

Governor has prepared a suitable local order in conformity therewith, enjoining all sheikhs and others in authority to give us all assistance in carrying out the work and to protect our station posts.

R. W. STEWART.

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JERUSALEM, 23rd Jan.

Excuse my writing to you in pencil, but I am forbidden to sit up for any length of time. I enclose herewith the meteorological reports up to 31st Dec. They have been most carefully registered and tabulated in strict accordance with Mr. Glaisher's form; indeed I had them copied on to foreign postage paper from his form for convenience of transmission. I wish I had known more of the country when I first was taken ill, as I should certainly have gone to Beyrout instead of stopping at Jaffa, and had good English medical attendance. I wish you would inform the Committee that I am most happy to report that Sergeant Black appears competent to carry out any portion of the Survey unaided, and has shown a most praiseworthy zeal, discretion, and ability in many respects since my illness, so that I am able to leave the work to him with *perfect confidence*. The corporal also is a most happy selection. I congratulate myself on having two such men, conscientious and upright, as far as I can judge, in all respects.

R. W. STEWART.

Jan. 4th

P.S. Dr. Chaplin has ordered me to England, as he finds there is no prospect of recovery here. I go *via* Southampton, handing over everything to Drake.

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## MR. TYRWHITT DRAKE'S REPORTS.

### I.

CAMP, BEYROUT NUBA, Feb. 1, 1872.

At the request of Captain Stewart, R.E., now at Beyrout, I beg to forward a report of the Survey from the time I joined it up to the present date.

On December 14 I hurriedly left Damascus, having received a telegram from Captain Stewart stating that he was ill at Jaffa. I reached that place on the 17th, and the next day accompanied him to Jerusalem, where he placed himself in the hands of Dr. Chaplin. On the 30th I joined Sergeant Black and Corporal Armstrong at Ramleh, and on the following Monday (January 1, 1872) we began to extend the work.

Owing to no lack of energy on the part of the non-commissioned officers, of whose zeal and accuracy I cannot speak too highly, but simply to the fact of their being ignorant of Arabic, and the want of

some person to attend to the nomenclature and facilitate dealings with the natives, they had been able up to this point to do little more than measure the base line and sketch in the country in the immediate neighbourhood of Ramleh and Lidd.

The accuracy of this work is most satisfactory, as is the case with all that has been done up to date, and augurs well for future success.

The following is the report of Sergeant Black:—

“RAMLEH, 31st January, 1872.

“Up to the 31st December a base line had been measured in the plain south-east of Lydda and Ramleh, but as the trigonometrical observations could not up to that time be commenced a survey was made of the country surrounding Ramleh to the extent of twenty square miles, which was ready to be transferred to its proper place on the plan as soon as a sufficient number of points should be fixed to enable this to be done. During January poles and cairns were erected, and the triangulation extended over about 100 square miles of country, and the detail was filled in on sixty square miles, in addition to the twenty already mentioned, making in all eighty square miles.

“The triangulation included Jaffa, and the astronomical observations taken at Ramleh agreed excellently with those of the Admiralty survey taken at Jaffa, when the two places were connected by means of the trigonometrical distances and a meridian found at one of the principal stations. The points were then ‘scored’ on the plans, and the district of country which had been surveyed was transferred to the plan and drawn.

“The chaining of the base line was checked by angles taken at an intermediate point on it, and from a portion of the base a similar result was produced as from its whole length, when the length of a line was calculated from each. The triangulation was carried away from the base lines in such a manner that very large and well-shaped triangles were very shortly obtained. A diagram showing the general plan of the triangulation up to this time is attached, but a great many prominent points, which are not shown on it, were fixed within the area by observations, and made use of in filling in the detail.

“A connection was made with a bench mark at Jimsu, on the line of levels from the Mediterranean to the Dead Sea, thus giving a means of finding the altitudes of the several trigonometrical stations from the vertical angles.

“THOS. BLACK, Sergeant, R.E.”

From January 1—20 the time was employed in setting up cairns and poles at trigonometrical stations, observing from them, and sketching in the intervening and neighbouring country. In that interval sixty square miles have been filled in, and since laid down on the large sheets. The whole amount thus completed, including the twenty square miles up to December 31, makes a total of eighty square miles.

