or judge. It is the largest town on the sheet, its population being probably greater than that of Haifa.

The situation of Nazareth is peculiar; the houses run up the sides of the hill which rises north-west of the town. On the east is a hollow plateau, running out to the precipice of Jebel Kafsy; on the south are the threshing-floors below the town. Nazareth has been materially improved by the erection of numerous fine houses and public buildings within the last ten or twenty years. The town has no walls, and is a rough trapezoidal shape, divided into three quarters, viz., Hâret el Latin (the Roman Catholic quarter), on the south and south-west, separated by the main street, which runs diagonally north-west: Hâret er Rûm, or the Greek quarter, or the north-west and north: Hâret el Islâm, the Moslem quarter, on the east. The buildings in these quarters may be considered in order.

In the *Latin Quarter* the principal building is the great monastery of the Franciscans, including the Church of the Annunciation. The building is very strong, and entered by a low iron door. It is supplied by a well inside, and has a good garden with palms and cypresses. The present structure was erected in 1730 A.D. The church is not oriented, the high



altar being on the north. This arrangement is due to the shape of the grotto beneath the altar, which runs north and south. The total length of the church is about seventy feet, and the breadth fifty; the walls are covered with pictures; the high altar is reached by two staircases, one from each side of the flight leading to the grotto; behind the altar is a large choir.

The grotto is reached by a descent of seventeen marble steps leading to the vestibule (Chapel of the Angel), which measures thirty feet by twelve, with a passage in the middle: an altar is placed on each side of the passage, that on the right dedicated to St. Joachim, and on the left to the angel Gabriel, both placed against the north wall of the vestibule. The chapel within, reached by a descent of two steps, is rock-cut, measuring twenty feet in width, and about the same to the back. A wall divides it in two: the outer or smaller portion is called Chapel of the Annunciation, with an altar on the north; the inner, reached by a narrow door to the right of the altar, is dedicated to St. Joseph, with an altar on the south wall. In middle of the west side of the outer chapel an ancient pillar-shaft of red granite hangs down from the roof, probably part of an older ornamentation of the grotto.

From the north end of the Chapel of St. Joseph a passage leads up by rock-cut steps obliquely to another cavern. There are fourteen steps, and the passage is about three feet wide and twenty feet long.

This second grotto is of irregular shape, about as large as Joseph's Chapel, and is called 'the Virgin's Kitchen.' It has a hole through the roof called the chimney, apparently the mouth of an ancient cistern. The two inmost chapels are unornamented, but the Chapel of the Annunciation has a marble flooring and a good picture over the altar.

This grotto appears to be mentioned as early as 700 A.D., by Arculphus, as the House of the Virgin. A church was also here erected by the Crusaders, and of this remains were found in building the present monastery, and are still visible below its foundations. The columns were still standing in two rows in 1620 A.D., as mentioned by Quaresmius. The present plan has, however, no connection with that of the Crusading building.

The Franciscan monastery occupies the south-west corner of Nazareth, with an open place on the west side. Just south of it is the Khân,

and on the opposite side of the road (west) is the Latin Hospice, or Casa Nuova, built during the last ten years. At the back of the Hospice is the Franciscan convent. A narrow street leads up by steps west of the convent to a higher level, between poor huts of stone. At the top it joins a long lane running north towards the market, and here is the English Episcopal Church, a fine building with a garden round it, built in the last twelve years. The parsonage is just north of it.

North-west of this, in the extreme north-west corner of the town, and reached by the main street, leading west from the market, is a small Maronite church and the Latin church called *Mensa Christi*, in the middle of which a rudely-shaped block of limestone stands up about four feet, and measures about twelve feet by ten feet. This church was built in 1861. The house of the French *cure* of Nazareth is just opposite the *K h â n*, on the south edge of the town.

The *Greek Quarter* commences from the north side of the market, and is traversed by a long lane leading from the corner of the market towards the Virgin's Well. At this corner is the Protestant School and Mission House.

On the north side of the market there is also a chapel once belonging to the Latins, but since 1770 A.D. given to the Greek Catholics, and supposed traditionally to stand on the site of the synagogue which existed in the time of our Lord. Following the lane or street the Russian Hospice is reached. In the higher part of the town on the north is the English Hospital, a well-built structure; and, above this, outside the town, half way up to the summit of the range, a very large orphanage was being built, in 1875, for the Society for Promotion of Female Education in the East.

The palace of the Greek bishop with the Greek church is in the north-east corner of the town; in its gardens are to be seen the curious mediæval carved heads mentioned in Section B. A school for children is attached to the church.

The Virgin's Well is about 600 yards from the Latin monastery, north-east of Nazareth. Immediately north of it is the Greek Church of St. Gabriel, which was rebuilt about the end of the last century. The spring of water rising just north of the high altar is conducted past it on the left, and there is an opening in the floor of the church to the conduit, which

carries the water south to the Virgin's Well. This arrangement is mentioned in 700 A.D.

The *Moslem Quarter* contains the Mosque, the Serrai, and the Mufti's house, all close together, about 200 yards north of the Latin monastery. The mosque has a low minaret and a dome. It is surrounded by very fine cypress trees. In this quarter also, south-east of the mosque, close to the edge of the town, is the little Latin Church of Joseph's Workshop, built in 1859.

The public buildings thus described are nearly all of white stone, which gives the city a very glaring aspect.

The water supply of Nazareth is principally derived from rain-water cisterns; for the only spring is the one already mentioned on the north, and its supply is scanty in autumn. The water comes out through spouts in a wall under an archway at the Virgin's Well, and falls into a stone trough. A broken sarcophagus lies near the fountain on the east. On the south-west is a flat open space, with a few olives—the usual camping-ground.

The English missionaries and other inhabitants have erected three or four country houses above Nazareth on the north-west; gardens and olive-yards extend near them on the hill. The Protestant cemetery is on this side.

The Moslem cemetery is close to the town on the east, and cactus hedges here line the sides of the road to the Virgin's Well.

The population of Nazareth appears to be nearly 6,000. It is variously given as below:

	PROFESSOR SOCIN.	PÈRE LIEVIN.	GUÉRIN.
Moslems . . .	2,000 . . .	2,000 . . .	Not stated.
Greeks . . .	2,500 . . .	2,000 . . .	600
Greek Catholics . . .	180 . . .	750 . . .	300
Latins . . .	800 . . .	900 . . .	710
Maronites . . .	80 . . .	250 . . .	220
Protestants . . .	100 . . .	35 . . .	Uncertain.
	<hr/> 5,660	<hr/> 5,935	<hr/> 4,950

Consul Rogers, in 1859, states it at 4,000, with a tillage of 100 feddans; but both tillage and population have increased in the last twenty years.

The threshing-floors are on the south, below the town. A fine garden exists farther south, on the roadside at Bir Abu Zeid.

Thomson maintains that the soft stone of which everything here is built disintegrates with such rapidity, that exposed stones would not last fifty years. Hence he concludes that all the places shown: 'The Church of the Annunciation, the Cave, the Keletun of Mary, the Workshop of Joseph, the dining-table of our Lord and His apostles, the synagogue where He read the Prophet Isaiah, the precipice down which they wished to cast Him, are all apocryphal, fabulous, and have no claims to veneration or respect.'

Nazareth, not mentioned in the Old Testament or by Josephus, became very early a town of Christian pilgrimage. Paula and Eustochium, in their epistle on the sacred places (A.D. 404), speak of it: 'We shall go,' they say, 'to Nazareth, and according to the interpretation of its name, we shall behold the flower of Galilee. Not far from it shall be seen Cana, where the water was turned into wine. We shall go to Tabor and the Tabernacle of the Saviour, not as Peter once worked with Moses and Elias, but with the Father and the Holy Spirit.'

Theodorus (A.D. 530) gives distances, 'from Dio-cæsarea to Nazareth five miles: from Nazareth to Tabor seven miles.'

Antoninus Martyr (*circa* 570) thus describes the place in his day: 'Thence we came to the city of Nazareth, in which are many virtues. There is still hanging in the synagogue the volume in which the Lord had His ABC, in which synagogue is deposited a beam whereon the Lord, with others, sat as a child. This beam is lifted and moved by Christians, but no Jew can move it at all, nor does it suffer itself to be taken away. The House is the Basilica of Holy Mary, and there are many benefits (to be derived) from her garments. In the city itself, so great is the beauty of the Hebrew women, that in all that land no fairer Hebrew women can be found, and this, they say, was granted to them by Holy Mary: for they affirm that she was their mother. And whereas there is no charity of Hebrews towards Christians, here are they all full of charity.'

Subsequent pilgrims nearly all mention the city. In 1103 it had been totally destroyed by the Saracens, but that a monastery marked the Place of the Annunciation. During the Latin kingdom it was the seat of an archbishopric, held by six prelates. In the year 1185 Phocas describes the magnificent Church of the Annunciation, which was not destroyed at the first taking of the place by Saladin. The Sultan Bibars destroyed the Church in 1263. It was rebuilt in 1620.

8. Seffûrich (N h).—A large village of low houses of mud and stone, with flat mud roofs, grouped in a sort of crescent shape on the south slope of the hill. No spring occurs near, but cisterns and a pool exist on the south. For the antiquities, see Section B.

Seffûrich is the ancient Sepphoris or Tzippori of the Talmud and Josephus (see Reland, Pal., p. 999), called by the Romans Dio-cæsarea. It is also famous in the Crusading chronicles as a place of rendezvous (see Rob. Bib. Res. ii. 345).

In the town, on the north, are remains of the Church of St. Anne, the

traditional home of St. Joachim and birthplace of the Virgin (see Section B). On the hill above is the square tower said to have been built by Dhahir el 'Amr's son Ahmed about 150 years ago, but probably only restored, as it appears older, and as a castle at Seffûrich is noticed in 1321 by Marino Sanuto (p. 253).

The place is surrounded with olives, and about a mile to the south is Kûstûl Seffûrich, with the fine springs, where the army of the Christians encamped before the battle of Hattin.

The population is given in 1859, by Consul Rogers, at 1,800 souls (all Moslems), and the cultivation at 150 feddans. Père Lievin in 1869 gives a total of 3,000 souls (Guide, p. 607); but, judging from the size of the place, this seems a high estimate, 2,500 probably being the most.

9. *Semûnieh* (Li).—A small village on a knoll at the edge of the Plain of Esdraelon, with three springs—'Ain er Resmek on the north, a second in a garden, and a third ('Ain el 'Aleik) on the south, coming out of a masonry wall,<sup>e</sup> with a good supply of water as seen in September, 1875. The spring is said, however, to be unwholesome.

The village is very small, and contains, probably, less than 100 souls. This site is the Simonias of Josephus (*Vita*, 24), and is mentioned in the Talmud (*Tal. Jer. Megilla*, 70 *a*) under its present name, Simuniah, supposed by the Rabbis to be identical with Shimron (*Josh. xix. 15*).

10. *Yâfa* (Mi).—A moderate-sized village in a strong position on the spur running from Nazareth down to Jebâta. It has a well on the north side and a second (Bir el Emir) in the valley to the north-east. The inhabitants are a very fanatical and turbulent people, and numbered, according to Consul Rogers, in 1859, 600 souls, cultivating forty-five feddans. This place is the Japhia of Zebulun (*Josh. xix. 12*; see *Rob. Bib. Res.*, ii. 343). It is also thought to be the Japha of Josephus (*Vita*, 45; *B. J.*, iii. 7, 35). For the antiquities, see Section B.

Guérin (1875) found 400 inhabitants here, divided into Latins, Schismatic Greeks, and Moslems. There are also Protestant schools in the village.

## KADHA OF HAIFA.

1. 'Ain Haud (J i).—A very small village, situate at the end of a spur above the Maritime Plain. There is a fine spring (el Misherià) north-east of the village, in the valley. The inhabitants were stated at 50, and the cultivation at three feddans, in 1859 (Rogers).

2. 'Athlit (J h).—A hamlet of mud hovels covers a good portion of the ancient site (see Section B). The place was said to hold 200 souls, tilling twenty feddans, in 1859 (Rogers). The inhabitants are Moslems, and have a very bad reputation as thieves and murderers.

'Athlit is the mediæval Castellum (or Castrum) Perigrinorum, and was the landing-place for pilgrims. It was called by the Crusaders Tyrus Antiqua. William of Tyre places Ancient Tyre near Dora, and Capernaum (Kefr Lam, Sheet VII.), and Petra Incisa (now Khurbet Dustrey). In the 'Citez de Jherusalem,' St. John of Tyre is mentioned as near Chastiau Pelerin and Capharnaon, south of Haifa. This is evidently the present Sheikh Apia (John the Baptist), near 'Ain Haud. Jerome also speaks of 'Deserted Tyre' (Onomasticon) in connection with Dor (Sheet VII).

3. Belledesh Sheikh (J h).—A moderate-sized village at the foot of Carmel, with good springs below near the road, and olive gardens, with a few palms. The population in 1859 is stated at 350, and the tillage at twelve feddans (Rogers).

Guérin (1875) found about 500 souls in this place.

4. Dâliet el Kûrmûl (J i).—A stone village of moderate size, on a knoll of one of the spurs running out of the main watershed of Carmel.

On the south there is a well, and fine springs on the west, near Umm esh Shûkf. On the north is a little plain or open valley cultivated with corn (Merjât ed Dâlieh). The inhabitants are all Druses. They are numbered by Consul Rogers in 1859 at 300 souls, and tilled twenty feddans.

5. 'Esfia (K h), the companion village to the last stands on the highest part of the Carmel watershed, and the highest house was therefore

the trigonometrical station on the ridge. It is a moderate-sized village of stone houses, with a well on the south-west. The inhabitants are all Druses, and the number was estimated at 400 in 1859 (Rogers), with a tillage of twenty feddans. Corn-land and olives surround the village.

6. Haifa (J g).—A seaport town, the chief place of the district, seat of a Caimacam or lieutenant-governor.

The town is surrounded with walls on three sides, and is traversed by a main street parallel to the shore. The walls are well-built of small masonry, with round towers: on the sea-side they project to the water. They are said to have been built by Dhâher el 'Amr, as well as the Serai. The gate in the south wall was partly destroyed in 1875 to make an easier entrance. It previously resembled in its arrangement the Jaffa Gate at Jerusalem.

Haifa has been gradually increasing in importance of late years. A fine new house was built close to the sea in the north-east corner of the town between 1873 and 1875, and several other good houses exist in various parts of the town. It has a market and bazaars, a Serai and mosque. The Austrian Lloyd steamers touch here once a fortnight, and the place has a small trade.

The water supply is from wells, one of the principal being outside the walls on the north-west. Near this is a small church, with a school connected with the Carmel monastery. In the south part of the town is the Greek church.

The population is about 4,000, according to all authorities. This includes, according to Père Lievin (*Guide*, p. 593):

Greeks	.	.	.	.	1000
Greek Catholics	.	.	.	.	600
Maronites	.	.	.	.	30
Jews	.	.	.	.	1000
Latins	.	.	.	.	170
Moslems	.	.	.	.	1140
					<hr/>
					3940
					<hr/>

In 1859 the population was only 3,000, and the cultivation thirty-two feddans, according to Consul Rogers.



To this population must be added the German colony north-west of the town, which consisted in 1873 and 1875 of:

	1873.	1875.
Married men . . . . .	47 . . . . .	59
Single . . . . .	40 . . . . .	62
Married women . . . . .	51 . . . . .	65
Single . . . . .	32 . . . . .	57
Children . . . . .	84 . . . . .	68
	<hr/>	<hr/>
Total . . . . .	254 . . . . .	311
	<hr/>	<hr/>

In 1875 the colony owned 600 acres of arable land and 100 acres of vineyards and gardens, 250 head of cattle, and eight teams of horses. The number of houses belonging to the colony at this latter period was eighty-five.

The German colony is situate about half a mile north-west of the town, and the houses, neatly built of stone quarried near, are principally arranged along a wide road running from the sea up to the foot of Carmel. They include the hotel near the sea, and the school and meeting-house a little higher up. There is a wind-mill near the shore, close to the promontory, and a second was building in 1872 near it, and is now complete. The ground west of the houses to the promontory and to the foot of Carmel belongs to the colony. It is not very fertile, and the other possessions bought later, on the plain south of Tell es Semak, have a very poor soil (see Section D).

The Monastery of Mount Carmel stands on the end of the ridge 470 feet above the sea, and nearly two miles from Haifa. It is a very strong building, erected in 1825 by Fra Gianbattista di Frascati, Fra Matteo di Filipopoli, and Fra Giusto, of Naples. It was designed by the first-named father to protect the monks, who had previously suffered much from the Moslems. The projecting east apse of the chapel (on the north of the building) forms a bastion, giving flank defence to the back of the monastery. A ditch also protects the building on this side. The monks first arrived in 1830. (This information was obtained from Fra Cirillo, who obtained it from Fra Matteo, who died in 1872, the last of the three founders).

The monks own several vineyards round the monastery, and grow a good deal of tobacco. They have 300 goats and twenty cows.

Several chapels are built south and east of the monastery, called 'Rumitorii' by the monks. Farthest east is that of the Immaculate Conception, with a small Italian picture of the Queen of Heaven. The next is of St. John Baptist, with a wooden image. The third is Sta. Theresa, where are two cemeteries and a large garden. The picture over the high-altar represents Sta. Theresa appearing to Fra Bartolomeo, with a view of Carmel behind.

The main building, occupied by seventeen monks, with twenty-eight beds for guests, includes the chapel over the Grotto of Elijah. The church is octagonal, with a high-altar in the apse on the east, ascended by stairs from each side of the descent into the grotto. The grotto is cut in rock, about five yards broad by three deep, reached by a descent of five steps, and with a rock-cut altar. The church is in modern Italian style. Above the high-altar is the image of La Madonna di Carmine. An old wooden image of Elijah at a side-altar is loaded with silver bracelets, anklets, and chains, and an Austrian gold piece of about five Napoleons is hung to its neck by a silver chain. These gifts come from the peasantry and Druses. The heart of the Count de Craon is buried in the wall on the left of the south altar, having been sent there in 1864.

There is a large library in the building, mostly of patristic literature.

The monks are supplied with water from wells within and without. On the north-west is an open space, at the end of which is the lighthouse. The entrance to this yard is defended by a wall with loopholes, forming a sort of traverse. The ascent is by a steep path with steps.

On the slope of the hill, beneath the lighthouse, is a little chapel dedicated to St. Simon Stock, of Kent, who resided for sixteen years in a little grotto enclosed by the chapel. He arrived about 1245 A.D. The monastery of St. Bertoldo once stood round this chapel, and traces of its buildings still remain. It was destroyed in 1291, and the monks massacred.

The history of the older Monastery of Elijah at ed Deir will be found in Section B.

At the foot of Carmel is el Khūd'r, or the 'Place of Elijah'—a modern house in front of a grotto, which is partly artificial, measuring

about seven yards by eight and six high. This grotto is known as the 'School of the Prophets.' The site was bought in 1631 by Fra Prospero di Spirito Santo, a native of Biscaglia, and a small chapel erected. In 1635 a massacre of the monks occurred, and the place was seized by the Moslems. The present building is said to date from 1867. There is a palm in the courtyard.

Haifa is the ancient Hepha of the Talmud (Tal. Bab. Sabbath, 26 *a*) (see Reland, Pal., p. 819). The Crusaders called it Sycaminon and Porphyreon (William of Tyre, Marino Sanuto, etc. The true site of Porphyreon was eight miles north of Sidon. Cf. Sycaminon below). It is also noticed by its modern name in the middle ages (Benjamin of Tudela, etc.).

El Harbaj (K h).—A small village, on a mound, surrounded by springs. It was fortified in 1162 (A.H.) by Dhâher el 'Amr. Traces of the wall still remain.

Kefr Etta (K g).—A small mud village, on the plain, with a well on the north and olives on the east. The population is stated in 1859 by Consul Rogers at 100 souls, and the cultivation at sixteen feddans. About a mile north-west on the road is the little farmhouse of Jidrû, with a well. It belongs to a Greek from Constantinople.

El Mejdal (K h).—A mud village, like the last, with a few figs on the south, olives to the north, and a well on the west. The population in 1859 was 100; the tillage ten feddans (Rogers).

Et Tireh (J h).—A village, at the foot of the mountain, with fine olive-groves round it, and a well on the west and a Mûkâm on the north. It is built of mud and stone, with numerous caves in the hill by it. The inhabitants are very turbulent. In 1859 Consul Rogers states the population at 1,200 souls, and the tillage at sixty feddans; but the village has decreased in prosperity, having undergone heavy conscription in 1872.

One village on the sheet belongs to the Shaghûr district, namely:

Sukhnin (N g).—A large village of stone and mud, amid fine olive-groves, with a small mosque. The water supply is from a large pool about half a mile to the south-east. The inhabitants are Moslems and

Christians, and in 1859 numbered 1,100, and cultivated 100 feddans, according to Consul Rogers.

This place is called *Sikni*, or *Siknin*, in the Talmud (Tal. Bab. Rosh-hash-Shanneh, 29 *a*). It appears also to be the Sogane of Josephus (Life, § 51), near Gabara (*K h ũ r b e t K ā b r a*, Sheet III.), and is noticed as in ruins, under the name *K e f r S u k h n i n*, by Isaac Chelo, in 1334. He speaks of ancient tombs there existing. In the thirteenth century it is noticed as belonging to the Knights of the Teutonic Order, under the name *Z e k k a n i n* (Rey, p. 279).

#### *S u k n i n* (N g).

This village stands upon the site of an ancient town, as is shown by the cisterns and rock-cut tombs. One of the latter contains a sepulchral chamber with loculi, and in the centre a sarcophagus, apparently Moslem, in which repose the remains of Neby Saddik, according to Arab tradition, or those of Rabbi Jehusheh, according to Jewish tradition. This subterranean chamber is surrounded by a square construction, of no great height, in form of a low tower, built of splendid cut stones. In the Moslem quarter, to the west, I remarked the site of an ancient edifice, which, perhaps, was a synagogue first and a church afterwards. Foundations of cut stones show that it was built with care. Near it are lying mutilated shafts which once belonged to it. The platform on which it is built is now partly demolished, its stones having been used to build houses.

ANCIENT SITES.—In addition to the inhabited places above enumerated there are several ruined sites which may be identified with historical places of interest.

*Neiel*.—A place on the boundary of Asher (Josh. xix. 27), near *Cabul*. The similarity of name suggests its identification with *Yānin* (M f) in the required direction.

*Calamon*.—A place noted in the Jerusalem Itinerary as twelve Roman miles from Acre and three from Sycaminon (see Reland Pal., p. 678). It is noted by Isaac Chelo as between Sycaminon and *Cæsarea*. It was the place where a Roman cohort was stationed (Reland. Pal., p. 231), and hence is supposed to be the *Castra* noticed in the Talmud, near *Hepha* (חפא, *Midrash Ekha*, i. 17) a place inhabited by *Minim* (or heretics) and *Samaritans*.

The name of *Kulmōn* was collected by Robinson and others as applying to the place called *K e f r e s S a m i r* on the Survey, but appears now to be forgotten (see 'Quarterly Statement,' January, 1876, p. 20). This ruin is  $2\frac{1}{4}$  English miles from *T e l l e s S e m a k*.

Lieutenant Kitchener also searched for the name.

'I have also made a strict inquiry after the name of "Kulmon" or "Kalamon," mentioned in "Quarterly Statement," January, 1876, p. 20, as to be found on the maps of Robinson, Ritter, and Jacotin, but not on those of M. Guérin and Vandevelde, and which also occurs on Murray's map. The German colony here have purchased nearly all the land north of Tireh, and by the kind permission of Mr. Schumacher I have been allowed to carefully examine their title-deeds; though they have land all round Khurbet Kefr es Samir, no such name occurs.

'I have also ridden to Tireh with the sole object of finding this name. I asked everyone I met on the road there and back, about twenty people, first for all the names of the country round, and as a last resource, if they had ever heard of "Kulmon," "Kulamon," or anything like it. At Kh. Kefr es Samir I found an old man who inhabited a cave close by, and put the same question. At Tireh I saw the sheikh and about two dozen men; none had ever heard of such a name. Since then the superior of the convent of Mount Carmel, who knows the district most thoroughly, has assured me that no such name occurs. I can therefore only assume that the name does not exist, and that our map is therefore right in not putting it on. How other maps have procured the name seems difficult to understand; but, as in some other cases, it may have been supplied by some too enthusiastic traveller, who looked more for what ought to be in the country than what is.'

*Cana of Galilee.*—This place appears to have been considered by the Crusaders as identical with Khurbet Kâna. Sæwulf in 1102 places it six miles north of Nazareth, and north of Roma, which he states to have been on the high-road from Acre to Tiberias. John of Wirtzburg makes it equidistant with Tabor from Nazareth (four miles), and two from Sepphoris, which he makes two miles from Nazareth. He places it '*ad Orientem*' from Sepphoris (Kh. Kâna is north-east). Fetellus (see Du Vogüé '*Eglises de la Terre Sainte*,' p. 423) makes it five miles from Nazareth, Sepphoris being two miles. In the '*Citez de Jherusalem*' (1187) it is made to be three leagues from Nazareth, Sepphoris being one league. John Poloner (1422) makes it four leagues east of Acre, and two north of Sepphoris. Finally, Marino Sanuto (1321) draws and describes the place as east of Acre, and on the north edge of a plain extending to Sepphoris, with a mountain on the north of the place. This agrees with the description of Brocardus in 1183; and Quaresmius in 1616, whilst fixing on Kefr Kenna as the true site, also mentions the tradition of Khurbet Kâna.\*

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\* The term Kâna el Jelil was given to Robinson by a Christian at Nazareth. It is unknown to the Moslem peasantry. We asked for it both in 1872 and 1875, and were told by one native that it was a name only used by the Franks.—C. R. Conder.

The name Kâna el Jelil was given to me on the spot by a herdsman in answer to the question, 'What is the name of this place?'—C. W. Wilson.

The distance from Nazareth is six English miles to the north. Kefr Kenna is  $3\frac{3}{4}$  English miles north-east (Sheet VI.) Seffürich is  $3\frac{1}{2}$  English miles, and Tabor is  $5\frac{1}{2}$  English miles, from Nazareth.

‘As regards the name, the word Cana, as spelt in the Greek, seems undoubtedly to represent Kanah as spelt in Hebrew with the “Koph,” a name occurring in the Book of Joshua as that of a town near Sidon (now Kānah) and that of a valley south of Shechem. Kenna spelt with the “Caf” is quite a different word; the root of Kānah has the meaning “reedy,” and this applies well to Khūrbet Kānah, situate above a large marsh; the root of Kenna signifies “roofed,” and would be spelt properly in Greek with the X, not the K.

‘As regards position, it seems far more probable that Kenna, on the road to Tiberias, would be the place twice visited by Christ, than the remote Kānah, which is on no main line of travel. The objections also that the word Kefr has to be accounted for, and that no signs of antiquity are found at Kefr Kenna, were removed by the Survey, for we found an old ruin called Kenna near the beautiful spring west of the village of Kefr Kenna.

‘There is, however, another place which has never, I believe, been noticed, and which fits better than either with the early Christian site noticed by Willibald. The little village of Reinch is on the road north-east of Nazareth, and only a mile and a half away; from it a main road leads to Tabor, and by this road is a fine spring called ‘Ain Kānah, spelt as the Greek leads us to suppose the Hebrew form of Cana must have been. In the absence of more definite indications, it seems to me that this third site may well rank with either of the others before mentioned.

‘The Crusaders, then, believed Cana to be north of the Buttauf Plain, the early Christians placed it south. In the seventeenth century both sites were known, but finally ecclesiastical sanction was given to Kefr Kenna; thus the northern site presents now only ruined walls and dry wells in the rock on the slope of the rugged mountain which is also named Kānah, whilst the southern place is a flourishing Christian village of flat-roofed huts standing above the beautiful gardens and orchards which surround its spring. Like many others of the New Testament towns, Enon, Bethabara, or Nazareth, there is nothing in the Gospel definitely to fix the position of the place; Josephus and the Talmud give us no aid, and the question appears to me destined to remain always unsettled from want of any evidence sufficiently conclusive.’—‘Tent Work in Palestine,’ vol. i. p. 153.

District, *le Deroit*, or the ‘House of Narrow Ways,’ was a fort built by the Templars at some distance from the sea before 1218 A.D. (Jacques de Vitry, quoted by Rey, ‘Monuments des Croises,’ p. 94). This is the present ruin of Khūrbet Dustrey, near Castel Pelegrino (‘Athlit). It is mentioned as early as 1191 (Goeffry de Vinsauf, *Itin. Ric.*), and is also called *Petra Incisa*.

Hirieh.—A place noticed in the Talmud as identical with Idalah of Zebulon (Tal. Jer. Megilla, 70 a), possibly the present ruin el Huwārah.

**Jotapata** (*Ιωτάπατα*).—A town of Galilee, forty stadia from Gabara (Sheet III.), noticed by Josephus (*Vita*, 46 and 51). The description of the place (B. J., iii. 7) applies well to *Khûrbet Jefât*. A place called *Gopatata* is also noticed in the Talmud (*Midrash Koheleth*, 108 *a*), as three miles from *Tsippori* (*Seffûrieh*), which is probably the same (cf. *Reland, Pal.*, p. 816). It is also possible that *Judepheth*, noticed in the Mishna (*Eracin*, ix. 6), may be the same. It is, also, not impossibly *Jotabe* (*Ιωταβη*), an episcopal town in the year 536 A.D. (*Reland, Pal.*, pp. 533 and 867). See Section B.

**Magdiel**.—Noted in the 'Onomasticon' as five Roman miles north of Cæsarea, on the way to Tyre. The distance coincides with that of the present *Khûrbet Málhah*.

**Monastery of Saint Brocardus** was founded in 1209 A.D. at the Fountain of Elijah (*'Ain es Sih*), and destroyed in 1238. A Monastery of Elijah at Carmel by Antony of Piacenza (seventh century), is described as near the *Castra Samaritorum* (*Kefr es Samir*), probably the same site.

**Osheh**.—A seat of the Sanhedrin in Galilee, mentioned with *Shafam*, from which it was two Sabbath days' journey (*Tal. Bab. Abodah Zarah*, 8 *b*). Two and a half English miles south-west of *Shefa 'Amr* (*Shafam*) is *Khûrbet Hûsheh*. This would give the correct distance within a few hundred yards.

**Roma**.—A place mentioned in the Targums as that where Messiah would appear (see 'Quarterly Statement, April, 1876, p. 98). It is noticed by Rabbi Jacob of Paris in 1258, and by Rabbi Uri of Biel in 1564, whence we gather it to have been near *Seffûrieh*, *Kefr Menda* and *'Ailbûn*. Thus it is apparently the present *Khûrbet Rûmeh*, also mentioned as south of *Cana* by *Sæwulf* in 1102 A.D. This place has fallen into ruins within the century.

**Sycaminon** was a place apparently distinct from *Haifa* (or *Porphyreon*, as *Haifa* was erroneously called by the Crusaders). The place is called *Shikmonah* in the Talmud (*Mishna Demai*, i. 1; cf. *Reland, Pal.*, pp. 957 and 1024). The 'Onomasticon,' however (s. v. *Japhic*), identifies *Sycaminon* with *Haifa*. There are now two distinct ruined sites—one at *Tell es Semak*, one at *Haifa el 'Atikah*—two



miles apart, both apparently large towns. It has also been proposed to identify Sycaminon with 'Athlit (Lievin, p. 602). The distances in Roman miles are as below :

	HAIFA EL 'ATÍKAH.	T. ES SEMAK.	'ATHLÍT.
From Cæsarea . . . .	26 $\frac{1}{2}$	24 $\frac{1}{4}$	15
From Acre direct . . .	9	11 $\frac{1}{4}$	20 $\frac{1}{2}$
From Acre along shore .	13	15 $\frac{1}{4}$	24 $\frac{1}{2}$

	ANTONINE ITIN.	JERUSALEM ITIN.
Sycaminon from Acre . .	24	15
„ from Cæsarea . . . .	20	16
	<hr/> 44	<hr/> 31

The true totals being 35 $\frac{1}{2}$  Roman miles direct, and 36 $\frac{1}{2}$  along shore. The correct readings should probably be :

	SYCAMINON.	TELL ES SEMAK.
From Cæsarea . . . . .	26	24 $\frac{1}{4}$
From Acre . . . . .	15	15 $\frac{1}{4}$
	<hr/> 41	<hr/> 39 $\frac{1}{2}$

supposing only the loss of the X in one distance. (See 'Quarterly Statement,' October, 1877, p. 187).

ROADS.—The main lines of communication on this sheet are : 1st, the coast road ; 2nd, the road over the plain to Haifa and Acre ; 3rd, the road from Haifa to Nazareth ; 4th, the roads from Nazareth to Acre ; 5th, the road from Tiberias to Acre ; 6th, the road from Jenin to Nazareth.

The Coast Road runs near the beach to the west of the low ridge as far north as 'Athlit, and there passes through the ridge south of Khûrbet Dustrey (see 'Athlit, Section B). The antiquity of the road is marked by a rude side-wall near Haifa el 'Atikah (see Section B). From thence to Acre the shore is followed.

The Road of the Plain is also an ancient line of communication from Legio (el Lejjûn, Sheet VIII.) to the coast. It runs close under Carmel until due west of Sheikh Abreik, when it bifurcates, the 'Akka branch crossing the Kishon by a ford, and running in the plain, where it is merely a broad beaten track, with the telegraph line from Nâblus beside it.

The Haifa branch only crosses the stream from 'Ain es S'âdeh by a bridge, running parallel to the Carmel range at the foot of the mountain.

The Nazareth Road leaves the last about a mile north of Jelameh, crosses the Kishon at the ford near Leiyet Zahlûk, and ascends the hill near el Hârithiyeh. A new branch crosses by a small German bridge south of el Harbaj. It again reaches the plain after passing out of the oak-wood and bifurcates at Jeida. The northern branch by Mâlûl and el Makbiyeh has been cleared and improved by the German colonists, and carts can be driven along it. The southern, which is apparently the older road, by Yâfa, is very stony and bad, especially near el Mujeidil, on the east.

From Nazareth to Acre there are two lines of communication: 1st, that by Seffûrieh and Shefa 'Amr, which has been cleared and improved by the Turks, so that in 1875 the Governor of Acre came by it in a carriage to Nazareth. It is, however, almost impassable near el Khalladiyeh, and Shefa 'Amr. The German carts also travel between Seffûrieh and Nazareth. The second road passes down Wâdy el Melek, and joins the telegraph road at the farm of Jidrû. This is an easy road for horsemen, but impassable for wheeled vehicles in places.

From Tiberias to Acre the main road, a broad beaten track crosses the plain of Seffûrieh, and reaches the top of Wâdy 'Abellin, an open valley, by which it passes into the Maritime Plain. At Tell Bedeiwiye are ruins of a khân for travellers, and from this point another branch goes through Shefa 'Amr, and only rejoins the first about two miles from Acre.

This branch is also like the others, merely a broad track, not made, metalled, or drained.

The road from Jenin to Nazareth ascends a steep pass at el Khashâsh, near Jebel Kafsy, and is here only fit for horsemen. There is also a path from el Lejjûn to Nazareth, which joins the southern branch of the Haifa road east of el Mujeidil. The remaining lines shown are mere mountain tracks, one of which runs all along the Carmel ridge, and descends to the Kishon by a steep winding footway, near Jclamet el Mansûrah.

THE CULTIVATION on this sheet is noted with the villages, and that of the Plain of Esdraelon in Sheet VIII. In the Maritime Plain corn is grown, with olive-groves at the foot of the hills. On Carmel there are traces of former cultivation in the existence of rock-cut wine-presses among the thickets.



# ATHLIT

NORTH HARBOUR



SOUTH HARBOUR

## Index

- A. S. E. Outer Tower
- B. Vault and Eastern
- C. N. E. Outer Tower
- D. El Korneloh
- E. F. G. J. K. L. b. Vaults
- H. Church
- I. Granite Columns
- M. Base of Column
- a. a. Passages in Wall
- . Picture

0 10 20 30 40 50 60 70 80 90 Feet

Gate

Scale 1:50,000

## SHEET V.—SECTION B.

### ARCHÆOLOGY.

'Athlit (11).—The ruins of the fine fortress of Castellum Peregrinorum here exist. The place was built by the Templars in 1218 A.D. (Jaques de Vitry, quoted by Rey, p. 94). A small fort, called *le Detroit*, had existed previously (see *Khûrbet Dustrey*), and ancient foundations were discovered by the Templars, and a spring between two walls on the south-east (marked 'well' on plan). The Templars built two towers, each 100 feet by 74 feet, with a wall between, an outer wall enclosing the well, and a chapel. These buildings are all traceable.



'ATHLIT FROM THE SOUTH-WEST.

The fortress stands on a promontory with a shallow bay on the south, and a second protected by a reef of rocks on the north. An outer line of fortification is formed by a long wall, running north and south, and by a second running west to the sea from the tower at the south-east corner. The ground outside this is marshy. The buildings to be described are—  
1st. The outer wall and towers. 2nd. The main walls. 3rd. The church.  
4th. The vaults.

**Outer Walls.**—The corner tower on the south-east is much ruined: it contained a cistern. On the outside is a ditch, rock-cut, with vertical scarps. The ditch is thirty-eight feet wide on the east, and thirty-two feet on the south. It is called *el Khanduk*, 'the Fosse.' In the counter-scarp are three chambers: one four feet eight inches by three feet six inches, and three feet high; a second, four feet by two feet three inches, three feet high; a third, one foot by two feet, three feet high. These contained recent skeletons; beyond them is a channel, two feet six inches deep, thirteen paces long, in the face of the scarp. On the glacis outside the fosse there are shallow rock-cut basins, resembling salt-pans. There are other chambers in the counterscarp; some had structural roofs; one measured four feet nineteen inches by three feet three inches, and was three feet eight inches in height.



ATLIT FROM THE SOUTH-EAST.

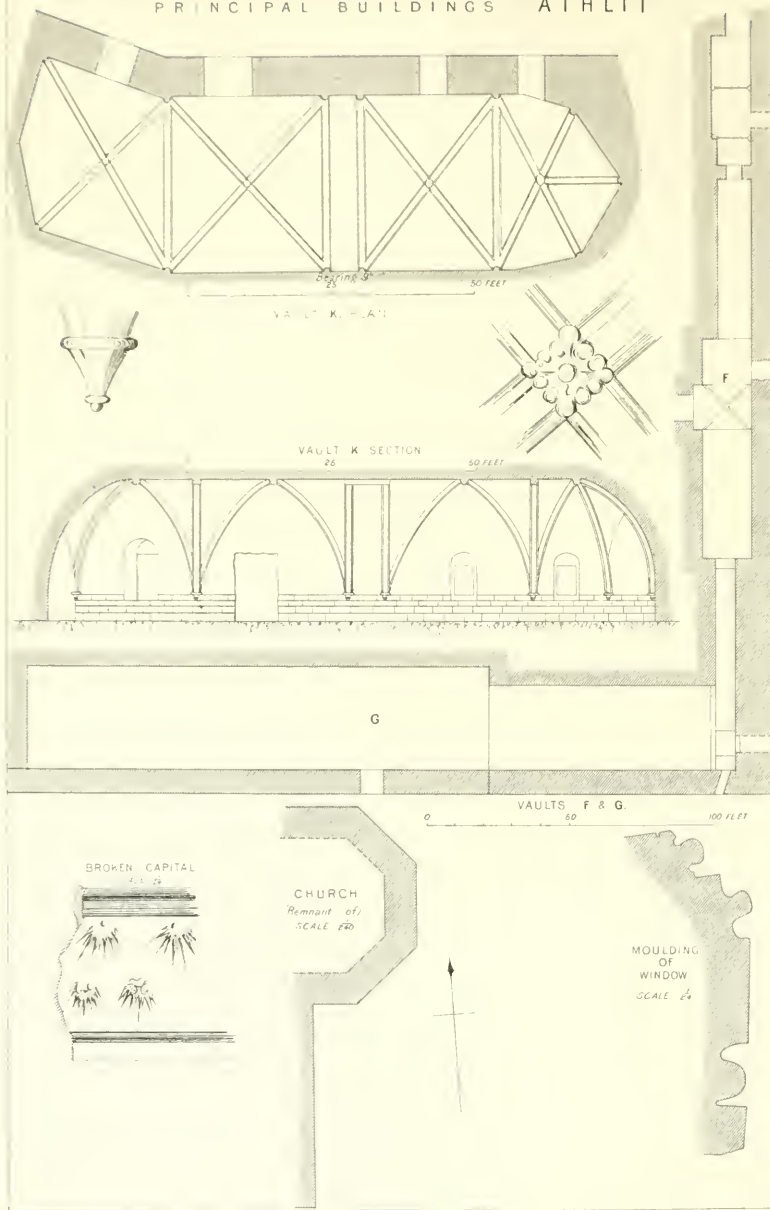
The south wall is 300 yards long, and appears to have had a gate; the ditch is probably filled up with blown sand. The east wall is 800 yards long, and had three gates; the southern seven feet wide; the central eleven feet six inches; the northern thirteen feet eight inches, being the main entrance on the road from *Dustrey* to the gate of the main enceinte. The space enclosed between the outer enceinte and the town is about 50 acres. Along the eastern wall outside are remains of the fosse once filled from the sea. The digging of this is related to have taken seven weeks (*Jaques de Vitry*); it still contains water in places. The foundations only of the eastern wall are visible, half covered with blown sand.

