

THE
PALESTINE EXPLORATION FUND.

THE SURVEY.

The following are extracts from letters received during the past quarter from Mr. C. F. Tyrwhitt Drake. They contain much which will be read with great interest by the subscribers:—

I.

YAZUR, NEAR JAFFA, *April 15, 1872.*

On the 3rd inst. we pitched our camp here, as I was anxious to fill in this piece of country before the hot weather came on, deeming it most unadvisable to expose men new to the climate to the great heat of the maritime plain in summer. Even at this early season we have had some warm days, on which the thermometer has been above 80° F. in the shade. There is yet another reason for avoiding the plain in summer, namely, the impossibility of distinguishing small objects, such as poles, cairns, &c., at a distance of six or seven miles, owing to the mirage, which makes a hill-top observed through the glass undulate like the sea during a heavy ground-swell, or rather, waves of semi-opaque air seem interposed between the observer and the distant point. As this has already proved a considerable hindrance to us, I intend to move up into the mountains for the rest of the summer as soon as the immediate neighbourhood is finished. In this light stoneless soil it was a matter of some difficulty to put up suitable objects to observe to; we have found a pole, firmly stuck in the ground and swathed with bundles of dry grass or small bushes, to answer the purpose very well.

Owing to the constantly recurring annoyances to which we were subjected by the fellaheen, I have judged it advisable to attach a *kheyal* (one of the irregular horse supplied by Government) permanently to the camp, as it stamps the expedition with Government authority, and keeps the natives in check. As the fellaheen are men who will hold up their right hands and swear by God and the prophet, by my life and by their own, that they love me better than their fathers or their brothers, that they are my slaves, &c., &c., and at the same time will filch with their left hands, it is as well to have some little show of authority.

Most tourists who pass through Jaffa doubtless know that a German colony flourishes there, and many may have seen the Jewish Agricul-

tural School, situated some two and a half miles S.E. of the town on the Jerusalem road. Few, in all likelihood, will have had time or opportunity to learn more than some main facts regarding them. I have therefore collected information which will, I think, prove generally interesting. This being derived from all sources, frequently contained the most decided contradictions, as each native interested in the matter gave his own colouring to it, and the truth could only be found by carefully sifting the evidence. I must take this opportunity of thanking M. Netter for the great courtesy and openness with which he supplied me with information on the subject.

The "Mikveh Israel," as the Agricultural Institution of the Universal Israelitish Alliance has been named, covers 2,600 dillems (1 dilleme = 1,600 square pias; 1 pia = 0.76 metres), or 316 hectares, which equal 781 acres, and of this one-third has been newly brought under the plough. This land is to be held free for ten years, and after that to pay a quit-rent of £70 Turkish, or £68 sterling. Before the land was granted by the Sultan for the purpose of founding an agricultural school, it was cultivated by the villagers of Yazúr, and though the land belongs to Government, the fellaheen, from long usage, have got to look upon it as virtually their own, and resent its occupation by any other person. In this case the men of Yazúr—a village with a mixed population well meriting the bad reputation it enjoys—were particularly enraged, as it had for a long time been their custom to plant gardens on the extreme edge of the land they cultivated, and then sell them to the people of Jaffa, in this way disposing of crown land for their own benefit. Thus cut off, by the interpolation of the Jewish colony, from a source of large revenue, they naturally became bitter opponents of the Agricultural School, which at this moment, however, employs from 80 to 100 fellaheen, who are chiefly from Yazúr, a small number being from Sélameh, Beit Dejjan, and the neighbouring villages. A larger proportion of Yazúr men was formerly employed, but they were found so dishonest that it was necessary to discharge them.

After some delay 1,600 dillems were allotted to the village of Yazúr from the Beit Dejjan territory, which is very large, as compensation for what had been taken away on the other side. Still the fellaheen complain that they were not paid for land which they own to be Government property! I can only say that it would be a most excellent thing if the Government set aside its dislike to selling land to foreigners. With proper guarantees a large proportion of this country would find a ready market, and then the present fellah would be either eliminated or converted into a useful member of society, while the increase of revenue to the Turkish Government would be very considerable.

The men of Yazúr vow that they are completely ruined, but they were still able, some three months ago, to offer 65,000 piastres (£520 sterling) for 4,000 dillems of land which the Government wished to dispose of to the south of their village. One party, led by the Mukhtar (Headman) Mahmúd, is a violent opponent to the institution, but a large

section of the villagers who work on the estate, and receive from three and a half to five piastres (75 cents to 1 franc) per diem, are content with the arrangement.

The object of the Agricultural School is to train up children to a useful and industrious course of life; to teach them market-gardening rather than farming, as the former is always a profitable pursuit in the neighbourhood of towns, and the latter, owing to restrictions imposed by the Turkish Government, and jealousy of the fellaheen, is very precarious. A practical knowledge of land-measuring will also be taught, and will doubtless obtain Government employment for some of the pupils; native surveyors being generally incompetent and always open to a *douceur*, both of which qualities are found to have their disadvantages.

