

Both inscription and design seem not to be reproduced carefully by the Jews.

In addition to the account of the sites of the eastern shore of Lake Tiberias, mentioned on the same and the foregoing pages, I would (according to my explorations made in 1884—see “Der Djölan”) like to add, that the suggestion of Mr. Oliphant as to *el Lâwiyeh* and its Jewish character would be confirmed by showing that *el Lâwiyeh* اللّويّة renders “the Levite.”

I should here like to give a Postscriptum relative to my “Researches in Southern Palestine.” I there mentioned *Tell en Keiz* as the place where the Jupiter Statue was found, and added, that if not, according to Pliny, Anthedon was to be looked for north of Gaza, I should not hesitate to identify Tell en Keiz with that old site. I now find in “Zeitschrift des Deutschen Palästina Vereins,” vol. vii, p. 5 ff, that G. Gatt of Gaza discovered in 1884 an ancient site one hour and a half north of the Mîneh of Gaza, on the beach, called *Teda*, which represents the Greek form of *Anthedon*, and in the same account Professor Guthe states, that in the *Annales* of Euty chius a *Tadân* (633) of the vicinity of Gaza is mentioned, and also by Stark (“Gaza u. die Phil. Küste,” p. 565). According to these results, the question as to the true situation of Anthedon may be considered as settled.

HÁIFA, August 4th, 1886.

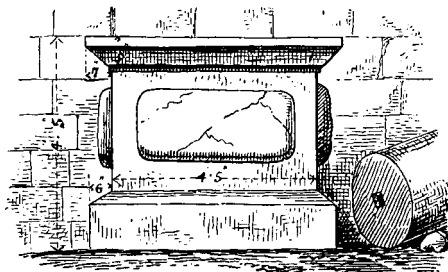
G. SCHUMACHER.

RESEARCHES IN SOUTHERN PALESTINE.

By G. SCHUMACHER.

IN obedience to the Arabic proverb, “Erkab ’al’ Fejer, tiksab nahâr” (Mount in the dawn, you gain a day), we started at midnight of June 11th, 1886, from Jaffa and took our way southwards towards Gaza, accompanied by a bright moon—this time of the year and in this country preferable to the sunbeams of the day. Our guide, Mustapha, who pretended to be familiar with every sand-dune between the two cities, accompanied us barefooted, and merely clothed in his shirt, with his wide pantaloons thrown over his shoulders, swinging a mighty dabbûs, or cane, in his hands, and playing tumbling tricks as if he had never made acquaintance with fatigue. The sand-dunes which border Jaffa to the south were soon passed, and we took our course to the sandy beach, where a gentle breeze from the west refreshed us. The first signs of the day appeared after a three hours’ ride, when crossing the small Nahr Rûbîn; our horses were watered, and we began to arrange our toilette, while Mustapha realized this short pause for a sound sleep on the moist sand. The sun threw its first rays over the monotonous country when the white-washed cupola of Nebi Yûnis appeared; and near the shores of Nahr Sukereir we made a second rest. The horses

were fed, some of the dry shrubs were gathered and kindled, and a small coffee kettle soon furnished us with that useful beverage with which Europeans soon become familiar, and which in heat, wet, or cold always renders itself indispensable. Mustapha, in spite of religion and Ramadân (the Mohammedan Lent), preferred a cup and a cigarette to a second rest, and then off we started on the shore. The track in the sand now turns somewhat inland, several wells were passed, dug in the sand, where Bedouins watered their camels and carried off water for drinking purposes in buckskins (Kirbe's) to the waterless desert; the ruins of the ancient port of Asdûd (Mînet el Kula'h) with its round-cornered towers were shortly visited, and about two in the afternoon we climbed up to the wely of the Sheikh' Awed (the Moslem Saint, so greatly venerated by the Bedouin tribes of the vicinity), and thence through cactus hedges and *débris* to the ruins of *Askelon*, now 'Askalân. We entered the old site from the north, where the fallen remains of the city wall show large granite columns built into it, and along a road, which to the right and left was undermined by natives excavating marble slabs and other antiques, we enter one of the gardens planted with figs, legumes, water-melons, and the highly-appreciated onions (shallots) of 'Askalân. Here we were informed that the Government had forbidden further excavations, but that nevertheless every suitable marble piece is transported as it is, or, in case of considerable weight, sawn into portable slabs and sold to Gaza and Jaffa, to be placed over the entrances of private buildings. Our inquiry whether any ancient brick building (of which I had intelligence) was discovered, was unexpectedly answered in the negative, and we were therefore obliged to confine ourselves to good luck and our own research. In struggling through the ancient site, thoroughly grubbed into, the noise of a saw struck our ears, and on approaching we found several natives at work cutting a slab of beautiful white marble into pieces. The slab was originally about 16 feet below the surface of the earth and measured 4 feet 5 inches in every direction; it had an unfinished cornice on its upper part, which was to be worked all round the block, as well as other uncompleted ornaments in the middle, in its central, and lower part. It was placed close to a well-masoned southern wall of sandstones; and several

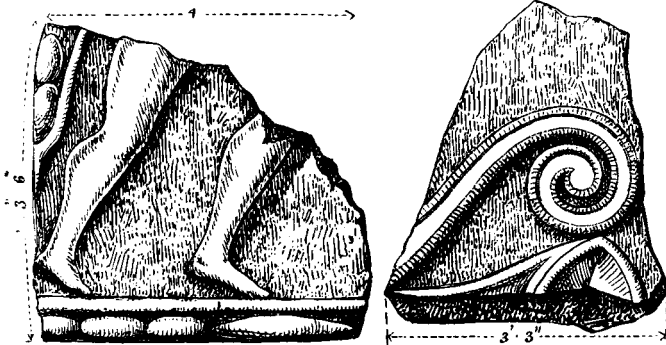
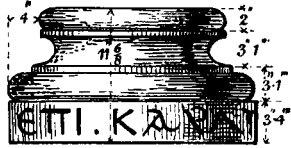


ANCIENT MARBLE SLAB AT 'ASKALÂN.

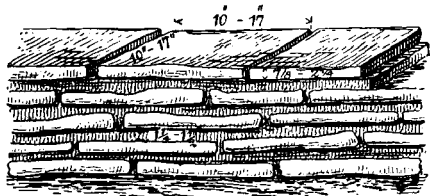
large granite columns of 14 and 18 feet in length, and 1 foot 10 inches in diameter at the base, were lying about the marble block. It may have been a pagan altar, which, like other parts of architecture of classical age, were brought crudely worked to their place of destination, and there finished with all the ornamental

details. The unmerciful saw, guided by three apathetic natives, two of which were pulling and one pouring sand and water into the cut, forced its way deeper and deeper into this valuable antiquity, and on my return homewards I found the slab cut into pieces of 1 foot thickness and partly carried away. *O tempora, O mores!*

We wandered further south-west, examined here and there the deep pits, but could not discover anything else but ancient sandstone walls, fragments of granite columns, tolerably well-carved Corinthian capitals, and attic bases of marble, one of which carried the following inscription: Small ornaments, parts with mouldings of human bodies, &c., and finally also the remains, of which we were in search, of brick buildings. These were excavated to a depth of 18 feet, and presented a wall facing west, with

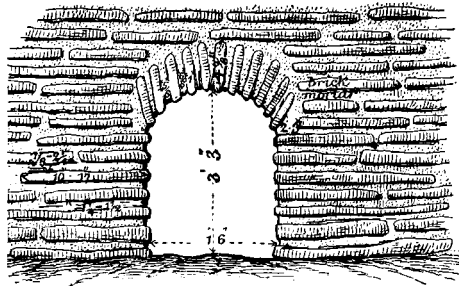


two vaulted small openings of 3 feet 3 inches in height and 1 foot 6 inches in width; several others of indistinct character were found between, but were shut by masonry. The wall consisted of burned bricks of a dark reddish-brown colour, each brick, being generally $\frac{7}{8}$ to $1\frac{1}{4}$ and some even $2\frac{1}{4}$ inches thick, and from 11 to 12 inches (some 1 foot 5 inches) long and wide; they were unevenly worked, and combined by a white good mortar mixed with chalk, ashes, and rough sea-sand, the joints being uncommonly thick, from $1\frac{1}{4}$ to $1\frac{1}{2}$ inches.