Behind the wall, half-way between the two northern gates, is a chamber (B), thirty-one feet six inches square outside, with a groined roof. On the west and south a passage, five feet four inches broad, runs within the wall of this building. Its height is eight feet—equal to that of





# PRINCIPAL BUILDINGS ATHLIT



the chamber. The north end is stopped by a wall of good-sized stones. The vaulting is a cradle vault, with pointed arch. The ground roof of the chamber is also slightly pointed.

The eastern wall terminated on the north at a tower (C) projecting into the sea; the floor only and foundations of the walls remain. The floor is six feet above the water. The walls are of good stones, four or five feet long, not drafted inside, laid lengthwise, and the joints broken by short stones, two feet by two feet. The total length of the tower appears to have been twenty-five feet, the breadth fourteen feet, inside, the walls being six feet thick: there are two ruined windows on the east, and steps on the south, where a narrow tongue of rock connected the tower with the mainland. The length of the stones in the ashlar is very irregular.

**Main Walls.**—Two hundred and seventy yards west of the outer enceinte the counterscarp of the ditch before the second wall extends from the water right across the neck of the promontory, and the second wall runs within it. The ditch here is 100 feet wide, measuring to the curtain of the wall, which has a gate in the middle and a rectangular tower ninety feet broad, and projecting thirty feet either side of the gate. The total length of the wall, north and south, is 200 yards. Each tower had a postern or Sallyport in its side: near the sea there is a small semi-circular tower of small masonry, apparently built later. The masonry of the wall is very fine; the stones two feet high, and two feet six inches to five feet long, with a draft one and a half inches broad, and never less than three inches deep; in the cases where the boss is rustic, it projects as much as a foot. The backing is of rubble of small stones in hard mortar, with sea-shells (Bivalves) and bits of pottery. It is important to notice that one of the posterns has a pointed arch of drafted stones, with even number of voussoirs. The mortar used is of two kinds throughout the walls—grey, mixed with ashes, for interior work; white, with cockle shells, as before noticed. Some of the stones have been cut by the natives, and the lead clamps with which they were bound together removed. The gate is broken down, but appears to have been built with a square recess, in the south wall of which was the door; the entrance was thus flanked by the line of the wall and by the towers. There is no reason to suppose older masonry to have been used up in these walls, for the stones in the

pointed arch are like those in the lower courses. The material is a sandy limestone from the quarries near, (Maktiyet 'Athlit). It is related that two oxen could scarcely drag one of the stones used by the Templars on a cart. The wall of the towers has a slight batter.

The two great towers within the second wall have almost entirely disappeared. The southern cannot be traced, but the vault that was beneath it remains. It seems to be the building called *Kūs r Bīnt el Melek*, 'The King's Daughter's Palace,' by the peasantry. The east wall of the northern tower is still standing. It is nearly eighty feet high, sixteen feet thick, and thirty-five paces long (thirteen feet short of the total length given by Jaques de Vitry). On the inside or west are three ribbed pointed arches, supported on corbels, representing on the left a bearded head; on the right a head shaven, with curling hair; in the centre a cantaliever, with three lilies in low relief (compare the corbel at *Kaisarieh* in the *Kūlāh*, Sheet VII.). The wall itself on the outside has eighteen courses of fine ashlar, and rubble-work above for the rest of its height. Both sides were originally faced with ashlar. The stones are two feet in height and about four feet long on the average, with drafts, as before described; the bosses are dressed. Square lewis-holes occur in many of the stones, by which they were raised. This tower is called *el Karnifeh* by the inhabitants.

The modern village covers the whole site of the town, which stood upon vaults, running round four sides of a rectangle measuring 500 feet north and south and 300 feet east and west. There was also a wall outside the vaults, leaving a broad street or esplanade round the town, from which the vaults were entered. This wall joins the one on the east outside the great towers, and on the south-west had a pointed bastion, with a second line of fortifications within it. The bastion flanked the jetty leading down to the water in the south harbour.

The Church is described by Pococke as a large decagon, with three pentagonal apses, on the three eastern faces, forming the choir, but is now almost entirely destroyed. A vault, the entrance of which is choked, is said to exist beneath it. The roof was still whole before the great earthquake of 1837, but was then thrown down, and much of the ashlar was removed to 'Akka for reparations after the time of Ibrahim Pacha, in 1838. The cornice noticed by Dr. Porter ('Murray's Guide') has

also disappeared, though remembered by the villagers. One apse only is now left, pointing east (92°), being a decagon of twelve feet side (see Plan, 210). In the court of a hovel west of this two slender pillar-shafts are standing, eleven feet ten inches apart, probably not *in situ*. The remains of two of the windows—huge masses of masonry, lying upside down—have fallen outside. The arches appear to be round. A capital of Gothic design, and belonging apparently to a very thick column, lies much broken near. The window-mouldings were sketched (see Plan), as well as the capital.

Vaults.—These are marked E, F, G, J, K, L, on the Plan.

The vault E is on the north-east. It is twenty-six feet broad, fifty feet long, with a pointed barrel roof. The stones in the walls are four feet by three feet; those in the roof are much smaller, narrower, and laid lengthwise, being about one foot long on the average.

F is the principal vault, running along the whole east side of the town, and having two chambers leading out of it, which are beneath the two great towers. The vault has an entrance on the south, and another broken through on the east. The middle part is fifteen feet higher than the southern end, where the vault communicates with that along the south side of the town (G). The two tanks or chambers under the towers are still lower by some three or four feet, and are reached by steps. The northern of the two is broken in at each end, and its extent is doubtful.

The total explored length of F was 264 feet, divided into various chambers of different width, as shown on the Plan. The one just south of the east entrance has a groined roof resembling that in vault K, about to be described. On the south a passage six feet wide, seventy feet long, gradually descends to vault G. On the north and west are doors which led to other vaults, but are now closed.

Vault G is a fine building, 240 feet long and about thirty feet high. The width is thirty feet for eighty feet on the east. The rest is thirty-five feet wide. This gives a very awkward appearance to the vaulting. This vault has windows of a curious shape, with a slit above, about four feet six inches high.

Vault J seems to have been a cistern, being cemented within. The natives say it was used for storing oil (probably in casks); it measures fifty-nine feet six inches east and west, and is twenty-eight feet broad. The

door on the west (perhaps broken through later) is fourteen feet eight inches from the north wall, and three feet eight inches wide. The capacity of the vault is over 260,000 gallons. There is a man-hole in the roof.

Vault K is an interesting building, and was probably a hall of some kind, having a groined roof with ribbed arches and fine masonry, with ornamental corbels. Its great peculiarity consists in the shape of the portion to the south, twisted obliquely, with an end wall, in two lines (see Plan). The north wall of the vault is also half of an irregular octagon. The reason appears to be that this vault runs parallel with the outer line of rampart, which here turns at an angle to form the bastion.

The vault K has an entrance on the south, and three windows each, five feet broad and six feet high, with round arches inside and lintels outside. A great arch of masonry forms the support of the vault in the middle; it is seven feet broad; the top of the arch is twenty-five feet from the floor, and there is a rib, supported on a corbel, on either side of the arch. From these corbels also ribbed groining arches run across (see Plan), and the north end of the vault has a canopy-vault, with five rays, also ribbed. The bosses, where the ribs intersect, are carved in every case with a cross of four trefoils in good relief. The arches are all pointed. The corbels are five feet from the floor, and the masonry beneath is about equal to that of vault E. The masonry of the roof is of small stones one foot eight inches high. None of the interior is of drafted stones. The corbels are of elegant shape, two feet four inches high, and in plan half octagons, two feet four inches diameter of the inscribed circle. The whole of the masonry is beautifully worked.

Vault L in the north-west corner of the outer wall, probably under a tower, is about equal to E at the north-east corner already described. A vault seems here to have run under the rampart all along the north side of the town.

These vaults appear to be noticed by Jaques de Vitry, who describes 'two tiers of vaulted chambers' under the great towers.

The ruins of the bastion in the south-west corner of the town are almost indistinguishable. One archway, with a pointed arch and a fallen block of masonry, remain; and near this (at M) is the base of a great octagonal column, eight feet diameter of circumscribed circle.

A shaft of grey granite twenty feet two inches long, three feet one

inch in diameter, lies west of the church, to which it probably belonged. Others like it were said to lie buried.

The west wall in front of vault K has three windows and remains of a gate. An outer line probably here existed close to the water, leading to the tower L.

Some of the vertical joints in the walls are very broad (three and a half to five inches), and are packed with small stones cemented round. The joints are carefully broken throughout. Some curious marks were observed rudely cut on the stones, just east of a wall which stands up in the middle of the village.

There are narrow secret passages, one north of el Karnifeh, with a straight arch of two stones placed against one another to form a triangular roof; the second in the wall at the south-east corner.

The outer line of the main enceinte is built so as to include a spring-well of fresh water.

There is a curious joint in the vaulting of part of a building on the bastion. It was covered by a rib so as not to be seen.

The buildings thus described are perhaps the finest Crusading remains in Palestine.

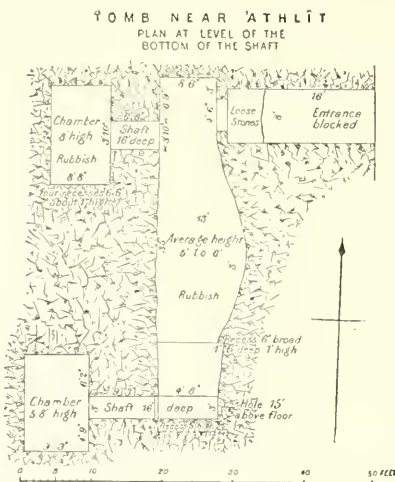
Athlit resisted in 1219 the assault of el Melek el Muâddham, who had destroyed Casarea; hence probably arises the tradition preserved by the peasantry (see Section C). In 1283 it had sixteen cantons of possessions. In 1291 A.D. it fell into the hands of the Moslems, and was dismantled. In 1837 it was wrecked by earthquake, and in 1838 the building stones were carried off by the Turks to Acre, Jaffa, and Beirût.

Other remains of interest are to be found in the vicinity. El Bûwâbeh, 'the Portals,' is the name given to the rocks on the reef closing the northern bay. Maktiyet 'Athlit is the rocky ridge, quarried both sides, forming an outer line of defence on the land side, through which two roads are cut. Remains of a wall here seem to indicate a southern detached work like Khûrbet Dustrey on the north. Dustrey itself, the original post constructed before the fortress, is beside the northern passage, and commands the springs and the cistern (el Hannâneh). The position is defended here by a creek running in as far as Dustrey on the north. Thus, besides the spring, three wells of spring water existed within the detached works; two



within the glacis, as before noticed; one outside called *Bir el Yezek*, 'Well of the Sentinel.' All along the two roads ruts are visible, resembling those near 'Ayn Heiderah (Sheet VII.). They are probably to be referred to the carts used by the Templars in dragging their heavy weights to the fortress.

The name, *el Mikh*, 'the Drain,' refers to a channel cased with stone, with drain-pipes leading to the sea, near the pool and salt-marsh (*el Mellâhah*) with which it seems connected. A salt-pan (*Beit el Mith*) also exists on the shore.



A curious tomb was also found near 'Athlit. It is reached by a double shaft, in the sides of which notches are cut for foot-hold. The two chambers at the bottom are connected by a passage. This style of sepulchre is also found in Phœnicia.

The shafts were thirty-five feet apart, north and south. The northern shaft is six feet six inches east and west by three feet ten inches, and sixteen feet deep. West of it is a chamber fourteen feet north and south, eight feet eight inches east and west, much filled with rubbish,

with four recesses one foot high, six inches across, on the south wall. The chamber was eight feet high. The southern shaft was nine feet three inches east and west by three feet, and sixteen feet deep, with a chamber to the west, nine feet three inches east and west, by fourteen feet north and south, and five feet eight inches high.

A passage runs between the shafts to the east, into which they open. It was fifty feet long north and south, thirteen feet wide in the middle, and eight feet six inches at the north end; the east wall being irregular. The average height was five or six feet above the floor of the shaft, the top being eleven or ten below the surface.

The original entrance to this passage was near the north end from the east, by a passage twenty feet long and eight feet wide, with a door four feet six inches wide at its west end. This is now choked with rubbish.

Visited 3rd, 16th, 20th March, 1873.

Beit Lahm (L h).

Here Guérin remarked the ruins of two buildings : one, completely destroyed, had been constructed of good cut stones ; the entrance was at the south façade. He thinks, from its orientation north and south, that it was a synagogue. The other building, which lay east and west, may have been a Christian church. On its site are seen a few shafts, four of which are still *in situ* and half covered up.

Bestân (J i).—Ruins of walls ; a village, now destroyed, with springs beneath, on the north.

Burj es Sahel (K g).—Ruins of buildings, apparently of no antiquity.

Ed Deir (J g).—Ruins of the Monastery of St. Brocardus, above 'Ain es Sih, the fountain of Elijah. The place is mentioned by Antony of Piacenza as near the Castra Samaritorum (Khûrbet Kefr es Samir). The monastery was founded in 1209, and destroyed in 1238 ; the monks being thrown into the tank below. The valley is therefore called Valley of the Martyrs by the Carmelite Monks, and Ashlûl el Haiyeh, 'Cascades of the Serpent,' by the natives. The place is also called St. Margaret ('Citez de Jherusalem,' Du Vogüé, p. 445).

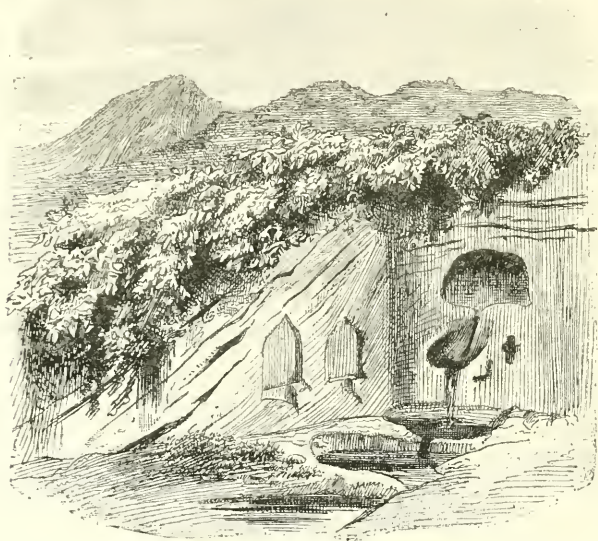
There is a steep ascent from the 'Ain es Sih to the site of this monastery, which is built close to 'Ain Umm el Fârûj. A wall of rubble, once faced with ashlar, is visible above the lower spring, with remains of a semi-circular arch. There are other traces of the outer walls, and a rock-cut cave, surrounded with sedilia. The upper spring has an artificial reservoir, with sedilia near it. These may be noticed in order.

'Ain es Sih (J h) is a natural double spring of clear water, from which the stream is carried in a canal to the rock-cut tank, with steps and a little filter, from which another channel now leads to the gardens of pomegranates, apricots, figs, olives, and vines. A carob-tree grows near. The rock is full of large flints or geodes, whence the tradition of Elijah's Garden \* (see Père Lievin, p. 603).

\* This legend is monkish and not native, therefore not given.

The monastery is on the south of the ravine, and appears to have consisted of two buildings with massive walls.

The spring called 'Ain Umm el Fârûj is just east of the last. The rock is scarpèd, and two flat sedilia, with pointed tops, cut in it. The reservoir has a curious slit by which the water is brought down,



whence the name. A cross is cut in the rock, by the reservoir. A stream finds its way on the ground beneath.

On the north side of the valley is a cave\* in two storeys; the lower part is called 'The Stable,' and the upper part 'The Liwân.' The lower storey has recesses like stalls, probably sedilia, cut along two sides. They are about three feet from the ground, and the partitions ten inches to one foot high. The cave, which was inhabited when visited by a certain Hâj Muhammed, measures about fifteen feet north and south and twenty-five

\* This cave, with sedilia, is not improbably the rock-cut Greek Chapel at the Abbey of St. Margaret, mentioned by the author of the 'Citez de Jherusalem' (Du Vogüé, 'Eglises de la Terre Sainte,' p. 445). The sedilia resembled those in Greek Chapels, as at Mar Saba.—C. R. C.

east and west. The entrance is on the south. A rock pillar supports the roof of the upper storey, and two flights of rock-cut steps lead up to it. This Liwân is open on the south.

Visited January 7, 1873.

Dû bil (J i).—Traces of ruins only.

Du we im in (J h).—Foundations.

Haifa (J g).—The ruins noticeable are, 1st. The southern cemetery and the Burj; 2nd. Haifa el 'Atikah and the system of tombs on the north-west and near the promontory Râs el Kerûm.

Burj Haifa is said to have been built by Dhâher el 'Amr. It is now dismantled, but has one gun yet in place. It is a square tower in two storeys. Some of the English cannon-balls are embedded in the walls since 1840.

Beneath the tower on the west are several rock-cut tombs of rude description. The majority have three *loculi* level with the floor of the chamber. There is also a chamber of masonry about ten feet by five feet and six feet high; the roof nearly flat; the walls of rubble in mortar, including bits of pottery of large size.

Jewish tombs are noticed at Haifa by Rabbi Benjamin of Tudela as early as 1160 A.D., and by Isaac Chelo 1334 A.D. The tomb of Rabbi Jechiel, who died in 1260 A.D., is also noticed by Isaac Chelo (1334 A.D.) and Rabbi Uri of Biel (1564 A.D.) as existing here.

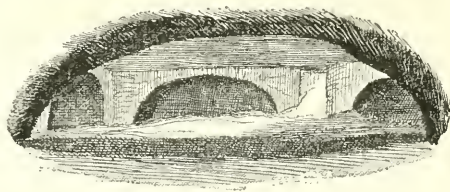
Haifa el 'Atikah is the name of the ruins beyond the present town. The site is principally covered with gardens surrounded by cactus hedges. In digging here for dressed stones, a workman found, some years ago, a brass pot containing 1,000 gold pieces under the sill of a garden-gate. Along the shore there are many wells, and on the beach are the remains of an old tower projecting into the sea. Only a block of rubble remains, the ashlar having been removed. The beach is here covered with fragments of syenite, porphyry, and serpentine, marble slabs, and other indications of handsome buildings. The modern Jewish cemetery of structural tombs is just west of the German colony. In this plot there is a fine rock-cut tomb, and a second near it; also a Moslem structural tomb of modern date.

The first rock-cut tomb consists of four chambers, with entrances from

a central court, which is open to the air, and sunk six feet below the surface, measuring twelve feet north and south, and eight feet east and west, the wall having a direction of  $95^{\circ}$  Magnetic. The three doors on the south, east, and west are square, but that leading into the chamber on the north has an arch.

The southern chamber consists of an original chamber with *kokim*, and an addition at the farther end with *loculi*. The first part is twelve feet long and eight feet broad. Each *koka* (of which there are four on either side) is two feet broad and about six feet long. The entrance door is two feet wide. The added or later part is nine feet broad and six feet long, with three arched recesses, one on each side, nine feet long and six feet broad, and one at the end of similar dimensions.

The second chamber is to the east. Over its door a rough representation of the seven-branched candlestick is cut. The chamber is entered by the door two feet wide, and is twelve feet long and ten feet wide; also with four *kokim* each side, of size similar to the former. There are also three *loculi* beyond in a prolongation of the chamber, six feet long. The *loculus* at the end is two feet wide and seven and a half feet long; the side ones two feet wide, six feet long. They are not under *arcosolia*, but stand in the body of the chamber like sarcophagi.

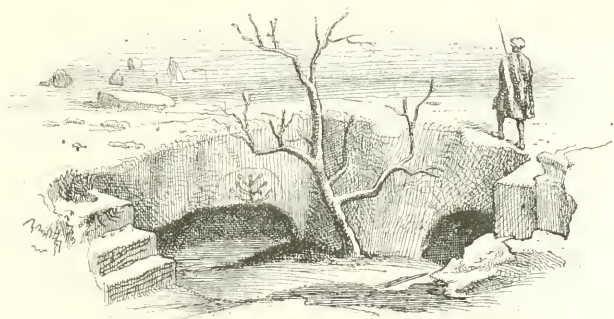


The northern chamber is entered by a square door two feet high, two feet six inches wide, under an outer arch five feet wide. The chamber within is ten feet east and west by twelve feet north and south. On the east is a *loculus* under an arched recess, six feet six inches long, two feet wide. On the north an arched recess nine feet deep, six feet wide, with a *loculus* six feet by two feet. At the end on the west a similar recess and *loculus*. On the south a *loculus* six feet long, two feet broad. From the back of this a hole is broken through into the western chamber of the tomb. This is of irregular shape, 9 feet deep, with two

*loculi* under arches at its west end directed north and south, and each 5 feet long.

A flight of steps leads down into the central court on the west side.

The second tomb is smaller. It also has a sunken court, and remains of masonry and mortar show that this was once either covered in or surrounded with a parapet wall. There are also marks as if of recesses to hold joists over the courtyard. The chambers are choked with earth, and their doors broken away. There is a representation of the golden candlestick over the door of the eastern chamber cut on one side. Rock-cut steps on the north lead down into the central court, which measures 15 feet east and west, and is sunk 7 feet 6 inches: on the north and south it is of irregular shape.



The southern chamber has an entrance 5 feet wide, with a *loculus* under an *arcosolium* at the further end, and two *loculi* each side 5 feet 6 inches broad, but choked at the end. The chamber measures 7 feet east and west, by 13 feet north and south.

The eastern chamber had also *loculi*, now choked, and so probably had the western.

The northern had a *loculus* on each of the three sides, one now broken away at the end so that it can be entered from the court. The door of this chamber is perfect. The doorway itself is 2 feet broad, 6 inches thick, about 2 feet high. Outside is a larger opening 1 foot deep and 3 feet wide. This has on the right side an arrangement for fastening



the door, a groove 4 inches broad running vertically, with a cross groove at the top 5 inches by 10 inches; 3 inches below the top of the entrance outside is a notch 3 inches square. The arrangement appears to have been that a slab about 4 inches thick was put before the door, and a bar in front of it. One end of the bar was run up the groove, and pushed back into the notch at the top when horizontal.

Another system of tombs exists farther west, but has been broken away in quarrying for stone. It is just south of the new German mill. There are also here flat unhewn slabs of stone standing on edge, marking the old boundary-walls of an ancient road. They are four or five feet high, and about one foot thick.

One group of the tombs south of the mill consisted of chambers with *kokim*. One of these chambers still shows seven *kokim* and one *loculus* arranged with two *kokim* at the end, 2 feet broad, 4 feet 6 inches long, with a *loculus* 7 feet 6 inches long, 2 feet broad; on the right two *kokim* 4 feet 6 inches long, 2 feet broad, with a thickness of six inches of rock between them; on the left three similar *kokim*. These, though not broken away, are all so short (4 feet 6 inches) that they must have been intended for children.

The second group is also partly destroyed. It would appear originally to have consisted of a courtyard with chambers round it, those on the south and west only remaining.

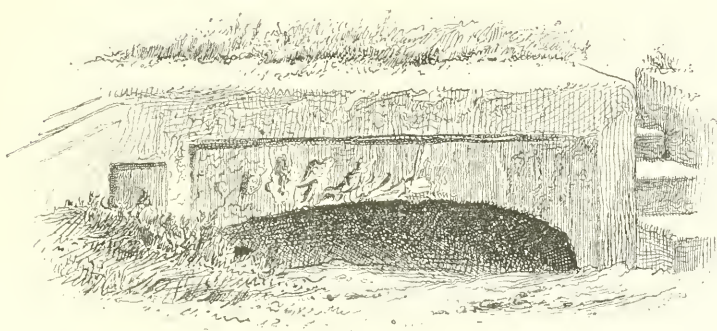
The southern one has a façade 11 feet long, with a flight of three steps in the west corner each 3 feet broad, 3 feet 6 inches long. This façade had once an ornamented bas-relief upon it, the design of which cannot now be traced.

There are two levels to the tomb, the southern chamber being lower than the western, and a second tier of chambers existing on the west.

The southern chamber is 9 feet broad and 18 feet long, the door 2 feet broad, with an arch outside. On either side is a recess 9 feet deep and 8 feet broad, arched, with three *loculi* or rock-hewn sarcophagi arranged one each side, one across at the end. At the farther part of the chamber there are two *loculi* under *arcosolia*, 3 feet by 6 feet at the sides. At the end was another recess 9 feet by 8 feet, but the back is broken through, the rock being quarried away south of the piece in which the tomb is.



On this side also, east of the chamber described, are remains of another, with *loculi*; and east again is a drop of six feet, where was once another tomb.



The western chamber, entered from the court, is 6 feet square, with three recesses 6 feet by 6 feet, having each an arch above, and two graves or rock-cut sarcophagi beneath. From the southern recess a passage is broken into a chamber at a lower level which is much destroyed, but which seems to have had similar arrangements.

These specimens are valuable as showing *kokim* and *loculi* together in tombs, probably Jewish, because close to a Jewish cemetery, and marked with the golden candlestick.

Visited 17th, 18th, 19th January, 1873.

El Huwârah (L h).—Ruins of a large building, with a few rude pillars.

El Is-hakiyeh (K i).—Ruins of good masonry, but not *in situ*. Some stones are drafted, the draft about three inches broad. There were two rows of columns, east and west. Four shafts stand in line. One is built into a hovel, of which two exist in the ruins. There are remains of small buildings made from the old masonry, and a fine spring on the west. The place seems probably to have been an early chapel.

Jebel ed Deidebeh (N h).—A belt of oak-trees grows within a dry-stone circular wall on the summit, and in the centre is a rude watch-tower of unhewn stones. North of this is a rock-cut tomb, with door on

the north. It has six *kokim*, two on each wall. Remains of walls and enclosures exist round. The place has been an old hill station, whence its name, 'Mountain of the Watch-tower.'

Visited 15th June, 1875.

J e b e l K a f s y (N i).—Ruined walls of a small chapel, with a cistern, caves, and cactus hedge; the apse cut in rock, and traces of an ancient mosaic pavement. This is probably mediæval, connected with the tradition of the *Saltus Domini*.

J e i d a (L i).

Guérin considers that the presence of rock-cut cisterns, and the fact that cut stones of different dimensions are constantly dug up, prove that this is an ancient site. He thinks that it may be the site of Idalah (Joshua xix. 15), one of the cities of the tribe of Zebulun, named between Shimron (Semûnieh) and Bethlehem (Beit-Lahm). Schwartz wished to identify Idalah with 'Kula't el Chiri, six miles south-west of Semûnieh.' But no such place seems to have been found by the surveyors. Lieutenant Conder (see list, Appendix i. 'Tent Work') would identify it with the modern Daliet el Kurmud.

K â b û l (L g).

'On the sides and top of the hill are found many rock-cut cisterns, a great many cut stones scattered here and there or built up in modern houses, fragments of columns, the vestiges of a surrounding wall, and remains of sarcophagi adorned with discs and garlands.'—Guérin.

E l K h a l l â d i y e h (M h).—Ruined walls of a building, near the spring. It seems to have been a tower, but there is no indication of date. It stands on a mound, beside the main-road from Seffûrich to Shefa 'Amr, and was probably a station on this line.

E l K h a s h â s h (N i).—The ruins shown are of walls and scattered stones, apparently modern.

K h. 'A b e l l i n (L g).—A few heaps of stones and one or two rock-cut bell-mouthed cisterns.

K h. A b u M u s i l s i l (K g).—Foundations, heaps of well-cut small stones, several cisterns.

K h. e l 'A i t â w i y e h (L g).—A few stones and a masonry well.

K h. e l 'A s â f n e h (K h).—Heaps of stones.

K h. 'A t t e i s y (J g).—A mound, with scattered stones.

K h. 'A i y â d i y e h (L f).—Heaps of stones, of small size; a good spring-well near.

K h. el Beida (L h).—A small Tell or mound, with ruins of buildings; nothing to indicate date.

K h. Bezewāiyeh (M g).—Heaps of stones, some hewn, all small, on the top of a terraced hill.

K h. el Bir (L h).—Scattered stones and a well.

K h. Dâūk (K g).—Foundations, ruined walls, and traces of small hewn masonry exist here; numerous cisterns and a good spring well (Bir Dâūk). The ruins are on a small mound.

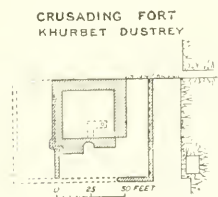
K h. Dustrey (I h).—The Detroit of the Middle Ages, a small fort constructed before 1191 A.D., and forming the north-west corner of the outer enceinte beyond the glacis of 'Athlit. A narrow passage is cut through the rock on the south. A creek of the sea protects the place on the north. The fort is partly cut in rock on the low ridge separating the shore from the plain. (See Section A. District.)

The ruins consist of a small tower surrounded with a courtyard, and on the east of this a fosse. North of the tower are rock-cut stables.

The tower is rock-cut below, with walls above, eight feet thick; four courses of stones remain, well laid, with fine joints; the longest measured five feet; the average length was three and a half feet. The top of the building has a relief of sixteen feet from the bottom of the fosse, and a command of seven feet, the fosse being nine feet deep.

A cistern exists in the base of the tower, L-shaped, with a man-hole on the east near the end. It is rock-cut, lined with very hard cement, and five feet deep, with a round-arched barrel vault.

The rock-base is covered with rubble of small stones, well packed, with but little mortar; the outline is so irregular that it seems probable that large ashlar has been torn off the face of the rubble. On the west side is a recess, with a well and a trough; the recess is three feet six inches north and south, five feet six inches east and west. An earthenware pipe leads along the west wall south of this well, and perhaps brought rain-water from the top of the tower into the well.

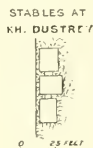


The exterior measure of the tower was fifty feet each side. On the north there was no ditch.

The courtyard surrounds the tower on three sides, measuring seventy feet either way. There is a thick wall in continuation of the west wall of the tower which divides the courtyard into two (see Plan). The walls of the yard are three feet six inches thick, of rubble on the rock. The bottom of the yard is nine feet below the natural surface of the ground. Along the inside of the east wall is a row of thirteen mangers, each with a hole above for the halter. Over them are holes in the rock, six inches either way, apparently to support joists for roofing-in the yard.

The rock ditch on the east is twenty-one feet broad and nine feet deep; on the north it is suddenly stopped at a vertical scarp; on the south it continues beyond the fort some little way; the rock slopes down eastwards from it, forming a natural glacis. There is a postern in this glacis just north of the end of the ditch, leading to the north side of the tower; it is a passage four feet wide. In the ditch-counterscarp is a rock-cut chamber thirteen feet seven inches long north and south, eight feet four inches broad east and west. In the two corners either side of the door are two small partitions about one foot high and two feet square; their object is not clear. The chamber was probably a stable.

Just north of the tower is another rock-cut stable. It is entered by a door from the west. The chamber is thirteen feet six inches broad, sixteen feet deep, with three mangers at the end. Doors on the right and left lead to two chambers; that on the right twelve feet broad, eighteen feet long; that on the left twelve feet six inches long and fourteen feet broad, with three mangers cut in rock.



The mangers have their bottoms two feet above the floor, and are in shape like the *arcosolium* of a tomb, one foot six high, one foot to the back, and two feet long along the face of the wall. Each manger has a place for putting the halter through. Some sort of porch was probably put before the door, notches six inches wide existing above it.

A good rock-cut cistern, eight feet square and ten feet deep, exists near.

The little fort was calculated therefore to hold from fifteen to twenty men, with their horses.

K h. ed Duweibeh (K i).—Heaps of stones, well-cut and of good size, apparently Byzantine work.

K h. el Humeireh (L h).—Heaps of stones.

K h. Husheh (L h).—Heaps of stones; a small *mukām* (Neby Hûshân) on the south-west.

‘The ground is everywhere covered with small fragments, with which are mixed cut stones. The remains of a considerable building attracted my attention. It is completely demolished, but the fine blocks which lie on the ground where it stood, and a broken capital, prove that it was built with care and adorned within by columns. Perhaps it was a synagogue, for the Khurbet Husheh is very probably the ancient Usha, often spoken of in the Talmud in connection with Shefa 'Amr, to which it was contiguous. A little before the fall of Bitter the Sanhedrin left Yabneh to establish itself here. They would then naturally build a synagogue at Usha, unless there was one here already.

‘Not far from the ruins of this building may be remarked in a valley to the west a circular well fairly well built with stones of middle size, to which belongs a reservoir. To the south is seen, on a neighbouring hill covered with fine oaks and brushwood, an arched vault constructed of cut stones of ancient appearance, at the end of which is constructed a little niche for a mihrab. Rags are fastened over this wely—a kind of *ex voto* offerings. It is consecrated to Neby Hushân, the Prophet Hosea, according to Mussulman tradition, which places the tomb of the prophet in this place. But according to a rabbinical tradition the prophet was interred at Safed.’—Guérin.

K h. el Jâhûsh (L g).—Heaps of stones.

K h. Jallûn (M f).—A conspicuous Tell or mound, on a hill-side, with heaps of small stones, and several cisterns.

‘The foundations of two rectangular constructions in cut stone of medium size are alone visible. Fragments of pottery cover the soil.’—Guérin.

K h. Jefât (M g).—The ruin is situate on a high and precipitous hill, and reached by a winding path from the south. A steep knoll rises above the valley some 500 or 600 feet, and is evidently in part artificial. The principal ruins are on a saddle connecting this place with a hill on the north; ruins of houses, with many squared stones two to three feet long, one with a rough boss and draft, are there found. Remains of a church are spoken of by the natives, but no apse was found. A pillar-shaft about one and a half feet in diameter lies in the ruins.

The knoll to the south is extremely rocky, with no soil on the rock. It can only be approached by the saddle on the north. It is burrowed with cisterns throughout, and large caves exist on the north and east slopes. There are cuttings in the rock, and flat places as though for

foundations. The citadel or rocky knoll is seventy paces, or nearly three and a half chains, east and west, and rather less north and south. The foundations of a rude tower, some twenty feet square, are visible at the foot of the knoll on the north, where the path on the saddle approaches. The site is very secluded, being hidden until close to the town, and surrounded by other mountains. The ground is flat and open on the north. The whole is surrounded with trees and brushwood, covering the northern ruins. *Kaukab* is visible, and part of the *Buttauf* about *el 'Azeir* (Sheet VI). Some cisterns still hold water. The entrances to the caves have been cut square (see Section A, *Jotapata*).

Visited 9th July, 1875.

The identity of this singular ruin with the *Jotapata* of Josephus was first pointed out by Schultz in 1847. The place was visited by Robinson in 1852. He suggested that in *Jefât* we have not only *Jotapata*, but also the *Jiphthah-el* of *Joshua* xix. 14 and 27. This identification is not accepted by Lieutenant Conder, who places it at the gorge (*Gai*) leading to the maritime plain from the Plain of *Rameh*.

After the first repulse of the Romans under *Placidus* before *Jotapata*, *Vespasian*, Josephus says, reduced the town of the *Gadarenes* before advancing on *Jotapata*. *Reland* has suggested *Gabarenes*. Now nine or ten miles north of *Khûrbet Jefât* is the hill now called *Kabres*, which is probably the old *Gabara*. This place taken, the famous siege of *Jotapata*, the particulars of which, heightened by the imagination of the narrator, who was himself the principal hero of the defence, are found in the 'Wars of the Jews,' was taken in hand.

The description given of the city by Josephus is as follows :

'*Jotapata* is almost all of it built upon a precipice, having on all the other sides of it every way valleys immensely deep and steep, insomuch that those who would look down would have their sight fail them before it reaches to the bottom. It is only to be come at on the north side, where the utmost part of the city is built on the mountain, as it ends obliquely at a plain. This mountain Josephus had encompassed with a wall when he fortified the city, that its top might not be capable of being seized upon by the enemies. The city is covered all round with other mountains, and can no way be seen till a man comes just upon it. And this was the strong situation of *Jotapata*.'

'On visiting the spot one cannot fail to notice how exaggerated is Josephus's description of *Jotapata*, which he defended.'—Conder, 'Tent Work,' i. 206.

The following details are taken from *Guérin* :

'Pursuing my ascent, I penetrated a great cavern, the fore part of which has been entirely thrown down by the growth of fig trees and terebinths, which have made their way into fissures of the rock, and have broken off considerable masses. A staircase cut in the rock enabled me to descend into the cave, and I then perceived that it formerly served as a cistern, for the walls were covered with thick cement. Two piers, partly composed of rock and partly of masonry support the vaults. Higher up still, two other caves, the entrance of which is equally obstructed by fig trees and masses of fallen rock, attracted my attention.

'On the extreme edge of the upper plateau of the hill may be remarked at certain points the traces of a surrounding wall. One wonders how the ramparts flanked with towers, which so long resisted Vespasian, have left such insignificant remains . . . I entered a great many of the caves, but I confess that none of them could possibly have hidden for any length of time the hero of this memorable siege and his companions from the hands and eyes of the Romans.'

K h. J e l a m e h (L g).—Heaps of stones and cisterns.

'Some thirty cisterns, two birkehs, several sepulchral caves, and presses either cut in the rock or formed by means of grooved uprights, some still standing, others lying on the ground.'—Guérin.

K h. e l K a b u (N f).—Ruined walls, heaps of stones, and cisterns.

'I first examined a square enclosure, measuring about thirty-five paces on each side, the walls of which, 1·10 mètres thick, are constructed of blocks of good size, but not regular. The interstices of the joints are filled with small rubble. In the middle of this enclosure has been constructed a cistern, now closed; and to right and left run two great vaulted cells half fallen in. The part still standing serves as a stable for the shepherds. Not far from it is an elliptic basin, partly hollowed in the rock and partly built, near which is seen a great cistern, three parts destroyed.

'Also, outside the enclosure and near it the ground is covered, with great blocks more or less squared, belonging to buildings now destroyed. The lower courses of a long vaulted hall are still visible.

'Further still to the east are the foundations of an edifice completely destroyed.'—Guérin.

K h. K â n a (see Cana of Galilee, Section A) (N g).—A ruined Arab village, on a low spur of J e b e l K â n a, just above the B u t t a u f Plain. Only modern ruined houses were found, some of which were yet inhabited in 1838. There is a small tank ten feet long, and half-a-dozen bell-mouthed cisterns. On the west is a considerable cave, with two entrances broken in. This is probably the crypt noticed by Marino Sanuto.

Visited 9th July, 1875.

'At the foot of the hill on the southern slopes of which lie the ruins of this name, I observed an ancient cistern, heaps of stones from overthrown buildings, the traces of a wall of enclosure, and several rock-cut tombs.

'One of these present a rectangular opening, a sort of vestibule, which precedes a low and narrow bay giving access to a sepulchral chamber. This contains three loculi, the upper one of which is arched. Another rock-cut tomb presents the appearance of an arched pent-house, under which a little bay gives access to a chamber containing only one loculus; a second one has been commenced but not finished.

'Climbing the hill I found about thirty feet above the plain the *débris* of a great village; but, except a few cisterns, all appeared Arab. Some of the houses are still partly standing, and have been very badly built with small materials. Beyond and above the village the hill

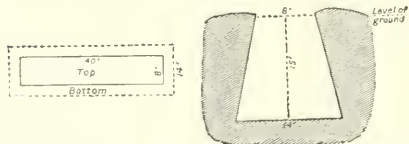


continues to rise by natural steps, which form a kind of rocky beds, one behind the other. After climbing them, several platforms in succession are reached. Here are remarked cisterns and caves cut in the rock, with piles of great blocks scattered in the midst of a cluster of terebinths, lentisks, and kharîb trees. On the upper platform, which must be about 400 feet above the plain, the foundations of a thick wall are still visible. All the constructions whose remains are crowded together here, have been built with stones of large dimensions, and squared more or less perfectly. They are now, and no doubt have been for a long time, overthrown from top to bottom. The southern slopes of the hill are also covered with similar *débris*.

