

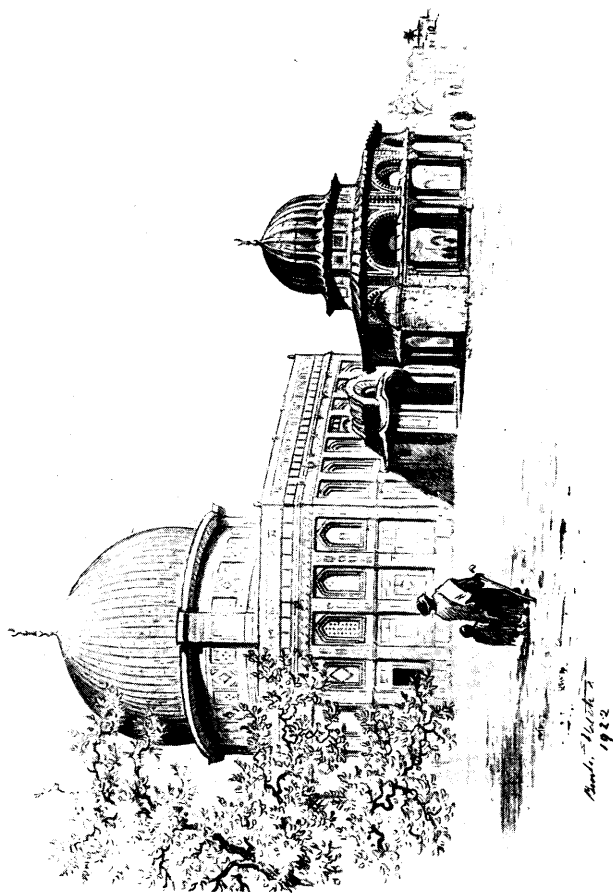
THE HANDBOOK OF PALESTINE



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DOMES OF THE ROCK AND DOME OF THE CHAIN, JERUSALEM.
From a Drawing by Benton Fletcher.

Frontispiece

THE HANDBOOK OF PALESTINE

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AND

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WITH AN INTRODUCTION BY

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HIGH COMMISSIONER FOR PALESTINE

*Issued under the Authority of
the Government of Palestine*

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PREFACE

THE *Handbook of Palestine* has been written and printed during a period of transition in the administration of the country. While the book was in the press the Council of the League of Nations formally approved the conferment on Great Britain of the Mandate for Palestine; and, consequent upon this act, a new constitution is to come into force, the nominated Advisory Council will be succeeded by a partly elected Legislative Council, and other changes in the direction of greater self-government, which had awaited the ratification of the Mandate, are becoming operative. Again, on the 1st July, 1922, the administrative divisions of the country were reorganized. The editors of the Handbook have endeavoured, to the best of their ability, to keep pace with these changes and to make the work as up-to-date as possible; but, in view of the difficulties with which they have been faced in this connexion, they ask the indulgence of their readers if, at times, events have moved faster than the printer.

They desire gratefully to acknowledge the assistance that has been so readily placed at their disposal. In the first place they wish to thank the High Commissioner for the encouragement he has given them in their task, and for being good enough to contribute the introduction to the volume. They are also indebted in general to Governors and Heads of Departments, and in particular to Sir Wyndham Deedes, Mr. Ronald Storrs, Mr. N. Bentwich, Mr. J. B. Barron, Mr. J. N. Stubbs, Mr. G. Blake and other officials too numerous to mention here, who have kindly

supplied them with information regarding their particular spheres. Several members of the Administration have helped, too, in matters outside their departmental work, and a debt of gratitude is due in particular to Colonel E. R. Sawyer, Director of Agriculture, to Dr. W. K. Biggar, Messrs. I. Aharoni, E. Rabinovitch, and P. A. Buxton for the sections on Natural History; to Mr. E. T. Richmond for a valuable review of the Moslem architecture of Palestine, a task not previously attempted elsewhere; to Professor Garstang and Mr. W. J. Phythian-Adams for several notes. To Colonel R. B. W. Holmes, General Manager, Palestine Railways, they owe permission to use the map which is attached to the volume.

They are greatly indebted to Père H. Vincent, O.P., of the Ecole de S. Etienne, for the review of the Christian architecture of Palestine, and to Bishop MacInnes and Canon H. Danby for the paragraphs respectively on the Anglican diocese and on Judaism in Palestine after 70 A.D. Dr. C. R. B. Eyre, Sub-Warden of the Hospital of the Order of S. John of Jerusalem, has kindly contributed the section on the postage stamps of Palestine. Lt.-Colonel H. Pirie-Gordon's Palestine Pocket Guide-books have been consulted with advantage; and material help in connexion with the preparation of the volume for press has been received from Mr. A. G. Antippha of the Palestine Civil Service.

H. C. L.

E. K.-R.

JERUSALEM,
September, 1922.

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RAILWAY MAP OF PALESTINE AND TRANS-JORDANIA

In pocket at end of volume.

INTRODUCTION

IF I were called upon to express in a single word the distinguishing characteristic of Palestine I should say Diversity—diversity of religions, diversity of civilizations, diversity of climate, diversity of physical characteristics. If the traveller wishes for coolness in the summer, he may live 3,000 feet above the level of the sea; if he wishes for warmth in the winter, he may live 1,000 feet below. He may find among the Beduin of Beersheba precisely the conditions that prevailed in the time of Abraham; at Bethlehem he may see the women's costumes, and, in some respects, the mode of living of the period of the Crusaders; the Arab villages are, for the most part, still under mediaeval conditions; the towns present many of the problems of the early nineteenth century; while the new arrivals from Eastern and Central Europe, and from America, bring with them the activities of the twentieth century, and sometimes, perhaps, the ideas of the twenty-first. Indeed, it is true to say that in Palestine you can choose the climate, or the century, that you prefer. And these conditions are found in a country so small that it is easy to motor in a single day from the northernmost town to the southernmost, and in a morning from the eastern boundary to the sea.

These diversities would be enough to lend to Palestine an unusual interest; but her position as the birthplace of religions renders that interest unique. Still farther is it enhanced by the conditions of the present time.

Palestine has witnessed many and great changes in the our thousand years of her recorded history. But it is

necessary to go back to the time of the Crusades for a change as fundamental as that which is involved in the ending of the Turkish Administration and the substitution of a British Mandate. An era of new development opens widely before her. A multitude of new problems arise. To the importance of the country as a centre of religious associations, new political and economic considerations are added.

In these circumstances a *Handbook of Palestine*—accurate and readable as this Handbook is—will be of service ; both to those whose interest is distant, and to those who, more fortunate, are able to visit the country, to experience the charm of its scenery and climate, to come into contact with its history, to study at first hand the many complexities of its present-day problems, and, above all, to hear the voice of its spiritual appeal.

HERBERT SAMUEL.

PART I.

GEOGRAPHY AND HISTORY.

§ 1. *Introductory.*

PALESTINE is bounded on the north by the French sphere of Syria, on the west by the Mediterranean, on the south by Egyptian and Hejaz territory, the boundary running from a point west of Rafa on the Mediterranean to east of Taba at the head of the Gulf of Akaba, and then north-east. On the east is the territory of Trans-jordania, which is included in the area of the Palestine Mandate.

The boundary on the north was determined by the Franco-British Convention of the 23rd December, 1920, and was delimited in 1922. It runs from the Mediterranean at Ras al-Nakura eastwards to Yarun, thence N.E. to the village of Kades, thence N.N.E. to Metullah and across the upper Jordan Valley to Banias, thence S.S.W. to Jisr Benat Yaqub, thence southwards along the Jordan to Lake Tiberias, thence along the eastern shore of the Lake of Tiberias to a point almost due east of the town of Tiberias, thence S.S.E. to al-Hamneh Station on the Semakh-Deraa railway. The Huleh basin and all the Lake of Tiberias are thus within the borders of Palestine.

The area of Palestine according to the Turkish administrative divisions was 13,724 square miles. The area of Palestine under British administration, excluding Trans-jordania, is something over 9,000 square miles, with an

estimated population (1922) of about 754,500. Of these about 583,000 are Moslems, 84,500 Christians, and 79,300 Jews. These figures do not include the garrison.

§ 2. *Geography and Scenery.*

General.—‘Within the limits of a province,’ it is stated in the High Commissioner’s interim report on Palestine for 1920-21, Palestine ‘offers the varieties of soil and climate of a continent. It is a country of mountain and plain, of desert and pleasant valleys, of lake and sea-board, of barren hills, desolate to the last degree of desolation; and of broad stretches of deep, fruitful soil.’ The most important geographical fact in Palestine is the deep fissure of the Jordan Valley, which divides Palestine proper so distinctly from Trans-jordania. Palestine is, generally speaking, a mountainous plateau which forms an extension of the Lebanon chain and runs southwards till it loses itself in the desert or is linked up with the mountainous part of the Sinai Peninsula. More than two-thirds of the country lie on the western side of the watershed, and on the western side the slopes are gradual; on the east they are precipitous and are broken by valleys of great depth.

The country may be divided into three sub-regions, the coastal plain, the mountainous plateau, and the desert.

The Coastal Plain.—The coastal plain varies considerably in width between Acre, its northern, and Gaza, its southern extremity. At Acre its width is about 4 miles; farther south, at Haifa, it widens out into the Plain of Esdraelon, which intersects the whole country; south of Haifa, as it rounds the buttress of Mount Carmel, it is reduced to a bare 200 yards. Southwards from Athlit it expands to a width of about 20 miles, its breadth at Ascalon. The coastal plain, the northern portion of which is known as the Plain of Sharon, is on the whole extremely fertile, although covered in parts with a shallow layer of sand; of proverbial fertility, too, is the Plain of Esdraelon, also known in Hebrew times as Armageddon.

The Plateau Region.—The plateau region is divided by the Plain of Esdraelon into two sections, the hill country of Galilee to the north and the hill country of Samaria and Judæa to the south.

At the southern end of the hills of Galilee rises Mount Tabor (1,845 ft.). The range becomes continuous and increases in height in the neighbourhood of Safed. The highest points of the range are Jermuk (3,934 ft.) and Jebel Heider (3,440 ft.).

The principal highlands of Samaria lie near the watershed between the Mediterranean and the Jordan. The highest points are Mount Ebal (3,077 ft.) and Mount Gerizim (2,849 ft.) near Nablus, and Tel Asur (3,318 ft.) further south. On the eastern side of the watershed the most important feature is the system of deep parallel valleys running from the plain south of Nablus into the Jordan Valley.

The plateau of Judæa takes the form of a long zig-zag central spine which throws out a series of steep spurs to east and west. South of Hebron the range becomes lower and finally loses itself in the desert. On the western side of the watershed the plateau of Judæa extends about half-way to the sea, broken by deep valleys. On the east side it descends abruptly within 20 miles from a maximum of over 3,000 feet above sea-level to 1,300 feet below sea-level to the Lower Jordan and the Dead Sea. The slopes are mere rocky wastes, almost without vegetation and water, inhabited only by a few Beduin and hermits. They descend in a series of terraces sometimes terminating in walls of cliff, such as the Mount of Temptation above Jericho, and are deeply seamed by profound cañons such as Mar Saba and the Wadi Qelt.

The Desert.—The desert country is, roughly speaking, a rectangle, of which the corners are Gaza, Beersheba, Rafa and al-Auja. East and south-east of this rectangle is a broken mountainous region falling to the east in a series of terraced escarpments to the Wadi Araba and the depression at the southern extremity of the Dead Sea. Farther south and east are the deserts of Sinai and Northern Arabia.

Lakes.—Palestine possesses a geographical feature unique in the world in the Jordan Valley, or Ghor, and the chain of lakes through which the Jordan flows. Rising near Banias at a height of about 3,000 feet above sea-level, the Jordan enters Lake Huleh (the Waters of Merom), whose surface is 7 feet above sea-level. The depth of Lake Huleh varies from 10 to 16 feet; its width is 4 miles from north to south and 3 miles from east to west at its broadest point. Between Lake Huleh and the Lake of Tiberias (Sea of Galilee) the river drops 690 feet in a distance of 10 miles, and becomes a narrow turbulent stream.

The Lake of Tiberias is $13\frac{1}{2}$ miles long and $7\frac{1}{2}$ miles broad. The surface is 682 feet below sea-level, and the greatest depth 160 feet. The northern end of the Lake is muddy, this being due to the turbulent nature of the Jordan, but its southern part is quite clear and is potable, except in the neighbourhood of the town of Tiberias. The Lake, as in biblical days, is liable to sudden storms, and the local boatmen avoid, so far as possible, crossing its centre after mid-day.

Between the Lake of Tiberias and the Dead Sea, whose surface lies 1,292 feet below sea-level, the Jordan falls nearly 600 feet. The Dead Sea, called by the Arabs Bahr Lut (the Lake of Lot), is 48 miles long and 10 miles wide at its greatest breadth, both dimensions being almost identical with those of the Lake of Geneva. Its maximum depth is 1,310 feet, but its southern extremity is shallow, and is separated from the principal basin by a low-lying peninsula called al-Lisan ('The Tongue'). It has been calculated that $6\frac{1}{2}$ million tons of water fall into the Dead Sea daily, and, in consequence of the extraordinary evaporation which ensues, the water remaining behind is impregnated to an unusual extent with mineral substances. The water contains about 25 per cent. of solid substances, chloride of sodium (common salt) contributing 7 per cent. The water has a bitter and nauseous taste, due to the chloride of magnesium, while the chloride of calcium makes it smooth and oily to the touch. Owing to the intense buoyancy of the water, swimming is

difficult, as the feet have too great a tendency to rise to the surface. Fish cannot live in Dead Sea water, which, indeed, destroys practically all organic life.

The Jordan Valley itself seldom exceeds 3 miles in width until it reaches Jericho and the neighbourhood of the Dead Sea. It is highly fertile, and across it the Jordan winds with unending sinuosities.

Harbours and Rivers.—The principal ports of Palestine are, beginning in the north, Acre, Haifa, Jaffa and Gaza, which will be described from the commercial point of view in another part of this Handbook.

The principal rivers of Palestine, other than the Jordan, and apart from *wadis* running dry in summer, are the Jarmuk, the Kishon (Nahr Muqatta), the Zerqa and the Auja.

Coast-line.—The shore along the whole coast-line of Palestine is conspicuously uniform and low, mainly consisting of long shallow curves of low sandy beach. With the exception of the headland of Mount Carmel there are no strongly marked prominences producing sheltered bays. The small estuaries of the coastal streams are usually closed by sand-bars.

§ 3. *Palestine in Biblical Times.*

Meaning of the term 'Palestine.'—The term 'Palestine' originally denoted only the coast strip once ruled by the Philistines,¹ but had come by the beginning of the Christian era to denote the territory lying between the 'River of Egypt' and Lake Huleh. Under the Roman Empire the province of Palaestina extended along the coast from a point near Rafa to Caesarea, and inland across the Jordan to Gerasa and Canatha in what is now the Hauran. In the last years of the Roman Empire and under Byzantine rule the country was divided into Palaestina Prima, corresponding roughly to Judæa, P. Secunda, corresponding roughly to Galilee, and P. Tertia, corresponding to Arabia Felix. In this Handbook the term

¹ Cf. Part III., § 5.

Palestine denotes the British Mandatory area exclusive of Trans-jordania.

Early Days.—From the earliest period of history Palestine has been inhabited by peoples of Semitic race, who moved from Arabia to Syria and Palestine in a long series of immigrations. The Canaanitish immigration is the oldest of which we know with certainty, its earliest wave including the Phœnicians, who penetrated farthest to the west. Following the example of the Old Testament, we are accustomed to call the tribes who settled to the west of the Jordan by the collective name of Canaanites, though they are probably more correctly specified by the older biblical writers as Amorites. At a later date seven tribes are specified: Amorites, Canaanites, Hittites, Hivites, Girgazes, Perizzites and Jebusites. The Hittites, as also the Philistines, were non-Semitic. The Tel al-'Amarna tablets (fifteenth century B.C.) refer to the 'Khabiri,' who included the Israelites, Moabites, Amorites and Edomites, and are identified by a once criticized but now increasingly accepted theory with the Hebrews. The Canaanites were followed by the Aramaeans, who were already settled in Trans-jordania under the Kings of Israel. In these early days Palestine was largely dependent upon Egypt, being governed by princes tributary to the Pharaohs. Despite, however, the political supremacy of Egypt the Tel al-'Amarna tablets, which are written in Babylonian cuneiform, indicate how largely the country lay under the influence of Babylonian culture. Among these tributary princes is mentioned a King of Urusalim (Jerusalem).

Early Jewish History.—The leader of the Israelites, to whom they owed the basis of their religious development, was Moses. Their settlement in the country west of the Jordan was effected very slowly, partly by force of arms, partly by peaceful assimilation with the Canaanites, who at that time occupied a much higher plane of culture than the Israelites. In the Old Testament the Israelites are represented as divided into twelve tribes, several of which, however, became merged in others in prehistoric

times ; thus the villages of the tribe of Simeon afterwards belonged to Judah, while the tribe of Levi never possessed any territory of its own. It is impossible to determine accurately the districts of the individual tribes, as they were subject to many variations. The boundaries mentioned in the book of Joshua represent merely a later theory. The central position was occupied by the powerful tribe of Joseph (Ephraim and the Half Tribe of Manasseh). Close to these was the tribe of Benjamin, while the country to the south was occupied by Judah, a tribe equal in power to Joseph. Issachar occupied the Plain of Jezreel, extending to the Jordan. Still farther to the north lay the territory of Zebulon and Naphtali, and on the coast that of Asher. The territory of Dan lay isolated in the extreme north. The southern portion of the country to the east of the Jordan was occupied by Reuben, whose territory, however, was gradually conquered by the Moabites. Similarly Gad and particularly the Half Tribe of Manasseh in Bashan had great difficulty in defending themselves against the incursions of their neighbours. According to the oldest historical document, the Song of Deborah (Judges, v.), the men capable of bearing arms numbered 40,000, which would imply a total population of about 200,000 Israelites. The estimates of the later writers are exaggerated. The chief bond of union between the tribes at the so-called Period of the Judges was the common veneration of the national deity Yahweh, to whom corresponded Ba'al, the national god of the Canaanites. Both were worshipped on the 'high places,' and for this reason the later Hebrew historians regard the worship of the high places as idolatry.

The Kingdoms of Israel and Judah.—The severe contests of the Israelites with their western neighbours, the Philistines, led to the establishment of a national kingdom under Saul. The jealousy of the tribes, however, seriously interfered with the stability of this administration.

Soon after the death of Saul, David succeeded in making himself prince of Judah. But it was not till after the murder of Ishbosheth, the son of Saul, and his able general,

Abner, that he succeeded in extending his sway over the other tribes. Under David the kingdom attained its greatest extent. He made Jerusalem, the town of the Jebusites, his capital, delivered the country from the Philistines, humbled the Moabites, Edomites, and Ammonites, the ancient enemies of Israel, and placed Damascus under tribute. In internal affairs he was successful in suppressing the conspiracy of his son Absalom and the revolt of the northern provinces. He introduced an organized scheme of administration, regulated the fiscal system, and created a small standing army.

The government of Solomon contributed still more to develop the resources of the country. He fortified Jerusalem and erected a magnificent palace and imposing Temple. His reign seems also to have seen the beginning of the Israelites' successful adoption of the richer culture of the Canaanites and other neighbouring nations. Intercourse with the neighbouring nations, especially with Egypt, became more active. After a brief period of prosperity, however, the decline of the empire began. Damascus threw off the yoke of the Israelites, Edom revolted, and dissensions sprang up in the interior. On the death of Solomon the kingdom fell into two parts: Judah to the south and Israel to the north.

First Shechem and then Tirzah was made the capital of the Northern Kingdom, or Kingdom of Israel, by Jeroboam I., but the seat of government was afterwards removed to Samaria by Omri. Owing to the constant discord and jealousy which disquieted the rival kingdoms, as well as their internal dissensions, they fell an easy prey to the encroachments of their neighbours. The princes of Damascus undertook several successful campaigns against the northern kingdom, and it was not until the reign of Jeroboam II. (785-745 B.C.) that the kingdom again attained to its former dimensions. From this period dates the stele of King Mesha of Moab, the most ancient monument bearing a Semitic inscription yet discovered.

By the middle of the eighth century the Assyrians had

succeeded in making serious encroachments upon the northern kingdom, and it was only with their assistance that King Ahaz of Judah succeeded in defending himself against Israel and Syria. He, as well as his successor Hezekiah, paid tribute to the Assyrians. In 722 the kingdom of Israel was destroyed, the inhabitants sent to the east, and colonists substituted for them. In spite of the warnings of Isaiah, Hezekiah entered into an alliance with Egypt and Ethiopia, in consequence of which Sennacherib of Assyria proceeded to attack the allies. The conquest of Jerusalem, however, was prevented by the well-known incident of the destruction of Sennacherib's army.

Meanwhile the worship of Yahweh was essentially advanced by the writings of Amos, Hosea, Micah, Isaiah, Jeremiah, and other prophets. The advance consisted mainly in loftier ideas of the moral and spiritual nature of the Deity, leading to the conception of Yahweh as the God, not merely of Israel, but of the whole world. This was a basis on which the religion of Israel could be preserved and developed amid the coming troubles. One of the most important events in the history of the religion of Israel is the centralization of the worship of Yahweh in Jerusalem in the days of Josiah (620 B.C.), a movement consequent on the introduction of the new book of the law, Deuteronomy.

