

a few children too small to be fit for work. In these difficulties I have been obliged to send for a contingent of labourers from the large village of Ni'áneh, two or three miles away—much to the chagrin of the Abú Shúshites and the men of Kubáb, who look upon the work as their own peculiar perquisite. But, though I have succeeded in getting a certain number of labourers from there, it is not very easy to keep them: for the Ni'áneh people are, at this time of the year, much in request by the Jewish colonists around, to work for them in the grape harvest; and they very naturally contrast the hard toil of the excavation with the easy labour of the vineyards, much to the disadvantage of the former. “When we work with the Jews,” they say, “we get three quarters of a dollar a day, we sleep three hours at noon, and we are eating grapes the whole time”! The only counter-attraction I can offer is the possibility that by a stroke of the pick it may be given to one of them to add a chapter to the history of the world—but what is that when weighed against a day's ration of grapes, three hours' sleep and three quarters of a dollar?

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER, Esq.

(Continued from Q.S., 1907, p. 274.)

AMONG other trees to be mentioned are: The orange-tree. Though this has been thought by many to be the *tappáh* of Canticles, the name, *bortukán* (given to it as a corruption of Portugal, from whence it has been introduced into Palestine in or about the Crusaders' period), cannot be easily identified, for there is no reason why the old name should have been changed into a *foreign one*, if the tree had existed in Hebrew days. It is now only found in Jaffa and Saida, and apart from a few places where it has recently been introduced, it never occurs in the mountainous region, whereas the author of Canticles apparently chooses a tree in, or in the neighbourhood of, Jerusalem. It is true the apple-tree does not grow very easily, nor are the apples very large and good; but they

may have degenerated under careless gardeners, and no doubt the owners of the "parks" (Ecc. ii, 5) had fine apple-trees in those beautiful gardens of Urtaş. Damascus produces fine apples, and the merchants when they want to praise the fruits of Damascus call out *Ya mâl es-Sham* and *Ya tufâh es-Sham*, "O the goods of Damascus O the apples of Damascus!" and to say of any thing that it is exquisite, they simply say *tufâh*.

The citron-tree (*lîmân hamed*) is largely grown in the maritime towns, in several villages of the plain, and in the highest region in the mountains of Tannûr, near Beth 'Atab. Urtaş has only very few trees now, but when Rauwolf visited Palestine in 1572-75 he found plenty there. As these trees do not stand severe winters they may have been destroyed partly by the cold, and partly by wars and storm. The sweet lemon is called *lîmân helâ*.

The *trunj* or *kibbâd*, the largest of the citrus species, is bought by the Jews to ornament the booths in the feast of tabernacles. The fruit must be perfect, and costs from £1 5s. a-piece. It is supposed to be the "fruit of goodly trees" (Lev. xxiii, 40). The difficulty is to know whether citrons were imported at such an early date, or whether they were indigenous in Palestine.

The pistachio (*butn*) has little aromatic kernels; with the name compare the *botnûm* of Gen. xliii, 11.

The pistachio-tree (*pistacia vera*), *fustuk*, grows only in Syria; the nuts are very much appreciated, and are employed in the sweets known as "Turkish delights" (*rîh et-halkûm*).

The carob-tree (*kharûb*) is half-wild, half-cultivated, and can be classed as one or the other.

The *bekâ'im*, called mulberry-trees (2 Sam. v, 23, 1 Chron. xiv, 14) in Rephaim (probably near Bêt Nûba) and the Valley of Beka (Ps. lxxxiv, 7) are literally translated "weeping-trees"; in which sense it is not certain. Whether they were balsam-trees, dropping fluid, or whether the wind passing along the top of the trees produced the wailing sound so characteristic in cypress and fir-trees, must be left undecided. Mulberry-trees have not the flexible branches of the carob, which may also be meant, and which grow more spontaneously than the mulberry.

The sycamore-trees (*jumaiz*), which grow in the Shephalah (1 Kings x, 27), are still confined to the lowlands.

The palm-tree, *en-nakhle(t)*, the tree of the Bedawy and of Judah *par excellence*, is only met with here and there on the mountains of

Judea, and has certainly always been a tree of the plains; at least for the fruit-bearing palm. The fruit is called *balah* or *tamar*, which means simply "fruit." The palm-trees (Judges i, 16) grew more in the southern plains and along the Jordan and in Jericho. An occasional stray palm, as the one of Deborah (Judges iv, 5) in Mount Ephraim, was pointed out as a speciality, but did not bear any fruit.

Every town in the mountains has one or more palm-trees, especially around sanctuaries, as the palm "has the same juice of life as man," and is therefore a holy tree; but the real home of the palm is south of Jaffa. All maritime towns have palm-trees, and the branches are cut and carried before the funeral processions, and cords are made from the resisting fibres. The water-wheel wells were all furnished with palm-leaf cords before the iron era, so the palm-trees are less valuable now.

