

One mile and a half west of our camp is the Kal'at Jiddin, built in the time of Dhahr el Amr, who ruled this country as an independent chieftain. The castle from a distance has an imposing appearance, but on close inspection it is found to be a badly constructed pile of buildings without interest and rapidly falling to ruin. It is quite unoccupied, though there are several chambers and vaults that could serve as habitations. The country round is given up to the Arabs, except close round some small hamlets, where a few crops are grown.

On the 10th July the survey of the north was finished, containing 1,000 square miles of country; 2,773 names have been collected, and 476 ruins have been visited and described, some with special plans. All the villages have also been described with regard to the number and religion of inhabitants, the remains of ancient buildings, and the nature of the country round, &c., &c.

The water-supply of the country has also in all cases been specially described.

The whole country has been hill-shaded; the altitudes of a great number of points have been obtained by aneroid readings besides the observed heights.

Special notes have been taken on the geology, archæology, &c., of the country.

The line of levels connecting the Mediterranean and the Sea of Galilee was completed on the 24th March.

Photographs have been taken of the more interesting sites in the country.

On the 11th, camp was moved to Haifa, and after four days' arranging stores, &c., we marched up the coast to Aleih, where Mr. Eldridge, H.B.M's. Consul-General, has his summer residence. The journey was very trying from the intense heat. Office work was at once started, a room in a ruined house close to our tents being all we required.

I hope early in September to be at work in the south, the only portion now remaining to complete the Survey of Palestine.

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*Commanding Palestine Survey.*

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## NOTES FROM THE MEMOIR.

*Zion.*—In a former paper I noticed the occurrence of this name at some distance west of Jerulalem. I may perhaps be allowed to cite some of the passages tending to support my view that Zion is to be taken as a district name, like "Mount Ephraim." From 2 Chron. xxxiii. 14, and xxii. 30, we gather that Hezekiah's aqueduct was brought to the west side of the City of David from Gihon, which was the Virgin's Pool, according to the Jews, the Lower Gihon being Siloam in the

Targums (see *Quarterly Statement*, July, 1877, p. 141). Thus the city of David, in this case, is Ophel. From 2 Chron. v. 2 we learn that the city of David was Zion. But Millo (Acra) was also in the City of David, and this extends the names to the lower city. Again, the Temple was on Zion (1 Maccab. iv. 36-39); and, lastly, the "stronghold of Zion" (or "mountain fortress," as the word may be rendered, 2 Chron. xxxii. 5; 2 Sam. v. 8; 1 Chron. xi. 7) was in the City of David, and is called by Josephus the Citadel, as distinguished from the Lower City (Ant. vii. 3, 1). This seems to point to the Upper City of Josephus, the modern Zion.

It seems, then, that not only is Mount Zion used in the poetical books in a general sense, but that the terms, City of David (which means Jerusalem in general, according to Josephus) and Zion were applied to Ophel, to Moriah, to Millo or Acra, and to the Upper City. Thus we may naturally suppose it to be a general title applicable to the site of Jerusalem and to the hills round among which the same name, "Sunny Mountain," still lingers.

The question where the early Christians and Crusaders placed Zion is distinct. Besides the notices of Jerome and the Bourdeaux pilgrim, which refer apparently to the modern Zion, we have the following. Arculphus (700 A.D.) places the Gate of David on the west of Zion: this is shown as the present Jaffa Gate on all the old charts. The city did not, according to him, cover the southern part of Zion, which is now outside the walls. The ground north and east was lower, as is the case with the present Zion. Aceldama (*Hak ed Dumm*) was south of Zion, and the Church of the Last Supper was on Zion. St. Bernard, in 867, mentions the Chapel of Peter in *Gallicante* (the place where he hid when the cock crew) as towards the east of Zion. This vault is still shown on the modern Zion.

Scæwulf, in 1102, places this chapel outside the city wall, on the slope of Zion, and all later chroniclers and the Crusading maps give the same position to the hill and its two churches.

From the fourth century downwards Zion has thus apparently been localised in its present position, that of the "Upper City" of Josephus.

