

Palestinian Exploration.

Notes of a Vacation in Palestine in 1902.

REV. JOHN P. PETERS, D.D.

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1. **Byblos.**—Although it is not in Palestine proper, I will commence with Jebail, the ancient Gebal or Byblos, as it was the first place which I visited. Excavations were conducted here, it will be remembered, by Renan. No traces of those excavations are now visible, nor any traces of the private excavations which have been conducted on and off for a number of years, sometimes by a certain European museum, and sometimes by antiquity dealers as a speculation. Everything that is visible above ground to-day belongs to the Crusading period, or even to a later age. It is impossible to form any conclusion as to the value of the place for excavation, except from the results obtained by Renan's excavations, and from the antiquities which have been found here. From these it would seem that the site is a promising one. Being within the district of the Lebanon, it is presumably more advantageous for exploration than sites in Turkey proper. Among objects found here and now offered for sale, I observed one fragment containing both an Egyptian inscription of Sheshonk, and also a Phœnician inscription. Presumably, however, as in the case of the sarcophagus of Tabnit, the Phœnician inscription is much later than the Egyptian.

2. **Baalbek.**—The German excavations at this point have been conducted for purposes of restoration and architectural study. As a result of these excavations the place is vastly more interesting and instructive to visit to-day than it was at the time of my last visit, thirteen years ago. The plan and meaning of the buildings is now more apparent. Much has been found that is valuable for the study of Syrian architecture and Syrian religion in the Roman period, but nothing which throws light on earlier periods. Succeeding the Roman, the Christian and Mohammedan eras are also well represented at Baalbek by the remains of churches, fortifications, and

mosques, and the latter also by inscriptions. A serious question, both here and at Gerash, is whether the present German excavations will not result in the more speedy destruction of the ancient remains by exposing them, and by rendering them more accessible and convenient as stone quarries. This will certainly be the case at Gerash, and probably to some extent at Baalbek also, unless provision is made for a permanent guardianship of the ruins, as has been done in Crete, at Cnossos, and as is done regularly in Egypt. In the neighborhood of Baalbek the Germans have excavated or examined the remains of several Syrian shrines, but everything found is of a late age.

3. Sidon. — Here Makridi Bey, acting for the Imperial Museum of Constantinople, has partially excavated a temple of Eshmun, on the edge of the valley of the Bostreni. The walls of the temple are massive structures of huge stone, sometimes drafted around the edges and undrafted in the centre, sometimes undrafted throughout. Inscriptions found here show that this temple was built by a grandson of Eshmunazar in the fourth century B.C. Fortunately for science, Makridi Bey has secured as collaborator in the publication of his results, Père LaGrange of the Dominican Fathers of St. Étienne at Jerusalem, one of the editors of the *Révue Biblique*.

I was shown at Sidon a newly opened tomb, not far from the American Agricultural School. A couple of large stone sarcophagi visible in this tomb, with wreaths and Græco-Egyptian-Phœnician heads, show that it belonged to the Greek period. The chief interest of the tomb, however, lies in its stucco paintings. These decorations are much more elaborate and finer than those in the painted tombs of the Ablun, excavated by Renan (where now, by the way, the merest traces of the paintings are still visible). So little had been excavated, the air was so stifling, and the light of my peasant guide so dim, that I was unable to make any intelligent notes on the plan of the tomb or the subjects of the paintings. This tomb is now in the hands of the Turkish authorities.

I was told also of the discovery of a sarcophagus containing a body preserved in liquid, like the body of Tabnith. It will be remembered that when the sarcophagus of King Tabnith was found by Hamdy Bey, the body lay in a liquid. Eye-witnesses state that the skin and flesh were preserved, not shrivelled, as is the case with mummies, but round and full and natural to the touch, with a reddish brown hue. The liquid had apparently evaporated somewhat and the end of the nose and a part of the chest or belly were exposed. These parts

had shrivelled or decayed. The liquid was poured out and lost, and the body speedily corrupted and fell to pieces. According to my informant, the sarcophagus now found contains the body of a woman in the same admirable state of preservation in a liquid. I was unable to obtain sight of this sarcophagus, but the statement came from a trustworthy source.