In Gaza and the Plain of Philistia the fruit ripens almost as well as in Egypt. Jericho, the City of Palm-Trees, cannot now boast of a single palm-tree. Josephus says: "In Jericho are beautiful gardens and palm-trees of different kinds (*Wars* iv, 8). There are some whose fruit when pressed gives honey, which differs hardly from the other honey so plentiful in this country." Again Josephus in the same chapter says: "The palm-trees growing along the Jordan are very fruitful because of the great heat; and so much the more are they unfruitful, as they are distant from the river." Wild palm-trees grow on the east shores of the Dead Sea.

The vine (*dâhîe*[*t*]) grows everywhere. The best in Palestine are still the same, at the brook of Eshcol, near Hebron, where Joshua and Caleb brought the traditional big cluster (Num. xiii, 23). The fine grapes and their different uses have already been described. There are different kinds of grape-vines, both black and white, which begin to bear fruit in July. These first-grapes, called *dâbâky*, are excellent grapes for the table, they often have berries more than an inch, and bunches of a foot or more in length. The next finest table grapes are the *hamdâny*; the berries, though very large, are not so elongated as the former, and the bunch is more compact. The good wine-grapes are the *jandally*, which become ripe in September and October; very sweet, but numerous small berries and very long bunches. As the Fellahin are mostly Mohammedans they sell the grapes to the Christians and Jews in Jerusalem or Jaffa, who make very strong wine out of them. The Christian

(Greek Church) inhabitants of Es-Salt (Ramoth in Gilead) have as fine vineyards almost as the Hebronites, but owing to the distance from Jerusalem, the centre of Palestinian commerce, they can but dry their grapes, and make excellent raisins (*z'bib*), and sell them for exportation. Several villages north of Jerusalem have also very fine vineyards. The European, German, and Jewish settlers chiefly in the plain of Sharon and Philistia have planted immense spaces with vines, importing plants from Europe and America, as the indigenous plants, mostly in the hilly regions, were not thought to be so good for wine as the imported ones.

In Jericho, near the old castle, there was a phenomenal vine, bearing several thousand pounds of grapes every year. The vine, when I last saw it, some twenty years ago, was supported by hundreds of poles, covering a vast area, under which a man could walk and admire the spreading of the plant.

The vineyards are always surrounded by a dry stone wall (*jedûr*), and a *ḥaṣr* built in it. On the top of this loose-stone building they put a hut, which in summer only is covered by branches. Here the family lives, and from this elevated place the guardian can survey the vineyard, which, though fenced all round with thorn-bushes laid on the walls, is often visited by foxes, badgers, jackals, and sometimes thieves. Similar proceedings are referred to in Isaiah v, 2. Pruning is done in February, before the leaves sprout. This is done with the only instrument they possess, viz., the pruner *ḥanâbe(t)*. The vineyard is ploughed two or more times according to the time at one's disposal, and according to the work to be done in other fields. Carmel does not now show the splendour which the name deserves, but the German settlers have planted some very nice vineyards near Haifa, at the foot of Carmel. The Arabs are very fond of unripe fruit, but more particularly of unripe grapes (*ḥaṣrum*), which they can eat without finching, however sour they may be. The *ḥâṣîr*, the fruit for which the Israelites longed in the wilderness (Num. xi, 5),—translated "leek" in the English version—may be the sour grapes or any unripe fruit, which they had in Egypt. The ripe grapes (*عنب*), by many at least, are hardly more favoured. The leaves of the vine are sold in the market for the *maḥshy*, an Arabian dish which is much appreciated.

During the day the men are generally away at other work, and the women alone guard the vineyards and fig-trees, during which time singing never ceases. Often they sing among themselves

a kind of round, one girl sings the first verse or lines, and a second one in a distant vineyard answers, and a third may join, and so singing never ceases from morning to night. These merry days are also remembered, and the prophet Isaiah alludes to the time when they shall cease amid the calamities of Israel, "In the vineyards there shall be no singing" (Isa. xvi, 10). The dry grapes (Num. vi, 3) were forbidden to the Nazarite, as was everything that came from the grape-vine.