*Synagogues.*—The synagogues as yet visited and described have been in Upper Galilee, and were principally built about 120 A.D., according to Jewish accounts, as I have before pointed out. At this period the Jews were beginning to gather in Galilee, and the Sanhedrim had its seat at *Shefa 'Amr* and *Osheh* (*Hûsheh*). It might be expected that some synagogues would occur near these places, as also farther south—the Jews inhabiting Haifa and Cæsarea to a late period. There is a ruin called *Taiyibeh*, near *Shefa 'Amr*, at which occurs one of those curious double columns distinctive of the corners of the colonnades to synagogues in Galilee. Excavations among the heaps of hewn stones here might, perhaps, bring another synagogue to light. On Carmel, also, is a ruin called *Khûrbet Semmâka*, or the "ruin of the Sumach tree." Here I found, in 1873, a couple of lintels and a part of a

colonnade. The larger lintel belonged to the eastern door, and is still *in situ* with its jambs. The mouldings which are carried back so as to form a sort of T head, resemble those of the lintel at *Meirûn* and at *Kefr Birim*. The pillars are about the usual dimensions of the pillars in the synagogues, and the lintels about the usual size. The second lintel has two lions carved on it with a cup between, as at the synagogue of *Umm el 'Amed*.

*Carmel*.—The scene of Elijah's sacrifice on Carmel is noticed, and the history of the convent, taken from the records and recollections of the oldest monks, is given in full. The statistics of the German colony will also be found in section D, with many traditions collected from the natives. *Gotapata* and *Khûrbet Kâna* are also noticed in detail, and the site of *Sycaminon* at *Tell es Semak*.

'*Athlît*.—A full account of the beautiful fortress of '*Athlît* (Castel Pelegrino), built by the Templars in 1218, is given, and also of the older advanced post of *Detroit*, now called *Dustrey*. A very important observation was made at '*Athlît*: the masonry is all drafted and *in situ*, whence it has been supposed to be earlier work than the Crusading erections, but the pointed arches of the towers have pointed arches, in drafted masonry, identical with that of the walls, showing that here, as at *Kaukab el Hawa*, the Crusaders cut their own stones and drafted them. The synagogue (as it appears to be) on Carmel is described, and the important necropolis at *Sheikh Abreik*. Last, but not least, the ruined aqueduct to *Sephoris*, and the construction of the tower above that town, partly crusading, partly eighteenth century work. In section D, the history of the famous native family of the *Zeidanîyîn* is given, as taken from the lips of the last survivor of the race.

*Samaria*.—The extent of Samaria on the north differed at various times. It is doubtful if the plain of Sharon belonged to Judea or to Samaria, for *Cæsarea* was inhabited by both Jews and Samaritans. A yearly feast was held in commemoration of *Bethshean* being taken by the Jews from the Samaritans. There are two indications of border Samaritan towns on the north, which are, perhaps, of value: 1st. *Khûrbet es Samrîyeh*, "ruin of Samaritans," just south of *Bethshean*. 2nd. *Kefr es Samûr*, "village of Samaritans," called by the Jews *Castra*, and said by them to be the seat of heretics. This is the place known later as *Calamon*.

*The Feast of Shiloh* (Judg. xxi. 21).—Some memory of the locality of this feast may perhaps be retained in the name *Merj el 'Aid*, "meadow of the feast," applying to the plain south of *Shiloh*.

*Elijah's Fountain*.—Another instance of an imperfectly preserved word occurs in this case, for the valley in which this spring, now called '*Ain es Sih* ("spring of gathering of water") exists, is called by the natives '*Ashlûl el Haiyeh*, "waterfalls of the snake," probably corrupted from *Eliha*, or *Elijah*.

*Nevy Lâwîh*.—This name applies to a *Mukam* below *Silet ed Dhahr*, north-west of *Nablus*. The word means "Levite," and it is curious to

observe that it is applied by the Samaritans to Sanballat the Horonite, who was, according to them, the head of the House of Levi.