Low down on the north side and beyond a great wall, of which some courses in gigantic blocks are still *in situ*, is a basin cut in the rock, and measuring thirty-eight paces long by twenty-five broad. It is an ancient quarry which has been utilised to collect the rains. In fact these ruins offer a double aspect. Those which cover the southern slopes of the hill are mostly Arab; those which are scattered about upon the summit are much more ancient. Both together bear the name of Kh. Kana. That of Kana el Jelil was not given once by any of the natives of whom I inquired, either at Arrabeh or Kefr Menda, or Sukhnin. At the last-named village the Greek priest, an intelligent man and well versed in the traditions of the country, thus expressed himself: "They are the ruins of an ancient Kana, but not by any means those of Cana of Galilee, which all Christians agree in placing at Kefr Kenna."—Guérin.

Kh. Kefr es Samir (I g).—Heaps of stones and masonry caves, and a stone with a cross cut on it (see Calamon, Section A).

Kh. el Keniseh (I h).—A rock-hewn cistern exists here, cemented inside, forty feet long, eight feet broad at the top, fourteen feet broad at the bottom, fifteen feet deep; the sides recede from the top.



Kh. el Kezâz (M f).—A small ruin, with cisterns and heaps of small stones.

Kh. el Kerek (K i).—Traces of ruins.

Kh. el Khûdeirah (L h).—Traces of ruins and walls.

Kh. Kurdâneh (K g).—Heaps of stones.

Kh. el Maksûr (M h).—Heaps of stones.

Kh. Mâliah (see Magdiel, Section A) (I i).—Ruins of a village and rock-cut tombs; a modern arch is still standing. There is a chamber, sunk in the rock, about five feet square and six feet deep; also a cistern, cut in rock, lined with a thick coat of very hard cement, roofed with large

stones, and apparently once covered by an arch ; it is sixteen feet square and four feet high, reached by a shaft three feet deep and eight feet square. The lid of a sarcophagus lies in the ruins.

Two systems of tombs, apparently of different date, also occur near.

The first has eight tombs, all on one plan, and all closed originally by the rolling stone. On one a cross is cut.

The chambers are 7 feet square and 5 feet high, with a *loculus* on each of the three sides 7 feet by 3 feet, the bottom level with the floor. Two or three steps lead down to the interior from the door, which is 2 feet square.

Close by is a tomb of curious character, containing two *kokim* and three *loculi*. The chamber is 5 feet high, about 9 feet long, by 7 feet broad ; a *loculus* each side 6 feet by 2 feet 6 inches, with pillows of stone for the head of the corpse ; the *kokim* one in each corner at the back of the side walls, 7 feet long,  $2\frac{1}{2}$  feet wide ; the third *loculus* at the end, like the other two.

Another tomb near is destroyed, as is also a bell-mouthed cistern, by quarrying.

The second system consists of *kokim* tombs, the largest a chamber 11 feet broad,  $12\frac{1}{2}$  feet deep, of irregular shape, with five *kokim* at the back, and three on each side-wall. They are 8 feet long, 3 feet broad, all but the third on the right, which is 9 feet by  $3\frac{1}{2}$  feet, and has a round roof.

A second tomb is 12 feet 6 inches broad, and 11 feet 6 inches deep, with three *kokim* on each of the three walls, each 6 feet by 3 feet, one unfinished. Over the door of this is a cross.

A third tomb is 12 feet 6 inches broad, 14 feet 6 inches long ; three *kokim* each side 7 feet by 2 feet 6 inches each ; three at the back, one of the partitions broken away. It has a double door, with an arch in front, rudely-pointed.

Another chamber is 5 feet high, 5 feet wide, 7 feet 6 inches long ; a *koka* on the right 3 feet high, 6 feet 6 inches long,  $2\frac{1}{2}$  feet broad ; a *koka* at the back of same dimensions, at the right end of the wall.

A fifth chamber measured 11 feet 6 inches long, 15 feet wide, with three *kokim* each side 6 feet by 3 feet. At the end it seems to have had two *kokim* 7 feet long, and a central one 8 feet, but the partition walls have been cut away.

The sixth tomb planned was a chamber 10 feet by 8 feet, 4 feet high, with two *kokim* on the left side.

There is also a tomb of the kind seen at Hksal, which is generally of Christian origin: a shaft sunk in the face of the rock  $2\frac{1}{2}$  feet by  $6\frac{1}{2}$  feet, with a *loculus* under an *arcosolium* each side. Another tomb is merely a square chamber 8 or 10 feet side, with a door like the rest.

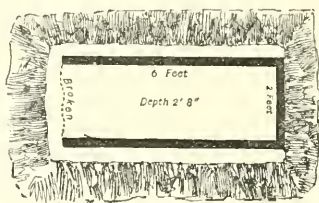
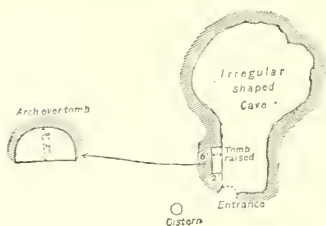
Whilst the first system had rolling stones to the doors, the *kokim* group here appears to have had none.

Visited 3rd March, 1873.

K h. Mithilia (I h).—Caves, tombs, and a well were found here.



A large cave, of irregular shape, has a raised recess to the left on entering, measuring 2 feet deep, 3 feet long, 3 feet 2 inches to the roof, which is arched. There is also a curious sarcophagus cut on the top of an isolated piece of rock 2 feet 8 inches deep, 6 feet long, 2 feet broad. It is



broken at one end. A similar sarcophagus was found in the marshes south of the Zerka (Sheet VII).

Visited 26th March, 1873.

K h. el Musheirefeh (M h).—A square enclosure about fifty feet side on a hill-top. Inside are chambers round the wall, and in the north-west corner a small tower built of stones about nine inches cube undressed, laid in courses, the joints patched with smaller stones in mortar. It commands the junction of the roads from Nazareth to Acre and from Semûnich to Shefa 'Amr, and is a strong position. It is said by the natives to be a fort built by Dhâher el 'Amr about 1162 A.H., as a protec-

tion against Jezzar Pasha of Acre. It resembles the building at Tell Keimûn (Sheet VIII.), erected by the same chief.

Visited June, 1875.

Kh. Musrârah (L i).—Heaps of stones.

Kh. er Rakhtiyeh (J h).—Heaps of stones.

Kh. Râs edh Dhahr (M f).—Heaps of stones.

Kh. er Rujm (L g).—Heaps of stones.

Kh. Rûmeh (N g).—(See Roma, Section A). This place was an inhabited village about seventy or eighty years ago. It stands on a knoll, with a well on the west, by which is an old sarcophagus, used as a trough, and ornamented with wreaths in relief on the sides. The top of the hill is covered with the ruins of the houses. On the south are remains of enclosures, and a ruined dry-stone watch-tower of larger size than usual. On the south-east is a cavern, and near it a tomb, much destroyed.

The cave is 10 paces long, 8 paces broad, with a recess on the right, at the back, 2 paces across, 6 paces long; the door is on the east. This, perhaps, is the cave called Caisran, mentioned by Rabbi Uri of Biel, 1564 A.D. In 1258 Rabbi Jacob of Paris mentions a cave at Roma as the tomb of Benjamin. In 1561 Rabbi Gerson of Scarmela speaks of the tomb of Ahijah at the same place.

The tomb is about 5 paces north of the cave. It was rudely cut, and is now much defaced. It is 10 paces to the back, and 12 paces broad. On the north and south rude recesses, like unfinished *loculi*, occur round the walls; and near the entrance are remains of two graves in the floor of the tomb, side by side, 2 feet 3 inches broad, and broken at the end. The head of the *loculus* is rounded in each case.

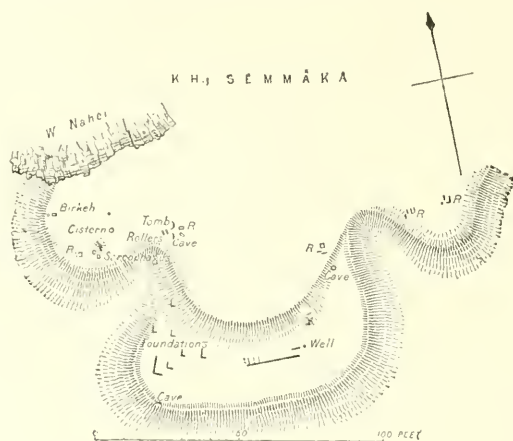
In the south-east corner of the Tell or knoll on which Rûmeh stood is a small building some 20 paces square, with a cross wall extending east from it. Immediately north of the wall lay a well cut capital of grey limestone, the shaft  $1\frac{1}{2}$  foot in diameter, the capital with a very simple moulding 1 foot 2 inches high. It is not unlike capitals used in the Galilean synagogues. The cave is 10 paces north of the wall above noticed.

There is a small circular pit cut in the rock, which was full of stagnant water ; and a large cistern, with bell-mouth, north of the tomb.

The site is small, but evidently ancient.

K h. S ā s ā (L h).—Caves and foundations.

K h. S e m m ā k a (K i).—This is the site of a place of importance on a flat hill-top on Carmel, with a deep valley behind. There seems good reason to suppose that a synagogue stood here.



The ruins extend over a distance of about 400 paces (300 yards) east and west. A number of rollers (marked R on Plan) are found on the hill-top here and at Umm ed Derajeh, about a mile south (Sheet VIII.). They are of limestone, about 3 feet diameter and 7 feet long. There are on the sides four vertical lines of sunk grooves, four or five grooves in each line. These rollers occur in pairs by the foundations of buildings about 20 feet square. A similar column was found near K ū l ū n s a w e h later. It was supposed that these columns, which weigh about two tons (taking 2·7 as the specific gravity of the stone), were used for crushing olives in the square buildings.\*

\* Such rollers, with iron spokes, are still used in Galilee for crushing olives, and are called M a t r ū f.—C.R.C.

On the west is a rock-cut tank 10 feet square, and a well 3 feet diameter by it; near this a rock-cut, bell-mouthed cistern 30 feet diameter; south of this foundations and a sarcophagus 8 feet by 3 feet, with a flat cover; east of the cistern a cave, four rollers, and a rude tomb.

South of this the hill is covered with foundations of buildings, one corner of fine masonry seeming to belong to an outer wall. There is a terrace here beneath the highest part of the hill, on which are remains of a building which is not improbably a synagogue.

A wall here extends for 70 paces (or about 180 feet) in a direction  $87^{\circ}$  Mag., 150 paces east of the corner described above. At the end, within or north of the line, is a well. There are some cross walls, but these seem to be later, as stones not *in situ* are used in them. One of these stones is 5 feet long, 2 feet high, with two dressed bosses on it, and shallow drafts 3 inches broad, the one between the bosses 8 inches broad,  $1\frac{1}{2}$  deep. A second stone, also not *in situ*, seems to have been the lintel



STONE IN THE RUINS.

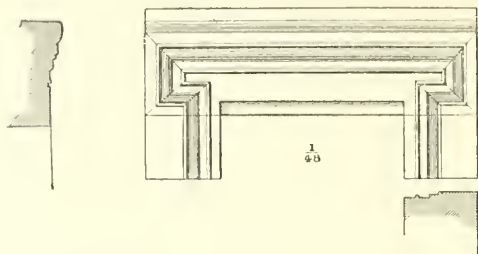
of a door. It is 7 feet long, 1 foot 10 inches high, and has on it a winged tablet such as occur in Roman buildings, upon which, in low relief, two lions are carved facing one another. They are badly executed and defaced. Between them is a cup, and a smaller cup is shown over the neck of the left-hand lion. This lintel resembles those of the Galilean synagogues.

The stones in the main wall are small, about 6 inches high and 1 foot long, and it is probably later than the larger masonry.

At the west end of the long wall are remains of a building with pillars. A wall exists perpendicular to the long wall, and in it is a gateway 5 feet 3 inches broad, with a lintel and jambs, both ornamented with mouldings. The lintel is 2 feet  $4\frac{1}{4}$  inches high and 9 feet 3 inches long; the jambs are 2 feet broad. The mouldings of the jambs run round the lintel, and a broad moulding with a flat curve, in section  $6\frac{1}{2}$  inches broad, runs

along the top of the lintel. Thus in general appearance, and in the way in which the moulding returns outwards on the lintel, the doorway resembles that of the synagogue at Kefr Bir'im (Photo. No. 69)

LINTEL OF THE GATE, KH. SENNÂNKA



and at Meirûn (Photo. 71). The lintel has sockets for the gates. The relief of the mouldings is very small, the total projection being only  $2\frac{1}{2}$  inches. The details are very like those at Meirûn. The wall is 1 foot 9 inches thick.

Inside this wall, on the west, just south of the door, and 9 feet 3 inches from it (to centre from interior), is a pillar; and below this, on the south, 7 feet  $1\frac{1}{2}$  inch from it (centre to centre), a second. They are 2 feet 3 inches diameter, as near as weathering allows of measurement. It appears therefore that the building had a colonnade north and south, and probably a door, now destroyed, on the south.

The diameter of the pillars is about equal to that in most of the synagogues, as is also the thickness of the wall. The larger lintel is rather longer than the principal lintel at Umm el 'Amed, but the same height; and the smaller lintel is proportionately larger than the smaller lintel at Umm el 'Amed (Sheet VI.).

Kh. esh Shelkiyeh (Kh).—Remains of walls.

Kh. Shellâleh (Jh).—A ruined village, in a very strong position, on a promontory, surrounded by valleys about 600 feet deep, with slopes of  $35^\circ$ . On the north-east a road approaches it; below it, on the east, is a broken aqueduct leading to a mill. This aqueduct consists of small masonry, with two pointed arches; a fragment of a larger stone, 1 foot 6 inches high, is built in, and on this a Maltese cross is cut, with a



raised border. Several small stones occur in the ruins, with broad flat drafts; the bosses dressed. Also a lintel, 7 feet long, 2 feet deep,  $1\frac{1}{2}$  foot broad, with the face well-dressed; and a draft, 3 inches broad,  $1\frac{1}{2}$  inch deep. There is also a pillar-shaft in several pieces; two caves, some good pieces of ashlar, and on the east a scarp, apparently the foundation of a tower, with rock-cut steps in front on the north-east. Behind the knoll is the quarry from which the masonry came. In it there are two tombs: one a *loculus*, 8 feet long, 2 feet broad, placed like a *koka* in the rock, with an arch in front, 4 feet diameter, cut back 2 feet. The second is a chamber 7 paces long, about 3 paces broad, with a recess on the right, 4 paces deep, in which is a *loculus*, under an *arcosolium*. At the end of the chamber is a similar *loculus*.

The general impression is that an early Byzantine monastery stood here.

Visited 11th March, 1873.

K h. Sherta (K g).—Heaps of stones.

‘The summit and slopes of the hill covered with rubbish from demolished houses, in the middle of which are seen a certain number of cisterns and caves cut in the rock.’—Guérin.

K h. Shihah (I h).—Foundations, caves, and fragments of a rude column embedded in the ground.

K h. es Siyeh (N f).—Heaps of small stones, foundations, and cisterns.

K h. Sufta 'Âdy (L h).—Heaps of stones.

K h. es Suleimân (L h).—Traces of ruins.

K h. et Taiyibeh. (I h).—This has been a place of some importance. It has a well of good water, and on the south a spring. There is an open plain on the south-west. All these are named from the ruin. The main-road from Shefa 'Amr to Seffûrieh passes the ruin, and is ancient. The water is cold and abundant. Above the well is a mound covered with fallen masonry and foundations. There are two stone troughs by the spring. By the well is a base of a double corner column like those found in the Galilean synagogues, measuring 4 feet 2 inches by 3 feet 2 inches, and in height 1 foot 7 inches, with simple mouldings. There are other similar bases in the ruins; and a synagogue probably stood here.

K h. et Tîreh (L g).—Foundations, heaps of stones, bell-mouthed cisterns.

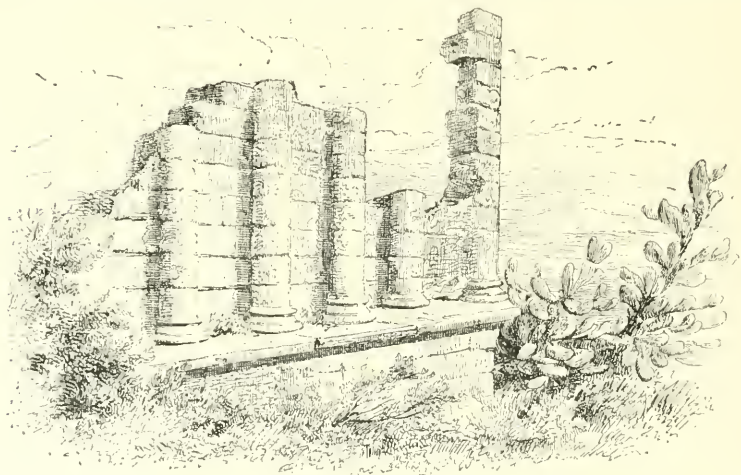
K h. Tîret el Kezâz (N f).—A few scattered stones and cisterns.

K h. Yânin (see Neiel, Section A) (M f).—A terraced hill, with heaps of stones on the top; the masonry hewn, but small. On the north is a well.

K h. Yûnis (J h).—Traces of ruins.

El Khûreibeh (J h).—Ruins of a village, destroyed by Ibrahim Pasha.

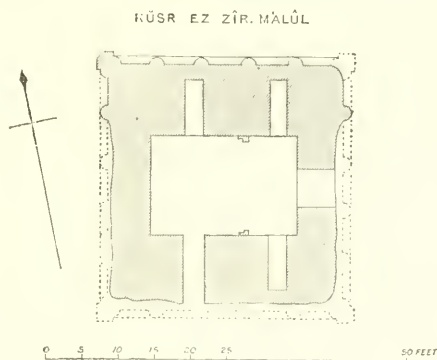
Kûsr ez Zîr (M i).—This curious monument stands outside Mâlûl, on the hill, with flat ground to the east and a steep slope to the



west. It is surrounded with cactus hedges. A plan of it was first made by Colonel Wilson, R.E. (see Plan, scale  $\frac{1}{16}$ ).

The place appears to have been a tomb chamber,  $21\frac{1}{4}$  feet east and west by 14 north and south inside. The bearing  $102^\circ$  Magnetic. The east wall now is  $5\frac{1}{2}$  feet thick, but broken away; the east and west walls were originally 6 feet 3 thick; the north and south walls are 10 feet thick. The building stood on a podium, surrounded with columns, whose bases are on a stylobate projecting from the podium; the pillars are  $2\frac{1}{4}$  feet

diameter. Thus the total exterior measure along the podium is 36 feet north and south, and the same east and west. The building was originally in two storeys, the lower of which remains almost intact, with the roof still on. The proper door, 5 feet broad, was on the east, in the middle of the wall, with a descent of two steps. In the north wall are two *kokim*, 8 feet long, 3 feet 3 inches broad, raised above the floor  $2\frac{1}{2}$  feet, and  $3\frac{1}{2}$  feet high. A similar pair of *kokim* existed on the south, but the western

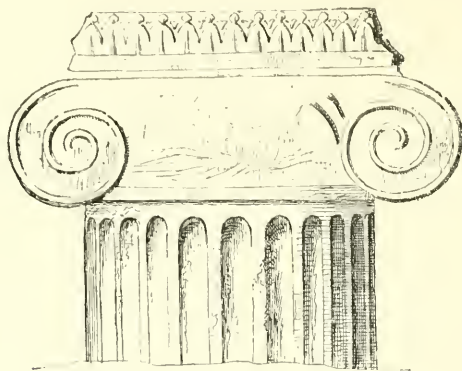


has had its end broken out to make a door, now in use. The interior of the chamber is about 15 feet high, roofed with a semi-circular barrel vault. It has ten courses of masonry—five large, five small; the crown is 7 feet above the haunches.

The walls are of fine ashlar; the average length of the stones  $3\frac{1}{2}$  feet, breadth 16 inches, and 2 feet 2 inches height of the course. The material is a moderately-hard limestone, found in a quarry near. The mortar is hard and black, mixed with ashes and charcoal; but the exterior joints are set in hard white mortar. In the core of the wall, small pieces of black basalt are packed in the joints, which are 3 inches broad in these cases. The vertical joints are carefully broken, and the stones are built in a sort of irregular bond in the thickness of the wall. The masonry is pick-dressed in horizontal lines on the interior, and in some places hammer-dressed on the exterior; but the stones are much weathered. On the west wall there are recesses cut in the stones to hold small votive lamps inside the chamber.

The floor of the upper storey is paved with flags 12 to 16 inches square. The eastern door has the sill made of a block of basalt.

No rubble is used in any part of the building. There are two small holes in the barrel vault of the lower storey. The entrance on the east has a semicircular arch, with six voussoirs each side of a central key-stone.



Between the *kokim* on the north and south walls, inside, about six feet from the ground, there are two brackets of stone.

The upper story is indicated by the corner pilaster on the north-west, which stands up some ten feet or more above the top of the vault. The lower parts of the pillars, five in number, are still visible all along the north side. The corner pillar on the north-east has been destroyed. One pillar exists on the east wall, one on the west. Thus it is evident that originally the monument had six pillars on each side, the corner pillars being only quarter circles in plan, built into a square projecting pilaster. The capitals have disappeared, but in the interior of the building is an Ionic capital, with a shaft having twenty-two flutings. The bases and the stylobate have very simple mouldings.

For the traditions as to this place, see Section C. It is now used as a Greek church, being adorned with small pictures on wood inside. The south-west *koka* forms the door.

Visited 25th November, 1872.

This place was visited by Guérin in 1854 and again in 1875. He reports that during

that period the destruction of the monument has been very rapid. At his second visit, three years after Lieutenant Conder's examination of the place, he found the inhabitants tearing down the stones with pickaxes in order to sell them at Nazareth. Possibly by this time the whole of the monument has been destroyed.

Miâr (M g).

'I remarked here several trunks of columns, three broken capitals, and a certain number of cut stones, coming from some ancient building. I observed also many blocks of ancient appearance disposed round threshing-floors. There are also cisterns, walls, and caves cut in the rock, which belong to times more or less remote.'—Guérin.

Mûghâret el Jehennum (L i).—A cavern under the hill on which Sheikh Abreik is built. It consists of a central chamber, from which there are two doors leading to other chambers on the south, one on the east, and three on the north.

The *loculi* in this and all the tombs near it were originally covered with flat slabs about four inches thick. In many cases they seem to have had a cement coating of triangular section, forming a flat ridge over the slab.

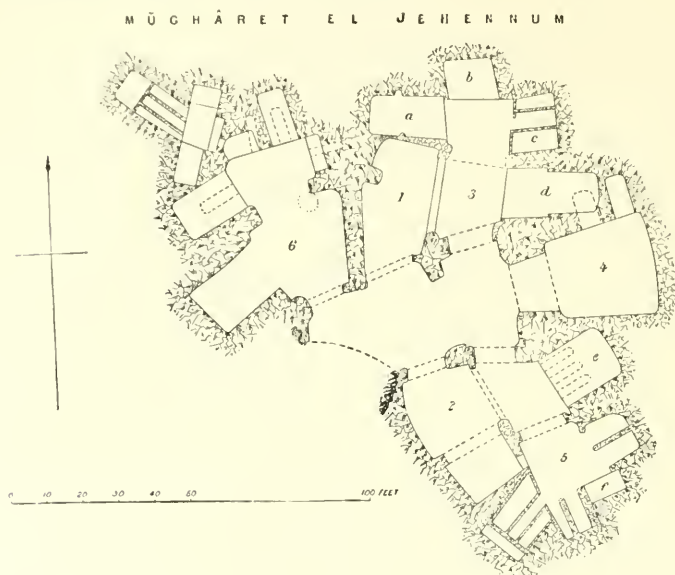
No. 1, the central chamber on the north, has an average height of 5 feet. It has a second entrance on the east, leading to No. 3. Both the entrances have flat arches, but the roof of the chamber is flat. It measures 10 feet east and west, 20 north and south.



No. 2 is  $5\frac{1}{2}$  feet high, about 12 feet square, with an inner chamber rather smaller: the door communicating between them has a slightly arched roof.

No. 3 has a flat roof. It has a recess (*d*) on the right, 13 feet long and

about 6 feet wide; and an inner chamber with arched roof, which has a recess on the west, another on the north, and a third, with two *loculi* raised  $2\frac{1}{2}$  feet above the ground, on the east.



No. 4, the eastern chamber, is entered by an arched door, with *loculi* or recesses above it. Similar recesses exist over the doors from the central chamber to Nos. 3 and 5, cut back  $2\frac{1}{4}$  feet, 7 feet long,  $2\frac{1}{4}$  high. No. 4 has two *kokim* in its north wall, one being under the recess in Chamber 3 (d). The *kokim* are short, about  $5\frac{1}{2}$  feet long and  $2\frac{1}{4}$  broad. The chamber is about 14 feet by 12 feet, the door arch 6 feet wide and 7 feet span. The walls here are cut with an instrument having, apparently, two teeth. The *kokim* are on the level of the floor, 2 feet 8 inches high, with arched roofs. At the height of 6 feet 6 inches from the floor there is a set back in the walls of 2 inches on all sides. The entrance is 5 feet 8 inches high; the roof of the chamber, which is slightly arched, is 10 feet from the floor. On the back wall, as well as on the side of the entrance to No. 3, a cross is rudely cut.

No. 5 has also a recess or *loculus* over the entrance from the central hall corresponding to that over No. 3 entrance. On its east wall it has a recess (*e*) 8 feet by 10 feet, the floor of the recess raised  $2\frac{1}{2}$  feet, with three *loculi* in it (one across at the end); and underneath are three *kokim* 5 feet long and about 14 inches wide, probably intended for children. There is also an inner chamber about the same size, with two *kokim* on the east rudely cut, 6 feet long, 3 feet wide; on the south two *loculi* arranged like *kokim*, but under one arch; and a third (*f*),  $4\frac{1}{2}$  feet long, placed sideways. There is another recess on the west, with three *loculi*—two at the sides, one at the end. This chamber is very irregular in shape. The roof of No. 5 is about 6 feet from the floor.

No. 6, the last entered chamber, has two large recesses on its west side, and the northern of these has a *koka* beneath it. On the east is a *loculus* parallel to the side of the chamber, and a *koka* beneath it. The two western recesses are on the same level, but the floor sinks in the main chamber 3 feet towards the back, and the height to the roof is here 7 feet. Thus the *kokim* have their floors on the same level with that of the chamber. The western recess over the *koka* has three *loculi*, one being across at the end. At the north end of the chamber is a recess, with a *koka* under it; and to the right of this a second recess 4 feet wide, 8 feet deep, also with a *koka* under it. These *kokim* are about the same size with those in No. 5.

From the left-hand recess at the back of No. 6 a little passage is broken into a further chamber with a recess on the left, another on the right, and a larger one at the end with three *loculi*, one across at the end being only 5 feet long.

Over the entrance-door are several rude crosses. On the back wall of No. 4 is a T-shaped mark rudely cut, 8 inches at top and 10 inches high.

A portion of a child's skull and a bit of pottery were found in this cave.

The main peculiarities of this system of tombs are :

1st. Extreme irregularity of the cutting, scarcely any of the walls being at right angles.

2nd. The use of *kokim* and *loculi* together, the former on the level of the floor, as though the chamber had been enlarged and made higher (as indicated also, perhaps, by the set back in the walls).

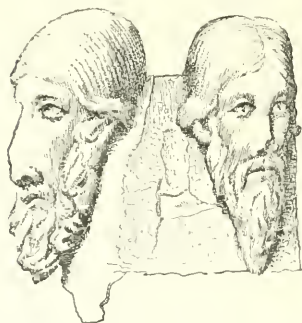


3. The existence of *kokim* and *loculi* so small as evidently to be intended for children.

4th. The use of the cave for sepulture or otherwise by Christians.

Mūghâret es Sih (L i) is close to the last, on the north-east, under the hill on which stands Sheikh Abreik. This cavern is apparently an old reservoir, as the walls are cemented. It is entered from the west by a doorway 10 feet broad, 5 feet high, and it extends  $52\frac{1}{2}$  feet, being 19 feet broad. At the farther end on each side is a recess  $12\frac{1}{2}$  feet broad, blocked at the end, leading perhaps to other chambers. The roof of the cave is 13 feet from the floor. At the end is a drop of 7 feet, and a reservoir 35 feet long by 17 broad at one end, and 15 broad at the other, a set back occurring 20 feet from its farther end. The roof of this is 20 feet from its floor.

En Nâsirah (N i).—The antiquities of Nazareth consist of rock-cut tombs and of bell-mouthed cisterns existing towards the west, up the hill. One tomb has ten *kokim* within, and two more outside the door each side. Another is a chamber  $18\frac{1}{2}$  feet long, 7 feet broad, entered from the south-east by a small door 3 feet high, 2 feet 4 inches broad, having an archway outside  $4\frac{1}{2}$  feet broad, 5 feet 8 inches high. The rock scarp forms sloping sides to a passage 6 feet high, 5 feet 10 inches broad, in front of the tomb. The chamber is 5 feet 8 inches high, with five *kokim* to the right, five to the left, and two at the end, each 7 feet long, 2 feet 10 inches broad, and 1 foot 6 inches high.



The stone is soft; the whole is well cut. Two large blocks of stone appear to have formed the door, now fallen in front of the entrance (compare Sheikh Abreik).

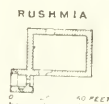
In the courtyard of the Greek bishop's house are two curious sculptured heads, apparently medieval work,

found in 1867 in digging in the lower part of the town. They probably belonged once to the Crusading church. They are cut in soft stone, and are about 18 inches high.

*Râs edh Dhahr* (M f).—The ruins here are on the summit of a terraced hill, and consist of three or four broken pillars and portions of tessellated pavement, probably remains of a little chapel.

Guérin found here, on the higher plateau, the wall of an enclosure constructed with stones more or less well squared, and resting on each other without cement. At the southern extremity was a large cistern cut in the rock : at the opposite extremity another much larger, and divided into three compartments.

*Rushmia* (J h).—The ruin of a rectangular building, with a tower in its north-east corner. The walls are standing some 15 feet high in places. The building measures 35 feet north and south, and 45 east and west outside. The tower is about 15 feet square, and intended to flank the northern entrance. The east wall has been destroyed. The walls are 7 feet thick, built of courses of ashlar, the stones averaging 2 feet 3 inches by 1 foot 2 inches by 1 foot 2 inches. The material used is very soft, and the stones much worn ; the mortar joints are very thick, and large pieces of pottery are used. No drafted stones were seen.



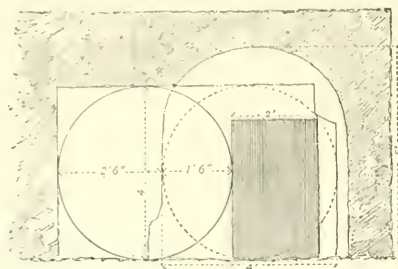
The tower is entered by a door 5 feet high, 2 feet broad, on the west. The roof is of rough stones, with a pointed arch. It is barrel-vaulted, and covered with hard cement. On the south is a loophole-window, and a side-door, the latter with a flat lintel. On the west wall is a window with retaining arch, and a small window above. All these arches are pointed. There is a large window in the south wall of the main building. It appears to have had a semicircular arch.

The site is a very commanding one. A path leads down to Haifa. There are ruins all round for a distance of some hundred yards. About 150 yards west are four vaults, apparently the basement of some building.

This is evidently the ruin of a fortress, on the hill-side, and the character of the masonry would lead to the supposition that it was one of those constructed by Dhâher el 'Amr.

South of this fort, higher up the hill, is a solitary tomb, cut in very

hard rock. The entrance is to the north: an archway, 5 feet high, with



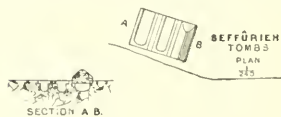
a door within, 1 foot deep and about  $2\frac{1}{2}$  feet broad. There is a recess to the left of the archway for a rolling-stone; it is 4 feet high,  $2\frac{1}{2}$  feet cut back, and 2 feet broad. A projection opposite to this recess prevented the stone from rolling too far forward. The chamber within

has three *loculi*, one on each of three walls.

Visited 8th January, 1873.

Seffûrieh (N h).—The ruins are of two kinds: those of the Roman period, tombs, sarcophagi, and the aqueduct; those of later times, the church and castle.

Tombs.—East of the village, on the top of the hill, are some rock-cut sepulchres of a peculiar kind, being merely three graves cut in the surface of the rock and covered with blocks of stone, like the covers of sarcophagi. They are partly covered with earth. A scarp of rock a foot high extends east and west 12 yards.



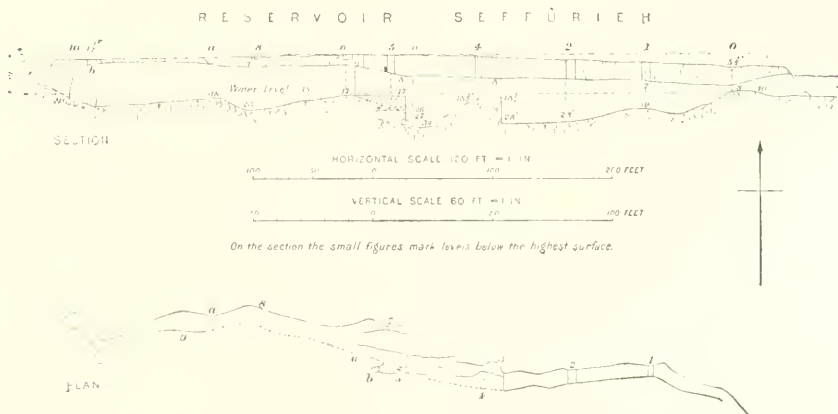
At the east end it changes direction slightly, and the tombs are cut side by side, pointing north and south, each 5 feet 9 inches long, 2 feet wide, with a rim 2 inches broad sunk about 2 inches to support the stone, which is 18 inches thick, with the top rudely dressed to a ridge. The tombs are rounded at the north ends.

The Aqueduct.—This is perhaps the channel mentioned in the Talmud (see Tal. Bab. Erubin 87 *a*, and Neubauer, Geog. Tal., p. 259) as conveying water from Abel to Sepphoris.

The water appears to have been originally obtained from the 'Ain el Jinnân (Sheet VI.), about 1500 feet above the sea, and was conveyed a distance of nearly four miles along the hill-side to the extensive reservoirs east of Seffûrieh, about 800 feet above the sea (this is a fall of  $\frac{1}{3}$ ). The aqueduct was however only traceable as far as a point south-

west of el Mesh-hed (Sheet VI.), and the course appears to have been at first subterranean. The 'Ain el Jinnân is one of three shallow pits of water with a perennial supply. The ground round is alluvial. South of el Mesh-hed is a deep cistern, near the old road, probably connected with the aqueduct. The channel, where first visible, is cut in rock 14 inches broad, choked with earth, but probably very deep in places; small channels at right angles lead into it, bringing down the surface drainage. This part is traceable for about half a mile along the hill-side. The next indication, a little farther west, is a broken cistern and part of a masonry wall; the masonry is of good proportions and the cement hard. The wall is set in hard cement, and seems to have carried the channel across a small tributary valley. West of this is a rock-cut cistern with steps, and near it the ruins of two others, cut in very soft rock, which has fallen in.

The course has hitherto been almost due west; the channel now turns north, still following the contour of the hill, and appears to have passed through caves which have now fallen in. It was then supported for over a quarter of a mile on a masonry wall 5 to 6 feet in height and 5 feet broad. The material is a very hard limestone, in rudely-squared blocks

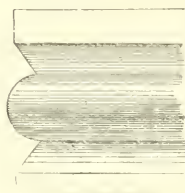


about 2 feet square or 2 feet by 2½ feet. They are laid lengthwise across the line of the channel, and the joints carefully broken. Flat slabs were

laid on the top of the wall, but the mortar was hard, greyish, and mixed with ashes and a little earthenware. A little west of the end of this wall a rock-cut channel was found leading south, for a short distance, to the great reservoir for storing the supply.



MOULDING AT SEFFÛRIEH



This reservoir was traced westwards for a length of 580 feet, the height of the cavern being from 8 feet to 20 feet, the breadth 8 feet to 15 feet. The channel at the west end is blocked with earth, and is five-eighths of a mile from Seffûrieh. Man-holes in the roof of the cavern occur in eight places.

The entrance on the east is by a gradual descent, with a scarp on the north. At the point No. 1 the passage contracts from 11 feet



to 7 feet, the height being 20 feet. There are here two coats of plaster on the vertical sides, the lower of which has been roughened with a pick to allow the upper to adhere. The colour is brownish.

At point No. 2 the south wall has been broken in. An opening 10 feet broad here occurs in the roof. The channel continues to be 20 feet deep and 7 to 8 feet broad to point No. 3, where a barrage 10 feet high is made across it. This is partly of masonry, and it was found that the top of the barrage was about  $3\frac{1}{2}$  feet lower than the water-line on the walls of the reservoir. On the north side of the channel is a recess, a natural cave, at a level above that of the barrage. This was, perhaps, to receive infiltration from the strata. It resembles the recesses in the side of the passage from the Twin Pools at Jerusalem. The masonry is rubble coated with cement; the mortar, like that of the aqueduct wall, is grey, mixed with ashes and pottery. Sharp flat stones are used in the rubble; two coats of cement covered the rubble, the upper containing small shells. The south wall is again broken in at the point marked 4.



Point No. 5 is a second barrage 2 feet below the water-mark. There is a sort of buttress towards the south of it. The bottom of the reservoir is here lower, being 26 feet from the roof; the rock above which, as measured through the man-hole, is 8 feet thick. The original height of the barrage, which is partly hidden under rubbish, appears, therefore, to have been 17 feet. The buttress is 3 feet higher at the bottom of the rest of the barrage. On the south side of the buttress is a recess with a half arch,  $2\frac{1}{2}$  feet broad, 4 feet high, and extending inwards  $5\frac{1}{4}$  feet (west). The buttress of the barrage is 6 feet thick, and the west face of it  $6\frac{1}{2}$  feet high. On it is an overflow channel north and south, the breadth being  $5\frac{1}{4}$  feet. The east face of the buttress is rudely bowed. There is a man-hole 10 feet square in the roof above it. On the south side, west of the barrage, there is a recess (marked *b* on the Plan), which is sunk  $6\frac{1}{2}$  feet below the level of the top of the buttress. It is arched at the end.

No. 6 is an opening measuring 7 feet by  $9\frac{1}{4}$  feet, the rock about 6 feet thick. The south wall is here broken in a good deal, and continues to be ruinous west of this point.

No. 7 is a side passage on the north of No. 6. It is 10 feet high at the point of junction with the main passage; but the floor descends so that at the farther end, 50 feet from the main passage, it is 19 feet high. The main passage is here 10 feet high, the roof partly broken in. On the south side is a small circular opening in the roof. The width of the passage is  $14\frac{1}{2}$  feet. The water-line is distinctly seen on the cement of the sides 15 feet below the surface of the soil over the cave.

No. 8 is a domed well-mouth, not plastered,  $2\frac{1}{2}$  feet diameter above, 8 feet below, the rock being 4 feet thick. There is here a cement of slightly different character in the channel—a sort of concrete full of pebbles, and white instead of brown—indicating repairs. Shells are used in the cement over it, and broken potsherds in the concrete. The roof is here much broken in, and the reservoir partly filled up, the south side being all ruined from No. 6 to No. 9. Between 8 and 9 (point *a*) there is a square well-mouth, with remains of steps.

At 9 there is a masonry wall on the south side of the reservoir, of stones rudely squared, 1 foot by 2 feet by  $1\frac{1}{2}$  foot, backed with rubble containing sharp stones about 6 inches long. The wall was  $3\frac{1}{4}$  feet thick. In it is a sort of drain or recess, stopped at the end with rubble. It is 1 foot 8 inches high, and about 1 foot broad.

No. 10 is the passage leading out north from the end of the reservoir. It is 6 feet high and  $3\frac{1}{4}$  feet broad. On the right of it is a recess  $3\frac{1}{4}$  feet high. The bottom of the passage was visible 5 feet below the line of the water-mark. The passage is stopped with fallen earth, but perhaps led to a cistern not far from the tower of Seffûrieh.