4. Gerash — Gerasa. — The chief result here, so far as excavation goes, is that the Nymphæum has been laid bare, the connection of the great portico with the temple above established, and a few inscriptions found. The changes at Gerash since my visit twelve years ago have been considerable. Several inscriptions have disappeared and a great deal of destruction has been wrought. The Circassian colony has prospered and thriven and is now several times larger than in 1890. It has laid ruthless hands on the ancient remains, actually blowing them up with gunpowder to secure building stones, drums of columns to hollow out as troughs, and the like. The German excavations will considerably accelerate the rate of destruction by rendering more material accessible and pointing out to the Circassians how and where to operate.

5. Ta'anuk, ancient Ta'anach, on the Plain of Megiddo. — Excavations have been conducted at this point by Dr. Sellin of Vienna. Notices have appeared in the newspapers announcing various important discoveries, a Hebrew altar, a palace of Solomon's governor, the great walls of the city, etc. Ta'anuk is one of the most promising sites for excavation in Palestine, and to-day, after Sellin's excavations, it is, if possible, more promising than before. This *tel* is prominent and well defined, so that it was easy at the outset to see what space was to be covered. There are, besides the main mass of débris on the top, two or three terrace-like steps of débris lower down. These latter have not been touched except in one case on the north side, where a trench was run the breadth of the lowest terrace. This struck a stone tower or platform resting on the solid rock. It was built of large stones, especially at the foundations, laid in mud as mortar. What this was it is impossible to say, as the excavation was never completed. On the highest level broad trenches were run in at the north, east, and west. The trench on the north struck nothing but rude walls of houses at various depths. In the trench on the east was found a building partly of stone, partly of bricks, mostly of enormous size and very poorly baked. Farther up this trench toward

the centre of the *tel* was found what seems to have been a rock-cut altar, and near this altar numerous burials of infants in jars. From a comparison of similar burials near the great megalithic temple, unearthed by Macalister at Gezer last summer, it would seem that we have here evidences of infant sacrifice. In the west trench at a considerable depth were found the foundations of a massive building of fair size. The masonry of this building was like that of the tower of the north slope of the hill. The stones were drafted sometimes on one side, sometimes on two, sometimes on three, sometimes not at all, but never on all four sides. The same peculiarity is observed in the old walls at Gezer, and to some extent in Eshmun's temple at Sidon. Objects found in and by this building prove its very early date, as does also the depth at which it was found. The walls of the city were not discovered at any point, unless possibly on the north side, and indeed no proper effort seems to have been made to find them or to find the main gate of the city, which would be, I fancy, on the east or southeast side of the *tel*. In the centre of the *tel* on the surface was found an extensive Arabic building of the post-crusading period, as shown by dated inscriptions. None of the trenches were systematically carried to virgin soil or bed rock, and the buildings found were not properly followed up nor explored. In a small separate trench on the south side of the *tel*, at a slight depth, was found the remarkable brick altar described by Dr. Schumacher in the *P. E. F. Quarterly Statement*. This is, apparently, a Canaanite altar. It was of brick and tiles, and stood about two metres in height, square at the bottom and round on top. There were on the front of the altar on each side five heads: above on each side a curious single human head; below these single heads two pairs of heads, each pair consisting of an animal and a human head, grotesque in appearance. Each of these heads belonged to a winged animal body, which body ran back along the side of the altar. On the front of the altar near the bottom was a tree represented in relief, on each side of which stood on its hind legs, apparently eating from the tree, a deerlike animal, reminding me strongly of an ancient votive tablet found by me at Nippur. On the right-hand side of the altar, as one faces it, near the middle, in quite different workmanship from the scene in front, resembling in general that ruder workmanship which we commonly call Hittite, was a man strangling a very vertebrate serpent. At the bottom of the altar in front were two holes side by side, a little above the middle in front one large square hole, above this a very small hole, and above this a somewhat larger hole. Only the very

small hole ran all the way through. What the object of these holes was I cannot conjecture.