The fig-tree (*et-tine*[*t*]) is also universally known, even more than the vine. But the real land of the fig-trees, or of dried figs (*balad el-kuttain*), is the north of Jerusalem: Ramallah, etc. There are many kinds of fig-trees, bearing early and late fruit, apart from the two kinds which all the fig-trees bear. The first figs (*dayfâr*) are ripe at the end of May, in the warmer spots, and the ordinary figs begin in June or July. The *dayfâr* are never plentiful and last only a few weeks, the *tin* are plentiful and often last many months; ripe figs are picked every morning, and by next morning another lot has come forth, and the small fruit grows out. These green figs, the *faj*, have no taste whatever, and are never eaten. The fig has no juice as long as it is not ripe. The *pâg* (Cant. ii, 13) was looked for in hope of fruit very soon. There are different kinds of figs according to colour, season, etc., as the yellow, the black, the green, etc., etc. As fig-trees grow very easily, without water, they are spread far and wide over the country and planted like the vine, by setting a twig in the earth and giving it the necessary tilling. It may bear some fruit five or six years later, nothing worth much however, though still a beginning at all events. The ground must be well cultivated. Those who neglect this, or who sow wheat and barley in their fig fields, have but a middling harvest. The fig-trees are under the special care of the women, who gather the ripe fruit and put them in a prepared enclosure on the ground to dry. In Siloam they touch the almost ripe fruit with a stamp dipped in oil, to hasten the maturity. Where the trees are near the village, the fruit is carried home and put on the house-top to dry. The entrance is protected by thorn bushes, chiefly against dogs which are very fond of figs. This enclosure, or drying-place, is called *mustâh*.

The first-figs (Neh. iii, 12) are eaten by the passers-by or the owners, but are not specially cared for, and are never dried, as they would not keep. Having only a small amount of fruit at a time

the tree is shaken to make the fruit fall, but the real figs are not shaken, as the fruit is too soft and would break on the ground. When the fruit is more than ripe and the skin begins to wither, then they are tough and may fall to the ground without damage, if the women have patience enough to wait.

In the northern villages the dried figs, called *kuttain* (though only in the Jerusalem or Judean colloquial Arabic), are made into long strings of several pounds each string. These are called *kalâ'id*, and are hung up or put in the store for winter. These perhaps correspond to the cake of figs (1 Sam. xxv, 18) which Abigail brought to David; for figs are not counted by the piece, and the *pelah* (Hebrew) means a division, and was probably a known division in the days of the writer.

In Syria the word *kuttain* is not used for dry figs; but use is made of the term *tin nâshef*. This form is the general word for dry fruit in general, even as ordinary green fruit is called *kêl* (قبض); perhaps the *kayis* "summer fruit" which Mephibosheth sent to David when he fled from Absalom (2 Sam. xvi, 1). The fig-trees are not very large, but the branches are too weak to bear the weight of a person, and therefore the fruit is collected, by pulling the branches with a hooked stick (*'akafe[t]*), into a small basket (*kartalle[t]*), whence it is emptied into a bigger basket to be carried home.

Figs are eaten fresh only in the morning when the dew is yet on them, as they are considered unhealthy when the sun has warmed them. Owing to this supposition and to the softness of the fruit, it is rare to see any on the market in towns. They are sometimes put in a nice little basket and covered with big leaves, and brought as a present to some town friend, in this case only from villagers who live very near town.

"The Lord called thy name: A green olive-tree, fair and of goodly fruits" (Jer. xi, 16), and so the olive-tree (*zeitân*) is still the most appreciated of all trees in Palestine. The Christian villages of Bethlehem, Bethjala, Ramallah, Bîr Zeit (cistern of oil), and others in Judea are the most renowned for their fine oliveyards; 'Ajâr has the best oil in the south. The towns of Ramleh, Lydda, and Nâblus have vast oliveyards, and derive their riches mostly from them. Asher is still the oil-country (Deut. xxxiii, 24), and the village et-Tireh, between Acca and Nazareth, has the finest oil in the north.

The olive-tree, said to reach an age of 700 or 800 years, is perhaps perpetual, for it is not planted by seeds, but by pieces cut off the root of the old olive-tree. These small blocks (*kurmiye*[f]) cut from the root are planted in a prepared deep hole and are left to grow ten or more years, then they are transplanted as *shutl* (شطل), and great care is taken of them in the first year. They are watered in summer and big stones surround the stem at a distance to keep the root a little moist, a thorn bush is put in the opening, thus preventing the sun from scorching it. The Psalmist compares these olive plants (Ps. cxxviii, 3, Heb. *sháthíl*) to the children around the table. Sometimes a young branch is allowed to grow from the foot of the olive-tree. These, when several feet high, are detached from the root of the parent tree and transplanted; they are called *tanakíl*. The young olive-yards (as well as the old ones) are ploughed three or four times a year, to prevent weeds, thorns, etc., from growing and hindering the full development of the tree. Under favourable conditions, after the third year, fruit can be looked for. Near industrial villages all rubbish from streets and industries is carried to the olive-trees. Pruning is very rare, if ever, so long as the olive-tree is healthy.