The Captivity.—At length, in 597, the kingdom of Judah was virtually destroyed, and Nebuchadnezzar carried off King Jehoiakin with 10,000 of the principal inhabitants, including the prophet Ezekiel, to Babylon. A revolt by the last king, Zedekiah, resulted in the destruction of Jerusalem in 587 and a second deportation of its inhabitants. Soon after this many Jews, Jeremiah among them, migrated to Egypt.

During the Captivity, besides Ezekiel and Jeremiah, there flourished the sublime anonymous prophet who wrote chapters 40-66 of the book of Isaiah. In the year 538 Cyrus, after having conquered Babylon, permitted the Jews to return to their native country. Only some of these, however, availed themselves of this permission, and the

new Jewish State was wholly comprised within the ancient limits of Judah. The erection of the new Temple, which had long been obstructed by the neighbouring nations, was at length promoted by the prophets Haggai and Zechariah (520-515). Ezra and Nehemiah established a set form of ritual, following Ezekiel and the priestly legislation in Leviticus and Numbers. The Idumaeans or Edomites established themselves in South Judæa and Hebron. The Nabataeans, an Arabian tribe which settled at Petra about 300 B.C., supplanted the Edomites in the south-east of Palestine. They conquered the territory of Moab and Ammon, and even penetrated farther north. The central districts were colonized by Cuthaeans, from whom, and also from the remains of the earlier population, descended the Samaritans, who erected a sanctuary of their own on Mount Gerizim.

The Macedonian Supremacy and the Maccabees.—The Macedonian Supremacy began in 332, but after Alexander's death Palestine became the scene of the wars between the 'Diadochi,' as his successors were called. Greek culture soon made rapid progress in Syria, as is evidenced by the ruins of Græco-Roman theatres, the relics of temples, the inscriptions and coins. The Jews adhered steadfastly to their traditions, but, in the third century B.C., the Aramaic language gradually began to supplant the Hebrew. Greek also came into frequent use among the cultured classes, and in Egypt the sacred books were translated into Greek. Among the Jews was even formed a party favourable to the Greeks, which, aided by Jason, the high priest, succeeded in securing the supreme power in the state. In consequence of this a fierce struggle took place, for which King Antiochus Epiphanes chastised the Jews severely. This, and still more the desecration of their Temple, drove the Jews into open revolt. At the head of the insurgents was the heroic priest Mattathias, whose equally distinguished son Judas Maccabæus at length succeeded, in 165 B.C., in inflicting a decisive defeat upon the Syrians. Under the Asmonean princes, or Maccabees, the Jews enjoyed a comparatively

prosperous period of national independence, and John Hyrcanus I. even succeeded in extending considerably the dominions of Judæa by his conquests. During this epoch the form of government was a theocracy, presided over by a high priest, who, at the same time, enjoyed political power, and ruled the country with the title of ' High Priest and Uniter of the Jews ' ; but from the reign of Aristobulus I. the Asmoneans assumed the title of king. The independence of the country was at length disturbed in 63 B.C. by the Romans, who, under Pompey, captured Jerusalem. The Asmonean Hyrcanus II. reigned after this date under Roman suzerainty.

The Idumaeans.—In 40 B.C. the Parthians plundered Syria and Palestine, and in the troubles of that period Herod the Idumæan, son of Antipater, the friend of Hyrcanus, rose to power by the support of the Romans. Herod, espousing throughout his career the Roman as against the national Jewish side, bribed Cassius and Antony in turn, succeeded in preserving his position under Augustus, and was recognized by the Jews as King in 40 B.C.

Herod was a great builder, and the brilliance of his reign earned him the title of the Great. Many of the Jews, however, resented deeply his encouragement of foreign civilization and art.

In the time of Herod, the Jewish territories were divided as follows: (1) Judæa, including Idumæa; (2) Samaria; (3) Galilee; (4) Peraea (' the country beyond '); (5) the tetrarchy of Philip.

The Hellenistic towns east of the Jordan (*e.g.* Philadelphia, Gerasa, Gadara, Pella), together with Scythopolis west of the Jordan, formed a more or less compact political unit under the name of the Decapolis.

Of the birth and ministry of Christ, and of the incidents of His earthly life, this Handbook is not the place to speak.

Herod the Great died in the year of the birth of Christ, *i.e.* 4 B.C. according to the accepted chronology as determined by Dionysius Exiguus in 525 A.D. The dominions of Herod were now divided. To Philip were given the

districts of the Hauran (S.E.), to Herod Antipas, Galilee and Peraea, to Archelaus, Samaria, Judæa, and Idumaea. In 6 A.D. the territory of Archelaus was added to the Roman province of Syria, but was governed by procurators of its own.

The power of the native princes, such as Agrippa I., who was the last prince to unite the whole of Herod's kingdom under one monarch, and Agrippa II., whose share of Jewish territory was, strictly speaking, confined to a few towns in Galilee, became merely nominal as that of the Roman governors increased. At length, in consequence of the maladministration of Gessius Florus, a national insurrection broke out with great violence. Jerusalem was captured by Titus in 70 A.D., and the Temple was destroyed. Under the leadership of Simon, surnamed Bar Cochba ('son of the star'), there was a final revolt against the foreign yoke. After a struggle lasting for three and a half years (132-135), the insurrection was quelled and the last remnant of the Jewish kingdom destroyed. Jerusalem became a Roman colony under the name of *Ælia Capitolina*, and the Jews were denied access to their ancient capital.¹

§ 4. *Palestine under Rome, Byzantium and the Arabs.*

Roman Rule.—The ensuing three centuries were relatively uneventful in the history of Palestine. After the revolt of the Jews in 132-5 A.D. the Emperor Julian the Apostate once more raised the hopes of the Jewish people for a brief moment. Previous to the interlude of his short reign a change of the utmost importance had taken place within the Roman Empire by the adoption of Christianity as the official religion of the State, and this change was felt particularly in Palestine. The unaccustomed interval of peace which the country was enjoying caused many Christian pilgrims to visit the Holy Land in emulation of the Empress Helena, and the country was soon thickly covered with Christian religious establishments.

¹ Cf. Sir G. A. Smith, *Atlas of the Historical Geography of the Holy Land*, London, 1915.

Byzantium and the Arabs.—On the partition of the Roman Empire in 395 A.D., Palestine fell naturally to the eastern or Byzantine half, but it was not long before the growing power of Persia menaced the hold of the Byzantine Emperors on the Holy Land. In 614 Jerusalem fell to Chosroes II. after a siege of twenty days, and its treasures were plundered. The Emperor Heraclius subsequently recovered the country; but in the struggles with the Persians the Byzantine Empire underwent a process of exhaustion which accounts very largely for its subsequent collapse before the Arab invaders.

The Arab Conquest.—The Arabs had from time immemorial ranged over the vast Syrian Plain as far as Mesopotamia, and were now beginning to press forward into Syria and Palestine. The southern Arabs (Yaqtanids or Qahtanids) settled in the Hauran, while opposed to them were the tribes of Northern Arabia (Ishmaelites); but these tribes acquired a new significance after their union had been effected by the Prophet Mohammed. As the Byzantine Empire grew weaker, the raids of these Arabs into Palestine became more frequent. Finally they took the definite shape of deliberate conquest. The invasion began in the south of Palestine, where the local Governor, Sergius, operating from Caesarea, was defeated early in 634. This Arab victory was followed up by another in the same year, when Theodore, the brother of Heraclius, was defeated in the Wadi al-Sant. Further victories were won by the Arabs in 635, and in September of that year Damascus surrendered. Heraclius now made his one great effort to save Syria. In the summer of 636 an army of imperial mercenaries and Armenians and Arabs (drawn from the settled tribes of Syria) advanced through the Biqa' and past Baniyas and across the Jordan, south of Lake Huleh. They cut the communication between Damascus and Arabia. But the Arabs had already abandoned Damascus and had taken their position on a strong line of defence, just south of the River Yarmuk. The opposing armies seem to have faced one another on opposite

sides of the Yarmuk for some weeks. Futile negotiations were carried on. Perhaps both sides awaited reinforcements and feared to risk attack. Apparently the Greeks at length took the offensive. The Arab victory was of supreme importance for the future of Islam and therefore for the history of the world. Unfortunately the course of the battle cannot be ascertained in detail. Certainly the Moslems were not greatly superior in point of numbers. During one phase of the struggle the Greeks appear to have been within sight of victory. But the composite character of their army was a disadvantage. Their leaders were at variance and perhaps their full force was not employed. Although most of the Arabs fought on foot they had a distinguished cavalry leader (Khalid ibn Walid), who seems to have dealt the decisive blow. A sand-storm blowing in the faces of the Greeks may have turned the scale against them (20th August, 636).

After this battle Heraclius abandoned Syria. Probably his resources were exhausted by the Persian war, so that he could not do otherwise. The fate of the country therefore depended upon the attitude of its own population. Jews, Samaritans, and Christians all welcomed the Arabs as their deliverers from the persecution and oppression of the 'orthodox' Greeks. Naturally the Arab tribes of the eastern frontier were ready to throw in their lot with the new-comers. Not a single Syrian town was captured by force of arms. Sooner or later they all accepted the generous terms of the Arab chiefs. Jerusalem and Caesarea were strongholds of Greek sentiment and power. They submitted in the years 639 and 640 respectively, and, after the surrender of Caesarea, Gaza and Ascalon made their submission.

Palestine under the Omayyad and 'Abbasid Khalifs.—For a century after the Arab conquest Palestine enjoyed almost unbroken peace within its borders. From 661 till 750 it was ruled from Damascus by the Omayyad Khalifs, and, after their overthrow by the 'Abbasids (so called on account of their descent from the Prophet's paternal uncle

'Abbas), from the capital of the latter at Baghdad. But the distant 'Abbasid Khalifs never held the allegiance of Syria and Palestine as did the Omayyads, and the process of disintegration commenced in the Arab Empire. By the middle or end of the ninth century Palestine and Syria stand once more apart in their accustomed relation to Egypt on the south and to the rulers of Mesopotamia on the north-east. In 969 the Fatimite Khalifs began to rule over Egypt and soon conquered Syria and Palestine. In the eleventh century they were followed by the Seljuq Turks. In the latter half of the tenth century, however, the Byzantine Emperors had undertaken no fewer than four invasions of Syria and Northern Palestine (in 975 the Emperor John Zimisces actually reached Tiberias and Acre); and these invasions, coupled with the internal dissensions of the Arab Empire, paved the way for the Crusaders.

§ 5. *The Crusades.*

The First Crusade.—The Crusades, considered as a conquest of Palestine, were marked by several unique features. They were, in the first place, the product of artificial co-operation between a number of Western Powers, which was only maintained with difficulty and frequently broke down altogether. Its promoters were actuated by a variety of motives: religious, romantic, dynastic, commercial. The Crusaders proceeded with their task slowly and intermittently, and their purpose, which was to plant western feudalism in an eastern land, never wholly succeeded. From the date of their first success the Crusaders organized their conquests into four independent states, the Principality of Antioch, the Counties of Tripoli and Edessa, and the Kingdom of Jerusalem. It is only with the last of these that the *Handbook of Palestine* is directly concerned.

The First Crusade aimed not merely at the deliverance of the Holy City from Moslem rule or even only at the conquest of Palestine and Syria; rather was it an expedition by the Christians of Western Europe, under the auspices of Western

Europe's spiritual leader, the Pope, to relieve the Christians of the East in general from Moslem oppression. Its leaders were Robert, Duke of Normandy, Raymond, Count of Toulouse, Robert, Count of Flanders, the Norman Dukes Bohemond and Tancred, Godfrey de Bouillon and his brother Baldwin, afterwards King Baldwin I. of Jerusalem. Antioch was captured by Bohemond in 1098, and Jerusalem on the 15th July, 1099; Damascus, however, together with Homs and Aleppo, was never lost by the Moslems. There is no space here to enter into the extremely picturesque details of Crusading history; it must suffice to chronicle the outstanding facts. In the reign of Baldwin II. the Latin conquests in the East reached their climax and the Kings of Jerusalem, together with their vassals, the Princes of Galilee, the Counts of Ascalon and Joppa, the Lord of Montreal and others, ruled the land in feudal fashion. The organization of the kingdom is well displayed in the famous 'Assizes of Jerusalem,' which laid down the constitution of the country on a strictly feudal basis. The 'Assizes,' which received their final form from the Cypriote jurisconsults of the thirteenth century, embodied "the usages which Godfrey ordered to be maintained and used in the Kingdom of Jerusalem, by the which he and his men, and his people, and all other manner of people going, coming, and dwelling in his kingdom of Jerusalem were to be governed and guarded."¹

The Assizes included two codes, one for the nobles, the other for the bourgeoisie, which were deposited in a coffer in the Church of the Holy Sepulchre and from the place of their custody were called 'Les Lettres du Sepulcre.' The coffer could only be opened for the purposes of consulting or modifying the law, and then only in the presence of nine persons particularly specified, including the King and the Patriarch.

The Second Crusade.—The early Crusaders weakened their strength by repeated and futile attempts to capture Damascus. Here they were opposed by the powerful

¹ *Assizes of Jerusalem*, i., 22.

Emir Zanki (1127-40); and the second conquest of Edessa by his son Nûr al-Dîn (1146-74) gave rise to the Second Crusade (1147-49). It was in the reign of Nûr al-Dîn that there came to the fore the famous Salah al-Dîn, better known in the West as Saladin. Saladin, who was the grandson of a Kurd named Shadi ibn Merwan and nephew of Nûr al-Dîn's general Shirkuh, soon made himself master of Egypt; and, after Nûr al-Dîn's death, took advantage of the dissensions in Syria to conquer that country also, and thus to become the Franks' most formidable opponent. The breach of a truce concluded between himself and the Crusaders led to war, and on the 4th July, 1187, Saladin 'broke the Franks on the horns of Hattîn and slew a great multitude, and took their king prisoner.' This was the greatest disaster which had as yet overtaken the Crusaders. The True Cross was lost, and King Guy, together with his nobles, made captive. Saladin now marched south. Nablus, Caesarea, Jericho, Jaffa, opened their gates to him without resistance; and on the 2nd October, 1187, he took Jerusalem, granting to the besieged terms of almost unparalleled generosity.

The Third Crusade.—The fall of Jerusalem led to the Third Crusade (1189-92), and the Latin colonies in Palestine were saved from extinction for the moment by a great European intervention. The Holy Roman Emperor, Frederick I. Barbarossa, who headed the expedition, was drowned in Cilicia before he reached the Holy Land. The hero of this Crusade was King Richard Cœur de Lion; but Richard, although he performed prodigies of valour, did not recover Jerusalem. The resources of the Third Crusade were impaired by the rivalry between Richard and the French King, Philip Augustus, and the only solid advantages secured from Saladin by the peace signed on the 2nd September, 1192, were the possession of a narrow strip of coast between Tyre and Jaffa, and the right of the Latins to make the pilgrimage to Jerusalem, which city remained in the hands of the Moslems.

The Fourth and Fifth Crusades.—Saladin died in 1193,

and his empire was dismembered. Nevertheless, the respite which the Third Crusade had given to the Latin Kingdom was a precarious one; and the Fourth Crusade in 1204 went sadly astray and did nothing to promote Frankish interests in Palestine. The Fifth Crusade, led by King Andrew of Hungary in 1217-18, was equally unsuccessful. In both these Crusades the Italian maritime cities of Amalfi and Pisa, Genoa and Venice were impelled by their commercial ambitions to take an active part.

The Sixth Crusade.—Of more importance was the Sixth Crusade, led by the heterodox Emperor Frederick II. By the irony of history Frederick, who in many respects was far in advance of his time, was first of all excommunicated for not going on the Crusade, and was then excommunicated for going. In 1229 he became master of Jerusalem without shedding blood, only to find that the services of the Church could not be celebrated in the Holy Sepulchre, because the Pope had laid every town in which Frederick might be, the goal of the Christian world not excepted, under an interdict. For the next ten years Jerusalem was again a Latin city.

The Last Crusades.—At the end of Frederick's ten years of truce with the Moslems the Seventh Crusade set out under the leadership of Theobald, King of Navarre, and landed at Acre in the autumn of 1239. An attempt to recover Ascalon involved the Christian army in disaster, and in the following year Theobald went home, leaving a large number of prisoners in the hands of the Moslems, from whom their freedom was subsequently bought by Richard, Earl of Cornwall. In 1244 Jerusalem was sacked by the Khwarizmians, a Tatar tribe from the south of Lake Aral.

The Eighth Crusade (1248-50) owed its inception to the piety and enthusiasm of S. Louis IX. of France, but, in spite of its leader's zeal, accomplished nothing tangible so far as Palestine was concerned. With the Crusade of Edward, Prince of Wales, afterwards Edward I. of England (1271-72), the Crusading movement spent its force. Accounts of the Crusades from the western point of view

are numerous and need not be detailed here ; for a lucid history of these events from the Moslem point of view the reader is referred to Stevenson, *The Crusaders in the East* (Cambridge, 1907).

The Latin Kingdom of Jerusalem. — The following sovereigns occupied the throne of Jerusalem between 1099 and the fall of Acre in 1291 :—

	Reigned.
Godfrey de Bouillon (refused title of King)	1099-1100
Baldwin I. - - -	1100-1118
Baldwin II. - - -	1118-1131
Melisende and Fulk of Anjou (<i>jure uxoris</i>) - - - -	1131-1144
Melisende and Baldwin III. -	1144-1152
Baldwin III. alone -	1152-1162
Amaury I. - - - -	1162-1173
Baldwin IV. - - -	1173-1185
Baldwin V. - - - -	1185-1186
Sybil and Guy de Lusignan (Lord of Cyprus, 1192) (<i>jure uxoris</i>) -	1186-1190
Guy de Lusignan alone -	1190-1192
Isabella and Henry of Champagne (<i>jure uxoris</i>) - - - -	1192-1197
Isabella and Amaury II. (I. of Cyprus) (<i>jure uxoris</i>) - - - -	1197-1205
Isabella alone - - - -	1205
Mary - - - - -	1205-1210
Mary and John de Brienne (<i>jure uxoris</i>)	1210-1212
Yolande and John de Brienne (<i>jure filiae</i>)	1212-1225
Yolande and Frederick (Emperor Frederick II.) (<i>jure uxoris</i>) - - - -	1225-1228
Conrad and Frederick (<i>jure filii</i>) - -	1228-1243
Conrad alone - - - -	1243-1254
Conradin - - - -	1254-1268
Hugh (III. of Cyprus) -	1269-1284
<i>Charles of Anjou disputes the crown</i>	1277-1286
John (I. of Cyprus) -	1284-1285
Henry (II. of Cyprus) - - - -	1285-1291

During the latter years of its existence the Latin Kingdom dwindled rapidly in extent and strength. Not only was it being shaken by the advancing assaults of the Moslems, but it was torn by internal and dynastic dissension between rival princes and between these and their vassals. Conrad and his son Conradin, the last of the Hohenstaufen, were Kings of Jerusalem in name only; they were never crowned as such and never took possession of the kingdom. On the execution of Conradin the crown of Jerusalem, together with the meagre remnants of the kingdom, passed to the Kings of Cyprus; and with the capture of Acre, its last remaining town, by the Mameluke Sultan Melek al-Ashraf, son of Sultan Qala'un, in 1291¹ the *de facto* existence of the Kingdom of Jerusalem came to an end. The Kings and Queens of Cyprus continued to bear the title until the end of the Lusignan Kingdom of Cyprus in 1489, and after the fall of Acre received the crown of Jerusalem at Famagusta, as being the Cypriote town geographically nearest to the lost kingdom. The title then passed by descent to the House of Savoy, now the Royal House of Italy; and until 1861 the coins of the Kings of Sardinia bore the legend: 'King of Sardinia, Cyprus, and Jerusalem.' The title 'King of Jerusalem' is borne to this day by the Kings of Spain as heirs of the Angevins and through them of Mary of Antioch, as it was until 1918 by the Emperors of Austria.

The Military Orders.—The most characteristic, and perhaps the most permanent features of the Crusades were the Military Orders, of which the most prominent were the Templars and the Hospitallers. Both Orders owed their institution to the charitable purpose of attending the poor and sick Christian pilgrims; both derived their origin from the Holy City of Jerusalem; both subsequently became sovereign states and the most formidable military instruments of the Crusaders. Most of the remarkable Crusading castles which still crown the strategic heights of Palestine and Syria (Krak des Chevaliers, Banias, La Pierre du

¹ See Schlumberger, *Prise de St. Jean d'Acre en l'an 1291*. Paris, 1914.

Désert, Montreal, Safita, Merqab and many others) were the strongholds of these Orders ; and at times the Crusading Kings found the Knights to be as truculent and unruly in peace as they were valiant in war. The Knights Templar ruled Cyprus as its sovereigns from 1191-1192, and were dissolved by the Pope in 1312 ; the Knights Hospitallers, after reigning in Rhodes and then in Malta until the dawn of the nineteenth century, now reside in Rome, where they still maintain under their Grand Masters their sovereign status as the Order of S. John of Jerusalem. For the Crusading activities of this Order see Delaville Le Roulx, *Les Hospitalliers en Terre Sainte et à Chypre* (Paris, 1904). For the English Order of S. John of Jerusalem, see Part II., § 11.

