

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, &c., 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 Kedes. At Um Keis there are a number of sarcophagi in good preservation, which appear to have been ranged in two rows, one on each side of a road leading out of the city, and it has been the fashion to make them of black basalt, which does not take nearly such a fine finish as the limestone, of which there is abundance around. They are all for single bodies, and the prevailing ornaments are garlands held up by nude figures, faces, bulls' heads, &c., with discs, flowers, busts of men, &c., over the loops; the absence of the scroll of vine leaves with grape pendants is very marked, and none of them can compare with those at Kedes for graceful design and delicate execution. At Kefr Kana, Nazareth, Scphuriyeh, and the villages round them, the sarcophagi invariably have a plain ornament. At Lydda some apparently Christian sarcophagi were found in a catacomb built of masonry, and on one was an inscription in Greek; all the lids had round tops, which, perhaps, shows a later date, as those at Kedes, Um Keis, and elsewhere, are always pent-shaped.

C. W. WILSON, Captain R.E.

## KEFR KENNA.

BY THE REV. DR. ZELLER.

*Situation*.—Kefr-Kenna lies five miles N.E. of Nazareth on the direct road to the Sea of Galilee. It is bordered towards the west and north by the plain of Battauf. 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 Battauf a free and strong current over the village. On the south the village is separated by a valley from the higher mountains (called Jebel Esseeh) separating it from Mount Tabor and the plain of Iesreel. 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 Telit, 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 Battauf, eleven miles to the N.N.W. of Nazareth, and six miles to the N.N.W. of Sapphoorye. 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 Sachneen formerly cultivated part of the plain of Battauf, 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 7—8 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 1½ ft. in height, and 2—3 ft. 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 Saewulf, 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 4ft. 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 40ft. long. Some of the stones are about 4ft. 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 "Mishhed" to rebuild their houses.

The name of "Kana el Telil" 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 word "Kenna" is not an Arabic word, but must be traced to the Hebrew word קנה, which means "cane," or "reed," though cane, at least at the present time, is not to be found in the plain of Battauf, neither at Khurbet Kana nor at Kefr Kana. It grows in some marshy places in the plain of Esdraelon, and very abundantly at the Jordan, where a certain Bedawin tribe (the Ghazaz-wes) use it for constructing their hovels.

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 Telil), 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 Dr. R. 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?