

was laid bare. Northwards the wall extended 33 feet 6 inches, where it ends apparently at a gateway. A cross wall runs east 6 feet 6 inches south of the north end. Eastward the excavations were pushed for about 36 feet—both walls are 6 feet 6 inches thick.

Inside the southern wall are a row of what would appear to be stone mangers for the beasts here stabled. Each manger is 1 foot 9 inches broad, and they are separated by partitions 4 inches broad—about fifteen were uncovered. The back of the mangers slopes, so that at the top they are 2 feet 6 inches, measuring north and south, and at the bottom 1 foot 10 inches, the depth being 8 inches. Their discovery is of great interest as confirming the opinion which I ventured to express previously as to the identification of the building.

It is probable that the Church of Saint Stephen, built in the fifth century by the Empress Eudoxia, may still remain to be discovered beneath the rubbish on the west side of the road, where tombs were discovered in 1876, as reported by Dr. Chaplin (*Quarterly Statement*, January, 1876, p. 9).

C. R. C.

THE NOMENCLATURE OF THE SURVEY.

THE translation of 6,000 Arabic names on the Survey sheets has just been completed, and I propose to sum up some of the principal points of interest noticeable in this mass of nomenclature.

That the task of translation requires special acquaintance with the peculiarities of the peasant dialect may be easily shown. In the *Quarterly Statement*, July, 1872 (pp. 123, 150), Dr. Sandrezcki's provisional translation of the names collected by Captain Warren, and written down by the dragoman, is given. The true local meaning of the word is in a great many cases apparently unknown. A few instances will be sufficient to show how materially the translation may be improved.

Ku, rendered "retreat," or "window," is used by the Bedawin in its original Hebrew signification of a "hollow place." *Tabakah*, rendered "stage," or "story," or "floor," occurs constantly in the Jordan valley, meaning a "terrace" with precipitous edges. *Miseh* untranslated means the "mace tree" (*Cordia myxa*). *Matal es Sireh* is best rendered "the ridge of the sheepfold," not "extension of the march." *Matkh* means a "height," not a "shepherd's staff," and *Rikbeh* is constantly used for a "hill-top" (properly *Râkib*), not a "knee." *Jûrat el Beid* means "the white hollow," but is transformed by the dragoman into "ditch of eggs." *Hawârah* is the term used for a kind of soft white chalk, which fits better than the translation "a new-born camel." *'Ain el 'Abharah* means "spring of the mock orange" (*Styrax officinalis*), a plant which gives its name to a large wooded district near Carmel. This cannot but be considered an improvement

on "fountain of the fleshy damsel." In addition, *Bâtn* is a word often used in Palestine for a round hill-top, or "belly," as the word strictly originally means. *Hish* also is applied to a confused underwood, and should not be rendered "tumultuous assembly." Many other examples might be added.

The system according to which the Survey names were collected was as follows. A guide accompanied the surveyor and gave the name on the spot. It was repeated in camp in his presence, and written down by an Arabic scholar. Thus correctness of locality and of pronunciation was as far as possible secured. This nomenclature I have three times examined all through—once with a native scribe, once with the official lists and others furnished to us in the country, lastly with three Arabic Dictionaries, one Hebrew Lexicon (Gesenius), and one Aramaic (Buxtorf). Whenever the word was strange and new the meaning was as far as possible obtained from the guide, and a note made opposite. The late Mr. Drake had a very unusual acquaintance with the peasant dialect, and the Survey has the full benefit of his knowledge. In addition, the meaning of words is often rendered quite clear by the comparison of various instances of their occurrence in different parts of the country.

In addition to the various precautions to ensure accuracy described above, it must be understood that unusual or important names were not accepted on the testimony of one person, that every effort to check the veracity of the guides was used, incompetent guides dismissed, and spurious names cancelled. It is our hope, therefore, that what has been produced may prove to be accurate as well as sufficient.

Captain Warren* has stated that we have probably collected less than one half of the existing names, and this might lead to an impression that our work is imperfect in this respect. I would therefore call attention to the character of the native nomenclature, for it appears to me that the value of many names has been immensely overrated, from the fact that their origin and meaning have been entirely unknown. It is probable that the sheets might be thickly covered with such titles as the following given on one man's authority, or very probably impromptu inventions: *Shekhâkh et Tôr*, *'Alim el Hada*, *Maradd Hâni* *Abu Selheb*, *Hanât el Alein*, *Makarfet el Kuttâm*, *Kurnet Sahsul Hameid*.