Of objects found at Ta'anuk, I cannot, of course, speak in detail. In the lower strata were a quantity of polished flint tools. The pottery was interesting, consisting, according to the present classification of pottery found in Palestine, of: 1. Mykenæan; 2. Cypriote; 3. Amorite; 4. Jewish; 5. Greek; 6. Arabic. In some places there was nothing above the Jewish pottery. Only a small part of the *tel* has been explored. What has been done has not been done in the best or most scientific manner. We have no knowledge of the conformation of the city, its walls, gates, etc., and the necropolis has not been found. What has been discovered belongs in general to an ancient period, and is Canaanite, as might have been expected from the notices of Ta'anach in the Bible. Interesting is the connection both with Egypt and Babylonia, as shown by various scarabæi, and other figures, and by the discovery of a Babylonian cylinder. The small clay figures of goddesses half naked, holding their breasts with the hands, a type common enough everywhere, are at Ta'anuk marked by certain little peculiarities of design which suggest possibly a Babylonian connection. Commercial intercourse with the Ægæan Islands is evinced by the early Mykenæan pottery. This is the first Canaanite site ever excavated and the first site excavated in this part of Palestine. Peculiar interest attaches to these excavations and it is greatly to be regretted that they were not more thorough and more scientific.

6. Nejeb. — My first visit to the sites in the Shephelah excavated by Dr. Bliss was made by way of Beersheba. I went south over the Nejeb to Beersheba and then followed the Shephelah up to Beit Jibrin. I was most agreeably surprised by the Nejeb. The time of my visit was the middle of June. The country was uninhabited, except that a few Bedawin encampments were scattered here and there, but there seemed to be an endless procession of people crossing it in all directions, carrying grain to their villages or coming to work at their threshing-floors. I had a preconceived impression that the Nejeb was sterile. This journey gave me the impression of a fairly rich grain and pasture country, but unfortunately lacking in wells and hence in permanent settlements. I should suppose it was not unlike some of our great western plains. Beersheba is one of the most extraordinary places I ever saw. It is like an American frontier town, with Orientals and camels mixed in. Four of the old wells are now in use. They are very deep, and the water is drawn out by

camels revolving wooden wheels. There are large masonry pools attached to each of these wells. The people say that the remains of three more such wells still exist. The next wells to those at Beersheba are, as far as I know, about half a day's journey away, and are by no means comparable to those of Beersheba for the amount of water obtainable from them. The wells at Beersheba lie in a depression, towards which the Negeb slopes very gently on three sides, and here is the beginning of a wady. About these wells gather at all times of the day a large and most picturesque group of men and women, camels, donkeys, and cattle. About a year ago the Turks established at this point a military station and a civil government with a *kaimakam*. A thriving town is rapidly springing up. The government building, of stone taken from the ruins of the old Byzantine town, is rather a fine-looking structure, and, seen looming up across the houseless, homeless steppe, presents a most startling effect, as though an American or European summer resort had been established here. An enterprising native of Jaffa had set up a steam mill, whose wheels were busily whirring under the shelter of a shedlike house of corrugated iron. Another man had built a shanty of rough boards to serve as a hotel or lodging-house, and several Turkish tents served as shops in which provisions, dry goods, and the like were offered for sale. Horses were tethered everywhere. More substantial structures than those mentioned were in process of erection, made of stones taken out of the old ruins, and heaps of building stones, taken from the remains of the old town, were piled up or scattered about everywhere. One or two enterprising individuals had set out trees and planted gardens. The ruins which serve as quarries are late, so far as any remains yet discovered are concerned. A couple of Byzantine inscriptions have been found here, which have been described in the *Palestine Exploration Fund Quarterly Statement*, a plain stone font of considerable size and a few common fragments of glass and pottery, but that is all.

7. **Sandahannah.** — The first of the sites excavated by Bliss which we visited in the Shephelah was Sandahannah. The importance of this immediate locality is made very evident by the number of ruins in its vicinity. The present village is Beit Jibrin, the ancient Beto-gabra or Beit Gabra. (By the way, this name, Beit Gabra, seems to be Edomitic. We find the same form Gabra in composition in the name of an Edomite king, Kausgabra, mentioned in the inscriptions of Esarhaddon; and the place itself lay in the post-exilic Idumæa.)