§ 6. *Palestine under the Mamelukes and Turks.*

The Mamelukes.—For the ensuing two centuries Palestine practically disappears from history. With the final departure of the Franks in 1291 it loses all semblance of independence, and passes, together with Syria, under the Mameluke (Caucasian slave) dynasty of Egypt. The outstanding Mameluke figures in the annals of Palestine are the Sultans Bibars (1260-1277) and Qala'un (1279-1290), both equally famous as warriors and as builders. At the beginning of the fifteenth century the land was plagued by the Mongols under Timur-lenk ('Timur the Lame,' Tamerlane), but afterwards, under the Mameluke Sultans, enjoyed a farther period of immunity from external attack. In 1516 war broke out between the Mamelukes and the Ottoman Turks ; and by 1517 Egypt, Syria and Palestine were in the hands of the latter.

Palestine under the Turks.—The sixteenth and seventeenth centuries are on the whole unimportant in the history of Palestine, although it may here be noted that the walls of Jerusalem were rebuilt in their present form in 1542 by Sultan Suleyman the Magnificent. Two men alone emerge from an obscure multitude of Pashas and Beys. The first

of these, 'Omar al-Daher, was early in the eighteenth century an Arab chief, whose principal village was Safed. Having seized Tiberias he carried on war with the pashas of Damascus, just as Tancred had done with their predecessors in the Crusading period. In 1749 he seized Acre from a subordinate of the pasha of Sidon and established himself in it. He restored somewhat the defences of the city, attracted the population by his good government, increased his power by treaties with Arab tribes and with the Metawileh, and thus became strong enough to wage war with Damascus on equal terms. When he allied himself with the Egyptian ruler 'Ali Beg (1770-3), and obtained the help of Russian ships (1772-3), there was a prospect of his becoming master of all southern Syria. But the death of 'Ali Beg (1773) and the peace between Turkey and Russia (1774) and quarrels with his own sons resulted in his defeat and death (1775). His successor in Acre was Ahmed al-Jezzar. He was a Bosnian by birth, had been a slave of the Egyptian Beks, and had recently won a military reputation in Syria. Adventurers flocked to his service, and his pashalik extended until it included the coast from Beirut to Caesarea, along with northern Palestine and the Biqa'. His efforts to gain the pashalik of Damascus were not permanently successful, but he was the most powerful ruler in Syria, and by fortifying Acre (from 1786 onwards) made it the strongest town on the coast. The Ottoman Government would have dispossessed him more than once if they had been able. Yet when Napoleon invaded Syria they appointed him at once chief commander of their forces.

The Invasion of Napoleon I.—In 1799 Napoleon, returning from Egypt, captured Jaffa and laid siege to Acre. At this juncture the French in Egypt were being threatened by the British Fleet under Commodore Sir Sidney Smith, while a Turkish army was assembling in Syria. Napoleon's object was to compel the Ottoman Government to come to terms with France. He defeated the Turks on the Plain of Jezreel, and advanced as far as Nazareth and Safed; but he failed to capture Acre, gallantly defended by Sidney

Smith. By the beginning of June, 1799, Napoleon had withdrawn from Palestine.

Mohammed 'Ali and Ibrahim Pasha. — The reforming Sultan Mahmud II. (1808-39) introduced some order into the Turkish administration of Palestine, but his efforts were hampered by the turbulence of 'Abdullah, son of Jezzar, who became Pasha of Acre in 1820 and soon made himself almost independent of the Sultan. The crisis and end of 'Abdullah's career were provoked by a conflict with Mohammed 'Ali, ruler of Egypt. The Egyptian invasion of Palestine in 1831 was directed against 'Abdullah in the first place, although it was taken by the Ottoman Government to be a challenge to its authority, and so inaugurated a war between Egypt and the Ottoman Turks for the possession of Syria. A brief campaign, in which a siege of Acre and a battle near Homs were the chief events, secured Palestine and Syria for the Egyptians. After several years of occupation, in which the Ottoman Government acquiesced, the struggle was renewed (1839). A fleet, chiefly British, representing the European allies of the Sultan, attacked the coast towns in 1840. Within four months, without any great battle being fought, the Egyptian army, under Ibrahim Pasha, evacuated the country. Nevertheless, the nine years of Egyptian occupation had done much towards centralizing the administration of the country. Ibrahim abolished the decentralized pashaliks and broke the power of the local chieftains; he enforced regular taxation; and he compelled the recognition of non-Moslem rights in local government. During his régime, moreover, Europeans were encouraged in Palestine and Syria as they were by his father in Egypt; and to this period we owe the travel books of Kinglake, Lamartine and many others. During these nine years Europe progressed from a state of mediaeval ignorance of the country almost to its present well-informed condition.

Palestine held aloof from the troubles which beset Syria in 1860 and led to the intervention of Napoleon III.

The highly centralized rule of 'Abdu'l Hamid II., while oppressive in many respects, was distinctly beneficial to the advance of Palestine, and during his reign the land increased in prosperity and population.

§ 7. *Palestine under the British Mandate.*

Capture of Palestine, 1917.—The circumstances attending the entry of the Ottoman Empire into the war and the brilliant operations which led to the capture of Palestine from the Turks by the Egyptian Expeditionary Force, under the command of General (now Field-Marshal Lord) Allenby, are too recent in the public memory to require detailed narration here. They are well recounted in the *Record of the Advance of the Egyptian Expeditionary Force*, compiled by Lt.-Colonel H. Pirie-Gordon, Military Editor of the *Palestine News*, Cairo, 1919. General Allenby began his operations in October, 1917, and on the 31st of the month had taken Beersheba. Gaza fell on the 7th November, and on the 16th November Jaffa was occupied without opposition. These successes enabled a converging movement to be made on Jerusalem; and at noon of the 9th December a Turkish *parlementaire* conveyed the surrender of the city to the Commander-in-Chief, who made his official entry two days afterwards, walking into Jerusalem by the Jaffa Gate, followed by his staff and by representatives of the French and Italian contingents. The notable proclamation which, standing at the top of the Citadel steps, he caused to be read to the people in English, French, Italian, Arabic and Hebrew, ran as follows:

'To the inhabitants of Jerusalem the Blessed and the people dwelling in the vicinity. The defeat inflicted upon the Turks by the troops under my command has resulted in the occupation of your city by my forces. I therefore here and now proclaim it to be under martial law, under which form of administration it will remain so long as military considerations make it necessary. However, lest

any of you should be alarmed by reason of your experience at the hands of the enemy who has retired, I hereby inform you that it is my desire that every person should pursue his lawful business without fear of interruption.

'Furthermore, since your City is regarded with affection by the adherents of three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout people of these three religions for many centuries, therefore do I make known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer, of whatsoever form of the three religions, will be maintained and protected according to the existing customs and beliefs of those to whose faiths they are sacred.'

The Balfour Declaration.—Zionism is the movement for the establishment in Palestine of a National Home for the Jewish People. As a movement of return it may be said to date from the destruction of the national existence of the Jews in Palestine by the Romans in the second century A.D. Since that time the ideal has been tenaciously preserved by Jews throughout the world.

During the nineteenth century various English statesmen gave such political support as was then possible to the ideal. In modern times, too, England has been pre-eminent amongst the Powers in encouraging and furthering its realization.

Jewish colonization in Palestine, as it is now understood, began in 1880. It was at that period that the persecution of the Jews in Russia and Eastern Europe stimulated the return to Palestine, and Jewish settlements sprang up in different parts of the country. It was not, however, until Theodor Herzl, an Austrian Jewish publicist and dramatist, conceived, in 1897, the project of summoning a Congress of Jews, that Zionism became a political movement. That Congress defined the meaning of Zionism as the effort to win 'a legally-secured, publicly-recognized' Home for the Jewish People in Palestine.'

Even when it was still impracticable to obtain a charter for Jewish settlement in Palestine, the British Government made an offer of a tract of land in British East Africa for the up-building of an autonomous Jewish State ; but this alternative was not accepted by the Zionist masses.

On the outbreak of war, however, what had hitherto been a vision of idealists became the practical policy of statesmen, and on the 2nd November, 1917, during the advance into Palestine of the Allied Forces under General Allenby, the Earl of (then Mr. Arthur) Balfour, at the time Foreign Secretary, made on behalf of His Majesty's Government the following historic Declaration :

‘ His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.’

The Declaration was endorsed by the principal Allied Powers and embodied in the Treaty of Sèvres, signed on the 10th August, 1920. In that Treaty, under which Turkey renounces her sovereignty over Palestine, it is provided that the country shall be entrusted to a Mandatory Power, which shall carry out the terms of the Declaration according to a Mandate to be approved by the League of Nations. At the Supreme Council of the Allied Powers held at San Remo in April, 1920, it was agreed that Great Britain should be entrusted with the Mandate.

After the Balfour Declaration a body, then known as the Zionist Commission, was constituted of representatives of the constituent federations of the World Zionist Organization to act in Palestine as a link between the British authorities and Zionist interests. This body, which is now known as the Palestine Zionist Executive, is financed by subscriptions from Jews throughout the world, and administers the greater part of Jewish education in

Palestine, besides controlling many projects of agriculture and colonization.

The meaning of the Balfour Declaration can best be summarized in the following extracts from the High Commissioner's Interim Report on the Civil Administration of Palestine, 1920-21 (*cf.* Part I., § 2, and *infra*), and from a statement made by him on the 3rd June, 1921 :

' They (*sc.* the Jews) ask for the opportunity to establish a "home" in the land which was the political, and has always been the religious, centre of their race. They ask that this home should possess national characteristics—in language and customs, in intellectual interests, in religious and political institutions. . . .

' If the growth of Jewish influence were accompanied by Arab degradation, or even by a neglect to promote Arab advancement, it would fail in one of its essential purposes. . . . In a word, the degree to which Jewish national aspirations can be fulfilled in Palestine is conditioned by the rights of the present inhabitants. . . .

In the statement of the 3rd June, 1921, the Declaration is defined to mean that 'the Jews, a people who are scattered throughout the world, but whose hearts are always turned to Palestine, should be enabled to found here their home, and that some among them, within the limits that are fixed by the numbers and interests of the present population, should come to Palestine in order to help by their resources and efforts to develop the country, to the advantage of all its inhabitants.'

The Military Administration, 1917-1920.—At the head of the Military Administration of Palestine General Allenby, whose headquarters were then at Ludd, appointed Brigadier-General (now Sir Gilbert) Clayton, who was also Chief Political Officer to the Commander-in-Chief. The first Military Governor of Jerusalem was Borton Pasha, Postmaster-General of Egypt, who, owing to a breakdown in health, was succeeded after two weeks by Mr. Ronald Storrs, Oriental Secretary to the Residency in Cairo. The Governorate was first established in Hughes's Hotel, but

was soon moved to the German Lazarist Hospice of S. Paul, by the Damascus Gate.

The part of Palestine already occupied was divided into the following districts: Jerusalem, Jaffa, Gaza, Hebron and Beersheba. This division continued in vigour until Lord Allenby's great drive in September, 1918, when the remainder of Palestine, Syria and Cilicia were cleared of the Turks. Thereupon Military Governors were posted to Nablus, Jenin, Tulkeram, Haifa, Nazareth, Acre, Tiberias, and Safed.

In 1919 the districts were reduced from thirteen to ten by the amalgamation of Acre with Haifa and of Tiberias and Safed with Nazareth, and were again reduced, on the establishment of the Civil Government on the 1st July, 1920, from ten to seven by the absorption of Jenin into Nablus, of Tulkeram into Haifa and Jaffa, and of Hebron into Jerusalem, when the seven official districts consequently became Jerusalem, Jaffa, Beersheba, Gaza, Phoenicia (Haifa), Galilee (Nazareth) and Samaria (Nablus).

As a general rule Municipal Councils continued in office and, at the expiration of their period of office, were replaced by nomination by the Military Governor. In some cases the Administration advanced subsidies in order to assist Municipalities to meet the demands of the Public Health Authorities for a higher standard of sanitation.

As far as was compatible with the military nature of the occupation and with the peculiar political conditions of Palestine, the Ottoman codes of law were applied to the country. Early in 1918 a Legal Adviser was appointed, and the Courts, whose action had been interrupted for a few weeks only, were again set going, so far as possible, with Palestinian judges and officers, superintended by trained British officers.

The Police were recruited partly from the better and more active elements of the former Turkish police and gendarmerie, partly from the Palestinian population.

Among the other institutions with which the military authorities endowed the country may be cited public

gardens, Chambers of Commerce, branches of the Boy Scouts and Girl Guides, the Jerusalem School of Music, subsequently presented to the Jewish community. Indigenous industries, that had been allowed to die out, were revived under the auspices of the Pro-Jerusalem Society, of which more will be said hereafter. In 1918 a well-known British architect was summoned from London to examine and report upon the state of the venerable mosques and other buildings in the ancient Temple enclosure in Jerusalem, which had been neglected by the Turks and allowed to fall into decay. Large sums were spent upon improving the roads of Palestine, the bridges destroyed during the military operations were strengthened or rebuilt, and a steel bridge was thrown across the Ghoraniyeh passage of the Jordan.

The state of Jerusalem in December, 1917, can hardly be imagined by those who see it now. No sanitary arrangements of any sort existed in the old city, and practically none in the new. As the only water supply was derived from private rain-fed cisterns, it was impossible to do very much to combat the resulting evils until a proper water supply had been introduced. Seven military sanitary sections were lent by the army and placed at the disposal of the Governorate. In addition to this, it was made the work of one special sweeper to patrol the Via Dolorosa from end to end and to keep it free from pollution. Later in the spring of 1918, to the intense satisfaction of the inhabitants, the Commander-in-Chief gave the order for a piped water supply to be put into Jerusalem. At Arrub, south of Bethlehem, pumps were erected over an ancient reservoir, said to have been excavated by Pontius Pilate. Palestinians of all classes were not slow to remark that the Turks, after an occupation which had lasted over four hundred years, had left Jerusalem, as regards the water supply, slightly worse than they found it, whereas the British Army, whilst still uncertain of its tenure, had, in a few months, endowed the city with a supply which rendered it, to a certain extent, independent of the chances of the weather.

One of the gravest and most harassing problems which beset the Government was that of the food supply. Jerusalem is fed largely by wheat imported from Trans-jordania, or, if that fails, from overseas. At the time of the British occupation the first of these sources was cut off by the Turks, who were still in possession of the rich corn lands of Amman, Kerak and the Hauran. The second was curtailed by submarines. The Turks had moved with them all food supplies that they could carry. There were practically no available supplies in the city. Army provisions were, very naturally, required for the army; and transport was working over broken and unmade roads under every sort of disadvantage. Women and children were to be seen walking in the streets in every stage of emaciation and besieging Government offices for a crust of bread. Here again the British Army came to the rescue and, on the urgent representations of the Government, supplied at once, and continued to supply until long after, a sufficient quantity of wheat to enable the Government to set up food stores and ration cards, and to avert the terror of starvation.

In the spring of 1920 occasional minor disturbances occurred in more than one part of Palestine; and on the 4th April, 1920, a racial riot, which was soon suppressed, broke out in Jerusalem.

The Chief Administrators under the Military Administration subsequent to Brigadier-General Clayton were:

Major-General Sir A. Money - March, 1918-July, 1919.

Major-General Sir H. D. Watson August-December, 1919.

Major-General Sir L. Bols - January-June, 1920.

The Civil Administration, 1st July, 1920.—The Military Administration (Occupied Enemy Territory Administration) terminated on the 30th June, 1920, and on the 1st July the Rt. Hon. Sir Herbert Samuel, P.C., G.B.E., assumed office as His Majesty's High Commissioner for Palestine, and a Civil Administration was set up. In October, 1920, there was constituted an Advisory Council, consisting of 10 unofficial members nominated by the High Commissioner (4 Moslems, 3 Christians, 3 Jews) and of 10 official members.

English, Arabic and Hebrew were made the official languages of the country.

On the 1st May, 1921, and succeeding days there was rioting in Jaffa and neighbourhood, which developed into racial strife. A Commission, under the chairmanship of Sir T. Haycraft, Chief Justice of Palestine, was appointed to inquire into the disturbances; its report was presented to Parliament in October, 1921 (Cmd. 1540).

For a succinct official account of the first year of the Civil Administration of Palestine the reader is referred to the High Commissioner's Interim Report (Cmd. 1499), published in August, 1921.

On the 1st July, 1922, there took place a reorganization of the administrative divisions of the country (*cf.* Part V., § 1).

On the 24th July, 1922, the Council of the League of Nations approved the Mandate for Palestine, the text of which is printed in the appendix to this volume.

PART II.

PEOPLES AND RELIGIONS.

§ 1. *Race and Language.*

PALESTINE, the land which has given to the world Judaism and Christianity and has played an important part in the early development of Islam, is now inhabited by representatives of many races. The largest element of the population is composed of Arabs and Syrians,¹ both separately and in every degree of combination. The language of this element is Arabic; its religions are Islam and Christianity. Next in numerical strength are the Jews, whose languages will be referred to below. Immigration in the nineteenth and twentieth centuries has contributed the bulk of the present Jewish population of Palestine; the sole representatives of ancient Israel continuously inhabiting the country are to be found in the small remnant of the Samaritans (*cf. infra*). Other races are only represented on a small scale, and will be referred to below under their religious classifications.

§ 2. *Population.*

No census has been taken in Palestine since the country has come under British administration, and it is therefore impossible to give in this edition of the Handbook

¹ For the definition of the wider sense in which the term "Syrian" is used here, see below, § 3.

anything more than approximate estimates of the population.

The population of Palestine (exclusive of Trans-jordania and exclusive of the British garrison) is estimated as follows (1922) :

Moslems	-		583,188
Christians	-	-	84,559
Jews	-	-	79,293
Druses	-	-	7,034
Metawileh	-	-	160
Baha'is	-	-	158
Samaritans	-	-	157

Total, - 754,549

The Moslem total includes not only Arabs and Syrians, but a number of Circassian, Magharbeh (North African) and Bosnian immigrants and a few Turkoman nomads.

The Christian total includes adherents of the Orthodox, Roman Catholic, Greek Uniate (Melchite), Anglican, Armenian (Gregorian), Armenian Uniate, Jacobite, Jacobite Uniate (Syrian), Coptic, Abyssinian, Abyssinian Uniate, Maronite, Chaldaean (Nestorian Uniate), Lutheran and other Churches.

The British population (exclusive of the garrison) is estimated at 1,100 souls.

The density of the population is about 80 to the square mile.

Principal Towns.—The following towns have a population of 10,000 and over (the figures are approximate) :

	Population.
Jerusalem -	- 64,000
Jaffa -	- 45,100
Haifa -	- 39,000
Nablus -	- 20,600
Hebron -	- 16,300
Gaza -	- 15,000
Safed -	- 12,500
Ramleh -	- 10,000

§ 3. *Arabs and Syrians.*

The Arab population falls naturally into two categories, the nomads (*bedawi*), and the settled Arabs (*hadari*). The former are the purer in blood, being the direct descendants of the half-savage nomadic tribes who from time immemorial have inhabited the Arabian peninsula, and who to this day dwell in portable tents of black goats' hair ('the tents of Kedar'). The camps of the different tribes vary in form: some, such as those of the Ta'amireh, are as a rule rectangular, others are circular, others oval. Small in numbers, the tribes generally avoid open places for their camps, not only for shelter but in order not to be conspicuous; for similar reasons they pitch their camps at some distance from their watering places. Natural caves in the *wadis* are preferred by some families (e.g. at Mar Saba), as they afford better shelter and protection. There is little or no cohesion between the various tribes. Their watering places are springs, standing pools of rain water, and cisterns roughly cut in the rock in the valley bottoms. On the border between 'the desert and the sown' the people tend to change their mode of life; the nomads become partly or wholly sedentary, the sedentary become semi-nomadic. Thus the people on the western edge of the Judæan Desert, as, for example, the Ta'amireh, who were originally *fellahin*, take their cattle out into the desert and live a nomadic life; on the other hand, genuine Beduin in the desert regions, such as the Rasha'idin of 'Ain Jidi, remain so long in certain places as to become almost sedentary.

The Beduin are for the most part Moslems, but are on the whole less devout than the settled Arabs. Some of the Beduin, especially around Salt and Madaba in Transjordan, still retain the Christianity which they adopted in the early centuries of the Christian era.

A negroid element is found among the inhabitants of the tropical Ghor region in the lower Jordan Valley and around the Dead Sea. The presence of these people is attributed by some to a settlement from the Sudan, by others to the

introduction of negro slaves purchased at Mecca by pilgrims and retailed at Ma'an.