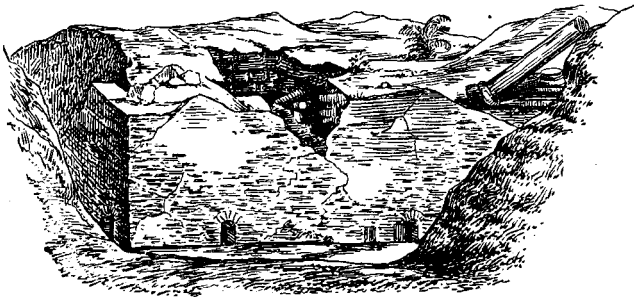
BRICKWORK AT 'ASKALÂN.

The arched vaults were constructed of small arch bricks $4\frac{3}{4}$ inches high and 1 inch thick, with joints of $\frac{5}{8}$ in. to $\frac{3}{4}$ in. between; they were not worked in a conic shape, nor do they run radially to the central point of the arch;

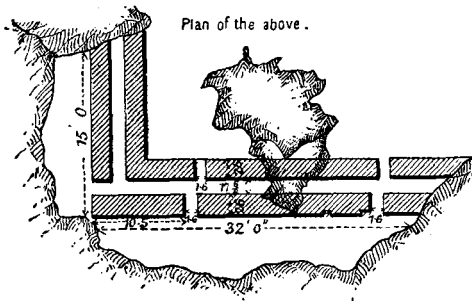


VAULTED OPENING IN THE BRICK WALL.

they stand steeper near the springer. The horizontal brick layers were joined very arbitrarily to the vaults—as seen from the sketch below.



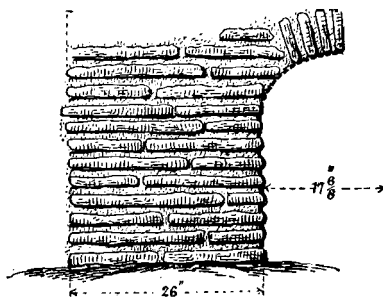
BRICK BUILDING AT 'ASKALÂN.



Plan of the above.

In passing through the described openings, we find the breadth of the wall to be 26 inches, and a small vaulted but fallen passage, called “ed Dakkakîn” (the stores) by the natives, of $17\frac{3}{4}$ inches wide separates it from a second wall of same construction as the exterior one, with same vaulted openings which finally led into a large room filled up with *débris*,

but which, without further excavation, could not be examined. It is evident that the wall first described was the exterior one of the building, and that the passage between it and the second wall was merely arranged to save masonry work. The total length of the excavated exterior wall is 32 feet; at its northern end it turns in a right angle eastwards and is excavated to a length of 15 feet, with a vaulted opening in correspondence with the passage. The exterior wall was formerly plastered, but the plaster is now totally demolished.



SECTION OF PASSAGE.

At this place (so we were told by the natives) several marble statues were found—human figures “of the double size of a man,” a male person with a beard embracing a child, and a female person aside of them, all cut out of one piece of marble; but as the Government had strictly forbidden to excavate, they immediately filled the pits up again, fearing that Europeans might come and take the “*tasaivir*” of the “*Asnâm*” (the pictures of the idols) and show them to the Government, which would be a confiscation of their property.

I had no excavation materials on hand, nor would the natives lend me their primitive instruments, and I cannot therefore verify the above statements; all I can state is, that at the place above described, more excavation work was done than anywhere else within the ruins—a sign that the excavation proved valuable. On my return home, a renowned native antiquarian at Acca told me secretly that at 'Askalân marble statues were discovered, and that he had the intention of looking after them shortly.

But the sunbeams became more and more oblique, and we were obliged to leave; in the shadow of the eastern city wall, near the place where, owing to tradition, a “*bint melek*” (Lady Stanhope evidently) once made large excavations, we took our dinner, on the summit of high sand-dunes which cover rapidly the great interesting remains of 'Askalân, from which the best view over the rummaged old site is obtained, and thence we rode along a sandy road to Barbâra (Bûrberah on the map), through the badly reputed *Wâdy et Tahra*, and the olive groves and cactus hedges, into the city of Gaza, which we reached at sunset.

Gaza has, according to information obtained from reliable sources, now a population of over 20,000 souls, one-hundredth of them being Christians. Its trade with an excellent quality of barley to Egypt flourishes, and wealth increases; but the population, being twenty years behind the time, and still in a very low state of civilization, still adhere firmly to the old way: they live poorly; even the rich have as a daily meal “*fûl*” (beans), with an onion and a piece of roughly ground barley bread; meat is not wanted, and the stores of the wide Sûk, although numerous, contain but such

articles as may be asked for by the poorest fellâhin class of inhabitants of Northern Palestine. The population, with the exception of the above-mentioned 200 Christians, consist of fanatic moslems, who now prevent every European from visiting the Jâma' el Kebîr or St. John's Church (see "Memoirs of Palestine Exploration Fund," vol. iii, p. 240, 242, ff), and are supported in this by the Kaimakam of the place, who only allows a short visit to the church in company of Zaptiehs, and these are ordered to prevent any sketching or writing. The interior of the city was not so bad as expected; the streets are tolerably wide, and though there is want of water, they are clean; the houses of the Hâret ed Darej are well built with sandstones; they are high and generally vaulted, small wooden covered and closed balconies project from either side of the house, or are replaced by a wooden porch—an architecture generally adopted in Egypt, but unknown in Galilee. A great contrast to this quarter is the Hâret es Seijjûje, a clump of mud huts with a degenerate fanatic population who greet the stranger with stones, and, as the latter are not very abundant, with sand. A general view of the city, which lies on a flat little elevated portion of land between extensive and fine olive groves and cactus hedges, can be obtained from the summit of the only hill near, the Tell el Muntâr (tomb of Samson).

Corinthian marble capitals and columns lie about in the yards, and many a slab of fine marble with fragments of mouldings are built into the walls; but it seems difficult to state whether they were excavated at Gaza or brought hither from 'Askalân. The following Greek inscription, with raised letters, was brought to me as being recently found a little outside of the city.



GREEK INSCRIPTION ON MARBLE.

Drinking water of a brackish taste is obtained from wells of remarkable depth; I measured one which had a depth of 124 feet.

The "Mineh" or port of Gaza, can be reached after a two miles' ride through deep sand. Nothing of interest to be found there, with the exception of the "Traquair," a fine English mercantile steamer, which was wrecked and thrown ashore just below the Quarantine; efforts have been made to float her again, but the work has already cost six human lives, and is aggravated by a permanent high sea.

Early on the morning of June 14th we left Gaza for the Philistine desert; a dew and breezeless night proved to proceed a hot day, and we had scarcely reached Tell el'Ajûl (or rather el 'Ujûl تل العجول), but not

“Tell el’Ajjûl,” تل العجول^٥, as written on Map, Sheet XIX, and “Memoirs,” III, page 253, ff), on the borders of Wâdy Ghuzzeh, when a blazing heat, of 124° Fahr. in the shade, combined by a south-eastern wind of the desert, nearly rendered a further advancing impossible. We climbed up the famous Tell el’Ajûl, and stood on the spot where the famous phantom yellow calf is wont to stand, indicating a hidden treasure. Our guide Haj’Aly, a learned highwayman and government officer, *ex-officio*, recounted the fame (also mentioned in “Memoirs,” III, p. 255): “On every eve a yellow calf appeared on the summit of the hill, and passed the night on the same spot; but it was in nobody’s power to seize it, therefore the old people held it to be sacred, and worshipped at the Tell.” In “Memoirs,” III, p. 255, we find a note subject to this fame and the discovery of the “Jupiter statue” there; but, according to information obtained, the Tell el’Ajûl is not the same where in 1879 this great marble statue (“Memoirs,” III, p. 254) was discovered; that hill is called *Tell en Keiz* (or in better Arabic, probably, Tell el ne Keiz), and is situate opposite Tell el’Ajûl, a mile nearly due west, nearer to the sea, and on the other bank of the Wâdy Ghuzzeh (probably “Tell Nujeid,” on Sheet XIX). It is an isolated round hill, elevated but 40 feet above the ground, smaller than Tell el’Ajûl, and covered with pottery and building stones, and widely excavated on its summit. Our guide pretended to have been present when the statue was found, and the neighbouring Bedouins, ‘Arab el Mallâha, confirmed this statement to me, which also corresponds with the statements given in “Zeitschrift des Deutschen Palästina Vereins,” vol. ii, p. 183; “Bericht über die Statue, von Gaza,” von Lic. Guthe: Leipzig, 1879. On Tell el’Ajûl I discovered no excavations, but merely natural fissures of water on its southern slopes towards the wâdy, and some caves which, according to tradition, contain hidden treasures, watched by a black chicken, followed by seven young chickens, who from time to time appear at the entrance of the caves, but disappear as soon as people approach.