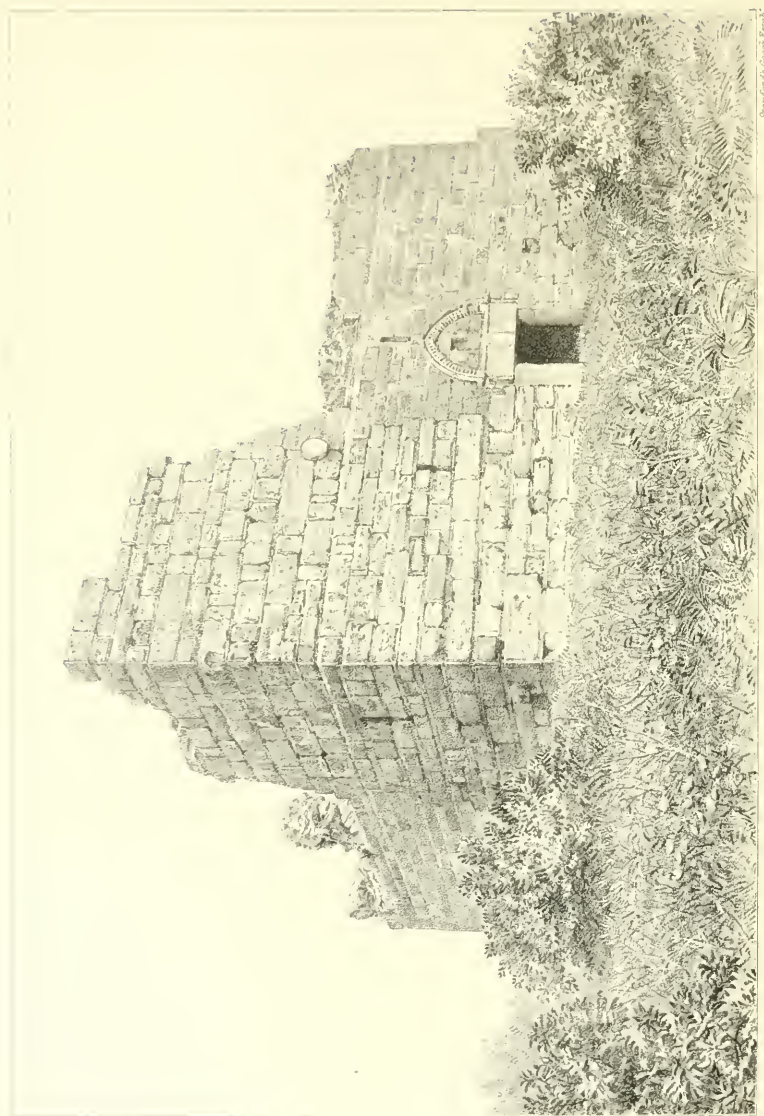
The section shows that the water-line is 1 foot below the roof of this passage, 2 feet above the top of the western barrage (No. 5),  $3\frac{1}{2}$  feet above the eastern barrage (No. 3), and level with the floor of the reservoir at the east end, which is  $4\frac{1}{4}$  feet lower than the bottom of the rock-cut channel of the aqueduct east of the reservoir. Thus the whole length could be filled easily from the aqueduct. The barrages seem to have acted as filters (like that in the passage from the Twin Pools), the sediment falling to the bottom, and the reservoir filling up till above the height of dam, so that clean water flowed on the top.

Planned and explored 20th November, 1872.

The Church of St. Anne is in the north part of the village,





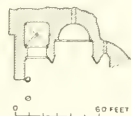


Stanford George Kent

CASTLE AT SEFFURIEH

west of the castle. Only the apses remain, and low mud hovels have been built against them. The church is noticed by Sir John Mandeville (1322 A.D.), and bears every indication of twelfth century work (see Lieutenant Kitchener's Photograph, No. 47). The roof of the apses is standing, the arches pointed, of ashlar, with rubble filled in above; but the arches of the windows were round. The cornice from the pillars each side of the central apse runs all round the apse, and a stylobate, on which the pillars stand, also runs round. The north aisle is not terminated in an apse, but in a square chapel, with groined roof, 16 feet 6 inches side in the interior. The total breadth of the church was 64 feet, the nave being 29 feet in the clear. There are two granite shafts in position on the line of the wall 1 foot 9 inches in diameter. The bays would appear to have measured 16 feet 3 inches in the span of the arch. The main apse is  $23\frac{1}{2}$  feet diameter, 11 feet 9 inches to the back from the apse. The south apse is 10 feet diameter. A staircase in the first (eastern) bay on the north wall led up to the roof in the thickness of the wall. The masonry is much worn. No masons' marks were noted on the walls, though sought. The mouldings are simple. A mound of earth on the east, outside, reaches up above the level of the cornice. The north wall is 7 feet thick, and the core of rubble faced inside and out with ashlar.

CHURCH OF ST ANNE, SEFFÛRIEH

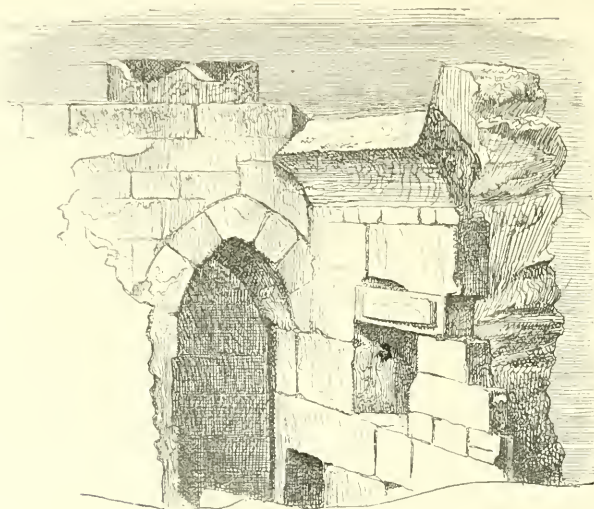


The Castle situate on the hill-top, commands a view on all sides, and is a place of natural strength. The lower storey is perfect, the south-west wall of the upper is standing. The gate is on the south. The exterior is 49 feet 6 inches square, the interior 24 feet 6 inches; the walls being over 12 feet thick. The whole tower is built of old materials, including drafted ashlar and sarcophagi. The south-west corner appears to be the oldest part; the door and south wall, east of it, being of smaller masonry. The qualities of the stone used differ in hardness. Some stones are hammer-dressed; the smaller masonry dressed with a toothed instrument. The interior of the wall is of rubble, with stones 7 inches long, in white mortar. The courses are very irregular. At the bottom of the wall, on the south-east, is a well-dressed stone, 6 feet 9 inches long, 2 feet 4 inches by 2 feet 6 inches across, and with a draft

CASTLE AT SEFFÛRIEH

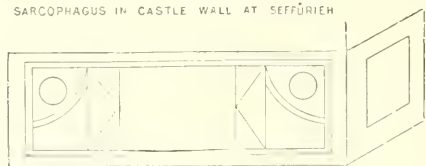


1 inch deep, 3 inches broad. On the east wall are small stones, with a draft and rustic boss; and north of the window, on this wall, a large stone, with a draft on its upper side 6 inches broad.



There is a sarcophagus built into the north-east corner, another into the south-west corner at the bottom, and another on the west wall north of the window. In the north-west corner is a stone 4 feet 8 inches long,

SARCOPHAGUS IN CASTLE WALL AT SEFFÛRIEH

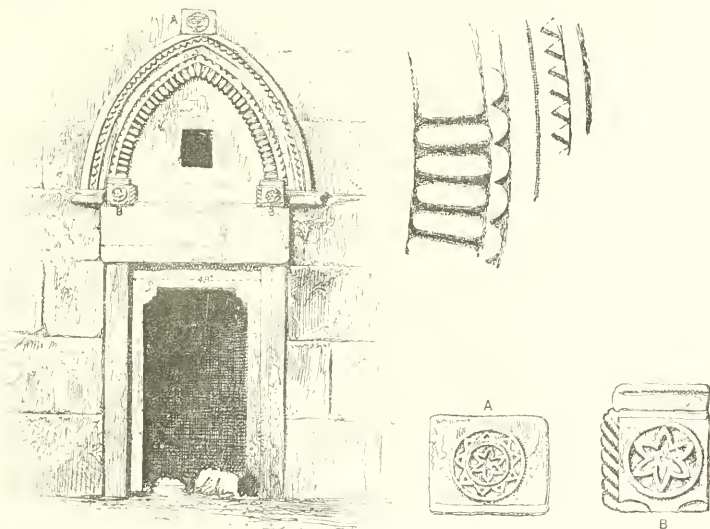


1 foot high, with a rustic boss, the draft 6 inches broad at one end, 3 inches on the other sides, the boss projecting 2 inches. Thus all the corners have been built on large blocks.

A passage ascends by steps from the left on entering to the south-west corner, and thence led originally to the second storey. Several steps are broken away. Loopholes in the wall lighted the staircase. The vault above is a segment of a circle, the diameter being 4 feet; the vault is cemented. The loopholes in the south wall are 4 inches broad

outside,  $2\frac{1}{2}$  feet inside, with pointed arches above and flat lintels below the arches. On the west there is a window at a higher level, also with a flat lintel—a stone with a boss. The core of the wall is visible on this upper storey and consists of rubble. The springing of the arch of the roof remains, and a sarcophagus is built in on the south wall as a sort of parapet above (see Lieutenant Kitchener's Photograph, No. 48). A pillar is also here built in at right angles, as in the walls of Ascalon. The stones are drafted up to the very top of the wall on the south and west, near the corner.

The south door is 7 feet high, 4 feet broad, and covered with a flat lintel 1 foot 10 inches high, 5 feet 6 inches long. Above is an arch pointed and adorned with mouldings. The work is poor and in low relief; it resembles Arab rather than Gothic work.



The windows of the lower storey are recesses 8 feet wide, 6 feet deep, in the north, east, and west walls. In these recesses three or more men could stand above the level of the floor and fire through the three loopholes, one straight and two slanting; all 3 feet broad inside, 4 inches; broad outside.

The arches in this tower are all pointed and the roof a barrel vault; the section north and south being a semicircle. The present castle is said to have been built about 150 years ago, by Ahmed, son of Dhâher el 'Amr; but a castle is noticed at Sepphoris in the middle ages. Probably the south-west corner, which is the oldest part, with perhaps the staircase, which has a segmental vault, belonged to the original castle; the door and smaller masonry to the Arab restoration. The mortar generally is not so hard as that used by the Crusaders.

There is a fine cistern close by, on the south-east, rock-cut, and supported on rock-cut piers. It is about 20 feet deep, and reached by rock-cut steps; the descent roofed in with large flat slabs. There is also a shaft, 4 feet diameter, for drawing water. The cement on the interior is soft and of a brownish colour.

There are scattered sarcophagi and blocks of masonry lying near the village in various directions.

Visited 14th November, 1872; 3rd July, 1875.

Guérin mentions another monument in the eastern quarter of the village. It is built north and south, with good cut stone, and columns of grey granite ornamented and separated the aisles, so far as can be judged by the numerous mutilated remains which are lying about.

Two places mentioned by Josephus as being near Sepphoris have not yet been found. They were named Garis and Asochis.

As regards the first, it is mentioned twice—once in the War (III. vi. 3), and once in the Life (§ 71)—as being twenty stadia from Sepphoris. Josephus also speaks of a town named Garsis, which may be the same place. A circle whose radius is  $2\frac{1}{2}$  miles, and whose centre is Seffuriyeh, passes near four inhabited villages, namely, Ailût, er Reineh, el Meshhed, and Rummâneh. It also passes near the ruins of Rumeh, Bedeiwyeh, Khelladiyeh, and Khurbet Kenna. If el Meshed (see Sheet VI.) be Gath-ha-Hepher, and Rummâneh be Rimmon of Zabulon, there remain Ailût and er Reineh among the villages. Ailût seems badly placed for a camp. There therefore remains only er Reineh, still a considerable village, better situated and enjoying an abundant spring. None of the ruins would do for the site of Garis except Tell Rumeh and Bedeiwyeh. Near Tell Rumeh is the ancient Ruma; Guérin proposes Bedeiwyeh for Asochis. Therefore, by a process of exhaustion, he places Garis at er Reineh.

As regards Asochis, there are these conditions to fulfil:

- (1) It was near a great plain. Now, Tell Bedeiwyeh overlooks the Sahel el Buttauf.
- (2) It was near Sepphoris, and north of that city (Josephus, Life, § 45). Tell Bedeiwyeh is less than three miles from Sepphoris.
- (3) It was on the road from Sepphoris to Gabara. The most direct way would be by the well called Bir el Bedeiwyeh, situated at the foot of the hill.
- (4) It must have been a strong and important place—a condition fully met in the identification of Tell el Bedeiwyeh.



**Semûnieh (M i).**—Artificial mounds, traces of ruins, and a sarcophagus.

Schwartz proposed to identify this place with the Simonias of Josephus, and in accordance with the Talmud (Neubauer, 'Geog. der Talmud,' p. 189), also with the Shimron of Joshua xix. 15.

'The present village has succeeded a small ancient city, now completely destroyed. East of the site which it occupied rises a round isolated hill, which commands the plain in every direction, and was once surrounded on its summit by a wall, of which a few traces still remain. This hill must probably have been fortified. Scarped towards the east, it slopes gently on the western side towards the town, which covered the lower hillocks at its feet. Among them I found, in the midst of the various *débris* which cover the soil, the remains of a building in cut stone, completely overthrown, once ornamented by columns, as is attested by two mutilated shafts lying on the spot. This edifice seems to have been constructed from east to west, so that it may have been a Christian church.

'In another place I saw an enclosure measuring thirty-five paces in length by twenty-five in breadth. From a distance it appears ancient. It is, however, of modern date, constructed of stones of all sizes and shapes; among them pillars of broken sarcophagi.—Guérin.

**Shabâneh (L h).**—Traces of ruins.

**Shâib (M f).**

'The well of Shaib (Bir el Hanany) is 108 feet deep, entirely cut in the rock; it is certainly ancient. The reservoir, with troughs belonging to it, is constructed of blocks taken from old buildings. Here I remarked a sarcophagus. The only face visible was ornamented with discs and garlands of flowers, elegantly carved. On a block of stone lying beside it is figured a two-handled vase of very graceful form. . . . One of the two mosques in the place seems to have been built on the site, and from the *débris*, of an ancient synagogue. I saw broken shafts lying about, an Ionic capital, cut stones, and a fragment of sculpture. East of the village, cisterns and tombs prove the antiquity of the site. Josephus mentions it under the name of Saab.<sup>1</sup>—Guérin.

**Shefa 'Amr (L g).**—The traces of antiquity at this town include various periods. Tombs, Jewish and Christian; a church, apparently Byzantine; and the Kufah, Arabic (see Section A).

**Tombs** exist north and south of the town; those on the north close to the convent wall. The largest is a chamber entered by a door 2 feet wide, and a descent of two steps (1 foot 4 inches) inside the door, which is on the north; the chamber inside is 5 feet 8 inches north and south and 7 feet 2 inches east and west, with three *arcosolia*, one on each of the three walls, cut back 5 feet 4 inches, and 5 feet 8 inches broad. They include two graves each, side by side lengthwise, so that the feet lay towards the central chamber. The *arcosolia* measure 4 feet 10 inches to the top; the



chamber being 5 feet 1 inch high. The walls of the graves, which resemble sarcophagi cut in rock, are 1 foot 6 inches high, 8 inches thick. This kind of tomb is a sort of transition from the *kokim* to the *loculi*.

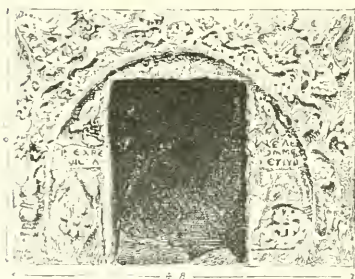
A second tomb was a chamber 5 feet 9 inches square, with *loculi* 1 foot 7 inches wide. One on the south wall at back, one on the west, and two under one *arcosolium* on the east—the two bodies in this cave lying with their length parallel to the side of the chamber. The door is 2 feet wide, and two steps lead down; the chamber is 5 feet 5 inches high; the *arcosolia* 4 feet 10 inches high; the *loculi* sides 1 foot 6 inches high. Outside is a sort of passage, 6 feet 9 inches high, and about 5 feet broad and long, in the face of the rock, which shelves.

A third tomb was double, with two parallel passages, one 4 feet, the other (west) 4½ feet wide; both 6 feet 6 inches long; leading to the tomb doors. The west chamber had three *arcosolia*, one on each of the three walls, and under them each two *loculi*, the feet pointing to the chamber. The east chamber is rudely square. Steps lead down in the passages, or vestibules, to the doors.

There are perhaps a dozen tombs in all on this side of Shefa 'Amr. Before the door of one a rolling-stone has fallen. Another has a vestibule, with steps leading down sideways, and three *loculi* within.

The most important tombs are however those on the south, two of which are ornamented with designs.

The chief tomb has a façade 4 feet 8 inches long and 3 feet 6 inches



high, with a door 2 feet broad, 2 feet 7 inches high, having an arch in front measuring 3 feet 8 inches across at the bottom and 3 feet in height. There is a vestibule to the tomb, formed by the slant of the face of the rock; the two sides of the vestibule being 3 feet 6 inches long. The façade is covered with the design of a vine with grapes, in bold relief, and small figures of

birds are introduced. Each vine-plant grows out of a pot. Each side of the door is an effaced Greek inscription, with rosettes in lozenges below and birds above.

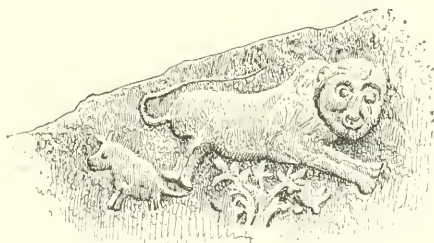
On the left :

. . . . . EXPE . . . . . A

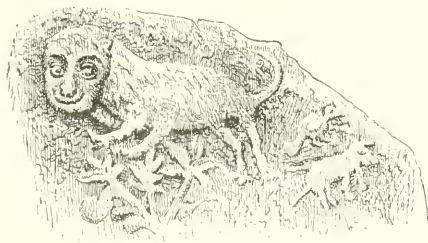
On the right :

. . . EAE . . . ME . . . E . . .

On the left side wall of the vestibule is a bas-relief of a lion and a small

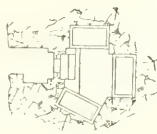


animal, perhaps a cub ; on the right a lion, a cub, and a bird. The drawing is very primitive and has a Byzantine appearance, resembling the work on



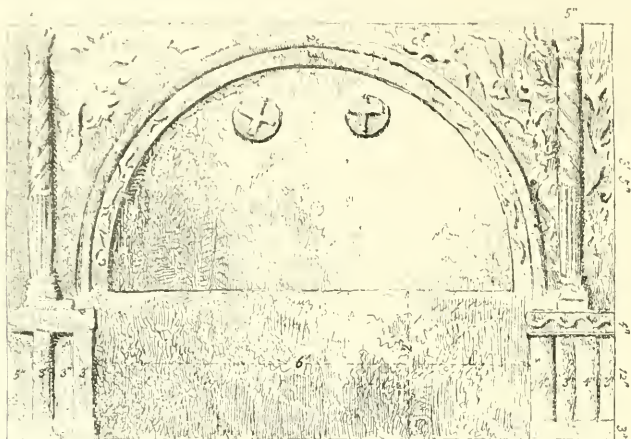
coins of the fifth and sixth centuries, and far less true to nature than the figures on the lintels of the synagogues.

The interior of the tomb is reached by steps, and the chamber is about 6 feet high and 1 foot 10 inches below the outside. It has three *loculi* : one at the back, one parallel to the side of the chamber on the left, one at an angle on the right. The first 6 feet by 3 feet, the second 5 feet 2 inches by 3 feet 1 inch, the third 5 feet 7 inches by 2 feet 10 inches. The *arcosolia* in the centre are 5 feet 5 inches from the floor. The *loculi* have the rock in front 2 feet high. The back *loculus* has a pilaster, with fluting, both vertical and spiral, standing



ORNAMENTAL TOMB  
SHEFA ABRA

on a sort of rude base. It has a vine running along the wall in the corners, above the arch of the *arcosolium*, with birds in the vine; and there are mouldings and tracery round the arch. There are two bosses,



about nine feet diameter, in the rock at the back, above the grave; and on the bosses crosses cut in relief.

The left-hand *loculus* has similar bosses at the back, and a Latin cross with four half-globes in the four angles of the cross. Above the arch of the *arcossolium* in front are other crosses in low relief in circles, and a palm-branch (a mortuary emblem). The right-hand *loculus* has a cross on the wall at the back in relief, and rosettes in circles in front (see Sketches). It appears that these bosses cannot have been made *after* the *loculi* were cut.

The tomb east of this is quite plain. The third tomb, also east of it, now used as a granary, has a design of a Latin cross in a circle, with four globes, and on each side of the circle the figure of a bird in relief.

With regard to these tombs, it appears:

1st. They are not in the cemetery of the older tombs with rolling-stones and *kokim*, or *loculi* like *kokim*, which are on the other side of the town.

2nd. They have crosses cut on them, which cannot (from their position

*in relief* on the bosses, the bosses themselves being also in high relief) be considered later than the tombs.

3rd. The western tomb has a Greek inscription, in which the form of the  $\epsilon$  and  $\mu$  seem to indicate late date.

4th. The lions are executed in Byzantine style.

5th. A tomb with *loculi* like this occurs at el Midieh (see Sheet XIV.), and is undoubtedly Christian.

We may therefore safely attribute these tombs to Christian times, perhaps to the Byzantine period. The door of the western tomb closes from within, not from without, as in most tombs; thus it did not hide any part of the ornamented façade.

The Church has been rebuilt on old foundations. The apse was found standing as high as the cornice; the south wall up to the sill of the windows; the north wall stood about one yard above-ground. A pillar was found, now placed in the south-west corner. It has a Byzantine appearance. The church is twenty-seven feet broad, thirty-seven feet six inches along the south wall, with one apse, seventeen feet diameter, on the east. It seems therefore, from plan and details, most probably earlier than the Crusading period, and is probably fifth and sixth century work, perhaps of the same date with the last-noticed tombs.

‘Going out of the village towards the south, upon a platform now partly cultivated, one meets with the vestiges of a church which measured thirty-five paces in length from east to west, and twenty-two in breadth from north to south. Some courses in cut stone lying over upon the others without cement, and belonging to two of the walls which bounded the enclosure, were still upright. The edifice, now completely destroyed, seems to have possessed three aisles, separated by monolithic columns, of which only two mutilated trunks are left; but similar shafts, more or less broken, have been taken away and transported elsewhere. Like the Church of St. Phocas, it had a tessellated pavement, for numerous little cubes of mosaic are strewn about the ground. Formerly it may have been the principal church of the township; perhaps it succeeded a synagogue.’—Guérin.

Sheikh Abreik (Li) has evidently been a place of importance. A sarcophagus, with bas-reliefs of wreaths and bulls’ heads, was found close to camp. The hill beneath the village is full of caves, as Mūghâret es Sih and Mūghâret el Jehennum, already described. Not far off are the ruins of el Is-hakiyeh; and the hill north of the village contains one of the most extensive and important rock cemeteries found in Galilee.

On the hill north of the camp four tombs were explored. One had its door to the west, and two rough *kokim* on each side wall of the chamber. An inner chamber had *kokim* just commenced, and only about one foot long. The chambers were five feet high. A second consisted of a rude chamber, with three rude recesses for *loculi*, six feet high; the door to the south-west. A third was a chamber with its door to the west, measuring seventeen feet six inches inside, and seven feet six inches width, with three *kokim* on each side wall, and at the farther end one niche to the right, and two to the left, and three at the back, all apparently unfinished *kokim*. This tomb has two peculiarities. It seems to have had a masonry door, a fragment of lintel remaining; and in the floor of the chamber a *loculus* is sunk, with a rounded head, the body lying across the chamber near the back wall. Niches for lamps occur in the first tomb, and the recesses in the second very probably were intended to hold sarcophagi.

A little farther west was a fourth tomb; its entrance was on the south-east. The chamber was ten feet wide, twenty-eight feet long, with three *kokim* on each side wall; one choked. At the farther end two *loculi*, two feet six inches broad and about six feet long, one on each side wall under rude *arcosolia*. The end wall had an *arcosolium*, with two *loculi* side by side, parallel to the line of the wall. The *loculi* were shelves raised about two feet from the floor; the *arcosolia* being about five feet from the floor at the top of the arch.

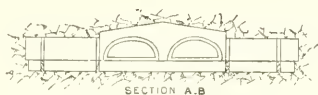
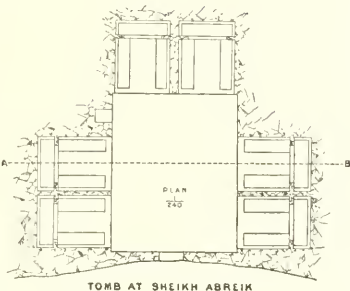
The door in this case was also structural, one jamb still remaining *in situ*.

The second hill east of the last was examined. The tombs here have been much destroyed, and in some cases are covered over with earth. One, with its door to the south-west, was a rude chamber, with an inner chamber having three rude *loculi*. There is a well on this hill with a circular mouth, carefully cut in the rock, and a sarcophagus with a rounded head.

The north side of the hill on which Sheikh Abreik stands has two large caves in it. One has a sort of shaft or chimney, and was probably a reservoir from which water was thus drawn.

The tombs were also examined—one near the cave just noticed, the other close to Mughâret el Jehennum. The first consisted of

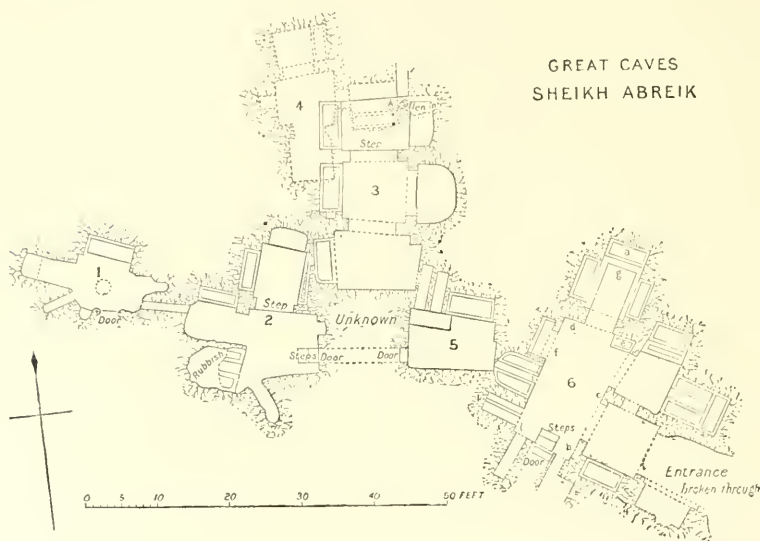
three cave-like ante-chambers side by side, opening to the north-east. From these three doors led to three square chambers, communicating by side doors; and, at the back, three more doors led to three chambers, having each a *loculus* right and left and one at the back. The chambers were about ten feet square. The second tomb had also an entrance from the north-east, three feet wide. The chamber within was fifteen feet long and nine feet wide, with three *kokim* on each side wall. A door at the back led to the inner chamber, ten feet square, with a *loculus* on the right and one on the left and another at the back, seven feet six inches long, three feet three inches broad, and one foot six inches deep; the top of the *arcosolium* being four feet four inches from the floor. The *loculus* front wall is eight inches thick; the back wall projects four inches, to support a slab above; thus the *loculus* is only two feet three inches wide inside. The outer chamber is filled with earth to within three feet of the roof; and the entrance is very rude and has crumbled away. The *kokim* are filled with earth, and are very rough. The door to the inner chamber is also rough. The chamber itself is better cut; the floor is partly covered; the roof is slightly arched on the section from door to back.



The next group consists apparently of later tombs, better cut, and includes the large system, called 'The Great Caves.' The former tombs were ruder and seemed older, having *kokim*. It will be remarked that the inner chamber of the seventh tomb has *loculi* apparently later and better cut than the older *kokim*. The present group consists of seven fine tombs, besides the great caves.

The first entered was a chamber 20 feet long, 15 feet broad; the roof, slightly pointed across, 4 feet 10 inches high at the sides, 7 feet in the middle. The rock is a very soft white marl. The entrance is on the west, and is broken. On each side wall are two *arcosolia*, containing each two *loculi*, sunk in a shelf about 1 foot high. The top of the *arcosolium*

is 4 feet 4 inches from the floor. The *loculi* are 6 feet 8 inches long and 2 feet broad. At the back of the shelf is a *loculus* at right angles (its length parallel to side of chamber), of equal dimensions with the others. Two projecting piers, with an arch above, occur in front of the end *loculus* at the back of the shelf in which the other two are cut.



The *arcosolia* on the back wall of the chamber are similar, but the shelves are 1 foot 6 inches from the floor, and the two end *loculi* are sunk in shelves 8 inches higher again, with piers and an arch in front, as at the side of the chamber; the dimensions being the same.

The second tomb was still more interesting, having been originally a *kokim* tomb, enlarged with *loculi*. The chamber first entered had its door to the south, and was 10 feet square, with three *kokim* to the left, all choked. At the back a door with an arch, 5 feet high, leads to a chamber 5 feet 5 inches high, having a *loculus* on the right, and the left, and a third at the back. All the *loculi* in the tomb are about 2 feet broad and  $6\frac{1}{2}$  feet long, with ledges for the slabs 6 inches thick.



The roofs are all flat and well cut. The *kokim* have floors on the level of the floor of the chamber. The right-hand *loculus* in the chamber at the back has a place for the head of the corpse—a stone pillow. The *loculi* are 2 feet 6 inches deep.

On the right of the first chamber there were originally three *kokim*, but these have been destroyed; one only remaining. The side of the chamber has been cut away, and a second formed on the right, 5 feet 5 inches high, with a *loculus* on the right and another on the left (north and south). A door leads to a second chamber 6 feet high, which has an *arcosolium* on each of its north, south, and east walls. On the north the *arcosolium* contains three *loculi*, like those just described, 2 feet 6 inches deep, 2 feet broad, 6 feet 6 inches long, with a passage between the two at the sides. The eastern *arcosolium* has three similar *loculi* and a recess on the north, with a *loculus* 6 inches higher, having its length east and west, with a stone pillow at its east end. The *arcosolium* on the south wall covers also three *loculi*, and a fourth, raised 6 inches higher, on the east, placed lengthwise north and south.

In this tomb an inscription in red paint (ΠΑΡΘΕΝΗΣ, 'of the virgin'), was found over the arch of the last-noticed *arcosolium*, on the south wall of the inner eastern chamber, close to the roof of the chamber.

Immediately east of the last is a third tomb, lower down the hill, almost entirely choked at the entrance; the door is to the south, with a rude cave as a vestibule. The first chamber is 6 feet long, 7 feet broad, with a *koka* each side 7 feet long, 5 feet broad. A passage, now stopped, led from the back of the left-hand *koka*, probably to another tomb. An inner chamber on the north is entered from the last by a door 3 feet broad. It is 7 feet square, and has three *arcosolia*, under each of which are three *loculi*, 7 feet long, side by side; the feet to the chamber. This tomb is therefore an example of the transition style.

The fourth tomb is entered by a rude passage 17 feet long on the east. The chamber is 27 feet long and 7 feet 6 inches across. On each of the side walls are three *arcosolia*, under which are shelves 2 feet 6 inches high; in each shelf four *loculi* are sunk to the level of the chamber-floor, 6 feet long, 2 feet broad; three side by side, with feet to the chamber; one across at the end. A similar *arcosolium* at the end of the chamber, with a shelf containing three *loculi*, with feet to the chamber. At the

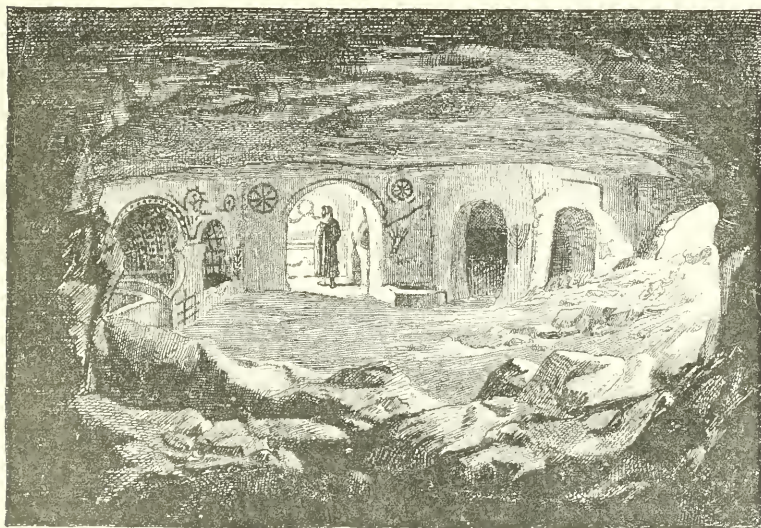
back two rock piers and an arch, and behind them a *loculus* under an *arcosolium*, 7 feet long (north and south), 4 feet wide, and 2 feet 6 inches deep. The *arcosolia* have all very flat arches, and the tops are 4 feet from the floor, the chamber being about 5 feet high.

Two more tombs were found a little later, west of the village. One was entered by a shaft 10 feet deep, having three *loculi* on three sides, and a door on the north. It was almost entirely filled with soil. The door led to a chamber, with a *loculus* to the right and one at the back, under *arcosolia*, that at the back having a square set-back to the arch, by way of ornament. On the left an archway led to an inner chamber, with *arcosolia* at the back and to the right (north and west); each held four *loculi*, disposed as in the last tomb, three in a shelf, and side by side, one across at the end. The arch of the northern *arcosolium* had a double set-back for ornament.

The next, or sixth tomb, was broken in on the south; a chamber with three *kokim* to the north and three to the west; the doorway in the south-east corner. The door was still *in situ*. It consisted of a square block, with two jambs extending inwards, forming three sides of a stone box, as it were, the stones 2 feet high and broad, 6 inches thick.

The seventh tomb is still larger. It was opened with difficulty, and found nearly full of soil, which had run in through the door. It had a second door to one chamber at the side, still in place. The first door led to three chambers running north, one beyond the other; the first two with *loculi* each side, the inmost with three *loculi* on three walls. Two small dwarf pillars, rock-cut, flank the door to this inmost chamber. From the right-hand *loculus* of the first chamber an entrance has been broken into the back of a *loculus* to the left of another chamber. This chamber has, on the right, an *arcosolium*, with four *loculi* sunk in a shelf, and, on the north, a similar *arcosolium*. On the south an arch leads to a square chamber, and this, again, to a second, farther south, which appears to be the chamber first hewn, having two *kokim* to the right (or east) and a door on the west. The rock outside is so cut that the first-mentioned door and this one both lead out to the face of the rock. The western door was *in situ* in this tomb also, and consisted of a lintel, above which small stones were packed to the top of the doorway inside, whilst beneath it a stone, flanked by two jambs, remained in place.

The Great Caves are west of the village, on the side of the northern hill, separated by a valley from the village hill, and are entered by a door on the south-east. They were discovered by women digging for chalk (Huwârah), and had to be re-opened for exploration. They run into the hill 100 feet, and consist of five chambers on one level, and a sixth on a higher level (see Plan scale,  $\frac{1}{96}$ ). The chambers are numbered from the inmost outwards on the Plan.



These caves are so irregular that a minute description is impossible. There appeared to have been two entrances, one to Chamber No. 1, one to Chamber No. 6. Chamber No. 2 has a door opposite the door of Chamber No. 5, and a passage probably connects the two, but both doors are *in situ* closed. Chamber No. 5 only communicates with No. 6 through a hole in the back of an *arcosolium*. The system contains *loculi* principally, and *kokim* in Chambers 1, 2, 4, 5 and 6: places for thirty-five full-grown bodies in all, and one small recess, perhaps for a child (marked *c*).

Chamber No. 1 is apparently unfinished and full of earth. The entrance is 2 feet broad,  $2\frac{1}{2}$  feet high. Marks of the instrument used in

cutting the rock, which is here so soft that it can be carved with a knife, show some sort of pick to have been used, and a flat instrument,  $\frac{9}{16}$ ths of an inch broad.

Chamber No. 2 is, on the average, 5 feet 6 inches high; the *loculi* are sunk to the same level with the floor, and have rock walls 2 feet high; the *koka* is 3 feet high; the roof of the chamber is flat, but the side chamber is arched. The door here, and in No. 5, is of one great stone with two jambs.

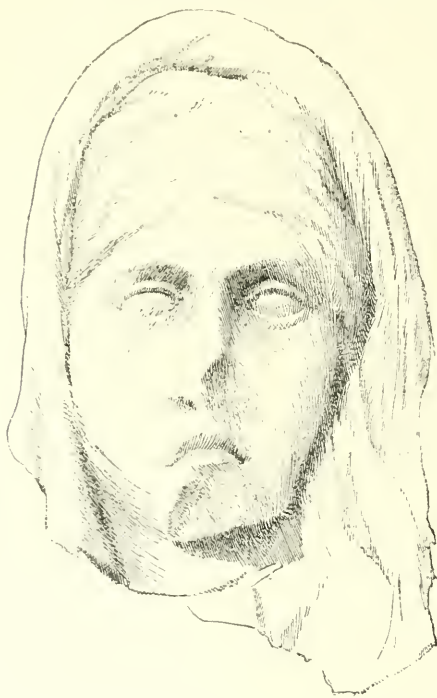
Chamber No. 3 averages 7 feet in height; the *arcosolia* are 5 feet from the floor; the walls of the *loculi* 2 feet 2 inches high. A hole (*a*) in the roof of the inmost part of the chamber leads up to No. 4.

Chamber No. 4, on the higher level, is unfinished; about 5 feet 3 inches high; the floor 7 feet 6 inches above the floor of No. 3.

Chamber No. 5, on the lower level, averages 6 feet in height; the entrance was made from the side of one of the two *kokim*, which are raised about a foot above the floor, with a step or bench in front of them.

Chamber No. 6 is the principal, or *painted chamber*. Its original door seems to have been on the south-west, where are two steps. On this wall is a *koka* to the left on

entering, and a second *koka* entrance (*b*) to the right. The slab closing this was still *in situ*; the passage was found carefully packed with small stones. The chamber within was full of earth, fallen through the roof.



Many crumbling bones were found, and two small tear-bottles (one broken) just outside the slab closing the passage. The chamber was excavated as far as shown.

The ornamentation of the tomb (see Sketch) consists of rude representations in red paint, of a very inartistic character; *b* and *c* were representations apparently of trees; perhaps, however, meant for the golden candlestick; *d* and *e*, wheels, and another design below (see Sketch, which looks from *b* to *a*). At *f* ivy is represented, palm-branches, and lines horizontal and vertical; *g* represents festoons, as on the side of a sarcophagus; at *i* are crossed lines and dots; at *k*, a wreath at the back of the *loculus*. On the roof of the chamber a circle with rays from it.

No Christian symbols occur in any of the tombs at Sheikh Abreik, or in this chamber. The work is rude, and very unsymmetrical, as the plan and sketch show. There appears to be an imitation of classical style in the ornamentation of some of the *loculi*.

A coin of Agrippa, and a second, obverse Romulus and Remus under the wolf, reverse a head, were picked up. A capital with acanthus leaves, well executed in white stone, was found near the village. Much pottery and glass, fragments of osteophagi, and foundations of masonry of moderate size were found.

A head, carved in white marble, 7 inches high, was shown at Nazareth, as coming from Sheikh Abreik. There is every reason to consider these ruins as belonging to the later Jewish times, about the Christian era.\*

Explored 30th November, 3rd and 4th December, 1872.

The distance of this place from Semūnieh (see above, *sub voce*) seems to agree with the distance as given in Josephus of Gaba, where Abutius had his headquarters, from Simonias. Guérin therefore proposes to identify the place with Gaba. It appears from Josephus (Bell. Jud. III. iii. 1, and Antiq. XV. viii. 5) that Gaba was in Galilee, near the 'Great Plain,' near Carmel, and that it was a strong place. The conditions seem all answered by these positions of Sheikh Abreik. Guérin found on the hill the foundations of a building sixteen paces long by fourteen broad, containing a cistern, and built of great stones, which seemed to him to have been part of a tower. He also found columns lying buried in the earth, and a wely which appeared to have succeeded a Christian Church.