These titles actually occur on the Survey sheets, and might, as they stand untranslated, be considered of importance; they mean respectively, "the place where the bulls lie down" (beside a spring), "the directing sign-post," "the twisting zigzag—father of length" (a winding mountain ascent), "the public booth," "the place smelt by Kattûm" (an Arab having here fallen on his nose from his horse, as explained by the guide), "the peak of the fall of Hameid" (a Bedawi boy having fallen thence and broken his neck).

It is clear, probably, from the above that the map without a translation of the nomenclature will be a sealed book, that we should be in danger of falling into the error of the traveller who wrote down *Ma-*

* "Underground Jerusalem," p. 262.

bâruf ("I don't know") as the name of a village, and that in very many cases only the explanation obtained on the spot will account for a curious and unusual name.

The examination of the nomenclature shows that the answers given by guides and other natives were generally truthful. No attempt to work on our ignorance of the language appears to have succeeded, no evidently absurd names can be detected, and the fact that the most valuable names are those of ruins and villages gives reason to suppose that the various titles which might be added would prove of little value, being simply descriptive and modern: "brown mountain," "bubbling spring," or "heap of stones," being titles which obscure the map without any advantage.

With regard to the comparative value of names, two important points must be noticed: first, a great difference between the nomenclature of the peasantry and that of the Arabs; secondly, the antiquity of ruin names as compared with the later descriptive titles applied to natural features. On these points I have touched before, and there is nothing in them contrary to expectation; but it is important to remember the last, because if all important ruins are, as we hope, marked, and their names attached, then probably all that is of value in the nomenclature of the Survey has been collected. The number of names in the Bible relating to Western Palestine is under 600, and the collection of 7,000 modern names ought in all probability to ensure the recovery of all that can be recovered. Already all but about 100 are fixed with more or less accuracy, without including disputed sites or those within Upper Galilee, and the topography of Byzantine and Crusading Palestine can be worked out in even greater perfection from the Survey documents, as I hope the Memoir will clearly show.

Another interesting aspect of the nomenclature is the light which it throws on the language of the peasantry. I have already tabulated some of these results, but other points of interest have since come under notice which may be briefly enumerated.

The words used in the nomenclature may be divided into various classes: first, those exclusively of Hebrew or Aramaic origin not used in modern Arabic; secondly, words common to Aramaic and Arabic; thirdly, foreign words. The question of the change of words from their original form is part of the same subject.

In the common vulgarisms of the peasant dialect valuable indications may be detected. Thus the confusion of the gutturals and the hardening of the *Aleph* into the guttural *'Ain*, which were a reproach against the Galileans in the older times of the Talmudic writers, are still remarkable among the peasantry. The placing of an *Aleph* at the beginning of a word, as *Abzîk* for *Bezîk*, *Ajdûr* for *Jedûr*, and the introduction of *Aleph* and *Wow* in various words giving a broader and longer sounds, are peculiarities noticeable in Aramaic nomenclature when compared with Hebrew, and also in the peasant dialect. In addition to this, various letters are pronounced in a manner which agrees with their

proper relation to Hebrew. *Dhâl*, the Hebrew *Zain*, is pronounced like *Z*. *Tha*, the equivalent of *Sin*, like the Hebrew *Sin*. The N and L are confused constantly, as also in Aramaic. The pronunciation of the Bedawin differs from that of the peasantry in many letters, and the pronunciation of townspeople is again different. The words used by the Arabs are again local, and not used by the peasantry in many cases. Thus in the Jordan Valley *Tuweil* is the title employed for the long knife ridges, and is derived from the root "*Tâl*," to be long. *Suwâd* is used for a cave; *Hurubbet* for a cistern; *Râz* for a shepherd. The peasantry commonly use the words *Sh'ab*, *Mughârah*, *Birkeh*, and *R'ai* instead, these being Hebrew words, and the Bedawin words more strictly Arabic.