The school has been opened since July, 1870, and now has twelve pupils (viz., one accountant, three shoemakers, one farrier, four gardeners, two carpenters, and one agriculturist), but it is hoped that sufficient buildings will be ready to receive twenty-eight more at the end of the summer. At present all the pupils are Jews, but, according to the agreement with the Sultan, both Christians and Moslems are to be admitted on payment. One primary difficulty now being overcome is the establishment of a common language, without which it would be impossible to enter upon any course of instruction, as some spoke Spanish, others German, Polish, or Russian. French is the language adopted, and with success. It is hoped, when funds permit, to increase the number of pupils to one hundred, and to establish a school for the same number of girls. It is proposed to cultivate fruits and vegetables of many kinds, which will doubtless find a ready market at Jaffa, especially during the tourist season; at Port Said, where the rapidly increasing number of vessels passing through the Suez Canal will ensure a constant demand; at Jerusalem, where there is a large resident European body of consuls, clergy, &c., and, to some extent, at Beyrout. Twelve steamers belonging to three companies touch monthly at Jaffa, and might be looked to not only as a means of transport, but as consumers.

Trees are to be cultivated, and M. Netter tells me that the nursery already contains more than 100,000 plants of different kinds, and that half a million of vines are also planted. As the land borders on the sandhills, which are rapidly advancing in a north-east direction, it is proposed to plant a belt of *pinus maritima* along the edge of the dunes. In some places, already covered with sand, it is found to be no more than one metre in depth; in time it is intended to clear this away. The rate at which the sandhills advance is, of course, very difficult to determine, but it seems to be about two to three yards per annum, judging by the rate at which it is overwhelming a garden to the south of this village computed by a comparison of several independent testimonies. At the Jewish colony, however, the rate would not be nearly so great.

It is also proposed to cultivate flowers for making scents, to make

olive oil and soap, and to tan the skins, which are exported raw at a low price and brought back again as costly leather.

By these means it is hoped not only to make the Agricultural Institute a means of bettering the condition of the Palestine Jews, but also a successful mercantile operation. Whether the latter comes to pass or not, the former consideration is enough to recommend it to the attention of those Jews in Europe who are really anxious to improve the degraded state of their co-religionists in Palestine.

The German colony at Jaffa next deserves our attention. As it is the result of a religious movement, a few words of preface are necessary to explain the reason of its existence there.

Some fifty years ago a society was formed by Dr. J. A. Bengel, the well-known author of the Gnomon of the New Testament, at Kornthal, Würtemberg, in expectation of being called in some direct manner to the Holy Land. After a time this body dissolved itself, and the present society, called "The Temple," was founded, or rather revived, on the principles of the former, by Herr Christopher Hoffman, son of one of Dr. Bengel's co-operators. He was presently joined by Herr G. D. Hardegg, who is president of the Haifa, as Herr Hoffman is of the Jaffa colony. The society has members in Russia and America, but chiefly in Germany. It is called "The Temple" from the belief of its members that they are fulfilling Scripture by founding a spiritual temple in Palestine. Their doctrines are set out at length in several publications printed at Stuttgart and elsewhere in Germany and America. Land is bought as occasion serves by the committee in Palestine, and allotted at cost price to members enrolled in Europe. As yet Haifa and Jaffa are the only places where land has been bought. There are, however, some fifty members of the society at Jerusalem, twenty-five at Beyrout, and a few at Alexandria; these are all either domestic servants or artisans.

The Haifa colony was founded in October, 1868, and now numbers some 300 souls. Twenty-four stone houses have already been built there. A grant of between five and six thousand acres has also been promised them by the Turkish Government on Mount Carmel. On this it is intended to build a town and cultivate the soil, devoting especial attention to vine-growing. In this colony there are five families of American citizens, German by birth.

The Jaffa colony was founded six months later, and began by gradually buying from private individuals the houses built by the American colony which had been tried there and failed. Eight of these houses were so bought, and afterwards five others in or near Jaffa. Ten others are either built or in course of construction at Sarona, some two and a half miles N.E. of the town.

There are about 100 men, 70 women, and 35 children in the colony. (The total number of members in Germany amounts to about 5,000 souls.) The trades are distributed as follows:—2 doctors, 1 engineer, 1 hotelkeeper, 1 watchmaker, 2 joiners, 2 carpenters, 2 masons, 2 shoe-

makers, 2 merchants, 2 blacksmiths, 1 painter, 1 miller, 1 saddler, 1 butcher, 1 baker, 1 gardener, 1 chemist, and 1 locksmith, the rest being mostly farmers.

