

2 inches deep, in which apparently the teeth of the millstone ran in order that the stuff already crushed by the heavy stone should be more finely ground. Similar mills are still used in the country. These millstones and others of less interest which I found in the ruins had apparently nothing to do with the upright stones.

What might these have been? A question which everyone who sees them asks. My companion said it was an entrance to a house, and the holes were for the bar for shutting it. But a door it was not, as can be very easily shown.

One might suppose it was a press for oil or wine, but the grooves would then be useless, and it is difficult to see in what manner the actual pressing could be done.¹

PEASANT FOLKLORE OF PALESTINE.

Answers to Questions.

By PHILIP J. BALDENSPERGER, Esq.

QUESTION 1. *Describe the Sacred Trees.*—The sacred trees are the Lotus tree (*Zizyphus spina christi*) *سدر*. Welys live in them as soon as a tree has reached its fortieth year, and woe to the man who then cuts such a tree: the Wely ruins him. It is said these trees are usually to be seen lighted on Thursday evening, and that the music of the sacred instruments of unseen spirits is occasionally heard there, as at the group of trees south of Nâ'aneh and those north-east of 'Akir, the lights are seen visiting each other by night, on Thursdays.

The Tamarisk (*Tamaria syriaca*), *قتل*, is very holy. They are also haunted (*مسكون*), and whenever the wind blows across them, it is distinctly heard, how they call Allah! Allah! sighing! Cutting such trees is at least as sinful as cutting the lotus tree.

The Olive tree is most sacred as giving food and light. It may be inhabited or not; if a man cut an olive tree down he would have no peace afterwards. The difference between the olive-tree cutter and the others is that the last receives the punishment direct from God.

Palms (*نخل*) and Cactus (*صبر*) have drunk of the water of life (*ميه الحيه*) and are, therefore, of the same substance as a human being.

Other trees may be sacred, but then they are generally such as grow round the Makam, or Wely, or some spot belonging to a martyr, as the

¹ Similar stones exist at Khurbet en Niâteh and will be figured in M. Clermont-Ganneau's forthcoming work.—[ED.]

Arba'in, near Saris and Beit Mahsir. There 40 martyrs were killed in the wars with the infidels.

Fig, Carob, and Sycamore trees are the abode of devils. It is especially dangerous for a father of children to sleep beneath them, as they destroy many people.

They tie rags to the sacred trees in exchange for others, *i.e.*, to take home a remembrance and blessing from the shrine of the Wely. The rag is sanctified after having been tied there for some time, and preserves against evils. Stones are piled on each other where a holy place first becomes visible when approaching it, generally at the turn of a mountain.

Putting the stones, they say: *يا حجر انا بشهد معك اليوم. وانت اشهد جمى فى يوم القيامة* "O stone, I witness with thee to-day; witness thou with me on the Resurrection Day."

Question 2. *Describe any Sacred Footprints, &c.*—No sacred footprints are known to me except those well known in and about Jerusalem, as the sacred rock of Elijah before Mar Elias, the stone in which the "holy family" hid on their flight to Egypt, between Mar Elias and Tantur.

Springs of water are almost all guarded by spirits (*صد*, lit. guardian spirit), which appear in shape of men or beasts. The guards of the Urtas spring are a white and a black ram, which butt every Thursday night, and would butt any one going in on that night.

In the village of Mughullis (Philistia), is the Bir umma el hehman (*بيرام الهمام*), which cures sickness, and so also 'Ain Musa (*عين موسى*), between Soba and Castal. Bir Eyub and 'Ain Sitti Mariam, at Jerusalem, are healing, and most wells in the plain have a sheikh living inside. Children have been gently put into openings in the wall of the well by them, when they had looked into such wells.

The old bridge over Nahr Rubin is guarded by a Rassa (*رصد*). A Bedawy of the sands met him one day, and was frightened. He became impotent, and died three years afterwards.

Question 3. *Have they any stories about Ghosts, Ghouls, &c.?*—The ghou (*غول*) is passing into mythology.

The Jân (*جان*) live underground. They have a sultan (who is dead, so that there is now a kind of interregnum), and governors, courts, &c., just as on earth. But their courts are just, and their judges take no bribes, owing to the holiness of Palestine; they do not appear often. In Egypt they are seen very often. The principal difference between them and us is that they neither plough nor sow, they must take their victuals from human creatures (*انس*). All food-places are

guarded by them, but they can only take wheat from the threshing-floor, or bread from the oven when men move it without saying the first sentence of the Koran (بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ). They are most active at sunset. Whistling attracts them. The oven and the fire are their favourite abode, therefore a person quenching the fire without saying the above words is beaten by them, either lame or simply stunned. They live below the threshold (عطبة) of every house, and women may never sit there. During the month of Ramadan they are bridled and put behind a mount in *Jebel el Kaf*, جبل قاف, but as soon as the morning prayer of the *Wakfê*, وقفه, is said, they get loose, and rush to the houses in search of food after their thirty days' fast, and salt is strewn before the houses to prevent them from rushing in. Salt is holy.