*Tarichæa*.—Lieutenant Kitchener mentions this as, perhaps, near Mejdél, north of Tiberias. There is, however, in Pliny, a passage, as follows:—

“On the east Julias and Hippos, on the south *Tarichæa*, by which name the lake also was formerly called, on the west Tiberias” (Rel. Pal., p. 440).

*Tarichæa* must therefore be sought on the shore of the Sea of Galilee, thirty stadia south of Tiberias.

*Magdiel* was a place five Roman miles north of Dor (*Khûrbet Tantûrah*), noticed in the Onomasticon. The distance brings us to an important ruined site now called *Mâlhab*.

*Biri* is a town noticed in the Talmud (Tal. Jer. Pesachim iv. 1) as near Kabul. This points to *Berweh*, but the identification is omitted by Neubauer.

*Tor'an*.—This name is applied to a mountain and village in Galilee. It seems to have no Arabic meaning. It may, it is suggested, be the old French word *Turon*, used by the Crusaders, as in the castle of that name and the mount east of Acre, also so called by them; the meaning is given by Rey, speaking of the Castle of Toron, as signifying an isolated hill, such as *Jebel Tor'an* is. Here probably we have another Crusading word to which we may add perhaps the next.

*Kustul*.—This is the name of a well-known village near Jerusalem, and there is another called *Kustûleh* or *Kustîneh*, which has probably the same origin. The word suggests the Latin *Castellum*; but at *Seffûrieh* the gardens and mills round the great spring about a mile south are called *Kustul Seffûrieh*. Perhaps a better derivation is from the Crusading word *Casale*, also derived from the Latin, but applied, according to William of Tyre, to country villages, and used by the thirteenth century writers of places not defended by walls.

*Roche Taille* was the name of the present river *Falik*; the Arabic, it may be noted, has the same meaning.

*Deidebeh* is the name of a mountain. It has, apparently, no Arabic meaning, but in Aramaic it means a “watchtower.” On the top of the mountain an ancient watchtower exists.

*Sûrâr*.—A good instance of the peculiarities of the peasant language is furnished by this word. A native of Beyrout called on me, and I asked him if he knew what the word meant. Though an educated man, he could not tell, but Mr. Bergheim, who lives among the peasantry, informs me that it means “pebbles.” Thus the word, unknown to the townsmen, but retained amongst the peasantry, is the Hebrew *Tzerur*, “a pebble.”

*Furn*.—This word means in modern language “an oven,” but it is applied to various large mounds throughout the country, and in especial to one near Beisan. It seems to be a corruption of the Aramaic *Pharan*, meaning “a royal house like a basilica,” according to Buxtorf. This

is striking, because in the case mentioned above, Jerome (*Ep. ad Evang.*) states that the ruins of the palace of Melchisedec were to be seen near Scythopolis, or Beisân.

*Bileam* and *Ibleam* are often supposed to be the same towns, but the first appears to have been towards the west of the territory of Manasseh (1 Chron. vi. 70), and may very well be *Bel'a*, near the plain. This does not suit the requirements of *Ibleam*. If that town be near "the garden house," which is generally supposed to be *Jenîn* (2 Kings ix. 27), then Mr. Drake's identification with *Bel'ameh*, a ruin in the valley beyond *Jenîn*, is most satisfactory. It is, however, worth notice, that the name "garden house" (*Beth-hag-ben*) is preserved in *Beit Jenn*, north of Jezreel, and that a *Bel'ameh* exists in this direction also.

*Jeshanah*.—I am happy to support M. Ganneau's identification with the modern '*Ain Sinia*, p. 205. Before the publication of this suggestion, the same identification had been independently communicated by me to the Fund.

*Joshua's Tomb*.—It is certain that the modern *Tibneh* represents the site supposed by Jerome to be Joshua's tomb. He speaks of the place as on the road from *Lydda* to *Jerusalem*, and the tomb as still shown. The name of the sacred tree, *Sheikh et Teim*, may perhaps preserve the memory of the "servant of God;" but the Jews have always held *Kefr Hâris*, south of *Nablus*, to be *Timnath Heres*, and their traditions generally prove the most reliable. In this case, *Neby Kifl* ("the apportioning prophet") must represent the tomb of Joshua, though, as in the case of Joseph's tomb, the building is modern.