Some native labourers are employed, chiefly as masons, but a few as artisans and farming men; their wages range from five and a half for ordinary up to twenty piastres a day for skilled labour. The land they have bought contains about 400 acres of arable and two gardens. The former produces wheat, barley, sesame, and potatoes, for home consumption; the latter give vegetables, oranges, peaches, apricots, &c. The colony is self-supporting, but some of the missionary work is aided by contributions from their brethren in Europe and America. The ordinary taxes of *'ashr* (tithe), poll-tax on sheep and cattle, and *ad valorem* on gardens, are paid to the Government as by natives.

At both Jaffa and Haifa there is a school for boys and also for girls. The former are taught Arabic by a native teacher, as well as German, English, French, and mathematics, and in the higher classes Greek, Latin, and drawing. Herr Hoffman is the elder of the society, there being no regular clergy, and meetings for prayer and to discuss the welfare of the society are held in the school. Baptism and communion are optional. The civil register of marriages is kept at the German consulate. Any Christian giving his adhesion to the rules and regulations of the society is allowed to join with them, whether his peculiar tenets would cause him to be classed as Greek or Armenian, Protestant or Roman Catholic.

The climate is found to be healthy, slight fevers being the most common complaint, especially near the town gardens. The new colony at Saronia will probably prove more healthy, being built on a ridge of sandstone, away from vegetation, and exposed to the sea breezes.

The colonists being hardworking, honest men, are well spoken of by the natives, with whom they are on a friendly footing, though, luckily for themselves, they are virtually independent. These two colonies, Semitic and Germanic, though distinct in their aims and working, cannot, I think, fail to have, so far as it extends—for, considering the people whom it is likely to influence, I am not disposed to rate it too highly—a salutary influence in pointing out the advantages arising from careful industry. With all his evil qualities the fellah is not altogether incapable of adopting improvements, especially if likely to produce piastres. If, then, these colonies be encouraged and extended, one may reasonably hope for some slight improvement of the native population in their immediate neighbourhood.

II.

CAMP AT KHIEBETHA IBN HARITH, April 28, 1870.

The picture I am going to draw of peasant character in Palestine is not a bright one, and has but few touches of light to relieve its sombreness.

"Eastern life" has become with us in Europe almost synonymous with a life of romance, poetry, houris, and flowers, of gorgeous raiment and matchless steeds, of jewels and luxury. What can be more romantic—in print—than the tameless son of the desert, free as air, chivalrous as Bayard, mounted on his priceless mare returning from a successful onslaught on his foes, to lay the spoils of shawls from Khorassan and Kashmir, silks from Damascus, and gold filigree work from Cairo, at the feet of the dark-browed maiden whose gazelle-like eyes have caused more havoc in the desert than ever did the arrows of Abu Zayd the invincible? Are not the pearls of the harem said to be peerless in beauty and grace, and their wondrous loveliness to overpower the senses like the air heavy with scent of orange flowers and jessamine beneath their own sunny sky? Have not the "Arabian Nights" taught us that rubies as big as pigeons' eggs, and pearls the size of raspberries, are common, while gold is dross to be scattered broadcast to gaping crowds by the princes of Islam? Alas! that truth with one stroke of a realistic pen should destroy this dream of poetry. Let us see the Bedawin as he is. Living under hair-tents, in squalor, filth, and ignorance, his chivalry degenerates into simple freebooting, his priceless mare is—*exceptis excipiendis*—a scraggy, thin-chested, drooping-flanked beast, capable by some peculiar provision of nature unknown to the horse of civilisation, of going long wearisome journeys with little water and less food; her pace, however, is little more than three miles and a half per hour, and if pressed she soon fails. The Bedawin's dark-eyed love is perhaps not ugly at twelve years old, but at twenty she is perfectly hideous and looks forty. From earliest girlhood she is brought up as a hewer of wood and drawer of water. For the first seven or eight years of their lives, all the children play about the ragged tents in happy community of ideas with the kids and lambs, puppies, chickens, calves, and camelets. After that they tend the flocks; at ten or twelve the girls marry, and the boys, so soon as they are grown up, leave all toil to the women and children as unworthy of their manly dignity. A successful foray raises them in the social scale, as a grand *coup* on the Bourse or Stock Exchange does in more civilised lands. Though wealth be power everywhere, it is nowhere more potent than in the East, where competitive examinations and compulsory education are equally unknown. Still a good word may be said for the Bedawin in districts where contact with Europeans has not spoil them. They are then hospitable after their fashion, always offering a meal to the passing traveller, and though they will do their best to overreach and

cheat in making a bargain, yet once the affair settled and their word given, a breach of faith is seldom, I may even say never, known.

As to the veiled beauties of the harem, we must trust to the perhaps somewhat *ex parte* descriptions of European ladies, and such stray glimpses as chance may show. Neither of them carry out the ideas of loveliness implanted by the "Arabian Nights," and one who has lived in the native quarters of Eastern towns will be well aware that the fair sex is cursed with a most vile shrewish tongue, and makes use of undiluted Billingsgate on the slightest provocation, in tones which force themselves to be heard by all the neighbours.