King Solomon had power over the *Jân*, and with their assistance he built the walls of Jerusalem, Baalbek, &c. The king had been dead 40 years when the *Jân* discovered it.

The *Jân* intermarry with human creatures. Such people are always solitary. In some cases the *Jân* never quit human company. For instance, a man in my service, about 25 years old, would never stay out in the fields by night, because his *Jânié*, جانيه, regularly visits him, and he was very much afraid of her. He could never look at a woman and smile, for his *Jânié* was very jealous, and had several times thrown him on the ground. Another man in my service had beaten his wife; she fell on the fire hearth, and immediately the *Jân* took hold of her, and tried to entice her to follow him to Egypt, as there they could live openly together, whilst in the "Holy Land" that is not proper. A *Jân* one day stood in the way of a man, and would not let him pass. He three times told the *Jân* to go out of his way, but the *Jân* only repeated mockingly the words after the man, who then lifted his stick, نبط, and killed the *Jân*. A shoe was found into which the body of the *Jân* had turned, and all at once the *Jân* rushed at the murderer, and dragged him underground to the court of the *Jân* to be judged. At the inquiry the *Jân* told the Judge minutely what had happened, and the man was pronounced not guilty and released. As he was coming away he saw a washerwoman of the *Jân*, and poured out the water, for which he received a flogging, and was told never to pour out water without calling on the "Merciful," the same as when he quenches fire. When the man came again to earth he told everything, and these rules are strictly observed by the mass of the people. Many think the *Jân* to be Mohammedans, and believe they are under the Mohammedan law. *Sidna Sa'ad el Ansar*, سيدنا سعد النصر, buried in *Beit Dejan*, was killed by the *Jân* because he passed water on their heads through a fissure in the field. The women heard the *Jân* in the well say that he was killed for that.

The *Kird* (کرد) one day sat upon the shoulders of a man named Sa'adi, صعاده, of Amwas, and did not leave him till he came to Kariet el 'Anab. When he arrived at the village he was dumb. The Khateb of Kariet ordered him to perspire and *read* the pain away, during seven days. He then recovered his speech, but remained a stammerer, and his children are all stammerers. This story is often repeated, and any very obtrusive fellow is said to be "like Abu Sa'adi's devil," زي قرد أبو صعاده. The Sheikh Abd-er-Rahman, of Yalo, is renowned for driving off devils. He did so once in Yalo, and once in Eshua (اشوع), where the devils had been stoning the inhabitants. There are many such sayings.

The *Mâred*, مآرد, is a tall spirit, generally appearing where someone has been killed.

The *Rassad*, راسد, is generally a guardian of some treasure, and is bound to no form. He may be a man, a colt, a cock, a chicken with young, &c. Almost all caves are haunted by the Rassad. In the mountains every curious stone and ruin has its guardian spirit, bound to keep the treasure for a fixed time—one, two, or more centuries. There are clever people, principally the Algerians, who know how to get them away. But it is also thought that Europeans looking for ruins or excavating have indicators, دلائل, and know exactly how to make the Rassad leave his grip of the treasure. An Algerian told a man in Safrié that a stone in his courtyard contained a treasure, but it could not be obtained unless with his wife's blood, so they both resolved to kill the woman by night. She had to prepare supper for them and caught a cock to kill; but, whilst passing over the stone in question, she cut her finger by accident, and some of her blood dropped on the stone, which opened, and the gold coins came forth. Of course her life was spared. Other concealed treasures are brought forth by food, by incense, &c.

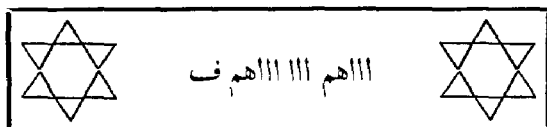
The *Karine* (قرينه) is a female spirit accompanying every woman, and has as many children as her companion. Some are good, some bad; some hate boys, some hate girls. The Karine is very dangerous to pregnant women, and to newly-married people. She acts principally on the genital organs, to destroy the procreative power of men and make women barren.

