

A copper seal is also bound at one end. A comb of Indian manufacture is stuck into the turban, and is used to comb the beard after or during prayers.

Snuff-boxes (*elbet zûth*) are very common, men and women "smell the snuff," even as they "drink the tobacco."

The men and boys will often bind a leather strap or some cord around the wrists to strengthen the arms, as they say. The women rarely do the same, only those in particular who weave and are obliged to repeat hundreds and hundreds of times the same pulling movement at the long strings of the carpet.

(*To be continued.*)

THE ROMAN ROAD BETWEEN KERAK AND MADEBA.

By Professor GEORGE ADAM SMITH, D.D., LL.D.

FROM the north border of Moab, through the country southward on probably a very ancient line of traffic,¹ there ran a Roman road, paved, measured by milestones bearing the names of emperors from Trajan onwards, and furnished with the usual *mansiones*, *mutationes*, and guardhouses. For the most part the construction of this road must have been easy, for it traverses the plateaus of which the country principally consists, and all that was needed was the laying of a firm pavement: not indeed for the dry weather, when the soil is of itself hard enough to present a firm track both for horses and wheels, but during the rainy season when with the slightest traffic the earth is stirred into heavy mud. The plateau, however, is interrupted by several cañons—the deepest, the Arnon, falls as much as from 1,800 to 2,000 feet below the brink of the plateau—on the sides of which the roads had to be carefully graded and often banked, and at the bottom of which the winter torrents necessitated the building of strong bridges. The road was of more than local importance, for it was only part of the great military highway laid and garrisoned by Rome all the way from Damascus

¹ Cf. Moabite Stone, l. 26: "I built 'Aro'er and I made the highway by the Arnon."

to the Gulf of 'Aḳabah. Compare the inscription on Trajan's milestone on the south side of the Arnon: "PROVINCIAE Arabiae viam NOVAM a finibus Syriae VSQVE AD MARE RUBrum APERVIT ET STRAVIT."

Several travellers have given descriptions of this road in whole or in part. From the early years of last century we have Seetzen's, Burckhardt's, and Irby and Mangles'. Later (1853) is De Saulcy's *Voyage Autour de la Mer Morte*. Among others, in more recent times, the most important are Canon Tristram's *Land of Moab*, the narrative of Dr. Bliss in the *Quarterly Statements* for 1895, Sir Charles Wilson's, *idem*, 1899, Father Germer Durand's account of the road from Petra to Madeba in the *Revue Biblique*, vol. vi, 1897, with notes by Father Sejourné and others on milestones, &c., in different numbers of the same periodical, the accounts of Dr. Brünnow's journeys in the *Mittheilungen u. Nachrichten des Deutschen Palästina Vereins*, 1897, &c., Professor Lucien Gautier's *Autour de la Mer Morte* (Genève, 1901), and the itinerary in Baedeker's *Palästina* (fifth German edition).

If to all these accounts I venture to add another, it is because I have to contribute a few geographical and historical data, observable from or near the road, as well as some corrections of hitherto accepted place-names and distances. I had as guide Khalil of Mādeba, who furnished me both orally and in writing with the place-names I am about to give, and these, where it was possible, I had verified by other natives. Since coming home I have read once more Seetzen's *Reisen* and Burckhardt's, in which I have found frequent confirmation of Khalil's evidence. I have also seen the data furnished by Professor Alois Musil, of Olmütz, in his prospectus or *Vorbericht* of a new map of Moab, but I regret I have not been able to see the map itself. Since this paper was written, Professor Brünnow's magnificent volume *Die Provincia Arabia* has appeared. His itineraries on the road between Madeba and Kerak are very full and richly illustrated; his data exceed those of any previous traveller. I would hardly have ventured to publish the following account of my journey had I not been able to add a few place-names to those he gives, as well as some other features of the road, and to make one or two corrections, where I think his account requires them.

My journey was made in April last. My companion, Dr. G. S. Buchanan, of London, and I travelled the distance between Mādeba

and Kerak twice (with the exception of the stretch between Mādēbā and Libb, which we traversed once). As our journey northwards was the later of the two, and gave us the opportunity of testing the data we had gathered on the other, I propose to make my narrative run northwards.

First Day.—From Kerak to the Wady el-Mōjib.