The work of getting the names correctly is somewhat difficult. In the desert a wady will generally have but one name from its head to its termination or junction with a more important one. In these well-populated districts a wady changes its name half-a-dozen times in as many miles, taking a new one in the territory of each village that it passes through. The fear of the fellahin that we have secret designs of re-conquering the country is a fruitful source of difficulty. This got over, remains the crass stupidity which cannot give a direct answer to a simple question, the exact object of which it does not understand; for why should a Frank wish to know the name of an insignificant wady or hill in their land? The following dialogue will show that denseness is not peculiar to the traditional Chawbacon. I ride up to a man ploughing in a wady, and say, "What do you call this wady?"

"Which wady? Where?"

"Why, the one we are in; here."

"What do you want to know for?"

"To write it on the map," &c.

"Oh, this is called El Wad" (the valley).

"Nothing else?"

"No."

"Well, the men here must be illiterate donkeys!" (turning to the man) "Why, when you go home and say that you have been ploughing in the 'Wad,' perhaps they'll think that you've been on the other side of that hill yonder."

(In a tone of pique) "Oh, no! I should say I've been in W. Serár."

"Then you call this Wady Serár?"

"Yes, that's what we call it."

A little sarcasm is a weapon that seldom, if ever, fails to penetrate the Syrian perceptions, for the native, with all his ignorance and stupidity, is essentially vain, and by this means many a point may be gained or bit of information acquired which no amount of bullying, no length of entreaties, would serve to accomplish.

I have now personally verified every name put down in the map as far as we have gone. The names in Van de Velde are frequently ill-spelt and sometimes radically wrong, for instance Kefr 'Ana is written K. 'Auna; Nyáneh is put as Nâáneh; Saidon for Sâydún, &c., &c.

I will now lay before you notes on certain sites which I believe not to have been hitherto fully identified. I hope to bring several others to your notice shortly, but am desirous of gaining further proofs before submitting them to criticism.

*Hadid.*—This town is mentioned\* in conjunction with Lod (Lidd) and

\* Neh. vii. 37: "The children of Lod, Hadid, and Ono, seven hundred twenty, and one." Neh. xi. 34, 35: "Hadid, Zeboim, Neballat, Lod, and Ono, the valley of craftsmen." Ezra ii. 33: "The children of Lod, Hadid, and Ono, seven hundred twenty and five."

Ono (Kefr 'Ana), and in chapter xi. 34, 35, with Lod and Neballat (Bayt Nebala), and in Ezra ii. 33 it is coupled, as in the first quoted passage, with Lod and Ono. Hence we must look for it in the neighbourhood of these places.

In 1 Macc. xii. 38 Adida is a town situated on the Shephelah, or low hills between the mountains and the plain; Eusebius states it to be to the east of Diospolis (Lydda), and this answers well to the position of the modern Haditheh. This place, with Bayt Nebala, Kefr 'Ana, and Lidd, form a quadrilateral of which the sides measure  $1\frac{1}{2}$ , 6,  $5\frac{1}{2}$ , and  $3\frac{1}{2}$  miles respectively. No village of importance at present exists within this space. The village of Haditheh is small, and only occupies a portion of a large circular Tell, the top of which has been artificially levelled, and evidently has been the site of an old and important town. The grey earth, broken pottery, and fragments of squared stones, are enough to prove this, but it is unmistakable when we see the number of quarries, rock-hewn tombs, and stone chambers in the vicinity.

The Tell occupies a most commanding position on a spur of the Shephelah running between Wady Serár and the plain.\*

*Jehud.*—A town of Dan, mentioned in Josh. xix. 45 in conjunction with the following. The Arabic name of the present village, *El Yehudiyeh*, seems undoubtedly to be the old name, but just so much changed as, which is very frequently the case, to bear a meaning in Arabic. It is now a large and flourishing village of 800 to 1000 inhabitants.

