

## JOURNAL OF THE SURVEY.

JERUSALEM, 23rd November, 1877.

The obstruction of the authorities of Nablus to my repairing Jacob's Well continued during the whole time I was there, in spite of all the measures I took to gain their compliance in a work which could only be for the good of all, Mohammedans and Christians alike. I was subjected to many indignities by the officials, which culminated on the 3rd of November by my being stoned by a mob of boys in the streets of Nablus. My letter of complaint to the acting governor was sent back unopened, showing that, if they had not connived at the insult to me, they intended taking no steps to punish the delinquents. The case is now officially before the ambassador, but owing to the unsatisfactory state of things in Turkey there is little hope of its being attended to for some time.

While at Nablus the revision went on steadily, and many important results were obtained. I made considerable search on Mount Ebal for the el Keniseh (the church) described by Major Wilson, and with some difficulty found the name of a ruin (el Kuneisah) spelt differently, and therefore not meaning a church. The people from the north side of the mountain who cultivate the ground were an extremely bad lot, and I had to make three expeditions to the top before I could gain any reliable information.

I sent Corporal Brophy with an expedition to Tulkerum to revise that portion of the map, which was successfully accomplished. On the 2nd I rode out to Teiasir to search for the tombs of the kings of Israel. As I was passing the village of Tubás I made some search after an inscription which had been reported, but after careful inquiry and search among the tombs, I could not hear of any inscription answering to my description. On visiting the mosque, however, they told me of a valuable stone that was built into the wall. Getting my fingers into a crevice under the stone, I could feel that it was inscribed. I therefore urged them to pull it out to adorn the mosque, and after a little persuasion in the shape of bucksheesh they set to work and soon rooted out the stone. It proved to be an Arabic inscription, very much defaced, telling of the building and dedication of the mosque. Tubás is a large village of about 1,500 inhabitants, situated in a most fertile country. By paying £100 in gold to the Pasha of Nablus the people have escaped the conscription up to now, but I expect their term is nearly out, and unless they pay another heavy bribe they will soon be called upon to make up for the time they have been spared.

At Teiasir I was unable to identify the tombs of the kings. There are large numbers of caves and tombs on the side of a valley, but nothing to distinguish any above the rest. The surface of the walls is cut up with winepresses and cisterns. On the top of the hill, above the tombs, there seemed to be traces of what might have been some large attached

sarcophagi, but they are so broken and worn down that it was impossible to be certain about them. The village is deserted, owing to the heavy demands for taxes and conscription. Half a dozen very unpleasing-looking men rushed out of a cave when they heard us, evidently meaning mischief; but on seeing that we were three, and well armed, they skulked off amongst the bushes. Poor creatures! they looked pinched with hunger, and were evidently very nearly driven to desperation. These are the sort of people that are making the country dangerous at this time. After visiting all the rock-cut tombs and caves and examining the remains of the old Roman masonry tomb, which reminded me of the one at Kades, though much smaller, we rode back along the remains of the Roman road. At one place four Roman milestones were thrown together in a heap. The engineering of these Roman roads was excellent. Over a most difficult country such as this it excites admiration to see the way that difficulties were got over with the least possible expenditure of labour. Should Palestine ever be reopened to civilisation, these roads will form the basis of the principal lines of communication through the country.

On passing Wady Farah I visited the tent of Fendy el Feis, the chief of the Beni Sakr. The tribe left the neighbourhood of Zerín on account of the row that was made about the murder of Mr. Gale, near Nazareth. The government had long wished to get rid of them, and seized the opportunity, when Mr. Moore arrived at Acre in a British man-of-war to inquire into the murder, to inform the Beni Sakr that it might be disagreeable to them if they remained, as suspicion was likely to fall on some of them.

Their tents were pitched in a lovely spot close to Burg el F'arah, on the high ground between the two springs 'Ain el F'arah and 'Ain ed Duleib. Both of them form streams of water at once, and run through groves of oleanders and bushes.

Fendy was absent in Moab arranging for the sale of camels for the Háj. The tribe make about £1,500 a year by selling or hiring camels for the pilgrimage to Mecca; the Beni Sakr tribe seem to have almost the monopoly in this trade. While at Bosra the government on some plea took Fendy prisoner; his son at once got together a band of Arabs and came to the rescue of his father. The first shot fired by the escort guarding Fendy killed his son; this seems to have ended the affray. There was some fear that this would be a cause of feud between the tribe and the government, but Fendy is reported to have said on the occasion, "My son and I were servants of the Sultan, now he has one less," which is taken to mean he does not intend making a feud of it. I got back to my tent late.