King Solomon was walking out one day and met a very singular-looking woman; he asked her, جان أو أنس, "Jân or human?" She answered, "I am the Karine. I put hatred between husband and wife, I make women miscarry, I make them barren, I make men impotent. I make husbands love other men's wives, women other women's husbands; in short, I do all contrary to the happiness of conjugal life." The king

then asked her to leave off this wickedness for his sake, so she promised him to leave it off if people carry the following charm round their necks,

٢	١	٩	٥	٢	٦	٣
١	٩	٥	٢	٦	٣	٢
٩	٥	٢	٦	٣	٢	١
٥	٢	٦	٣	٢	١	٩
٢	٦	٣	٢	١	٩	٥
٦	٣	٢	١	٩	٥	٢
٣	٢	١	٩	٥	٢	٦

written on a paper, and sewed in a leather envelope. King Solomon took the copy and it was thus handed down. The Sheikh Muhamad e-Rafati of Danial, near Lydd, is well versed in this. He has a book about all such charms, and is very clever in making them. Solomon's seal keeps away all evil. This seal is copied from the Book of Charms :—



Question 4. *Have they any stories about Iblis (the Devil)?*—Two men were quarrelling. One of them said, *يا بليش*, "Shame on you, Satan!" (an expression very often used). The other said, "Satan is innocent here; it is you who quarrel." When they parted, Satan appeared, thanked the latter for having defended him, and invited him to go with him under the earth, which he did, and was kept there three days and three nights, getting the best of food, which the Devil brought from earth. In conversation Satan told his guest that the expression, "Shame on thee, Satan" does not grieve him, but if a man say, "May God curse Satan, a curse and a half, and the half of a quarter," *الله ينعل ابليس لعنه ونشف ونسف فرتوكه*. The man now said this, and was suddenly put back upon earth.

The Devil one day sent his son with a flint stone to an assembly of honourable people, and told him to have the flint stone woven. The son came in and said: "My father sends his peace, and wishes to have this flint stone woven." A man with a "he-goat beard," *كوسه*, said: "Tell your father to have it spun and we'll weave it then." The son went back and told his father; the Devil was very angry, and told his son never to

put forth any suggestion when a *Kusa* (he-goat bearded) is present, for "he is more devilish (أشطن) than we." But the son excused himself, saying that the fellow was hidden under his mantle and he did not see him. The *Kusa* is considered as a very cunning fellow.

Question 5. *Have you seen them dance in honour of Welys, Nebys, or dead men?*—Only women dance in honour of Welys or Nebys, solemnly accompanied by the men on occasions of fulfilling a vow (ندر). The vow is made to the saint conditionally. In case of sickness or other distress a vow is made to the saint, of a sacrifice after recovery. The sacrifice, الذبيحة, a goat or sheep, is procured, with some ratels of rice; the relations and friends are invited; the women put on their best dresses, and the men are armed to shoot for joy. They go, for instance, to El-Khader (St. George's) of the Greeks, near Solomon's Pools, north-west of which there is a place of offering both for Mohammedans and Christians. The prior of the convent generally receives some piastres and a plate of rice and meat, and in return gives wood for the sacrifice. The animal is then killed in the court, the saucepans of the convent are taken for the cooking, and all the time the women dance and sing before the church door, the men occasionally shooting through the corridors. I have been many times with them. The time is not fixed when they fulfil a vow; many years may pass before they fulfil it; they generally do it on a Sunday. The wailers (نواعات) dance in circle round about, beating their faces and disheveling their hair—of course, only women. One woman, "the beginner," بدأيه, says one line, and all the others say after her. This is considered very sinful, though they all do it—plains and mountains. The "beginner" is sure to go to hell, without mercy, الى جهنم من غير حساب. The "beginner" is paid in towns, but not among the fellahin. The following is an example of a song for a man :—

The Arab chief is sleeping

شيخ العرب نائم

All covered with a blanket.

ومرعى الحرام عليه

And when his sleep has sweetened

لمنه حلي نوموا

They tore their clothes for him.

قددن الثياب عليه

The Arab chief is sleeping

شيخ العرب نائم

With his garments all loose.

ومرعى القيطين

And when his sleep has sweetened

لمنه حيلي نوموا

They tore their raiments for him.

قددن القفطين .

For a woman, one example of song is:—

<p>She's coming from her father's house washed and tucked up And fears to soil her feet from the cemetery's dust.</p>	<p>طلعه من دار ابوها غاسله و مشمره خايفه على رجليها من عجاج المقبرة</p>
<p>She's coming from her father's house washed and cleansed And fears to soil her feet from the manure-heap.</p>	<p>طلعه من دار ابوها غاسله ومُغسله خايفه على رجليها من عجاج المزبله.</p>

Question 6. *Have you ever seen them dance round trees or round a stone or poles, &c.?*—No.

Question 7. *Collect any stories you can about the Biât el Ghoul, &c.*—I know none in the plain, but north of Beit Nuba, at the promontory where Wâdy Budras and Wâdy Suleiman join, there is a number of large and small flint stones, irregularly distributed by nature, in the calcareous rocks of the district and very conspicuous. They are called the "Farde," *فاردة*, wedding procession. Tradition makes the said procession to have passed there in the time of the ignorant, *جهال*. A woman was just putting her dough into the oven, and taking out baked loaves, when the procession passed. She quickly arose, and took up her child; but, finding it dirty, she wiped the child with a loaf of bread and threw the bread away, and went to look; but the sacredness of the bread made the whole procession, man and beast, turn into stones, which are still there, as a warning to after generations.