Relatively speaking, Beit Jibrin is still an important place, though its importance is not to be compared with that which it possessed in the Crusading times, or earlier when it was Eleutheropolis. To the west of the *tel* of Sandahannah are Mer'ash (a survival of the ancient name Mareshah), which lies quite close to Sandahannah, and Burnat. To the north is Judeideh, and to the south Beit Lahm. All the hills in this locality are honeycombed with cave dwellings, cisterns, and the like. Sandahannah was explored only in the upper part, that portion of the ancient city which was apparently the acropolis, and this through the Seleucidan period only. There was not time left to explore further, and the Jewish city lying underneath the acropolis, which was ascertained from soundings to exist, was left practically untouched, as was also the city outside of the acropolis. One result of the excavations here and in this neighborhood was to stir up the people to undertake excavations on their own account ; or perhaps I should rather say, to give greater impetus to their work of excavations which had already begun. Antiquity dealers at Jerusalem have reaped a rich harvest from these diggings. For the space of almost two miles to the north of Beit Jibrin, along the wady eastward of the hill of Sandahannah, tombs of all ages have been unearthed, rifled, and their contents sold. Not long before my visit to Sandahannah the natives had come upon some painted and inscribed tombs, very much like certain tombs of the Ptolemaic period in Egypt, the first of the sort ever discovered in Palestine. These tombs lie at the base of the hill on the side of the wady eastward from Tel Sandahannah, at the very foot of the hill. This is a point at which, generally speaking, everywhere, early and unrifled graves may be looked for, since the washing down of débris from above buries the tombs at the foot of the rock more effectually than any others, and also obscures the fact that the rock itself descends lower. Dr. Thiersch, my companion at this time, and I have described these tombs in a recent number of the *Quarterly Statement*, and a further and more detailed description will be published shortly. They were tombs of the Ptolemaic or Seleucidan period. I prefer the former word, inasmuch as this section of the country was in the post-Alexandrian period under the sway of the Ptolemies, with the exception of very brief periods, and Egyptian influence is apparent in the tombs, which are Egyptian rather than Syrian. From the inscriptions it appeared that one of these tombs was that of the family of the chief of a Sidonian colony, planted at Marissa. The inscriptions were all in Greek. A number of the names, such as Kosnathan, were Edomite. The

ornamentation was Græco-Egyptian. We found in all four tombs of the same period, three of them in a good state of preservation, the fourth at a later date turned into a dwelling. The inscription already referred to gives the documentary evidence of the correctness of the conjectural identification by Bliss of Sandahannah with the Hebrew Mareshah, the home of the prophet Micah. These tombs belong to about the same period as the portion of the city excavated by Bliss. It will be remembered that this region became, during and after the captivity, Idumæa, and that Marissa, as it is called in the Septuagint and Josephus, was with Adullam the capital of that Idumæa. The excavation by the natives of the tombs in the neighborhood of Beit Jibrin is not to be compared with that in any other part of the country. It has been done systematically, on an enormous scale, and largely as the result of the excavations undertaken by the Palestine Exploration Fund. It is eminently desirable, so long as no proper supervision can be exercised over grave-diggers and antiquity hunters in Palestine, that any excavations undertaken at a given site should be made as complete as possible; that the site should be excavated throughout, and every endeavor made to find the necropolis and secure at least the most important results from the graves in that necropolis. We were able to trace some of the pottery taken out of the necropolis of Mareshah, but the greater part, out of graves of all periods, has been scattered, falling in most cases, probably, without mark of provenance, into the hands of museums, antiquity dealers, and the like everywhere, while doubtless a large part of the material was destroyed in the excavations.

The excavations at Sandahannah by the Palestine Exploration Fund were more complete than those conducted at Judeideh, Zacharia, or Tel Safi. The latter was a peculiarly difficult site at which to excavate, much of the surface of the *tel* proper being occupied by a *wely*, a village, and a graveyard. This is not true in the cases of Zacharia and Judeideh, both of which were entirely free. The excavations conducted there covered only a very small part of the surface and can only be described as tentative excavations. I say this because there is apt to be a feeling that these sites have been thoroughly excavated and no results obtained.

Of all the sites excavated in the Shephelah, including Tel Hesy, which I did not visit at this time, it must be said that the excavations are disappointing because of their incompleteness, and that none of these mounds has been exhausted or fully examined. It is true that the results found have, on the whole, been disappointing, and what

has been done in the way of excavation seems to show that we shall never find in Palestine such an abundance of interesting and valuable remains as in Egypt or Babylonia ; but, on the other hand, to conclude from these excavations that there are no important antiquities to be discovered is, to say the least, premature. What is needed is, first of all, more thorough excavation. All experience shows that the most valuable antiquities may remain undiscovered in such partial examinations ; witness, for instance, the history of the excavations at Pergamum, at Abydos, at Ephesus, and I might even add at Nippur, which Layard reported as unpromising.