The Makam of Nebi Húdah (the patriarch Judah) is here held in great reverence. A Makam is a dedicatory mosque or chapel, usually containing a cenotaph, and erected by some pious person in consequence of a dream or in fulfilment of a vow; it is used as a mosque. I may here observe that at a village called Nebi Danián (Van de Velde calls it simply Daniyal) is the Makam of Nebi Dan—the prophet or patriarch Dan. This I found out by asking the shaykh, who was Nebi Danián? "It is not Nebi Danián," he replied, "but Nebi Dan, the son of Sidna Yákúb, and the Makam of his brother Húdah is yonder" (pointing to El Yehudiyeh), "and his brothers Shimown and Yamín (Simeon and Benjamin) are near Kalkfieh, and it is only by a vulgar corruption that the village is called N. Danián." It is curious to find the Hebrew form, "Shimown," preserved and used instead of the Arabic, Sim'an.

*Bene Berak.*—Eusebius locates this place at Βαρρα, near Azotus, but this is improbable, as in Josh. xix. 43, 46 we find "Jehud and Bene-Berak and Gathrimmon and Rakkon with the border before Japho;" this puts it near Yafa, and not near Ashdod. The village of Ibn Ibrak answers to it in every way; even the alliteration has been kept in the Arabic. The fact, too, that Bene-Berak is mentioned between Jehud

\* Josh. xix. 45, 46: "And Jehud, and Bene-berak, and Gath-rimmon, and Me-jarkon, and Rakkon, with the border before Japho."

and Japho, strengthens the supposition, for that is its geographical position.

*Gezer*.—A border town of Ephraim, from which the Canaanites were not driven out:\* it was afterwards given to the Levites.† Destroyed by Pharaoh, it was rebuilt by his son-in-law Solomon.‡ Battles with the Philistines are recorded as having taken place at it, and according to the marginal reading,§ it is made the same as Gob.

¶ I feel inclined to identify *Tell Jezar* with this Gezer. Eusebius mentions a village of Gazara, distant four miles from Nicopolis (Emmaus, now Amwas), and northwards from it, *ἐν Βορπειοῖς*. Now Tell Jezar lies W.N.W. of Amwas, and is a little more than four miles distant. This answers to the somewhat loose description, "*ἐν Βορπειοῖς*."

The tomb of a shaykh named Mohammad-el-jezari, or more commonly "El jezari," simply, makes a conspicuous landmark on the summit of a long, high Tell, at the southern end of which lies the village of Abu Shushah.

This Tell is somewhat in the shape of a figure 8, being narrowest in the middle. The eastern side is scarped and faced with large roughly-hewn stones in steps, many of which are still *in situ*; to the west it is terraced with three steep banks. The whole of the hill is strewn with broken stones and countless fragments of pottery, some of good red clay, smooth and bright coloured, much resembling Samian ware: amongst these are scattered a few morsels of glass. I observed, too, a few rock-hewn tombs and several oil-presses in the immediate neighbourhood, and a large rock-hewn cistern lined with a rubble wall coated with cement, on the top of the ridge. There is a very large quarry-cave on an adjacent hill; it is called Magharet Hejjyah. The natives have a tradition that the city of the Lord Noah stood on Tell Jezar at the time of the deluge. There can be no doubt that a large and important town formerly stood here. At the base of the ridge, between it and Kubab, is a well, or rather spring, named 'Ain Yardi, which also has traces of ruins near it.

In various places I have observed rock-hewn tombs. At Dayr Tarif I found them of a pattern which I have never seen except in North Syria (in Jebel el Zowi, between Hamah and Aleppo), viz., an oblong opening, originally covered with a slab, sunk in the flat surface of a

\* Josh. xvi. 3, 10: "And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea. . . . And they drave not out the Canaanites that dwelt in Gezer."

† Josh. xxi. 21: "For they gave them Shechem. . . . and Gezer with her suburbs."

‡ 1 Kings xix. 16, 17: "Pharaoh king of Egypt had gone up and taken Gezer and burned it with fire. . . . and Solomon built Gezer."

§ 1 Chron. xx. 4: "It came to pass after this that there arose war at Gezer with the Philistines."

rock, with an arched-over *loculus* on either side, for the reception of the body: the whole depth varies from three to six feet, those at Dayr Tarif being about three and a half feet. Excavated cisterns, sometimes of great size, and usually shaped like beehives or inverted funnels, are of frequent occurrence. The subterraneous storechambers are used to the present day by the natives, and are called, as in Morocco, *metamis* (pl. of *matamora*), but in Syria, *jubb*. The cisterns and graves at Dayr Tarif are called *nawamis* (pl. of *namús*, lit. a mosquito), which is the name given by the Bedawin in Sinai to the primæval cairns, tombs, and dwellings found there.