Question 8. *Why do they look for gold hidden in ruins?*—They believe rich people to have lived in such places, and to have left in time of war, hiding their valuables before going. During the Egyptian campaign of 1882 I know many people of Beit Jala who, fearing a general massacre of Christians, hid their money, the women their headdresses. &c. Very often money has been found in Dagoon, west of Beit Dejan. Two years ago the colonists of Rishon carried away a good many stones from the ruins and many coins. Also small earthenware pots with gold coins were found, and sold mostly to the Jews of Rishon. At Nâ'aneh they found a golden lamp. Such events encourage them. They suppose that all these ruins have treasures, which are kept by the Rassad for a given number of years, and these past they can be found easily.

Question 9. *Give any stories about Iskander, 'Amr, the Nasâra, &c.*—When the Khalif 'Omar came to Palestine his horse stamped on the ground, and by its simple neighing the Nasâra of the mountains of Judea became Mohammedans without bloodshedding. This happened in the plain of Philistia, and the plain to Ramleh is still called the Fettuh, *فتوح*, on account of having *opened* to Islam before all other provinces.

Question 10. *Give any stories about Queen Belkis, &c.*—Queen Belkis is celebrated for her beauty. The stories of the Zûr, in which the Sultan asks Jaleely, the bride of Kleeb, in marriage, and in which the Sultan is killed for Jaleely's sake, is a very popular and long story, partly in prose and partly in verse, which is sung and said by the bards during the long winter evenings. The story of Abu Zède, another hero of the Beni-Halal (بنى هلال), describing the exodus of the tribe from Na'jid, in Arabia, their passage through Palestine, their war with the Christian Queen Martha of Jerusalem, and the final settlement in Tunis. A very interesting feature in all their wars is the choosing of a woman عمرية to take the part of the opponent in their duels, as in the passage:—

O, girl, cover your lips.

Don't think, for I have plenty of beauties.

If I would want, I would take from our country.

I have pocket perfume, Abu Abi's daughter.

She makes one break the fast in Ramadan.

Go for them; the dust goes with them in procession.

The Angel of Death floats about the heads.

يا بنت دبنى على المباسم

ولا حسبيني الى الزين عاتم

وان كان بدى ملهوا كان هويت بلادنا

وعندي عثر الجيب بنت ابو علي

تغطر في رمدان من كان صائم

عليهم عليهم والعجاج بزفهم

وببقا ملاك الموت على الراس حاتم

(A tribe of the Beni-Halal has come back to Palestine in 1889 A.D., and settled beyond Jordan. The Mohammedans take this as a sign of the approach of the Judgment Day.) As Jaleely, in the story of Zûr, so Jaziéh, in the story of the Beni-Halal, is the female hero of the tale, and surpasses imagination in beauty.

Every time, before two champions fight, the bard says:—

They both meet, like two mountains.

Their time is come to them.

And the unlucky raven calls above their heads.

وبنزول لثنين . كما جبلين

وبحن عليهم الحين

وبزق على رؤسهم غراب البين

It is wonderful how much these people, not the bards only, know by heart.

Question 11. *Do they lay sick men on stones supposed to be Holy, &c.?*—They do in some cases in the mountains make the sick sit down where a Wely was seated. Tiberias hot-springs are warmed by the Jân, and cure many sicknesses.

Question 12. *Do they ever give the weight of a child's hair or a man's hair to the poor when it is shaved?*—The weight of a child's hair is vowed to the poor in silver money. During the period the hair is uncut it is unnecessary to put any kind of amulet on the child, for the shrine or holy man to whom it is vowed preserves the child till he receives his right. If the hair happens to grow in the eyes, it is cut away and put aside to be weighed with the other. They leave it thus one, two or more years, and on a feast day, at Jerusalem on the Neby Mûsa Feast, or at Rubin in September, the money is either distributed among the poor then present there, or some candles, oil, &c., is bought and put into the Makâm. A sacrifice is also brought and eaten by the family and relations at the shrine. In the Gaza district they make a bracelet of this hair when weighed, and put it on the arm or leg of the child as an amulet.