On the 3rd I sent the two non-commissioned officers to Lebban with a party to go on with the revision of that district. I stayed at Nablus owing to a telegram from the consul-general asking me to wait and see what steps the Vali of Syria would take in the matter of Jacob's Well. I rode out and examined the fine site of El 'Ormah, south-east

of Nablus. The position was very grand, standing high above the surrounding hills; from a distance the castle seems almost inaccessible; by approaching it from the west, however, a narrow tongue of land leads to within a little of the top. A stiff climb along rock terraces and over scarped rocks leads to the plateau on the top on which the castle was situated. The foundations of two square towers of large drafted masonry, similar to Crusading work, still guard the southern entrance; these and some cisterns and ruined houses are all that now remain; the whole area of the plateau would be about three-quarters of an acre. The rock was scarped perpendicularly on the west side; on the east and north sides the hill descended very steeply about 500 ft. to a valley; on the south a very narrow ridge led to another small round hilltop, slightly lower than the fortress, which was equally inaccessible. The place must have been one of great strength; the remains still existing do not seem to date from a period previous to the times of the Crusaders.

I returned by the village of Awertah, which is very pleasantly situated amongst olive-groves, and well supplied with water. It is famous for the tomb of Eleazar (el 'Azeir), which is held in high veneration by the Mohammedans, Jews, and Samaritans. I had to search for the tomb of Phinehas; but, though there are three other sacred places, the inhabitants knew nothing of Phinehas. The three others are Sheikh el Mansury, Neby el Mefuddil, and el 'Azeirât, and in each there are Samaritan inscriptions. In Neby el Mefuddil the inscription is plastered up. The people are very obliging, and all the sacred places are kept in excellent repair. A Samaritan told me that Sh. el Mansury was the tomb of Phinehas according to their records, but it seems more probable from the positions on the ground that el 'Azeirât, which corresponds with el 'Azeir, should be the site. The place is evidently very ancient; there are many rock-cut tombs, wine-presses, cisterns, and a fine spring of water. The people told me that el 'Azeir was a very great Neby next to Mohammed, and that he had even lived before the Prophet of God.

As I found, on my return to camp, that the government intended still to raise objections, though they had received a pressing telegram from the Vali, I determined to move next day to Beitin. Telegraphic communication at Nablus is in a curious state, no telegrams being considered private. The Greek bishop often brought me copies of telegrams received by the government, and I am quite convinced the authorities received copies of mine probably before they were forwarded. To frustrate this I sent some of mine round by Jerusalem. Next day I moved camp to Beitin, as nothing official had arrived in the twenty-four hours. My non-commissioned officers were there before me. From this camp a large tract of country was revised.

Corporal Brophy having reported some inscriptions and carved stones at Jifna, I rode there next day. The inscriptions are on a small modern bridge, and are in modern Greek and Arabic, stating the bridge to have been built by the head of the convent.

Let into the wall of the Greek church there is a very beautifully

carved sarcophagus in perfect preservation. It is very rare in this country to find figures unmutilated, but in this case the sarcophagus was found on Greek ground, and the village being Christian, it has escaped. The work and finish is very fine: four small angles support a wreath hanging in festoons; in the centre of each compartment thus formed above the wreath is a cherub's head; the expression on the faces is very beautiful; the whole is cut in white marble. There is a great difference between this sarcophagus and those described by Major Wilson at Kades, of which two remarkably well-preserved specimens may be seen at Kh. Shelabûn. The work is much smaller and finer, and I should think of a later date.

Next day I moved camp to Beit Ur et Tâhta, every one revising on the road, as usual when we moved camp.

The following day I rode down the great valley that witnessed the flight and pursuit of the Philistines by Joshua on that day that was like no other. After visiting Beit Nuba and Yalo I returned by Beit Sira, and met a bridal party. Our village had arranged to give a bride to a man of Bir Main in exchange for one of equal beauty and wealth for one of their sons. Both brides started at a given time from their villages, accompanied by all the women in their gayest attire, and escorted by mounted men galloping frantically about performing "fantasia," as they call it. The brides were veiled and so muffled up that they could hardly move. The women kept up a chant the whole way. When the two processions came within sight of each other they halted, and the brides were dragged off their horses and took leave of their friends with a good deal of lamentation. They were then mounted again, and two men led the horses alone to the opposite party; the men changed horses midway, and brought back the new brides. They were at once received with great joy, and had to dismount again to receive the congratulations of their new friends. Both parties then returned with a good deal of shouting and firing off of old rusty guns. In the evening the shouting and noise in the village was kept up to a late hour.

The following day I sent the non-commissioned officers to make special plans of the White Mosque at Ramleh and the reservoir of St. Helena. I rode to Jaffa revising, and slept there; the ground was very deep in the plain, owing to the rains, and great care had to be taken. Our horses were frequently up to their girths in the soft ground.

