

abundant supply of water are satisfied, although the existence of 'Aynún appears hitherto to have escaped notice.

The character of the ground is a point of great importance in considering the relative probability of the sites near Jerusalem and near Nablus. The former, Wady Far'ah is a precipitous ravine in the midst of a stony country, and apart from any main line of communication. It would be practically impossible to collect a large crowd in such a spot.

The Nablus site, on the other hand, seems naturally to suggest itself for such a purpose: an open valley, a plentiful supply of water, and a situation on one of the main lines through the country from Jerusalem to Nazareth. It has been suggested that our Lord's journey through Samaria was with the object of visiting the Baptist, and were such the case, he "needs must" pass by Shechem in order to arrive at the springs of Wady Far'ah.

This important valley, which forms a great geological feature in the country, rises near Salim, and separates Mount Ebal from the chain of Nebi Belán. It becomes a deep and narrow ravine, with steep hill sides burrowed with caverns, and runs north under the name of Wady Beidán until it forms a junction with another branch near the small ruin called Burj Far'ah. Here the first springs are found, and a stream, which even late in the summer is copious, runs between bushes of oleander eastward towards the Jordan. The whole course of the valley presents here a succession of springs, and the flat slopes on either side allow the approach of an unlimited crowd to the banks of the stream. After passing through two narrow rocky gorges, the valley enlarges into a broad plain, on the south side of which rises the block of the Kurn Súrtabeh. From this point the course of the bed is remarkable, and has never been correctly shown on any map. For nearly seven miles the Wady Far'ah runs parallel with the Jordan, and its final junction is below the latitude of 'Ain Fasáil.

The position of Ænon, or rather of the springs frequented by the Baptist, may therefore be with some degree of certainty referred to the upper source of the Wady Far'ah stream lying, as has been shown, between Salim and 'Aynún. It is one of the most picturesque spots in the country, and the mind easily pictures the wild figure of the Fore-runner, clad in garments precisely similar to the modern Bedouin, and assembling round him the turbaned denizens of the great cities and the half-clad villagers in the wild glen, remote from the more civilised life of the hill towns and hamlets.

ANTIPATRIS.

In 1866, when making an excursion to Cæsarea and Athlit with Captain Anderson, R.E., and Dr. Sandreczky, I stayed for two days at the large fountain of Ras el Ain, and came to the conclusion that

the artificial mound above it, which is now crowned by the ruins of the Crusaders' Castle of Mirabel, marks the site of the town of Antipatris, at which St. Paul rested on his journey from Jerusalem to Cæsarea. Antipatris has generally been identified with the modern village of Kefr Saba, some distance to the north of Ras el Ain, on the Maritime Plain, but there are good grounds for doubting the correctness of this identification. I had hoped before discussing this question to have been able to consult Lieutenant Conder's survey of this portion of the plain, but as my friend Dr. Sandreczky, who independently came to the same conclusion as myself with regard to the position of Antipatris, has recently published a paper on the subject in the "Ausland," it may interest the subscribers to the Fund to know the grounds upon which our opinion has been formed, without waiting for the arrival of the map, especially as Lieutenant Conder has adopted the same identification after a careful survey of the ground.

Our information relating to Antipatris is obtained from the Bible, Josephus, the Talmud, and early itineraries. In the Bible we are told (Acts xxiii. 31, 32), that "the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horsemen to go with him, and returned to the castle," whilst we gather from verse 23 that they were to start at the third hour of the night.

Josephus, *Antiq.* XIII., xv. 1, states that Alexander Jannæus, in order to prevent the march of Antiochus from Syria southwards along the Maritime Plain, "dug a deep ditch, beginning at Chabarzaba, which is now called Antipatris, to the Sea of Joppa, on which part only his army could be brought against him. He also raised a wall and erected wooden towers, and intermediate redoubts for 150 furlongs in length, and there expected the coming of Antiochus; but he soon burnt them all, and made his army pass by that way into Arabia." The parallel passage in the Wars I. iv. 7, informs us that Alexander "cut a deep trench between Antipatris, which was near the mountains, and the shores of Joppa; he also erected a high wall before the trench, and built wooden towers, in order to hinder any sudden approaches. But still he was not able to exclude Antiochus, for he burnt the towers, and filled up the trenches, and marched on with his army." In *Antiq.* XVI., v. 2, we are told that Herod "erected another city in the plain, called Capharsaba, where he chose out a fit place, both for plenty of water and goodness of soil, and proper for the production of what was there planted; where a river encompassed the city itself, and a grove of the best trees for magnitude was round about it. This he named Antipatris, from his father Antipater;" and in the Wars I., xxi. 9, that Herod built a city "in the finest plain that was in his kingdom, and which had rivers and trees in abundance, and named it Antipatris."