Question 13. *Do they believe in the Evil Eye?*—Universally. The Eye has great power. It throws down a house, breaks a plough, makes sick and kills persons, animals, and plants. The easiest cure for the stroke of the Evil Eye is to take a bit of clothing of the person that has the bad quality, a rag, &c., and burn it below the person struck. The fumes of the rag immediately take away the evil effect. Another method is to place a piece of alum, salt, incense, and a piece of tamarisk wood for Mohammedans, a piece of palm from Palm Sunday for Christians, in a pan on the fire, and take the child round it *seven* times; as soon as something cracks in the pan the effect is broken. But here also prevention is better than cure, and to avoid the Evil Eye blue beads are put round the necks of children and animals, together with alum, and always God is mentioned—simply *ذكر الله*, or “I encompass you with God,” *حواتك جال*, before praising a child, animal, &c. Also when mentioning them, always say “Evil out,” *بئرا الشر*, or “May no evil touch him,” *من غير شر لا يسيبوا*. Certain persons are notorious for having the Evil Eye, they are always such as have blue or light-coloured eyes, and this is why the *blue bead* is worn as a counter effect. A man of Beit Mahsir is so bad that he can throw down a carriage on the Jaffa road, simply by his eye; many people of his village told me so, and they strictly believe this. An old man in Urtas was so dreaded that, time and again, in my presence, they would go out of his way. He could dry up a field of beans, &c. The belief in the Evil Eye is certainly very strong among all classes of the population—Christian and Mohammedan, Jew and Gentile. It is stronger than religion.

Question 14. *Do they believe men can be changed into beasts and birds by enchantment, or turned into stone?*—They think this can be done by sorcery for a short time, but not for ever. The above-mentioned marriage procession was turned into stone, but since the appearance of Mohammed, *من حد ما زهر نبينا*, nobody was ever turned into

stone, though some beings are vaguely believed to have been cursed, as the Warran, ورن (Psammosaurus scincus), found in the plain of Philistia, which is a human being, condemned to that form of existence. The Egyptian Eagle-owl, حوى, of the Fellahin, and ام فرس, of the Beduin, is an enchanted woman, and is very bad at child-birth, the name of the child and the bird must not be mentioned within a few days of the birth, as the sorceress (the owl) would take the child.

Question 15. *Give all you know about the Fellah ideas of good and bad luck, according to the way a horse's hair grows, &c.*—The Fellahin generally refer to the Beduin for the horse's colour and signs. A few rules they know, as that a chestnut horse must have both hind legs white, or at least the left one. The right alone is not good. For other-coloured horses it matters little. The way the hair grows at the neck indicates a spear or a dagger to kill its owner; if it burrows it is of bad augury. My brother Willy's horse made a grave, and this is believed to have caused the accident of which my brother died. (He was drowned.)

Question 17. *Are fires lighted on the hills in Autumn on certain days?*—Nothing is known of such a custom in this district. Torches only are lit, مشاعل, and carried by women on any occasion of rejoicing.

The Lebanon Christians light fires at the Feast of the Cross, in token of St. Helena's finding the true Cross, and making known the news to her son in Constantinople by fires on the towers all the way to Constantinople.

Question 18. *Do you know any ponds of sacred fish besides those of Acre and Tripoli?*—None.

Question 19. *Are pigeons, owls, &c., held sacred?*—1. The White-bellied Swift (Cypselus) and Common Swift, وعسنونو is the most sacred of birds, as it visits the Kaába seven times a year. It is considered lucky to have their nests in a house.

2. The Pelican, حوصل و بجمه و ابو جراب, brought water in its pouch when it was wanting at the building of the Kaába, and is therefore sacred.

3. The Crested Lark, قنبرا (Alauda cristata), points with its crest towards God. بتشهد it witnesses, and every morning praises, بتصبح.

4. The Palm Turtle Dove (Turtur senegalensis) says يا قريم.

5. The Collared Turtle (Turtur risorius) says ناجوختي.

6. The Turtle Dove (Turtur communis), بستنى و رفتى, wept for

Mohammed when he left Jerusalem for Heaven. It nestles about the Haram in the cypress trees and on the Aksa. The Christians also consider it sacred. The red feathers are stained by the blood of Christ, in which it wallowed at the foot of the Cross.

7. The Hoopoe (*Upupa epops*), **هد هد**, had a golden crown in former times, but was hunted for it, and so asked King Solomon to take it away, which he did, granting the bird a crown of feathers, and making it King of the Birds. **شاوئش الطيور او ملك الطيور**.

8. The Southern Little Owl (*Athene glaux*), **كوكا**, was sent by King Solomon to bring the most beautiful of all birds. She brought her young, whereupon the king was wroth, and sent her to the desert to live, and cursed her; but before she left he said, "God himself shall provide daily for thy food." She now receives every day a bird, sent by God to her hole, and is therefore considered sacred.

Question 20. *Is it usual among them to turn their money at the new moon, &c.?*—They turn a majidi towards the moon, that the month may be "white" towards them, and say: "God came and your crescent (appeared)" **هل الله وهل هلالك**: "May'st thou be a blessed month (lunar) to us" **ياريتك علينا هلال مبارك**: and in some places they add to the above: "We break a stick in the eye of the envious (when a husband has two wives, for instance, and one envies the other)" **تسفننا في عين الجصود عود**: "May'st thou endow us with happy nights" (in the sense of Genesis xxx, 14-16) **باريتك علينا من ليال السعود**. This last expression is used by women, and they break a small stick whilst saying it.