From Tell en Keiz (this is the exact Bedouin pronunciation) we rode down to the beach, climbed up the sandy hill of Tell esh Shûbâni, at the mouth of Wâdy Ghuzzeh, but could not discover any remains worth mentioning. Our object was to discover the ancient site of the “maritime city *Anthedon*,” mentioned by Josephus (“Wars,” Book I, xx, 3; I, viii, 4; I, iv, 2, &c.), which Van de Verde, Sepp and others, place somewhere near the Wâdy Ghuzzeh, but no similar name could be discovered. I should not hesitate to identify Anthedon, or Agrippias as it was afterwards called by King Herod (“Wars,” I, iv, 2), with Tell en Keiz, which proved to be a remarkable place by the statue discovered, the building stones excavated, and the large extension of the ancient remains found round the Tell, and the distance of 20 stadiums from Gaza (Sepp, “Jerusalem und das Heilige Land,” ii, p. 628), would be near enough, but Professor Guthe in his mentioned article (“Zeitschrift,” D.P.V., ii, p. 183), places Anthedon, according to Pliny, north of Gaza. (See note in letter dated August, 1886, p. 171.)

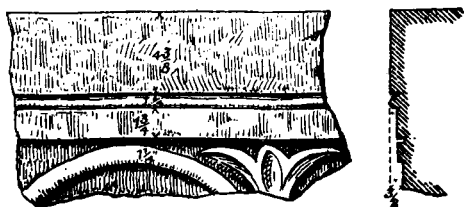
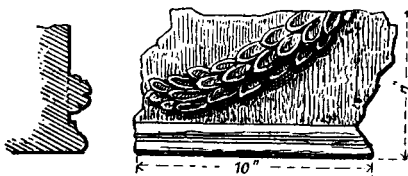
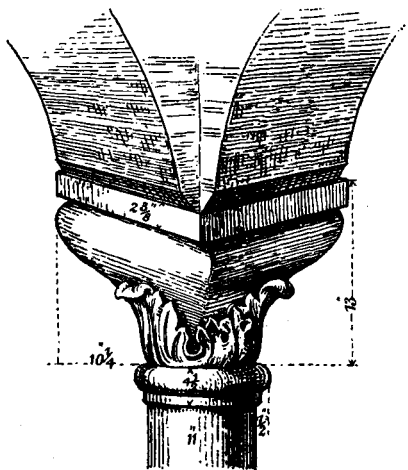
Little south of the Tell en Keiz, lies the sacred tree *Shejarat Umm 'Amir*; it strikes one's mind how many Mohammedan tombs and wells, all carefully whitewashed, are found along this coast from Jaffa to the boundary of Egypt, and on expressing my surprise about this fact to a learned Mohammedan, he exclaimed: "Eh! Ma t'arif innhu hal' shutt wâd en Nebi?"—(Do you not know that this coast represents the valley of the Prophet?) Leaving Shej. Umm 'Amir we gain the road again, passing through miserable camps of the 'Arab el Mallâha and a depression called Halfa, covered with rush beds, used by the Bedouins for matting, and reach the *Shejarat Behrâria*, a fine "sidri" (lotus tree سدرة) to the right, and a "jummêzi" (sycamore) to the left of the road, where we ventured to find a shelter from the burning sun. This *Shejarat Behrâria*, a name very commonly known in the vicinity, may be identified with the "*Shejarat Ghanâim*" of Sheet XIX, although "*Ghanâim*" did not prove to be the correct vulgar designation, according to my researches. *Shejarat Behrâria* is remarkable for the great numbers of migratory pigeons who build their nests during the winter on this tree, and are hunted by the Gaziots. The blazing heat soon removed us from this place, and we went ahead again; to our right, two fig-tree gardens, *Krum abu ma'ali*, and several others covered with drift-sand up to their crowns were passed, and at ten in the morning we reached the first palms of Deir el Belah, the watered gardens *Biarât Abu Sitti*; westwards, and close to them, a depression some acres wide, called *el Mallâha*, is used for collecting cooking-salt. This sandy depression is separated from the sea and enclosed by sand-dunes all round; during the winter it is filled by rain-water about a foot deep, which is gathered from the slopes of the dunes covered with salty sea-sand, and when the sun becomes more intense the water evaporates, and a salt precipitate remains; in summer, wells are dug near the beach and the brackish water carried in jars from there to the Mallâha for the same purpose. Water of the sea is never used. A similar manipulation for getting cooking-salt is in use on the coast round Haifa. A hundred yards east of *Biarât abu Sitti*, rises the (*Tell*) *el Hadab*, a broad, long stretched hill, with Bedouin huts on its northern slopes, and artificial small caves, excavated by the fellahin for the purpose of storing grain. The huts are here covered with rush, of which there is abundance; aside of the huts some pottery was dug out, traces of masoned walls, and a demolished marble capital. "*Hadab*" حدب and "*Kôz*" قوز are local Bedouin expressions for Tell or hill. Taking from el Hadab our direction towards the town, we leave a small hill to our right near the sea-shore called *Tell Khuzk ekweia'a* by the Bedouins. *Deir el Belah* was reached at eleven in the morning, and the heat became so sultry that we hurried to find shelter in the Mohammedan tomb *Khudr Abu Abbâs*, which, being vaulted, offered us a cooler retreat than the shade of a tree. First of all we had to remove a dozen of lazy fellahin who, during the month of Ramadân, spent the nights eating and the day

sleeping in the Weli, while the crops on their fields ripen and over-ripen and become wasted ; after that work was done a second class of inhabitants, smaller in size, but more obstinate in their perseverance, were to be removed by using a new rush broom ; the field now seemed to be somehow suitable for a rest, and after taking a cup of Mocha and driving the fellahin outside of the Khudr, the interior could quietly be explored. I fully agree with the statements made relative to this building in the "Memoirs," III, p. 247 ; the disposition of the three apses in the eastern wall of the underground chamber prove its origin as a Christian chapel. I have also compared the two Greek inscriptions given in the "Memoirs" with the originals. They are getting rapidly defaced. A defaced Kor'an inscription was also found on the floor of the chapel. Of the others, remains, capitals and bits of marble ornaments, I here add some specimens.

Above the door of a modern mosque in the western part of the village I found an old Arabic inscription carved on a small marble piece, of which I took a squeeze and photograph.

The huts of Deir el Belah are built partly of stones, partly of mud, and number in all 125 ; the population may not exceed 500 souls, it being next to Kkân Yûnis, the most populous town between Gaza and the Egyptian borders. The population is Mohammedan, with

the exception of one Christian family which arrived a couple of days before us from Es Salt, and who confirmed to us that recently Deir el Belah was inhabited by numerous Christians. Ed Deir (generally called) was recently the scene of a bloody event : a Government soldier stationed at the round modern tower of the town, was ordered to collect the tithes from



the Bedouins near; on such an occasion he ill-treated a Bedouin of the Hanájereh tribe, who subsequently struck the soldier, mounted on his horse and hurried off; the soldier followed, and on approaching he fired his rifle at the Bedouin, who fell off his horse and died on the spot in the middle of the village. The Fellahín population of Ed Deir, fearing the blood-revenge of the Bedouin tribe, seized the soldier in his "fortress" and brought him to the Head Sheikh of the Hanájereh, who took him, dragged him up to a hill close by and cut him there into pieces. The Mutasarrif Pasha of Jerusalem immediately ordered 300 soldiers to persecute the tribe, who meanwhile had taken refuge in the desert called Wády Zâmil, and as they could not be followed there the soldiers cut down their grain fields, destroyed their large water-melon plantations, and camped on their main camping field in a hamlet called Sheikh Hamúda (see map), where they were still stationed during our trip. The case has not yet been settled, and as the Bedouins of the district of Gaza are in no way fully subjected, it may lead to troubles of some extent.