The settled Arabs are of more mixed descent than the Beduin, and form the link between these and the Syrians, by whom we understand the descendants of all those peoples, other than the Jews, who spoke Aramaic at the beginning of the Christian era. Some of these have retained their Christianity, but the majority have in the course of ages embraced Islam. The Aramaic language, after holding its ground for a considerable time in Palestine and Syria, ultimately gave place to Arabic (though surviving among the Samaritans and, as regards Syrians, in three villages north-east of Damascus), and this process was facilitated by the continuous replenishment of Palestine and Syria from the tribes of the Arabian Desert. This Arab infiltration has created and maintains the specific racial character of the population. The distinction between the Arabs and the Syrians is now not so much racial as cultural. The Syrians are agriculturists and dwellers in towns, civilized, industrial, and of peaceful inclinations; the Arabs are a pastoral people organized in tribes and with a natural tendency towards inter-tribal warfare. Palestine and Syria offer, on their eastern border, examples of every stage of transition from the nomad Beduin to the settled *fellahin*; the Arab conquest of the eighth century was only the flood-tide of a continuous overflow from the desert into the cultivated land of the West.

§ 4. *Circassians, Bosnians and Magharbeh.*

Circassians.—The Russian conquest of the Caucasus in the sixties of the last century caused many Moslem tribesmen of the Caucasus range and adjacent provinces, unwilling to live under Christian rule, to seek refuge in a Moslem land. The Treaty of Berlin in 1878 gave an added impetus to this movement, and 'Abdu'l Hamid cleverly made use of the circumstances to plant colonies of these virile and truculent fighting races on the desert fringes and marches of his empire. He established a number of colonies of these

people, generically termed Circassians, but including besides Circassians proper members of several other tribes, on the eastern border of Syria and Palestine and in what is now termed Trans-jordania. There are at present about 900 Circassians in Palestine, and a number have latterly been enrolled in the Gendarmerie.

Bosnians.—Similarly, upon the occupation of Bosnia and Hercegovina by Austria in 1878, a number of Moslem Bosnians (who are Islamized Serbs), elected to emigrate into Turkish territory. The Turkish authorities granted facilities to them, and established some families within the ruined city of Caesarea, where the community, now numbering 331 souls, continues to cultivate its lands.

Magharbeh.—The influx of Moslems from North Africa into Syria and Palestine began in the early years of the eighteenth century, when the mercenary infantry of the pashas was composed in part of these people. Some had, indeed, been established in Jerusalem from religious motives from a yet earlier period; while others followed in the nineteenth century in consequence of the French conquest of Algeria. There is a large and ancient settlement of Magharbeh in the low-lying part of the old city of Jerusalem, situated between the Wailing Wall of the Jews and the Dung Gate, also called the 'Gate of the Magharbeh' its inhabitants were established there by the charity of the Abu Madian *waqf*. In Galilee the number of Magharbeh is estimated at 1,900.

§ 5. *Islam in Palestine.*

With the exception of small Shiah colonies (see below under 'Metawileh') the Moslems of Palestine are Sunnis (Traditionists), divided among the four rites (*mazhab*) approximately in the following proportions:

Shafi	70%
Hanbali	19%
Hanafi	10%
Maliki	1%

Under the Ottoman Government the Hanafi was the established rite, it being to this school that the majority of Turks belong.

Jerusalem, chronologically the first *qibleh* (point of adoration) of Islam, is almost as sacred in the eyes of Moslems as are Mecca and Medina ; and from the early ages of Islam Quds al-Sherif, to give the city its Moslem name, has been a place of pilgrimage for the entire Mohammedan world. According to Moslem belief it is from Jerusalem that Mohammed was translated to heaven. There are in Jerusalem old-established *tekyés* (convents) set apart for North African, Indian, Afghan, Bokharan, Sudanese and other Moslem pilgrims.

Shrines.—There are three Moslem shrines of the first importance, beside many lesser ones, in Palestine, namely the Dome of the Rock and the Mosque al-Aqsa in the Haram al-Sherif in Jerusalem, and the Mosque of Abraham, which encloses and surmounts the Cave of Machpelah at Hebron. These monuments will be farther described in Part III.

Sharia Council and Courts.—Arising out of a series of conferences of Moslem 'Ulema and notables there was established, by the High Commissioner's Order of the 20th December, 1921, a Supreme Moslem Sharia Council, to have authority over all Moslem *waqfs* and Sharia Courts in Palestine. The Council consists of a President, known as the Rais al-'Ulema (Haj Emin al-Huseini, elected in 1922), and four members, of whom two represent the District of Jerusalem, one Nablus, and one Acre. The Rais al-'Ulema is permanent President of the Council, the four members being elected by an electoral college for a period of four years. Embodied in the High Commissioner's Order are the regulations, drawn up by a Moslem Committee, laying down the functions and powers of the Council.

For details of the Sharia Courts see Part V., *Administration of Justice*.

Waqfs.—Moslem religious endowments (*waqfs*), that is, property appropriated or dedicated (by a document called a *waqfiyah*) to charitable uses and the service of God, are

divided as regards their administration into two categories, those formerly administered or supervised by the Ottoman Ministry of Evqaf, and those which are independent of Government control. Of the endowments formerly under the control of the Ministry there are two classes :

(i) *Mazbuta waqfs*, or *waqfs* administered and controlled directly by officials of the Ministry of Evqaf ;

(ii) *Mulhaqa waqfs*, or *waqfs* which were under the general supervision of the Ministry, but were not under their direct administration. This class of foundation is a family settlement corresponding in general with an English trust.

Under the Turkish régime the administration of the *waqfs* of the Sanjaq of Jerusalem (the Qazas of Jerusalem, Jaffa, Gaza and Beersheba) was in charge of a Mudir (Director) posted in Jerusalem ; in the Sanjaqs of Nablus (the Qazas of Nablus, Jenin and Beisan) and Acre (Haifa, Acre, Nazareth, Tiberias and Safed) it was under a Mudir at Beirut, with Mamurs (assistants) stationed at Acre and Nablus. On the occupation of Southern Palestine by the British troops a *Waqf* Committee was formed in Jerusalem, and was afterwards made the directing authority for all *Waqfs* in Palestine and styled 'The General *Waqf* Committee.' The Committee was charged with the administration of and the preparation of the estimates for all *Mazbuta waqfs* ; and with the supervision of *Mulhaqa waqfs*. The estimates were approved by the Chief Administrator, and the accounts subjected to Government audit.

By the High Commissioner's Order of the 20th December, 1921, referred to above, all *waqfs* are placed under the control of the Supreme Moslem Sharia Council, which has autonomous powers conferred upon it. The estimates and accounts are forwarded to the Government for its information only.

The chief source of revenue of Moslem endowments is the tithe. Tithe was dedicated as *waqf* by the Sultans or, with their permission, by feudal chiefs, from the earliest times of the Islamic conquests. It forms 55 per cent. of the revenue of the Moslem religious endowments in Palestine, and the *waqf* tithe is approximately 12.75 per cent.

of the total tithe revenue of the country. The revenue department collects the *waqf* share of the dedicated tithes, handing over the proceeds to the Supreme Moslem Council. For the financial year ended 31st March, 1921, the collections on behalf of Moslem endowments amounted to LE.27,649; and for the financial year 1921-22 have considerably exceeded this sum owing to the restitution of the Khasqi Sultan *Waqf* by the Government to the *Waqf* authorities. This famous *waqf*, which was founded by the mother of Sultan Suleyman the Magnificent in 1547, was seized by Ibrahim Pasha when he occupied Palestine and Syria in 1831 (see Part I., § 6) and was retained by the Ottoman Government when it resumed control of the country in 1841. The return of its revenue, which amounts to c. LE.10,400 per annum, to the objects of dedication has demonstrated the impartiality of the present Administration, and has favourably influenced Moslem opinion throughout Palestine.

One of the oldest *Mulhaqa waqfs* in Palestine is the Tamimi *waqf* at Hebron. This *waqf*, it is claimed, was dedicated to the Tamimi family by the Prophet Mohammed himself. Another important (tithe) *waqf*, also connected with Hebron, is one attached to the Mosque of Abraham mentioned above. Its average annual revenue amounts to LE.15,000.

The *waqf* receipts for the financial year 1921-22 are estimated at LE.43,297, the expenditure being fixed at the same sum. The tithes of *Mulhaqa waqfs* are excluded from the above calculations, the Mutawalis (Trustees) undertaking their direct collection. They amount approximately to LE.8,000.

§ 6. *The Orthodox Patriarchate of Jerusalem.*

History.—The Bishopric of Jerusalem, out of which the Patriarchate subsequently arose, counted its bishops from S. James the Less, the 'Brother of the Lord,' and was in Apostolic times the centre of the Jewish Christian

community. When, after the destruction of Jerusalem in 70 A.D., Caesarea became the civil capital of Palestine, the Church followed the Government, and the Bishop of Ælia Capitolina became only a local bishop under the Metropolitan of Caesarea. Nevertheless, his peculiar position as bishop of the most sacred city of Christendom was recognized by the Council of Nicaea with the grant of 'the succession of honour'; and at the Council of Chalcedon in 451 the see was raised to the dignity of a Patriarchate, the other Patriarchates being Rome, Constantinople, Alexandria and Antioch. At the conquest of Jerusalem in 637 by the Khalif 'Omar, Sophronius was Patriarch. Sophronius begged to be allowed to surrender the city to the Khalif in person. 'Omar agreed, travelled with one single attendant to Jerusalem, promised the Christians the possession of their churches and freedom of worship on the usual condition—a poll-tax—and then entered the city side by side with the Patriarch, discussing its antiquities.'¹

On the division between East and West the Patriarch of Jerusalem, as one of the four remaining Patriarchs, became one of the four Heads of the Holy Orthodox Eastern Church. The Crusades caused the Orthodox Church to give way before the Latin, and for many centuries thereafter the Patriarchs were content to reside in Constantinople, whence they only returned to Jerusalem in 1867 under Cyril II. In 1672, however, was held the important Synod of Jerusalem, which made the last notable official pronouncement of the Orthodox Church in matters of faith.

Present condition.—The British civil administration of Palestine found, on its assumption of office, the Patriarchate of Jerusalem in a state of tribulation, partly owing to financial difficulties caused by the cessation of financial supplies from Russia, partly owing to a deadlock which had arisen between the Patriarch Damianos and his Synod. The Government accordingly appointed a Commission, consisting of Sir Anton Bertram, Chief Justice of Ceylon, and Mr. H. C. Luke, Assistant Governor of Jerusalem, to

¹ Fortescue, *The Orthodox Eastern Church*.

inquire into and if possible find a solution for these difficulties. The Commissioners, whose report was published by the Oxford University Press in 1921, found in favour of the Patriarch on the constitutional issue.

The Patriarch, whose jurisdiction is practically co-extensive with Palestine and Trans-jordania, and whose flock consists of 40,000 to 80,000 Orthodox, almost wholly Arabic-speaking, is assisted in his duties by a number of titular bishops, who bear the title of Metropolitan or Archbishop. These prelates have no real diocesan jurisdiction, their function being either to represent the Patriarch in the Districts or to assist in the ecclesiastical ceremonies in Jerusalem. The titular sees thus held at present (1922) are the following:—Metropolitans: Ptolemais, Nazareth; Archbishops: Lydda, Mount Tabor, Gaza, Kyriacoupolis, Philadelphia, Neapolis, the Jordan, Sebasteia, Tiberias, Diocaesarea, Hierapolis, Madaba, Pella, Eleutheropolis.

The Patriarchs since the beginning of the last century have been: Anthimos, 1788-1807; Polycarp, 1808-1827; Athanasios IV., 1827-1845; Cyril II., 1845-1872; Procopios, 1872-1877; Hierotheos, 1879-1882; Nikodemos, 1882-1889; Gerasimos, 1890-1897; Damianos, 1897-.

For the history of this Patriarchate, see the Report of Bertram and Luke above referred to; Fortescue's *Orthodox Church*; Archdeacon Dowling, *The Patriarchate of Jerusalem*, London, 1908; and Papadopoulos, *Ἱστορία τῆς Ἐκκλησίας Ἱεροσολύμων*, Jerusalem, 1910.

§ 7. *The Latin Church in Palestine.*

Latin Patriarchate of Jerusalem.—The Roman Catholic Church was officially established in Palestine on the capture of Jerusalem in 1099 during the First Crusade, the first Latin Patriarch of Jerusalem being Daimbert, Archbishop of Pisa. For the ensuing two centuries the history of the Patriarchate is largely that of the Latin Kingdom of Jerusalem; on the capture of the city by Saladin in 1187 the

Patriarchs established themselves in Acre ; and, when that fortress fell in 1291, the Patriarchate ceased effectively to exist, although ten more *de jure* occupants of the see, including one Englishman, Antony Beake, Bishop of Durham (Patriarch, 1305-1311), were appointed. The dignity of Latin Patriarch of Jerusalem then became a purely titular one, accorded to prelates of the Roman Curia, and so remained until the *de facto* revival of the see in 1847.

Custodia of Terra Santa.—During the five and a half centuries in which the Patriarchate was in abeyance the Latin Holy Places in Palestine were in the charge of the Franciscan Order under the 'Most Reverend Father Custodian of Terra Santa,' who was and is the Superior of the Franciscan establishments in Palestine, Syria, Egypt, and Cyprus. The Father Custodian during this period had quasi-episcopal jurisdiction, could administer confirmation and the minor Orders, conferred the Latin Order of the Holy Sepulchre on behalf of its Grand Master, the Pope, and had the right to maintain a merchant marine flying the flag of Terra Santa (argent a cross potent between four crosses crosslet gules).

Revival of the Patriarchate.—In 1847 Pope Pius IX. re-established the Patriarchate as a resident see, and the Patriarchs resumed these special rights from the Custodia. The Latin Patriarchs of Jerusalem are now Lieutenants of the Grand Master of the Order of the Holy Sepulchre, in whose name they are entitled to bestow the Order.

The Patriarchs since 1847 have been : Giuseppe Valerga, 1847-1872 ; Vincenzo Bracco, 1873-1889 ; Ludovico Piavi, 1889-1905 ; Filippo Camassei, K.B.E. (afterwards Cardinal), 1906-1919 ; Luigi Barlassina, 1920-.

The Custodia To-day.—The Fathers Custodians are appointed for a period of six years by the General of the Franciscan Order and are always of Italian nationality. They are assisted by a French Vicar, a Spanish Procurator, and a Council of Four composed of an Englishman, a Frenchman, an Italian and a Spaniard. Much valuable

historical material in the possession of the Custodia has been since 1906 in course of publication by Fr. G. Golubovich, O.F.M., under the title of *Biblioteca Bio-Bibliografica della Terra Santa e dell' Oriente Franciscano*.

Religious Orders.—In addition to the Franciscans, many Roman Catholic religious Orders are represented in Palestine. Among these are the Discalced Carmelites, who take their name from the parent house on Mt. Carmel; the Dominicans, with their admirable library and Biblical School in the Convent of S. Stephen, Jerusalem; the Benedictines, Salesians, White Fathers, Lazarists, Passionists and Assumptionists. Among the Orders for women are the Franciscans, Benedictines, Carmelites, Clarisses, Dames de Sion, Sœurs Reparatrices, Sœurs de S. Vincent de Paul, and others.

§ 8. *The Uniate Churches.*

The Uniate Churches (Eastern Churches acknowledging the general supremacy of the Pope, but preserving in a greater or lesser degree their own liturgies and customs) represented in Palestine are the following: Melchites, Maronites, Armenian Uniates, Nestorian Uniates or Chaldeans, Jacobite Uniates or Syrians and Abyssinian Uniates. These churches are represented in Palestine by very small flocks, principally resident in Jerusalem.

The most considerable of these communities as regards Palestine is that of the Melchites, who have a seminary connected with the Church of S. Anne in Jerusalem, governed since 1878 by the White Fathers. The Melchite Patriarch of Antioch, Alexandria and Jerusalem (Mgr. Kadi) generally lives in Damascus; a Melchite Archbishop of Galilee resides at Haifa.

The Armenian Uniates possess a handsome cathedral in Jerusalem (Our Lady of the Spasm), and are under a Vicar-General; from 1855 to 1867 there was an Armenian Uniate Archbishop of Jerusalem.

§ 9. *The Armenian Patriarchate of Jerusalem.*

From early times there has been a Bishop of the Armenian (Gregorian) Church in Jerusalem, where the Armenians have a community of some hundreds and enjoy the ownership or part-ownership of several of the Holy Places. Their Cathedral of S. James the Less, together with a vast Patriarchate, schools, chapels, and gardens, occupies most of the south-west corner of the old city. In the seventh century, according to some authorities, the Armenian Bishops of Jerusalem obtained the title of Patriarch; and there is record of the Patriarch Zacharias being taken prisoner by Chosroes. In 1006 the Patriarch was Arsen; in 1311, Sarkis (Sergius). The jurisdiction of the Armenian Patriarch of Jerusalem extends over the Gregorian Armenians in Palestine, Cyprus, and parts of Syria. In September, 1921, His Beatitude Yeghiché Turian, ex-Patriarch of Constantinople, was elected Armenian Patriarch of Jerusalem, after the throne had been vacant for eleven years, and was enthroned on the 7th November following after receiving the formal approval of the King to his appointment. This was the first occasion on which a British Sovereign officially approved the election of an Eastern Patriarch.

§ 10. *Jacobites, Copts and Abyssinians.*

The Jacobite Bishopric of Jerusalem.—The Jacobites take their name from Jacob Baradaï, who built up a Monophysite Church in Syria in the sixth century. They are in communion with the Copts. Their rite is a Syriac form of the ancient rite of Antioch, with the liturgy attributed to S. James the Less. We first hear of a Jacobite Bishop of Jerusalem at the end of the sixth century (Severus), and from 1140 onwards the succession is regularly maintained. For centuries the office of Bishop of Jerusalem was combined with that of '*Mafrian*,' who was the principal auxiliary of the Jacobite Patriarch of Antioch. The present Jacobite

Bishop of Jerusalem is the Right Rev. Awanis Elias, consecrated in 1896. He is assisted by a Suffragan, and his residence is the convent built around the traditional house of S. Mark in Jerusalem.

The Copts.—The first Coptic Metropolitan of Jerusalem was appointed in the middle of the thirteenth century, since when there has been a regular succession, although at present the Metropolitan spends most of his time in Egypt, being represented in Palestine during his absences by a Vicar-General. The episcopal residence adjoins the eastern end of the Church of the Holy Sepulchre, and there is a large Coptic Convent at Jaffa, principally intended for the accommodation of Coptic pilgrims from Egypt.

The Abyssinians.—The Abyssinians have preserved, in the heart of Africa and surrounded by Moslem and pagan peoples, the Christianity, to which they were converted in the fourth century. They are Monophysites and in communion with the Copts, from whom they receive their chief Bishop (*Abuna*). The Abyssinians, in common with the other Christian episcopal churches, are represented in Jerusalem, where they have several convents, including one situated on the roof of S. Helena's Chapel in the Holy Sepulchre.

§ 11. *The Anglican Diocese of Jerusalem.*

The History of the Bishopric.—The Jerusalem Bishopric is the oldest of the twenty-one dioceses throughout the world which do not come within any ecclesiastical province, but are directly under the metropolitanical jurisdiction of the Archbishop of Canterbury. Indeed, the 'Jerusalem Bishopric Act,' passed in 1841 to sanction the consecration (in England) of Bishops for places outside the British Dominions, was used not only for the first consecration of an Anglican Bishop in Jerusalem, but under its provisions all other such Bishops have since been consecrated, the King giving his Mandate to the Archbishop of Canterbury in each case.

The aims and procedure of the founders of the original Bishopric in 1841 are not without interest.

The failure of several attempts on the part of Lutheran Germany to secure episcopal orders through Rome led King Frederick William IV. of Prussia to approach England with the purpose of founding a Bishopric in Jerusalem in the hope of attaining that object, and in 1841 it was founded. Its income was provided by £600 a year, the interest of an endowment fund raised in England, and a further £600, the interest of a capital sum set aside from the privy purse of the King of Prussia. The nomination to the See thus provided for was alternately with England and Prussia; the Archbishop of Canterbury nominating for England to the Crown, and having the right of veto on the Prussian nomination.

The Bishopric, as then founded, was unpopular with many churchmen on account of its connexion with a non-episcopal communion, and from their failure to appreciate the difference between episcopal jurisdiction as exercised in the West, where it is territorial, and in the East, where several Bishops rule in the same area, each over members of their own communion. This led to the unfounded fear that there was an intrusion on the rights of the Orthodox Patriarch as Bishop of Jerusalem.

A further failure to obtain episcopal orders for the Lutherans resulted in the withdrawal of Prussia from the contract (together with the portion of income guaranteed by the King) on the death of Bishop Barclay in 1881, when the Bishopric fell into abeyance for nearly six years.

After considerable inquiry and much careful thought Archbishop Benson revived the See as an Anglican Bishopric; and Dr. Blyth, then Archdeacon of Rangoon, was consecrated Bishop of the Church of England in Jerusalem on the 25th March, 1887, the Orthodox Patriarch of Jerusalem having said that it was 'necessary that a Bishop of the Church of England . . . should be placed in this Holy City.' Ever since that date the Anglican Bishopric has

been growing more and more part of the religious life of the city, until it now holds a position which is unique in opportunity for promoting a good understanding among its many Churches.

The Aims of the Bishopric.—The aims of the Bishopric may be summed up as follows :

“To represent the Anglican Church as worthily as possible amongst the other Churches represented in the Holy City ; to cultivate relations of friendship and sympathy with the ancient Churches of the East, always remembering the Redeemer’s prayer, ‘ that they all may be one ’ ; to provide churches and chaplains for Anglican communities within the diocese ; and to present the Christian Faith in its fulness to non-Christians and to commend the Faith by two special means, the training and education of the young and the healing of the sick.”

