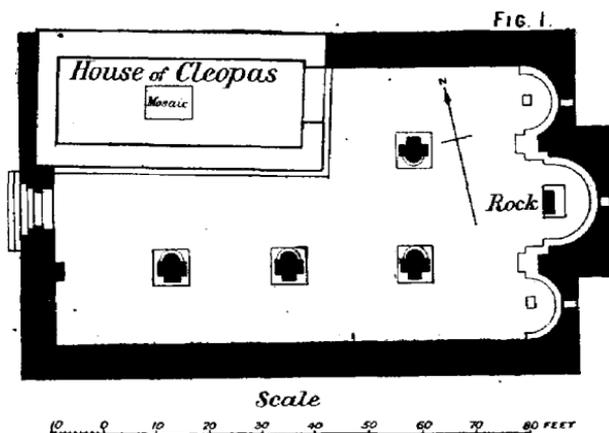


that the large passage and drain were made when the pools were excavated. He says that the outlet of the pool is under the point where there is a drain (marked 13 on the section, Plate 2, *Quarterly Statement*, 1888, p. 118), and that its floor is on the same level as the overflow duct of the Birket Israil shown on Sir C. Warren's section (Plate XVI, "Jerusalem Portfolio of Plans, &c.").

## KUBEIBEH (EMMAUS).

*Abridged from a Paper by DR. C. SCHICK.*

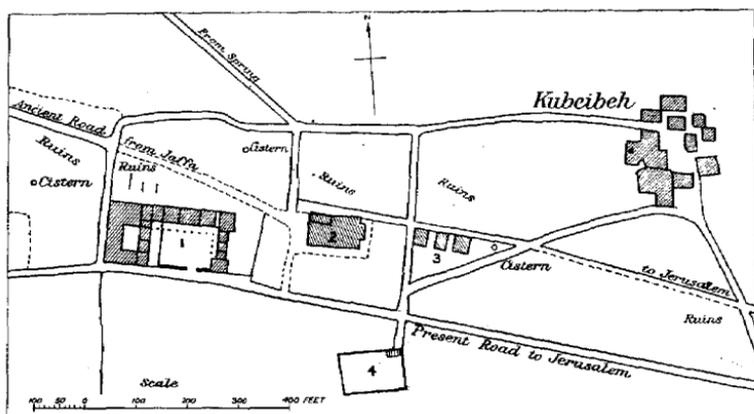
IN vol. iii of the "Memoirs" of Western Palestine, p. 130, there is a description of Kubeibeh, and of the remains near it of an earlier village and church. Since the publication of the "Memoirs" the church has been rebuilt, and much else has been done. I am



now able to forward copies of complete plans of the church, and of the ancient site. The original church contained a building which was apparently older than itself, and this has been restored, and is called the house of Cleopas (Luke xxiv, 29, 30). The walls of the church, curiously enough, are not in line with those of the house. This building gives the church a peculiar appearance, and I have seen nothing like it except the Coenaculum which, as the house in which the Last Supper of the Lord was eaten, was included in the Byzantine Church of Zion. Whether, as in

that case, the house of Cleopas originally had two storeys is unknown. The mediæval house had only one storey, and a single chamber 17 feet wide and 46 feet long, which, I think, consisted originally of two rooms that were thrown into one when the Byzantine Church was restored by the Crusaders. It was supposed that the church was built by the Crusaders, as there is no notice of an earlier church or of the identification of Kubeibeh with the Emmaus of Luke in Byzantine times. But the discovery of part of a Byzantine mosaic pavement, and other details, seems to indicate that the Crusaders only restored an earlier Church.

West of the church is the new Franciscan Monastery of Italian monks, which includes a hospice and a boarding school.



1. MONASTERY. 2. CHURCH. 3. ROMAN VILLAS. 4. POOL.

This place and the church were bought by a French lady and given to the Franciscans in 1862 in the hope and belief that it was Emmaus. There was much opposition to this view at the time, and in 1863 I was asked to measure the distance from the gate of Jerusalem to the ruins of the monastery by three routes—viâ Nebi Samwil, Beit Ikse, and Beit Ulma. I found the average distance to be 37,600 feet, or, at 606 feet to the furlong, 62 furlongs. As John states (xi, 18) that Bethany “was nigh unto Jerusalem, about 15 furlongs off,” I measured the distance from St. Stephen’s Gate to the first house in Bethany along the (carriage) road to Jericho, and found it to be 9,300 feet, or  $15\frac{1}{2}$  furlongs. Four times this distance being 62 furlongs, I felt

certain that, so far as distance was concerned, Kubeibeh might be regarded as Emmaus.

The plan of the site shows that the ancient road from Jaffa to Jerusalem passes behind the monastery and along the north side of the church, where it is paved. Eastwards, towards Jerusalem, the remains of three Roman villas have been found, and further east there are ruins in an olive grove adjoining the village. From this ancient site a road descends northward to the valley and a spring, called 'Ain el-Ajab (the wonderful, or where wonders happened), which is  $5\frac{1}{2}$  furlongs distant. I have also measured the road to the plain as far as el-Burj, and of this I will write another time. West of the monastery, in ground purchased a few years ago by German Roman Catholics, are also ruins; and south of the church is a pool, 80 feet wide and 120 feet long, of which the depth is not known. Towards the south and east the view is limited, but to the north and west it is extensive, Jaffa and the sea being seen. The air is very good, and the place fit for recreation or a change of air.

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## WOMAN IN THE EAST.

By PHILIP J. BALDENSPERGER, Esq.

(Continued from "Quarterly Statement," 1901, p. 90.)

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### PART III.—THE BEDAWÏN WOMAN.

#### CHAPTER I.—GENERAL DESCRIPTION.

THE third type of Eastern woman is represented by the modern Bedawin woman, very probably unchanged through thousands of years. Just as Sarah, Abraham's wife, lived in tents about two thousand years before Christ, we meet the same way of living amongst the nomads—a continual roaming about from the north to the south, from the east to the west. The tent is pitched where there is plenty of pasturage for the herds and camels, and where water is to be had. As Abraham and Lot had many flocks and herds and tents, the land was not able to support them all, and they parted. The tribes also of the Bedawin live in definite districts, else there would be eternal