We left our camp on the northern ramparts of the city near Bibars' Tower at 6.5 a.m. (temperature 66 degrees, in a light south-south-west breeze), and passed out of Kerak on the east at 6.15, by the new Turkish road laid across the deep Wady 'Ain es Sitt. 6.30: Crossed the Wady bed; 6.45: Reached ridge on north side of Wady, the limit of the Turkish road; 6.55: Ez-Zeweiher (الظويهر) a cistern and a few ruins; Seetzen (p. 412), Due'hereh; 7.5: Wady Maktal Imteir (مقتل امطير); 7.18: on the left Khurbet Ibn Ruz (روز);¹ 7.27: Kreifla (قريفلا); on most maps, Kureithelah, from Burekhardt's Kereythela; but Khalil was certain that the spelling is Kreifla, and this I have since found confirmed by Seetzen's Kräphilla (p. 412) or Gräphilla (p. 416), and by Brünnow's Kréfilla, 1 hour 13 minutes from Rabba; cf. Tristram's Hhrofillat, not located.

The Roman road which had been distinct nearly all the way from the north bank of the Wady 'Ain es Sitt, measured near this 9 paces broad—about 25 feet—the greatest breadth we found on the road, and a little further on $7\frac{1}{2}$ paces. Tristram speaks of "two parallel lines of walls flanking" the road. We nowhere saw an edge to the road deserving the name of "wall." The longer stones which border the pavement are not usually more than an inch or two higher than the latter. At this spot they are held together by mortar. Part of the road here was, by reason of the earth packed on to the pavement, agreeable to ride upon, but this was a rare experience. Brünnow's map gives a milestone about $4\frac{1}{2}$ kilometres, and another about 6, south of Rabba.

7.40: We came over a low swell of the plateau in sight of er-Rabba. 7.55: A series of scattered ruins mainly on the right. Khalil and a native both called them el-Muḥārakāt (المحارقات); but Tristram, Mekhersit (p. 109); Baedeker, Mucharschit; 8.0: On the

¹ Brünnow's map gives Abu-r-Ruzze, but further north.

left, Wady el-Yārūt (الياروت), with a Khurbet of the same name. On most maps this is spelt as if the initial letter were the English J, German Dscharud; but Seetzen (p. 412) spells it with the German J: Järud; and Burckhardt (p. 371) el-Yaroud, adding that it has a copious spring. Brünnow: el-Yarūd, but with a query after it; he places it on his map north of Rabba, but it lies to the south of the latter, and Seetzen describes it as the "vorstadt" of Rabba. A branch paved road leads from the Roman road to the Khurbet.

8.25: Reached Rabba, 2 hours 10 minutes from Kerak; Bae-deker, 2 hours 20 minutes. We had examined the ruins carefully on the way south, but I have nothing to add to the reports of previous travellers, except an imperfect Greek inscription above the door of the building to the west of the road TOUTO . . . CCCX (?). The remains appear to be Roman and later, but the name Rabba certifies the site as that of an older Semitic town. It does not appear in the Old Testament, and the earliest mention of it known to me is that by Josephus xiv, *Antt.* I, 18, where in the list of towns which Alexander Janneus took from the Nabateans and which Hyrcanus promised to restore, one is Ἀραβαθα (variants: Ραβαθα, Θαραβαθα, Θαραβασα, &c.). In a footnote Niese identifies this with Rabbath Ammon, but in his index with Rabbath Moab. The latter is the more probable, from the order of the towns among which Ἀραβαθα occurs. In the *Tabula Peutingeriana*, Rababatora is given as 48 M.P. from Thorma (Dat Ras). Ptolemy, Eusebius, and Stephanus, *De Urbibus*, name it Ραβαθωωμα. But by the time of Eusebius the Greek name was Ἀρεοπολις, said to be formed from the (mistaken) identification of the town with Ar of Moab. Yet Eusebius and Jerome, in the *Onomasticon*, sub Ἀρινα, Ariel, say that in their time the idol worshipped in Areopolis was called Ἀριηλ. Sozomen (*Ecl. Hist.*, vii, 15) mentions Areopolis among these cities the Pagans of which, under the Emperor Theodosius, circa 390, A.D., "contended zealously on behalf of their temples." As in so many other cases the Semitic name outlived the Greek. Abulfeda and other Moslem geographers call the city Māba.¹