We could not leave Ed Deir on account of the still lasting heat until 4.40 in the afternoon. This village being the last mapped on Sheet XIX of the Map of the Palestine Exploration Fund, I hence took a sketch of the country to be explored south and east of it, using a compass for measuring the angles, a barometer for approximate heights, and a regulated watch, and the distance Deir el Belah (Médanet)—Khân Yûnis as a base line measured by the paces of my steady walking horse compared with time. The photographic apparatus used failed for the greater part, as the gelatine dissolved from the plates by the tropical heat. The little map, scale $\frac{3}{8}$ of an inch to a mile, annexed to this report, may, therefore, only be considered the result of a flying survey of part of Southern Palestine.

Eight hundred yards south of the town an ancient well, *Bir Umm Manju* (or "ammanju" as given by some Bedouins), was opened. It is well built up with sandstone masonry, the stones being of large size and of circular shape, and measures 23 feet in diameter; its present depth is 31 feet, has no water, and was some years ago partly filled up by Bedouins who had a dispute about it with the Fellahín of ed Deir. Starting from this well at 5.10 we took a southern course across sand-dunes, passed after 600 yards the *Tell Umm Ibrík*, then crossed the dry Wády es Selka, leaving to our right the mound *Káz Umm ed Daheir*, covered with brushwood, and then joined the direct road of Deir el Belah. The country is level, sandy, and without trees; but in spring an abundant growth of grass appears for a short time, and the 'Arabel Inseirát, together with the mentioned 'Arab el Hanájereh, sow grain and graze their herds here between ed Deir and Khân Yûnis; in summer they plant water-melons of an excellent kind. At 5.40 we cross a strip of sand extending eastwards into the fields; it is the boundary between the lands of ed Deir and Khân Yûnis; at the same time, the electric telegraph joins the road—a strange appearance of civilization in this deserted country—and also the great Sultáni (road) coming directly from Gaza to Egypt, leaving ed Deir to the west. Some isolated poor jummeiz trees now and then appear, and deep ditches accompanying the

road on both sides (they have been dug by the proprietors of the water-melon plantations), and the sand thrown up in heaps along their boundaries, the easiest way to secure a fence in this country absolutely deprived of stones. At 6.11 we cross the small and dry *Wâdy el Halb*, and half-an-hour later we enter the gardens of *Khan Yânis*, planted along a low range of hills. The main road is left sufficiently wide—prickly pears, sidri bushes, and heaps of sand with ditches border the road; and gardens planted with figs, apricots, mulberries, water-melons, jummeiz, legumes, and now and then also with a tall palm tree. The road leads in a straight line through these gardens, sometimes up to 45 feet wide, and joined by rectangular side-ways of less width; at 8 o'clock we reach the huts, *Khân* and Mosque of *Yânis*. Here we made up our mind to pass the night. The elders of the village were just at table; they invited us with the usual oriental hospitality, and as kindly as a hungry person—being all day without any sort of meal, deprived even of water and tobacco, can possibly be expected to respond, we, for good reasons, did not hesitate to join them in their scanty meal, being composed of beans, leban (sour milk), and bread. The *Khân* itself is a modern small rectangular building, merely a sort of porch (livân with open arcades) on which mats for guests are spread; opposite on the road we find a stable for the horses, a dark and smoky room without windows and but one door, but nevertheless a much wanted shelter for persons travelling in winter. Close by, to the east, rises the fine minaret and mosque, together with the ancient *Khân* building erected by Sultân *Barkûk*, built in the Arabic style of architecture, of sandstone and marble, with fair architectural details. The whole building has a length of 237 feet, and a width of 38 feet at the gate, and was flanked on each of its four corners by a round tower; a large wing added to the southern end is fallen. The "*Khân*" had two stories, the lower being the *Khân* itself, the upper evidently rooms for guests with the *Jâma'*. The main entrance facing west is spanned by a pointed arch, and in its bay a second gate with a segmental arch was constructed. The entrance is ornamented with lion figures, Kor'an citations and arabesques, above which on each side of the gate the name of "*Sultan Barkûk*" and a dedication to him is engraved. The entablature of the second story ended in a sort of ridge flower.



INSCRIPTION A.



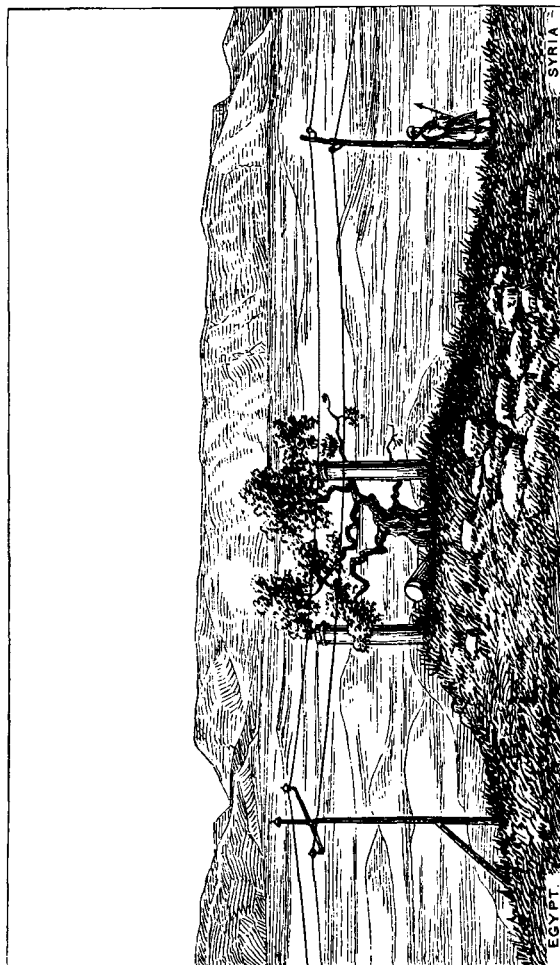
To the right of the entrance a stairway leads to the Minaret, an octagon with an upper panel of later date, and to the left some passage must have led to the beautiful cupola spanned over the *Jâma'*. It was rather hard work to climb up the fallen walls to the second story in order to explore the *Jâma'*, all the more as a

part of the building is in possession of the Harīm of the Sheikh of Khân Yûnis, who followed us with all sorts of cursings, and would not allow a sketch to be made. The cupola has a height of 24 feet, and is spanned over a room of 17 feet square ; its layers run in concentrical rows, the stones being exactly worked ; just the eastern half of this fine cupola is fallen. In the eastern wall a neat little pulpit of pure white marble and moresque work, with marble stairs leading up to it, is yet preserved. The whole building is in a state of decay, and in a short time those splendid remains will be covered with drifting sand. A hundred yards west of the Jâma', and close to the road, we found remains of a circular tower building of very strong masonry, probably an old Roman watch tower ; its building area dates anyhow earlier than that of the Khân. To the south of the Khân a camel is employed at a Hannâni to wind up water from a deep well with an adjacent water basin, in which ancient marble remains are built. The drinking water is of a brackish taste. The village built round the Khân contains 150 huts or about 700 souls, and is built up with small sandstones found near the beach, parts of the Jâma,' Tower, and mud ; they are covered with rush-mats and mud, overhanging the vertical walls. A good market, containing dry goods, provisions, and legumes occupies the southern part of the town, which is laid out with surprising care and accuracy, the streets in general running rectangular to each other, being wide and clean.

Khân Yûnis is supposed (Sepp, "Jerusalem und das Heilige Land," ii, p. 630) to represent *Jenyos* ("Herodot.," III, 5) or *Cannunis* of Makrizi. All I can state is, that the granite and marble columns, as well as the Corinthian and Doric capitals scattered about the Khân and well, are of a greater age than the present building of Sultân Barkūk.