In many places on the plain there are tanks above ground, solidly built and lined with Roman cement; these have usually a fine circular well beside them, either cut through the rock or lined with well-hewn stones, according to the nature of the ground. Some of these tanks, which are generally about thirty feet square and six or seven deep, are broken up seemingly by the subsidence of the soil beneath them. In more than one instance I have found a whole side fallen *en masse* and lying unbroken on the ground, so hard is the cement. Some of these tanks are used to the present day. The wells being deep, a horse or mule is attached to the end of a rope, which works over a roller, and walking away from the well draws up the leathern bucket attached to the other end. Sufficient water is thus drawn in an hour or two to quench the thirst of the flocks and herds to whom the right of drinking at the well belongs. The shepherds, as they come up, bale out the water by degrees into the small trough from which the cattle drink, and thus much trouble and waste is avoided.

Enclosed\* are traces of the ground plan, sketches of the exterior, of the doorway—which is very remarkable—and of the cornices, &c., which I made a short time ago of a building at Mezayra'a, some ten miles north-east of Ramleh. It is built of large, somewhat roughly squared blocks of limestone, the interstices being filled up with small pieces of stone and very hard cement. The staircase, which formerly led to the roof, is now broken away, and with some difficulty I made my way up the wall, lizard fashion. I found the roof, which inside consists of huge slabs supported on arches, in style similar to the Hauran, 'Alah, and Jebel el Zowi architecture, to be covered outside with a thick layer of cement, absolutely as perfect as the day it was laid down. So hard was it that I found it no easy task to break off a fragment. The cement throughout is of the same durability, but that on the roof is mixed with pounded brick. The only ornamentation beyond the cornices is to be found in the acanthus capitals to the pillars in front of the portico; these are much defaced. No inscription was to be found.

The peculiarly well preserved state of the building renders it interesting, but it will prove much more so if my first idea, fortified by the

\* These are at the Office of the Fund, 9, Pall Mall East. See also Photo. No. 110.

opinion of Dr. Ginsburg—who, however, only saw my plan and sketches, and from these alone was of course unwilling to give a decided judgment at a moment's notice—prove true, namely, that it is a synagogue.

I hope, as soon as Captain Stewart be well enough to rejoin us, to have some spare time to devote to the natural history and geology, but at present my time is so fully occupied that I can do but little towards making collections.

I have observed one point in the geology worth noting, viz., an out-break of basalt—very friable from exposure—between the villages of Abu Shushah and Sýdún. I am not aware that any basalt has ever been observed to the west of the main range so far southward.

The statistics of population are very difficult to obtain in this country; there is no census, and the people have a dislike to their numbers being known. If a community be small it fears oppression; if rich, extortion. Again, if the numbers of men can be approximated, it is only by guess work that the women and children can be reckoned. It depends much upon the wealth of a place whether a man is able to marry more than one wife; consequently, in a rich village the ratio of women to men will be larger than in a poor place.

The approximate population of Ramleh is

Moslems.....	800 men,	♀	houses =	about 2000 souls.
Latin Catholics.....	15	„	6	„ = „ 40 „
Armenians.....	♀	„	2	„ = „ 12 „
Greek Orthodox ....	200	„	50	„ = „ 500 „
(or 300 with boys)				
Monks in the Arme- nian, Latin, and Greek convents ....	varies		=	„ 30 „
Jews .....	2			2 „
				2284 total.

The Moslems have four mosques, more or less used, as well as the old Christian church, which is their principal place of worship. This building has been thoroughly described by M. le Comte de Vogüé. It is oddly oriented, the run of the walls being (true bearing) 111° 20', or 21° 20' south of east. The Christians have each their places of worship in their respective convents.

C. F. TYRWHITT DRAKE.

NOTE.—Van de Velde (see map of Palestine and Memoirs) also identifies Hadid with Haditheh, Bene-berek with Ibn Ibrak, and Jehud with El Yehudiyeh. The Gezer of Josh. xii: 12 he identifies (Memoir, p. 314) with Yásr.