8.40: Left Rabba. 8.47: Remains of a small temple, el-Meyāl (الميال); but Brünnow gives the name as el-Miy-ah. 9.12: The

¹ In connection with the name "Rabba," note that in Syrian and Mohammedan legends it is applied to Lot's elder daughter, the younger being called in Syriac "Se'irta," and in Arabic "Zughar," both equivalent to "Zoar."

ruin 'el-Misdah (المسدح). Baedeker and Brünnow give it as el-Misde, but Tristram, I find, like myself, heard it with a final guttural, Miss-dehh (p. 117). Close to it are the ruins for which some travellers have received the name Hemēmāt.

9.22: Beit el-Karm, or Ḳaṣr Rabba. We had examined the ruins on our way south, but full descriptions are given by De Sauley and Brünnow. A khan has just been built beside the great temple, with narrow parallel arches supporting the roof in the Hauran style. Its eastern wall was well sprinkled with blood on the left of the doorway, and on the lintel there were two splashes. In what relation Ḳaṣr Rabba stood to Rabba it is impossible to say. The size of its temple is evidence that it was an important town; it could hardly have been a mere appendage to Rabba. The alternative name, Beit el-Karm ("House of the Vineyard"), may originally have been applied, like the Hebrew Beth-hacerem, to a district, and indeed, both in my experience and that of other travellers, the name appears to drift for some distance northward along the road (compare the long vineyard walls noticed below). The view from the top of the great temple is extensive. To the east, Ḳaṣr Bsheir is conspicuous, a black square building; to the north of it lies a smaller construction, also black, for which I was given the name Abu l-Haraḳ (?), which Brünnow (*M.D.P.V.*, 1898, 52) gives as Ḳaṣr Abalcharadsch, and on his map as Ḳ. Abâ l-Harag; again to the north of that, the Jebel el-'Al.

9.40: Left Ḳaṣr Rabba, and passed down a long gentle slope northwards, the Roman road stretching very distinctly before us, but not, as some travellers have described, "straight as an arrow." Indeed, even over level ground, the direction of the road is seldom perfectly straight. 10.15: Crossed a dry watercourse: Tristram's Wady Ghurreh (p. 21), Burekhardt's Seil Djerra (p. 390), and Brünnow's Wadi-l-Ḳurri—37 minutes from Ḳaṣr Rabba. We then passed up an equally gentle slope towards Jebel Shiḥān. Watercourse and slope are strewn with basalt boulders. 10.24: Passed through a number of these, which seem to have been arranged at one time in circles. 10.40: Ruins to which Khalil gave the name Ḳāri'at (or, as he pronounced it, Gāri'at) Shiḥān (قرعة سيحان). I had doubts about the spelling of the first word of the name, as Socin, in his "Liste Arabischen Orts-appellativa" (*Z.D.P.V.*, xxii, pp. 39 and 57) gives it as Ḳāri'a (قارعة); but since returning

home I find it in Professor Musil's *Vorbericht* as Khalil gave it me, with the first syllable short. Socin defines it as "an open place surrounded by buildings, walls, and other prominent objects." The root meaning is "bare" or "bald"; the corresponding Hebrew root is *qarah*, קָרָה, and it is interesting to find this in the place-name קָרְרָה on the Moabite stone. Seetzen met the place-name "Kréha," apparently on the site of *Qari'at Shihān* (p. 411). Levy (*Neuheb. v. Chald. Wörterbuch* IV, 325a) gives קָרְרִינָה, Korchina, as a place-name. The ruins of *Qari'at Shihān* represent a large town, and lie under the highest point of the long ridge of Tell Shihān. The road traverses almost at a right angle long parallel lines of basalt blocks, seven or eight of them, running down the lower slopes of the ridge on to the plain. The natives take these to be walls of ancient vineyards (so, too, Tristram); compare what was said above as to the name Beit el-Karm. The Arab geographers describe the chief products of the neighbourhood as almonds and grapes. The name Shihān was known as Sīhān to the Arab geographers, e.g., Abulfeda.¹