Where the trees are neglected, parasitic plants soon invade the stem and the branches; first, the grey lichens (*hazáze*[f]), so well-known in badly-cultivated olive-yards, and then the mistletoe with the red berries, growing in the olive-yards north of Jerusalem. The worst conditioned olive-yards are still in the neighbouring villages of the plains of Philistia, down the Wady Jesmain, and seem to have continued so since the days when, badly filled with thorns and thistles, Samson let loose the jackals with firebrands and began burning the vineyards and olive-yards before they went out into the plain to burn the wheat and barley (Judges xv, 5).

When the young trees taken from a bad one bear no fruit, they are grafted in March with small cuttings of a good olive-tree (Rom. xi, 17). In the plains the trees blossom in March, and in the mountains about April, and then they look almost as if a slight snow had fallen on them.

The first olives begin to fall in September from the trees, and when they become dry are eaten raw; these *janjír* are not generally used for oil. In October riper olives begin to fall and are usually gathered by the women. The gathered fruit is crushed with a stone and put into warm water, and the oil separates from the pulp.

This is called *zeit dak*, or *bikr*, and is the finest oil, provided it is put into clean vessels. No doubt the "pure olive-oil beaten," commanded to be brought for the tabernacle (Exod. xxvii, 30), was such oil, which had not been soiled anywhere, but used directly after its extraction, without passing through the oil-press.

In November the greater quantity of the olives become ripe, and are gathered by men, women, and children. Ladders are put around the tree and the men knock down the fruit with long sticks. This gathering, called *jad* (alluded to in Deut. xxiv, 20), is done by most fellahin, as being more rapid; but the more careful will take the berries, not one by one, but passing the branches through their hands, strip them off by dozens, and let them fall to the ground. This *nakeb* is done to preserve the small twigs, which shall bear fruit the coming year, and which would be damaged by the striking, thus depriving the olive-trees of fruit every second year. In Israelite days the "shaking" was known by the careful observer Isaiah (xxiv, 13).

The berries are gathered by the women and children into baskets, and then into sacks. Whilst gathering one person says a sentence, in a half chanting air, as, "O olives become (as big as) lemons" (يا زيتون اقلب ليمون), the whole chorus repeats this half-a-dozen times, till a new sentence is found, and new emulation for the work is roused.

The olives are carried home and heaped up in a corner of the room, or on the roof in a corner well protected against thieves, to await their turn to be crushed in the oil-mill. The olives ferment and the bitter water flows away, but this proceeding gives a bad taste to the oil (at least for a European throat) which is not at all disliked by the Arabs. When the time has come to press the olives they are brought to the oil-mill.

The oil-mill complete is called *bud*, and belongs to the whole community, or to a part of the village. The work is done by three or four persons, and the horse or mule which turns the stone (*hajar el-bud*) receives a part; that is, the owner of the horse has a share as a worker.

The olives are put on an elevated place, and by baskets-full are crushed under the huge vertical stone, like the stone of a mill, revolving on another stone lying flat and fixed in the ground. The horse turns the stone in a corner of the building, till the olives are wholly crushed, and are poured into round baskets.

A dozen baskets, called a *shudde(t)*, are now carried under the big screw, *lilab*, which is fixed to another huge beam (*khashabet il-bud*), often 7 to 8 yards long and 1 foot in diameter. The horizontal beam rests on the screw at one end, and a vertical beam at the other end hangs down in the middle of the mill, and is driven by two or three men. The complete press is called *ma'sara(t)*, and the oil when pressed flows into the jar below. The place in the wall where the baskets are piled is called the nest (*esh*). The owner of the olives receives all the oil of the first press, and the oil-millers have the refuse as their share for all the work furnished. This refuse contains plenty of oil, and will be pressed again at the end of the season, when all the first pressing for the clients is done; meanwhile it is thrown on the floor of the mill, and will be piled over two or three feet high during the four months of the work. The patron saint of the village receives a few pounds of oil for the lighting of his sanctuary, which we know ought always to have a lamp (1 Kings xv, 4); it is a calamity if the oil fails.

(*To be continued.*)

MASONRY REMAINS AROUND THE CHURCH OF THE HOLY SEPULCHRE.

By ARCHIBALD C. DICKIE, A.R.I.B.A.

THE scantiness of pre-Crusading remains in and around The Church of the Holy Sepulchre, and the unavoidably fragmentary nature of the reports referring thereto, make it most difficult to draw them together when attempting any theory of reconstruction of Constantine's group of buildings.

When in Jerusalem, recently, I was able to make a partial survey of these fragments, and to plot them on to the Ordnance Survey plan on the spot. I am much indebted to the Rev. J. E. Hanauer, whose knowledge and guidance made it possible for me to do so, and also to Mr. Spyridonidis for his valuable help.