In describing the march of Vespasian from Cæsarea, Josephus

says (Wars IV., viii. 1) that he led his army to Antipatris, and after remaining there two days marched on, laying waste the places about the toparchy of Thamnas, and proceeded to Lydda and Jamnia. The Jerusalem Itinerary gives the following distances:—Lydda to Antipatris, 10 miles; Antipatris to Beththar, 10 miles; Beththar to Cæsarea, 16 miles; and Eusebius and Jerome make Antipatris 6 miles south of Gilgal; the Antonine Itinerary makes Beththar 18 miles from Cæsarea and 22 from Lydda, or 40 from Lydda to Cæsarea in one itinerary, and in another 31 from Cæsarea and 28 from Lydda, or a total of 59 miles. Neubauer informs us, "La Géographie du Talmud," p. 86–89, that the names Kefr Saba and Antipatris are both found in the Talmud, and he infers from the manner in which they are mentioned by the different writers that they were two separate and distinct places. In one passage the coasts of Antipatris are mentioned in connection with those of Yischoub, possibly Arsuf, and from this it has sometimes been assumed that Antipatris was a coast town, an opinion held by William of Tyre, and other writers of the middle ages, who identified it with Arsuf. It is, however, impossible to reconcile any position on the coast with the notices in the Bible and Josephus, and we can only suggest that the expression arose either from the establishment of a district of Antipatris, which reached to the sea-shore, or from the use of the river Aujeh as a means of transport by boats, which would make Antipatris in a certain manner a sea-port. In the eighth century there was a large Christian community at Antipatris, and Theophanes alludes to a massacre of them by the Arabs in 744 A.D.

From the Bible we gather that Antipatris was on the military road connecting Jerusalem with Cæsarea, and at a point whence it was convenient for the guard of horsemen to continue the journey without the foot soldiers; from Josephus, that the town was in the plain, yet near the mountains, *παρὸριον*, that it was abundantly supplied with water, "rivers in abundance," that the soil was fertile, and that it was a point in the line of defence taken up by Alexander Jannæus across the Maritime Plain. Josephus, in one passage, tells us that the line of fortification began at "Chabarzaba, which is now called Antipatris;" and in another that Antipatris was built "in the plain called Capharsaba," at a place where there was plenty of water. These two passages are somewhat at variance, and the latter would almost lead us to infer that Antipatris and Capharsaba were distinct places, a view supported by Neubauer's reading of the Talmud.

Let us now see how the two sites Ras el Ain and Kefr Saba respectively meet the required conditions; at Ras el Ain there is a large mound, apparently artificial, covered with old foundations, broken columns, &c., and evidently the site of a place of some importance. On its summit is a large mediæval castle built, at least in part, on the foundations of a much older building; and at its foot are the largest springs, without exception, in all Palestine, far exceeding in volume