N.B.—The Tells not enumerated appear to be natural elevations.

Tell Abu Húwâm (J g).—A small mound covered with scattered squared stones.

\* There are evidences, however, of Christian occupation of the site.—See Mughâret el Jehennum.—C. R. C.

Tell 'A mr (or Leiyet Zablúk) (K h).—A large artificial mound with stones on it.

Tell Bedeiwiye h (M h).—A large mound with ruins of a small K hân and a well at its foot.

Tell el Fâr (K h).—A small mound, apparently artificial, with traces of ruins.

Tell Ghaltah (L i).—An artificial mound.

Tell Keisân (L g).—A large artificial mound in the plain.

Guérin gives the measurement of the mound at 350 paces in length from west to east, by 125 in its greatest breadth; it is about 130 feet high. It is ascended at the north and south by a kind of slope produced by artificial depression of the ground. The plateau on the top is covered with fragments of pottery, and among them cubes of mosaic; heaps of stones from buildings now destroyed are also scattered about. On this Tell Saladin had his head quarters during the siege of St. Jean d'Acre by Guy de Lusignan, Richard Cœur de Lion, and Philip Augustus.

Tell el K hiâr (K g).—A low mound; fragments of pottery and glass.

Tell el K üssis (K i).—A mound with very steep sides; apparently artificially formed.

Tell el M ûwâje h (L i).—Apparently artificial.

Tell en Nahl (K g).—An artificial mound; on it a stone drafted, and the boss dressed; the draft half an inch deep, 2 inches broad.

Tell es Semak (J h).—A low hillock by the sea. It is covered, as well as the shore near it, with ruins of dressed masonry, and there appears to have been a place of some importance at this site. Pottery, glass, and marble were found, and there are tombs east of it, in the sides of Carmel. Quantities of the ashlar blocks have been taken away, the holes remaining whence they were dug out. A fragment of a capital and coins (Byzantine) were here found by the Germans. Shafts and capitals of Byzantine appearance were also dug up. Fine building stones were transported to Haifa to build houses with. Large quantities of copper coins of Constantine were found, and a Crusading coin, with the date 127—. The tombs are rude caves, with *loculi* (see Sycaminon, Sect. A).

These ruins are close to those of another place, which according to Guérin bears the name of Khurbet Tennamch. The same traveller calls attention to a discrepancy between



the 'Itinerary' of the Bordeaux Pilgrim and that of the Rabbi Ishak Chelo, who travelled in Palestine in the year 1333. The latter says that from Cæsarea one goes by sea to Kalamun, and from Kalamun to Haifa. But the pilgrim places Kalamun between Ptolemais and Sycaminos, that is, north of Haifa. Guérin proposes therefore to read the Pilgrim thus. (1) Civitas Ptolemaida: (2) Mutatio Sycaminos vii. millia: (3) Mansio Calamon iii. millia. That is to say, he would substitute Sycaminos for Calamon, which agrees with the distance between Ptolemais and Haifa or Sycaminos. It is true that the distance from Haifa to Tell es Semak is not more than three miles. If the transposition is not allowed, then these ruins should be those of Sycaminos.

Tell es Semn (K h).—A small artificial mound.

Tell esh Shemmâm (L i).—Ditto, ditto.

Tell es Sûbât (K g).—A low mound. Remains of pottery and glass.

Tell et Tantûr (L f).—A natural mound, covered with a few stones. Said to have been a redoubt in the siege of Acre. It is near el K'adeh, *i.e.*, 'the place of sitting down,' *scilicet*, to besiege the town.

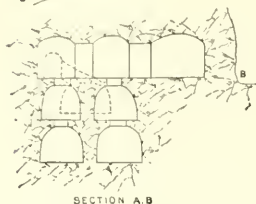
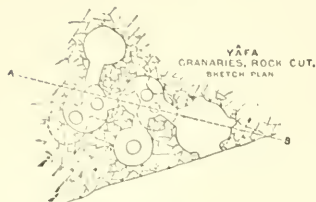
Umm esh Shûkf (J i).—Ruins of a modern village, with a palm-tree on a cliff. Behind this place (probably one of the Druse villages ruined by Ibrahim Pacha) are two rock-cut tombs, one 10 feet square, with *kokim* 5 feet 6 inches long, and 2 feet wide—three at the back, one each side. On each side also is a *loculus* 5 feet long, with a pillow of stone at the end farthest from the door. The second tomb has a door 2 feet 5 inches high, 2 feet 3 inches wide, with an arch in front 2 feet thick, 4 feet wide, 5 feet 6 inches high. The tomb chamber is 5 feet 6 inches long, 6 feet 9 inches broad, 5 feet 4 inches high, with a *loculus* to the left under an *arcosolium*, and a second at the back. Lower down, below the scarp in which these are cut, are some rude caves, one of which seems to have had *kokim*.

Visited 11th March, 1873.

Yâfa (N i).—A system of domical chambers in three storeys is here cut in the rock. The entrance is from the south into a rough cave, from which a passage leads to four round chambers. In their floors are holes about 3 feet in diameter leading to the second tier, and in these holes to the



third. The chambers are about 4 feet high, the upper storey 5 feet high, the diameter about 12 feet to each chamber.



The holes have sunk rims to receive a cover. Each chamber communicates by a door with those round it. The instrument used was a pick  $2\frac{2}{3}$  inches broad. The rock is so soft that it can be very easily cut. Niches occur in the walls for lamps. There were ten chambers in all, as far as was ascertained. The air was so foul as to put out the candles.

It seems most probable that the places in question were granaries, like the modern *Metāmīr*, or grain pits found at the villages.

Visited 17th November, 1872.

Vāfa is the Japhia of Joshua xix. 12, and the Japha of Josephus which was taken and destroyed by Titus (see p. 117). Guérin states that when one of the chambers was cleared out in 1869, a vase was found containing about two hundred coins of Roman emperors. According to his observations, there are two of the subterranean systems, one of which is described above, both of which have suffered considerable damage since they were first visited by him in 1870. He found nothing of the ancient town, except five or six fragments of columns, broken stones, and about thirty cisterns. The city formerly included three adjacent hills.

## SHEET V.—SECTION C.

THE settled inhabitants on this sheet are Moslems, Druses, and Greek Christians, with Jews, Maronites, and Europeans in the towns. The total population of the sheet is 28,050 (according to the returns available) in 316 square miles. Subtracting the populations of Shefa 'Amr, Haifa, and Nazareth, the three chief towns, the result gives an average of 450 souls for the population of each village, whence a rough estimate could be made of the total population of Palestine (compare Sheet VIII.).

The Henády Arabs are survivors of a strong tribe which was headed by Akil Agha.

There are also Arabs north of Shefa 'Amr, near 'Abellin, called 'Arab et Tuwál. Near Shefa 'Amr, to the east, there are Arabs of the tribe of Ghareifât (see Sheet VIII.), with el Hajeirât and Mureisât. To the south and south-west of the town are the Hulf, with those mentioned on Sheet VIII.

There have been three attempts at colonisation in this district. First, by Morocco Jews, at Shefa 'Amr. Some thirty families settled as agriculturists before 1850. They were still at work in 1867, but the colony is now extinct. In 1867 a colony of about twelve Germans established itself at Semúnieh, and endeavoured to cultivate the plain, living in huts. They all fell ill, and died of fever.

The third colony is that at Haifa (see Section A). This is described by Mr. Tyrwhitt Drake ('Quarterly Statement,' April, 1873, p. 62). Further information, collected from Mr. Schumacher, head of the colony in 1875, is as follows:

There were 311 souls in the colony. In the school modern languages, geometry, drawing, geography, history, mathematics, singing, music, etc., are taught. 600 acres are cultivated, and over 100 acres

of vineyard and garden; 75 head of cattle, 250 sheep, goats, and hogs, 8 teams of horses, and a superior threshing machine, belong to the colony.

The trades practised include architecture, stone-cutting, waggon-making, smith's work, joinery, copper and tin smithery, shoe-making, tailoring, harness-making, turning, soap-making, vintner's, butcher's, and farmer's work, and quarrying.

Olive oil, Castile soap, and articles of olive-wood had been made, but the colony was then suffering from want of capital. There is a good windmill for flour-making, with English machinery, and an olive mill and press from the same makers.

A tannery was just being put up in 1875. One general shop existed in the main street of the colony.

The Nazareth road has been put in order by the colonists, who have also been employed in building the Orphanage in Nazareth, designed by Mr. Schumacher, who contracted to build it.

In 1872 the Government sold the north half of the Plain of Esdraelon and many of the Nazareth villages (Sheikh Abreik being one) to a banker's family named Sursuk; twenty-three villages and some seventy square miles were obtained for £20,000, according to the statement of Mr. Zeller, of Nazareth.

Shefa 'Amr ('Healing of Omar') is locally supposed to derive its name from the fact that Dhahr el 'Amr here recovered from a severe illness. It is really a corruption of the old name Shefaram שפיראם one of the seats of the Sanhedrim after the destruction of Jerusalem.

The Druse population of Carmel now numbers only 700 to 800 souls. A number of Druse villages on the mountain are said to have been destroyed in the time of Ibrahim Pacha. The name el Mikteleh ('the Place of Slaughter') has possibly some connection with this. The Druses are said to sacrifice yearly at el Mahrakah, whence the name of that place ('place of burning') is possibly derived. They also pay vows offered to the wooden statue of Elijah in the monastery on Carmel; and a boy was brought to have his locks cut in the cave of the chapel, in performance of a vow, in 1875.

Traditions are connected with the names of 'Athlit and ed Deir as follows:

'Athlit is said by the inhabitants to have been besieged for seven years by Melek ed Dhahr (Bibars) without success. This is possibly true, as it resisted the Sultan el Melek Moaddham in 1219 A.D., and was only taken in 1291 by el Melek el Ashraf el Salah ed Din Khülil (Rey, p. 100).

Ed Deir is said also to have been destroyed by el Melek ed Dhâher, and the prior of the monastery, whose name was given by an inhabitant of the cave as Fûl es Serjilânî, is said to have been killed. The place was however destroyed before the time of Melek ed Dhahr Bibars in 1238 A.D.

## SHEET VI.—SECTION A.

OROGRAPHY.—This sheet contains 252·8 square miles, and includes the Sea of Galilee. The watershed of the country commences near the western corner, and passing to the east of Iksal, runs north to Ain Máhel; from there it follows the hills to esh Shejerah, and passing over the plains to the east of Lúbieh, bends round to the west to the hills above Nimrin; it then crosses the low ridge on which is Kh. Umm el 'Amed, and finds its way north-west through the hills of the Shaghûr, passing Deir Hanna on the east; then, bending to the west, follows the ridge round the Wády el Khûrb to the northern boundary of the sheet.

MOUNT TABOR is one of the most prominent objects of this sheet. It forms the southern end of a low range of hills covered with brushwood and woods. To the east the country is broad plains, which descend by two well-defined steps to the Sea of Galilee. All these plains are covered with basaltic débris, and are of very rich, fertile soil; but are poorly cultivated. The first step leads to the brow which overhangs the Sahel el Ahma. We look down on one of the richest plains in the country, sloping gradually down on both sides to the Wády Fejjás, with an abundant supply of water. There is no doubt this might be made a most fertile district. It is now given up to wandering tribes of Arabs, who plant a little barley in places. The next step we look down on the Sea of Galilee, with only a very narrow fringe of coast-line between the shores and the high ground shutting it in. The country in this south-eastern portion of the sheet, from the Damascus Road, passing up Wády el Mády, past Lúbieh on the west, to the Wády el Hamam on the north, may be all described as rolling plains of rich land, capable of bearing large crops of

barley, but now lying waste. To the west of that district there are high limestone hills, divided by two great valleys, running west, the Wâdy Rummâneh north of Kefr Kenna, which is really a broad plain, well-cultivated and shut in by hills; and the Sahel el Buttauf, which in winter becomes a broad marsh, owing to the narrow ridge at Kh. Umm el'Amed, stopping its drainage into the Wâdy el Hamam. These two broad plains are separated by a high ridge of limestone mountains, called the Jebel Tôr'ân, or the Jebel er Rahweh. To the north of the Sahel el Buttauf the country is hilly, covered with brushwood; the plains in the valleys only being cultivated, with good olive-groves, figs, and arable land. This extends as far east as Yakuk. Here the basalt rocks crop out again, and shut in the Plain of Genesareth, which has been formed by the débris carried down by the three streams that run through it. The great chasm in the limestone rocks, through which the Wâdy Hamam stream forces its way, is the end of the second step observed to the south, as it sustains the Plain of Hattin. The first step seems to have terminated in the Kûrn Hattin, leaving the northern portion beyond the Wâdy el Hamam without being found in steps. From this formation a flow of water is to be expected down to the sea, which we find in the three streams that water the plain.

The northern shores of the Sea of Galilee are low, rising ground, covered with basaltic lava and débris. This district is not cultivated, being given up to wandering tribes of Arabs, who find enough to feed their flocks upon. The water supply of this basaltic region, which here hems in the Jordan itself, is deficient. This, and a portion of the sheet north (No. IV.), is the only part of the Jordan's course that is shut in by hills and does not run through an open plain.

The Jordan flows into the lake a rapid stream, with a descent of about sixty feet a mile. It naturally affects the water of the lake, which in the dry season stands about six inches lower than in the wet. This can be seen by the white marks left by the winter water on the stones in the lake.

The Jordan leaves the lake without any great fall; it flows gently for a mile, and then becomes more rapid, with a fall similar to that on Sheet IX.

TOPOGRAPHY.—There are thirty-three villages in the present sheet, divided under three governors of districts. The three districts are the Kadha Tübariyeh, the Kadha Näsireh, and esh Shaghûr. The whole of the district of Tiberias, or the Kadha Tübariyeh, on the west side of the Jordan, is included in this sheet; the other governments are partly on other sheets. They are all under the Mutaserrif of Acca.

The whole population of the sheet is approximately 10,000, of which 8,000 are Moslems, 100 Christians, and 1,000 Jews.

The description of the villages is in alphabetical order for the districts to which they belong. The numbers of the inhabitants are only approximately estimated.

There are seventeen villages in the Kadha Tübariyeh.

El 'Abeidiyeh (Q i).—Stone and mud houses, built on a round tell, close to the Jordan river. It contains about 200 Moslems, and the plain is cultivated. There are several mills in the neighbourhood. There are a few small palms, but not many trees, round the village.

El Hadeth eh (P i).—Stone village, containing 250 Moslems, on cultivated plain, growing barley, etc. No trees or gardens near. Good spring of water and cisterns in the village.

Hattin (P g).—Large village of well-built stone houses, containing about 400 Moslems. It is surrounded by gardens filled with fruit-trees and olives; the plain is cultivated. There is a large spring of good water to the south-west of the village.

Guérin states the population to be 700.

Kefr Sabt (O h).—Stone houses, built of basalt; contains about 300 Moslems. The plain around is arable land, without trees. There are two springs near, and cisterns in the village.

Professor Socin states that Kefr Sabt was presented in 1870 by the Turkish Government to some of the Algerines who followed Abd el Kader to Syria; the village was then exempted from taxation for eight years.

Kefr Kama (O h).—Basaltic stone houses, containing about 200 Moslems, situated in plain of arable soil. There is a spring at the village, and cisterns.

Kh. Abu Shûsheh (Q g).—A few wretched hovels, all built of basalt, round a mill. It contains about 20 Moslems. The plain to the



east is only slightly cultivated by the inhabitants. There are several ruined mills near.

Lûbieh (O h).—Large village of stone houses, built of good materials, containing about 400 Moslems (according to Guérin, 700). It is situated on the top of a limestone ridge, with olives, figs, and arable land. There are many good cisterns in the village.

El Mejd el (Pg).—Mud and stone village, containing 80 Moslems; situated in the plain of partly arable soil; no gardens.

Meshah (O i).—Houses, chiefly of basaltic stone, a few of mud and stone; contains about 100 Moslems; situated in arable plain, without trees. The water supply is from cisterns in the village.

Mâdher (Q i).—Stone and basalt houses, containing about 250 Moslems, situated in an arable plain, without trees. Water supply from cisterns and spring on east and west side.

Nimrin (O g).—Stone houses, containing 250 Moslems, on the slope of the hill, surrounded by arable ground. There are many good cisterns in the village.

Sârôna (P h).—Basaltic stone houses, containing about 250 Moslems, situated in arable plain, without trees. There are two springs near, and several cisterns.

‘This village is divided into two quarters; the houses are rudely built on two hillocks rising round a valley. This is watered from a spring enclosed in a sort of small square chamber, the floor of which is formed of large slabs, and which has a vaulted vestibule built of regular stones.’—Guérin.

Semakh (Q i).—On the shore of the Sea of Galilee, built of stone and mud; contains about 200 Moslems; cultivated plain, no trees.

Esh Shejerah (O h).—Good stone houses, containing about 150 Moslems; surrounded by arable ground and olives and figs. There are cisterns in the village, and a spring to the south.

Tûbariya (Tiberias) (O h).—This is the capital of the district, and the residence of the Mudir. It was formerly, in the days of Dhaher el ‘Amr, a walled town; but the walls and the castle built at the same time have fallen into disrepair, and are fast tumbling down. It contains about 2000 inhabitants, 900 of whom are Jews, 100 Christians, and 1000 Moslems. The Jews are divided into the two sects Sephardim and Askenazim.

They both have schools over the tomb of the Rabbi Meir, to the south of the town. They occupy a quarter of the town to the south-west, and have several synagogues.

There is a Latin convent close by the shore of the lake, where a few Franciscan monks are resident, in connection with the monastery at Nazareth.

Professor Socin, in 1873, states the population of Tiberias at 3000 souls, more than half being Jews. There are five synagogues of the Ashkenazim and two of the Sephardim. A few Greek Catholic Christians are found here. The south side of the town is not enclosed. The ruins of the castle are on the north. The Jewish burial-ground outside the town on the west.

Captain Wilson, R.E., in 1865 ('Recovery of Jerusalem,' p. 360) mentions the small church of St. Peter, north of the town, which dates from the times of the Crusades, but which was remodelled in 1869 (Professor Socin). It belonged originally to the Greek Catholics, but is now in possession of the Franciscans. The city walls were originally not less than twelve feet thick, with round towers at intervals. These walls were destroyed by the terrible earthquake of 1837. The castle is partly built of black basalt.

U m m J ū n i e h (O i).—A stone and mud village on the east side of the Jordan, on the top of the eastern bank of the river; contains about 250 Moslems. The plain round is arable soil; no trees. A mill is worked at the village.

Y e m m a (P i).—Basaltic stone houses, containing 100 Moslems, in arable plain, with no gardens or trees; two springs near, and cisterns in the village.

These are all the villages of the Government of Tiberias in this sheet.

The Kadha Nâsirah has ten villages, under the Caimakam of Nazareth.

'Ain Mâhil (N h).—Stone village, situated on very high ground, surrounded by figs and olives and arable land. It contains about 200 Moslems, and has near it a fine group of springs.

El 'Azeir (N h).—A stone village at the foot of the hill. The plain to the north is cultivated with cotton, barley, etc. There are about 150 Moslems in the village. Water is supplied by cisterns in the village, and a tank.

El Bâineh (N g).—A village built on the hillside, containing 200 Moslem inhabitants. It possesses a spring, and there are olive-groves

in the plain to the north. The Survey camp in 1875 was placed north-west of the village.

Debûrieh (N i).—A small village built of stone, with inhabited caves; contains about 200 Moslems and is surrounded by gardens of figs and olives. It is situated on the slope of the hill. Water is obtained from cisterns in the village.

Ik sâl (N i).—A large stone village, built in the plain, with a conspicuous square tower, surrounded by gardens, and containing about 400 Moslems, many caves, and cisterns.

Kefr Kenna (N h).—A stone-built village, containing about 200 Christians and 200 Moslems. There is a Greek church, in which are shown some stone troughs and large pottery vessels which are said to have held the water changed into wine at Cana of Galilee. There are also traces of the site of a church. The Latin monks from Nazareth say mass here once a year. The village is on the side of a hill, and is surrounded by gardens. A fine spring of water flows near the village on the north, through fine gardens of orange, lemon, fig, and pomegranate, shown on the map.

Professor Socin (with whom Guérin agrees) gives the population of Kefr Kenna, in 1873, as 600 souls, half Christian and half Moslem.

El Meshed (M h).—A small village, built of stone, surrounding the traditional tomb of Jonah—a low building surmounted by two white-washed domes. It contains about 300 Moslems, and is situated on the top of a high hill, without gardens. The water supply is from cisterns.

Er Reineh (M h).—A large village of well-built houses, containing about 500 Christians and Moslems. There are two springs south of the village; one, called 'Ain Kâna. It is surrounded by arable ground and olive-groves. There is a church in the village.

Guérin gives the population 800, half of whom are Moslems and half Schismatic Greeks. There are, however, a few Protestants.

Rumânch (M h).—A small village built of stone, and containing about 70 Moslems. It is situated on a low ridge above the plain, and there are a few olive-trees around. The water supply is from cisterns and a well.

Tôr'an (N h).—A stone village, partly built of basalt, containing about 300 inhabitants, half Christians, half Moslems (according to

Guérin, 350 Moslems and 200 Greeks). The village is situated at the foot of the hills, and is surrounded by groves of olives. There is a good spring to the north-west.

The rest of the villages of the sheet are contained in the district of *esh Shaghûr*, as follow :

*'Ailbûn* (O g).—A stone village, well built, containing about 100 Christians. It is situated on a ridge, surrounded by brushwood, with arable land in the valleys. A good spring exists to the west of the village.

*'Arrâbet el Buttauf* (N g).—A large stone-built village, containing about 1,000 Moslems and Christians, and surrounded by groves of olives and arable land. Water is obtained from a large birkeh and cisterns. This was the place where *Dhaher el 'Amr*'s family was founded, and was long occupied by them.

*Deir Hanna* (N g).—High walls all round the village, which is built of stone. The walls have round towers, and were built by *Dhaher el 'Amr*'s son, *S'ad el 'Amr*. It is situated on the top of a high ridge, and contains about 400 Christians. It is surrounded by olive-groves and arable land. Water is obtained from cisterns and an old paved birkeh to the north of the village.

*El Mansûrah* (O f).—A stone-built village, situated on the slope of the hill, containing about 150 Moslems; extensive olive-groves to south; water from spring and cisterns.

Guérin says that the population of this village is 200, all Druses.

*El Mûghâr* (O f).—Large stone-built village, containing about 1,100 Moslems, Druses, and Christians, situated on the slope of the hill, with extensive olive-groves to the south and west; a large spring and birkeh gives a good supply of water.

*Yâkûk* (P f).—Stone-built village, containing about 200 Moslems, surrounded by arable land, and situated at the foot of a hill; there is a good spring, and many cisterns are found in the village.

Guérin says that, in 1875, the village was reduced to about twenty houses.

## ANCIENT SITES ON SHEET VI.

Hukkok (Josh. xix. 34)	=	Yákúk.
Chorazin	=	Kerázeh.
Rimmon	=	Rummāneh.
Arbela (1 Macc. ix. 2)	=	Irbid.
Tiberias	=	Túbariya.
Gath Hepher	=	El Mesh-hed.
Chesulloth (Josh. xix. 18)	=	Iksál.
Daberath (Josh. xix. 12)	=	Debúrieh.
Sennabris	=	Sinn en Nabrah.

To these Lient. Conder adds the following :

**Adamah** (Josh. xix. 36).—Identified in the Talmud with **Damin** (Tal. Jer. Megilla, 70 a), which from the context appears to be the present village of **Dámieh**, west of the Sea of Galilee.

**Jabneel** (Josh. xix. 33).—Called later **Caphar Yama** (Tal. Jer. Megilla, 70 a). The present ruin **Yemma**, south-west of the Sea of Galilee.

**Madon** (Josh. xi. 1).—Probably the ruin of **Madin** near **Hattin**.

**Magdala** (Matt. xv. 39).—The present village **el Mejdél**, north of Tiberias.

**Nahallal** (Josh. xix. 15).—Called afterwards **Mahlul** (Tal. Jer. Megilla, 70 a). Possibly the present **'Ain Máhil**, north-east of Nazareth.

**Nekeb** (Josh. xix. 33).—Called later **Siadetha** (Tal. Jer. Megilla, 70 a). The present ruin **Seiyádeh**, west of the Sea of Galilee.

**Rakkath**.—Afterwards Tiberias (Tal. Jer. Megilla, 70 a).

**Tabor** (Mount).—**Jebel et Tór**

**Zaana'im** (Judg. iv. 11).—According to the Talmud and the Targums the reading is **Bizaanaim**, and from the context (see also Josh. xix. 33) it appears to be the present village **Bessúm**, west of the Sea of Galilee.

**Ziddim** (Josh. xix. 35).—According to the Talmud (Tal. Jer. Megilla, 70 a) was afterwards called **Caphar Hittia**, the present **Hattin**.

**'Ailbún**.—Mentioned in 1561 A.D. as the place of burial of R. Matthias ben Kharash.

**'Ain et Tin**, near **Minieh**, is possibly the **En Tinah** of the Talmud (Midrash Koheleth, ii. 2). See **Minieh** below.

**Bessúm**.—In the Talmud the name **Bitzaananim** is rendered **Agnia di Kadesh**, the 'Basin of Kadesh' (Josh. xix. 33, and Tal. Jer. Megilla, 70 a). This indicates the meaning of the name **Bitzaananim** (rendered 'by **Zaananim**' in the Authorised Version) to be

'Marshes,' and the more exact form of the word survives in the name, 'A'yūn el Būsā, 'Springs of the Marshes,' close to Bessūm.

Debūrieh is mentioned by Josephus as Dabōritta (Vita, 62), and in the 'Onomasticon,' as Dabira, a village near Tabor. It is probably the Dabathartha of the Talmud (Tal. Jer. Orlah, 1 i.), and is mentioned with Nain by William of Tyre (Book xxi.) under the form Buria. See further, Jebel et Tōr.

Hamām Tūbariyya.—The site of the Biblical Hammath (see above, Part I.) is mentioned by Josephus (Ant. xviii. 2, 3) as having thermal springs. Vespasian's second camp in the expedition against Tiberias was pitched here (B. J. iv. 1, 3). The Talmud mentions the same place as being a mile from Tiberias (Tal. Bab. Megilla, 2 b). The name Hammath and the later form Emmaus (used by Josephus), like the Arabic Hamām, signify 'a hot bath.' The same place is apparently mentioned in the Egyptian hieratic MS. called 'Travels of a Mohar' (see 'Records of the Past,' vol. ii.), as early as the time of Rameses II. (about 1350 B.C.). It is also very probably the Hemtu of the list of Thothmes III. (about 1600 B.C.), where it appears (No. 16 on list) with other Galilean towns. Pliny also mentions these baths (Hist. Nat. v. 15) as well as Marino Sanuto in fourteenth century. Benjamin of Tudela (1160) places the tomb of Caleb near them. The present building over the northern spring (Hamām Ibrahim Bāsha) was erected by Ibrahim Pasha in 1833 A.D.

Hattin.—The Caphar Hittia of the Talmud (see above Ziddim), is famous for the battle of 5th July, 1187, in which the Christians were defeated by Saladin. R. Samuel Bar Simson (1210 A.D.) mentions the tombs of Jethro and Zephaniah at this village. The former is still shown under the native name of Neby Sh'aib, (properly Shuaib) by which Jethro is called by the Moslems.

Iksāl, see Chesulloth (Part I.), is called by Josephus Xaloth (B. J. iii. 3, 1; and Vita, § 44), and in the 'Onomasticon' Chasalus, eight miles east of Dio-Cæsarea (Seffūrieh), in the plains near Tabor. It is also possibly the Huxemia of the 'Cartulary of the Holy Sepulchre' mentioned with Beisān and Tiberias (No. 124), and as having a cave near it—probably that in the great cemetery south of Iksāl, called by the natives Makbare el Afranj, or 'Cemetery of the Franks,' the tombs being of the usual form of Christian tombs (rock-sunk).

Ir bid.—See Arbela in Part I. of this paper. In the Talmud the plain of Arbela is frequently mentioned (Bikath Arbal, see Shir-hash-Shirim, Rabba, 34, 3). In the 'Mishna' (Pirke Aboth, i. 6), R. Nitai is mentioned as a native of Arbela: his date, according to Chiarini's list ('Prolegomenes du Talmud'), was *circa* 200 B.C. Josephus also mentions this site (Vita, 37). The Casale Ardelle of the Teutonic Knights (1250 A.D.), mentioned with Tiberias and Beisān, was no doubt the same place, the *d* being an error of transcription for *b*.

R. Samuel Bar Simson (1210 A.D.) mentions Arbel, between Kefr 'Anān and Hattin, and speaks of the tomb of the Rabbi Nitai above-mentioned; also of the large synagogue built by the same Rabbi, then in ruins, situated in the middle of the town; and also of a ruined tomb of Rabbi Zera outside the village. Isaac Chelo places the tombs of Jochabed and Dinah near Arbela (in 1322 A.D.), and their names appear to have been then legible on the monuments. He also speaks of the tomb of Seth, which is described by R. Gerson of Scarmela (1561 A.D.) as in a cave with a spring, to which a flight of steps led down. Near the

tomb of Dinah a myrtle is noticed as growing, and R. Uri of Biel (1564) gives a rude sketch of three square monuments, supposed to be the tombs of Dinah (with the myrtle growing over it), and of Levi and Simeon, her brothers. He describes these cenotaphs as in the low ground near the village. If we accept the Jewish tradition, which attributes the existing ruined synagogue to R. Nitai, it is apparently the oldest of the Galilean synagogues.

K e f r K e n n a.—Apparently the traditional site of Cana of Galilee in the fourth and fifth centuries. Sta. Paula in 383 A.D. visited Cana on her way to the Sea of Galilee from Nazareth. St. Willibald in 722 A.D. visited Cana on the way from Nazareth to Tabor, and found a large church. (See Khûrbet Kâna, Sheet V., Section A.) Isaac Chelo (1334 A.D.) places the tomb of Jonas (Neby Yûnis, Sheet V.) near Caphar Kenna. R. Gerson of Scarmela (1561 A.D.) speaks of two other tombs of R. Ishmael Bar Elisha and R. Gamaliel. R. Uri of Biel (1564) places the tomb of Jonah on a high mountain near Caphar Kenna. It is worthy of notice that none of these travellers mention any village round the tomb, and the present village e l M e s h - h e d is probably more modern, having grown up round the monument. This would seem to indicate that the actual site of Gath Hephher, where Jonah was buried (Josh. xix. 13; 2 Kings xiv. 25) was at Kefr Kenna itself.

Quaresmius in the seventeenth century was apparently the first to revive the ancient tradition placing Cana of Galilee at Kefr Kenna, though mentioning also the northern site of Khûrbet Kâna (Sheet V.). See 'Elucidatio Terre Sanctæ, ii. p. 852. A castle was built in Kefr Kenna in the eighteenth century by 'Othmân, son of Dhâher el 'Amr.

K e f r S a b t, mentioned with Beth Maon (see Tell M'aûn, below), under the name Caphar Sobthi (Midrash Bereshith, Rabba, ch. 85).

J e b e l e t T ô r.—The modern name of Mount Tabor. Polybius (Historiar., lib. i. p. 413, as quoted by Reland, p. 599) mentions the mountain as Atabyrium, and speaks of a town on it. So also in 1 Chron. vi. 77, Tabor stands for the Dabareh of Josh. xvi. 28, as the name of a town, probably D e b û r i e h, at the foot of the mountain. Josephus also gives the form Itabyrion (Ant. xiv. 6, 3; B. J. i. 8, 7). He himself caused a wall to be built round the top of the mountain, and estimates its length at twenty stadia (Vita, 37; B. J. ii. 20, 6, and iv. 1, 8). The tradition which makes this mountain the site of the Transfiguration dates from the fourth century (Epit. Paulæ and Cyril, Catech. xii. 16). Three churches are noticed by Antony of Piacenza (600 A.D.); and Arculphus (700 A.D.) mentions an enclosing wall, possibly that of Josephus. The three monasteries were dedicated to our Lord, to Moses, and to Elias (Willibald, 722 A.D.); that of Elias being at some distance from the others (Sæwulf, 1103 A.D.). About 1100 A.D. Tancred erected a Latin church on the mountain (Albert of Aix, vii. 16; William of Tyre, ix. 13). In 1185 A.D. Phocas describes a Greek and a Latin monastery here, the first being on the north. These buildings were destroyed by Saladin in 1187 A.D., and in 1212 A.D. his brother el Melek el 'Adil erected a fortress on the mountain; but by 1283 A.D. the place was entirely in ruins (see Brocardus).

Du Vogüé ('Eglises de la Terre Sainte,' p. 353) speaks of the northern ruined chapel as consisting of Roman masonry well-dressed, and notices remains of frescoes. This building he considers to belong to the fourth or fifth century, and to be the chapel of Elias, and the site of the twelfth century Greek monastery. The larger ruin with nave and aisles on the top of the mountain he dates as twelfth century work, being the remains of Tancred's church. The fortifications also appear to be of the Crusading epoch, though probably on the line of



the walls of Josephus. The towers and walls (still traceable) are mentioned by Rudolph of Suchem (1336 A.D.).

A tradition arose in the twelfth century that Abraham and Melchizedek met at the foot of Tabor (Fetellus, 1150 A.D.), and Marino Sanuto calls the place Vallis Regis (the 'King's Vale').

**Kerak.**—Situated at the south end of the Lake of Tiberias, at a distance of thirty furlongs from the ruins of ancient Tiberias. The modern name signifies 'fortress' in Syriac. Robinson identifies Kerak with the town of Taricheæ, which Josephus places thirty stadia (or furlongs) from Tiberias (Vita, 32), and which Pliny states to have been at the south end of the lake (Hist. Nat. v. 15). Josephus also indicates that Taricheæ was south of Tiberias in stating that the second camp constructed by Vespasian in his advance from Bethshean was at the hot-springs of Emmaus—the modern Hūmmām Tabariya south of Tiberias (Wars, iv. 1, 3)—and between Tiberias and Taricheæ (Wars, iii. 10, 1). The description of Taricheæ in the last-mentioned passage, as at the bottom of a mountain washed by the sea on some sides and with a plain in front, applies exactly to the situation of Kerak. The Bethirakh of the Talmud mentioned with Tsinnabri (Tal. Jer. Megilla, i. 1), and as marking the point below which Jordan received the name Jordan (Tal. Bab. Beracoth, 55 a), is no doubt the same as Taricheæ or Kerak, situated close to Sīnn-e-n-ābra. Josephus also gives the name Jordan only to the river below Sinnabris (Wars, iv. 8, 2).

**Kerāzeh.**—The Corazim of the Talmud (see Chorazin in Part I.) mentioned with Caphar Ahim (Tal. Bab. Menakoth, 85 a). In the 'Onomasticon' of Jerome and Eusebius it is placed at the second mile from Capharnaum (sub voce, Chorath). A church at Chorazin is mentioned by Willibald (722 A.D.). Fetellus (1150 A.D.) places Corozaim four miles from Beth-Saida.

**Khân Jubb Yûsef.**—'The hostel of Joseph's Pit.' The tradition that this was the site of Dothan is mentioned by Brocardus (1283 A.D.). Fetellus (1150 A.D.) places Dothan four miles south of Tiberias, as does also Theodoricus (1172 A.D.), and Eugesippus, and John of Wirtzburg (twelfth century). Marino Sanuto also shows Dotaym in a position south-west of Magdala, on the plain of el Ahma (about where the present Dāmīeh now stands); he describes it as a place with many trees, and says that the cistern where Joseph was placed by his brethren still existed. Dothan is correctly placed by Sir John Maundeville, 1322 A.D. (see Sheet VIII.); but Maundrell in 1697 A.D. places it in sight of Mount Tabor. The tradition is connected with that concerning Safed (see below), supposed to be Bethulia, which was near Dothan (Judith iv. 6).

**Lûbiéh** was the camp of the Christians on the night before the fatal battle of Hattin (see Hattin) (Bohaeddin 'Life of Saladin,' p. 68). The Marscallia mentioned as near Lubich by the Frank historians (see Robinson's 'Biblical Researches,' vol. ii. p. 375, note 1. second edition) is probably the ruin of el Maskarah west of Lûbiéh.

**Ma'saret 'Aisa,** 'the Wine-press of Jesus.' This name is probably connected with the tradition which makes the high ridge above Khân Minieh the Mount of the Beatitudes—a site which, since the seventeenth century, has been shown on the hill above Tiberias, though earlier tradition placed it further north. The earliest notice of the site appears to be that of Fetellus (1150 A.D.), who places the mountain where Christ preached one mile from the Mensa Christi.

Mejd el is apparently the Migdol Tzebaia of the Talmud (Midrash Ekha). The Magdala within a Sabbath journey of Tiberias (Tal. Jer. Erubin, v. 1) can hardly be the present village; and Migdal Nunia ('the Fish Tower'), one mile from Tiberias, is probably the same as the last (Tal. Bab. Pesachim, 46 a). See also Magdala in Part I. of the present paper.

Theodorus (530 A.D.) places Magdala two miles from Tiberias (half the true distance). St. Willibald mentions it by name, and Sæwulf calls it the Castle of Gennesareth, four miles north-east of Tiberias. Fetellus (1150 A.D.) gives two miles between Magdala and Tiberias, and two miles from Magdala to Gennesareth. Theodoricus (1172 A.D.) gives the same distances, as does also John of Wurtzburg, who mentions Gennesareth as a country producing gold, a legend commonly believed in the middle ages.

Minieh.—This is apparently the Caphar Nahum which is mentioned by Isaac Chelo (1334 A.D.) as a town inhabited by the Minai (or heretics) north of Tiberias, containing the tomb of Nahum the Ancient, a Rabbi mentioned in the Jerusalem Talmud (Beracoth, vii. f. 48). The site is noticed still earlier by the present name in Bohaccedin's 'Life of Saladin' (twelfth century); and Quaresmius (1616 A.D.) identifies Khân Minieh with Capernaum.

Marino Sanuto in 1322 A.D. shows Bethsaida on his map in the position of Minieh, and describes it in the text as 'beside the road leading from Syria to Egypt where the sea begins to curve southwards.' He also describes a fountain (probably 'Ain el Tin) close to the site as producing the Coracinus fish. Of the tradition placing Bethsaida at this spot there is perhaps a trace in the name Sheikh Seiyâd applying to the small Kubbeh near Khân Minieh.

Theodorus (530 A.D.) places a church near the same spot, two miles from Magdala. 'Ain et Tin appears to have been one of the seven fountains between Magdala and Capernaum (see et Tâghah, below).

In the Talmud (Midrash Koheleth, vii. 17) the name *Huta* or *Minai* ('sinners' or 'heretics') is said to be equivalent to a 'Son of Capharnaum,' which explains the connection noticed by Isaac Chelo, and gives some countenance to the identification of Capernaum with the Minieh site as upheld by Dr. Robinson ('Biblical Researches,' vol. iii. p. 348—358, second edition).

The site of Bethsaida was placed north of Capernaum (Tell Hâm) in the earlier centuries of the Christian era. Theodorus (530 A.D.) makes it six miles from Capernaum, and Willibald also places it in the same direction, both apparently referring to the true site of Bethsaida-Julias beyond Jordan. The site of the so-called Galilean Bethsaida, placed by Dr. Thomson and Col. Wilson at Minieh, was first proposed by Reland ('Palestina Illustrata,' vol. ii. p. 654), in 1714 A.D.; but the existence of this second Bethsaida is not admitted by Dr. Robinson and others, only one Bethsaida being noticed by Josephus and Pliny.

el 'Oreimeh.—The small artificial square plateau on the hill above 'Ain et Tin is now so called, the name signifying 'the little mound.' This appears to be the place called Mensa Christi (Christ's Table) in the middle ages, the supposed site of feeding the 5,000 (though that miracle actually occurred east of the sea according to Matt. xiv. 13).

Theodorus (530 A.D.) speaks of the Seven Fountains, where the 5,000 were fed, as two miles from Magdala, and an equal distance from Capharnaum. Arculphus (700 A.D.) speaks of the site as a grassy plain, not far from Capernaum. Sæwulf in 1103 A.D. is the first to mention the name Mensa Christi, and places the site six miles from Tiberias and two miles

from Capernaum; a ruined church of St. Peter standing at its feet (see above, sub voce *Minieh*). This church is no doubt that mentioned by Theodorus as near the Seven Fountains, of which Arculphus only found a few pillars remaining.