But to turn to the fellaheen. From earliest infancy they are brought up in utter ignorance; they are never children, the merry laughter and sports of European childhood are here quite unknown. At three years old they are little men and women with wonderful *aplomb*. Tiny dots scarcely able to toddle may be seen gathering *khobbayzeh* (wild mallows) for the evening meal, and when they have filled the skirts of their one wee garment, will trot home as sedately as though the cares of life were already pressing heavily on their shoulders. I have seldom in this country heard a genuine laugh from man, woman, or child; the great struggle for existence seems to have crushed all but fictitious mirth.

The fellaheen boys—very rarely the girls—take charge of the flocks and herds till they are old enough to consider themselves men; thus exposed to all weathers they are as hardy as their charge, but if attacked by sickness one is as little cared for as the other, and chronic coughs, fevers, rheumatism, and ophthalmia, are the consequent results.

The physical and mental degradation of the women, who are mere animals, *proletarie*, beasts of burden, cannot but have a most injurious effect upon the children. The foul language in common use by men, women, and children, but especially the latter, is startling.

A father's pride in his children is little better than that of the beasts for their offspring; he has no care for their improvement in any way, and consequently they grow up utter savages, never corrected for faults nor praised for doing well—often the reverse—and ignorant to the last degree. Besides this, the children are spoilt, and have their own way completely; if thwarted they abuse their parents and elders, who merely return the abuse with interest. More than once I have had a sick child brought for me to doctor, but on the brat's objecting to have eye-lotion administered, or even to be closely looked at, the fond parent would remark, "Don't um like medicine, then, um shan't have it then," and sent the little wretch away, looking upon me with horror and indignation for suggesting a slight correction.

Privacy is absolutely unknown. Anybody's business is everybody's business. If any transaction, private quarrel, or discussion, be going on, every one present puts in his or her word. Hence in villages where there are two factions, brawls ending in bloodshed have not unfrequently arisen out of petty disputes between women and children. For private

talk it is common to see two or three men seated under a tree in an orchard or olive grove, where there is no possibility of being overheard.

The fellaheen are all in all the worst type of humanity that I have come across in the East. The 'Ammarin and Lyathineh of Petra are perhaps greater ruffians, being beyond the reach of troops, but they are known to be lawless plunderers, and the traveller expects the worst from them. The fellah is totally destitute of all moral sense; he changes his pledged word as easily as he slips off his *abba*; robbery, even when accompanied by violence and murder, is quite in his line, *provided* he can do it with little fear of detection. To one who has power he is fawning and cringing to a disgusting extent, but to one whom he does not fear, or who does not understand Arabic, his insolence and ribald abuse are unbounded. As an instance, I may quote the fact that when we were taking observations from Beit 'ur el Foka, the men were servile and deferential before me, but a few days later one of the non-commissioned officers and a native servant rode past the place, and were abused in most scurrilous language by the children, who were edged on to it by their elders.

I am well aware that this slight though far from hasty sketch will seem overcoloured to many whose acquaintance with the country is but that of a holiday tourist; but a more intimate contact with the people and knowledge of their language would soon modify any favourable ideas based upon their picturesque vagabondism, and the transient skin-deep civility produced by a backshish. The fellaheen themselves have often said to me, with that implied exception in their own favour so characteristic of the semi-savage, "All the fellaheen are liars, poor men always are; we know that the Franks always speak the truth, but our people never do." The Syrian proverb, "Lying is the salt of a man," is characteristic.

Naturally the fellah is not wanting in intelligence; the boys, in the towns, show considerable aptitude for learning till they reach the age of thirteen or fourteen, after which they advance no further. The very early marriages doubtless conduce to this. Still, under a well-regulated system of education, what natural good points they possess would be fostered and encouraged, and in two or three generations the people might be developed into something useful. There is no class corresponding with our landed gentry or large farmers to whom they can look for assistance, and to whose interest it is to help them. Thus till some radical change be effected, little, if any, amelioration in their condition can be looked for.

The other day I was witness to a characteristic little scene. Some four or five soldiers were at the village of Dayr Kadis collecting the poll-tax on goats. One man either could not or would not pay, so the soldiers began to tie his hands together, preparatory to taking him off to prison. While they were thus engaged one of the bystanders rushed in and dealt the prisoner several shrewd knocks on the head

with a heavy stick, abusing him loudly meanwhile, and urged the soldiers to beat him, to which one of them complied by prodding him with the heavily ironed butt end of his lance. I asked the reason of this fellow's behaviour to his fellow-villager from some men who were looking on in a most nonchalant way. "Oh," they replied, "that's his brother, who beats him to make the soldiers believe that he has no share in refusing to pay the tax." It struck me as a curious way of showing brotherly affection.