The Roman road here had two branches, the western crossing the summit of the hill, and followed both by Tristram and Bliss, the latter of whom identified Roman remains on the summit, and a milestone, MPXII, on the northern slope; the eastern, or more direct, running through *Qari'at Shihān* along the foot of the hill. This one we followed. At 10.55 we reached the top of the tributary ridge which runs east from the northern end of the tell. Here we made a digression along the ridge in order to get a view eastward. From this it appeared that the Wady Saliḥeh, marked on most recent maps as running between Jebel Shihān and Wady Balu'a northward into the Wady Mōjib, does not exist on this course. There is a Wady Saliḥeh tributary to the Wady Mōjib from the south, but its course is short and confined to the region west of the Roman road. It enters the Mōjib a little below the Roman bridge, as already Burekhardt pointed out. East of this there is no wady till the Wady Balu'a, whose deep ravine we plainly saw, and beyond and parallel to it the other southern affluent of Wady Mōjib, the Wady or Seil Lejjun. The name Balu'a is in classical Arabic an

¹ From this point about 3½ kilometres to the east, Brünnow reports the ruin el-Balū'a, at the confluence of the Wady el-Balū'a and the Wady el-Qurri. Under the ruin the Wady is called Wadi-sh-Shkēfāt. Seetzen and Tristram appear to have encountered the name Balū'a elsewhere.

adjective, meaning "open" or "ample," but Schumacher (*Z.D.P.V.*, ix, 169, 173; xix, 191) renders it "abyss," and in the Exploration Fund's *Name Lists*, 44 and 226, it is translated "water-hole," "gully-hole."

11.5: We left this point and returning to the road reached, at 11.27, the foot of the next gentle ascent, up which, at 11.30, we were opposite the remains of Eriha (أريحا) or Er-riha, more probably the former. Baedeker gives 40 minutes from here to the northern edge of the Mōjib, Brünnow 32 minutes; while we took 35. It is therefore clear that the position assigned to Eriha on many recent maps as south-east of Jebel Shiḥān is wrong. It ought to be placed a few yards east of the road, 2 miles south of the northern edge of the Mōjib.

At 12.5 we reached this, beside the small Turkish barrack which lies at the top of the descent. One of the two terebinth trees which for long have formed a landmark here has died, the other still explains the name of the spot Es-Sajara. We had taken exactly six hours (including stoppages amounting to 43 minutes) from Kerak, while the reverse direction had occupied us, including some stops, 6 hours 20 minutes. Baedeker gives 8 hours 20 minutes for the distance, but throughout Moab I have found his data excessive. Our heavily-laden mules took only $7\frac{3}{4}$ hours.

Before descending the gorge, I rode along its east edge to where I could see the junction of the three wadies which combine to form the Mōjib; from the south Wady Balu'a, and from the south-south-east the Wady Lejjun, meet and flow northward about a mile and a half before joining, almost at a right angle, the Wady Sa'ideh from the east. It is after this second junction that the valley and its stream take the name of the Mōjib. So Bliss: instead of Seil Lejjun Tristram gives the name Mkarrhas, which Bliss recovered up the same wady in the springs of Makherus (*P.E.F.Q.*, 1895, p. 215), while Burckhardt had already (p. 373) recorded the name Seil el-Mekhreys (المخريس). Brünnow has now further confirmed these names, and given us on his map more exact indications of the directions and length of the water-courses to which they are attached. I need only add to his descriptions these remarks: each of the great confluent of the Mōjib has a broad green bed, filled with oleanders and other trees; the wedge-shaped promontory between the Balu'a, and the Lejjun is called El-Lisān; and there is a road or track

northward from it across the lower slopes between the Lejjun and the Sa'ideh.

Brünnow gives a plan of the late Roman ruins, immediately to the south-east of the descent into the Mōjib, to which the name Maḥaṭṭet el-Hajj is given (المحطة, and not Mahatta, as Brünnow spells it). Burekhardt heard the name given both to these ruins and to those of the fort, also late Roman, on the road lower down; and Brünnow calls them respectively the upper and the lower Maḥaṭṭet el-Hajj. The name means "station of the Hajj." It cannot embody, as some have supposed, the memory of a time when the Meccan pilgrimage passed this way, for there is no probability of the latter ever having taken such a difficult direction while the much easier road, unbroken by cañons, lay so near to the east. It is simply a popular explanation of ruins which evidently had to do with Trajan's road. I do not think it has yet solidified into a place-name; it is only descriptive. Neither our guide nor any of the Arabs, whom we asked, knew of it as a place-name. One said, "Yes: it is a Maḥaṭṭa," *i.e.*, station "or Kerakon," *i.e.*, barrack or guardhouse. There is no appearance of there ever having been a city here.