After coffee was roasted and ground—for here, south of Gaza, where marble mortars are rare, coffee is not pounded as in Northern Palestine, but ground with a long and heavy piece of nicely-worked wood in a wooden mortar—we expected to have a few hours of rest, all the more as a cool western breeze began to refresh us ; but were disappointed. Our Khân proved to be at the same time the court-house of the place, where questions and disputes not settled during the hot day were absolved and common rights discussed. Midnight was over when the elders finally disappeared, and an hour's rest was allowed to us. Then sounds the call of the "Muëddin," from the height of the minaret, away into the silent moon night ; it is the "Shûr" of Ramadân, the call after midnight, who gathers the true believers to prayer and allows them to take their last meal, for as soon as a white hair can be distinguished from the black, the commandment of the Lent must be observed. "Allah, hú akbar !" he recites from the minaret, and "la illah illa Allah," cries a second Muëddin, and then both : "wa Muhammed rasûl Allah," and the duet continues to admonish the Musilmîn with an admirable harmony of voice, sympathetic not only to those whom it concern, but also to every impartial listener. Again our elders gather, the Khatîb (scribe) leading, they perform their prayers with loud voice, and we rise and take a walk

in the moonshine. At 3 in the morning we saddle our horses, and taking a south-western course along the large road through the monotonous sand-dunes, we pass at 4.12, 300 yards to the left, *Khurbet Umsabbah*, a hill ruin, the remains of which are covered with sand, with the exception of a few



KHURBET REF AH. TELL REF AH IN THE DISTANCE.
The Boundary between Egypt and Syria.

square stones cropping up here and there. At 4.50, we reach *Bir Refah*, a draw-well containing good water, situate in a hollow. Six granite columns of 10 feet and 12 feet length lie about the well, two of which are placed across the opening to facilitate the work. The well is circular, has a depth of 60 feet, and is built up carefully with ancient masonry. All over this

hollow remains of marble, attic bases, columns, and mosaic, and brick remains are scattered. Six hundred yards south of the Bir, close to the road, we find two upright and one fallen granite column, 13 feet high, 16 inches in diameter at its base, placed 18 feet apart below a poor-looking sidri tree: this is *Khurbet Refah*, and the two columns represent at the same time the *present boundary between Syria and Egypt*; the boundary runs from here westwards to the sea and eastwards south of *Khurbet abu 'Amad*. (See map.) No building, custom-house, or watch tower, is to be seen; they are placed at el' Arish, the ancient boundary of Egypt.

Half a mile to the west rises *Tell Refah*, a hill 160 feet above the sea, and about 100 feet above the surrounding country, with artificial slopes and a plateau measuring 300 paces from north to south, and 260 paces from east to west; the undulating plateau is covered with brushwood; remains of building stones and pottery project out of the sand. It was doubtless an ancient site, probably a sort of Acropolis to *Khurbet Refah*, the remains of which extend to the foot of the Tell, and which represents *Raphia*, mentioned by Josephus ("Wars," I, iv, 2; I, viii, 4) as being conquered by Alexander Janneus, and being rebuilt and reinhabited by Gabinius. Sepp ("Jerus.," &c., vol. ii, p. 630) states further that *Raphia* is called the first Syrian city coming from Egypt to Syria, that it is the place where Cleopatra was married, and that it became later the seat of a Bishop; it was a place of worship for Artemis and Apollo; and Irby (1817) yet discovered near the Tell the ruins of a large temple.

At 5.17 in the morning we leave the boundary, which next to the columns, can be known by the telegraph posts—the Egyptian ones having a square arm fastened to the post to carry the line, while the Syrians are deprived of the arm—and hence we ride along a sandy road through an unfertile and uncultivated country, leaving sand-dunes right and left, passing now and then a road used by the Bedouins to transport drinking-water from wells near the sea to their encampments. Seldom a wanderer crosses our way, and, if so, he wrapped himself up in his mantle to mitigate the burning rays of the sun, or he rushes by on his quick *hajin* (a camel used for riding), hardly answering our morning greetings, which are the same in *Haurân*—namely, "*Kauwak*" (God strengthen thee). Every living creature seems apathetic in this desert, and the European especially relaxes by this monotony in an enhanced manner; only the young Bedouin shepherd girls, who drive their flocks to the wells, stand and glance at us with an air of undoubted interest—these poor creatures, who grow up as wild as their flocks, who seldom see any other tent but that of the blue sky underneath which they live, sleep, and die. The Bedouins in Southern Palestine in general are much more degraded than those of Northern and Eastern Palestine; their tents are generally composed of mats; and only a few months, during the rainy season, the better class use a goat's-hair tent; their meals are poor, and their morals savage. As to wedding ceremonies, for instance, it suffices for a young man to go to the father of his choice, to hand him a piece of the lower end or thick

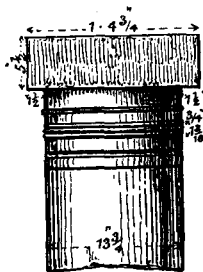
part of a straw or any 'aûd (branch), and to say: "Hât (or Khôd) ya Ahmed Kasalat¹ Bintak"—literally,

هات (خون) يا احمد قصلة بنتك

Give (take) Oh ! Ahmed, the purity of thy daughter, whereupon the father either rejects it or in case of convenience takes the straw and sticks it into his "kaffiye" (head-cloth), whereupon the young man can call the girl his own. The better class now shout and dance, cook a lamb or a goat, and prepare a meal; but the poor shepherd hands his father-in-law any sort of a small present, and then he goes out looking for his bride, for she, knowing the intentions of the young wooer, flees away into the sand-dunes, and it is now his agreeable duty to run after her, to seize her, and to pass the honeymoon under the blue sky of the Philistine desert. No sort of "Khatfb" or scribe is wanted at the wedding ceremony.

Here, therefore, as well as among the Bedouins of Palestine and the transjordanic countries, the 'aûd عود is the symbol of a holy oath. The women here, as well as at Gaza, are clothed with a long blue shirt, their face carefully hidden by a black veil, and along the nose an ornament similar to that of the modern Egyptians; they are shy and unpleasant and hate foreigners, declining absolutely to give information as to roads or localities, and if they are hard pressed to do so, they flee away like gazelles. The men are lazy, mendacious, curious and stupid.

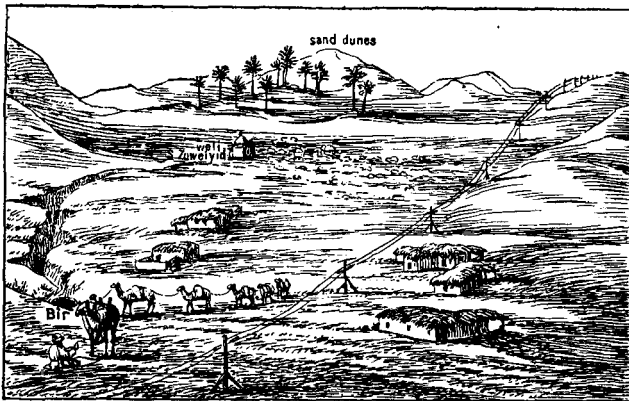
At 6 o'clock, a few hundred yards to our left we find the *Makrunât Umm el 'Araûs*, two sidri trees on a hill rising 184 feet above the sea, at the end of a fertile plain, *Sâhel es Sueirka*, with remains of several small marble columns, evidently the grave of a Mohammedan Saint, unto whom the Bedouin wives have consecrated glass pearls and other common finery. From here we rode through a sort of wâdy, and arrived at 7 o'clock at the *Krâm el Bahri*, also called *Krâm Matallat esh Sheikh Zuweiyid*, situate little to the left of the road, and containing some figs, pomegranates, and an old vine. Little after 9 in the morning we arrive at *Sheikh Zuweiyid*. This oasis in the desert, 30 feet above sea, shows a dozen of fine palm trees, planted north of the Wely of Sheikh Zuweiyid, a Mohammedan tomb 16 feet square, with a cupola, and a cemetery surrounding it. On the graves fragments of marble columns, of defaced ornaments, parts of the drapery of a marble statue, now used for an inscription, and characteristic sandstone capitals are found. South of the wely a few stores are built up of dried mud bricks, next to an 18 feet deep circular well of ancient masonry containing brackish water. The stores contain a few dry goods and provisions. An Egyptian



SANDSTONE CAPITAL AT
SHEIKH ZUWEIYID.