The houses of the fellaheen are generally miserable huts, dark, dirty, and comfortless; in the mountains they are built of stone, or mud and stone combined, and generally roofed with bits of rough timber on which bushes and a couple of feet of soil are laid. These roofs require careful rolling at the beginning of the rains; if this is not done the water sinks in and causes them to collapse. Inside the house there is no furniture beyond a few rush mats, or if the man be well off, a carpet and some *lehafs* (cotton quilts). A very limited number of pots, pans, and jars serve for cooking. They seldom eat meat except at the 'Ayd el Kebir (great feast), or when an animal has to be killed to prevent its dying a natural death. The bread is generally made of millet or barley, rarely of wheat; this, with milk in the forms of *leben* (sour milk), *semn* (clarified butter), and cheese, and eggs, form the chief part of their food. In the poorer districts wild mallows (*khob-bayzeh*) and other herbs form an important item.

III.

'AIN SINIA, May 18, 1872.

Being lately in Jerusalem for a few days, I took advantage of an offer of Dr. Chaplin to go with him and examine what seemed to be the remains of two Christian churches in the present Jewish quarter of that town. It appears probable that the Jews were once located near the Bab Hatta, *i.e.*, north-west of the church of St. Anne, for several of their own houses there, and have lately taken to live in them.

The first house we visited is near one of the Sephardim synagogues, and belongs to a Jew from Fas in Morocco. In an upper room, divided into two by a wooden platform—as is the common custom here amongst the Jews, who are fearfully overcrowded—we found two semicircular recesses, evidently apses, now used as cupboards. They faced due east, and measured across about seven and a half and five feet respectively. In some of the lower parts of the house are traces of an older masonry, upon and into which the present dwelling has been fitted.

The second house visited stands in the Maydan, about west-south-west of Robinson's Arch on the brow of the hill. The substructions consist of long vaults with slightly pointed roofs of rubble grouted in. Above these seems to have been a large chamber, the vaults springing

from corbels like the enclosed sketch : of these, one is pretty perfect, and another is half-concealed under plaster beside the entrance door, on the lintel of which is a roughly cut inscription, seemingly in Latin ; it has been carefully obliterated, and nothing can now be made out but 8. NOV. at the end. In the basement of the house are several pieces of masonry which, judging from the dressing of the stones, are of Crusading date. In the house to the north of this is a doorway, with circular arch and plain mouldings. This is now blocked up, and not at all visible from the north side, which is in a house occupied by a Moslem. A stone coffin is said to be buried at the door of the Jew's house in which this arch is to be seen. Here, too, is a well of brackish water, similar in taste to that of Siloam, and 33 feet deep, which the owners declare to be a never-failing spring. In the house next below, the water comes from a cistern, and is pure and sweet. The Jews have a tradition, which is doubtless true, that both the places I have mentioned above were convents.

The mosque belonging to the Mowlevi Darwishes, which stands a little east of the entrance to the Royal caverns, must also have been a Christian church. I presume that the plan of this has been already made ; if not, I will forward it to you on the first opportunity.

There are also some very interesting arches running north and south through the back of the shops on the east side of the principal Jewish street. These arches are round and built of very large stones, with little, if any, cement ; the style of masonry appears exactly similar to that used in the fine Christian church at Amwas. Should these not yet have been described, I will examine them with greater care on my next visit to Jerusalem.

The country that we are now in abounds in olives, figs, and vines, to an extent that the ordinary traveller passing along the beaten tracks has no idea of. The valleys are almost precipitous, but terraced from top to bottom ; low walls are built on the edges of the steps formed by the strata, to prevent the earth being washed down. These terraces are called by the natives *Ahbál* or Ropes, and render cross-country work always difficult, and in many cases impossible. Corn, barley, and lentils are here grown, as well as *Kursenni*, which may be called horse-lentils, being only used to feed cattle.

Between this place and our last camp—Khirbeth ibn Háritu—I noticed that a considerable tract of the hills is thickly sprinkled with gnarled and stunted specimens of a species of pine called in Arabic *Sinobar*. This tree seems formerly to have extended south of Jerusalem, but two or three isolated examples close to the town are now all that remain. In the Lebanon it grows to upwards of 30ft. in height, especially on the out-crops of sandstone which occur east of Beyrout. A species of hawthorn, too, is found here, which I first noticed in North Syria and the district of Aleppo, bearing a fruit the size of a large morella cherry, and of a rather pleasant subacid flavour. It is both eaten raw and made into preserves and pickles.

My time has lately been so fully occupied with out-of-door work that I have found but little leisure to study topographical questions; but the list of towns assigned to the tribe of Ephraim, in whose territory we now are, being lost, few identifications can be looked for except maybe of certain places incidentally mentioned. Several of the names are highly suggestive of old Hebrew ones, but as Dr. Robinson most justly observes, we must expect to find many names repeated, as is the case in the modern nomenclature not only here but also in Europe.