John of Wurtzburg places the Mensa one mile from the fountain and two miles from Capernaum. Fetellus (1150 A.D.) places it one mile from the Mountain of the Beatitudes (see above, sub voce *Ma'asaret 'Aisa*), and agrees with all the other authorities in giving two miles as the distance from Capernaum. Marino Sanuto shows the Mensa Christi on his map (1322 A.D.), in the position of *el 'Oreimeh*, north-east of *Wâdy el 'Amûd*.

The site was, however, transferred at a later period to the mountain above Tiberias, and the modern Latins identify it with the *Hajaret en Nusâra* (marked on the Survey). See below, *et Tâbghah*.

**Rabbi Kahna.**—This tomb is apparently that of Rabbi Johanan, the celebrated compiler of the Jerusalem Talmud (230—270 A.D.), who lived and died at Tiberias. Benjamin of Tudela (1160 A.D.) mentions his tomb at Tiberias. R. Samuel bar Simson ascribes the tomb to R. Johanan ben Nuri (first century A.D.). He speaks of it as a building with a cave beneath. The modern name is first used by R. Jacob of Paris (1258 A.D.) who speaks of the tomb of R. Kahnah at Tiberias. R. Isaac Chelo distinguishes, however, between R. Johanan and R. Kahna. According to Gerson of Scarmela they appear to have been buried together (*Yikhus ha Tzadikim*, 1561 A.D.). Uri of Biel notices that the tomb of R. Johanan was south of Tiberias, which is the position of the tomb under consideration.

**Rabbi Akiba.**—Situated west of Tiberias. This tomb is mentioned by R. Jacob of Paris (1258) and by Isaac Chelo (1334). R. Gerson of Scarmela speaks of a cemetery of the pupils of R. Akiba to the number 24,000. The wife of R. Akiba was buried with him (*Yikhus ha Aboth*, 1564 A.D.). R. Akiba was the standard-bearer of Bar Cocheba, and was killed at Bether in 135 A.D.

**Rabbi Meir.**—This tomb is close to the hot baths south of Tiberias. It is mentioned in the various passages cited above with R. Akiba and R. Kahna. The Rabbi in question was not the famous Meir mentioned in the Mishna, who died in Babylonia, but (as R. Jacob of Paris notes) was R. Meir Casson (probably a native of *el Keisûn*, north of Safed).

**R. Mûsha Ben Maimûn.**—This tomb, close to Tiberias, is that of the famous Rambam, or Maimonides (twelfth and thirteenth centuries). It is mentioned in all the Jewish Itineraries above quoted. R. Uri of Biel (1564 A.D.) gives a rude sketch of the monument.

**Sarôna** is mentioned in the 'Onomasticon' of Eusebius and Jerome (sub voce *Saron*), where it is stated that the region between Tabor and the Lake of Tiberias was called Sharon in their time. The *Lasharon* of Josh. xii. 18 is possibly the same place.

**Sinn-en-Nâbra.**—Tzinabrin is mentioned in the Talmud (*Tal. Jer. Megilla*, i. 1) with Bethirakh (see above, *Kerak*), as part of the fortifications of Tiberias. Josephus places Sinnabris thirty stadia from Tiberias (*B. J.* iii. 9, 7), and makes it the point whence Jordan began to take the name Jordan (*B. J.* iv. 8, 2).

**Sh'ain.**—This site appears to represent the Seon of the 'Onomasticon,' mentioned by Jerome as near Tabor, and identified by him with Shihon of Issachar (*Josh.* xix. 19), an identification possibly correct. In the Talmud (*Tal. Jer. Nedarim*, v. 9) Shihin is mentioned as in the neighbourhood of Sepphoris, which is possibly the same place, the substitution of *Ain*

for Ketheth being not unusual, and having apparently taken place as early as the time of Jerome in this case.

Sh'arah possibly represents the Beth-Shaaraim of the Talmud, a place of importance, as having been the seat of the Sanhedrim after it left Shefaram (Shefa 'Amr, Sheet V.), and before it removed to Tiberias (Tal. Bab. Sanhed, 32 *b*, and Rosh has-Shanah, 51 *b*).

Tабариya, Tiberias, founded by Herod Antipas (Ant. xviii. 2, 3), occupied the site of the ancient Rakkath (Josh. xix. 35), according to the Talmud (Tal. Jer. Megilla, i. 1). This identification is again noticed in the fourth century (Tal. Bab. Sanhed, 12 *a*), when the name Rakkath appears to have been used by the Jews instead of the foreign title Tiberias. (For the history of the town see Robinson, 'Bib. Res.,' ii. p. 391, second edition; and Reland's 'Pal. Illus.,' p. 1036 seq.)

In addition to the tombs of Jochanan, Maimonides, R. Meir, and R. Akiba, above noticed, the tombs of other famous teachers were shown in the middle ages at Tiberias. Benjamin of Tudela in 1163 A.D., and Isaac Chelo in 1334 A.D., place Ashdeth Pisgah (Deut. iii. 17) near the town, but the origin of the tradition is unknown. A synagogue, built by R. Simeon bar Iochai, is also mentioned as standing in the town (Yikhus ha Aboth, 1564 A.D.).

The walls of Tiberias were built by Dhahr el 'Amr about 1738 A.D., as was also the Jami'a el Bahr. The mosque called Jami'a er Raml, or 'Mosque of the Sand,' was erected by Haj Yusef, son of the same celebrated chief.

et Tábghah.—The seven fountains mentioned by Theodorus in 530 A.D. as two miles from Magdala, in the direction of Capernaum, no doubt include the springs of et Tábghah, as well as the 'Ain et T'in. The octagonal reservoir at the largest spring is attributed by local tradition to 'Aly, son of Dhahr el 'Amr; and the mills in the Plain of Gennesaret are also stated by the surviving descendant of the family of Dhahr el 'Amr to have been built by the same family. This agrees with the description of the masonry in the aqueduct leading from et Tábghah, which is not mentioned by any of the early travellers, Jewish or Christian, and which resembles Arab work.

Tell Húm.—For the identification of this site with the Christian traditional Capernaum, see Col. Wilson ('Recovery of Jerusalem,' p. 380 seq.). Theodorus in 530 A.D. places Capernaum four miles from Magdala. St. Jerome (in the 'Onomasticon') places it two miles from Chorazin (see Kerázeh, above), distances agreeing exactly with the position of Tell Húm.

The meaning of the modern name is 'Black Mound,' probably from the basalt round the site. It seems probably also to represent the site of the Talmudic Caphar Tanhum (Midrash, Shirhash Shirim, iii. 18; and Tal. Jer. Trumoth, xi. 7). The Caphar Ahim, mentioned with Chorazin (Tal. Bab. Menakhoth, 85 *a*) as famous for its corn, is also probably the same place.

Tell Ma'ûn probably represents the Beth Maon of the Talmud (Tal. Jer. Sota, i. 6; and Baba Metzia, vi. 1), which was above Tiberias. It is also possibly the Beth Maus of Josephus, four stadia from the same city (Vita, 12); but see below, W. el 'Ammis.

Umm Júnich is possibly the place called Union, or Homoncea, by Josephus (Vita, 54), thirty stadia from Tiberias, in the border of Galilee.

Wády Abu el 'Ammis, a place called Ras Ben 'Amis, is mentioned by R. Gerson of Scarmela (1561 A.D.) as half a parasang from Tiberias (fifteen stadia) on the north. The tomb of Jochabed the mother of Moses, and that of his wife Zipporah, of Miriam his sister,

and of Elisheba the daughter of Aminadab, Aaron's wife, were shown here. R. Uri of Beil speaks of the place as a village. The name of the valley probably preserves that of the hill Ras ben Amis.

Yâkûk, see Hukkok, in Part I. of this paper. R. Samuel bar Simson mentions the tomb of Habacuc near this village, in 1210 A.D., evidently the present N e b y H a b k û k. It is also noticed in 1258 and 1561 A.D.

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The following are the places in which are noticed Synagogues attributed to Rabbi Simeon Bar Iochai (120 A.D.) by the mediæval Jewish travellers. He is said by R. Samuel Bar Simson to have built twenty-four synagogues in all, which would be a number greater than the total of those as yet found existing or noticed by early travellers.

1. Kefr Bir'im, measured by Captain Wilson in 1866.
  2. Meirôn, ditto.
  3. Etam (near Bethlehem), unknown.
  4. S'a'sa, ditto.
  5. el Jish, measured by Captain Wilson in 1866.
  6. Tiberias, unknown.
  7. Tîreh, South-east of Acre (Sheet V.), unknown.
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HYDROGRAPHY.—The principal supply of water on this sheet is that which waters the Plain of el Ghuweir. The waters of Wâdy el Hamâm, swelled by the strong spring of 'Ain es Sûrâr, form a broad perennial stream, used to irrigate the plain. 'Ain el Mudauwerah also has a good flow of water, but the greatest supply descends by the Wâdy er Rûbüdiyeh, from the spring of that name. This is a fine perennial stream, used to irrigate the plain and to turn several mills. In the Wâdy 'Amûd there is also a stream of water, which is said to dry up in summer; there are a good many fish in it near Kûl'at esh Shûneh. There is a strong perennial stream formed by two streams running from the north.

The next supply of water on this sheet of the map is the perennial stream in the Wâdy Fejjâs, which drains the Sahel el Ahma; an aqueduct formerly took the water from here to Tiberias. The flow of water commences at 'Ayûn el Bûsâs, where there is a pool from which the water issues. It is fed lower down by 'Ain Sârôna, 'Ayûn el Kharîa, 'Ayûn Yemma, 'Ain Hassûneh, all of which have perennial running streams of good water.

There is also a stream of water in Wâdy el Mady, which commences at Khân et Tujjâr, and is fed by 'Ain el Mady and 'Ain el Jizân.

In Wâdy Sellâmeh there is a stream of water that was formerly more abundant, as evidenced by the ruined mills. The water commences at 'Ain et Tabîl, and runs in the valley for about three miles, turning three mills; it then sinks into the bed of the valley, and very probably reappears at 'Ain er Rûbüdiyeh, as described above, in the same valley.

The springs on this sheet are described alphabetically, as follows:

The hot springs of the Hümmâm come under the heading Hümmâm Ibrahim Bâsha.

'Ain Abu Hamed (P h).—A small spring; dries up in summer.

'Ain Abu Zeineh (Q f).—A small spring of perennial water, in low ground, near the Jordan mouth.

'Ain 'Ailbûn (O g).—A good supply of perennial water. The spring is built up with masonry, and flows in a small stream into a trough.

'Ain 'Aulem (P i).—A good supply of perennial water coming out of a rocky ledge, and flowing into a masonry birkeh.

'Ain el Beida (O h).—Two small springs of good water, surrounded by basaltic stones; no stream runs from them, and the springs dry up in summer.

'Ain Bessûm (P h).—Small spring of perennial water; no stream running from it in summer.

'Ain ed Dâye'h (O h).—Small perennial spring of good water, with several wine-presses near. The spring is built up with masonry.

'Ain ed Dellâfeh (M g).—Perennial spring of good water, in the bed of valley, built up with masonry; no stream flowing from it.

'Ain ed Diâh (O f).—A large perennial supply of good water, flowing into a masonry birkeh.

'Ain Eyûb (Q g).—This is one of the largest supplies of water in the country. It rushes out of the ground into an octagonal birkeh, described in Section B under Birket 'Aly ed Dhâher. The water is brackish, and rises with a temperature of  $86\frac{1}{2}^{\circ}$ . A good deal of it runs waste to the sea, but some is carried in aqueduct and turns a mill. There

are fish in the water inside the birkeh. The spring is more generally known as *et Tâbghah*.

'Ain el Fûliyah, or 'Ain el Bardah (P g).—This is a spring close to the shore of the sea. It has a good perennial supply of water.

Under the name 'Ain Barideh ('the Cold Spring'), 'Ain el Fuliye ('the Spring of the Bean') is described by Captain Wilson, R.E., in 1870 ('Recovery of Jerusalem,' p. 359). It is within a few yards of the lake, and rises with a temperature of  $80\frac{1}{2}^{\circ}$  Fahrenheit. Two of the sources are surrounded by walls, as at the Tâbghah spring, apparently to feed a mill. The water is sweet. Here, according to a tradition of the seventh century, was the feeding of the 5,000.

'Ain el Hamâm (P g).—A perennial supply of good water, flowing in a stream in the Wâdy el Hamâm.

'Ain Hassûneh (P i).—A small spring of perennial water, with a small stream leading into Wâdy Fejjâs.

'Ain el Jikleh (M h).—A small perennial spring of good water.

'Ain el Jinnân (N h).—Several springs near together, with small supplies of good water. From one the aqueduct took water to Seffûrieh. (See Sheet V. Section B.)

'Ain el Jizân (O h).—Small spring of good water in Wâdy el Mady; a perennial supply; flowing in a small stream in winter and spring.

'Ain el Jôzeh (N h).—A good spring of perennial water.

'Ain el Jûâby (P i).—Medium-sized perennial spring, flowing in a small stream in winter and spring; good water.

'Ain Kâna (M h).—A good supply of perennial water, flowing in a stream in the valley. The spring is surrounded with masonry, and near it is a masonry tank.

'Ain Katab (P h).—A small pool of bad water; dry in summer; used for cattle.

'Ain Kefr Kenna (N h).—A good supply of perennial water, flowing in a stream to water gardens, surrounded by troughs and having a small birkeh.

'Ain el Kelb (P i).—A small perennial spring of good water, joining stream from 'Ain Hassûneh; surrounded by a clump of trees.



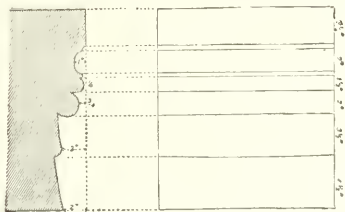
'Ain el Kelbeh (P h).—A small spring in a birkeh, built of basaltic stones; no stream; dries up in summer; there is a small spring near, built up with masonry, called 'Ain Nasr ed Din.

'Ain Kerâzeh (Q f).—Small perennial spring of good water with a small stream flowing from it.

'Ain Kohâleh (P f).—Small spring of good water; dries up in summer.

'Ain Lâfy (O i).—Small spring of good water; perennial supply.

'Ain el Mady (O i).—Good spring of sweet water; perennial supply; running in a small stream in winter and spring.



'Ain el Mansûrah (O f).—A good supply of perennial water; spring built up with masonry; no stream running from it.

'Ain el Mudauwerah (P g).—A large supply of good water, having a temperature of 73° Fahrenheit; it rises in a circular birkeh, 100 feet in diameter, and runs in a strong stream down to the sea. There are many fish in the birkeh, notably the *Coracinus*, mentioned by Josephus as inhabiting the spring of Capharnaum. The supply is smaller than that of et Tâbghah.

'Between Wady Rubudiyeh and Wady Hamâm is the 'Round Fountain,' Ain Mudawarah, which is held by some travellers to be the fountain of Capernaum. There are, however, no ruins of consequence in the vicinity, and the wall which surrounds the spring is not sufficiently strong to raise the water to a higher level; there are no traces of aqueducts, and it seems never to have been used much for irrigation, as the water from the two streams on either side was brought almost up to it. The fountain is about one-third the size of that of Et Tabighah; the water is sweet, and rises at a temperature of 73°: a number of small fish were seen, and Mr. Tristram tells us, in his "Land of Israel," that he found several specimens of the *Coracinus*—a fish common also to the waters of the Nile.'—'Recovery of Jerusalem,' p. 352.

'Ain el Mughrah (P i).—A good-sized spring with a perennial supply of sweet water, running in a small stream in winter and spring.

'Ain el Mutatushush (P g).—Small spring, built up with masonry; water good.

'Ain Nasr ed Din (Q h).—Described with 'Ain el Kelbeh.

'Ain Neby Sh'âib (P g).—A large supply of good water, rushing in a strong stream out of the rock; a long trough for watering animals and washing; perennial supply; irrigates gardens.

'Ain en Nejeimiye (O g).—A good supply of perennial water, used by the villagers of Deir Hanna.

'Ain er Rûbüdiye (P g).—A large spring of good water, gushing out of the rock, and falling down about forty feet, in a lovely cascade; a perennial supply; the stream is fed by another spring, about 100 yards lower down, and is then carried in aqueducts on both sides to turn mills; many of these are now in ruins.

'Ain esh Shemâliye (N h).—A good spring with a small stream running from it in winter; perennial supply of good water.

'Ain es Sifla (O h).—Small perennial spring of good water, with no stream.

'Ain es Sokhneh (P g).—A portion of the valley of the Wâdy el Hamâm, with water standing in it; no spring.

'Ain es Sûfsâfeh (P h).—A good spring of perennial water, having a small stream flowing from it in winter and spring.

'Ain es Sûrâr (P g).—A large spring of good water, that flows from under the cliffs, on the north side of Wâdy Hamâm, and nearly doubles the stream in that valley.

'Ain et Tabil (N f).—Large spring, with perennial supply of good water; stream in wâdy for a short distance; several ruined mills show that there was once a more plentiful supply.

'Ain Tabghah. (P g).

Westward along the shore of the lake, a mile and a half from Tel Hum, is the charming little bay of et Tabigah, and the great spring which is without a doubt the fountain of Capharnaum, mentioned by Josephus as watering the plain of Gennesareth. The bay is about half a mile across, and on its western side is shut in by the cliff of Khân Minyeh, the only place at which the shore of the lake cannot be followed. There is a small tract of fertile land, but we could find no ruins except those connected with the mills or waterworks. There are five fountains, all more or less brackish, and varying in temperature from  $73\frac{1}{2}^{\circ}$  to  $86\frac{1}{2}^{\circ}$ ; four are small, but the one mentioned above is by far the largest spring in Galilee, and was estimated to be more than half the size of the celebrated source of the Jordan at Banias. It rises to the surface with great force, at a temperature of  $86\frac{1}{2}^{\circ}$ , which can hardly be considered warm in such a climate as that of the lake district. Most of the water now runs to waste, producing a quantity of rank luxuriant vegetation; but some of it is collected in a small

reservoir, and is thence carried off by an aqueduct to a mill owned by a man of Safed, the only one in working order of five that were built by the great chieftain Dhâher el 'Amr.'—  
'Recovery of Jerusalem,' p. 348.

'Ain et Tineh (P g).—A plentiful supply of water flows out from under the rocks which close the north-east corner of the Plain of el Ghuweir; the water forms a small lagoon along the coast, full of papyrus, and joins the sea about 100 yards south of where it commences; the water is slightly brackish and warm; temperature, 82° Fahrenheit; it is crowded with fish, and surrounded by green turf.

'Ain et Tineh (P f).—At Yâkûk, this is a medium supply of water, built up with masonry, having a rock-cut birkeh near; the water is good and perennial. There is also a spring to the north of the Jebel Habkûk, near the road, with a good perennial supply of water.

'Ain Tôr'ân (N h).—A good perennial spring in the bed of the valley; no stream running from it.

'Ayûn el Bijân (P i).—Perennial springs of good water, forming a stream in winter and spring.

'Ayûn el Bûsâs (P h).—Some large springs in a pool, which feeds the stream in the Wâdy Fejjâs; good water and perennial supply.

'Ayûn el Khariâ or 'Ayûn Tell en Nââm (P i).—Some large springs, forming a stream which joins the stream in W. Fejjâs; good water and perennial supply.

'Ayûn Mûsa (N h).—Perennial supply of water.

'Ayûn el 'Oshshch (Q f).—Small supply of brackish water in a valley; no stream.

'Ayûn esh Shâin (N h).—Two springs, built up with masonry, about thirty yards apart; good perennial supply of water; no stream.

'Ayûn Yemma (P i).—Good perennial supply of water, with small stream flowing in the valley in winter and spring; good water.

Biâr es Sebil (O h).—Two rock-cut cisterns at Khân Lûbieh; good water; used by inhabitants of Lûbieh.

Bir el 'Ajra (Q f).—A well built-up with basaltic stones; the water is slightly brackish.

Bir el 'Arja (O h).—Rock-cut well full of rain-water.

Bir Beiyin (O h).—Rock-cut well supplied by rain-water.

Bir Irbid (P g).—A deep well, built-up with basalt, having steps leading to the bottom; a good supply of water from a spring at the bottom; perennial supply.

Bir Kibshâny (O i).—Rock-cut well.

Bir Mûslâkhî (N g).—Deep well, built round with masonry; another close by; perennial supply of good water.

Bir el Muzekka (P g).—A well with good supply of water; perennial.

Bir en Nûeiriyeh (P f).—Rock-cut cistern for rain-water.

Bir Sebâna (P g).—A masonry well, with good supply of water; perennial.

Birket 'Aly ed Dhâher (Q g).—An octagonal birkeh, containing Ain Eyûb, described in Section B under that head.

Birket 'Arrâbeh (N g).—A large tank, paved with slabs of stones, the sides sloping inwards; contains a large quantity of water all the year round.

Birket el Kurm (P h).—A pond that dries up in autumn.

Birket el Merj (N g).—A large tank, rectangular, like Birket 'Arrâbeh; contains a good supply of water all the year round.

El Hadetheh (P i).—Spring on south-east side; good supply of water, perennial; a small stream flowing from it in winter and spring.

Hûmmâm Ibrahim Bâsha (Q h).—This is the principal hot spring of the group south of Tiberias. It bursts forth in a copious supply, with a temperature of 144° Fahrenheit. The baths are in good repair, and the water, after passing through an aqueduct, leads to them. The spring rises under a small dome.

To the south, between this and Hûmmâm Sidna Suleimân, is another smaller spring, with a temperature of 143° Fahrenheit. It is quite in the open, and a small stream runs thence to the sea.

Hûmmâm Sidna Suleimân (Q h).—The water here has a temperature of 132° Fahrenheit. It may be conveyed in an aqueduct underground from the former spring, and the intermediate one may be only

a leakage from it. The baths here are now in ruins, and unused. The water deposits sulphur on its course to the sea.

### Hummâm Tûbariya.

Captain Wilson, R.E., in 1865 describes no less than seven springs at this place, varying from 142.2° Fahrenheit to 132.2° Fahrenheit in temperature, three being enclosed in masonry. The water smells strongly of sulphur, and the deposit is of greenish colour. The water of the Hummâm Ibrahim Pasha is received in a circular basin three feet deep, with marble columns surrounding it, and a marble floor. A dense steam is given off. The temperature registered by Wilson was 136.7° Fahrenheit. The bath is esteemed by the Jews as a curative for rheumatism ('Recovery of Jerusalem,' p. 362).

In 1839, during the occurrence of an earthquake, the springs were noticed (according to Professor Socin) to be unusually copious and hot. The bath is frequented chiefly in summer. The modern bath-house of Ibrahim Pasha was erected in 1833, and is now let out by the Turkish Government. An older bath-house is still standing. The buildings stand on a slight eminence. The remains of a very solid wall (eleven feet six inches thick) are found extending from the mountain to the sea, a short distance south of the springs.

Khân et Tujjâr (O i).—There is a well with perennial supply at this khân.

Sâróna (P h).—Two springs at this village give a good supply, which forms a stream in winter, and is perennial as a spring. The water is of good quality.

Yemma (P i).—To the south-west of this site there is a supply of water among the rocks of the valley.

ROADS.—The main road of this sheet is the great Damascus road, running from Beisan up past Mount Tabor on the east, past Khân et Tujjâr (see Section B), on through Lûbich, and thence down the steep decline of the first step of the plateau, to the village of Hattin. From thence it crosses the plain to the mouth of Wâdy el Hamâm, down which it plunges. Emerging on the Plain of Gennesareth, it follows along the coast as far as Khân Minia. It then strikes north to Khân Jubb Yûsef (Sheet IV.). This road is still the caravan route to Damascus, though many travellers and small merchants prefer to go by the safer route of Hasbeiyâ on Mount Hermon.

Another great road runs east and west across the sheet. It runs from 'Akka to Tiberias. Passing over the low hills south of Rummâneh, it enters the plain north of Kefr Kenna, where it is joined by the road from Nazareth, which also shows traces of antiquity. Passing over the

watershed close to esh Shejerah, it descends to the broad plains on the east. After descending the first step of the series of terraces above Tiberias, near Kefr Sabt the road divides, one branch running straight across the plain, and down the second step, to Tiberias; the other descending the Sahel el Ahma, and emerging by the pass at its mouth. This is the great road used by the Bedawin and Druses, who bring barley from the plains of the Hauran to market at 'Akka; and in the autumn long strings of camels laden with barley are continually seen passing along it.

Another good road from 'Akka to Tiberias leads past Rummâneh and el Bâineh to Hattin, and from thence down to Tiberias.

An ancient road ascends the Jordan Valley, and skirts the west shore of the lake. An old fortification at Kh. el Kerak defended the entrance to the lake district. After passing Tiberias, it joined the Damascus road north of Mejdel.

These are the principal roads of this sheet. The remainder are moderately good. In the south-eastern portion, being a flat and open plain, the roads are good; but in the north-west, the rough hilly ground and brushwood render them bad.

## SHEET VI.—SECTION B.

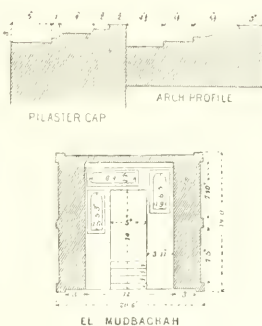
'Ailbún (O g).—West of this village there is a rock-cut sarco-  
phagus.

The place is mentioned in Carmoly's 'Itinéraires' as the burial-place of Rabbi Mathias. Guérin found here a few remains of a building ornamented with columns, perhaps an old synagogue.

El Báineh (N g).—The building called el Mudbaghah, or 'the Dyeing House,' appears to have been a tomb standing above the road, and below the village. The masonry is much worn, but well cut; the courses are 1 foot 2 inches high, and the stones from 3 feet 3 inches to 2 feet or less in length. The north side is open; the south appears to have been closed, but the wall has been broken down.

The interior is closed in with a semicircular arch having a moulding at the north end of the building, much worn. The keystone is narrow, the haunch-stones broad. The arch rests on two cantaliver capitals slightly broader than the moulding, which is about 1 foot 4 inches wide.

The interior consists of three benches, with a *loculus* sunk in the centre. Steps lead down 4 feet 6 inches to a cave, which is rough. It seems to have been a cistern measuring 11 feet 6 inches from east to west, and 15 feet from north to south. The *loculi* are round-headed, with a sunk border, some 2 inches deep or more, to hold a stone. Pilasters 1 foot 3 inches broad, and  $\frac{1}{2}$  inch projection, exist on the east and west sides of the building.





The general impression is that the work is Roman or Byzantine.

A long flight of rude rock-cut steps leads up in front of the tomb towards the village.

A little to the north-west of this tomb is a *loculus* cut in the rock, having a curious basin beside it, probably a wine-press.

South-west of the village, on the hill, are other rock-cut tombs.

Guérin found below the village, on the north-east side, a curious reservoir cut in the rock, with three troughs. Steps lead down into it. Within it is covered with a thick cement, and vaulted over with cut stones. The water formerly flowed into it through a conduit now choked. The mosque of the village is an ancient church, a new door having been made in the north side. The slopes of the hill were formerly covered with houses, built in terraces. Rude characters were found traced on the rocks about 600 paces to the east of the village.

Beit Jenn (P i).—Ruined Arab village built of basaltic stone.

Probably anciently called Beth Gannim, 'House of Gardens,' on account of the fertility of its soil and the abundance of grapes which grow around it.

Birket 'Aly ed Dhâher (Q g).—An octagonal wall of basaltic stone surrounds the spring of 'Ain Eyûb at et Tâbghah. This wall is modern, but appears to rest on more ancient foundations, the cement and dressing of the stones being far better at the bottom; this foundation may have been Roman work. The sides are 26 feet long, by 4 feet 2 inches thick, and the surface of the water at present is 16 feet 4 inches below the top of the birkeh; it escapes at this level into a modern aqueduct, which leads to several mills; there are two stones let into the birkeh above the present surface of the water, with holes in them for letting out the water into aqueducts. Steps lead down nearly to the bottom of the birkeh. Several fish were observed in the water, which is slightly brackish, but no *Coracinus*;<sup>\*</sup> this may be accounted for by the depth of the water, which is choked up with weeds and not clear, and by the fact that these fish remain at the bottom. There are several aqueducts leading the water from this source to mills, and for cultivation; they are modern Arabic work, and show no signs of antiquity. There are also traces near the reservoir of a ruined tower, of small masonry. A sketch of this birkeh appeared in the 'Quarterly Statement,' July, 1877, made by Major Hamilton, R.E. The top of the birkeh is 50

<sup>\*</sup> The *Coracinus* is known to live in the lake; but as the spring has no direct communication with the waters of the lake, the absence of the *Coracinus* in the former is not remarkable.

feet 6 inches above the water; this was obtained by levelling. From thence traces of an aqueduct lead in a northerly direction up the valley, and then across and back on the other side; here there are still considerable remains; the masonry is small, but firmly set in strong cement, and the bottom of the water-course was thickly covered with very hard cement; the channel was then carried by rock-cutting round the brow that runs out into the sea east of Khân Minia. Here there is 40 feet of continuous cutting, and the fall was calculated to be 7 feet in the mile. The form of the channel resembles the aqueduct leading from Ras el 'Ain to Tyre, being broader at 1 foot below the surface than it is at the top.

The height of the bottom of the aqueduct above the sea, at the angle close to Sh. 'Aly es Seiyád, was calculated by theodolite angles to be 52 feet 4 inches. Beyond the rock-cutting near Khân Minia the aqueduct is again traceable, consisting of masonry with 4 to 6 inches of thickness of very hard cement to form its base. The water from this aqueduct could not have extended far on to the plain, but would have watered the gardens of Kh. Minia.\*

There is no doubt that the present walls of the birkeh were not built with the intention of forcing the water round this channel, so as to water the Plain of Gennesareth, but it is probable they were built in imitation of the former walls that were used for that purpose, which must have been stronger and considerably higher than the present walls.

The rock cutting to which the aqueduct from et Tâbghah leads, as shown in the Palestine Exploration Fund Photograph No. 59, Old Series, is much larger than is usual in other rock-cut aqueducts in Syria. It resembles the rock-cut road at Sûk Wâdy Barâda in the Anti-Lebanon. The cutting may perhaps have been originally made with this intention, and afterwards utilised for the aqueduct, as suggested by M. Renan ('Vie de Jesus,' p. 140).

Captain Wilson, R.E., in 1865 ('Recovery of Jerusalem,' p. 348) mentions five springs at et Tâbghah, varying in temperature from 73.5° Fahrenheit to 86.5° Fahrenheit. The largest (with a temperature 86.5° Fahrenheit) is enclosed in the reservoir. The aqueduct appears to have been supported on arches, of which the piers remain where it crossed the valley. After passing the cliff it is traceable for a few hundred yards inland.

The Coracinus has never been observed in these springs, and Dr. Tristram remarks that this fish (*Clarius Macracanthus*, the same species found in the Nile, cf. Josephus, Wars, III. x. 8), which is found in the 'Ain el Madauwerah, cannot be expected to live in the Tâbghah spring, which is tepid and brackish and full of weed. The habitat of the Cora-

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\* The aqueduct followed the contour of the hill, and its elevation above the plain was sufficient to enable it to irrigate a large portion of the eastern end of Gennesareth.

cinus is the sandy bottom of fresh water (see 'Land of Israel,' p. 444). The Egyptian papyrus grows in abundance round the springs of et Tâbghah, as well as at 'Ain et Tin (see Tristram's 'Natural History of the Bible,' p. 433).

**Birket el Beidâ (O g).**—A large ruined tank of small masonry.

**Dâmieh (P h).**—Ruined modern houses built of basaltic stone; round birkeh lined with masonry.

The place may be the Adami of Joshua xix. 33, or the Adamah of Joshua xix. 36. Guérin found considerable remains here of modern houses, built of old materials. 'On the eastern slopes of the hill the ground is covered with a mass of *débris* of all kinds, the confused remains of ruined houses. Lower down three springs unite to come out by different conduits into a basin seventeen paces in length, by eleven in breadth. Near this basin lie on the ground several broken shafts, which once decorated a building, now completely rased.'—Guérin.

**Debbet el Mughr (O h).**—Heaps of stones, one cistern, and a cave.

**Deburich (N i).**

'Deburieh is the Daberath of Joshua xix. 12 and xxi. 28, and the *Δαβουρίων κώμη* of Josephus. Here Van de Velde found a tradition that the miracle of Matt. xvii. 14 was wrought in this place. Among the houses may be remarked the remains of an ancient edifice, measuring twenty-two paces in length by ten in breadth, and built from west to east. It was once constructed of cut stones and a certain number of courses are still standing. The interior is now occupied by a private house and a stable, above which rises the *medafeh*—a house set apart for strangers. In all probability this was a Christian church.'—Guérin.

**Ed Deir (P h).**—Foundations of walls and heaps of basaltic stones; two cisterns.

**El Hadetheh (P i).**

'Some of the houses, which are still inhabited, have been constructed of good cut stones taken from some old buildings and mixed with small materials. On the slopes of the hill are found some ten shafts of columns lying scattered about the ground. They are the remains of a monument totally destroyed.'—Guérin.

**Hajâret en Nusara (P h).**

This name is given to a collection of basaltic blocks lying on a hillock, two miles south-east of Hattin. The name signifies 'Stones of the Christians'; it is also called *Khamsa Khubzat*, the 'five loaves,' and is, according to a local tradition, the place where the miracle of Matt. xv. 32—39. That of the seven loaves, rather than that of the five loaves (Matt. xiv. 15—21), which, according to Saint Luke, was at Bethsaida.

**Hannânet el Kûssis (P g).**—Ruined tower of medium-sized masonry.

**Hattin (O g).**—There are a number of rock-cut tombs to the west of this village.

South of the village is the 'wely' of the Neby Shu'aib, who is no other than Jethro, father-

in-law of Moses, buried here according to Mohammedan tradition. Here they show his tomb and the imprint of his foot upon a piece of marble. A short distance from this place is a sepulchral chamber, said to have contained the remains of his daughters, now called Wely Benât Neby Sh'aib.

### Kurn Hattin (O g).

A tradition of the fifteenth century identifies this hill with that in which the Sermon on the Mount was delivered; it is also said to be the place where the Lord's Prayer was first given to the disciples. The hill with the adjacent plain was the scene of the disastrous battle of Hattin (July 3, 1187), when the Christian army was crushed by Saladin, and the Latin kingdom destroyed.

'The whole hill was formerly surrounded in its upper part by a wall, and special fortifications seem to have been constructed at the two horns. Judging from the nature of the materials, of every form and size, which lie scattered about the ground, the wall must have been built hastily. The inhabitants of Hattin say that here was once a little town, long since levelled. To the indistinct ruin they give the name of Kh. Medinet el Tuwileh, 'ruins of the long tower.' . . . At the south-east point of the hill is seen an oblong cavern, cut in the rock, and cased with cement; it is in great part destroyed. It was either a tomb or a cistern. Beside it are the foundations of a small square building, measuring eight paces on each side; it passes for an ancient wely, having succeeded a Christian church. Others see in it the ruins of a tower.'—Guérin.

Iksâl (N i).—At this village there is a large cemetery of tombs, which is called 'the Franks Cemetery'—Mukbarat el Afranj.

The largest tomb is much broken away. It contains two square recesses, perhaps niches for statues. The cave adjoining the tomb is roughly excavated.

There are here some 200 or 300 tombs of the kind called 'rock sunk.' Some are merely rock-cut graves; others have *loculi* beside the shaft; sometimes one each side, sometimes only one. They face in every direction. There were channels round the mouths of the shafts to lead away surface water. The channels are 5 inches broad, 1 inch deep. One tomb had a rim round the top of the shaft raised 3 inches, and 7 inches wide. Niches occur in most of the shafts, either one or two in each, intended to facilitate descent, or for lamps.

Some of the shafts had heavy blocks of stone, 6 feet to 7 feet long, to cover them.

Several large cisterns also occur, with well-holes in top. Four of these in use. They are lined with hard cement, containing large bits of broken pottery and shells; the cement is of grey colour.

It has been proposed to identify Iksal with Chesulloth of Joshua xix. 18. In the Onomasticon it is spelt *Αχελούθ*, and said to be a village called *Χαλούθ* (which Jerome corrected into *Χσαλούθ*), near to Mount Tabor. Guérin calls the cemetery Jewish. Robinson heard of it, but did not visit it. The cemetery lies on a rocky platform east of the town.

The following is extracted from the reports of Lieutenant Conder on the rock-cut tombs of Iksâl, et Tireh, and the adjacent country :—

‘The country just entered is far richer in objects of archaeological interest than that south of the plain, and amongst these the rock-cut tombs form a principal group.

‘The interest of such remains is very great; first, because we can be tolerably certain that they belong to ancient times; secondly, because the existence of every such cemetery points to the probable existence of a town or village of the same date somewhere in the immediate vicinity. Thus the antiquity of a site may be verified by the discovery of tombs in the neighbourhood. That no such excavations are made at present is well known, and it is a curious feature of the country that whilst at some former time the inhabitants must have been almost a nation of troglodytes, whole hillsides being burrowed with caves often still inhabited, cisterns, granaries, and tombs, yet none of the present natives have any notion of mining or hewing in the rock.

‘Three principal classes of tombs are observed in the plain and in the hill country about Nazareth, each class including several varieties. The first consists of roughly-excavated caves, the second of tombs sunk in the surface of the rock and covered with a stone, the third of chambers entered at one end with loculi in the sides.

‘The first class is exemplified at Jeba, at Khirbet Khazneh (in the plain), at Iksâl (near Nazareth), and at et Tireh, on the hill above Iksâl. It seems to have been used where the limestone is very soft, and the more carefully worked sepulchres of the other classes are generally cut in much harder rock. The Jeba tomb has a square ante-chamber carefully plastered, with a structural arch over the door leading to the cave within. This is far rougher, cut in a sort of cheese-like marl, with a loculus scooped in each side. A second cave to the west of Jeba is even rougher, and may probably be also a tomb, as it is regarded as a sacred place by the Mohammedans. Khirbet Khazneh is a ruin on the east of the plain not far from Lejjun, where traces of a large building, a broken sarcophagus, a capital, a shaft, and a small Roman altar, were found on the surface, whilst beneath, a cave with four loculi roughly semicircular is excavated in soft limestone. There appear to be at least two more connected with it, but their passages were filled with rubbish, as were also the front entrances.

‘The cave at Iksâl is the most interesting of this class, and differs from any as yet found. A large chamber, the roof of which had fallen in, was first found, with four loculi parallel to its sides, and raised above the floor about 2 ft. 6 in. Two niches for lamps or tablets were cut in the sides, and on the south side was a small opening through which I succeeded in scrambling into a cave with rough-cut loculi on two sides. The rock here also was soft, and much chalky *débris* had fallen on the floor. There were many bones strewed over the floor, which from their brittleness and general appearance may probably be very old; and in one loculus I was fortunate enough to discover a skull almost perfect to the orbits (the face having disappeared), and near it a jaw-bone, probably belonging to the same skeleton. A very narrow passage led out of this cave, but was too small to allow of my creeping far into it. It appeared to come to an end, and may only have been a loculus, but of this I cannot be certain.

‘Amongst the tombs at et Tîreh are two which may rank in the first class, being also caves cut in soft stone and entered by rough and narrow passages.

‘The second class is extensively represented at Iksâl, where close to the cave is a cemetery of perhaps over two hundred tombs. Near Seffuriyeh, and at et Tîreh, other examples have also been measured.

‘The Iksâl tombs include several varieties, single loculi sunk in the stone, rock-cut sarcophagi, tombs with a single side loculus, and tombs with two. Most of them had water-channels to conduct the rain, and some raised edges. All appear to have been closed by heavy, roughly-squared blocks of stone from 7 ft. to 8 ft. in length. There was no appearance of any special direction chosen for the body to lie in, and here, as in the other groups, the tombs faced in all directions. Seemingly more attention had been paid to the direction the water would take in running over the surface of the rock in which they were sunk, than to any other consideration. For this reason they are never used at present, as the native Mohammedans bury east and west, with the face turned south towards Mecca.

‘In one of these tombs two skulls were found, one very large and perfect, the other small and possibly female. The arrangement of double loculi is supposed, I am told, to be Christian, and to be intended for the reception of the bodies of a man and his wife. I do not, however, think these skeletons can have been those of the original occupants, for they appear to be more modern, and rags of clothing were mingled with the bones, the greater number in each skeleton still remaining in something like relative position. The natives call these the ‘Frank tombs,’ possibly they may be of crusading times.