those of the Jordan at Tell el Kady. A small river rises at once from the ground, and flows off noiselessly, through marshy ground, to the sea. The springs are the only ones in the neighbourhood, and are probably the "Deaf Fountains" of the Crusaders, the castle being Mirabel, a name which still lingers at the mills of El Mir lower down the stream. Ras el Ain is sufficiently close to the mountains to be called *παρόριον*; it is on a rich portion of the plain, and conveniently situated with reference to the Roman road from Jerusalem, which strikes the plain immediately to the east of it. Kefr Saba lies on a mound partly composed of rubbish; there are fragments of columns and old foundations in the village, and also on some small mounds to the east, where traces may still be seen of the Roman road to Cæsarea. There is no running water, and no spring, the villagers deriving their supply of water from two deep wells, and rain-water which collects in winter in two hollows. The position of Kefr Saba out in the open plain cannot be said to be near the mountains, and as it is some seven or eight miles from the point at which the Roman road from Jerusalem to Cæsarea left the mountains it can scarcely be considered a suitable place for changing the guard from foot to horse soldiers. The name is certainly identical with the Capharsaba of Josephus, but as we have previously shown there are some grounds for believing that Kefr Saba and Antipatris were distinct places. We may now turn to the military aspect of the question, and ask what would be the best line of defence for an army to take up on the plain to prevent the march of a force southward. To this there can be but one answer, the line of the Nahr Aujeh. From the fountains at Ras el Ain to the sea the river is deep, unfordable for several months in the year, and has in several places marshy banks. It must thus have always presented a serious obstacle to the advance of an army, and one which no soldier acting on the defensive would neglect to make use of. Between Ras el Ain and the foot of the mountains there is but a comparatively narrow strip of level ground, forming a pass, through which any force advancing southwards must march, and one that could be easily closed by towers and a ditch. That the Crusaders were not ignorant of the military value of this feature is apparent from the ruins of the castles of Mirabel and Mejd el Yaba, guarding each flank of the pass; and if Antipatris were at Ras el Ain, Herod, in selecting the site, was no doubt influenced by military considerations. Any line of defence from Kefr Saba to the sea would be almost useless, and the features of the ground do not lend themselves to a work of this kind. The distances in the itineraries differ considerably, and until Betthar, the intermediate station between Antipatris and Cæsarea, can be identified, it is difficult to draw any inference from them. In the Jerusalem Itinerary ten miles have been lost apparently between Betthar and Cæsarea. Jerome, however, states that Gilgal was six miles north of Antipatris, and there can be scarcely a doubt that the former place is represented either by the modern Jiljulyeh, which lies south of Kefr Saba, but some three and a half miles north of

Ras el Ain; or by Kalkilia, which is nearly due east of Kefr Saba, and about six Roman miles north of Ras el Ain. The distance from Lydda to Ras el Ain is eleven and a half Roman miles, which agrees fairly with that given by the Jerusalem Itinerary between Lydda and Antipatris, viz., ten miles.*

C. W. W.

THE SECOND STATEMENT OF THE AMERICAN PALESTINE EXPLORATION SOCIETY.

WANT of space prevented the notice of this number in our last issue. It is dated September, 1873, and copies were received at the London office in January of this year. It contains the following papers:—

- (1.) The Greek Inscriptions at the Nahr el Kelb, by Professor J. A. Paine.

The Nahr el Kelb, the Lycus, or Wolf River of Strabo, descends from the side of Sunnin, a prominent peak of Lebanon, and flows into the Mediterranean five miles south of Beyrout, after a short course of twenty miles. It forms a natural road to the heart of the Lebanon and over to Cœle-Syria, and as such has been used from very early times. The river finds its way to the sea between perpendicular ridges of rock, round and over the southern of which the road is carried at an elevation of a hundred feet above the water. Another more ancient road is carried over the ridge at a higher point. On the lower road Professor Paine discovered three Greek inscriptions, one on a stone in a Roman wall and two cut in the rock. The most important one has already appeared in the *Quarterly Statement*.

The other two have not yet been read. Professor Paine appends an extremely interesting essay on the meaning and value of the inscription.

- (2.) A Paper on the "Nosairees," by Mr. Augustus Johnson.

This singular people, called by the Rev. Mr. Lyde—who wrote a volume, "The Asian Mystery," on them—the "Ansairiyeh," are considered by Mr. Johnson as descendants of those sons of Canaan who were in possession of Arka, Arvad, Zimra, and Sin, on the sea-shore, and of Hamath, when Abraham came from Ur of the Chaldees. They have a tradition that their ancestors were driven by Joshua out of Palestine, and they call their castles by Jewish names, such as Joshua, Solomon, John.

Recent discoveries of MSS. show that the creed of this people is a confused *méiange* of idolatry, Judaism, Christianity, and Islamism. They recognise the prophetic character of Jesus Christ frequently; quote the

This notice was written before I had an opportunity of seeing Lieut. Conder's report No. 22, which contains some additional details. When the map reaches England it may be possible to reconcile the discrepancies in the itineraries rendered above.