For good luck during the month, look at the face of the person you like best directly after seeing the crescent.

Money is put between the dishes at the supper of the last day of the year in order to have always plenty.

Question 21. *Are crows and other black birds considered unlucky, &c.?*—The Raven (*Corvus corax*), **غراب**, was cursed by Noah for having settled on a carcass when he set him free from the ark. Noah told him: "May God blacken thy face" **الله يشود وجهك**. If mischief befalls anybody, they say: "The Raven of unluck (mishap) came upon us" **حل علينا غراب البين**. In the morning the Hooded Crow (*Corvus corax*), **غراب نوحى**, is unlucky; he says: "He first roused you on your beak" **فالك على منكارك**.

The Lapwing (*Vanellus vulgaris*), **قطه**, the Gazelle, and the Scorpion (*Buthus occitanus*), **عقربة**, are unlucky in the morning.

The Barn Owl (*Strix flammea*), بومي بيضه, is unlucky when she calls in or near a house. A curse is : البومه تزعتك في دار البعيد : May the owl call in the house of "the remote," بعيد ; "remote" is often used as a term of disdain for a person.

The Stello Lizard, حردون, is not unlucky, but accursed. At the flight of Mohammed it was standing above the cave, over which a spider had put its web, and said, wagging his head, "He is inside! he is inside!"

The Gecko (*Ptyodactylus hasselquisti*), أبو بريص, also, when the Prophet hid in the earth, said : والنبي في الشك . جك . "Chic! (his call) the Prophet is in the cleft."

The Mule, بغلة, is stricken with barrenness, for having carried up the wood to Jebel Arafât for the enemies of Mohammed.

The Lizard (*Lacerta agilis*), سحليه, poured water, which she carried in her mouth, on the wood to quench the fire with which they burned the Angel Gabriel. She is blessed.

Question 22. *Are persons supposed to be bewitched by Jân, &c.?*—Yes, some are possessed by Jân, and they are the *mijnoon*, مسجنون, or *mijaneen*, the Jân or Jânié (female) takes possession of the person, and is very difficult to be driven out again. Certain sheikhs are very clever in doing so. Many instances are given.

On the 31st December, 1891, a woman living next field to ours in Jaffa was seized by a man wrapped in white, and with a pointed cap on. She was struck dumb by terror, and ran into the house, but could show only by signs that something extraordinary had happened. Immediately a sheikh from Saknet Abu Darwish near by, was fetched, who brought his sacred books—ghost-books—and to begin with administered a severe flogging to the patient, then, burning incense all the time, he began questioning:—

SHEIKH. Who art thou?

GHOST. (*Out of the woman.*) A Jew.

SH. How cam'st thou hither?

GH. I was killed on the spot.

SH. Where art thou come from?

GH. I am from Nâblus.

SH. When wast thou killed?

GH. Twelve years ago.

SH. Come forth of this woman!

GH. I will not.

SH. I have fire here and will burn thee.

GH. Where shall I go out?

SH. From the little toe.

GH. I would like to come out by the eye, by the nose, &c.

After long disputing the ghost, with a terrible shake of the body and of the leg, fled by the toe; the exhausted woman lay down and recovered her language. An amulet was then written and put in a small leather bag, which was well waxed with beeswax, through which the Jân cannot penetrate.

Another person possessed by a Wely is the Sheikh Mahmoud es Sattel, a man who read very much in the Koran. All of a sudden the Sheikh el Shazili, who is buried in Acca, seized him. He threw away his clothes, ran about naked in his garden, beating his wife and relatives, and making a dreadful noise. He never touched me when I was passing there, but always greeted me very politely, as before. At length he went to Acca, and was initiated into the Order of the Shazili, and wears the green turban since. He had an attack of insanity in Acca, and was a fortnight naked in the neighbourhood, after which he was received. I could not get the full particulars of this case. The sheikh came back in 1887, and has been quiet since, reading all day, and saluting when anyone salutes him first. He has had no more attacks of mania, and his complaint seems to concentrate itself in his holiness. His turban grows occasionally, by his putting a new one over the old. He carries a small spear, and since October, 1891, goes to the top of his house, about 2 kilometres away from town in the orange gardens, and calls out the regular hours for prayer, sometimes prolonging the morning call, *ادان*, to half an hour. (The reward for the Mueddin in Paradise will be that his neck will become as long as a camel's neck.)

El-Khadr, St. George's Church, near Solomon's Pool, is a Christian (Greek) lunatic asylum, and accepted as healing by St. George's power, both by Christians and Mohammedans, as is Mar Imtanoos, *مار ايمطانوس*, a convent near Sidon. At a Maronite convent in Lebanon, the saint is also held in great veneration by Moslems, Metaweleh, and Christians. The monks there sell a wire necklace, which prevents the Jân from taking possession of a person. In the northern district (Syria and Northern Palestine) bewitched persons must pass over the sea, merely to pass in a boat is sufficient, to get rid of the Jân.