The Bishop’s Mission, known as the ‘Jerusalem and the East Mission,’ is taking a prominent part in the education of young Palestinians, both by means of its own schools and by joint action with other societies in carrying on the English College for young men and the British High School for Girls in Jerusalem.

Jurisdiction of the Bishopric.—The Bishop’s jurisdiction extends over the congregations and interests of the Anglican Church in Palestine and Syria, in part of Asia Minor and in the Island of Cyprus. Until the end of 1920 it also included Egypt and the Sudan, but those countries were then formed into a separate, independent diocese under the Bishop of Khartum. In addition to the Cathedral Church of S. George the Martyr in Jerusalem, built by the late Bishop Blyth, there are other churches and British or Palestinian clergy and congregations in Jerusalem, Gaza, Jaffa, Ramleh, Bethlehem, al-Salt (Trans-jordania), Ramallah, Nablus, Haifa and Nazareth, besides various other places in the country districts and also in Cyprus and Syria. Much of the work is carried on by the Church Missionary Society and the London Society for Promoting Christianity amongst the Jews.

List of the Anglican Bishops.—Michael Solomon Alexander, 1841-1845; Samuel Gobat, 1846-1879; Joseph Barclay, 1879-1881; George Francis Popham Blyth, 1887-1914; Rennie MacInnes, 1914-.

The English Order of S. John of Jerusalem —This Order is represented in Palestine by an admirable ophthalmic hospital overlooking the Valley of Hinnom in Jerusalem. The Order has fitted up the Chapel of S. John of Jerusalem in S. George's Cathedral, in Jerusalem, and enjoys, through the courtesy of the Orthodox Patriarch, the privilege of celebrating services in the crypt of the Orthodox Church of S. John the Baptist in the old city.

§ 12. *The 'American Colony.'*

A characteristic community of Jerusalem is that known as the 'American Colony.' This community was established in Jerusalem in 1881 by a lawyer of Chicago, Horatio Spafford, and his wife, and at that time consisted of 14 adults. Its membership is now 90, drawn from 10 different nationalities, among which citizens of the United States and Swedes preponderate. The aims of the colony are religious, and are based on non-dogmatic Christianity. The colony, which is financially self-supporting, performs useful charitable and educational work by maintaining an orphanage and an industrial school.

§ 13. *The German Templar Community.*

The name of this community, which has no connexion with the Knights Templar, is derived from Ephesians ii., 21. The Templars originated in the middle of the nineteenth century in the Kingdom of Württemberg under the leadership of the brothers William and Christopher Hoffman. The Templars considered their task to be, in the first place, to erect the ideal Christian community in the 'land of promise,' and thence to regenerate the social and religious

life of Europe. They reject the ordinary dogmas of Christianity and base their religious theories largely on Old Testament prophecies. Their first colony was founded at Haifa in 1868, the second immediately afterwards in Jaffa ; and they also have colonies in Jerusalem, Sarona and Wilhelma (near Jaffa), and Beit-Lahm, near Nazareth. They are excellent agriculturists.

§ 14. *The Jews.*

Judaism in Palestine after 70 A.D.—The destruction of Jerusalem and the Temple at the hands of the Romans in 70 A.D. marked the material ruin of the Jewish nation in Palestine. But it survived spiritually. The Jews no longer had a national territory to govern ; nevertheless they still had a great national literature to preserve, to expound and to propagate. Rabbi Johannon ben Zakkai founded at Jabneh a new Jewish centre where the *hakhamim* (the 'learned') toiled to collect their spiritual possessions, to tabulate and correlate the religious Law (*Torah*), both that which was written and that which was traditional. These *hakhamim* organized themselves into what was an academic imitation of the Sanhedrin, but they naturally had no power beyond that with which the piety of their co-religionists chose to invest them.

The collapse of the rebellion under Bar Cochba (135 A.D.) and the persecuting edicts of Septimus Severus caused the remnant of the Jews in Judæa to seek a fresh home. A large proportion settled in Galilee, and there, for some two centuries, the rabbinic Sanhedrin under its *Nāsi* ('Prince') and *Ab bēth dīn* ('Father of the Law Court') carried out its functions. Its home changed from time to time : we hear of it first at Usha, then at Sepphoris, and finally at Tiberias. Its labours are preserved to us in the *Mishna* (a codification, roughly according to subject-matter, of the legal prescriptions of the Pentateuch, together with much discussion over debatable points, interpretations and corollaries), the *Palestinian Talmud* (an explanation of the

Mishna and a mass of more or less relevant additional matter), and kindred literary output. The compilers of the earlier period are known as the *Tannaim*; those of the later, *Amoraim*.

With the Christianization of the Roman Empire and the increase in numbers and power of the Christians in Palestine after Constantine the Great (312-337 A.D.), Palestinian Judaism weakened and almost disappeared, and its spiritual centre shifted to Babylonia, where it long continued to flourish. Theodosius abolished the 'Sanhedrin' (425 A.D.), and Palestine became a Christian country. Tiberias, however, still continued for some centuries to be a centre of Hebrew learning, and it was here, in the ninth century, that the system of vocalization now in use in Hebrew Bibles received its final shape.

Throughout the Middle Ages the Jewish population in Palestine remained a negligible quantity. Benjamin of Tudela visited the country in 1170-1 and found only about 1440 Jews. Moses ben Nahman Girondi in 1267 reports the existence of only two Jewish families in Jerusalem, engaged as dyers; as a result of Moses ben Nahman's efforts one of the old synagogues in Jerusalem was rebuilt, more families settled in the town, a Rabbinical College was set up and Jewish students began to resort to Jerusalem from neighbouring countries. Apart from Jerusalem, Jewish centres developed in Safed, Acre, Ramleh and Sarafend.

During the following century the condition of the Jews greatly improved, both numerically and economically, and at the beginning of the fifteenth century the immigration of Jews from Germany is first reported; these founded a settlement in Jerusalem, which was afterwards destroyed by the native Jews.

It was the expulsion of the Jews from Spain (1492) and Portugal (1495) which first created a 'Return' on a considerable and effective scale. Many of the refugees were men of wealth, and more were men of learning. Little more than a generation saw the Jewish community in Palestine

some ten thousand in number, with the influence and leadership in the hands of Sephardim, as the Jews from Spain were called. A strong rival to Jerusalem quickly grew up in the north Galilean town of Safed. The Jews of Spain had brought with them that mystical method of thought and Biblical interpretation known as *Kabbālā*, and in Safed Kabbalistic literature was studied and its professors acquired fame throughout the whole of Jewry. It may be noted that it was here, in 1563, that the first printing press was set up in Palestine, by the brothers Abraham and Isaac Ashkenazi.

With the addition of Palestine to the Turkish Empire by Selim I., in 1517, the Holy Land became more accessible to all the Jews of the East, and large numbers of other Sephardim, who had previously found a refuge in North Africa and Egypt, settled in Jerusalem. Throughout the subsequent half century the conditions remained good, with occasional changes for the worse consequent on the whims of individual governors.

The Kabbalistic movement at Safed was closely wrapped up with the idea of the speedy coming of Messiah and the redemption of the Jewish race. The latter half of the sixteenth century saw the development of 'Ascetic Kabbala' (*Kabbālā ma'asith*), the adaptation of ideas derived from the earlier 'Speculative Kabbala' (*Kabbālā 'Iyyunith*) to a rigorous life of penitential discipline: the more intense the asceticism, the sooner would come the Redeemer. The leader of this movement was Isaac Luria, and the publishing of his teachings by his pupil Hayyim Vital gave them a widespread influence throughout the entire Diaspora and created the atmosphere favourable to the False Messiahs who, from time to time, appeared during the following century, culminating in the sensational career of Shabbatai Zevi (Jerusalem, 1663 A.D.).

One other event, only, need be recorded as of paramount importance in the Jewish life of Palestine. Consequent on earthquakes, famines and persecutions, the economic position of the Jews in the Holy Land had become pre-

carious. Thereupon, in 1601, the leaders of the Jewish congregations in Venice came to their aid with 'A Fund for the Support of the Inhabitants of the Holy Land.' The same course was followed by the Jews in Poland, Bohemia and Germany. This was the origin of the *Halukka* system, which only in the last few years has ceased to be a prime factor in the economic life of the Palestinian Jews. This *Halukka* ('division,' 'dole') was a scanty financial subsidy distributed amongst the Jews of the Holy Land to support them while they led a life of study and prayer on behalf of their fellow-Jews of the Dispersion.

Recent Jewish Immigration.—In 1839 the Jews of Palestine were reported to number about 12,000. In 1880 they were estimated at 35,000, in 1900 at 70,000; and at the outbreak of the war at about 85,000. It was about 1880 that Jewish immigration was resumed on an appreciable scale, and since this period most of the Jewish immigrants have been Ashkenazim from Central and Eastern Europe. The Balfour Declaration has, of course, given a considerable impetus to further Jewish immigration from all parts of the Jewish Diaspora.

In addition to the Ashkenazim and Sephardim there are in Palestine, and particularly in Jerusalem, other Jewish communities, attracted to the country by its sacred associations. One of the most interesting of these is the colony of so-called Bokhara Jews in Jerusalem, consisting of picturesquely clad Jews from the Khanates of Bokhara and Khiva, and from Samarkand in Russian Turkestan. These people speak Hebrew or Persian Yiddish, and write in a peculiar and handsome variety of Hebrew cursive script; they claim to be the descendants of Jews who emigrated from Babylon to Persia and thence to Central Asia, where they have been established since the time of Timur-lenk.

Another element deserving of mention is the colony of Yemenite Jews, who speak both Hebrew and Arabic, and have been cut off from the rest of the world since the rise of Islam in the seventh century of our era. They are a

remnant of those large Jewish nomadic or semi-nomadic communities, many of them autonomous, which existed throughout Arabia in the time of Mohammed. They have maintained themselves absolutely distinct and orthodox in religion in the Yemen for many centuries, and have acted as metal workers, craftsmen and carpenters for their Arab rulers. In the course of the last twenty years or so a number of these people have been returning to Palestine, which now numbers about 4,000 Yemenite Jews.

In the village of al-Bukeia (Pekiin) in the sub-district of Acre is a small community of Arabized Jews, indistinguishable from their Arab neighbours except by their religion, and claiming a continuous history of many centuries in that place.

The survival in Jerusalem should be chronicled of an infinitesimal number of Qaraites, whose headquarters at present are in the Crimea. The Qaraites separated from the main body of Jews in the eighth century A.D., and reject the Talmud. The small mediaeval semi-underground synagogue of the Qaraites in the old city of Jerusalem is not without interest.

Languages.—While the usual language of the Ashkenazim is Yiddish or 'jargon' (a foundation of Middle High German, to which are added a few common Hebrew words, and then a multitude of foreign words according to the taste and linguistic surroundings of the speaker), and that of the Sephardim either Arabic or, more usually, that mixture of fifteenth century Castilian and Hebrew known as Judæo-Spanish or Ladino, the use of Hebrew as a spoken and written secular language has made enormous strides in recent years, largely owing to the impetus which the Zionist movement has given to its revival. 'The Hebrew Language,' to quote the High Commissioner's Interim Report on Palestine for 1920-21, 'which, except for purposes of ritual, had been dead for many centuries, was revived as a vernacular. A new vocabulary to meet the needs of modern life was welded into it. Hebrew is now the language spoken by almost all the younger generation

of Jews in Palestine and by a large proportion of their elders. The Jewish newspapers are published in it. It is the language of instruction in the schools and colleges, the language used for sermons in the synagogues, for political speeches and for scientific lectures.'

Organization.—When the British civil administration was set up in Palestine, the Jewish community in the country possessed no recognized ecclesiastical organization. In 1921, on the invitation of the Government, the Jews of Palestine established an elective Rabbinical Council, which embodies a lay element and is under the presidency of two joint Chief Rabbis (Abraham ha-Kohen Kuk and Jacob Meir), the one representing the Ashkenazim, the other the Sephardim.

The Jewish community of Palestine is organized for lay purposes both centrally and locally. There is a representative Jewish Council (*Va'ad L'ummi*, National Council) which is elected by adult Jews of all communities throughout the country. The method of election is by adult suffrage, but women have not the right to be elected as members of the Council. The original assembly was elected in the autumn of 1920 and appointed an executive committee, which deals with the Government, in respect of internal matters of the Jewish community.

In each principal town where there is a considerable Jewish population there is a committee (*Va'ad ha-Ir*), which represents the local community before the local Government authorities, and which is recognized as the representative body in matters concerning the Jewish population. The *Va'ad ha-Ir* is elected, usually by male suffrage. Committees of this kind exist in Jerusalem, Jaffa, Haifa, Tiberias, Safed and Hebron. They have been given the right to impose a fee on the unleavened bread, which is baked for the Passover Feast; and a scheme is being prepared by which they will obtain the right to charge other fees for services affecting the Jewish population. In all Jewish villages there is a committee (*Va'ad ha-Moshabbah*), which is elected, usually by adult suffrage,

and which is concerned with the general management of the colony, and with the provision of common services, such as water and lighting, the school and the synagogue, the reading room and the club.

§ 15. *The Jewish Colonies.*

The Jewish agricultural colonies have grown up in the course of the last forty years and show a level of agricultural and scientific development far in advance of anything else of the kind in Palestine. They established themselves in many cases on uncultivated and unpromising land and have transformed it into extensively cultivated and remunerative plantations. They drained swamps, planted eucalyptus and pines, cultivated the vine, and greatly developed the orange trade of Jaffa.

There are at present 61 of these colonies, large and small, with a population of about 17,000. The colonies are grouped in four districts as follows :—

In Judaea there are 21, *viz.* Mikveh-Israel, Rishon le Zion, Ber-Jacob, Ness-Zionah, Rehoboth, Ekron, Gederah, Ber-Tobia, Ruhama, Petach-Tikvah, Ain-Ganim, Kfar-Mlal (ain-Hai), Kfar-Saba, Ben-Shemen, Hulda, Kfar Urieh, Artuf, Mozah, Kiryath Anavim (Dilb), Kalandiah and Nahlat-Yehudah. In Samaria there are 10, *viz.* Hederah, Hefzi-bah, Kerkur, Gan-Shmuel, Zicron-Yacob, Marah, Shveyah, Bath-Shlomon, Giveath-Binyamin (Shuni) and Athlit. In Lower Galilee there are 20, *viz.* Nahalul, M rhaviah, Balfouria, Ein-Harod, Giveath-Yeheskiel, Tel Yossef, Sedshera, Kfar-Tabor (Mesha), Yabneel (Yemma), Beth-Gan, Rama (Sarona), Poriah, Mizpah, Kinereth, Daganiah, Hittin, Migdal, Tel-Adas, Bethaniah and Menahamiah. In Upper Galilee there are 10, *viz.* Rosh-Pinah, Pekiin, Ayeleth-Hashachar, Mahnaim, Mishmar-Hayarden, Yessod Hamaalah, Ein-Zeitim, Kfar-Gileady, Tel-Hai and Metullah. Most of the colonies are provided with schools, synagogue, library, town hall, hospital, pharmacy and public baths. Of the above-mentioned the following

settlements belong to the Jewish National Fund, which was established by the Zionist Organization for the purpose of acquiring lands to remain the national property of the Jewish people: Ben-Shemen, Hulda, Kfar-Mlal, Kinyath, Anavim (Dilb), Nahlath-Yehuda, Nahalul, Merhaviah, Ein-Harod, Giv'ath Yeheskiel, Tel-Yossef, Kinereth, Daganah and Hittin. The Palestine Land Development Company, a Society similarly organized by the Zionist Organization, possesses the lands of Tel Adas, Kalandiah, some lands on the Carmel, at Jaffa, Jerusalem, etc. The other colonies were mostly founded by Baron Edmond de Rothschild and by the Jewish Colonization Association. This Association administers all the properties of Baron de Rothschild. The total area of the Jewish settlements is 590,020 donums or about 147,505 acres. There are 35,481 donums (about 8,870 acres) of plantations, and among them: 14,777 donums (about 3,695 acres) vineyards, 33,825 donums (about 8,456 acres) almond groves, 13,322 donums (about 3,330 acres) olive plantations, 12,456 donums (about 3,114 acres) orange groves, and 4,566 donums (about 1,141 acres) eucalyptus plantations. There are two agricultural schools, at Mikveh-Israel and Petach-Tikvah respectively. The Zionist Organization hopes soon to resume the work at the Jewish Agricultural Experiment Stations at Athlit and Zichron Jacob, which has been suspended since 1918.¹

§ 16. *The Samaritans.*

The Samaritans are one of the most interesting religious and racial survivals in the world. They are the only distinct representatives of ancient Israel in Palestine, and they still cling in Nablus, although reduced to a very small community, to their ancient beliefs and practices and to their sacrifices on Mount Gerizim. Of the Old Testament, they accept only the Pentateuch, which they preserve in

¹See A. M. Hyamson, *Palestine: The Rebirth of an Ancient People*, London, 1917.

an ancient Aramaic version (*Targum*). They keep the Sabbath very strictly, but do not use phylacteries, fringes, or the written 'inscriptions on the lintel' (*mezuzoth*). Their language is a dialect of Palestinian Aramaic, and their writing is an archaic alphabet derived from the Old Hebrew. For the ordinary purposes of everyday life, however, they use the Arabic language. Their present High Priest is Isaac the son of Amram, who succeeded his cousin Jacob in 1914. The Samaritan community consisted in 1922 of 132 persons in Nablus, 13 in Tulkeram, and 12 in Jaffa. The distinctive feature of the Samaritan dress is a red silk turban wound round the fez.

For general information on the Samaritans, see J. A. Montgomery, *The Samaritans*, Philadelphia, 1907. For their Liturgy, see A. E. Cowley, *The Samaritan Liturgy*, Oxford, 1909.

§ 17. *Druses and Metawileh.*

The Druses.—The Druses, of whom 7,000 inhabit Palestine, principally Galilee and Phoenicia, are both a race and a religion. Their original home is the Lebanon, over which, for centuries, they disputed authority with the Maronites. After the events of 1860, however, the Druses migrated in large numbers to the Jebel Hauran, which now contains a greater Druse population than the Lebanon itself.

The Druse faith is secret not only to the world at large, but to the majority of the Druse themselves, who are divided into initiated (*'uqal*, 'intelligent') and uninitiated (*'juhal*, 'ignorant'). It is a chaotic mixture of Islam, Christianity, and yet older elements, and it regards both the Gospel and the Quran as inspired books, although it gives to them a peculiar interpretation. The word 'Druse' is commonly derived from one Isma'il Darazi, the first missionary to the Druses; though others derive it from the Arabic *darasa* (those who *read* the book), or *darisa* (those in *possession* of Truth) or *durs* (the *clever* or *initiated*). The Druses believe in the divinity of the mad Fatimite Khalif

Hakim (996-1020), whose apostle was the above-mentioned Darazi. Their meeting-place is known as the *khalweh*.

The Metawileh.—The name 'Metawileh' is believed to mean 'Friends,' *i.e.* Friends of 'Ali. The community traces its origin to a Companion of the Prophet, Abu Darr Ghifari, who is supposed to have first taught his doctrines in the villages of Sarafend and Meis. Others regard the Metawileh as immigrants from Persia who entered Syria and Palestine during one of the Persian invasions. Their religion is a form of the Shiah division of Islam, and they still maintain contact with the shrine of Kerbela. Most of the Metawileh dwell in Syria, where, in the eighteenth century, they were a powerful political force; there are only about 160 in Palestine, partly in Galilee, partly in Acre.

§ 18. *The Baha'is.*

In 1844 a Persian, Mirza 'Ali Mohammed, proclaimed himself in Tabriz as the 'Bab,' or Gate, whereby communication was to be re-established with the 'hidden' or Twelfth Imâm, or Mahdi, whose return to earth is awaited by a large number of Shiah Moslems. Later he stated that he himself was the expected Imâm, but his ministry was cut short by martyrdom in Tabriz in 1850. Before his death he appointed as his successor a lad named Mirza Yahya, called *Subh-i-Ezel* ('the Dawn of Eternity'), who, with his half-brother Mirza Husein 'Ali, afterwards better known as Baha'u'llah, and other Babi leaders, took refuge in Baghdad in consequence of the persecution to which the sect was subjected by the Shah. After they had spent twelve years in Baghdad the Persian Government persuaded the Porte to have them removed, and they were taken to Adrianople, where they remained from 1864 to 1868. In A.H. 1283 (A.D. 1866-67) occurred an event which rent the sect in twain. Baha'u'llah, who was of more assertive character than the retiring *Subh-i-Ezel*, suddenly announced that he himself was the expected Imâm, and that the 'Bab' had

been no more than his fore-runner ; and he called upon all Babis, including *Subh-i-Ezel*, to acknowledge him. This the latter refused to do, and Babis were now divided between *Ezelis*, who acknowledged the original Bab and his successor *Subh-i-Ezel*, and *Baha'is*, or followers of Baha'u'llah. Meanwhile both sections were again deported by the Turks, *Subh-i-Ezel* and his family to Famagusta in Cyprus, Baha'u'llah and his followers to Acre. From Acre the *Baha'i* faith has spread over Asia and America and into Europe, and counts two millions of adherents ; the *Ezelis* have dwindled to a handful.