8. **Gezer.** — I am glad to be able to report that this fact seems now to be recognized by the Palestine Exploration Fund, and it is proposed to excavate this entire site from beginning to end, and not to be deterred by any apparent lack of success from completing a thorough exploration in Palestine. Unfortunately, a *wely* and graveyard occupy the highest and most promising point on this *tel*, but the amount of space covered by these is not very great. The reports of excavations up to this time made by Mr. Macalister show a surprising lack of antiquities of the Jewish or later periods. The pottery and other remains found here more closely resemble those found at Tel Hesy than in the other mounds in the Shephelah. But whereas the scarabs found at Tel Hesy, it will be remembered, belonged to the eighteenth dynasty, those found at Gezer belong more nearly to the twelfth dynasty, yet these were not found at the very bottom of the *tel*. Four cities are so far identified with any degree of certainty by Mr. Macalister, and, adding his work at the megalithic temple, he identifies seven periods covering about three thousand years, ending with the commencement of our era. Underneath the walls of the earliest city lie the usual rock-cuttings, which seem in their origin to have been human habitations and to have belonged to prehistoric settlers. One discovery in these caves is of very great interest ; that is, the practice of incineration by a non-Semitic people antedating the Semites. The latter, the Semites, still in prehistoric times used the same cave for purposes of burial, but a considerable period had intervened between the two. The most important and most interesting discovery yet reported is the great megalithic monument and the evidences in connection with it of phallic worship, and also, apparently, of the sacrifice of infants. It was my good fortune to be at Gezer while this megalithic monument was being excavated. It seemed to me that the whole work of excavation at Gezer was being done in an

admirable fashion, and while nothing has yet been forthcoming which throws direct light on historic periods, yet the results of the work up to date have been most interesting in their revelations with regard to the very early periods of Palestinian history, or rather what has hitherto been considered prehistoric.

9. Sites for Excavation. — My last summer's visit to Palestine increased my sense of the number and importance of the sites awaiting exploration in Palestine. The excavation of a site like Jerusalem is extremely difficult. There is, however, a large section of the ancient city which has not been built over presumably since the destruction of the city by Titus. From that time on, the hill of Ophel, the lower Tyropœon valley, and the southern part of Zion Hill have remained unoccupied, or at least partially so, and without the walls. Jerusalem has more than doubled itself in size since my last visit, twelve years ago, and is increasing very rapidly, owing to the immense influx of Jews, especially Russian Jews. This new population has settled chiefly to the north and west of the city without the walls, but the demand for space is beginning to lead to the occupation of parts of the territory of the old city to the south. If anything is to be done in the way of excavation at Jerusalem, it is important to acquire a right to excavate as much as possible of the land immediately to the south of the Haram and the present southern wall of the city. What, if anything, will result from such excavations I cannot, of course, pretend to say.

A further examination of Sebastie has increased my sense of the importance of this site for excavation. The present insignificant village has slid down the hill westward, and almost the whole of the site of ancient Samaria is occupied at the present time, not by houses, but only by olive and fig orchards, grain fields, and the like. No site in all Palestine holds out better hopes, it would seem to me, of valuable results from excavation, so far as can be judged from its appearance and its history; but no work has ever been done or anything ever been found at Sebastie to give us any further basis for conjecture. The size of the place and the fanaticism of the population would make excavation there difficult and expensive. This fanaticism could probably be overcome without too great difficulty. This entire region is noted for its fanaticism. When the Austrians began to excavate at Ta'anuk, the natives, especially the women, refused to take their pay from the hands of a native Christian; but when they discovered that they must take it or lose the wages and the work, they eventually

did so, and ultimately the relations established were very satisfactory. Another very promising site in Samaria is Dothan.

The Shephelah is full of sites, many of which have not been excavated or identified, which are entirely unoccupied at the present time, and which most certainly look very promising. Suweikeh, on the Wady Sunt, the ancient vale of Elah, some six miles further up than Zacharia, seemed to me, contrary to the judgment of Dr. Bliss, a promising locality. It occupies a position of great strategical importance, and from its position I should think must have been, at least when this region was contested between the Philistines and the Hebrews, a site of importance. The surface remains are late. The three strategical sites on the Wady Sunt on the vale of Elah are Tel-Safi, Tel Zacharia, and Tel Suweikeh, which I should suppose accordingly to be Gath, Azekah, and Socoh. Another promising site is 'Ain Shems, supposed to be the ancient Beth Shemesh, and several others of equal promise exist in this region.