There is a crusading fort about a mile from this place, called Burj Bardawil, "Baldwin's Tower," evidently built to command the road between Jerusalem and Nâblus. The construction is strong, but rude and inartistic. I shall send you a plan as soon as it is made. Some four years ago a small civil war occurred between half Yabrud, half Selwad, half 'Ain Abrúd, and 'Ain Sinia, against the other halve of the three first-named villages. This fort was occupied by each party in turn, and about 110 men were killed. The *finale* was as usual, the Government came down and conscripted many of the survivors, imposed heavy fines, and half-ruined the people, since which time they have been outwardly quiet and well-behaved, with the exception of a few cases of murder and robbery.

IV.

'AIN SINIA, May 27, 1872.

Excavated tombs are to be found throughout the whole of Palestine. In many cases they are scattered singly about the hills, as though some individuals preferred having their tombs in their own vineyards (*e.g.*, Nicodemus's tomb in his garden). In other places they form a regular cemetery. Over one of the tombs in this neighbourhood I found a Hebrew inscription, which is plainly legible, but having been cut on a very rough surface, I found it impossible to take a good squeeze of it.

The interior of the cave is unfinished, and on the north side is a rude kind of alcove or *mastabah*, on which a body was laid. This tomb had been entered by the fellaheen some time ago in hopes of finding treasure, but they were rewarded by nothing but a few osteophagi, which they broke up. I enclose a sketch showing the chief characteristics of these, which are of a harder stone than those found near Jerusalem. I also met with fragments of very thin, hard glass, broken pottery—originally large jars, with ribs running round at regular intervals—and one small long-necked jar (broken) of good red ware. The bones were in a very decayed state. I succeeded, however, in securing some fragments of skulls sufficiently typical. In the centre of the cave lay a skeleton in good preservation, but from its position comparatively modern. In the skull I found three olive stones. Now at Palmyra Captain Burton found peach, apricot, and olive stones in the skulls of mummies, and at Shakka in the Jebel el Druze, Haurán, we found an almond with the

top cut off diagonally in one of the mummy skulls from the Tower of Bassus. It is very puzzling to find this superstitious observance—whatever its import may be—adhered to in the case of a burial which to all appearance cannot well be earlier than the thirteenth or fourteenth century. In this case, however, it has occurred to me as possible, though not probable, that the olive stones in question were carried there by mice, and left by them after they had eaten the berry.

I opened another tomb close by the above-mentioned, and though to all appearance it had not been recently disturbed, it proved to have been pillaged. I found nothing in it but bones much decayed, and fragments of glass and pottery similar to those in the other cave. Near the door (which in both cases was the usual block of stone fitting into the square entrance) I found an ivory comb, fragments of charcoal, and part of the bottom of a glass, with either cut or moulded faces; owing to the oxydisation it is impossible to say which.

The crusaders must have had quite a colony in this district. Burj Bardawil (Baldwin's Tower), a little north of Yabrud, commands the junction of several wadies, and the highway from Jerusalem to Náblus. Near this village is a ruin called Khirbet Satti, which tradition makes the stables of the above-mentioned fort. At Jifneh, near the modern Latin monastery, there is a ruined tower, and traces of other buildings which must be ascribed to the same period. At Arnútieh, too, they seem to have had a fort commanding the Náblus highway and the old Roman road leading to Antipatris, *viâ* Tibneh. This colony would have been connected with Jerusalem by the important posts of Beitin (Bethel), Bireh (Beeroth), and Nebi Samwil.

The ruined khans at Miskah and El Burayj in the wady between Beit 'Anan and Beit Nuba, must be referred to the same date.

I have noticed one prevailing characteristic in all these, viz., the use of drafted stones, sometimes with two bosses, at the corners of the buildings, and nowhere else. Vaults with very slightly pointed arches are extensively used, and are solidly built with rough stones, and a large quantity of good cement. The faces of the ashlar being left rough, no masons' marks have been found as on the smooth-dressed stones at Nebi Samwil, Kawkat el Hawa (Belvoir), &c.

The piece of difficult country near this place, in the middle of which is the spring aptly enough termed 'Ain el Haramíyeh, the Thieves' Fountain, seems always to have been regarded as the key of the road between Jerusalem and Náblus, for on the hill opposite to Burj Bardawil, and east of 'Ain el Haramíyeh, I found the ruins of an important fort, Burj el Lisáneh (the Tower of the Tongue, probably so called from the spur which it occupies). The situation is most commanding, being, with the exception of Tell 'Asúr, which rises to some 3,100ft., the most elevated hill-top in this region. The ascent is by a difficult goat track from near Selwad, or the round-about road from Mezra'a el Sherkiyeh. From the north and west it is almost inaccessible, there being about halfway down the hill one of those precipices of smooth

rock, some 20ft. to 30ft. high, which are so common in this neighbourhood. The summit is nearly circular, and on it are many ruined walls built with massive cubes of rough-hewn stones, a few well-dressed drafted examples of considerable size being found at intervals. I remarked many unusually large excavated cisterns, but of the common bell shape. In the centre of the ruins is an oblong building, some 40ft. by 20ft. It was originally covered in by a round arched vault of masonry. The doorway, which is at the east-north-east end, is composed of large carefully-dressed drafted stones. The entrance is only about 5ft. by 3ft., and inside are three sockets for bars, and a circular hole above either to receive an upright bar, which would prevent the door from being fully opened, or to attack the besiegers through in case the door was forced.