Baha'u'llah died on the 16th May, 1892, leaving, among other children, two sons, 'Abbas Effendi and Mirza Mohammed 'Ali, who for a while disputed the succession. Ultimately there prevailed the claims of the elder, 'Abbas Effendi, who took the spiritual title of 'Abdu'l Baha, meaning 'The Servant of the Glorious.' 'Abdu'l Baha was born in Teheran on the 23rd May, 1844, the day of the Declaration of the Bab, and died at Acre on the 27th November, 1921. His successor is his grandson, Shawki Effendi, who is Life-President of the Council of Nine, which regulates the affairs of the community. The number of Baha'is in Palestine is 158. Sir 'Abbas Effendi 'Abdu'l Baha had travelled extensively in Europe and America to expound his doctrines, and on the 4th December, 1919, was created by King George V. a K.B.E. for valuable services rendered to the British Government in the early days of the Occupation. For farther information on Babism and Baha'ism the reader is referred to the works of Professor E. G. Browne, published by the Cambridge University Press.

PART III.

PLACES OF INTEREST.

§ 1. *Archaeology and Art in Palestine.*

Introductory.—The records of the great Egyptian conqueror Thothmes III. (c. 1479 B.C.) and the famous Tel al-Amarna letters addressed to the heretic king Amenhotep IV. (c. 1375 B.C.) give us some idea of Canaanite civilization in Palestine. Unfortunately its treasures, if they exist unspoiled, lie for the most part under the tels (artificial hills), which mark the sites of the ancient cities of this period.

Thus, as he passes northwards along the Philistine plain, the traveller will notice the lofty mound on which the present town of Gaza is built, and the similar but sand-covered mass of ancient Ashdod, which lies to the west of the present village of Esdud and $\frac{1}{4}$ mile south of the railway station.

In the plain of Acre (north of the railway) can be seen a number of such unidentified sites; and in the adjoining plain of Esdraelon a series of them, including the famous cities of Megiddo, Ta'anach and Bethshan, guard the passes southwards over the foothills of Carmel and the steep descent into the Jordan valley.

Thus, while the Israelite towns, with one or two exceptions, have left little or no trace of their existence on the bare rocks of the mountains, the earlier sites in the lowlands

have better survived the lapse of centuries, and afford us to-day the fullest, and almost the only evidence for the ancient history of Canaan.

Excavations so far carried out in Palestine, notably at Tel al-Hesy (Lachish), Tel al-Jezer (Gezer), Ain Shems (Beth Shemesh), Ascalon (Askalon) and Tel al-Mutesellim (Megiddo), have established a chronological framework for these earlier periods on evidence largely derived from the development of the pottery types and their decoration in successive ages.

These periods may be tabulated as follows :

Palaeolithic. The instruments, which are confined in their distribution to the hill-country, are mostly of the "Chellean" type, though other forms are occasionally found.

Neolithic. The date and distribution of this age are uncertain. Its instruments are coarse and, with its rude hand-made pottery, shade into the following period.

Early Bronze (c. 2000-1700 B.C.). Vases are wheel-made but still coarse in type.

Late Bronze (c. 1700-1200 B.C.). This period shows strong Cypriote and Mycenaean (Mediterranean) influences at work.

Early Iron (1200-600 B.C.). New types, due to Philistine and Israelite invasion, are predominant. Egyptian scarabs and amulets are very common.

Hellenistic (600-100 B.C.). Attic vases are useful as dating factors. Both black-figured (600-450 B.C.) and red-figured (450-200 B.C.) are found in the more important sites.

Roman and Byzantine (100 B.C.-636 A.D.). Lamps, glass, etc.

Dolmen groups are to be found at the north-west end of the Sea of Galilee, but are of no special interest except to the archaeologist. Of greater importance are the five megalithic monuments called the Caves of the Children of Israel (Kabur Beni Isra'in), which lie close to the village of Hizmeh, a few miles north of Jerusalem. Their origin and

purpose are unknown, but they are most probably connected with the burial of the dead.

Old Testament Period.—The earlier archaeological monuments in Palestine are cisterns and pools for the collection of rain-water, oil and wine presses, and rock tombs (*hokim*). Hebrew architecture is derived partly from that of the Phoenicians, who borrowed their types from Egyptian and Babylonian sources, partly from the Hittites. David's palace and Solomon's temple were works of Phoenician architecture, whose peculiarity lay in the fact that its fundamental source was not the column but the sculptured rock. Hence the plan of the structure was apt to be subservient to its material; hence, also, was probably due the use in building of enormous blocks of stone, such as are to be seen in the Herodian walls of Jerusalem and Hebron. The excavations which have taken place in Palestine reveal a standard of material civilization throughout the period covered by Old Testament history, which is low when compared with the standard of the sublime literature to which that period gave birth. !

Greek and Roman Periods.—Research has not yet given us a consecutive chronological account of the monuments, or the remains of monuments, that have survived. They may, however, be said to include the rock tombs to be seen in the neighbourhood of Jerusalem, Beit Jibrin and elsewhere. A rock tomb may have a much more ancient origin than its surface decoration would suggest. Some of those at Beit Jibrin contain decorations of the Roman period, though the excavated caves themselves may be much earlier. Similarly the tomb of Absalom and the Pyramid of Zacharias in the Kidron Valley to the west of Jerusalem may be works of a more remote age than is suggested by the Egyptian and Graeco-Roman character of their surface treatment.

Herod the Great did much to spread the influence of Roman architecture; and, subsequently, the civilization and arts of Rome were extended by the emperors to the most remote districts of Palestine beyond Jordan and Arabia Felix,

Roman sites in Palestine, unlike those in Trans-jordania, have been continuously occupied. Successive occupants destroyed the buildings upon them and used the materials for their own purposes. It is probable that there was no period more destructive of Roman buildings than that of the Crusades. At Caesarea the Crusaders built their walls from stones taken from the Roman walls and used Roman columns as bonding stones. Gaza and Ascalon were treated in much the same way, and nothing now is left above ground level of these Roman cities. At Caesarea fragments of Roman masonry may still be seen on the seashore. Samaria (now called Sebastieh) was an important Roman city. Excavations have revealed the remains of a basilica. The monolithic columns, the capitals of Corinthian design and the details of the pedestals seem to show that the building may date from Herod the Great. The remains of a great temple built by Herod in memory of the Emperor Augustus may also be seen, together with the grand stairway which led up to it. Ascalon has for centuries been used as a quarry. Nothing remains above ground level, but excavations have disclosed what remains of Herod's cloister. Of Roman Gaza practically no trace is visible above ground level.

Mention may be made of the remains of Jewish synagogues in Galilee. At Capernaum¹ there is an interesting example. This building of the second or third century would seem to illustrate an imperfectly informed but interesting attempt at interpreting, by Jewish workers, the details of Roman architecture.

Christian Architecture in Palestine.—As an ample literature exists on the periods enumerated above, it has been thought sufficient to deal with them somewhat summarily in this Handbook. The Christian and Moslem architecture of Palestine, on the other hand, have hitherto received so little attention that rather fuller treatment here has been thought desirable.

At the beginning of the reign of Constantine the glorious

¹ See Fr. Meisermann, O.F.M., *Capharnaum et Bethsaïde*, Paris, 1921.

biblical names of Zion and Jerusalem had been largely forgotten ; and Aelia Capitolina, with its colonnades, with its Forum surrounded by temples and municipal monuments, with its Capitol and its camp of legionaries, differed nowise from other Roman provincial cities, whose sole ambition it was to emulate the metropolis.

When Constantine made Christianity the State religion of the Empire, he determined that Jerusalem should give in its buildings striking evidence of the change.

The sites of Calvary and of the Holy Sepulchre had not disappeared by the beginning of the fourth century ; and for more than ten years from 325 A.D. onwards Constantine lavished the skill of his builders and much treasure on giving to these sites a worthy covering. It was his aim to surpass the most ambitious architectural monuments of previous ages ; and, from the vestiges which contemporary archaeology has been able to recover, the realization fell not far short of his ambition.

The impressive group known as the " Holy Sepulchre," consisting of a collection of separate edifices within a single enclosure, evoked universal enthusiasm and attempts at imitation throughout Christendom. It marked, however, no striking departure from the principles and details of classical architecture. The rotunda of the Holy Sepulchre was derived from the Pantheon, itself modelled on the mausoleums of the Hellenistic age ; the basilica of the Martyrium was purely Roman ; the porticos differed only in their additional decoration from the porticos and peristyles to be met with throughout Aelia Capitolina or any other Romanized city. At the same time, Christian symbolism, ritual requirements and liturgical developments began to effect certain adaptations in purely classical art.

The internal troubles of the Empire after the death of Constantine for a time diminished building activity in the Holy Places ; and during this period only the Church of the Caenaculum was added (towards 345) to the original trilogy of Holy Sepulchre, Mt. of Olives and Bethlehem.

Before the end, however, of the fourth century the strong hand of Theodosius had imposed peace; and building activities were resumed. The ruins of Gethsemane, whose earliest basilica dates from this period, indicate that Christian architecture had already become to a certain extent emancipated from classical traditions: the rigid proportions of the classical basilica have undergone modification, and ornamental sculpture has assumed a new form. This emancipation proceeded farther during the first quarter of the fifth century, when the generosity of the great Roman ladies, such as Paula and the two Melanias, who had established themselves in Jerusalem, gave a fresh impetus to religious building. The interesting octagonal Church of the Ascension, of this period, introduced into Jerusalem a type of building as yet little known in the Christian world.

A particularly fruitful epoch for Jerusalem was inaugurated by the exiled Empress Eudocia, wife of Theodosius II. A zealous builder and possessed of an ardent devotion to the Holy Places, Eudocia was responsible for a large number of new constructions. Apart from churches of modified basilican type, such as the Martyrium of S. Stephen, and the Church of the Paralytic built over the Piscina Probatica, there begin to appear new types of buildings, such as the domed church over the Pool of Siloam, and, above all, the tri-apsidal church which survives to-day almost unchanged in the crypt of the Church of S. John the Baptist (*cf.* Part II., § 11). This church appears to be the earliest known dated example of a form in architecture subsequently introduced by Justinian in the Constantinian basilica at Bethlehem.

The curious domed edifices inside the Double Gate of the Haram enclosure, and the remarkable Golden Gate, also date in all probability from the time of Eudocia. Assisted by the development of monasticism and the donations of the Christian world to the Holy Places, the impetus given by the Empress to Christian architecture in Palestine endured until, in the first half of the sixth century, Justinian gave to it a new life and made of Jerusalem the *ἁγία πόλις*

of the Madaba mosaic. Then came a period of Persian invasions and Imperial decay, followed in 637 by the conquest of Jerusalem by 'Omar. Notwithstanding the tolerance of the earlier Khalifs, Moslem rule inevitably arrested the development of Christian religious art; and such gifts as the Holy Places now received came rather from the West, through the liberality of Charlemagne, than from the Byzantine East. The first Western note is struck by certain monastic foundations, in particular by those which afforded hospital treatment for pilgrims. The fanaticism of the mad Khalif Hakim in the first years of the eleventh century led to the almost complete destruction of Christian religious buildings; and the efforts of the Emperor Constantine Monomachus could barely cope with the vastness of the ruin. The exhausted Eastern Empire could only attempt a hasty restoration of the Holy Sepulchre; while a few hospitals were constructed by merchants of Amalfi. The situation was reversed by the liberation of the Holy Places at the hands of the Crusaders in 1099.

The character of the artistic renaissance of Jerusalem in the twelfth century and during the lifetime of the Latin Kingdom has often been misunderstood. Because it coincided with the Byzantine renaissance under the Comneni, because a judicious adaptation of local conditions introduced certain technical formulae and certain innovations in the art of the West, because the co-operation of Greek craftsmen has been definitely established, it has been thought that Palestine, and Jerusalem in particular, were a fruitful school in which Frankish architects acquired the knowledge which made possible the full development of their art. The study of the surviving monuments indicates that such was not the case. The technical structural detail and the decoration of the principal buildings of the Crusading period indicate that they are products of Romanesque art, similar to the buildings which arose throughout the West after the first half of the eleventh century.

The remarkable castles with which the Crusaders endowed Palestine and Syria are alluded to in Part I., § 5.

These *gesta dei per francos* have been fittingly studied by French scholars; and the works of de Vogüé, Riant, Rey, and the more recent studies of PP. Vincent and Abel, O.P., are indispensable for the student of this period.

Moslem Architecture in Palestine.—That Palestine is rich in examples of Moslem architecture is not surprising. That it is not very much richer is because the country has suffered from many wars and many inroads of destructive barbarians. The natural constitution of Palestine and the building aptitudes of its inhabitants favour the production of noble works of architecture; but the situation of the country on the high road between continents has always endangered their permanence. Hence periods of great prosperity are followed by and are sharply contrasted with periods of great disaster. But newcomers, if they chose, could always profit by the building skill and building traditions of the population, and were able to use materials from the ruined works of former generations.

At the time of the Arab conquest in the seventh century A.D. there were in Palestine many workers skilled in all the building crafts. There was also a wealth of already wrought material; and, moreover, of material that was available for use without having recourse to the destruction of buildings then standing. In the year 636 A.D. the Arabs captured all the cities of Palestine from Gaza to Nablus. In the following year Jerusalem capitulated (*cf.* Part I., § 4). Twenty-two years earlier the country had been invaded and a large proportion of its buildings had been destroyed by the Persians. The land, when the Arabs arrived, was doubtless still covered by the ruins caused by that invasion. Dismantled walls of wrought stone, fallen columns, slabs of marble and other remains of ruined Byzantine or earlier structures were plentiful, and provided a supply of exceptionally fine materials that could only be exhausted by many years of intense building activity. The Arabs were not barbarians, nor was architecture an art altogether strange to them. They were a people of great taste and liberality as well as of not a little political sagacity. They fully

appreciated the pleasure as well as the profit to be gained from splendid architecture ; and when, fifty years after the conquest, the fifth Omayyad Khalif, 'Abd al-Melek ibn Marwan, founded the Dome of the Rock in Jerusalem, he took every advantage of his ample opportunity. He used the traditional skill of the workers established in the country, and he employed the unsurpassed building materials that lay ready. The traditions of the workers were, of course, Byzantine ; and the famous domed shrine that they erected was consequently Byzantine in character. This character the shrine has, to a large extent, retained even to the present day, notwithstanding the many changes in method or style of architectural expression that have developed during the long life of the Dome of the Rock, and have, from time to time, been incorporated with the structure or with its decoration. The columns used by 'Abd al-Melek were taken from earlier buildings or, rather, from their ruins ; some, possibly, from the ruins of Constantine's basilica of the Holy Sepulchre, which the Persians had destroyed. Internally the enclosing octagon wall was covered, as it still is, with marble slabs in the Byzantine manner. The dome, the drum on which it rests and the supporting arches were decorated with glass mosaics of Byzantine character. Mosaics also covered the outside of the building, except the lower half of the octagon wall, which then, as now, was clothed in marble. Within the shrine the mosaic method of decoration has survived in the main, with the important exception of the dome. But externally a decoration of glazed tiles has taken the place of the mosaics. Thus, though inside there is much left of the original Byzantine character, yet, outside, the Dome of the Rock is now clothed in a Persian dress, the product of an art of high antiquity that can be traced back to four hundred years before our era and to the coloured glazes of Susa. Earthquakes, fire, winter storms, hands of varying degrees of skill directed by minds as varied in their taste as in their intentions, together with periods of neglect due to political conditions, have all played their part in the production of the Dome of the Rock as we know it to-day.

The shrine as it now stands constitutes a most precious and remarkable record of history and of human effort. In it is to be found the handiwork not only of many generations of men but also of many races ; of Greeks and Armenians, of Arabs, Persians and Turks, and even of Franks.

The present purpose is not, however, to describe but to direct attention. Those who desire a fuller knowledge will refer to the many already published descriptions of this famous shrine, and, above all, will examine the shrine itself.

There are in Palestine no other monuments of the Omayyad period ; for, though the Mosque of al-Aqsa was founded by 'Abd al-Melek ibn Marwan, yet it has been so altered as to bear but little relationship to the mosque he built. Nor are there in Palestine any architectural remains to reflect the splendid days of the earlier 'Abbasid Khalifs. Towards the end of the ninth century these Khalifs ceased to possess any real power in Palestine. The power passed successively to the Tulunid, Ikhshidid and Fatimite dynasties of Egypt. Nothing is left of their works. To the inroads of the Karmathians in the tenth century, of the savage Turkomans towards the end of the eleventh century and to the Crusades is no doubt largely due the destruction of the Tulunid, Ikhshidid and Fatimite work. It is not until after the Battle of Hattin in 1187 (*cf.* Part I., § 5), the capture by Saladin of Jerusalem from the Crusaders and the loss by the Crusaders of all the hill-country and the Jordan valley, that we again find examples of Moslem architecture. In respect of Moslem architecture in Palestine there is, then, a blank period of five hundred years between the Dome of the Rock (687 A.D.) and the next Moslem architectural work that has survived in Palestine (1187).

Saladin's first task was to undo much that the Crusaders had done. The Dome of the Rock, which they had turned into a church, he restored to its former use. He did the same for the Aqsa Mosque. The existing *mihrab* (prayer niche) of that mosque is his work. An inscription above

the niche records his thanks for victory. The beautiful pulpit, dated 564 A.H. (1164 A.D.), that stands near the *mihrab* was brought by Saladin from Aleppo. It is an extremely fine example of twelfth century Moslem wood-work.

Saladin, in general, readapted all buildings of Moslem origin to their original purposes and adapted Christian buildings to Moslem needs. For example, he turned the palace of the Latin Patriarchs in Jerusalem into a great *khanqa* (hostel), whose entrance, built by him, still stands; he converted the Church of S. Anne into a school for the teaching of Shafi doctrine. He also repaired the walls of Jerusalem. Although these walls have since been dismantled, largely rebuilt or repaired, yet they still contain much of his work.

The three centuries, the thirteenth, fourteenth and fifteenth, which followed Saladin's capture of Jerusalem were distinguished by great building activity. Despite the neglect from which they suffered in Turkish times, many noble specimens of Moslem architecture produced during the three centuries preceding the Ottoman conquest remain to us. Most of these monuments are to be found in Jerusalem. To the early thirteenth century belong the ruins of a great *madrasa* (Moslem seminary) built in 1209 A.D. by Melek Mu'azzam al-'Isa to the north of the Haram al-Sherif. To the same period appears to belong the gateway of the Haram known as the Bab al-Hitta. Into the lower part of this gateway a fine Frank altar or tomb has been built. In the street from the Bab al-'Atm (one of the northern doors of the Haram) to the Tariq Sitti Maryam (Via Dolorosa) is one of the finest examples of Moslem architecture in Palestine. This is the *madrasa* al-Salamieh. This school dates from 1300 A.D. It has a stalactite entrance of exquisite design and workmanship. The masonry of the whole building is most finely dressed and perfectly jointed. It is deeply to be regretted that this magnificent building is completely neglected and is falling into ruin. Among the hostels built in the thirteenth century are the great Mansuri

hostel (1282) in the Tariq Bab al-Nazir, used as a prison by the Turks and now as a *khan* for Moslems from the Sudan; the hostel of Ali al-Din (1267) near the Bab al-Hadid, and the Rabat al-Kurd (1290), situated opposite the splendid façade of the Arghunieh *madrasa* outside the Bab al-Hadid.

Just as 'Abd al-Melek ibn Marwan in the seventh century both profited by the skill of the craftsmen he found in the country and employed materials from earlier buildings, so also did the Bahrite Mamelukes of Egypt, who ruled in Palestine from 1250 to 1390 A.D., not only benefit by the existence of the large body of practised craftsmen which the country clearly possessed while under Frank rule, but also used, when it proved convenient to do so, materials from Christian buildings for incorporation in their own works. Hence we find, in some of the Mameluke buildings, many stones that their own masons had neither quarried nor dressed, stones that they took from Frank structures. The bridge at Ludd (Lydda) built by the conqueror of S. Louis, the Mameluke Sultan Bibars (*cf.* Part I., § 6), bearing his emblem, the lion, appears to be largely constructed of materials worked by Christian masons or at least by masons trained in Frank methods. The Mamelukes much admired the Frank buildings. They themselves were great builders, and they were sometimes tempted to destroy a building they admired (but perhaps had no use for as it stood) in order to make use of the parts they liked best or could most conveniently adapt for their own purposes. After Bibars had captured and destroyed Jaffa, he sent the wood and the marble of the buildings to Cairo for the construction of his mosque there; Sultan Mohammed al-Nasr ibn Qala'un similarly treated a doorway of the Cathedral of Acre; and in the porch of the great Mosque of Sultan Hasan in Cairo are to be seen most interesting fragments of carved Gothic work, evidently looted from some Frank building in Palestine. The stones composing the arches of the porch to the shrine of Abu Huraira at Yebna are of Frank origin. An inscription records the

building of this porch by Bibars. The minaret of the mosque at Yebna, the tomb known as the Kebekieh in the Mamilla Cemetery outside Jerusalem, and the north-west minaret of the Haram al-Sherif in Jerusalem are among the many Moslem buildings in which Frank materials are found. One of the capitals that adorn the north-east minaret referred to is carved with a representation of the Presentation of Jesus in the Temple. The Frank shrine from which it, with its column, came was not destroyed. Evidently some only of the columns and capitals were needed. The rest of the shrine was spared and still stands.