North of the Shephelah on the Samaritan foot-hills, as also on the Sharon plain, are a number of available sites, with regard to which very little is known. Kaisarieh, the ancient Cæsarea, and other sites along the coast, while more famous, do not offer the same outlook for excavation as some of these less-known places. Cæsarea has been, apparently, pretty thoroughly gutted by the Bosniaks now settled there.

But still more promising in appearance than the sites along the Samaritan foothills and on the Sharon plain, are the mounds on the south side of the plain of Esdraelon and in the plain into which this debouches back of Haifa and Acca, along the coast. There is a large number of hopeful-looking ruin sites on these plains and in the smaller valleys which lead into them. Most promising, perhaps, are Beisan, the ancient Beth Shean; Zerain (Jezreel) (in both of which places, however, excavation is complicated by the existence of villages); Ta'anuk; Mutâselim and the neighboring Lejjun, southward toward the pass through the Samaritan mountains; Kamon, further westward toward Mt. Carmel; and one or two mounds on the plain back of Acca. All of these are uninhabited sites. In Galilee, Kedesh impressed me as a hopeful site for excavations.

I visited the three renowned sacred places of Dan (supposing Tel Kadi to be Dan), Bethel, and Beersheba. At Bethel I should say that there was but slight chance for excavations at any time. I fancy that the shrine existing here was not a construction of importance. It is apparently the peculiar situation of the place, almost on the roof of the world, as it were, and the extraordinary stone field existing just

to the north of it which gave it its sanctity. It is difficult to believe, until one has closely examined them, that the strange stone piles existing here were not pillars erected by the hand of man. It seems to me probable that the story of Jacob's pillar arose from the appearance of these piles, and that the sanctity of the place was due to this natural phenomenon.

Similarly at Dan, the impression that I obtained was not of a town or of structures of any great size or importance, but of more primitive worship connected with the nature phenomenon visible at this spot. Most impressive is the outpouring of the Jordan, with its rush of many waters, where deep calls to deep. So at Beersheba, from a cursory examination my impressions were of a primitive form of worship and a primitive sanctuary which would leave comparatively few traces. I should not, therefore, expect, *a priori*, any great results from excavations at these sites.

In modern Judæa and Samaria the sites for excavation are not on the whole so promising as those on the borders of the plains (although Tekoa, Seilun, and some similar places, look as though something must be found in them). Experience has shown, however, that places which look like mere heaps of stones may conceal unexpected treasures of antiquity. East of the Jordan promising localities are more numerous.

In visiting the country some twelve years ago, it seemed to me, after my experience among the ruin mounds of the Babylonian plain, that there were few promising sites for exploration in Palestine. A more careful examination this summer has entirely changed my opinion on this point. I have enumerated only a few of the sites which seem to me most promising, but I fancy that in many less promising-looking sites also, as at Seilun, remains of some value will be found, particularly if unripped graves can be discovered. The experience of Egypt, where, in spite of the persistent rifling of graves from the earliest period on, there still remains such an enormous number of tombs unripped, leads me to suppose that we shall have much the same experience in Palestine. Indeed, in any section where the natives have systematically set to work to look for graves, as at Beit Jibrin and some years since in the neighborhood of Nazareth, they have been successful in finding quantities unripped. Experience at Sidon has been the same. Further, I might add that experience in Roman, and to some extent in Assyrian, exploration leads us to expect the most valuable results not always from the most famous and greatest sites. Roman history as we know it now could not have

been written were it not for the discovery of little fragments of antiquity in a vast number of sites outside of Rome; and in Assyria unknown places like Khorsabad and Balawat have revealed some of the most precious art treasures yet discovered.

10. Jerusalem. — I found life in Jerusalem, and in Palestine in general, intensely interesting from the archæological standpoint, not merely owing to the excavations conducted at different points for scientific purposes, but also to the little discoveries constantly being made. One always feels as though one were on the verge of some great discovery, and though those great discoveries have not yet come, I must say that, as a result of a summer in Palestine, I come back with renewed hope and confidence in the future of exploration, and belief that there will yet be important discoveries in Palestine.