2.20: Commenced descent into the cañon; on this side 2,040 feet deep from the edge of the plateau to the bed of the stream (Wilson, *Quarterly Statement*, 1899, p. 309). The road, recently improved by Turkish engineers, descends in zig-zags on good gradients. The ancient paved road is observable with few intervals. 2.40: Lost sight of the Dead Sea. 2.50: First of the two groups of Roman milestones, which lie on the descent; near them the banks on the upper side of the road are faced by walls. 2.55: More of these walls, and then where the road descends an open slope, lines of masonry running across it, so as to prevent the pavement from being washed away. Just before 3 o'clock we reached the first of the two broad plateaus which break the descent, with the ruins of the large rectangular building described, like those above, as a Maḥaṭṭet el-Hajj. After examining this one, left at 3.40. 3.45: Crossed the second plateau with the next group of Roman milestones, 15 minutes of rapid walking from the previous group, and before four reached the bed of the Mōjib at the remains of the Roman bridge. The descent had taken us (after deducting 40 minutes spent at the ruin) 1 hour 10 minutes (Baedeker 1 hour 30 minutes), the same time as we had required for the ascent in much cooler

weather. The whole ride from Kerak to the Arnon, not including stoppages, had occupied 6 hours 27 minutes. Travellers may reckon to take from $6\frac{1}{2}$ to $7\frac{1}{2}$ hours, according to the weather.

The two groups of milestones on the descent have been described by Father Germer Durand in the *Revue Biblique* VI (1897); by Canon Dowling, *Quarterly Statement*, 1896, pp. 332 ff.; and by Brünnow (*Die Provincia Arabia*, pp. 36 and 40). The error which the latter has made in the numbering of the miles from Madeba I have corrected in my review of his book. One stone of the lower group is distinctly marked MP XVI ARAB; *i.e.*, from Rabba; and another CVIII, *i.e.*, from Petra. On one of the higher group Brünnow reads XVI, but my reading of it was XV; and on another the numerals XU, probably for XV, is also plain. I think, therefore, one may take it that to the south of the Mōjib the numbering of the milestones was not from Madeba, as Brünnow understands, but from Rabba; and that the two groups, distant a Roman mile from each other, represent the fifteenth and sixteenth miles from that town. This is rather more than the distance by the road we had traversed along the east base of the Jebel Shiḥān, and one must therefore conclude that the measurement followed the longer road over the summit of Jebel Shiḥān where Bliss identified the remains of a Roman city, and found (on the northern slope of the Jebel) the twelfth milestone from Rabba.

I return now to the ruins lying on the plateau between these two groups of milestones, Brünnow's *Unteres Mehatet el-Hajj*. He has given a plan and description of them, which is full, and, according to my own measurement, correct so far as their dimensions are concerned, but contains more than one unaccountable omission. The main building is square with towers at the corner. Some natural blocks have been cleverly used, as Brünnow points out, in the construction of the walls; others, which he does not mention, protrude from the quadrangle within the walls. In front of the main building and between it and the road is a terrace, the breadth of which is exactly half that of the main building, *i.e.*, about 26 paces. A carefully built wall, about 3 feet high, raises this terrace above the road; and upon it are the lower courses of the walls of two small buildings which, from the worn stone troughs or mangers in them, must have been stables. Brünnow, neither in his plan nor description, gives any trace of these. Burckhardt also observed near the ruin a Birket, which he says "was filled by a

canal from the Ledjoum (Seil Lejjun), the remains of which are still visible."

These ruins, therefore, may be held to represent a Roman fort, along with one of the usual *mansiones*, which consisted of an inn and stabling for horses. The *Notitia Dignitatum Imperii Romani* (end of fourth century) mentions the "cohors tertia felix Arabum" as stationed in the "castris Arnonensibus," but describes this as situated "in ripa vadi (or Uade = Wady) Apharis fluvii." Since the River Aphar is unknown, and the name Arnon, as we shall see, was at all times one applied to an extensive district as well as to the stream now called the Mōjib, it is impossible to fix the locality of this camp. The next entry is "Cohors tertia Alpinorum apud Arnona." Either of these may refer to the ruins in question. Eusebius and Jerome (*Onomasticon*, sub voce 'Αρνον) describe the valley in their time as heavily garrisoned.