Though the building has all the appearance of Roman work, it still seems to have been built of old materials, as in one or two places I noticed stones with rustic bosses, the rest being rough-dressed. Some fifty yards to the north-west I found six prostrate limestone columns, 7ft. 6in. high, and 1ft. 6in. in diameter, the only ornamentation being a double fillet at top and bottom, but broader at the latter. Though the stones have mostly been cleared away to make room for vines, still two or three pedestals remained *in situ*, and I could trace the general plan of the building, which ran nearly north and south. It must have consisted of three rows of arches supported at the sides by pilasters, and down the centre by two rows of three or more columns, as I observed a similar pillar at a little distance.

The present Christian population at Jifneh, Bir el Zeit, 'Abúd, 'Ain-'Arík, Ram Allah, Jania, and Tayibeh, is probably due to the fact of a strong crusading centre having existed in their midst. Most of these Christians are Greek orthodox, but in places, as at Ram Allah, Jifneh, and Bir el Zeit, where the Latins have established monasteries and churches, about one-fourth to one-third of the population adopt their ritual, purely as a matter of policy, for of dogmas or tenets they are quite unconscious.

The Christian party in Palestine is so small that, as they have often told me themselves, without the helping hand of consuls and convents they would be pushed to the wall.

I have no intention of here discussing the general effect of European missionary influence, whether lay or ecclesiastical, in Palestine; but I may mention one fact which militates strongly against the spread of Protestantism, and which seems to have been universally overlooked or ignored. I refer to the necessity of native clergy, or at all events of an Arabic-speaking ordained minister, in every place where it is intended to establish a Protestant community. A Bible-reader may be a most excellent individual, but that he should conduct a religious service is not at all agreeable to the ideas of Oriental Christians. A native priest, it is true, can seldom boast of much more learning than his flock, except that he can probably read and write a little, but still he is looked up to

as an ordained minister, and assumes a position which no layman can ever occupy. Till each community of Protestants has its own ordained minister, little progress will be made except in the matter of schools, by which, after all, more real and lasting benefit is conferred on the people, if the teaching be adapted to their requirements, than can be secured by any amount of adult diverts. In any case little visible advancement can scarcely be hoped for in less than two or three generations, so great and radical is the change which must be brought about. At a future period I hope to give a full account of the social, political, and religious aspects of this country in the year of grace 1872, which, however, would be out of place in these sketches of our survey.

These South Palestine Christians have, on the whole, though turbulent and unquiet, left a better impression on my mind than their North-country brethren. They seem more courageous, and probably their willingness to defend themselves prevented the Syrian massacre from extending into the South, for numerically they are but a handful in the centre of a lawless Moslem population.

A petulance of temper shown by one of these gentlemen of Ram Allah, some two months ago, in pointing a pistol at Corporal Armstrong, who had expressed a decided objection to having a ruler and other articles taken out of his pocket, must be looked upon merely as a fretful dumb-show declaration of the universal idæa in this land that might is right. On seeing that might (in the shape of myself and a Zabtíyeh) belonged to the other side, the fellah at once apologised by exclaiming that he was a Christian, and bolting precipitately down the terraces of a steep hill-side, whence he was not recovered till I had raised a hue and cry in his village and chased him for some distance over the vineyards. In the evening, acting purely on his old principle about *le droit de force*, he and all his friends came over to our camp at El Jib to beg pardon, and readily, but with a somewhat wry face, agreed to pay a small fine to the Protestant school in their village. This was, I well knew, a refined punishment, for a fellah would as soon have a tooth drawn as pay a dollar, but the length of the fang is doubled when it has to be paid to one of another sect.

With regard to identification of sites I may say that there is a village (Bet'ain) two and a quarter miles north-west of Nether Beth-horon, and three and three-quarters from the Upper. This may perhaps be that Baalath which is twice mentioned in that neighbourhood, viz., 1 Kings ix. 18 and 2 Chron. viii. 6.

In Joshua xxi. 22 Kibzaim is mentioned also in connection with Beth-horon: the modern Deir Ibziyeh, which is two and a quarter miles north of Beit 'Ur el Foka, may perhaps represent it. The location, however, of these obscure places can never be more than conjectural.