I have already mentioned the necropolis of Marissa, which Dr. Thiersch and I had the good fortune to stumble into, as it were, this summer. I wish to record one point in connection with a tomb in the neighborhood of Jerusalem, which has been overlooked up to this time. West of the Jaffa gate, across the valley of Hinnom, in the property of the Greek convent connected with the Church of the Holy Sepulchre is a site, marked on the ordnance survey map as Herod's Tomb (the Nicophorieh tomb). In this tomb are two Jewish sarcophagi *in situ*, the only ones in the neighborhood of Jerusalem. There is also a rolling stone complete and in place before the door. But that which has not been observed is that the rock walls of the chambers in this tomb were carefully prepared to receive paintings. Flaws in the stone had been filled with some sort of plaster and the whole made as smooth as possible. Such treatment of a rock surface indicates the preparation either for painting or for inscriptions, as in the case of the famous Darius inscription on the rock of Behistun. Evidently it was the intention of the maker to have the walls of this tomb painted, much as the tombs found at Beit Jibrin were painted. There are other evidences to show that this tomb was left in an incomplete condition. It will be remembered that, in 1894, in the grounds of the English Bishop's Church, north of the Damascus gate, a tomb of the heathen period with a painted fresco was discovered. That is the only painted tomb hitherto found in the neighborhood of Jerusalem. I regret to say that this fresco is now exposed to the air and the painting has been utterly ruined.

In connection with "Herod's Tomb" are remains of a great monument in front of it. This was built partly around a core of solid rock.

What the shape of the monument was it is impossible, from the remains of the foundations now existing, to determine. It is identified commonly as the monument of Herod mentioned by Josephus as standing at about this place. Remains of a somewhat similar monument stand in the grounds of the new German Hospice of St. Paul, just outside of the Damascus gate, partly surrounding an ancient rude monolith and a rock-cut grave. (This is the place where last summer the Germans found a crypt, apparently for the burial of pilgrims, full of bodies of the dead. The objects found showed that these burials commenced in the fourth century after Christ, and extended through the crusading period.) The foundations of this monument, which still exist on three sides in the form of steps of very fine masonry, are apparently of the Roman period. Such monuments existed in considerable numbers about Jerusalem at the time of Josephus, but these are the only two of which traces now exist. This practice of erecting monuments beside rock-cut tombs was usual elsewhere.

The so-called tomb of Hiram near Tyre is, I doubt not, a Phœnician monument of the same character. Similar monuments, or traces of them, have been found at Byblos, Sidon, and elsewhere. In the necropolis of Marissa I noticed indications in the rock-cuttings of the existence of similar monuments at that place. The rock had been cut to receive stone foundations; there is no other explanation which can be given for the shape of the cuttings; but the stones are now all gone. That is the fate of all surface monuments in Palestine, for where the stones are removable they are removed. The monument of Hiram has remained intact merely because the stones were too large to remove. In the case of the two monuments about Jerusalem, the foundations were buried and hence preserved.

11. Jebel 'Osha. — I am tempted to add here a few brief geographical notes. In Deut. 34¹, we are told that "Moses went up from the steppes of Moab to Mt. Nebo, the summit of Pisgah, which is opposite Jericho, and Yahaweh showed him all the land: the east Jordan land to Dan and all Naphtali, and the land of Ephraim and Manasseh and all the land of Judah to the Mediterranean, and the Negeb and the Circle (Kikkar), the valley of Jericho, the City of Palms, to Zoar." There is one spot, and only one, in Palestine from which one obtains precisely this view, — Jebel 'Osha, the summit or highest point of the mountains of Gilead, as one goes from the steppes of Moab northward, opposite Jericho to the northeast. From