‘Seffuriyeh, the Scphoris of Josephus, gives signs of having been a flourishing town in Roman times, and would merit a more complete exploration than we can manage to give to it this year. A great number of sarcophagi lie round the village, or are built into the old crusading castle, and in all that I have observed the end where the head was laid is rounded.

‘Near Seffuriyeh are three small sunken tombs or loculi, also with the head rounded, and closed, not with a square block, but with one cut into the ordinary triangular cross section of a sarcophagus lid. Thus these tombs, though belonging to the second great class, are probably earlier than those at the Iksâl cemetery.

‘Two tombs of the second class, sunk in the surface of the rock and closed above by large stones, are found amongst those at el Tîreh. The first has four loculi on the four sides of the quadrangular sunken chamber, but they are far rougher than those at Iksâl, which have semicircular arches, and a partition separating the body from the chamber. The second has three loculi, and at one of its ends a small passage into a quadrangular chamber cut in soft rock without loculi, a curious combination of the arrangements of a sunken tomb with one entered on the level of the floor.

‘The last class of tombs is exemplified at et Tîreh, at Nazareth, and near Kefr Menda. It appears, however, to be far less common than the other two, and these are the first examples we have found. The chamber is entered at one end, and the loculi placed with their length in each case perpendicular to the side of the chamber. The et Tîreh tomb is partly fallen in, but seems to have been roughly circular in plan, with seven of these loculi radiating, and an entrance of some size. The tomb at Nazareth is cut in rather soft rock, its roof, unlike most of the tombs as yet found, is a kind of tunnel vault, and the loculi, of which there are twelve (five on each side, and two at the end opposite the door), have a similar tunnelled roof. A second close by, said to contain ten loculi, with two more outside the door cut in the sides of the passage before the chamber, was filled up and unapproachable.



'Another tomb not as yet measured, but resembling those at Nazareth, was found on the summit of the high hill above the village of Kefr Menda, the most northern of our trigonometric stations, and situate within that portion of the country which was reconnoitred by Captain Anderson during the preliminary expedition under Captain Wilson. This hill is visible from points near Tiberias, from Safed, Akka, Haiffa, Carmel, and Nazareth, and would be a most valuable point but for the thick ring of oak-trees springing from the ruins of some ancient building beneath which the tomb was cut in the rock.

'Large numbers of cisterns occur amongst the tombs found in the cemeteries at Iksal, and in the hill close to Tell el Treh.'

**Jebel et Tôr, Mount Tabor (O i).—**On the top of this mountain there are the ruins of a fortress. The stones are of a good size, and are drafted, the draft varying from 2 inches to  $3\frac{1}{2}$  inches; the stones measure 2 feet 7 inches by 1 foot 8 inches to 2 feet 2 inches by 1 foot 8 inches. The loopholes which remain appear to be much more modern than the walls. Square towers were built to flank the walls. The appearance of the walls and the dressing of the stones are very similar to the remains on Mount Gerizim. (See Sheet XI. Section B.)

On the north side, near the north-east corner of the fortress, there are considerable remains of vaults and foundations of a tower, probably of Crusading origin; the remains are now covered with ruins of modern buildings, and could not be planned without excavation. Between the birkeh at the north-east corner and the loophole on the eastern wall there are also considerable remains of unintelligible ruins, probably not very ancient.

At the south-east angle of the fortress there is a massive tower, with a postern built of drafted stones in the interior.

There are three ruined chapels; the stones in their walls are small, and in the most eastern chapel have Crusading dressing. A portion of this chapel is cut out of the rock.

By Crusading dressing is intended the fine dressing with a toothed chisel, generally in a diagonal direction, which distinguishes the masonry of the twelfth century in Palestine. The small size of the stones points to the same conclusion as to the date of this building.

The Duc de Vogüé ('Eglises de la Terre Sainte,' 1860 A.D., p. 353) thus describes these ruins:

'They cover a part of the top of the mountain; they are surrounded by the remains of the rampart which Josephus caused to be raised during the Jewish War, and which was restored by the Sultan el Melek el Adel during the middle ages.' [N.B.—It seems, however, more probable that the existing masonry belongs to a Byzantine or to a Crusading period.] 'In the midst of the mounds of rubbish and of the large-leaved oaks the remains of two churches can be distinguished, one of which appears to be very ancient, the other dating from the Crusading period.'



Foot



'The first is not of great interest; it is a little rectangle, four mètres wide and not more than five or six mètres long, ending on the east in a semicircular apse. The walls are built in Roman masonry, carefully executed, and covered inside with white plaster, on which the traces of foliage painted in red are visible. The pavement is of mosaic of large black and white cubes, with the design of a large circle and lozenges. This little structure has the character of an oratory of the fifth or sixth century. For my part, I do not hesitate to regard it as one of the oldest sacred edifices of the Holy Land. It formerly belonged, I suppose, to the Greek Monastery of St. Elias.

'The second ruin consists of some small subterranean chambers with groined vaults, into which the descent is by a stone staircase. This is the ruined crypt of a Roman church, which appears to have had three aisles and three chapels, in memory of the three tabernacles which the Apostles wished to erect on this place after the Transfiguration. It belonged to a convent founded in the commencement of the twelfth century, under the name of St. Saviour . . . richly endowed by Tancred, Count of Galilee, in favour of the monks of Cluny' ('Albert of Aix,' vii. 16; 'William of Tyre,' ix. 13; 'Letters of Peter of Cluny,' c. iv., epist. 44).

The Franciscans from Nazareth surrounded the ruins of this convent with a drystone wall to preserve their proprietorship. Excavations were undertaken on the spot in 1873. The ruin described first by De Vogüé is that near the Greek monastery.

The second chapel appears to be also of the same date, and the chamber on the northern side of the entrance, corresponding to this chapel, may have been the third, the three together forming the three churches known to have been erected on this mount in memory of the Transfiguration, and mentioned towards the close of the sixth century by Antoninus Martyr (Itin., par. 6). They are also mentioned by Arculphus, 696 A.D. The Crusaders under Tancred built a church, probably on the ruins of the former churches, in 1185 A.D. Phocas describes here two monasteries, one Greek and the other Latin. The former was towards the north; the latter was upon the highest point of all, towards the south-east (Phocas de Locis Sanct., § 11); this is exactly where the present remains have been lately uncovered.

The third chapel, to the west of the others, has a more modern appearance, and is not, apparently, very ancient. All these chapels are surrounded by considerable ruins of what were probably the large monasteries described in the Crusading records.

Tabor, 'the Height,' was, hill and city, a frontier city to the tribes of Issachar and Zabulon (Joshua xix. 22). In 1 Chronicles vi. 77 it is assigned to Zabulon: 'Tabor with her suburbs.' Here Barak assembled his troops; here the brothers of Gideon were slaughtered. Tabor is also alluded to in Psalm lxxxvii. 13; Jeremiah xvi. 18; and Hosea v. 1. The tradition which places the Transfiguration on Tabor is at least as old as Saint Jerome, although the Pilgrim of Bordeaux places it on the Mount of Olives.

Fortifications were erected here by Josephus. The place was taken by Placidus, Vespasian's general.

In the year 326 Helena built a church on Mount Tabor, and endowed it with considerable sums of money. Antoninus Martyr, towards the end of the sixth century, mentions three churches, in commemoration of the three tabernacles. Arculfus saw a great monastery on the summit. Saint Willibald observed three churches besides the monastery. Tancred endowed the monastery, which was pillaged and the monks murdered by the Mussulmans in 1113. In 1183 the place was attacked again by the Saracens and the Greek convent sacked. In 1187, after the battle of Hattin, Saladin laid waste the mountain and destroyed the monasteries. One of them was shortly afterwards restored in part, but in 1209 destroyed by el Melek el 'Adel, who constructed a fortress out of the *débris* he found lying about. In 1217 this stronghold was attacked by John de Brienne at the head of a large and well-appointed army, but without success. In 1263 the fortress was finally destroyed by Bibars. For 600 years pilgrims found nothing but ruins on the mount; of late, however, the Greeks have begun to restore their old chapel, and Franciscans have occupied a corner of the Latin monastery.

The ruins on the summit of the hill are therefore Jewish, Byzantine, Crusading, and Saracenic. But so great is the confusion that it is difficult to assign its date to any portion. Guérin thus describes them:

'To the first period belong without doubt the ancient cisterns cut in the rock, and a good number of great blocks cut in relief. These great blocks may have been used by Josephus in the construction of his works, or later on by Crusaders and Mussulmans in turn.

'To the Byzantine period belong apparently the remains of a small church, which has been disentangled from its ruins quite recently.

When De Vogüé examined these ruins, one apse only was visible; but the Greeks, while clearing out the remains of the monument before restoring it, have disengaged the lower courses of a second apse, so that the church was much larger than this scholar imagined. The church as now restored measures twenty-four mètres in length by fifteen in breadth. It is in three aisles, and the sanctuary is adorned by fairly good pictures given by Russia. The pavement consists of marble slabs; here and there appear fragments of the old mosaic, still in place. The Greeks have respected the remaining courses of the two apses. A great cistern belongs to this church . . . an ancient tank partly destroyed is converted into a garden . . . The whole is surrounded by a wall built of the great blocks found on the spot.

The Franciscans, after enclosing their own property by a wall, have begun to dig there. They have brought to light, I believe, the site of the true sanctuary of the Transfiguration. Up to the present two little vaulted and subterranean chambers, where the Franciscans of Nazareth came once a year to celebrate a mass, were shown on the right of the old church. The later tradition must now, however, give way to the earlier. The monks, in fact, while clearing away the plateau on the south-east point, found the remains of two chapels under an immense mass of ruins. The first was small, and had but one apse, at the east end; it was wholly paved in mosaic, and numerous little cubes cover the ground, many of them still in their place.

This chapel was very probably that of Moses, for when they continued their excavations towards the east, they soon came across the vestiges of a second chapel much more considerable than the former, which seems to have had three aisles, with a length of about thirty-six mètres and a breadth of about sixteen. This chapel enclosed under its central nave a crypt

thirty mètres long and six broad, into which a descent is made by a stair of twelve steps, some cut in the rock, others made of good stones. It is the same with the crypt: it is partly cut in the rock, and partly, where there is no rock, built of middle-sized but regular blocks. At the end is an altar still half upright, in front of which is an excavation constructed in the rock, not yet completely examined. This crypt, hitherto buried under a prodigious mass of stones and rubbish, and quite recently discovered, is, in my opinion, of priceless value. I believe it, in fact, to belong to the first ages of the Church, and to form part of the primitive sanctuary erected on Tabor under the title of the Holy Saviour. The chapel which covered it may have been destroyed and re-erected many times, but the crypt must always have escaped the ravages and reconstructions which have altered the character of the chapel itself. As we are exactly on the highest point of Tabor, and as this chapel was certainly the largest and most remarkable of the three already found, it seems logical to call it that of the Saviour while the other two were those of Moses and Elias. Here, then, we have the place where, according to earliest traditions, the scene of the Transfiguration took place . . . Among the ruins which encumbered the crypt or the chapel above it have been found several pieces of marble columns, mutilated capitals, one adorned with young lions and the other with heads of sheep; a stone, on which are a Greek cross with an *Alpha* and an *Omega*; an innumerable quantity of mosaic cubes, some in glass, others in various coloured stones, red, black, and white; terra-cotta lamps, fragments of glass phials; and on a marble slab, now incomplete, the following Greek characters:

ETAM

KMXPI

The greater part of the upper chapel was overthrown by the Mohammedans about the beginning of the thirteenth century. Nevertheless, the foundations of the great central apse can be still distinguished. A lateral oratory has been discovered, with a part of its mosaic pavement, and its altar still upright, standing over a tomb cut in the rock, containing bones. This altar is surrounded by an ogival arcade of Crusader work.

These two chapels were enclosed within the walls of a great fortified convent, which at the time of the Crusades belonged to the Latins. The area presents to the eye nothing but a mass of confused constructions. The ruins of Saracen date are also described by Guérin, but seem to offer little of interest. Considerable portions remain, built of old materials.

*Jisr es Sidd (Q i).*—Ruined bridge over the Jordan, of five pointed arches of small masonry, well-dressed. The foundation formed a footpath about the level of the water when the river was not flooded.

*El Kankúzah (P h).*—Heaps of basaltic stones.

*Kefr Kama (O h).*—There are ruins in this village, and portions of five limestone columns, but no capitals. There is also a circular basalt olive-press, and cisterns.

*Kefr Kenna (N h).*—There are the traces of an ancient church at this village. Pieces of columns and remains of mediæval mouldings are found by digging on the site. A yearly mass is said here by the Latin monks, in memory of the miracle at the marriage-feast in Cana.

The question of the identification of Cana may be found treated in Robinson, iii. 206; Guérin, 'Galilee,' i. 175; 'Quarterly Statement,' Palestine Exploration Fund, 1869, p. 71. (See also 'Mémoires,' Sheet V. pp. 287, 314). As regards the evidence of tradition, the following are the most important points in the testimony of early travellers:

Eusebius, and Jerome after him, confuse Cana of Galilee with Cana of Joshua xix. 28, now Kana. Antoninus, towards the end of the sixth century, goes from Ptolemais to Dio-cæsarea (Seffurieh), and thence to Cana, *three miles distant, where there was a spring of water*. Now, Khurbet Kana is five miles from Seffurieh, while Kefr Kana is two and seven-eighths. There is no spring at Khurbet Kana. Saint Willibald in the eighth century visited Cana from Nazareth, and from Cana went to Tabor. Now Kefr Kana is four and a half miles from Tabor and four from Nazareth, but Khurbet Kana is eight miles from Nazareth and ten from Tabor. Sæwulf says that Cana of Galilee was six miles north of Nazareth, on a hill. This helps us very little, because one is eight and the other four miles from Nazareth, and both might be called north. In the same century (the twelfth) Phocas goes from Ptolemais to Seffurieh, thence to Cana, and from Cana to Nazareth. It would seem to be going a good deal out of his way, were his Cana at Khurbet Kana, and not at Kefr Kenna. John of Wurzburg (*circa* 1165 A.D.) says that Cana of Galilee is at the fourth mile from Nazareth and the second from Seffurieh, to the east. This is most certainly Kefr Kenna. An anonymous writer of the same century (quoted by De Vogüé, 'Les Eglises de la Terre Sainte,' p. 449) says that Cana of Galilee is three leagues from Nazareth. This is certainly Khurbet Kana. Other writers, including Burchard and Marinus Sanutus, evidently refer to Khurbet Kana. It seems, therefore, that during the Latin kingdom and later there were two traditional Canas, but that the earlier tradition attaches to Kefr Kenna.

Robinson dwells upon the name Kana el Jelil, which was also given to Colonel Wilson on the spot. But on this point Dr. Zeller is explicit. The Arabs, he says, do not know Khurbet Kana by that name at all. The following is his account of the two places ('Quarterly Statement,' 1869, pp. 71—73):

'*Situation*.—Kefr Kenna lies five miles north-east of Nazareth on the direct road to the Sea of Galilee. It is bordered towards the west and north by the plain of Buttauf. Its situation is particularly suitable, pretty and healthy, for the village lies on a hill gradually sloping down towards the west, so that the houses, built in terraces up the slope, receive the cool west wind, which has through the plain of Buttauf a free and strong current over the village. On the south the village is separated by a valley from the higher mountains (called Jebel Essih) separating it from Mount Tabor and the plain of Jezreel. At the south of the village is a copious fountain of excellent water. The present village contains about 200 houses, half of them belonging to Greek Christians, and the other half to Moslems. It covers only the middle and southern slope of the hill, whilst there are sufficient traces that in former times the village was *at least thrice as large*, and the excellent situation, with the copious supply of water, certainly afforded space for a large place. The gardens at the foot of the hill are luxuriant, and the pomegranates produced there the best in Palestine.

'The situation of Kana el Jelil, or, as the Arabs call it, *Khurbet Kana*, does not bear a comparison with that of Kefr Kenna. It lies on a very narrow terrace, scarcely to be called a terrace, on the steep side of the hill bordering the plain of Buttauf, eleven miles to the north-north-west of Nazareth, and six miles to the north-north-west of Seffurieh. Kana faces the south, and being directly exposed to the hottest rays of the sun, which take peculiar effect on the steep and rocky side of the hill, the position is in summer exceedingly hot, and

it is so little elevated over the plain that no pure mountain air is obtainable. No spring water is near, and the two or three cisterns supply only a small quantity of water, and the area suitable for building is exceedingly limited.

*Traces of Ruins.*—These consist in Khurbet Kana only of one or two fragments of small columns and a cistern which might be old. The people of Saukhnin formerly cultivated part of the plain of Buttauf, and built there a number of hovels for their cattle, which now are ruined.

In Kefr Kenna, however, traces of ruins are very distinct and of considerable extent. The ruins of the church at the foot of the hill are well known. Two years ago, when the Latins made an attempt to appropriate this ruin, the jealousy of the Moslems of the place was awakened. They intended to rebuild this place, which had been a mosque, laid open the western wall of the church, which had been hidden under ground, and, to the astonishment of all, it appeared that the foundations were constructed of very large well-cut stones. The thickness of the wall is seven to eight feet. This foundation very much differs in its material from the material of the ruins still in existence above ground. These consist of small stones one and a half feet in height, and two to three feet in length.

About thirty paces to the west of the church is a ruin called by the Christians the house of Samaan (the father of the bridegroom), of Saracenic construction, perhaps of equal date with the upper part of the church, but the foundation of this building is said to contain large stones of superior workmanship, similar to those of the church. Two large columns of very white hard limestone, and two others of yellow limestone, lie prostrate in the ruined church, also a fine pedestal of a column. All over the village are found traces of old foundations, also occasionally arches built of well-hewn stones. Still in existence above ground are two large strongly-built vaults, perhaps from the time of the Crusaders. In the south of the village lies half of a large limestone column.

Facing Kefr Kenna to the west, about half a mile distant, is an elevation called the *Deir* (or monastery), where I discovered the foundations of walls built of large well-dressed stones. This seems to coincide with Sæwulf, A.D. 1103, who describes Kana as nearly six miles north of Nazareth, on a hill, and says: nothing there remained except a *monastery* called Architriclinium.

Half a mile farther to the west, about a mile west from Kefr Kenna, stands a conical hill covered on all sides from top to bottom with the ruins of old buildings, especially foundations. This place is called Kenna, or Khurbet Kenna. On the south side there are six or seven large old cisterns: one of them has a small pond attached to it, with steps leading down, and the cement on the pond and several of the cisterns still perfect. One of the cisterns is covered with a square block of stone four feet in height and breadth, also the fragment of a stone door lies among the ruins. On the north side a piece of wall consisting of three layers of large stones is still in existence, about forty feet long. Some of the stones are about four feet in length. The weather has washed away the cement and injured the stone. Evidently these foundations are of great antiquity; similar strong foundation walls are to be traced along the slope, and on the top of this Tell. Most of the smaller and better preserved stones have been used by the people of Meshhed to rebuild their houses.

The name of Kana el Jelil is evidently only known since Robinson's discovery, by which many travellers went to Khurbet Kana. The Arabs know it *only* by the name of Khurbet Kana, and the Christians of Palestine never doubted the identity of Kefr Kenna with the Kana of the Gospel. The Greek Christians built their houses all round the



ruins of the church, but being prevented by the Moslems from rebuilding the same, they erected a church a few paces only to the west of the old ruin, between the same and the so-called house of Samaan.

‘The mentioning of Kana in Josephus when he marched from Sephoris to Tiberias, certainly directs us to Kefr Kenna, and not to Khurbet Kana (or Kana el Jelil), which latter place would have been out of his way. The narrative of the gospel that our Lord went to Kana, and from there to the Sea of Galilee, is also in favour of Kefr Kenna, because this place lies in the direct road from Nazareth to the Sea of Galilee. The fact that two of the disciples of our Lord (Nathanael and Simon) were from Kana, lets us suppose that our Lord was frequently at that place. Would it not seem strange that (if Kana is where Robinson puts it) no mention is made of Sephoris, then the principal place in Galilee, though the direct road from Nazareth to Khurbet Kana would have led our Lord through that town?’

#### Kefr Sabt (O h).

‘Near a spring, inclosed in a small circular basin, the soil is covered with the confused *débris* of many overthrown houses; some still standing are inhabited. Here and there are scattered cisterns cut in the rock. On the highest point of the hill, formerly occupied by the ancient town, are observed the remains of a strong edifice built of cut stones, which seems to have been put up for military purposes; it formed a quadrilateral forty paces long. Beside a mosque may be remarked two broken capitals in debased Corinthian, as well as several columns belonging probably to an ancient church, now completely destroyed.’—Guérin.

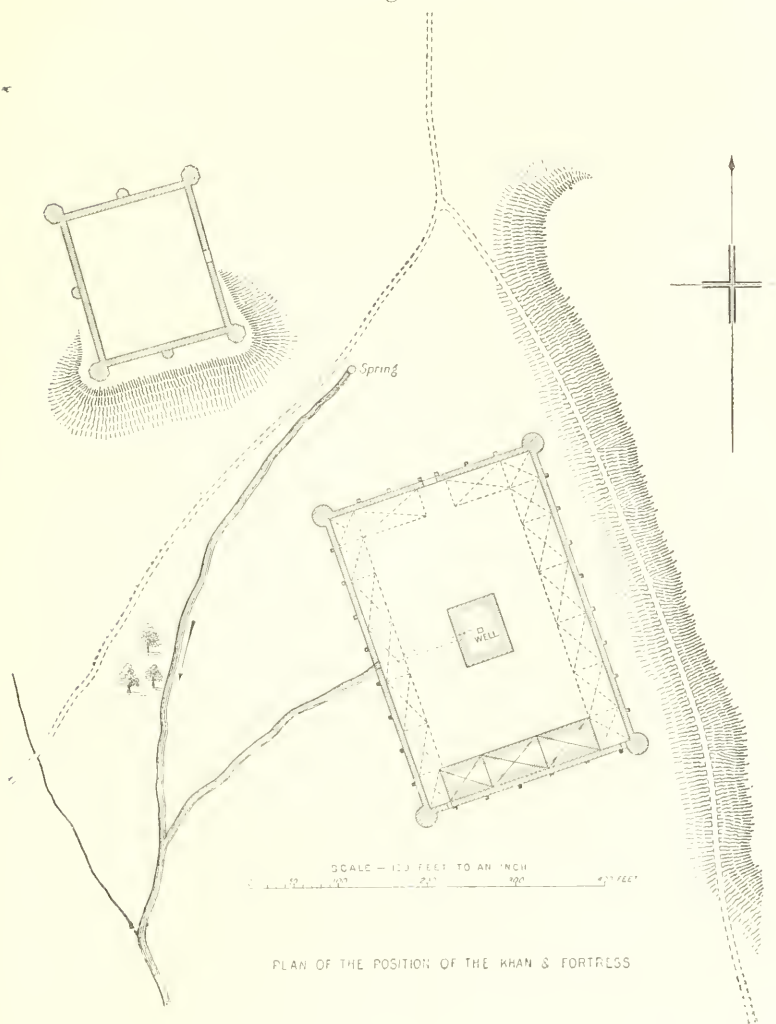
El Khân (O h).—Foundation walls of a khân, of small masonry; arches below, pointed and groined, seem to show it was originally of two stories, one of which is covered up. It measures sixty feet square. There is also a ruined masonry birkch.

Khân Minia (P g).—This is a ruined khân on the great Damascus road, similar to Khân Jubb Yûsef and Khân et Tujjâr. It is now in ruins, and is not used. There are still a few chambers round the courtyard, showing it to have been very similar in plan to Khân Jubb Yûsef. It faces due north and south, and is 192 feet long, by 165 feet east and west. The entrance was by a handsome gate in the centre of the southern side. Basaltic stone was principally used in the construction, and white limestone was employed as ornament.

Khân et Tujjâr, or Sûk el Khân (O i).—This is a fine building of well-dressed stones, in the best style of Arabic masonry. It is now in ruins, and is not used as a khân. It forms one of the line of great khâns on the Damascus road, the khân at Beisan and Khân Minia being to the south and north of it respectively.

To the north-west of the khân there is a fortress on a slight eminence,

in which the inhabitants of the khân could protect themselves from any raid of Arabs. The towers are octagonal, and are built of well-cut stone



drafted, and showing a slight rough boss. The stones are small and of white limestone, 1 foot square, and the masonry is Saracenic in character.

The masonry of the *khân* is not drafted, but is well dressed. The walls are strengthened with buttresses, and the towers are round. The windows are small loopholes. The interior is a mass of ruined arches, with remains of stables at the southern end, and a building containing a spring in the centre. The *Khân* measures 360 feet long, by 249 feet wide.

The fortress measures 218 feet long to the outside of the towers, and 150 feet wide. The towers are 23 feet in diameter, and the walls are about 5 feet 6 inches thick.

There is a market held at this *khân* every Thursday.

El *Khûrbeh* (O h).—A ruined farmhouse, occupied by a few families. Probably, from its position above the town, it once formed the citadel and watch-tower of *Lûbieh*.

*Khûrbet el 'Aiteh*.—Heaps of stones and traces of buildings.

*Kh. 'Arbitha* (O h).—Heaps of basaltic stones.

*Kh. Abu Shûsheh* (O g).—There are modern ruins in this village, and a number of ruined mills in the valley below. No ancient remains were observed.

This place has been proposed by M. de Saulcy as the *Chinnereth* of Joshua xix. 35. The entire absence of ancient remains seems against the theory. Josephus does not mention the town, which had perhaps already disappeared in his time.

*Kh. Abu Zeineh*, or *Shûnet esh Shemâlneh* (O f).—Modern Arab granaries and slight traces of modern ruined houses.

Guérin found here the foundations of a building with walls one mètre in thickness.

*Kh. Beiyin* (O h).—Heaps of stones and several cisterns.

*Kh. Felih* (O h).—Foundations of walls, traces of ruins, and cisterns.

*Kh. Hazzûr* (O f).—Heaps of stones and cisterns.

*Kh. el Hoseiniyeh* (M f).—A few scattered stones, several modern walls, and two cisterns.

*Kh. Irbid* (P g).—This is an important ruin, extending over a considerable area. The stones are unhewn, except at the synagogue. Some modern arches and granaries have been made, and there are traces of an Arab village having existed here.

A spring well is found to south-east of the ruin. It is very deep, and is built up with well-cut blocks of basalt, and has projecting stones all the way down, forming a staircase.

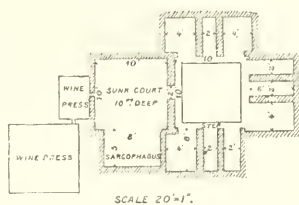
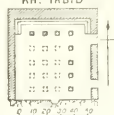
On the north side of the ruin the rocks have been excavated with tombs and wine-presses, and also quarried a good deal. There are a number of simple sunk tombs or sarcophagi in the face of the rock. They measure from 6 feet to 6 feet 5 inches long, and 1 foot 10 inches deep. They are round at the head, and square at the foot, which is slightly deeper. There was a ledge cut round to receive the stone cover, and a channel made to keep the surface-water from running in. They face in all directions.

Another rock-cut tomb opens out of a deep rock-cut chamber, which appears to have been in connection with a wine-press, and was, perhaps, used as the reservoir for the wine before it was converted into the ante-chamber of a tomb.

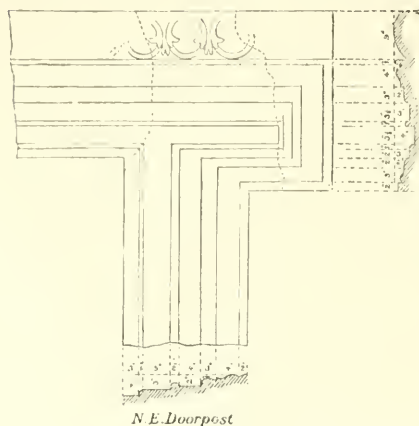
The *loculi* are 3 feet 4 inches high, square-headed outside. In the side of the sunk court, a sarcophagus is sunk in the rock, and is covered by a very large stone. The height of the recess is 2 feet 6 inches.

On the northern side of the ruins are the remains of an ancient synagogue, similar in type to those at Kefr Birim, Meiron, etc. (see Photographs, Old Series, Nos. 60 and 63). It is situated on ground sloping towards the north, and a level platform has been formed by excavation at the southern end. This peculiarity of the site prevented the entrances from being on that side, as in the other Galilean synagogues, and they are placed on the eastern side, where one doorway and traces of another still remain. The floor was below the level of the ground, and was reached by a descent of three steps at the north-east door. Two of these steps were carried round the northern side of the building, and formed seats. They are each 1 foot high. Two columns—one double, at the corner, and the other next it—remain standing. They are monolithic blocks of very hard limestone. One door-post is also standing of the north-eastern door, and the lower portion of the

TCMB AT IRBID.

SYNAGOGUE AT  
KH. IRBID

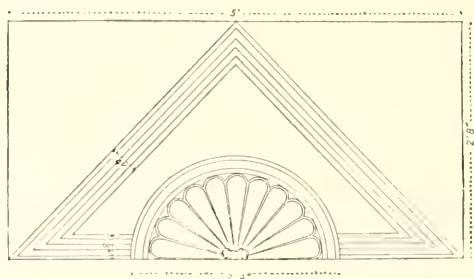
other is *in situ*. Several pedestals, on which the columns of the building stood, are also *in situ*. Among the ruins lie several fine capitals, of different sizes and styles. Black basalt and white limestone appear to have been



used both inside and out. Some of the capitals were of basalt (see Photograph 63, Old Series).

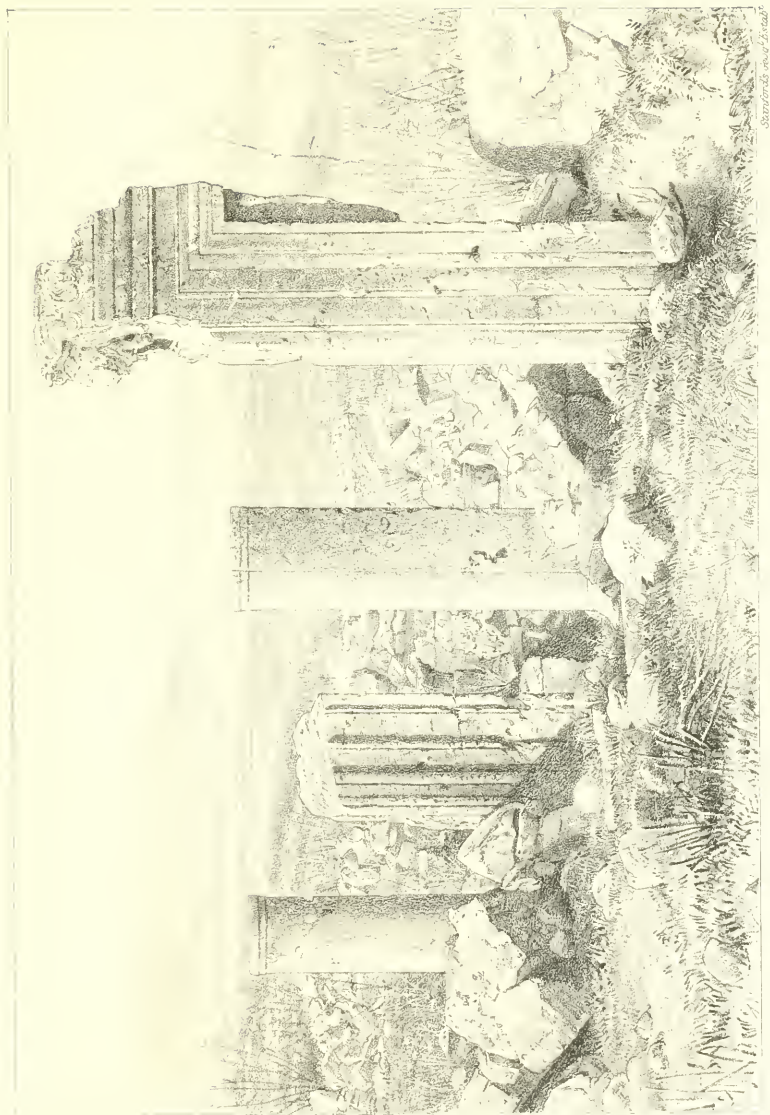
In the centre of the southern wall is an apse or mihrab 6 feet 4 inches in diameter, and 4 feet 2 inches deep. It must have extended up nearly as high as the columns, and was faced with small well-dressed blocks of white limestone. There are Corinthian and Ionic capitals in the ruin. Some have simple mouldings, as at the Kefr Bir'im and other synagogues. There

are also several portions of semi-attached columns amongst the ruins. They are 9 inches in diameter, and have Ionic capitals. The stones used in the building were large and very well dressed. One measured 16 feet long, by 1 foot 4 inches by 1 foot 6 inches. Basalt voussoirs were also observed.



A stone niche, which probably was placed over one of the smaller doorways in the north side, was found.

It differs considerably from the niches of the synagogues at Kefr Bir'im,



RUINS OF SYNAGOGUE, IRBID





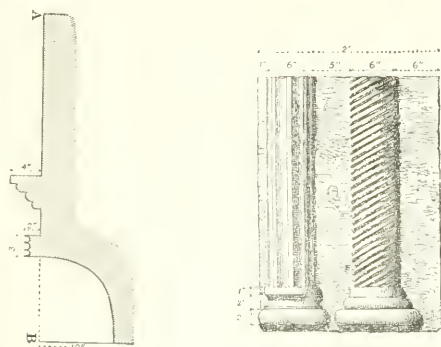
Süfsáf, etc., and is more like those found at Kerâzeh, though not so highly ornamented.

A stone was also found with two small semi-attached fluted columns, as drawn, apparently the ornamentation of some part of the base of the walls.

The column on the left side of the stone has four flutings  $1\frac{1}{2}$  inch wide, with half an inch between each. The other has twisted flutings 1 inch wide, without any space between.

The columns in the synagogue are 10 feet 6 inches high, on pedestals 1 foot 3 inches high. The lower diameter of the columns is 2 feet 1 inch, and the upper 1 foot 10 inches.

The capitals have various heights, from 1 foot to 2 feet 2 inches.



The mouldings on the door-post and lintel are similar to those at other synagogues. The dotted lines in the drawing show where the moulding is now broken away. The design on the top course is very indistinct. The lintel and door-post are in one solid block of limestone.

The T-shaped return of the mouldings on the lintel, as at Meirôn and many other synagogues, can be recognised in the door-post still standing. The lintel is broken, and seems to have been attached differently to the usual method of resting on the door-posts.

The synagogue at Irbid was at one time used as a mosque, as evidenced by the Mihrab on the south wall, which remains perfect.

Kh. Irbid occupies the site and nearly preserves the name of Arbela, mentioned sometimes by Josephus. It was situated in Galilee, near the Lake of Tiberias, and near it were

numerous caverns. The caverns are probably those in the Wady el Hamâm. The place is thus described by Col. Wilson :

‘Opposite, on the southern heights, lie the ruins of Irbid, the ancient Arbela, a place once of some importance ; part of the surrounding wall is standing, and there are two small pools, several cisterns, and the remains of numerous houses belonging to the old town, amongst which, easily discernible, are those of a later Arab village. Close to the edge of the steep descent to Wady Hamâm is an old synagogue, similar to those found in other places, except that the door is on the eastern side instead of the southern, an arrangement necessitated by the rapid rise of the ground to the south. The building was at one time used as a mosque, and many changes appear to have been made in it at that time, as we found both Corinthian and Ionic capitals in the rubbish ; there were, too, the same semi-barbarous mouldings, and peculiar arrangement of columns, which are distinctive marks of the Galilean synagogues.’

Kh. Kadish (O h).—Heaps of basaltic stones, and ruined Arab houses.

Kh. Kaisariyeh (O f).—A few heaps of stones and several cisterns.

Kh. Kaisharûn (O h).—A few heaps of stones and one cistern.

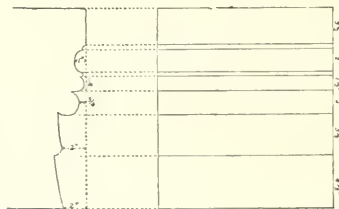
Kh. el Kaneitriyeh (P g).—Foundations and heaps of stones, on a round hill with steep sides.

Kh. Kastah (O h).—Heaps of stones, chiefly basalt, a piece of a column, and several cisterns.

Kh. Kenna (N h).—A bare top, with traces of ruins and foundations, and numerous cisterns cut in the rock.

‘On the top of a hill, twenty minutes west-south-west of Kefr Kenna, called Kh. Kenna, I discovered the remains of an enclosure built of great irregular blocks. Within it are the *débris* of overthrown buildings, and here and there cisterns . . . Another hill, fifteen minutes to the west of Kefr Kenna, is also covered with ruins and great blocks of stone. There are also a few cisterns. This ruin is called Khurbet Deir er Ras.’—Guérin.

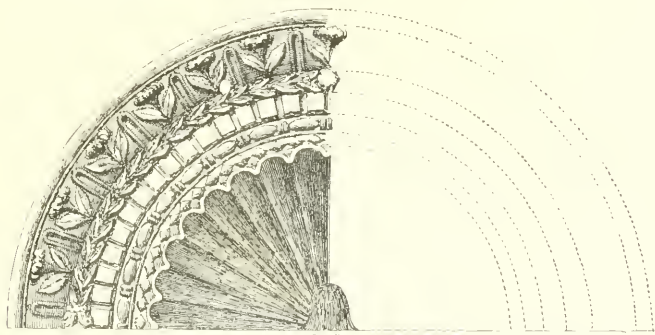
Kh. Kerâzeh (O f).—There are extensive ruins of basaltic stone strewn about ; a few foundations and walls of houses, and the remains of a synagogue situated about the centre of the ruins.



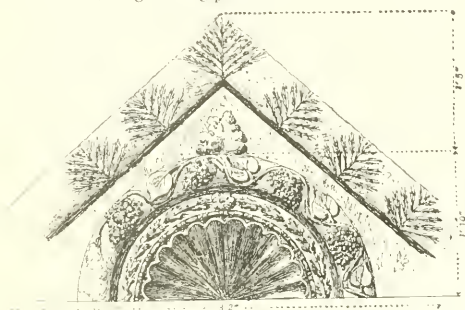
This synagogue appears to have been entirely built of basalt, which has been elaborately cut and carved for its decoration, as seen in the niches photo-

graphed (Nos. 50 and 51, Old Series, and No. 52, Old Series, gives a

good general view of the ruins). Two pedestals still remain *in situ*, and a portion of the wall. The rest of the synagogue is a mass of ruins. It appears to have resembled the synagogue at Tell Hum more closely than others, but there are not sufficient data on the ground to allow of a special plan of this building.



The interior length is 74 feet 6 inches, with a breadth of 49 feet, the walls being 4 feet thick. The intercolumnar distance is 9 feet 6 inches, and the lower diameter of the columns was 2 feet, the upper being 1 foot 10 inches. No perfect column remains, so that the height could not be determined. The capitals are Corinthian, and are 2 feet 3 inches high. They are well cut in the very hard basalt. The height of the pedestal, with the base of column, is 3 feet  $3\frac{3}{4}$  inches.



The characteristic of this synagogue is its excess of ornamentation of rather a debased kind. The niches are most elaborate, and remain as sharp

as when they were cut in the hard material used. The mouldings of the door-posts are similar to those used in other synagogues, and there are many stones cut with deep mouldings, and pieces of classical cornices strewn about amongst the ruins.

‘As early as 1740 Pococke heard the name of Gerasi, and identified it with Chorazin; and since his time the place has been mentioned and visited by more than one traveller; but perhaps owing to the peculiar character of the masonry, which is barely to be distinguished at one hundred yards distance from the rocks which surround it, and the shortness of their visits, they have failed to appreciate the extent and significance of the ruins. They cover an area as large, if not larger, than the ruins of Capernaum, and are situated partly in a shallow valley, partly on a rocky spur formed by a sharp bend in Wady Kerazeh, or, as it is called lower down, Wady Tell Hum, here a wild gorge eighty feet deep. From this last place there is a beautiful view of the lake to its southern end; and here too are gathered the most interesting ruins—a synagogue, with Corinthian capitals, niche heads, and other ornaments cut, not as at Tell Hum, in limestone, but in the hard black basalt. Many of the dwelling-houses are in a tolerably perfect state, the walls being in some cases six feet high; and as they are probably the same class of houses as that in which our Saviour dwelt, a description of them may be interesting. They are generally square, of different sizes—the largest measured was nearly thirty feet—and have one or two columns down the centre to support the roof, which appears to have been flat, as in the modern Arab houses. The walls are about two feet thick, built of masonry or of loose blocks of basalt; there is a low doorway in the centre of one of the walls, and each house has windows twelve inches high and six and a half inches wide. In one or two cases the houses were divided into four chambers.’—‘Recovery of Jerusalem,’ pp. 346, 347.