¹ The word "Kasalat," which means the lower part of a straw, between root and ear, can hardly be translated literally; it signifies the purity, the maidenliness of his daughter.

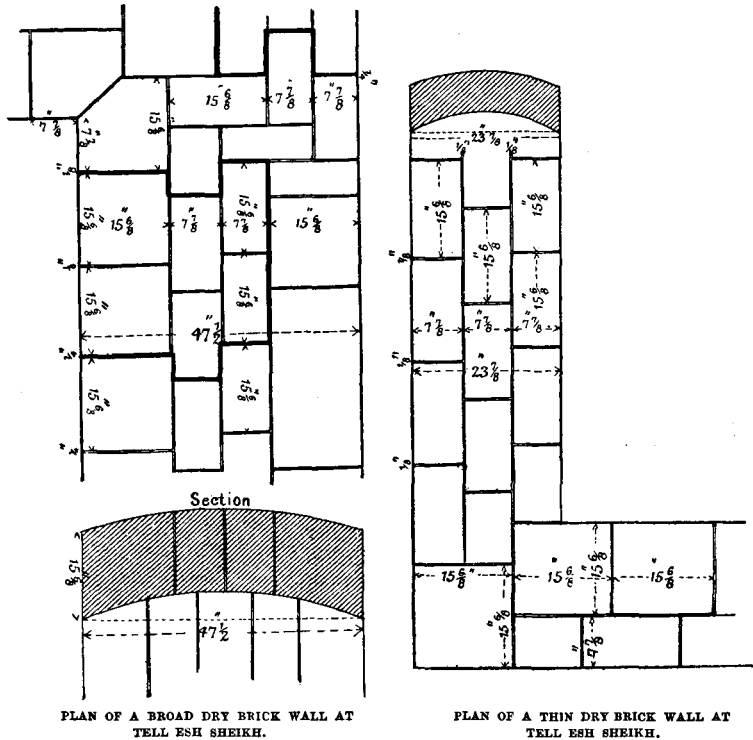
Telegraph warden has also erected a hut close by, and invited us most kindly to take a meal with him, which we accepted with thankful hearts. Bedouins soon approached, and we were lucky enough to find a reliable guide ; he counted up the ruins he knew east, west, and south of us, and we found that southwards there was but little to be explored, while the east promised more ; and as we heard from the Egyptian warden, that we, respectively, our horses, had to pass a five days' quarantine at el 'Arîsh, and that the Mudîr or Hâfiz would not allow any foreigner any more to sketch about his castle or vicinity, we concluded not to proceed to el 'Arîsh (which was yet 14 miles off), but to start north-eastwards, to pass the night at Sheikh Zuweiyid, and to use the afternoon for a trip down to the sea-shore, where ancient remains have been discovered by the Bedouins. Our road took us westwards over a range of sand hills, 50 feet and more in height, to the elevated site of an old city, called *Tell el Ekneiyin*. This hill



SHEIKH ZUWEIYID AND NEIGHBOURHOOD.

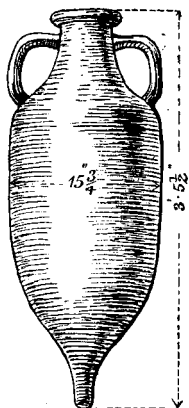
amidst quicksand dunes is covered with pottery, remains of bricks and stones, to the extent of about 40 acres, but no antiquity of interest was found ; from here we proceeded one and a half miles more westwards over continuous sand-dunes to our actual point of object, the *Tell esh Sheikh*, a hill of 56 feet above and close to the sea. The old name of this place is evidently dropped, as *Tell esh Sheikh* merely alludes to the Mohammedan Saint, the Sheikh Zuweiyid. The Egyptian warden assured us that its original name, now and then mentioned to him by an old Bedouin, was "*Khurbet el Melek Iskander*," but I beg to receive this signification, to which I have little faith, with the necessary care. The isolated hill itself has a length of 200 yards from east to west, and a width of 40 to 50 yards from south to north, and falls in its western end abruptly off into the beach, leaving a shore of about 30 yards, and is composed of marl. On its summit the stem of an old palm is erected since the time of 'Arâbi Pasha, when

the Turkish Government held a guard to prevent the landing of the agents of that insurgent. Heaps of pottery, especially parts of white burned tiles and jar remains, of small iron and brass ornaments, parts of lachrymatories, of marble and granite fragments and excavated sandstones, are found not only on the Tell itself but to the extent of 800 yards northwards and eastwards on an undulating country, proving that it was an inhabited place of considerable importance. On the hill plateau and its slopes I discovered walls projecting a few inches out of the surface, built up with dry (unburned) bricks of clay; this material is now weather-worn and

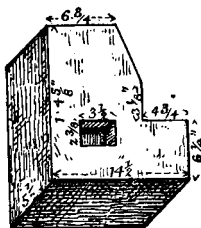


crumbles as soon as touched; each brick measures exactly $15\frac{3}{4}$ inches cube, with joints of $\frac{1}{8}$ inch between; the width of the walls varies between $23\frac{7}{8}$ inches and $47\frac{1}{2}$ inches, and surround rectangular rooms of 7 by 14 feet, 14 by 20 feet and more. Some of these walls show on every alternative stone joints filled out with white mortar mixed with sea-sand; these joints have a width of $\frac{1}{4}$ inch. The corners show a peculiar juncture, as seen from the annexed sketch. The surfaces of these walls are all chamfered, raised 4 inches higher in the middle than on the ends; they run parallel to each other, with a direction of north 74° east.

A worked sandstone and bits of mosaic work were found on the summit,

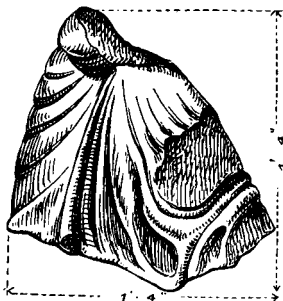


JAR OF LIGHT COLOUR.

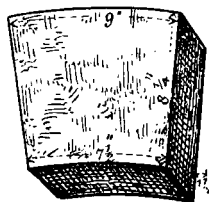


also a jar of light colour. The mosaic is composed of neat small pieces of black and white stones of $\frac{1}{2}$ and $\frac{1}{4}$ inch square, laid in white plaster $\frac{1}{4}$ inch thick, which again is laid in white mortar $\frac{3}{4}$ inch thick. Boats land here at the Tell and take water-melons to Jaffa, Gaza, and Egypt. Looking southwards down the coast we perceive in the distance, about $3\frac{1}{2}$ miles off, the *Minet el Ahsein*, a wide and well-sheltered bay—that Syro-Egyptian corner of the Mediterranean often used by boatmen as a shelter in stormy weather. A *Khurbet Minet el Ahsein* covered with sand is said to be found there.

Extensive excavations have taken place at the Tell esh Sheikh; and "many an old piece of gold was found there," I have been assured. Also marble statues were found, but, owing to religion, immediately demolished. I found near the Tell the sketched shank-part of a statue, very carefully worked, of pure white marble, which together with what we saw on the graves near the Wely esh Sheikh Zuweiyid, would confirm the assertions of our guide; but nobody wants to know where the head was left. About 250 yards north-east of the Tell we find traces of a large square building of sandstones and mortar. Three hundred yards further on, a fallen circular building of 8 feet 4 inches in diameter was discovered, built up with stones and mortar, around which heaps of coal-dross were laid. The interior of the building was carefully plastered, containing 9 thin layers of mortar, measuring $3\frac{5}{8}$ inches thick. The depth of the interior part is yet 6 feet, but was originally deeper. Immediately north



PORTION OF STATUE AT TELL ESH SHEIKH.