## II.

P. E. F. CAMP, BAYT NUBA, Feb., 1872.

THE progress of the Survey in February is less than that of the preceding month. Still, however, rather more than fifty square miles have been sketched in, while the trigonometrical stations cover a much greater area. The diminution of actual work done is due to two unavoidable causes. Firstly, the rain, which has been unusually heavy, having fallen on no less than seventeen days in the month; we have nevertheless set up trigonometrical stations at various points westward of a line drawn from a mile north-east of Bayt 'Ur el Foka southwards to Saris, and satisfactory observations have been taken from them. Secondly, the fact that we have now reached the edge of the real mountain district which forms the backbone of the country. The difficulty of traversing these ranges will be understood when I say that a distance of about three and a half miles in a direct line occupied us more than three and a half hours riding. This is owing to the extreme abruptness of the wadies, which sometimes reach a depth of 1,000 feet at no great distance below the watershed. Rough travelling of this kind is not at all beneficial to a delicate instrument like a theodolite; but as it can be by no means avoided, we try to make the best of it.

The *Shephelah*, or hill country lying between the mountains and the plain, presents none of these difficulties, as the valleys are seldom more than 300 feet in depth, and the slopes are much more gradual.

This word "*Shephelah*" has been wrongly rendered "plain" and "valley" in the A. V. (e.g., Zech. vii. 7 and Josh. xv. 33). Eusebius says that the country about Eleutheropolis was still called *Shephelah* in his time. It is in fact the district of rolling hills situated as above mentioned, and forms a most marked feature in the physical geography of the country. It is not, however, so far as I am aware, shown on any map otherwise than as a series of spurs or shoulders running down from the main range, which in reality it is not.

It is very important that these natural features should be well understood and carefully borne in mind as most important in helping to clear up the obscurity in which the geography of the Old Testament is now enveloped. These distinctions of mountain, hill, and plain are more than once mentioned in the Talmud (cf. tract *Shevith*, &c.) Rabbi Jochanan says that from Beth-horon to Emmaus is mountain (הר); from Emmaus to Lydda, hill (שׂמלח) and from Lydda to the sea, plain (עמק), which is perfectly correct, as Amwas is situated at the base of a spur from the mountains, and the hills extend to within a very short distance of Lidd, beyond which is the plain.

This will assist us in determining the border of Ephraim near



which we are now camped. In Josh. xvi. 5-10\* we are told that it came to Beth-horon the Upper, and then went out towards the sea to Michmethah (which in ch. xvii. 7 we learn to have been in the neighbourhood of Shechem). Thus we see that it did not extend to the sea. This is further confirmed by the statement of Josephus, *Antiq.* v. 1, where he says that the territory of Ephraim "extended to the great plain." From Josh. xvi. 8 it might seem that their land reached to the sea-coast, but from the following verse and xvii. 9 it would rather seem that there were only some separate cities assigned to Ephraim in the land of Manasseh, which lay on the coast. This might explain the expression (xvii. 10), "And they met together in Asher on the north, and Issachar on the east," which would be the case if the border line of Ephraim did not run to the coast, for then the boundaries of the four tribes might meet in one place. The expressions in Joshua are so obscure that the exact boundary must be more or less a conjecture; but this solution seems to me quite possible without straining any point. Our survey will doubtless throw light on the situation of the "brook Kanah," for judging by what I already know, nothing can be more incorrect than the watersheds and valleys as laid down on the best existing maps of Palestine. They seem, indeed, to have been put in at the map engraver's own sweet will, so as not to interfere with the names of the villages, which, as might be expected, are generally more approximately correct.