Among the other notable buildings of the Bahrite Mamelukes the following must be mentioned. At Ramleh there is a tower which was the minaret and is the only part left standing of a great mosque. It dates from the first quarter of the fourteenth century, and illustrates very well the conditions of that time: on the north and west sides of the Haram al-Sherif are, amongst others, the *madrasas* known as the Khatunieh (1354), the Asardieh (1359), the Manjaqieh (1360), and the Malikieh; all these are fine examples, though sadly neglected, of the work of their time. In the Tariq Bab al-Silsileh are the *madrasa* al-Taziya (1329), the *madrasa* Tashtamurieh (1382) and, near the Bab al-Silsileh, the *madrasa* al-Tanqizieh (1329), with a very fine entrance porch. In the Tariq Bab al-Hadid, just outside the Haram, is the *madrasa* Arghunieh (1357). This college contains the tomb of its founder. Of this tomb the dome has lately fallen through neglect. In general the whole of this exceptionally fine but deserted college is in urgent need of attention.

The Burjite Mamelukes of Egypt, who succeeded the Bahrites, ruled Palestine from 1390 to 1516. Among the works of that time may be mentioned the great palace of the Lady Tonsoq al-Muzaffar. This palace is in the street known as Aqabet al-Sitt. The façade of this magnificent building stretches up the side of most of this street. Opposite the palace is the lady's tomb. The palace is certainly one of the most remarkable Moslem buildings in Jerusalem.

How much is left of its interior is not accurately known, but it is to be feared that a good deal has fallen to ruin. On the west side of the Haram al-Sherif is the great Ashrafieh *madrassa*, the upper part of which is unfortunately in ruins. Its splendid fan-vaulted entrance porch still stands. This *madrassa* was built in 1480 by the Sultan Kait Bai, whose fine tomb in Cairo is so well known to every visitor.

The many hostels and colleges built in Jerusalem during the thirteenth, fourteenth and fifteenth centuries show that in those centuries Jerusalem was a city affording opportunities for study to large numbers of people, who doubtless came from all over the Moslem world to visit the holy sites and to gain learning. Each of these colleges was endowed with land, whose revenues went to their support. To discover the land allotted to the maintenance of each college would provide an interesting study and might result in the provision of the money needed for their repair and re-establishment as seats of learning.

Soon after the opening of the sixteenth century the Mamelukes fell before the power of the Ottoman Turks. For a few years after the Ottoman conquest, energy continued to be spent upon building. The Dome of the Rock was repaired and retiled; the gates and walls were repaired and rebuilt. The Damascus Gate in its upper part is of this time (1537). A number of *sebils* (fountains) were constructed in the year 1536. But this energy was ephemeral. A great period had come to an end. The Ottoman had arrived. The world was changing. The Cape route to India had been discovered, and those who held Egypt and Syria could no longer grow rich on the dues extracted at Alexandria and Alexandretta from merchants engaged in trading in Far Eastern and Indian goods in transit for European ports.

Of later date than the sixteenth century there is hardly any building in Palestine worthy of note. But mention may be made of the Mosque at Acre built by 'Abdallah al-Jezzar in the eighteenth century. It is a charming domed building of the Turkish type and is set in delightful

surroundings. Another mosque worth referring to is the Mosque of Hashim at Gaza, built or rebuilt in the nineteenth century on the square open court plan.

§ 2. *Department of Antiquities.*

Constitution and Functions.—Upon the establishment of the Civil Administration of Palestine, a Department of Antiquities was formed under the control of the Director of the British School of Archaeology, which had lately been founded in Jerusalem. Shortly afterwards an Archaeological Advisory Board was constituted and an Antiquities Ordinance promulgated.

The Advisory Board, an important feature of the constitution of the Department, consists of representatives of the several archaeological bodies working in Palestine (British, French, American, Italian, Greek and Jewish) under the chairmanship of the Director of Antiquities, and deals with all archaeological questions of importance, especially with those likely to involve opposing interests, and more particularly with permits to excavate. The existence and authority of this board constitute a recognition of the international character of archaeological work in the Holy Land.

The Antiquities Ordinance, whose aim is the protection of the antiquities of the country, is a comprehensive document, based not only on the collective advice of archaeological and legal experts, but also on the results and experience of neighbouring countries. In due time it is anticipated that it may be simplified and modified in some particulars to bring it into line with the proposed French Law of Antiquities for Syria.

Its underlying principles are, firstly, that the antiquities and monuments of Palestine belong to the country and its people; secondly, that the Government shall facilitate in every possible way the carrying out of excavations by scientific bodies of recognized standard irrespective of nationality.

The term "antiquity" as defined by the Ordinance includes all monuments down to 1700 A.D.

Excavations.—The Palestine Exploration Fund, under the direction of Professor Garstang, has opened an extensive excavation at Ascalon which has yielded important results.

The colonnade and cloisters, with which Herod the Great endowed his birthplace, have been identified and partly cleared, some interesting statuary has been brought to light, and traces of Philistine and pre-Philistine occupation have been traced in the acropolis.

At Gethsemane the Franciscans of Terra Santa have excavated a basilica of the third or fourth century; they have also resumed excavation on the site of the synagogue of Capernaum (Tel Hûm), where efforts will be made to rebuild a portion of the fallen masonry.

At Tiberias the Palestine Jewish Exploration Society has been excavating ancient Jewish remains; and at Ain Duk, near Jericho, the Dominicans of the "Ecole Biblique" of S. Stephen, Jerusalem, have completed the clearance of an ancient synagogue, where, as a result of the war, portions of a mosaic floor had been laid bare.

A magnificent Roman mosaic of about 300 A.D. was unearthed in October, 1921, at the village of Beit Jibrin (Eleutheropolis) in the sub-district of Hebron, near which are also situated the famous "painted tombs of Marissa" of the second century B.C. (cf. § 5 below).

The University Museum of Pennsylvania began in 1921 at Beisan excavation work, which now assumes important proportions. The site of Samaria has been provisionally reserved for the University of Harvard, which organized the original excavation there, and that of Megiddo for the University of Chicago.

§ 3. *The Palestine Museum.*

The Palestine Museum is at present housed in the Department of Antiquities, and consists largely of antiquities found

in the course of pre-war excavations at Gezer, Ain-Shems, Tel al-Safi and elsewhere.

An important selection of vase-types has been presented for purposes of comparative study, by the Cyprus Museum Committee. The gold jewellery exhibited is for the greater part the gift of Miss Newton of Haifa. Mr. S. Raffaelli, who is responsible for the arrangement of the coins, has deposited his private collection in the Museum to supplement the series.

Wall Cases.—The wall cases contain groups of vases, bronzes, etc., arranged in chronological order :

Case A (left and right sections). Primitive Culture and " Red Slip " vases of *c.* 2000 B.C.

Below (right), selected specimens of early Bronze Age vases from Cyprus.

Case B (left to right). Bronze Age vases from *c.* 1800-1200 B.C.

1. Group from High Place Grotto at Ain-Shems.
2. Group from East Grotto at Ain-Shems.
3. Tomb Group from Cyprus.
4. Selection of contemporary vases from Palestine.

Case C (left to right). Early Iron Age wares from 1200-600 B.C.

1. Selection of painted " Philistine " pottery.
2. Selection of contemporary vases from Cyprus.
3. Tomb group from Ain-Shems (No. 1).
(The drawer contains the smaller finds from this tomb.)
4. Tomb Group from Ain-Shems (No. 8).
(The drawer contains the smaller finds from this tomb.)

Case D (left to right),

1. Vases of Hellenistic date (from 600 B.C.).
2. Selection of vases, lamps and glass of the Roman and Byzantine periods (to 600 A.D.).

In the centre cases are exhibited scarabs, beads, gold, jewellery, selected flint implements, terra cottas, bronzes, glass, and coins.

Drawer cabinets, which support the show cases, are intended to receive pottery fragments from all important Palestinian sites arranged in stratigraphical layers. Those of Ascalon and Ain-Shems are already in position.

Sculpture.—The sculpture includes :

- (1) bust of a Roman lady (Princess ?) of the third century A.D. (Gaza ?) ;
- (2) statuette of Hermes (Gaza ?) ;
- (3) torso of a kneeling female (Venus) of fine workmanship (Ascalon) ;
- (4) statuette of a draped woman (Ascalon).

Inscriptions in Greek, Latin, and Arabic are arranged in the vestibule.

A sale-room attached to the Museum contains duplicate specimens of glass and pottery derived from various excavations.

The Museum is open daily, except on holidays, from 9 a.m. to 1 p.m.

Local Museums.—Local Museums have been opened at Ascalon, Caesarea and Acre ; while a Jewish section of the Government Museum is in course of formation in Jerusalem. The formation of an Arab section is under consideration.

§ 4. *Coins.*

Early Jewish Period.—The range of the coins of this period is from 141 to 40 B.C. They are as follows :

Thick silver shekels of the five years 141 to 136 B.C., half-shekels, and the rare quarter-shekel of the fourth year attributed by some scholars to Simon the Maccabee (141 B.C.), by others to the Jewish Revolt (66 to 70 A.D.) ; large bronze coins with jug, palm-tree and lyre, with the legend " Simon Nasi Israel " ; Maccabean bronze " Zion " coins of the second, third and fourth year (140 to 137 B.C.) ; small Asmonean bronze coins ending with the larger Mattathia-Antigonius, the last Asmonean ruler (40 B.C.).

Herodian Period.—The Herodian coins include those of Herod the Great (37 B.C.) and his sons, Antipas, Archelaus,

Philip, Agrippa I. and II. (42 A.D. to 95 A.D.). All of these are bronze, and some are very rare.

Late Jewish Period.—The coins of Bar Cochba (122 or 132 A.D.) comprise the silver tetradrachm and denarius with the inscription of Simon, Jerusalem and Eleazar ha-Kohen, and large bronzes with jug, palm-tree and lyre, and the same legend. These are dated

- | | | |
|---------------------------------|---|-----------------|
| (1) Leheruth Yerushalayim | - | 122 or 132 A.D. |
| (2) Shnat Achath Geulath Israel | - | 123 or 133 A.D. |
| (3) Shnat Bet Lachar Israel | - | 124 or 134 A.D. |

Some are very rare.

Greek and Roman Period.—The coins of this period include :

- (1) Small bronze coins of the Roman Procurators struck at Caesarea, beginning with Caponius (6 A.D.) or, as some think, Ambivius (9 A.D.), and ending with Antonius Felix (52–60 A.D.) ;
- (2) “ *Judaea Capta* ” bronze coins struck by Vespasian, Titus, and Domitian to commemorate the conquest of Judaea ;
- (3) “ *Aelia Capitolina* ” bronze coins struck with the name “ *Aelia Capitolina*,” the new city built by Hadrian on the site of Jerusalem. These begin with that Emperor (125 A.D. or 135 A.D.) and end with Hostilian (251–2 A.D.) ;
- (4) Imperial and Colonial bronze and silver coins struck in Palestinian cities, and bearing the busts and names of the Emperors, the City Goddess, and the names of the Cities.

Coins of the following cities have been found: Anthedon, Antipatris, Ascalon, Bostra (Araba), Caesarea, Diospolis (Lydda), Eleutheropolis (Beit Jibrin), Gaza, Gadara, Gerasa, Hippos, Joppa, Nicopolis-Emmaus, Neapolis (Nablus, Shechem), Nysa-Scythopolis, Philadelphia (Amman), Pnias, Philippopolis, Ptolemais (Acre), Sepphoris-Dio-caesarea, Sebaste, and Tiberias.

Byzantine Period.—A large number of gold, silver and bronze coins of the Byzantine period were largely circulated in Palestine, but none were struck in the country.

Arab Period.—The Arabian conquerors of Syria and Palestine struck their coins in the first decades of the Hejra after the Byzantine model, with Greek and Arabic legends. After the famous reform of the coinage by 'Abd al-Melek (77 A.H., 696 A.D.), the legends became entirely Arabic and contained the Mohammedan confession of faith, but the coins still kept their Byzantine standard-weight. The principal coin was the gold *dinar* (from *denarius*), of 4.25 grammes weight. The silver *dirhem* (from *δραχμή*) was struck on the Sassanian type, and was of 2.97 grammes weight. The copper *fels* (from the Latin *folles*), which was not considered as a standard coin, varied in weight according to the district.

The chief mints in Palestine were: Acre, Ascalon, Caesarea, Gaza, Jerusalem, Ludd, Ramleh, Tiberias. Coins are known of the Omayyad, 'Abbasid, Tulunid, Ikhshidid and Fatimite dynasties.

Crusading Period.—The coinage of the Latin Kingdom of Jerusalem is scanty if compared with that of the Kingdom of Cyprus or even with the coinage of Tripoli and Antioch. The principal coins which have hitherto come to light are *deniers* (gr. 0.9) and *obols* (c. gr. 0.4) of billon. Coins are known of the following reigns: Amaury I., Baldwin (probably) II. and III., Guy de Lusignan, Henry of Champagne and John de Brienne. The most important mints were Jerusalem, Acre and Tyre. Of the many feudatories of the Kings of Jerusalem who had the right of coinage only the Princes of Galilee, the Counts of Jaffa, and the Lords of Sidon, Beirut, Tyre and Toron are so far known to have exercised their privilege.

The coins referred to above were for the most part of base metal and low value, intended for petty disbursements. For more important payments the Crusaders adopted the strange device of striking, at Acre and elsewhere, gold *bezants* in imitation of the Fatimite *dinars*, and silver

drachmae and half *drachmae* in imitation of the Ayubid *dirhems*.

The earlier types of these curious coins imitate more or less clumsily the Arabic inscriptions, which are frequently full of errors and intermixed with crosses and occasional Latin letters; the later types bear Christian legends correctly rendered in Arabic characters.

Bibliography.—For Jewish coins see F. de Saulcy, *Récherches sur la Numismatique Judaïque*, Paris, 1854, and F. W. Madden, *Coins of the Jews*, London, 1903. The Greek and Roman coins are described in de Saulcy, *Numismatique de la Terre Sainte*, Paris, 1874, and G. F. Hill, *Catalogue of the Greek Coins of Palestine*, London, 1914. The best work on the Crusading coins is Schlumberger, *Numismatique de l'Orient Latin*, Paris, 1878–1882 (with bibliography).

§ 5. The Southern Province.

The *Handbook of Palestine* in no sense aims at taking the place of a guide-book, and the space which it can give to places of interest is necessarily limited. Its function in this connexion must be to enumerate rather than to describe. For a list of the several excellent guide-books to the Holy Land the reader is referred to Part IV., § 5.

Route from Kantara to Gaza.¹—Kantara (Arabic for “bridge”) marks the site of the ancient crossing of the caravan route between the two lakes by which the patriarchs and the Holy Family travelled from Canaan into Egypt. One kilometre north of al-'Arish (155 kilometres from Kantara) the railway line crosses the broad and shallow *wadi* which was the “River of Egypt” of the Bible (Numbers, xxxiv., 5; Isaiah, xxvii., 12). Al-'Arish, the ancient Rhinocolura, and the Laris of early Christian times, was the death-place of Baldwin I. of Jerusalem, and was taken by Napoleon in 1799.

At Khan-Yunis (kilo. 211) is a mosque built by the

¹ See Bishop M'Innes's booklet, *Notes on the Journey Kantara to Jerusalem*, Nile Mission Press, Cairo.

Egyptian Sultan Barquq, and here Napoleon had a remarkable escape from capture by Arabs.

Just beyond kilo. 202, $2\frac{1}{2}$ kilos. beyond Rafa (Rephaim), is the frontier between Palestine and Egypt.

Gaza.—Gaza was the southernmost of the five allied cities (the others being Ascalon, Ashdod, Gath and Ekron) of the "Pelishtim" or Philistines, the non-Semitic people inhabiting the country of Peleshet, which was the name given to the low-lying plain between Mt. Carmel and the frontier of Egypt. Through the land of Peleshet lay the only route practicable for armies between Egypt and Babylonia; and Gaza has been the scene in the course of history of innumerable battles. Its affinities in antiquity were generally with Egypt; and although it is now the last outpost of Palestine towards the south (and since 1922 the capital of the Southern Province of Palestine), historically it has rather been the sally-port of Egypt towards the north.

Beside the main transit route from Egypt to Damascus, three other routes reached the sea at Gaza. The first was the frankincense route from Yemen through the Hejaz to Petra, whence a branch ran to Gaza; the second was the sea route from the east, of which one branch led to Egypt and another to Ezion-geber (Akaba), and thence by caravan to Petra and Gaza; the third connected Gaza by way of Petra and Jauf with lower Mesopotamia. This was the most direct route across northern Arabia, and, in as late a period as the Roman Occupation, was thronged with caravans. For Gaza the most important route was the frankincense route. The demand for frankincense and myrrh in ancient worship was immense and could only be met in the one way; when Alexander the Great took Gaza, the booty of the city included vast stores of frankincense in its warehouses. Gaza was then the largest city in Palestine and Syria.

Gaza was famous under the Philistines for the worship of the fish-divinities Dagon (Marnas) and Derketo (Atargatis), who probably had Minoan affinities. The story of

Samson (Judges, xiii., *sq.*) gives a graphic picture of the perpetual and frequently successful struggle maintained by the Philistines with the Israelites for the hegemony of Palestine. Pharaoh gave Gaza to Solomon as his daughter's dowry, and Moslem tradition makes Gaza Solomon's birthplace.

Under the Romans Gaza was an important city with the name of Minoa ; and although its traditional first Bishop was the Philemon to whom S. Paul addressed the Epistle of that name, paganism survived almost until the Arab conquest. S. Jerome considered Marnas (Dagon) to be the worst enemy of Christianity after the Egyptian god Serapis, and it was not until the beginning of the fifth century that Bishop Porphyry of Gaza was able to secure the destruction of his temple. The Empress Eudocia caused a large cruciform church to be erected on the site, but the pagan tradition lingered ; and for many years the women of Gaza refused to step on the once holy marbles. Again, when Justinian I. closed the pagan schools of Athens in 529, he permitted those of Gaza to continue the teaching of Neoplatonism.

In 634 Gaza was occupied by the Khalif 'Omar, and became important to Moslems, partly because the Prophet's great-grandfather Hashim (a direct ancestor in the male line of the King of the Hejaz) is buried there, partly because it is the birthplace of Ibn Idris al-Shafi, the founder of the Shafi rite or school of Sunnite Islam (*cf.* Part II., § 5).

During the Crusades Gaza was hotly contested between the Saracens and the Crusaders, but received a terrible blow in 1244, when the Christians and Moslems, on this occasion in alliance, were defeated by the Khwarizmians (*cf.* Part I., § 5). Finally, it was the scene of two battles (26th-27th March and 17th-20th April, 1917) between the British and the Turks in the late war, and was very largely destroyed by the Turks and by subsequent bombardments. It was occupied by General Allenby on the 7th November, 1917.

The principal surviving monuments of Gaza are the ruined Orthodox church of S. Porphyry ; the great mosque

(Jami' al-Kebir), also originally a Christian church; the Jami' al-Sayid Hashim, containing the tomb of Hashim; and the sanctuary of Abu al-'Azm ("The Father of Strength"), with the reputed tomb of Samson.

Ascalon.—Ascalon is best reached from the town of Mejdel, which lies on the railway (kilo. 259). One of the most important of the Philistine cities, a seat of the worship of Derketo, and the birthplace of Herod the Great, Ascalon has a long and varied history from the time of Joshua until its final destruction by Bibars in 1270.

It is perhaps worthy of mention that onions were always extensively cultivated at Ascalon, which, through its Latin name Ascalonia and the Norman form Escallion, has given the word shallot to the English language.

Excavations were undertaken at Ascalon by the Palestine Exploration Fund in 1920-21. A large public building of fine workmanship in good classical style was uncovered near the crossing of the central routes in the area. It is identified with the cloisters that Herod the Great is said to have set up, and is connected with the Senate House, of apsidal plan (as at Samaria); the whole was more than a hundred yards in length, and was adorned with statuary and Corinthian columns of considerable beauty. A museum of the antiquities is to be found on the spot, where there is also a guard of the Department of Antiquities. The inscriptions recording decisions of the Senate (or Boulé) and the smaller statues have been removed to the Museum in Jerusalem. Other excavations were of a scientific character and the results are not visible. The site as a whole repays a thorough inspection. The circuit of the ramparts is about two miles; they form a semicircle facing the sea. Numerous columns and capitals, remains of a Byzantine church, Crusaders' buildings, and other antiquities are visible.

Tel al-Safi.—North-east of Mejdel, commanding the outlet of the great Wadi al-Sant (Valley of Mimosa; probably the Valley of Elah of 1 Samuel, xvii., 2), stands Tel al-Safi, which has been identified with the Philistine city of Gath. Here stood the Crusaders' castle of Blanchegarde; the

excavations carried out by the Palestine Exploration Fund revealed nothing of outstanding interest.