BRICK.

a round mound 30 feet in diameter shows heaps of building stones and any amount of jar pieces, pottery, &c. I presume that it represents an ancient bath.

Two miles further up the coast, another circular building next to a small mound, the *Tell el Ahermer* (a Bedouin signification for Ahmer, red), is met with. This building is carefully masoned with conical bricks of the size sketched, and has a diameter of 8 feet 4 inches. The bricks, $1\frac{9}{16}$ inches

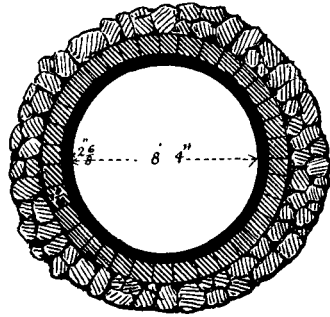
thick, are of a light red colour and very hard; they are laid in a good white mortar, mixed with ashes and sea-sand, having joints $\frac{3}{8}$ of an inch thick between; the interior, now but 3 feet deep, and projecting 2 feet out of the sand, was carefully plastered, containing different layers of mortar measuring $2\frac{3}{8}$ inches thick; there were also bricks of half of the above size used. The brick building was surrounded with a masoned wall.

The *Tell el Aheimer* itself is 15 feet high, about 50 feet in diameter, covered with jar pieces and pottery; between it and the beach, close to the sea, we find remains of small circular vaultings scattered about, well masoned with sandstones and a very good white mortar, and the interior plastered; evidently a bath. One mile north of *Tell el Aheimer* another hill ruin, close to the sea, with few ancient remains was found, but I could not learn any name for this site.

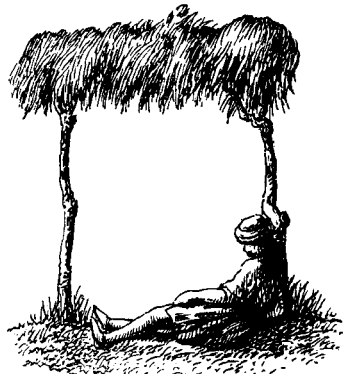
From there we returned back to Sheikh Zuweiyid and passed the night in an uncovered hut, exposed to dew and moonshine, using the sand as a mattress and the overcoat as a cover, and now and then disturbed by a busy dung-fly.

The inhabitants of the seven huts of Sheikh Zuweiyid are not of a very sympathetic reputation; they, with the exception of two, were obliged to flee from *Khân Yûnis* and *'Abasân* (see map) on account of blood crimes, and were, therefore, never to be had as guides to those places; but they feel themselves quite safe at Sheikh Zuweiyid—first, because they are beyond the boundary of Syria; and second, because this place is considered as a sort of "city of refuge."

In spite of the 'Arabic proverb, "*Gharrib Sini wa la sharrik yôm*" (Go westwards a year, but not a day to the east), we took from Sheikh Zuweiyid a north-eastern course back to *Krûm el Bahri* again, and from there struck eastwards over poor tobacco and durra plantations to the *Krûm 'Eid ibn 'Abed*, a grove of sixty and some fig trees and pomegranates, carefully planted in rows, situate in a fertile depression, and cultivated by the 'Arab es Sueirka. The pottery and building stone fragments found here would signify an old site. The poor-looking huts of these Bedouins

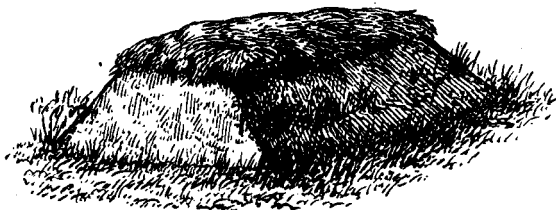


BRICK BUILDING.



BEDOUIN HUT.

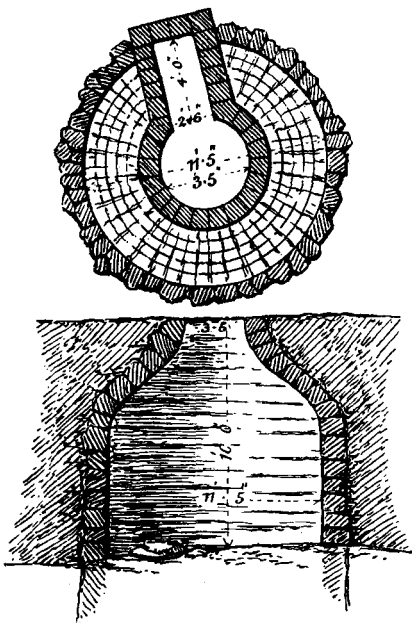
are built of two vertical pieces of wood, covered with grass, throwing just sufficient shade for one person; the children playing about were naked, and seemed to enjoy the burning sunbeams and the sand very much. We still ride eastwards over abandoned Bedouin camping fields, water-melon gardens, which were much injured by mice (lemings), and now and then pass a *Kimr* كمر or sort of grain magazine of the Bedouins, being a hole



A KIMR, OR GRAIN MAGAZINE.

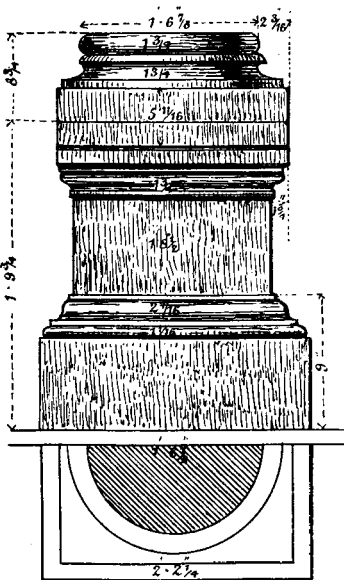
of 12 × 8 feet dug into the sand, laid out with straw, and after the grain was put in, covered with straw and a sand mound projecting 6 feet above the earth; these *Kimr's* replace the *Bir's* of the Fellahin of Northern Palestine. Then along an uncomfortable undulating country

to *Khurbet Abu 'Amad*, an ancient site, with building fragments and a prostrate column, and from here northwards to *Khurbet Umm de 'Adas*, 257 feet above the sea, hill ruin of great extent, but overblown with sand, representing nothing but scattered pottery. At noon we reach *Umm el Keldb*, lying a mile east of the latter, an old site extending 800 paces from east to west, and 600 from north to south, 215 feet above sea, covered with worked sandstones, pottery, and cisterns. The seven cisterns explored are circular, have an average of 11 feet 5 inches in diameter, and vaulted, leaving an opening of 3 feet to 5 feet above; a small basin to gather the rain-water, 4 feet long and 2 feet 3 inches wide, is found built to most of



CISTERN AT KHURBET UMM EL KELAB.

them. The masonry work circumfering the cistern is composed of small rough sandstones, combined by white mortar and rough sea-sand; the interior was plastered. They are now filled up with rubbish; some are prepared to be used as grain magazines and have a depth of 10 feet and more. From Umm el Kelâb we take a north-eastern direction over a hilly country partly cultivated by the 'Arab *et Tarabîn*, and then descend into the water-and-treeless desert-plain called *Wâdy Zâmil*. This wide deserted plain extends far east and south without any cultivation or water; the Tarabîn Bedouins camping there get their water supply from near the sea; they are a poor tribe, at least their mat huts and flocks would manifest this, and stand as to customs and manners on a lower degree than the Bedouins of Northern Palestine; on the western border of *Wâdy Zâmil* lies *Khurbet Darmas*, 260 feet above sea—a ruin the extension of which is difficult to determine, being covered with the drifting sand, showing cisterns of the same description as those of Umm el Kelâb, and heaps of pottery. The name does not sound Arabic. About $2\frac{1}{2}$ miles due east from Darmas, Weli and *Khurbet Nurân* was pointed out to us, a little north-east, and $1\frac{3}{4}$ miles off we found the small *Khurbet Abu Hanna*, little east to it *Khurbet Khaza'a* or *Abu Sneime*, both showing cisterns and any amount of pottery. From here we turn to the west and come to *Khurbet el Fukkkâri*, a small mound, covered with pottery, and then to *Khurbet el Emkêmen* where the 'Arab el Hanâjireh planted water-melons and tobacco, and had a threshing floor, which proved that the vicinity must be fertile. On the ruin itself we found several cisterns of the same construction as in Umm el Kelâb, used as fruit magazines, and covered with mounds of sand, small building stones and pottery. The place is quite extensive. We now ride along the sandy road to Khân Yûnis and reach *Kharâba*, a mile from Emkêmen. *Kharâba* lies on a flat parcel of land, and shows nothing but pottery. Instead of following still the road to Khân Yûnis we strike across the field planted with wheat, barley, and Z'afarân, north-eastwards to 'Abasân, leaving *Khurbet Ma'in*, a ruin and weli of Sheikh Muhammed with a few huts and gardens, next to those of Khân Yûnis to our left. 'Abasân *el Kebire* is a small flourishing village of thirty huts, built of stone and scattered about on an ancient site on a fertile elevated plain. Next to