In Josh. xix. 42, 43, two towns are mentioned, Ajalon and Elon. In the Hebrew they are both spelt אֵילֹן, and differ only in the pointing. In this passage the former is mentioned in conjunction with Shalabin (שַׁעֲלִיבִי, Sept. Σαλαμιν), and in 1 Kings iv. 9. Elon-beth-Hannan (אֵילֹן בֵּית הַחֲנָן) is also mentioned as being in the same district. The two names are again in conjunction in Judges i. 35. From these passages we may perhaps conclude that there were two towns called אֵילֹן, as there were two Beth-horons. In this case Yalo † would answer to one, and Bayt 'Anan to the Beth-hanan. Yalo is situated on

\* "And the border of the children of Ephraim according to their families was thus: even the border of their inheritance on the east side was Ataroth-addar, unto Beth-horon the upper; and the border went out toward the sea to Michmethah on the north side; and the border went about eastward unto Tannathshilob, and passed by it on the east to Janohah: and it went down from Janohah to Ataroth, and to Naarath, and came to Jericho, and went out at Jordan. The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families. And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages. And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute."

† See Smith's *Dict. of the Bible*, "Aijalon."

the north side of the same spur on whose western slopes Amwas lies, while Bayt 'Anan is in the mountain six miles distant.

Whether this theory be accepted or not, it is generally admitted that the village of Yalo represents Ajalon. Hieronymus says that the Jews place it at the second milestone from Nicopolis (Amwas) on the road to Ælia (Jerusalem), which answers to Yalo. Eusebius, however, describes it as a village three miles east of Bethel; this, of course, cannot be the Ajalon of Joshua.

Now Shaalabin, as I have already shown, is mentioned in conjunction with Ajalon, and must therefore be looked for in the same neighbourhood. Hieronymus seems to have identified it, for in his commentary on Ezek. xlvi., when mentioning the division of Dan, he has these words, " . . . . ubi sunt turre Ailon et Selebi et Emmanus," which I am inclined to translate "Yalo, Selbit, and Amwas." The ruins of Selbit occupy a commanding position on the north of Wady Selman (Wady Soleiman of the maps), and cover a considerable space of ground. They are distant two and a half miles from Yalo.

In the Septuagint (Josh. xv. 60) the verse said to be interpolated contains the names of *Κολων* and *Καρεμ*, which have been identified with Kolonia and 'Ain Karem. *Θωβης* seems to me to answer to Soba. The reading Soris or Sores, which is found in some MSS., may have arisen from confusing it with *Σαρις* (Josephus, Antiq. vi. 14), which seems to be the same as Saris, a village a short distance north-east of Kesla (which has been identified with Chesalon), a town on the north border of Judah. If this be the case, the boundary line probably went along the wady, which, according to the maps, runs down to 'Ain el Shems (Beth-shemesh). I shall determine this as soon as possible.

Near Bayt 'Anan, on a hill-top, are some heaps of ruins called Jebi'a, "the little Jeba." In Josh. xviii. 24, 25 and xxi. 17, Gibeon (גִּבְעוֹן) and Geba (גִּבְעָה) are mentioned as two towns of Benjamin. In 1 Chron. xiv. 16\* we find the Philistines smitten by David from Gibeon to Gezer, but in the parallel passage of 2 Sam. v. 25† we find it is from Geba to Gezer. In 1 Sam. xiii. 2, 3 we read that Jonathan had 1,000 men with him in Gibeah of Benjamin, and smote the Philistines in Geba. Josephus too (Antiq. vi. 7 and vii. 10) seems to refer to two places, which he calls Γαβᾶω, and Eusebius places Geba on the road from Jerusalem to Nicopolis (Amwas) at the seventh milestone. The direct road to Jerusalem from Amwas would be past Jebi'a, and there is still a considerable traffic along it, though the carriage road to the south has rendered it somewhat less frequented.

From these quotations we may conclude that there was a Geba of

\* "David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer."

† "And David did so, as the Lord had commanded him; and smote the Philistines from Geba until thou come to Gazer."

the Gibeonites in the territory of Benjamin other than the Gibeah now El Jib. Jebí'a, too, is at no great distance from Kefíreh—which has been identified with Chephirah—another city of the Gibeonites. Hence it seems not unreasonable to conclude that Jebí'a is the Arabic form of Geb'a.