The neighbourhood of *Chateau Pelerin* is minutely described in the tract called "*Citez de Jherusalem*" (1187 A.D.)

The monastery of *St. Margaret* is here noticed as on the side of *Carmel*, near the place where *Elijah* used to live. This appears to be the ruined *Deir*, south of the promontory by *Elijah's* spring. A league and a half away were habitations of *Carmelite* hermits, in the side of the mountain by springs. Between *St. Margaret* and these places was a place above the sea called *Anne*, where the nails were made for the cross. In front of the hermits' habitations was a place called *St. John of Tyre*; in front of *Chateau Pelerin*, not far off, was *Capharnaon*, where the forty marks were struck for which Christ was sold.

This curious piece of topography is explained by the Survey. *St. Margaret* had a rock-cut chapel and a Greek monastery: this points to *ed Deir*, where such a rock-cut chapel exists. There are caves and ruins with water east of *Chateau Pelerin* ('*Athlît*), south of *ed Dier*, eight miles by *Wâdy en Neb'a*, "valley of the perennial spring." Just in front of them is a *Mukâm* of *Sheikh Yahyah*, the native name for "*John the Baptist*," facing '*Athlît*. *Capharnaon* I have shown in former papers is the modern *Kefr Lâm*, according to the distance given by *Benjamin of Tudela* from *Haifa*.

In this case the place called *Anne*, on a hill above the sea, must be '*Ain Hand*, "spring of the trough," sometimes called *el'Ain* only. It

lies between the two places just mentioned—ed Deir and Wady en Neb'a—on the top of a spur above the sea.

St. John of Tyre was so called because Chasteau Pelerin was supposed to be Ancient Tyre by the Crusaders. The reason for this identification it is very difficult to imagine, but it may perhaps have arisen from the name *Tireh* belonging to a neighbouring village owning extensive lands—a name very easily confounded with “*Tire*,” as the word is spelt in ancient chronicles.

*Scarioth*.—The native town of Judas was shown to the Crusaders ten miles from Cæsarea to the east (Fetellus). It seems to have been on the road leading to Porphyreon (Haifa) by Caim Mons, or “Mount Cain” (*Keimûn*), where Lamech was said to have killed Cain. On this road, twelve English miles from the shore at Cæsarea, is a well with ruins called *Abu Shakra*, “father of red colour.” This very probably preserves the tradition, being in the right direction east of Cæsarea.

*The Nomenclature*.—The following are the lists compared by me in arranging the nomenclature:—

1st. The Survey Lists, corrected by Naaman Kasatly, the scribe of the party.

2nd. Official Turkish lists for the provinces of Jerusalem and Acre, furnished by Consul Moore in 1875, containing all the villages and many ruins.

3rd. Lists of Nablus and Acre provinces, furnished by Consul Rogers in 1859, with the population of the villages and towns, and the cultivation and taxes.

4th. A list for Northern Palestine, furnished by the Rev. J. Zeller, of Nazareth, including ruins and villages.

5th. A similar list near Nablus, furnished by Rev. J. Elkarey, of Nablus.

6th. Robinson's lists.

7th. A list of the possessions of the family of *Zeidân*, furnished by the last living member, 162 villages and ruins in Galilee.

From the comparison of all these lists a great amount of certainty as to spelling is obtained, as they are all in Arabic characters.

The lexicons used in translation were:—

1st. Lane's Arabic Lexicon.

2nd. Freytag's Latin and Arabic Lexicon.

3rd. Newman's English and Arabic Lexicon.

4th. Katafago's English and Arabic Lexicon.

5th. Gesenius's English and Hebrew Lexicon.

6th. Buxtorf's Chaldee and Latin Lexicon.

The number of standard works which I have abstracted for use in the memoir to the map is now over fifty, according to the list. Nearly one-third of the Memoir is now completed.

C. R. C.