The Sheikh Khaleel el Natûr of Yazur is very clever in driving out Jân. But in a recent case he bade the father of the girl to keep the thing secret, and tell no man, as he feared too much meddling with the Jân might prove fatal to him. The patient, when recovered, must keep away from burial grounds and mourning processions or dances, as the Jân on such occasions easily takes possession again.

Question 23. *Why are ploughs and other valuables left inside a Makam, &c.?*—The Makams are very often in an uninhabited place on the site of some old ruin as the Sheikh 'Ali el Jedireh, 2 kilometres west of Latrûn or Beit Iskârieh, south of Nehalîn; or the *Hoobaneh*, a place near Beit 'Allar el Fokah. The people after having ploughed put the ploughs inside the Makam in the evening, and find them in the morning

near the place where they are working, and thus save themselves the trouble of carrying them to and fro. Should anyone venture to steal them the Wely will defend such things when put in his charge. The Hoobaneh is a very angry saint, and punishes immediately anyone taking away even as much as a piece of wood from the forest or bushes round him. Zachariah, the Prophet of Beit Iskariah, on one occasion struck with blindness a man who had taken straw from the Makam, so that he could not find his way out of the place until he had given the straw back. The Ajami, عجمي, at Beit Mahsir, is very jealous. A man there took a piece of wood from the Makam to mend his plough, and said, "If you really guard your wood show me a sign." On coming home the man found that a cow belonging to him had cast a calf, and he has since believed in the power of the "Ajami."

Question 24. *Is there any custom of throwing bread into spring water?*—In Gaza they have a custom of throwing bread into the sea as an offering or vow, نذر, to the inhabitants of the sea.

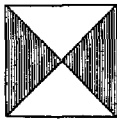
Question 25. *Why are eggs tied to the walls of houses?*—The egg is tied as a charm, being symbolical, as it is closed up hermetically; the eye cannot touch it in any part.

Question 26. *Why is blue considered a lucky colour, &c?*—Because blue annihilates the effect of the Evil Eye. Blue beads are tied to the hair of young children, or hung on the necks of children and animals. The blue bead attracts the blue eyes, which are very bad.

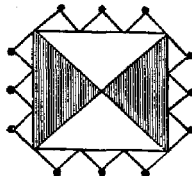
Question 27. *Describe the village Kubbeh or Makam, &c.*—Lamps, candles, oil, &c., are put into the Makam, and lit on Thursday night by the servant of the Wely. These offerings are vowed for the cure of some person.

Question 28. *Do they make marks on the walls and doors of houses for good luck, &c.?*—At Beit Dejan I copied the following marks or drawings with which the houses are ornamented. The woman of the house generally paints them in whitewash. I was given the following signification:—

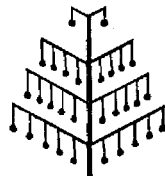
قرس عسل



Honey-comb.



Moon, قمر



Palm-tree, نخلة





Horse, حصان



Arches, أقواس

They also very often print hands on the doors, by dipping their own into whitewash, and pressing them against the door. They very often mark with henna at the feasts the door-posts of the Makam or Wely with

this sign, , but very irregularly, and generally call it, نخل, palm. They also mark \square or \circ . In Saris several houses have Solomon's

seal above the doors or windows, hewn in stone, . Here in Jaffa it is often seen tacked in lace on the coffins of Mohammedans.

Question 29. *Do they write anything on the walls to keep away ghouls, &c.?*—No ; ghouls are passed into mythology.

Question 30. *Why are small hollows scooped in the top of the tombs so as to hold water?*—In very few places the Fellahin have tombstones. At Kuriet el 'Anab they have some, but consider themselves townspeople. The hollows are for the gathering of rainwater for the souls of the departed to drink.

Question 31. *Why are charms worn round the neck, &c.?*—Charms are worn round the neck or on any part of the body for very different causes and of different materials. Thus the vertebra of a wolf is tied to the neck of a child, against the whooping-cough ; a blue bead and alum against the Evil Eye. Written charms enclosed in leather guard against fever, against Jân, against shot, in short, against every evil that may befall a person. Men generally have the charm, حجاب, put in the cap. Some are made by sheikhs. Jews are believed to be very clever in making certain charms, also Algerians, and other North Africans. Some are bought in the market.

Question 32. *Do you know any cases of magical ceremonies, &c.?*—In the plain, to find out a theft, the sorcerer, صجار, brings a man with the name of Ahmed Muhammed, binds a towel round his head and makes him look through into a basin of water. He then produces his magical books, burns incense, and having thus gathered the Jân together, asks, through Ahmed, three times, where the stolen objects are put, and so forth.