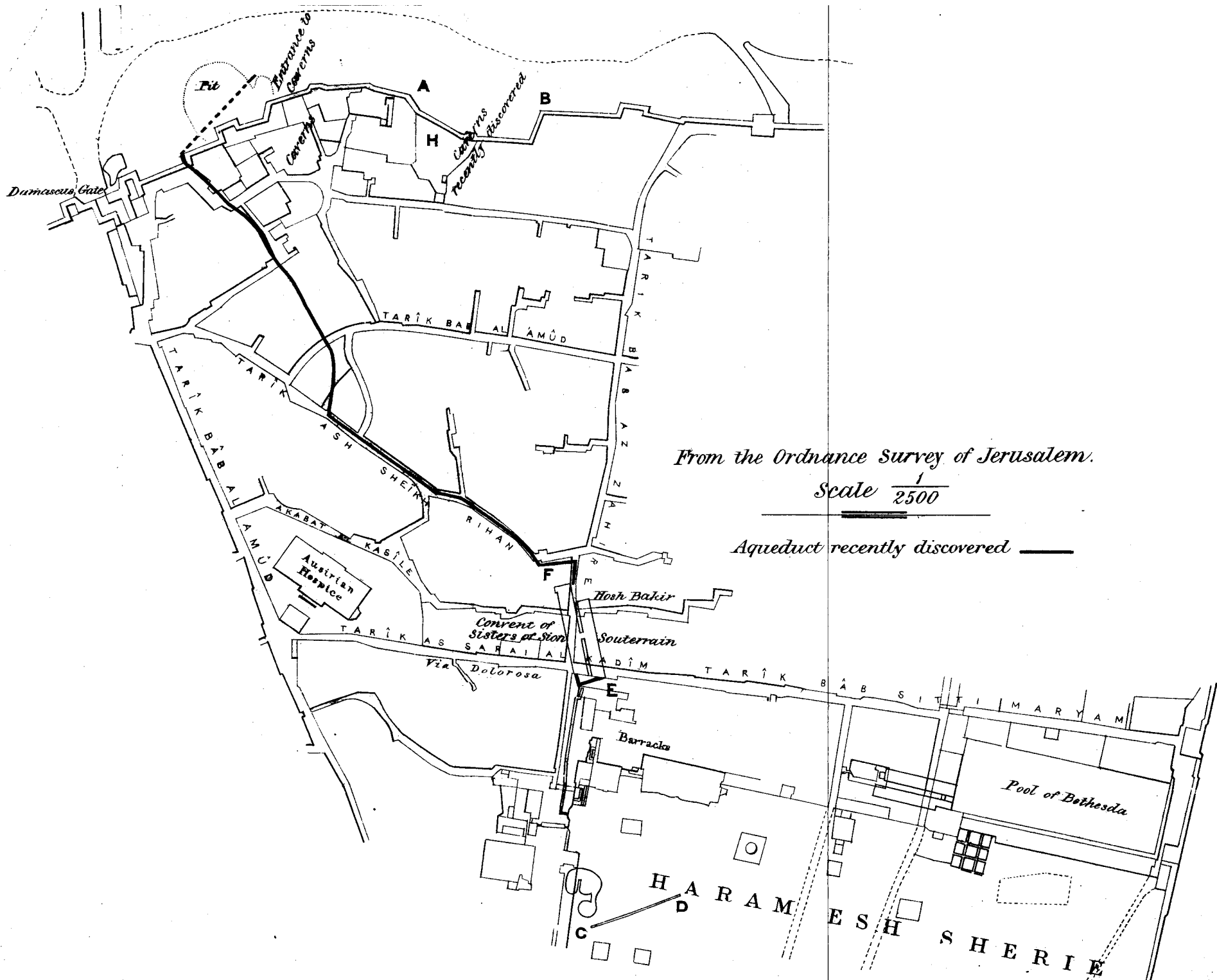
In Benjamin there were several cities of a nearly similar name; for instance נכע (Josh. xxi. 17), נכעה (Judg. xix. 13), נכעתי (Josh. xviii. 28), נכעני (Josh. xxi. 17), as well as the town נכתי of Dan (Josh. xix. 44).

It may be urged that Bayt 'Anan, lying half a mile to the east of Jebí'a, would preclude it from belonging to Dan, as Elon-beth-Hannan, but we must remember that the boundary of Ephraim was at Upper Beth-horon, and consequently Dan extended up to that point. If this be so, it is possible that Wády Ibrayj, or, as it is called higher up, Wády Miska, was the boundary between Dan and Benjamin.