this point, 3595 feet above the sea, there is a wonderful view. At your very feet, almost five thousand feet below you, lies the Jordan valley, and you can trace the whole course of that river from its source to its outlet in the Dead Sea. At the extreme north lies the giant mass of Hermon, at the foot of which are the sources of the Jordan and the land of Dan. To the south you see the whole extent of the blue waters of the Dead Sea, lying in its deep, copper-colored caldron of treeless hills. East of the Jordan you see the line of the high steppe of Moab, bordering the Dead Sea; the mountainous Belka (that part of the land of Gilead proper south of the Jabbok, the modern Zerka) lies to the south and east, while northward are the forest-clad hills of Ajlun (Gilead north of the Belka), beyond which, across the plains of Bashan, rise in the distance the mountains of the Hauran. On the other side of the Jordan all of eastern Galilee is visible, from Mt. Tabor northward along the Sea of Galilee and far beyond, the land of Naphtali. South of this stretches out the great plain of Esdraelon, on the southern borders of which began the territory of Manasseh. Directly opposite lie the mountains of Ephraim, and through a great gap in these mountains, across and over the city of Nablous, the ancient Shechem, your view extends to the Mediterranean. Below this, southward, you can identify, perched high on the hills of Samaria and Judæa, not a few ancient towns and cities—Ai and Bethel and Anathoth, Jerusalem, Bethlehem, and Hebron, beyond which, far away, the eye just catches the steppes of Nejeb, or South Country. Then, coming back to our starting-point, opposite us and apparently close at hand, is the Circle, with Jericho among its palms and orchards and springs on the west side of the valley; but Zoar and the other cities of the Circle have perished long ago. It is not an exaggeration to say that from this point you can see the entire Holy Land, and that this is the best point from which to study the geography of Palestine. It seems to me clear that the view from this spot is what the writer of these verses had in mind, although his Mt. Nebo is described as having a different location, namely, in the land of Moab. It ought to be added that the view above described is not obtained from the summit close to the wely and sacred tree of Nebi 'Osha, but from a point at least a mile to the south of this.

12. Palestine Exploration Fund Map.—The great map of the Palestine Exploration Fund is invaluable to the traveller in Palestine, and the more one uses it the greater respect in general one has for the engineers who made it; but there are some parts in which the

work has not been as well done as in others. One of these points is said to be the section immediately west of the northern end of the Sea of Galilee. I found several omissions in the neighborhood of Bethel and Ramallah. Between Beitin and Bireh, on the side of the road, "tombs" are marked on the Palestine Exploration Fund map. There is also marked on the map an Ain el-Kassis. There are no tombs at the point named. Ain el-Kassis should be Ain el-Kus'a, "The Spring of the Pan," a name apparently derived from a very interesting old pool of an elliptical shape, with a finely built curb, lying in the very centre of the modern road. By this is a beautiful rock-cut grotto, the roof supported on columns of natural rock. It is now filled up with mud, in which grow quantities of maidenhair ferns. On a ledge or terrace of the rock above are fullers' vats, pools, and tunnels of various descriptions cut in the rock to bring the water from a spring in the cliff, which spring itself is reached by a tunnel. Farther along the road, on the same level as the fern grotto, another cave of a similar character was commenced, but the excavation was never completed. There are also ruins of another old pool. The cuttings and waterworks at this point are quite extensive and very interesting, but all the cutting is for water purposes, not for tombs. The place is about midway between the two towns, and there are no habitations of any sort in the neighborhood. Although on a high-road, it has never been described, to the best of my knowledge.

To the west of Ramallah lies an interesting ruin of the Byzantine period, called Khirbet Kefr Shiyân, or Shiyâl. This lies on the north-western slope of a wady. On the southeastern side of the same slope lies a ruin known to the natives as Khirbet 'Ain Sôba, or Sibya, which is not noted on the Palestine Exploration Fund map at all. Mr. Hanauer suggests that this may have been Zuph, and Ramallah, Ramathaim. There are here some interesting rock-cuttings. The remains in general seem to me rather those of a large farm property or a convent, such as one finds occasionally on the western slopes of the Judæan hills, than of a village, but this refers only to the remains which are visible, which appear to belong to the Byzantine period.

At Janiah, about half a day's journey to the west of Ramallah, with a magnificent outlook over the Sharon plain, I found in the old mosque a stone serving as a window-sill, on which I read the following fragment of an inscription:—

MNH
YCOYTPOKO
KIWA INOY

There is at this point a fine old cistern, belonging, I should suppose, to the Byzantine, possibly to the Roman, period, and quantities of columns overthrown, similar in general shape to the Herodian columns at Sebastie, but smaller. In the memoirs of the Palestine Exploration Fund, which accompany the maps, no mention is made of these antiquities.

So much new material has been gathered since the publication of those memoirs that the time seems ripe for the publication of a supplementary volume. It is to be hoped that the Palestine Exploration Fund may take this in hand, as also the correction of the few points in their great survey maps which need to be corrected. It is to be regretted that the valuable work of survey done by Dr. Schumacher for the German *Palästina-Verein* is not to be published on the same scale as the English maps. It seems like mere perversity and prejudice, when there are fine maps covering the greater part of the country, not to make use of the same scale, but of another, which renders the publication difficult to use in connection with those already in existence.