On one occasion, in Urtas, many years ago, three sheikhs from the Hebron district were brought, one of them with long hair seemed the leader. They gathered all the Urtas people together on a house-top, had the place well swept, and burned incense, reading in a book. A young girl (before puberty) was set down in the middle and some ink put in the hollow of her hand ; she had to look into this and never look up, whilst she was examined.

THE CONJUROR. What do you see ?

GIRL. A man sweeping.

C. What next ?

G. A second man sweeping.

C. What do they do now ?

G. They are sprinkling water.

C. What now ?

G. They are putting up a tent.

C. Are they many ?

G. They are now coming in with arms and spears.

C. What is now going on ?

G. They put chairs right and left of the tent.

C. (*aside.*) These chairs are for the Viziers.

After reading for a while and finding the Sultan to be very long in appearing, he examined over and over again, and at length said : " It is Thursday afternoon ; they are at their religious duties." So they put everything away, and next day began again. Finally the thief, in secret, asked the sheikhs to do away with this mode of investigation and promised to pay everything. So this case was not brought to an end by the Jân, for the man declared himself guilty, and as far as I can learn it almost always ends in this way.

Question 33. *Do they interpret dreams, &c. ?*—Yes. They have books for the purpose ; generally the خطيب, or Imâm, has these books. But some are renowned as the شيخ محمد الرفاتي. To dream of dead persons is a sign they want a prayer said for their souls.

Question 34. *Have they ever processions carrying boats or models of ships.*—I have never heard of this in Palestine. The processions that they have here in Jaffa for want of rain generally take place in the evenings. They have white flags, drums, and cymbals and go about the gardens ; but, as a rule, they think it wicked to do so. " God knows better what he has to do." When desiring rain they in some mountain villages ride wrongside on a donkey, grind a mill (to provoke thunder), pour water (to provoke rain). But it is considered sinful, as one day, says the legend, the children of Israel murmured at Moses and told him to pray to God to let them have rain and sunshine, as they liked it ; so God allowed them to do so. Whenever they asked for rain it rained, when for sunshine the sun shone. The fields were beautiful, the ears of corn a span long ; but when they threshed them they were empty, and they had famine. So Moses prayed to God, and God told him to tell the people to plant Gourds (Cucurbita Pepo). They did so, and the plants grew very quickly. Those that planted plenty had plenty, those that planted few had few. When they opened the gourds they found them filled with big kernels of wheat, and God told them never again to interfere with his works. He knew best what he did, as he proved

by putting wheat into the gourds. Since that time nobody ought to pray for rain or for fair weather.

Question 35. *Give legends about Nelys and Welys, &c.*—In all wars against the Christians, the Welys are supposed to war against the infidels. The mare of Sheikh Ibrahim abu Rubaah, of Jaffa, was absent one day from the stable. His son came running, telling him the mare was stolen. But the old sheikh shook his head and told his son to be quiet, the mare would appear again. Three days afterwards the animal was found tied to a tree near Yazûr. On inquiry the father revealed to them that the mare had been warring against the Russians (this was in 1877). Many of the people of the plain saw falcons (they were disguised Welys) swallowing the Russian bullets as they were projected from the guns. There were many Welys fighting against the Russians. A Derwish in Safed used to bring felt hats, and said he got them every night in war with the Russians, but on further inquiry it was found he had taken them from the Jews in Tiberias. 'Omar-Ibu-Khattah appeared several times to the people of Urtas, like all such holy men, riding on a white mare with a spear, a green mantle and turban, and long white beard. They generally appear to rebuke the people for ploughing in their lands (the Wely's). The 'Ajami of Beit Mahsir, whose lands were mixed with the village lands, killed several animals which were on his lands. The people thought it was enemies who did it, and one evening they hid themselves, and saw the rider, as above described. He asked them what they wanted, and they told him: "If thou art the 'Ajami, show us thy lands." The next morning he had shown them by a boundary line all round his lands, and since then nobody interferes with his grounds. A camel which was feeding on an olive tree was found hanged between its branches; and at another time a jackal was found standing dead with a candle in its mouth at the door of the Makam. Thus the 'Ajami punishes man and beast for going on, or taking anything from, his grounds. Legends of Welys are very plentiful.

NARRATIVE OF AN EXPEDITION TO LEBANON, ANTI-LEBANON AND DAMASCUS.

By Rev. GEORGE E. POST, M.A., M.D., F.L.S.

THE only elaborate map of Lebanon, Coelesyria, and Hermon which we possess is the *Carte du Liban du Corps Expeditionnaire de Syrie*, published in 1860-1861. This map is far from correct in its topography, and very erroneous in its transliteration of Arabic names—the part of the Anti-Libanus which it covers is so incorrect as to be almost useless. The journey of which the present is a narrative was undertaken by Professor West and myself with a view to collecting the data necessary for making