The laws of relation between Hebrew and Arabic letters are well known. Though the sound may differ as in *Abeid*, the Arabic of the Hebrew *Abez*, "white," still, in my opinion, no change can properly be said to have taken place where the Arabic is the proper equivalent of the Hebrew or Aramaic. It is commonly said that the original nomenclature has been much altered, in order to give a significance in modern dialect to ancient words. The examination of the nomenclature does not, however, bear this out so fully as may have been expected. It seems that the word has often remained quite unchanged where the meaning has been lost, or that the peasantry attach a more archaic meaning to the word than we suppose; but scarcely one substantiated case has been found, as far as I am aware, of any very considerable "introversion" or radical change of a name, *except in cases where the name is of foreign origin*.

Many words commonly used have meanings in Hebrew or Aramaic which apply well, but have no topographical significance in Arabic.

Thus *Shu'al* is a word applied in several cases to caverns, and has the significance of the Hebrew root, "to be hollow." In Arabic it would mean "a firebrand." *Fukhteh* is used to mean "a quarry" or "cutting," as in Hebrew. In Arabic it means "a pigeon." *'Aun* is used as in Aramaic to mean "a flock," in Arabic it means "a she ass." Many instances of this archaic condition of the language might be adduced, and, as I have previously noticed, the common words such as *'Ain*, *Khurbeh*, *Tell*, &c., &c., are all Hebrew words unchanged in the modern nomenclature. These form a very large proportion of the whole.

The translation of the nomenclature also furnishes us with various identifications which might otherwise be lost; thus *'Ain el Jem'aïn* means apparently "spring of two troops," and its position suggests it to be the well Harod, where Gideon divided the men who lapped from the rest. *Wâdy Mes'adet 'Aisa* means "valley of the ascension of Jesus," and applies to a point where mediæval tradition supposes our Lord to have been carried to a lofty mountain-top by the tempter. *El Mahrakah* means "place of burning;" were this unknown we should have no indication of the possible site of Elijah's sacrifice.

To pass on to the more modern or strictly Arabic nomenclature. This

as before observed, belongs principally to the nomadic people. The old names are forgotten, and modern descriptive titles substituted; in addition to this, modern events, such as the slaughter of an Arab by Government, the destruction of a camp by a flood, the fall of an Arab boy from a cliff, result in well-known titles of formidable appearance, but of no value for purposes of Biblical research. The majority of the Jordan Valley names belong to this kind, and the deserts of Judah and Beersheba repeat the same class of titles. The Bedawin have in addition to their peculiar dialect a sort of slang, which we found ourselves quite unable to understand, the words being all new to us. This they use apparently to prevent the peasantry or Government officials from understanding their conversation. When in communication with them or with us they used a corrupt Arabic, with various peculiarities of pronunciation.

The stock of the language is apparently Aramaic, as it was in the fourth century, and this gives a clear explanation of the preservation of the ancient nomenclature. Various foreign words have, however, crept into use. Thus *Bordugan* is the Italian *Portugallo*, an orange. *Burj* is equivalent to Burg, or *πύργος*, "a tower." There are also indications of the earlier importation of foreign words. To the Greeks the nomenclature owes no doubt *Terkümüeh* for Tricomias; *Fendekümüeh*, Pentecomias; *Burjmus*, Pergamos; *Beidus*, Pedeios. To the Romans, *Koloniye* for Colonia, *Küstül* for Castellum, and many others. To the Crusades, finally, many titles are to be traced—*Sinjil* for St. Gilles, *Bardawil* for Baldwin, *Dustrey* for District, are instances.

It is in these foreign words that change and corruption is, as might naturally be expected, most clearly to be traced. The classical titles of Scythopolis, Eleutheropolis, and Sycaminos have disappeared entirely, unless a trace exists in the words *Shök*, "thorn;" *el 'Atr*, "scent;" *Semak*, "fish;" applied to ruins close to their sites. With regard to the latter, it is curious to observe that the Talmudic writers found just as great difficulty with the name Sycaminos, which became in their hands *Shikmónah*. One may remark in the Talmud the clumsy attempts to transliterate Greek or Latin words, giving evidence of the difficulty with which the natives of Palestine adapt their tongues to an Aryan language. The native nomenclature does indeed give instances of change, as in *Shefa 'Amr* for the Talmudic *Shafam*, the modern name meaning "healing of Omar," and connected with a tradition; but such instances are few compared with the almost universal corruption of the foreign words.

Thus translated the nomenclature becomes, I think, of value, the ground is cleared, the origin of various names explained, and the really ancient and valuable titles distinguished from the surrounding cloud of modern and unimportant names.

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