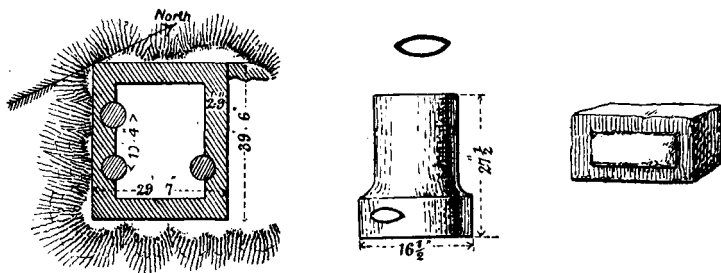


MARBLE PEDESTAL AT ABASAN EL KEBIRE.

three large sidri trees, three pedestals of white marble were excavated by the natives. The attic base of the column, 1 foot $6\frac{1}{2}$ inches in diameter, is worked to the pedestal, the mouldings are tolerably well carved, but not of a pure classical character, as seen from the annexed sketch. They were originally four, one was carried away with the four columns. The reason why these three yet remain, depends on the legend: that the man who sold the others was killed on the spot, because "they formerly belonged to a Jâma"—a history often met with in Palestine, which prevents the superstitious fellahîn now and then from demolishing interesting antiquities. Besides these remains, prostrate marble and small granite columns, large building stones, and broken mouldings are built into the houses and the eastern cemetery. A little less than a mile north of 'Abasân el Kebîre, a second small village, 'Abasân es Saghire, numbering ten huts, with old building stones and fragments of mouldings, was found. Both are considered by the natives to be originally one old site, and although the connection of the remains of both cannot be distinctly asserted, it is beyond doubt that 'Abasân el Kebîre was a site of extent and importance. As sun was down, and no suitable hut or tent was found in which to pass the night, we turn westwards to Khân Yûnis again, and pass on our way the large village *Beni Sela*, counting one hundred and twenty huts, partly built of stone, partly of mud, and surrounded by gardens of water-melons, figs, palms, jummêz, apricots and legumes. In the north a good but deep well, worked by a camel, supplies the town with drinking water. In and near the town of *Sheikh Yusuf* several ancient remains, as small twisted marble columns and building stones, were found. Again, at supper time, we arrive at Khân Yûnis, and again we spent a restless night as before.

Our last day's work was limited to the exploration of the country east of Deir el Belah. To this effect we rode from Khân Yûnis to the *Shejarat Sheikh el 'Umeri*, a small weli, and from there to *Sheikh Hamûda*, but owing to the mentioned difficulties which took place between the government and the Henâjire tribe, we found the place occupied by three hundred soldiers, whose outposts forbade us to enter the camp; all we perceived was, that the place contained a modern Mohammedan weli and a few fruit magazines built of stone. We now followed the range of hills which begin on the west at Khân Yûnis, and surround a fertile plain to the east and north extending to Deir el Belah, and on which are situate, besides the Khân, Beni Sêla, Sheikh el 'Umeri, Sheikh Hamûda, and our next object, *Shejarat et Taiyâra*. The hills are fissured by the water, and covered with low shrubs. Sheikh et Taiyâra is a wild acacias ('ambar), shading a former Mohammedan tomb; it is elevated 412 feet above the sea, on a narrow shoulder sloping rapidly eastwards down into the wide *Wâdy es Selka*, which rises a little north-east of Sheikh Hamûda. On the other side of the wâdy, about 1,200 yards eastwards, we find *Khurbet Abu Hajâj*, an old site with remains of pottery and trees, and a little south of it *Khurbet Inseirât*, of the same character, with small cultivated patches of tobacco. The *Khurbet Inseirât*, marked on Sheet XIX of the "Palestine Exploration Fund Map," is two miles north of this one.

At 8 in the morning we left Sheikh et Taiyâra, and descending to the plain again we found an ancient ruin called *Khurbet Abu el A'jîn* (which corresponds with the position of "Shejarat umm Kadhein" of Sheet XIX—a name which I could not learn from the natives). It is a ruined building of very strong character, built up with large sandstones and white mortar, having a square basin and fine circular well on the south and north sides. The basin was plastered with a coating of reddish mortar. It may have been a small fortress to protect the well. Eighty yards northwards we discovered several cisterns and a lot of pottery. Taking still a northern direction along the cultivated plain, we soon pass the dry but wide *Wâdy es Selka*, and arrive at 8.40 at the *Shejarat el Maghazâ*, situate on the *Khurbet ed Dmeita*. The Shejarat is the finest sidri tree I ever came across; its crown measures forty yards in diameter, and its branches run down from the height and root in the earth, so that the tree has the appearance of a banyan fig-tree of East India. It shades the well-attended tomb of Sheikh el Maghazâ. *Khurbet ed Dmeita* is a very extensive ruin; a number of cisterns like those of Umm el Kelâb and heaps of fine building stones, fragments of rustic mouldings and columns were found. Close to the sidri tree, on an elevated spot, is a square building of 39 feet 6 inches in length from east to west, and 29 feet 7 inches from south to north, with two columns of limestone 20 inches in diameter in the southern wall, 10 feet 4 inches apart, and one column of the same construction in the northern wall. The surrounding wall had a width of 29 inches, and was built up with unhewn sandstones and mortar. Each of the columns showed a square dowel hole 2 inches wide and $3\frac{1}{2}$ inches deep on the top.



Near this building a small marble column, $27\frac{1}{2}$ inches long, by $16\frac{1}{2}$ inches diameter, was found, showing an engraving on its base worked to the shaft. In the fences around the water-melon gardens I discovered large bossed sandstones, the only ones seen on this trip with the exception of those at Askalon. After less than a mile's ride westwards, we reached Deir el Belah, took a short rest at the Khudr, and entered Gaza before sundown.

In conclusion, I may add that a trip to Philistia ought not to be undertaken in the season involuntarily chosen by me, but rather in March, when there is a little green about the monotonous country, and

now and then a natural basin of rain-water, to the welcome of both rider and horse; and as to safety, I would state, as already mentioned by Mr. Guy le Strange, on the occasion of his "ride through the Belka" ("Across the Jordan," p. 323), that if with little baggage the explorer contents himself with Bedouin tents, comfort and costumes, and accompanied by a native guide, well known to the tribes, may travel even in these ill-renowned regions and still farther east without fear; and if he has any knowledge of Arabic, then I would recommend dress as an Arabian, and to adopt a Mohammedan name, as done by myself.

G. SCHUMACHER.

HAIFA, *July*, 1886.

ARABIC NAMES OCCURRING IN THE MAP AND REPORT ON
SOUTHERN PALESTINE.

By G. SCHUMACHER.

TRANSCRIPTION.	ARABIC.
Ghazze	غزة
Wády et Tahra	وادي الطهره
Tell el 'Ujúl ('Ajjûl)	تل العجول
Tell en-Keiz	تل النقيز?
Tell esh Shubâni	تل الشوباني
Umm 'Âmir	ام عامر
Halfa	حلفا
El Mallâha ('Arab)	عرب الملاحه
Shejarât Behrâria	شجرة بهراريا
Krâm Abu Ma'ali	كروم ابو معالي
Biarât Abu Sitti	بيارات ابو ستة