I was astonished to learn at Jaffa that the French steamer would arrive on the 23rd instead of the 29th, as I had expected and calculated for. It was extremely important that the non-commissioned officers should go home by that steamer, as otherwise they would have to wait a fortnight for the next. I rode from Jaffa to Arsuf to examine the castle, while the non-commissioned officers made a special plan of Râs el Ain and revised the country round. The castle at Arsûf is very like Ascalon in the style of its masonry and the excellence of the cement employed. In places where the stones are weathered away, the cement remains. It was almost impossible to break off a piece. In other

places the pointing remains as fresh as when the masons left it. The castle was built on a bad foundation of very soft rock, on the seaside; this has been worn away, and the walls have slid down bodily. They are naturally cracked and broken, but immense portions of the walls have rolled down from a great height without breaking up. In some parts the walls look as if they had been built on sloping scarps, so perfectly have they slid from their high position. A quantity of green sulphate of copper is scattered about attached to rocks in crystals. I had to leave early, as it was necessary to get back to camp at Lidd that evening. Next morning I sent Corporal Brophy up to Jerusalem to get on with the packing up, and moved camp to Deir Aban. I visited Mr. Bergheim's farm at Abu Shushoh, and found the position of 'Ain et Tamuir. It is now applied to a spot on the hill side, where the ain is said to commence. The water is carried from this spot in an aqueduct underground to the present 'Ain el Yerdeh, lower down. This theory is carried out by the discovery, when the men were cleaning out 'Ain el Yerdeh, that the water came into the well from an aqueduct. After examining the country round, I rode to Amwas to see the church. I entered the mosque and measured it up. On coming out I found a throng of people, who said it was a most sacred place, being the tomb of Sheik Obeid. I apologised for going in with my shoes on. The people were extremely civil and obliging, and though I had a Turkish soldier with me, they expressed their longing that England would take the country and give them the benefits of a just government. Nothing I could say would induce them to believe that England had no intention of doing anything of the sort. There had been a wedding that day, and as the bridegroom has to stand a certain amount of powder for fantasia on these occasions, the young men very sensibly determined to use it for firing at marks, instead of throwing it away uselessly. They made some very good practice. At a certain time they all formed in line in front of the mosque, with the old sheikh in front, and went through their devotions together. They were very fervent in their prayers that God would give victory to the Sultan and confound the Muscovites. I then visited the remains of the magnificent church. The stones are very large, and the church, in my opinion, is older than the Crusading times, very probably dating from the fifth century.

I next visited the fine remains of the Crusading castle at Latron; it must have been an important place, and is still in very fair preservation. I had no time to make a plan of the remains. Pushing on for Deir Aban I soon caught Corporal Sutherland, who had been revising in another direction; his horse was evidently very ill, and as Corporal Sutherland had a very bad foot I had to lead it all the way, about six miles, to Deir Aban. We got in some time after dark; the horse was very bad on the road, and though everything was done he died a quarter of an hour after getting into camp. It was sad he could not last another day, as that would have finished his work.

Next day we marched into Jerusalem. I visited Beit Atah and Ellar

et Táhta, making inquiries about Azekah, but could hear of no such place except Ez Zak near Khuweilfeh, and Kh. Habeiik, both well-known places.

I came round by Solomon's Pools and the Bethlehem road revising, while Corporal Sutherland took a straighter course; Corporal Brophy revised the road on his way up from Lidd. The revision of 1,700 square miles was therefore completed on the 17th November. We had some very bad weather during the month—six days may be characterised by continuous rain—but the work was carried on the same and no day was lost. Packing up and arranging for the sale of the horses took two days. The men left on the 22nd and sailed next morning with all the luggage. I made some final arrangements and sailed myself for Constantinople on the 26th.

The work done from the end of February to the end of November, nine months, has been 1,340 square miles of country triangulated and surveyed, every ruin examined, and special reports on all villages and water supply; the line of levels between the Mediterranean and the Sea of Galilee completed, 1,700 square miles of country revised, 3,850 names collected and 816 ruins examined and described, 29 special plans and 19 photographs, besides notes on all archæological and geological points of interest in the country gone over.

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## ITINERARIES OF OUR LORD.—CANA OF GALILEE.

ST. JAMES'S TERRACE, REGENT'S PARK,

March 30th, 1878.

IN trying to lay down the routes by which our Lord made his journeys, nothing is more important than to fix, if possible, disputed sites. A place identified becomes a fixed point, from which other lines may be pushed out. Happily, a few of the more important places—Nazareth, Bethlehem, Bethany, Mount Olivet, Jerusalem, and Jacob's Well—have never been the sport of theorists. But this good fortune has not attended Cana, Bethsaida, Capernaum, and Bethabara. If all these places could be fixed beyond dispute, much would be done towards framing an outline for the Itineraries. In the following notes I venture to submit the case in favour of Cana, and to ask for a verdict on the evidence adduced in favour of the historic site, against the theorists.

Where was this sacred place?

All the native Churches, whether Greek or Latin, Coptic, Nestorian, or Armenian, reply that Cana of the marriage feast lay at Kefr Kana, on the road from Nazareth to Capernaum. Kefr Kana means Village of Cana. Till the days of Robinson there had been no dispute about the locality. Cana was a common name in Palestine, very much like