I have lately come across a book on Palestine ("Das heilige Land," &c., by Rabbi Schwartz, Frankfort-on-the-Maine, S. Kaufmann, 1852) by a Jerusalem rabbi, which is somewhat valuable as giving the geography from a Hebrew point of view, with many Talmudic and rabbinical references. One rendering is quite new to me, and as I am

not at this moment prepared to criticise it, I give it in his own words: "Atroth Beth Joab עֲטְרֹת בֵּית יֹאָב" (1 Chron. ii. 54, A.V., Ataroth the house of Joab) ". . . now the village Al Etron, which is vulgarly corrupted into Latrún. This is Atroth: a quarter of an hour to the north lies Beth Joab, i.e. Deir Ayyub." This rendering is ingenious, but I am not disposed to lean too much on the learned rabbi's authority on finding that he identifies the Upper Beth-horon with Huwára (the chalky), a village at the south-east corner of the Jebel Náblus block. Again, we find the Hebrew Ataroth preserved in the name 'Atára, north-west of this place, and, as I have before remarked, the fellahen always speak of Latrun as *Ratlún*, which is also opposed to the rabbi's argument.

P. S. KUZAH, *June 5th, 1872.*

On the 29th ult. we moved our camp to this place. It is a small village lying about two hours south of Náblus. For the first time we are badly off for water, for with the exception of one or two cisterns, replete with animalculæ, the only supply is from 'Ain Kúzah, a well about a mile distant, and upon which the towns of Huwára and Bayta depend, as well as this village, and at times 'Ain 'Abús. The country is not quite so bad to travel over as that we have just quitted, but still

"These high wild hills and rough uneven ways,
Draw out our miles and make them wearisome."

The summer, too, has now fairly set in, and we may look for a cloudless sky during the next five months. On the hills, however, we generally get a cool sea breeze after 10 a.m., unless it happens to blow from the southwards, then it becomes a *khammasín*, or sirocco. The alternations of temperature by day and night are still great. During the day of the 29th ult. the thermometer stood at a little over 96° in the Observatory, and on the same night was 54° in the same place; this, however, is exceptionally great; 75° and 55° would be much nearer the general average, though yesterday, on coming back to camp at 2.30 p.m., I found the dry bulb 96°, wet bulb 67°, in the Observatory, and the black bulb in vacuo 165° in the sun. To-day at 12.30 they were respectively 100·5, 66·2, and 165°, while the minimum ground thermometer, which had been left in the sun unsuspecting of harm, was found to have burst. This heat justifies the pithy though somewhat vulgar expression a fellah used to me, "A gate of hell is open to-day."

C. F. TYRWHITT DRAKE.

The following report of the progress of the Survey has also been received by the Committee, through Mr. Drake:—

CAMP, YAZUR, *17th April, 1872.*

SIR,—During February and March 100 square miles of country were triangulated and detail filled in, which, with that already returned in January, makes a total of 180 square miles.

The detail filled in during the last two months was close—more especially that done in March.

With a trifling exception the whole has been drawn on the fair plan, but it has not been hill-shaded. A complete connection has now been established between Jaffa and Jerusalem, many trigonometrical observations having been made to the principal objects in the latter, so that the 1-2500 scale plan formerly made can be reduced at any convenient time and inserted in its relative position on the one-inch map.

Connections with Captain Wilson's bench marks, on the line of leveling from the Mediterranean to the Dead Sea, have been made in three instances with trigonometrical stations.

I am, Sir, your obedient servant,

THOMAS BLACK, Sergeant R.E.

C. F. T. DRAKE, Esq.

NOTE.—About 40 square miles have been already filled in this month.

ON THE METEOROLOGICAL OBSERVATIONS TAKEN AT NAZARETH, GAZA, BEYROUT, AND OTHER PLACES IN SYRIA.

BY JAMES GLAISHER, Esq., F.R.S.

IN the accompanying tables, the same arrangement has been followed as in those given in previous reductions at these places, and which is described on pp. 103—105, *Quarterly Statement* No. III, 1869. The observations on which the tables are based are as follows:—Nazareth, 1869 October to 1871 March; Beyrout, from 1870 February to 1871 April, and 1870 October to 1871 April; Gaza from 1869 October to February; Jaffa, from 1869 November to 1870 February (no observations, however, taken during 1870 December); and at Ramleh, Beyt Nuba, and El Jib, for short periods during 1871 December—1872 March. At Nazareth no barometric observations were taken, and both at this place and at Beyrout the observer at times was compelled to cease observing, owing to the exigencies of the public service. With regard to the last three places above mentioned, the results are deduced for the period during which the camp was at each place; at Ramleh, however, the observations during 1871 December are divided into two groups, owing to the camp having been blown down on the 13th. The first of these groups, therefore, refers to observations taken at the camp, 230 feet above sea level, and the second to those taken at the Russian Hospice, 270 feet above the sea.

ATMOSPHERIC PRESSURE.

Gaza.—The highest reading of the barometer was 30·630in. in Nov. 1869, and the lowest 29·348in. in March 1870. The monthly range of reading was small, and varied from about six-tenths of an inch in the winter months, to little less than two-tenths of an inch in the summer