No one doubts that the modern el-Mōjib (الموجب) and the ancient Arnon are the same river. It must be more than a coincidence that Arnon means "sounding" or "noisy," and that the root of Mōjib, *wajaba*, has in certain forms the signification of "falling with noise and a violent rush"; *wajbeh* is "the sound of something falling." In Old Testament times Arnon seems to have covered many or all of the wadies which unite with the main cañon. Num. xxi, 14, *the valleys, Arnon*; and probably, as I have pointed out (*Encycl. Bibl.*, col. 3,170, n. 1), the name as given in the previous verse refers to a branch of the Wady el-Wāleh. In Jer. xlvi, 20, Arnon appears to be a district, perhaps also in Num. xxi, 28 and xxii, 36. But Deuteronomic (and other?) passages speak of the Valley of the Arnon in the singular (Deut. ii, 24, 36; iii, 8, 12, 16; iv, 48; Joshua, xii, 1; xiii, 9, 16; 2 Kings, x, 33). Judges, xi, 13, 26, mention Arnon as if it were a river like Jordan and Jabbok; and Isaiah, xvi, 2, has *the fords of Arnon*. Here evidently the main stream is meant, and this is confirmed, both by the meaning of the name "the noisy" and by the description of the Arnon as a political border. It is the deepest cañon in Moab. Mesha may be referring either to the cañon or district when he says (I, 26) "Made the highway in Arnon." Josephus describes it as the River Arnon, the limit between Moab and the Amorites (iv, *Antt.* v, 1, 2) Eusebius and Jerome testify that the name survived in their day. To Eusebius ὁ 'Αρνον is the gorge (φάραγξ), the stream (Χειμαρρὸς sub 'Αρνον) and a political boundary (sub

'Αρνων). ὁ 'Αρνωνα is also a gorge (*sub* 'Αερμων), or, more generally, a district characterised by gorges (τόπος φαραγγώδης (*sub* 'Αρνων)). The feminine ἡ 'Αρνωνα is also applied to the district (*sub* Βαρωθ). (*cf.* the *Not. Dignit. Imp. Romani*). The name Nahr el-Mōjib occurs in Idrisi (twelfth century), Yākūt (thirteenth), and Abulfeda (fourteenth), also in the Samaritan-Arabic version of the Pentateuch by Abu Saïd (tenth to twelfth) quoted in Smith's *Dict. of the Bible*, 2nd ed.; but earlier than any of these is the Greek form Μουζιπ, in a MS. list of Sees under Jerusalem, cited by Palmer, *Desert of the Exodus*, 423, 500, 550.

We examined the remains both above and below the present ford, which appear to be chiefly those of ancient mills, aqueducts, and dams. Burckhardt reports near the confluence of the Lejjun and Mōjib "a fine pasture ground with some ruins," and these the article in Smith's *Dict. of the Bible*, by Grove and Wilson, suggests as the city that is in the midst of the river (Joshua, xiii, 9, 16; Deut. ii, 36).

We came down into the Arnon under a light west wind. The atmosphere was thick, hiding the Judæan mountains, and filling the cañon itself with haze; probably the evaporation of the Dead Sea. Temperatures in camp near the stream, April 24th, 5 p.m., 82°; 9.45, 69°: next morning, 7, 69°; 8, 72°. On our way south, April 21st, the temperatures were 3 p.m., 93°; 9.15, 75°: next morning at 5 and 6, 66°.

(*To be continued.*)

VISIT TO KEFR SHIYÂN, JANIEH, AND NEIGHBOURHOOD.¹

By the Rev. J. P. PETERS, D.D.

Wednesday, August 20th, 1902.—Up before six. Started about 6.30 for Kefr Shiyân, an hour west of Râmallah, Mr. Grant, Mr. Hanauer, and I. Kefr Shiyân is the ruin of a village, apparently of the Roman period, wonderfully well preserved. It was unfortified, and lay on the spur of a hill, defended by nature on three sides, but on

¹ Extracts from a journal of a visit to Palestine made in 1902.