K h. el Kerak (Q h).—This appears to have been a fortified place of considerable strength at the southern extremity of the Sea of Galilee. A large plateau extended from the road to the mouth of the Jordan, and appears to have been artificially raised, and is levelled on the top. It measures approximately 1,000 yards long, by 180 wide. At the north-western end there are the remains of some buildings, and this is, probably, where the principal defences of the castle were placed. A wall across the road appears to have joined this fortress to that of Sinn en Nâbra, which is situated on a spur running down from the hills, and thus the road to Tiberias would be guarded from the south and east.

The place was well defended on three sides by water. A broad ditch was cut along the west and south-west side, which was in communication with the River Jordan. The sea and the river defended the other two sides, and thus only left a narrow isthmus on the north-east by which the assailant could attack on dry land. Traces of a wall round the plateau were observed. The plateau itself is now ploughed up, and does not show any traces of buildings.

\* Kerak, or Tarichea, commanding as it did the southern end of the road which ran along the western shore of the lake, and also the three bridges over Jordan in its immediate vicinity, was formerly of great importance, and we find it repeatedly mentioned in the account which Josephus gives of his campaign in Galilee. The position of the place is naturally strong; a mound about thirty feet high, surrounded on three sides by water, and on the fourth by a broad ditch, through which a branch of Jordan appears to have passed: this feature is produced by the eccentric course of the Jordan, which soon after leaving the lake takes a sharp turn and flows nearly north-east. The land approach was by a causeway, well provided with culverts, across the ditch, and this was defended by a small fort or tower on the land side. There are also the remains of a bridge connecting the town with the eastern side of Jordan. Of the town absolutely nothing remains but a heap of rubbish covered with broken pottery, and fragments of sculpture, offering probably a rich field for excavation.'—'Recovery of Jerusalem,' pp. 362, 363.

In the Talmud (Bereshith Rabba, c. 98) Senabrai and Beth Joreach are mentioned as near each other, and Neubauer (Geog. du Talmud) conjectures that the name Kerak is a corruption of Kir Jerach. Herodotus (II. 15, 113) makes us acquainted with the Pelusian Tarichea and another city of the same name at the Canopian mouth of the Nile. The name really signifies a salt-store, or a place for curing fish; the Phœnicians also used the word Malaga for the same thing. The still existing site of El Mellaha (Ard el Mellakaya on Zimmermann's map) thus answers to the ancient Tarichea. A Phœnician votive inscription from an altar in Sardinia mentions one Cleon, a man from the guild of salt workers. יָם אֵשׁ בְּנִינִיחַ is a Punic 'Societas apud salinas,' from מַלַּח 'salt.' Anyhow, our Tarichea is an ancient station of the Phœnicians, who had such salt-depôts on all the coasts; as, according to Strabo (III. 3), at Malaga, *Tarixia* *μεγάλη*, as well as at the Carthage newly-founded by Hannibal.—Sepp.

K h. K i b s h â n y (N h).—Traces of ruins, some large stones, cisterns.

K h. c l K û r (P f).—Traces of ruins.

K h. M a d i n (P g).—Heaps of ruins, some well-dressed stones.

K h. M â m e l i a (O g).—Considerable traces of ruins, heaps of stones, and cisterns.

K h. e l M a n s û r a h (Q i).—Heaps of basaltic stones.

K h. M e s k e n c h (O h).—Extensive ruins of much-worn stones, foundations of walls, and rock-cut cisterns. There are several sarcophagi and a large birkch near; also some caves and wine-presses cut in the rock. Probably an ancient place.

K h. M i n i a (P g).—A slight mound and traces of ruins, a few walls visible. The ruins extend over an area of about 100 by 200 yards. It is said that good stone for building can be procured by a little excavation here. There is no data for judging of what age these remains may be.

'A short distance north of the spring is Khan Minyeh, almost a ruin, though inhabited by a few Arabs. The Khan was doubtless built for the convenience of travellers to Damascus, and is at least as old as the twelfth century, being mentioned by Bohaeddin in his "Life of Saladin." West of the spring are the ruins (Kh. Minyeh) which Dr. Robinson, the learned American traveller, identifies with Capernaum. They form a series of mounds, covering an extent of ground small in comparison with either those of Tell Hum or Kerâzeh. We made some small excavations in these, but did not succeed in finding the remains of any building of great size. The walls were rudely built, and the fragments of pottery dug up appeared to be modern. There were traces of a thick wall surrounding the site. No fragments of columns, capitals, or carved stones were found in the ruins, nor could any be seen in the walls of the Khan, or round the tombs close by—a fact which seems to indicate that the ruins are of modern date, or at any rate never contained any building such as the synagogues or churches found elsewhere, as in all other places old material is invariably found built into the walls of later buildings where they are near old sites.'—Wilson, 'Recovery of Jerusalem,' pp. 350, 351.

The site of Minia, or Minyeh, has been identified by Robinson, Macgregor, and Conder with Capernaum, which is placed by Dr. Wilson, Tristram, Colonel Wilson, and others at Tell Hum. Guérin identifies it with Bethsaida.

K h. M u g h e i y i r (O i).—A few heaps of stones, five or six caves, and a few cisterns.

K h. M u s h t a h (N g).—Heaps of stones, and cisterns.

K h. M ü s l ä k h i t (N g).—Foundations, cisterns, and heaps of stones.

Guérin observed here, besides the remains of an ancient village, those of a stronghold in enormous blocks badly squared and placed together without cement, seeming to indicate the site of an ancient military post. The place, according to him, is also called Khurbet Amer es Selakhi.

K h. e l M u z e k k a (O g).—Small heaps of dressed stones of medium size, a cave, and spring in rock-cut well. A trough is also cut in the rock near the well.

K h. N â t e f (O g).—Foundations, heaps of stones, and cisterns, on small tell; a rock-cut tomb, now filled up.

'The ruins of a monument ornamented with columns are still visible in the southern part, and several mutilated shafts are either upright or lying on the ground.'—Guérin.

K h. N e j e i m i y e h (O g).—Heaps of stones and cisterns, near a spring.

K h. e n N â e i r i y e h (P f).—Heaps of drafted masonry on the top of terraced hill, with a rock-cut well and three rock-cut wine-presses.

K h. e l 'O r e i m e h (P g).—An artificial plateau, 198 feet by 86

feet, on the top of a rocky hill. In the north-west angle of the plateau there are the remains of walls and ruins of a building, probably a fortress or stronghold of some sort. The great Damascus high-road ran just below to the west.

K h. 'Oshshch (Q f).—A few heaps of stones.

K h. Rûbûdiyyeh (P g).—A few piles of stones near the spring.

'The site of an ancient village: caves, cisterns, tombs and presses remain, cut in the rock.'—Guérin.

K h. Ruweis el Hamâm (M f).—A few scattered stones and goat-fold.

K h. Sâd (O g).—Heaps of unhewn basaltic stones.

K h. Sârah (O i).—Heaps of stones, all of small size; a few cisterns; a few basaltic stones also scattered through the ruins.

K h. Sebâna (P g).—Heaps of stones and foundations on the top of a terraced hill; cisterns.

K h. Seiyâdeh (P h).—Ruined Arab houses, all basaltic and apparently modern.

K h. Sellâmeh (O f). Heaps of stones, cisterns, and caves. This was a Druse village destroyed by the Zeidaneh, the family of Dhâher el 'Amr.

This place is probably the Selamis mentioned by Josephus as having been fortified by him at the same time as he fortified the Jotapata, Bersabee, and other places. On the top of the site Guérin found the remains of a rectangular enclosure, 80 paces by 50. Within the enclosure and along the walls have been built twenty crude vaulted chambers, which appeared to him modern. Besides the cisterns and caves mentioned by Lieutenant Kitchener, Guérin observed two presses cut in the rock.

K h. Serjûmieh (P h).—Modern ruins of basaltic houses.

K h. Shârah (O i).—Basaltic ruins of Arab houses; several cisterns.

K h. Shemsin (P i).—Basaltic ruins of Arab houses; two cisterns near.

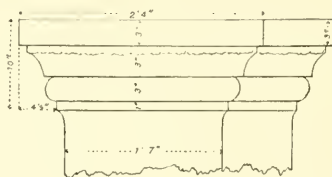
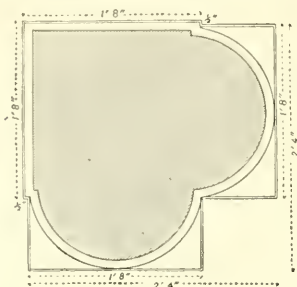
K h. Sirin (P f).—Heaps of cut stones.

K h. Umm el 'Alak (O h).—Heaps of basaltic stones, portions of a pillar, and several cisterns. (See Kefr Sabt, p. 205.)



K h. Umm el 'Amed (O g).—The ruined synagogue stands on flat ground on a low saddle north of the road, south of which is a modern building partly constructed of stones from the synagogue walls.

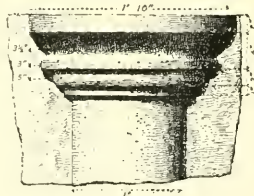
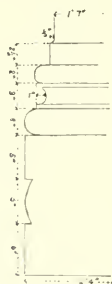
The synagogue was built of hard grey limestone. It is, unfortunately, almost entirely destroyed. The distinctive double column still remains



standing *in situ* at the north-west corner, and the base of one of the columns of a central walk exists on the south, apparently also *in situ*.

From these data it would appear that the synagogue measured 53 feet north and south from the outer angles of its double columns.

The angular direction of the building was due north and south. Part of the west wall remains, showing a stylobate of simple profile, which ran



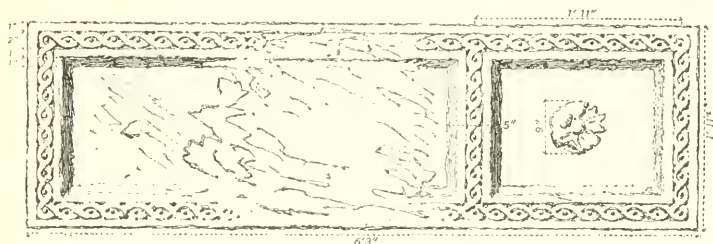
round the building on the interior. The height of the stylobate was 1 foot 4 inches, and the profile similar to that of the pillar bases.

The dimensions of the columns are as below :

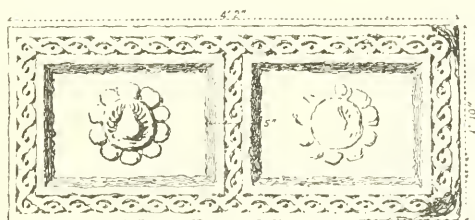
	FT.	IN.
Pedestal . . . . .	1	4
Base . . . . .	0	10
Shaft . . . . .	11	8
Capital (with abacus) . . . . .	0	10
	<hr/> 14	<hr/> 8

The diameter of the pillars was about 2 feet.

The building south of the road is about 40 feet square. The north wall is constructed of masonry evidently taken from the synagogue. There are drafted stones with a well-finished boss in the lowest course.

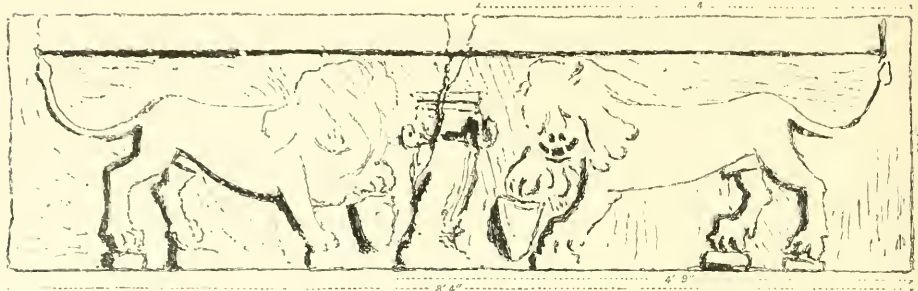


One of these measured 3 feet 2 inches in length and 1 foot 8 inches high the draft was  $\frac{1}{2}$  inch deep and  $2\frac{3}{4}$  inches broad.



On the east of the building is a courtyard with drystone walls built of black basalt, into which is built a great lintel with a design; compare Photograph No. 73, (Old Series) representing two lions facing

one another, with an urn between them. The stone has been cracked down the middle. It measures 8 feet 4 inches by 2 feet 4 inches, and it appears evidently to have been the lintel of the main entrance to the



synagogue; while the two ornamented blocks above described were probably the lintels of side entrances. Though differing in length, they are of the same height.

After describing the synagogue, Guérin says: 'To the east and at a short distance rises a hillock quite covered with rubbish, and surrounded by fine blocks of stones from ancient constructions. To the west and about 200 paces from the synagogue, one observes a great reservoir half filled in, its form indicated by a range of stones: its form is semi-circular.

'To the south of the basin, which was made to catch the rain, are the remains of a strong square building made of limestone, which seems to have been a mausoleum; but it would be necessary to excavate to be sure of this. The entrance was by two doors, situated one on the east and the other on the south façade. The lintels were ornamented with roses and foliage beautifully executed, but now much broken. Monolithic columns stood on either side of these doors: perhaps they surrounded the whole building with a continuous porch.'

There are other ruins here besides the synagogue. They have been described by Guérin. He found (1) two hundred paces from the synagogue a great reservoir half filled up—a range of stones marks out the shape, which was semicircular. (2) South of this basin the remains of a strong square building. The entrance was by two doors situated on the eastern façade, and the other at the south. The lintels which covered the jambs were adorned with roses and foliage executed with some elegance, now much mutilated. Monolithic columns stood at the side of these doors; perhaps they surrounded the edifice with a sort of continuous portico. This monument is now little more than a pile of confused ruins.

K h. Umm el Ghaneim (O i).—Heaps of stones, a few of which are hewn, all of small size; one small cave and one cistern.

Guérin saw here several ancient cisterns, still unbroken, and ancient caves cut in the rock, which now serve as a refuge for shepherds.

K h. Umm Jebel (O h).—Foundations of an old wall, on the top of the Tell on which the ruin stands. The hill is terraced, and appears to have been an ancient place of importance. There are some rock-cut tombs, with *kokim* and *loculi*; also some caves and four or five cisterns. A portion of a pillar was also observed.

K h. el Wereidât (P g).—Heaps of stones of small size.

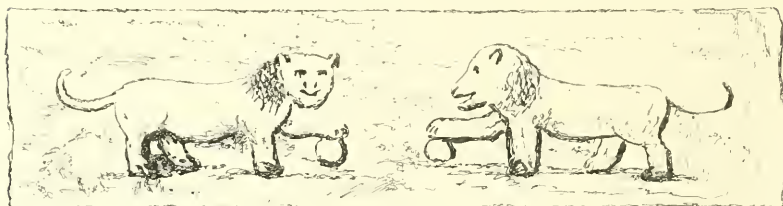
El Khureibeh.—Foundations of walls and scattered heaps of stones.

El Kûlâh.—Ruined castle in Tiberias, built by Dhâher el 'Amr's son in the last century. It is constructed of small stones of basalt, well dressed and firmly bedded in good mortar. It has been shaken down by earthquakes and is fast disappearing.

Kûlât el Ghûl (Q h).—A large boulder on the shores of the Sea of Galilee.

Kûlât Ibn Mân (P h).—This stronghold was situated in the precipitous rocks of the Wâdy Hamâm. The cliffs on both sides of the valley have numerous caves in them, but the Kûlât Ibn Mân, on the southern side of the valley, is far the most extensive. The cliffs here reach an altitude of over 1,000 feet above the bed of the valley. A steep slope of debris fallen into the valley leads up about 500 feet to the foot of the cliffs, which then rise perpendicularly, and in some places have crumbled away, or have been burrowed out below till they are overhanging. There are traces of well-made basalt steps leading up to the castle. The entrance was flanked by two small round towers, besides loopholed galleries in the face of the rock, so that a heavy fire could be brought on an assailant. Inside this entrance is a large natural cave, which probably formed the stable, and from this a staircase leads to an upper tier of natural and artificial caves, opening from a passage which was carried along a narrow ledge in the face of the rock, and walled in on the outside. Round towers and loopholes from this gallery added to the defensive strength of the place. Staircases led up from both ends of this gallery to other caves on different

tiers, connected by galleries, and staircases, now fallen to ruins, occupied the face of the rock. Water was brought, probably from Irbid, in a rock-cut channel along the face of the precipice; it then poured down through an earthenware pipe into a cistern, coated with hard reddish cement, in the interior of the castle. The walls existing are Arabic work, built with great care, the stones being of finely dressed hard crystalline white limestone and black basalt in rows. All the arches are pointed, and the construction appears to date probably from the fifteenth century, when similar work was employed in the construction of the great khâns on the Damascus road, such as Khân et Tujjâr, Khân Minia, and Khân Jubb Yûsef. Inserted in the wall above the lower doorway is a large block of blue limestone, with the carved representation of two lions facing one another, one front paw



of each being placed on some undistinguishable object. They are rudely cut, and may have been Arabic work. Yet, from the nature of the stone, different to any other in the building, it would seem possible that they were not intended for the position they occupy, but may have had some connection with the ruins at Irbid, or the lions at Umm el 'Amed.

This singular place is thus described by Colonel Wilson :

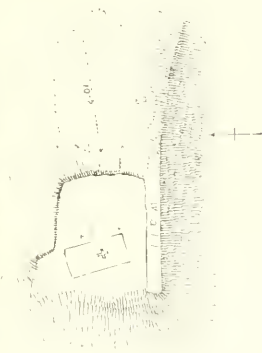
'From Mejdal, we made an expedition to the caves in Wady Hamâm, once inhabited by robbers, but afterwards the resort of hermits and monks. The cliffs on either side of the little stream rise almost perpendicularly to a height of about 1,200 feet, and in their faces are the curious system of caverns sometimes called Kalat ibn Ma'an. Our visit was paid to those on the right or southern bank, a short distance below the ruins of Arbela (Irbid). After climbing up the steep side of the valley, we reached a flight of steps which led to the first tier of caverns; from this there was a circular staircase to a second row, and higher still were two other sets of chambers inaccessible from below: we were for some time at a loss to find out how the inhabitants reached their homes, but after a good search found the remains of some rock-hewn steps, which came down through a narrow cleft from the ground above. The caverns are of considerable extent, and those on the same level are connected by narrow passages cut in the face of the rock, the sides next the valley being protected by walls. The mouths of the caverns are closed with masonry, in which a number of basaltic stones brought from the plain below are used; the interiors appear to have been plastered,

and there are recesses in their sides which may have been sleeping-places. The appearance of the masonry and other details gave us the impression that the caverns had been used by Christian communities after the robbers had disappeared, and reminded us strongly of the similar establishment in the Mount of Temptation near Jericho. As a robbers' den the place is perfect; a sheer precipice, with only a few steps to give access to the caves, inaccessible, and perfectly safe from all attacks except that one which Herod the Great so successfully employed. The robbers were strong enough to meet Herod in open battle, but after a sharp encounter they were defeated, and retired to the caves, in which they were besieged. Herod, finding all approach from the valley impracticable, had a number of large boxes prepared, and in these he let down his soldiers, by means of a strong chain, from the top of the cliff. Then ensued one of the most extraordinary fights which perhaps ever took place: the soldiers, swinging in mid-air, attacked the robbers with fire and sword, or with long hooks tried to pull them out over the precipices; the latter tried in turn to break the chains which connected the boxes with mother earth, but all to no purpose—they were completely subdued. Towards the end of the fight one of those strange scenes occurred which are almost without parallel in the history of other countries: a father stands at the mouth of his rock-cut home, and orders his seven children to come out one by one; as

HERMITAGE ABOVE IKSAL.



INTERIOR OF CAVE.



each appears a sword is thrust into his side, and he falls headlong over the precipice: then follows the wife, and last the stern parent, after upbraiding Herod with his low origin, springs forward, and is dashed to pieces, sooner than surrender to the victor.'—'Recovery of Jerusalem,' p. 355.



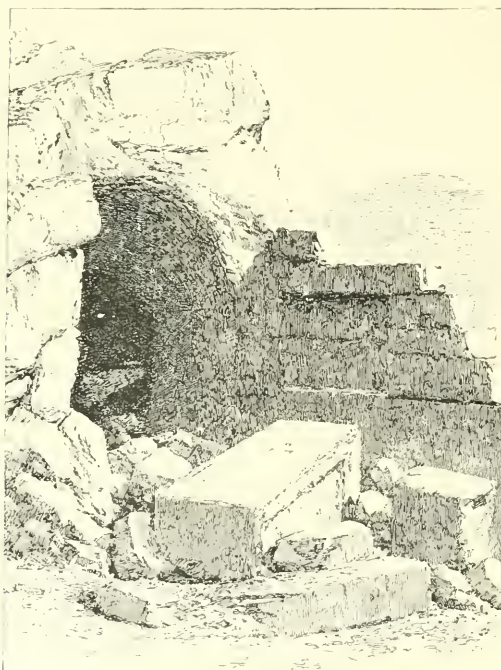
K ŭ l ā t e s h Sh ŭ n e h (P f).—A modern Arab building of basaltic stone ; used probably as a barn, as the name implies.

Guérin describes this place as built of white limestone mixed with stones of black basalt in alternate courses. We think that although this custom is common in modern Arab building, it can be shown to have been an ancient usage, so that the building may be old. Round it are the vestiges of a ruined hamlet.

K ŭ s r B i n t e l M e l e k (Q h).—A ruined tower built of rough basaltic masonry.

L ā b i e h (O h).—Caves, tombs, and sarcophagi ; several rock-cut wine-presses and cisterns were observed at this village, which probably represents an ancient site.

<sup>1</sup>A house built of cut stones of medium size in the direction of east and west appears to oc-



cupy the site, and to be built out of the old materials formerly used for a Christian Church.'—Guérin.

E l M a t - h ŭ m e h (N i).—It is evidently a hermit's cave. The sketch (p. 411) shows the interior; stone bed to the right, cupboard with steps at back. The second shows the masonry entrance, now ruined, and the fallen lintel-stone, with a large cross sculptured on it. The lintel, 6 feet 2 inches, by 2 feet 1 inch by 2 feet 6 inches. The wall is of rubble, faced with ashlar stones, 1 foot 6 inches high, 2 to 4 feet long,

rubble of sharp stones, mortar with pottery, and a little earth in it.

<sup>1</sup>In the rocky glen which leads down from the ruins of El Tirēh to Iksāl we found a cave



sufficiently curious to deserve mention. A cross cut on a large fallen lintel at the entrance shows it to have been used by Christians, and the interior arrangement seems to point to a hermit as its occupant. The cave is mostly natural, and is situated in a spur of the hillside, in such a manner that by building a wall of masonry on one side, and a gateway (now ruined) at the end, a chamber was enclosed at the cave's mouth. The stones of the masonry are about two feet or three feet long, and one and a half to two feet deep and broad: they are filled in with rubble, and the mortar is mixed with earth and broken pottery.

‘A cupboard-like recess is left in the masonry, possibly to serve as a seat. The cave itself is divided into two parts: the outer is some fifteen feet high at the mouth, but gradually slopes inwards like a funnel, till it ends in a doorway, five feet by three feet. This was formerly closed by a stone door fourteen inches thick. Inside, the cave is an irregular oval in shape, and about twelve feet to fourteen feet high. At the far end is a small recess nine feet from the ground, which can be reached by three rude steps. This would seem the reverend hermit's larder. On the right hand are two more natural recesses, and between them and the door a place has been hewn out which doubtless served as a bed. The floor is many inches thick with the droppings of bats. Struck by this unusual circumstance—most caves being used to shelter the flocks in the rainy season—I asked the reason of it, and was told that the cave was inhabited by a *Ghulch* (ghoul), and that none of the shepherds dared enter. The native name is *Mugharet el Mat-hūneh*.’—Tyrwhitt Drake, ‘Quarterly Statement,’ 1873, p. 57.

**Mazār Sh. Muḥammed (O i).**—Heaps of stones, chiefly basaltic.

**Medinet el Aikeh (P h).**—Heaps of rough stones on the top of the Kurn Hattin. There are also the foundations of a small square tower, and a small cistern, probably the remains of a ruined sacred tomb.

**El Menārah (Q h).**—Ruined Arab houses, all basalt; no cisterns.

**El Mejdal (Q h).**—There are traces of ruins in this village, but none that appear to be more ancient than Arab times.

**El Mesh-hed (M i).**—Traces of ancient ruins.

This place is probably the Gittah-Hepher or Gath ha Hepher of Joshua xiv. 13, and 2 Kings xiv. 25. Jerome says that the prophet Jonah was buried at Gath, about two miles from Sepphoris. Benjamin of Tudela, says that the prophet's tomb was on a hill near Sepphoris. In the year 1333 the Rabbi Ishak Chelo (Carmoly's ‘Itinéraires,’ p. 212), writes: ‘From Sepphoris you go to Gath ha Hepher, now called Mesh-hed, the birthplace of the prophet Jonah. It is a small place, inhabited by a few poor Mussulmans. From there one goes to Kefr Kenna, the village which contains the tomb of Jonah. The Arabs have built a beautiful mosque over the sepulchre of this man of God.’ Both the tomb and the mosque are now at Mesh-hed. One mile south of Mesh-hed is the Ain esh Shemaliyeh, at which place a most obstinate battle was fought on the 1st of May, 1187, between 7,000 Saracens and a handful of Christians, headed by Jacquelin de Maillé, Marshal of the Temple, who, after performing prodigies of valour, was finally killed by his adversaries.

**Nebẕ Shāib (R h).**—A ruined tomb of the prophet Jethro; good Arabic masonry.

Rabbi 'Akiba (Q h).—An ordinary Jewish tomb of whitewashed masonry. Rabbi Achiba was the great supporter of the rebellion of Bar-kochebas.

Rabbi Kalna (Q h).—A rock-cut tomb, containing six graves, both *kokin* and *loculi*. It has a cave beside it.

Rabbi Mair (Q h).—The tomb is enclosed in modern schools.

Rabbi Mûsha Ben Maimûn (the great Maimonides) (P h).—An ordinary modern whitewashed masonry tomb, with a few niches for lamps in front.

Râs Hazweh (N g).—Traces of a circular well on the hill-top.

Rujm Shammer (O h).—A small ruined watch-tower; the ancient road passes by it.

Rumâneh (N h).—Cisterns and rock-cut caves; traces of ancient remains at this village.

Sarona (P i).

'The houses are rudely built on two hillocks which lie round a valley watered by a spring, which is contained in a sort of square chamber, the roof of which is formed of large slabs, and which is preceded by a vaulted vestibule in very regular cut stones, the whole of ancient appearance.'—Guérin.

Esh Shejerah (O h).

Here Guérin discovered the ruins of a rectangular edifice built of cut stones, and oriented from west to east. Its height is 31 feet, and its breadth 18 feet 8 inches. Six monolithic columns decorated the interior, which they divided into two naves. Capitals are lying about on the ground, apparently of Byzantine style. This church was used for a mosque, for the traces of a mihrab are to be seen at the south end. On a fine slab, lying on the ground, are read the Greek letters ΔΟΚΙ, each about four and a half inches high, and on a second slab the letter Δ placed above a ρ.

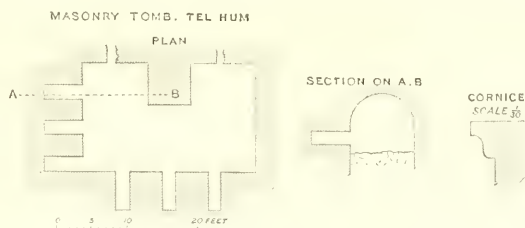
Es Sirch (O h).—Cattle-folds of basaltic stones, as the name implies.

Tâhûnet el Kabû (Q g).—There are several ruined mills about here, all of them Arabic work and ruined.

Tell el Butmeh (M g).—Small mound, a few scattered stones, and a large terebinth tree, whence the Tell is named.

Tell Hûm (Q t).—Extensive remains of basaltic ruins, stretching over half a mile in length by a quarter of a mile in breadth, the ground thickly covered with ruined walls of houses.

At the northern extremity of the ruins two remarkable tombs were found: one constructed with limestone blocks below the surface of the ground, which must have been a work of considerable labour, as the hard basalt on the surface had first to be cut away; the other, a rectangular building, capable of holding a large number of bodies, is above ground.



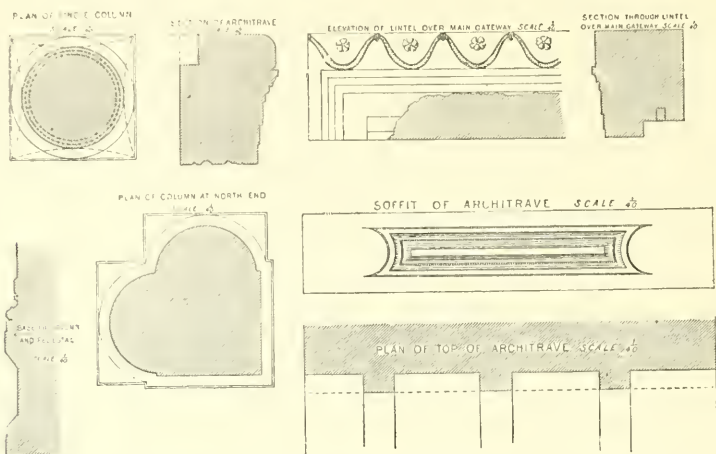
The principal building at Tell Hüm must have been the synagogue. It was built of limestone blocks, well dressed, and of the same character as other synagogues. Another small building, still standing, close to the shore, has been constructed of the limestone blocks taken from the synagogue. The synagogue presents, as will be seen by the plans, the peculiar details of these buildings found in other specimens. The capitals were of the Corinthian order; and there were epistylia that rested upon the columns, and probably supported wooden rafters. Several of the pedestals are still *in situ*, though the building is levelled to the ground. There are also the remains of a heavy cornice and frieze. The exterior was probably, as in other cases, decorated with attached pilasters.

On the eastern side is a later addition, the walls of which have disappeared down to the plinth course. It consists of a rectangular building, having three entrances on the north side, and one on the east; and the exterior was ornamented with pilasters similar to those on the synagogue. There is no doorway connecting the two buildings, and the walls meet with a straight joint, those of the latter addition abutting on and hiding the corner pilasters of the original construction.

A curious block was found, on which is represented the front of some large building, possibly a synagogue. The front, as here shown, has ten columns or pilasters, with Ionic capitals set on a plinth course. Two of



the pilasters form the jambs of the door, which has a circular head and ornamental niche, like those found at Kerāzeh, Irbid, Tell Hûm, Kefr Bir'im, Sûfsâf. The door is shown as slightly opened, and is panelled. The entablature which runs above the columns is carried round the arch of the door.



Mixed with debris were found several remains of a much later date, which may have been added if the synagogue was ever used as a church. One lintel was found bearing a representation of the pot of manna. (See 'Quarterly Statement,' June 30, 1869.)

Photographs of the details of this synagogue are found in Nos. 53, 54, 55, 56, 57 of the Old Series.

The Synagogue, built entirely of white limestone, must once have been a conspicuous object, standing out from the dark basaltic background; it is now nearly level with the surface, and its capitals and columns have been for the most part carried away or turned into lime. The original building is 74 feet 9 inches long, by 56 feet 9 inches wide; it is built north and south, and at the southern end has three entrances. In the interior we found many of the pedestals of the columns in their original positions, and several capitals of the Corinthian order buried in the rubbish; there were also blocks of stone which had evidently rested on the columns and supported wooden rafters. Outside the Synagogue proper, but connected with it, we uncovered the remains of a later building, which may be those of the church which Epiphanius says was built at Capernaum, and was described by Antoninus, A.D. 600, as a Basilica inclosing the house of Peter. It may be asked what reason there is

for believing the original building to have been a Jewish synagogue, and not a temple or church. Seen alone, there might have been some doubt as to its character, but compared with the number of ruins of the same character which have lately been brought to notice in Galilee, there can be none. Two of these buildings have inscriptions in Hebrew over their main entrances; one in connection with a seven-branched candlestick, the other with figures of the paschal lamb, and all without exception are constructed after a fixed plan, which is totally different from that of any church, temple, or mosque in Palestine. For a description of the very marked peculiarities which distinguish the synagogues from other buildings, I would refer the reader to an article on the subject in the Second Quarterly Statement of the Palestine Exploration Fund. If Tel Hum be Capernaum, this is without a doubt the synagogue built by the Roman centurion (Luke vii. 4, 5), and one of the most sacred places on earth. It was in this building that our Lord gave the well-known discourse in John vi., and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead."

'Round the Synagogue, and stretching up the gentle slope behind, are the ruins of the ancient town, covering a larger extent of ground than we had been led to expect. The whole area, half a mile in length by a quarter in breadth, was thickly covered with the ruined walls of private houses, amongst which we thought we could trace a main street, leading in the direction of Chorazin. At the northern extremity of the town two remarkable tombs were found, one constructed with limestone blocks below the surface of the ground, which must have been a work of great labour, as the hard basalt on the surface had first to be cut away; the other, a rectangular building capable of holding a large number of bodies, which is above ground, and appears to have been whitewashed within and without. It is possibly this description of tomb to which our Lord refers in Matt. xxiii. 27, where He compares the Scribes and Pharisees to "whited sepulchres," beautiful in outward appearance, but within "full of dead men's bones;" a similar building may also have been the home of the demoniac at Gergesa.

'The shore was eagerly searched, but without success, for traces of an artificial harbour.—'Recovery of Jerusalem.'

The question of the identification of Capernaum may be found treated at length by Tristram, 'Land of Israel,' pp. 428—434; by Magregor, 'Rob Roy on the Jordan,' chapter xxi.; by Conder, 'Tent Work in Palestine,' pp. 182—190; by Robinson, 'Biblical Researches,' pp. 348—360; by Stanley, 'Sinai and Palestine,' p. 384; by Kitchener, 'Quarterly Statement, 1877'; by Colonel Wilson, 'Recovery of Jerusalem'; and by Thomson, 'The Land and the Book,' pp. 352—356.

Tell en Nââm (P h).—Small artificial mound, with remains of basaltic ruins on the top; several springs near.

Tireh (N i).—The ruins at this site appear to have belonged to a considerable town (see Quarterly Statement, 1873, pp. 25, 49). There is a large mound or Tell in an open depression, said to conceal vaults of large masonry, which were not visited, being quite covered over. Cement-lined cisterns, scattered stones, a pillar shaft, a piece of cornice, of simple

design, caves, traces of an ancient causeway and a hermit's cave (see el Mat-hûmeh) were found here.

The rock is a soft white chalk, and in this a great number of rude cave tombs were excavated. The first entered was merely a cave; the second was like it, but with a well-cut door, 2 feet wide, having a rock-cut court, 5 feet wide, outside. No. 3 was also a natural cave. No. 4 a cave with *kokim* radiating from its sides (compare the examples on Sheets VII. and X.). In this case there were seven *kokim*, carefully excavated, measuring 6 feet 10 inches in length, 3 feet in height, and 3 feet 6 inches in breadth. The roofs were arched.

Near this tomb was a bell-shaped cistern, 30 feet in diameter, 15 feet deep, with a man-hole in the roof. It was lined with two coats of cement, the lowest having been roughened to give adhesion to the upper. The cement was brownish, and mixed with ashes and pottery. The cistern has an entrance like a tomb door in the side. The fifth tomb entered was a rude cave, near which were two cisterns. The sixth a chamber rudely squared with a *loculus* at the end. The seventh a rock-sunk tomb (as at Iksâl, etc.), rudely excavated, the shaft 6 feet 4 inches long, 2 feet 4 inches wide. Near it was a large cistern. The eighth tomb was also rock-sunk, but with this peculiarity, that an entrance from the north end was reached by a doorway from the shaft. The shaft was sunk with its length north and south, of the same dimensions as in No. 7. The chamber was 6 feet square and about 4 feet high. The door was so small that it could hardly be passed. Near this tomb was another cistern also with an entrance in the side.

Near the site were several rock-cut wine-presses.

Tôr'ân (O h).—There are some caves and rock-cut cisterns at this village, and the appearance of an ancient site.

Schwartz proposes to identify Tôr'ân with Beth Shearim, a place which was the seat of the Sanhedrim. This identification has, however, been combated by Neubauer ('Geographie der Talmud,' p. 200).

Tûbariya (Q h).—The ruins of the ancient town of Tiberias extend over a considerable area south of the town. They have been much excavated for stone for building, and also for limestone blocks, which have been burnt for limestone. Many granite columns are mixed up with the ruins, and a few pieces of cornices and moulded stones.

At one place there are eight columns lying together. They measure 13 feet 8 inches in length, with a lower diameter of 2 feet 1 inch, and an upper diameter of 1 foot 6 inches. This was probably the site of a synagogue.

Along the sea-coast there are remains of an old sea-wall or fortification about 12 feet thick. The modern town is surrounded by walls built by the son of Dhâher el 'Amr. They are now in ruins.

A large granite basin, 6 feet 4 inches in diameter, is to be seen in the town, and also a hunting scene rudely carved on a block of black basalt.

A long aqueduct brought water from the Wady Fejjâs, that drains the Sahel el Ahma. It was probably intended to turn mills in or near Tiberias, as the lake water is used for drinking purposes.

'A small church, said to stand on the site of St. Peter's house, and a mosque half in ruins, with its courtyard and fountain, are the only buildings which attract attention; but lying about may still be seen some traces of the grandeur of the ancient city—here a magnificent block of polished granite from Upper Egypt, cut into a basin six feet four inches in diameter—there a hunting scene carved on the surface of a hard black lintel of basalt. To the south the ruins cover some extent of ground; there are the remains of a sea-wall, and of some portions of a city wall, twelve feet thick; many traces of old buildings, broken shafts and columns, half buried in rubbish; and at one place, foundations which appear to belong to a church, perhaps to that which was built during the reign of Constantine on the site of Adrian's unfinished temple. The present water supply of Tiberias is derived from the lake, but during the Roman occupation the inhabitants were far more particular in the quality of what they drank, and we find extensive remains of a fine aqueduct, which brought the sparkling waters of some fountains at the foot of the Ard el Hamma, below the southern end of the lake, into the ancient city. The length of this aqueduct is about nine miles, and in places it is cut with great labour in the rock, running along the side of the hills which border the lake.'—Wilson ('Recovery of Jerusalem,' p. 361).

The city of Tiberias was founded by Herod Antipas, who gave the new city its name in honour of the Emperor Tiberias. The Rabbis say that it was built on the site of Rakkath (Joshua xix. 15). Jerome says that it was the old Chinnereth (of the same verse). No trace of either name has been discovered by the Surveyors or by any previous travellers. Josephus fortified the place during the war; the inhabitants, however, submitted to Vespasian, and, perhaps in consequence of this submission, continued to live in comparative peace and security, even while their countrymen of the south experienced their disasters under Titus first and Hadrian afterwards. Epiphanius, in the fourth century, says that Tiberias, with Sepphoris, Nazareth and Capernaum, had long been inhabited exclusively by Jews. The Sanhedrim, after several removes, came to Tiberias about the middle of the second century, under the celebrated Rabbi Judah Hakkodesh, and from this time Tiberias became the central point of Jewish learning for several centuries. It was here that both the Mishna and the Gemara were compiled. Under Constantine, Christian churches were erected in these



exclusively Jewish towns, and a bishop of Tiberias was appointed. Justinian rebuilt the walls of this city. A pilgrim of the eighth century, Willibald, mentions it as possessing many churches and synagogues. Under the Crusaders it was first given to Tancred. The castle surrendered to Saladin the day after the battle of Hattin. Quaresmius, in the sixteenth century, speaks of the city as inhabited by Arabs of the worst character, who used the church as a stall for cattle. In the year 1738 Dhaher el 'Amr built a fort upon a hill north of Tiberias, and strengthened the old walls. These were thrown down by the earthquake of January 1, 1837.

U m m e l K a n â t i r (Q i).—Ruined bridge of five arches over the Jordan; pointed arches, Saracenic masonry.

Y â k û k (P f).—Traces of ancient remains at this village, and a rock-cut birkeh with steps leading down, all cut out of the rock.

Yakuk is probably the Hukkok of Joshua xix. 34.

END OF VOL. I.





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