I have discovered what seems to be undoubtedly a cromlech in the vicinity of sepulchral (?) cairns. This cromlech, the first that I have ever seen in Palestine, consists of a somewhat triangular stone 6ft. 6in. high above ground, 9ft. broad at the base, and from 2ft. to 3ft. in thickness. Its front faces north-north-east, and 12ft. behind it is a smaller stone of somewhat the same form. The cairns lie to the north and east, and to the north is a stone about 3½ft. high seemingly, as is often the case in early stone monuments of phallic import. Two other cairns or barrows that I have found run also north-north-east. Of these I shall write further in a future report.

Since I last wrote I have had a dispute with the fellahin of this place, and have been obliged to teach them a lesson which has had a most salutary effect. The affair might have turned out seriously had I not taken very prompt measures, but as it is I am glad that it occurred. We now stand on a much better footing than formerly, and the natives are beginning to understand that, though we are perfectly willing to treat them well so long as they treat us in the same way, yet directly they annoy us, that they will get the worst of it. The men of this village began quarrelling with the servants the very day that we camped here, but the moment I came to the spot they professed themselves only too ready to do all that I wanted. A few days later, however, they abused and even struck one of our muleteers for serving Christians, which they said was a disgrace to Moslems; the next day they tried to beat Habib, a Lebanon Christian, who has been in my service for some time. On hearing this I sent off a letter to Jerusalem, and on the following day some soldiers arrived. Meanwhile the villagers had come to beg my pardon, but the only comfort they received from me was the assurance that, judged by their own religion, they had proved themselves kafirs (infidels) for having called other men so without reason.

On the arrival of the soldiers I demanded that the shaykh and elders should write and seal a paper expressing contrition for what they had done, and pledging themselves that it should not be repeated. This they refused to do, so the soldiers, acting under orders from Jerusalem,



From the Ordnance Survey of Jerusalem.

Scale  $\frac{1}{2500}$

Aqueduct recently discovered ———

took four of them off as prisoners, but hardly had they started on their road when the rest of the villagers repented and called them back to receive the required guarantee.

Since then they have been on their best behaviour, and we are now on very good terms, especially as I have cured two or three of them of ophthalmia. This has raised my reputation as a hakim to an unpleasant pitch, and I am constantly besieged by applicants, even from the neighbouring villages, for medicines to cure all kinds of diseases—from blindness to palsy. Now, however, as on former travels, I find that the distribution of a little medicine facilitates dealings with the people, though I fear that it seldom produces anything like real gratitude.

Two of our cairns have been knocked down, but I immediately sent soldiers to make the men in whose land they were built reconstruct them, and I hope that before long these ignorant savages will understand that we have no intention of injuring them, and will not offer us these obstructions, which arise simply from their ignorance and superstition. Kindness from a person whom they know to have the power of compelling them, will be appreciated: kindness from one whose strength they either are ignorant of or doubt is looked upon as cowardice, and as such taken advantage of.

Whenever we have had occasion to visit the villages and set up poles, &c., on the houses, there has been no difficulty whatever, and in my intercourse with the people I have had no trouble—other than that arising from their douseness of comprehension—in obtaining what information I required.

I am glad to say that the cold and wet, though much interfering with our work, has not at all affected the health of any of the party.

CHARLES F. TYRWHITT DRAKE, F.R.G.S.

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## RECENT DISCOVERIES AT JERUSALEM.

BY CAPTAIN WILSON.

MR. SCHICK, in a letter dated Jerusalem, December 15th, 1871, gives the following interesting details of an aqueduct recently discovered on the hill commonly known as Bezetha. The position of the aqueduct is shown on the accompanying lithograph, and on reference to this it will be seen that it runs from a point near the Damascus Gate to the souterrain at the Convent of the Sisters of Zion, and so connects with the rock-hewn passage explored by Captain Warren, R.E. (see his Letters, No. XIV., and "Recovery of Jerusalem," p. 198). According to Mr. Schick, the aqueduct is from two and a half to three feet wide, and so high that a man can walk through it easily, the height rising, occasionally, to twelve feet and more; it is partly hewn out of the rock, and partly of masonry, the channel being covered by a vault in which numerous openings, now closed by rubbish, were noticed. The aqueduct