Esdud and Yebna.—Esdud (kilo. 272) is the ancient Ashdod, one of the five cities of the Philistines, and the Azotus of the New Testament (Acts, viii., 40). Fifteen kilometres beyond Esdud is Yebna, the Jabneel and Jabneh of the Old Testament, the Jamnia of the Maccabees, and the Ibelin of the Crusaders. After the Roman capture of Jerusalem in 70 A.D. Jabneh became an important Jewish spiritual centre under Rabbi Johannan ben Zakkai (*cf.* Part II., § 14). The principal mosque of the village was a Crusaders' church.

Beersheba.—From Rafa a branch line (60 kilos.) of the standard gauge railway runs to Beersheba (Bir al-Seba), now a small town of about 1,760 inhabitants.

Beersheba was the southernmost town of the Israelites, whence the expression "Dan to Beersheba"; and its wells played a prominent part in the history of the patriarchs (Genesis, xxi.). In early Christian times Bishops of Beersheba are occasionally mentioned, but by the fourteenth century the town had lost all importance. Beersheba was captured by the British on the 31st October, 1917, and it was from Beersheba that was made the advance resulting in the capture of Gaza.

Hebron.—Hebron, now a town of 16,332 inhabitants, is one of the oldest continuously inhabited cities in the world. Here Abraham pitched his tent, under the oak of Mamre the Amorite, and, on the death of Sarah, purchased from Ephron the Hittite the double cavern of Machpelah, where he buried her, and was subsequently himself laid to rest, together with Isaac, Rebecca, Jacob, Leah and Joseph. The Arabic name of Hebron ("al-Khalil," which is an abbreviation of Khalil al-Rahman, *i.e.* Abraham the "Friend of God") preserves its association with the patriarch.

Hebron was destroyed by Joshua, and from Hebron David ruled over Judaea for 7½ years after the death of Saul. Abner was slain by Joab at the gates of Hebron,

and by its pool the murderers of Ishbosheth were hanged by David. Except for a small Jewish community Hebron is a Moslem town, and, owing to its connexion with Abraham, is a place of intense Moslem veneration. The town, with its tall stone houses, narrow streets, and the picturesque vaulted bazaars, which display the sheep-skin coats and blown glass for which Hebron is renowned, is a remarkably complete specimen of an Arab city. Characteristic, too, are the figured veils worn by the Hebron women.

Hebron's great monument is the Haram,¹ the sacred area which encloses and surmounts the Cave of Machpelah. The outer wall of the Haram is built to a height of about 40 ft. of very large drafted blocks, apparently of Herodian age, strengthened externally by square buttresses. A flight of steps leads between the old wall and a more recent enclosing wall to the interior of the court; to the left of the sixth step, leading into the outer of the two caves, is a hole in the old wall, by which petitions addressed to Sarah are still thrown by childless women into the cave below. The mosque itself, which occupies the southern side of the Haram, has been adapted by the Arabs from a Crusaders' church of the twelfth century. It stands over the cave; the entrance to the inner cave is sealed, but through a hole in the floor of the mosque a boy is let down at infrequent intervals into the outer cave to collect the petitions which have been thrown in it.

The cenotaphs of Abraham and Sarah occupy two octagonal chapels to the north of the church; those of Isaac and Rebecca are inside the church; those of Jacob and Leah in chambers at the north of the Haram. In a separate enclosure is the cenotaph of Joseph. All are covered with heavily embroidered palls, and the chapels of Abraham and Sarah are particularly richly decorated.

Noteworthy is the pulpit of the mosque, a noble specimen of twelfth-century Moslem wood carving similar to the pulpit of the Aqsa mosque (*cf.* § 1 above).

¹ See Vincent and Mackay, *Hebron: Le Haram El-Khalil, Sépulture des Patriarches*, Leroux, Paris, 4to, 1922.

Beit Jibrin.—In the District of Hebron, west of Hebron town, lies Beit Jibrin, alluded to in §§ 1 and 2 above.

On the adjacent Tel Sandahannah stood the Israelitish town of Mareshah (the Greek Marissa), excavated by the Palestine Exploration Fund. Of great interest are the extensive rock caverns and tombs, many dating back to the ancient Hebrew period. The finest tomb, of more recent date, is that of Apollophanes (second century B.C.), with gabled roofs—the only one of the kind hitherto found in Palestine—and interesting wall paintings.¹ For the Roman mosaic recently unearthed at Beit Jibrin, *cf.* § 2 above.

Beit Jibrin was the Roman Eleutheropolis and the Crusading Gibelin.

Tel al-Hesi.—South-west of Beit Jibrin lies Tel al-Hesi, the ancient Lachish, excavated by Flinders Petrie and others under the auspices of the Palestine Exploration Fund.² These excavations laid the foundations of our knowledge of Palestinian ceramics.

§ 6. *Jerusalem and Jaffa Province.*

Jaffa.—Jaffa, the port of Jerusalem and now a town of about 45,000 inhabitants, is the ancient Japho, the Greek Joppa and the Crusaders' Japhe.

In mythology Jaffa is the scene of the rescue by Perseus of Andromeda from the sea-monster, whose fossilized bones were long exhibited in proof of the story, together with the chains with which Andromeda was fastened to the rocks by the shore. It was also the place where Jonah was swallowed by the whale (Jonah, i., 3).

The name of the city occurs on the pylon of Thothmes III. at Karnak in a list of Syrian towns overthrown by Pharaoh in the sixteenth century B.C. In the fifteenth century Jaffa was a Phoenician city under Egyptian suzerainty, and then became, and remained for about a thousand years, Philistine.

¹ See Peters and Thiersch, *The Painted Tombs at Marissa*, P.E.F., London, 1905.

² See Petrie, *Lachish*; Bliss, *A Mound of many Cities*, P.E.F., London.

During this period the cedar logs for King Solomon's Temple were landed here after being floated down from the Lebanese ports by Hiram, King of Tyre. The Maccabees made of Jaffa a typically Jewish town ; and, after its conquest by Pompey, it became a Roman Free City. During the ensuing century it was frequently bandied about between Rome and the Idumaeen princes, and at one moment was given by Mark Antony as a love-token to Cleopatra. Christianity was introduced at an early period into Jaffa, where, in the house of Simon the Tanner, S. Peter saw the vision recorded in Acts, ix., 43.

Under Byzantine, Seljuq and Fatimite rule the history of Jaffa is comparatively uneventful, but with the advent of the Crusaders it again becomes varied. King Baldwin I. signed here the Treaty of Jaffa with the Genoese, the foundation of many future conquests, and Jaffa was constituted a county, the investiture of which was always given to the heir to the throne of Jerusalem. In that year of disaster to the Crusaders, 1187, the town was captured and destroyed by the brother of Saladin, was subsequently retaken by Richard Cœur-de-Lion, and was sacked by Bibars in 1267. In 1799 it was stormed by Napoleon.

In spite of its age, Jaffa offers little of interest to the visitor. The oldest part of the city clusters citadel-like on a rocky hill overlooking the harbour, its streets narrow and labyrinthine. At the southern end of the old city the site of the house of Simon the Tanner is shown in an insignificant little mosque, although the present tanners' quarter lies farther south, on the shore below the Ajami quarter.

To the north of Jaffa lies the Jewish township of Tel Aviv, much enlarged under the stimulus of recent Zionist development, and offering, in its European modernity, a striking contrast to the eastern character of Jaffa. Inland of Jaffa lie the orange groves for which the place is famous ; for the German Templar colonies, see Part II., § 13.

Jaffa to Jerusalem.—*Ludd*, so called by the British troops but properly Lydd, the ancient Lydda, is the junction for the Kantara-Haifa and Jaffa-Jerusalem railway lines.

It is a town of some 7,000 inhabitants, of whom about 5,000 are Moslems and the remainder Orthodox Christians. Its chief interest lies in its connexion with S. George of England, generally identified by Moslems with Sheikh Khidr (Elijah). We hear in the sixth century of a church built over his tomb. The Crusaders erected a cathedral over the shrine, and portions of this mediaeval building are still discernible, embodied in the present church restored in the nineteenth century. It is not improbable that the legend of S. George and the dragon and its connexion with Lydda are due to the conveyance to the Saint of the legend of Perseus and Andromeda.

Ramleh means "the sandy," and was founded in the eighth century A.D. by the Omayyads. Its celebrated Tower (the "Tower of the 40 Martyrs") is of Moslem origin and dates from the fourteenth century (see § 1 above). The Tower was the minaret of a large mosque originally built by Khalif Suleyman, the founder of the town.

Gezer, whose ruins lie near the village of Abu Shusheh, figures in the Tel al-'Amarna letters, and was excavated by Professor Macalister, who traced there the remains of Arab, Christian, Roman, Maccabean, Jewish, Israelite and Canaanite civilizations.¹

Latrun marks, for travellers by road, the end of the plain and the beginning of the Judaeian hills. The name, which was originally *Natrun*, was confused in the Middle Ages with the Latin *latro*, a robber, and from this association there arose the mediaeval legend that this was the birth-place of the Penitent Thief.

Amwas, which lies close to Latrun, disputes with the not far distant Qubeibeh the claim to be the Emmaus of the New Testament.

Enab, also known as Abu Ghosh or, in full, as Qariet al-Enab ("the village of grapes"), contains a mediaeval church recently restored by the Benedictines.

The last big village before Jerusalem is reached is *Ain Karem*, probably the Karem of the Septuagint and the

¹ See R. A. S. Macalister, *Bible Sidelights from the Mound of Gezer*, London, 1906.

traditional birthplace of John the Baptist. Franciscan and Russian monasteries surmount sites connected with the Baptist's birth and life.

Jerusalem.—Jerusalem's unique history can only be touched upon here in outline. We have seen (Part I., § 3) that Urusalim appears among the cities of Palestine in the fifteenth century B.C. ; and as Jebus the city was captured by David from the Jebusites about 1000 B.C. Enlarged by Solomon and embellished with the First Temple, it became, after the division of the kingdom, the capital of Judaea. In the reign of Rehoboam the city surrendered to the Egyptian King Shishak, who despoiled Temple and Palace of much of their ornaments.

King Hezekiah endowed his capital with a water-supply and, at the approach of Sennacherib, repaired the fortifications. Jehoiakin surrendered it to Nebuchadnezzar, who destroyed the Temple and carried away to Babylon the king, together with thousands of the principal inhabitants. The attempt of Zedekiah, the last king of Judah, to revolt led to the destruction of the city in 587 and to the second deportation of its inhabitants. After the return of the Jews from the Captivity in 538 the Second Temple was built by Nehemiah.

The Maccabean period has been referred to in Part I. ; then came Herod the Great, a mighty builder, who aspired to renew in Jerusalem the glories of King Solomon. He built the Third Temple, erected a sumptuous royal palace protected by the towers Hippicus, Phasaël and Mariamne, and endowed his capital with municipal buildings, theatre and a circus for gymnastic games.

The subsequent vicissitudes of Jerusalem are so entirely bound up with the general history of Palestine (of which a sketch is given in Part I.) that it is needless to recall them here. The next outstanding date after the city's capture by Titus in 70 A.D. is its surrender to 'Omar in 637. The Arabs treated the inhabitants with clemency, and permitted them to remain in the city on payment of the *kharaj* (poll-tax). The Khalif Harun al-Rashid is said actually to

have sent the keys of the Holy Sepulchre to Charlemagne; and we have seen in § 1 above that the Carolingian Emperors sent contributions for the support of Christian pilgrims proceeding to Jerusalem.

The Arabs named the town Beit al-Maqdes ("house of the sanctuary"), or, more shortly, al-Quds ("the sanctuary"), and its present Arab name remains Quds al-Sherif. The oldest known plan of Jerusalem is contained in the mosaic map of Palestine discovered in 1897 at Madaba in Trans-jordania, and dates from about a century prior to the capture of the city by the Arabs.

The Crusading period has been dealt with in Part I. In 1517, as we have seen, Jerusalem surrendered to the Ottoman Turks under Sultan Selim I., and in 1542 the walls of Jerusalem were rebuilt in their present form by Suleyman the Magnificent. In 1862 the Prince of Wales, afterwards King Edward VII., visited Jerusalem and did much to bring about the constitution of the Palestine Exploration Fund. For the improvements wrought in Jerusalem since the British Occupation, see Part I, § 7.

It is not proposed here to describe or even to enumerate all the monuments and sights of Jerusalem, or to attempt to enter into the vexed question of its topography; this must be left to the guide-books. It must suffice to indicate the outstanding objects of interest of a city, where almost every stone has its history and significance.

The principal monuments are the Haram al-Sherif; the Church of the Holy Sepulchre, together with the remains of the basilica of Constantine; the walls, gates and citadel; the Wailing Wall of the Jews; the Armenian cathedral; the Caenaculum or tomb of David; the Jewish tombs in the valley of Jehoshaphat; the Crusaders' Church of S. Anne; the Ecce Homo arch and adjoining remains; the Church of the Tomb of the Virgin and the Garden of Gethsemane; and the Mount of Olives. The old city within the walls, that "city compact together" with its vaulted *sucs* (bazaars) and narrow streets that have undergone no change for centuries, with its steep alleys flanked in many

cases by masterpieces of Saracenic architecture, may well, however, be regarded as the greatest monument of all, unique in its compactness, in its appearance of hoar antiquity, and in that homogeneity which it is the aim of its present administrators jealously to preserve.

The Haram al-Sherif is the platform, artificially prolonged towards the east and south on substructures known in part as "Solomon's Stables," upon which stood the Temple of Solomon and its successors. In the centre of the Haram area is an outcrop of the naked rock, now surmounted by the beautiful mosque known as the Dome of the Rock. This rock can probably claim a greater continuity of religious tradition than any other spot in the world. On it there stood in all likelihood the altar of burnt-offerings of the First Temple; traces of a channel for carrying off the blood, which are visible in the rock, would appear to confirm this theory. Here, or hereabouts, stood Hadrian's Temple of Aelia Capitolina; here the Khalif 'Omar built a small wooden mosque, which subsequently gave place to the present masterpiece of Moslem architecture; on the rock, finally, the Crusaders erected an altar when they converted the mosque into the *Templum Domini*.

The Dome of the Rock (in Arabic, Qubbet al-Sakhra),¹ was built by Khalif 'Abd al-Melek towards the end of the seventh century, and was probably restored by the Khalif al-Mamun in the ninth century, and again in 913. The dome itself, consisting of two concentric wooden vaults, was erected by the mad Khalif Hakim in 1022 in the place of the original dome, which had collapsed six years previously.

The mosque is in the form of a flat-roofed octagon surmounted by a drum, on which is borne the dome. The outer surface is covered, as regards the lower part, with marble slabs, as regards the upper, with a brilliant series of coloured tiles added by Suleyman the Magnificent in 1561. It is of interest to record that the original kilns in

¹ See E. T. Richmond, *The Dome of the Rock and its present Condition*, Oxford 1922.

which these tiles were manufactured were discovered in the Haram precincts after the British Occupation, and that potters from Kutahia have been brought to Jerusalem under the auspices of the Pro-Jerusalem Society to make tiles in the old manner to replace such original tiles as have been destroyed by weathering in the course of centuries.

The interior of the building is a marvel of colouring and decoration. The roof of the octagon is richly decorated in green, blue and gold ; the drum is adorned with sumptuous mosaics by Byzantine artists of the tenth and eleventh centuries ; the stucco incrustation of the inner dome produces a most rich effect with its red and golden tones. Not the least beautiful feature of the interior lies in the coloured glass of the windows. The rock itself is surrounded by a screen of wrought iron, placed there by the Crusaders when they converted the building to Christian use. The inscription on the inside of the drum records its construction in 72 A.H. (691 A.D.) by 'Abd al-Melek, whose name was excised from the inscription and replaced by that of al-Mamun one hundred and twenty years later.

Many traditions, Moslem and Talmudic, attach to the rock, which is believed to hover over the waters of the flood and to be the centre of the world, the gate of hell, the scene of the sacrifice of Isaac, and much else of a fantastic nature. According to Moslem belief it was from the rock that Mohammed was translated to heaven on the back of al-Buraq, his magic steed of the human face.

To the south of the Dome of the Rock stands its tiny prototype, the Dome of the Chain, built by 'Abd al-Melek as a treasure-house to contain the money which he had set apart for the reconstruction of the Haram area. At the southern end of the Haram rises the celebrated Mosque al-Aqsa, the " more distant " shrine, to which God conveyed the Prophet in a single night (Sura xvii., 1). The Aqsa mosque in its present form occupies the site of Justinian's Church of the Panagia, and, despite almost complete reconstruction by the Khalifs and their successors, retains, in outline at all events, much of its original character of a

Byzantine basilica. The dome, which is of wood, covered with lead without, is handsomely decorated in a manner similar to the dome of the Qubbet al-Sakhra. Its *mihrab* and pulpit have been referred to in § 1 above. A staircase in front of the narthex of the mosque leads down to the southern substructures and to the vestibule of the old Double Gate; "Solomon's Stables" are entered from the south-east corner of the Haram area.

Enclosing and overlooking the Haram on the west and south are a series of superb *madrasas* and other Saracenic buildings of the highest merit (*cf.* § 1 above); the Suq al-Qattanin (bazaar of the cotton merchants), which forms the principal entrance to the Haram area, is the most important of the old vaulted bazaars of Palestine and Syria, and was preserved from imminent destruction in 1919 through the efforts of the Pro-Jerusalem Society. The minaret in the north-western corner of the Haram rises on the remains of the Antonia tower.

The Church of the Holy Sepulchre¹ stands in the north-western corner of the old city, but is concealed from view by the many Patriarchates, monasteries, chapels and other ecclesiastical buildings, which cluster round it and only leave open to view the southern façade. Originally a group of small separate churches, rising on the holy sites in the fourth century and after, the Church of the Holy Sepulchre received its present form from the Crusaders, who erected one large Romanesque church to embrace the chapels covering the several sites. In 1799 a great part of the Church of the Holy Sepulchre was rebuilt, only to be destroyed almost entirely by fire in 1808; another comprehensive rebuilding followed in 1810. Of its two conspicuous domes, the larger westerly dome, surmounting the Rotunda and the Sepulchre itself, was constructed of iron lattice girders under Russian auspices in 1868. The eastern dome is part of the Crusading building, and appears to have escaped

¹The most recent English work on the Holy Sepulchre is Jeffery, *A Brief Description of the Holy Sepulchre, Jerusalem, and other Christian Churches in the Holy City, with some account of the mediaeval copies of the Holy Sepulchre surviving in Europe*, Cambridge, 1919.

untouched the reconstruction of 1810 ; it is probably the largest dome of its type ever built in Palestine. The belfry is twelfth-century work, but has lost its topmost story.

The two-storied Romanesque façade is interesting : the lower story forms a double portal, the lintels of both doors being adorned with admirable bas-reliefs of the twelfth century. The upper story encloses windows.

The interior is divided into two principal parts, the Rotunda and the old " Chorus Minorum," now the Orthodox cathedral. The Rotunda, whose central object is the small shrine covering the Tomb of Christ, dates in its present form, together with its dome and the shrine of the Sepulchre, from the nineteenth century, although the design and dimensions have been meticulously preserved from the earlier buildings. On the other hand, the " Chorus Minorum " and transept date from the twelfth century, the vaulting over the transept being of particular interest as the earliest known example of the diagonal rib, a feature which differentiates pure Gothic from Romanesque. The chapels of Golgotha are reached by steps leading upwards from the east of the porch ; the interesting chapel of S. Helena is at a lower level and is reached by a flight of steps descending from the ambulatory. From S. Helena's chapel another flight of steps leads down to the chapel of the Invention of the Cross.

What renders the Church of the Holy Sepulchre of outstanding interest, apart from its sanctity in the eyes of a large portion of mankind, is the fact that it is shared by representatives of most of the Churches of Christendom. Roman Catholics, Orthodox, Armenians, Jacobites, Copts and Abyssinians have their appointed chapels and rights within its walls (formerly also Georgians and Nestorians), and in it is celebrated almost every known form of Christian liturgy and ritual. During Holy Week and at the other great festivals of the Christian year it offers to the spectator a diversity of Christian ceremonial visible nowhere else under one roof.

Adjoining the Holy Sepulchre to the south-east is the

Orthodox monastery of Abraham, in one of whose chapels the Church of England has the right to celebrate services ; below this, again, is the modern building belonging to the Russian Palestine Society, which encloses important remains of the " Martyrium " of Constantine.

The oldest part of the *Walls* is that which is also the enclosing wall of the Haram area ; much of this is Herodian, but is partly concealed by immense masses of débris. The walls received additions at the hands of the Romans and the Byzantines, and were comprehensively restored by Saladin, not a little of whose work survives. The city walls, apart from the Haram section, owe their present form in the main to the Ottoman Sultan Suleyman the Magnificent. The Gates, beginning with the Damascus Gate, and going eastwards are : the Damascus Gate, Herod's Gate, S. Stephen's Gate, the Golden Gate (an elaborate Byzantine structure within the Haram area, built by the Empress Eudocia in the fifth century and walled up by the Turks in 1530 ; the Gate through which the Palm Sunday processions entered the city during the Crusades), the Dung Gate or Gate of the Magharbeh, the Zion Gate, the Jaffa Gate, and the modern opening, known as the New Gate. Adjoining the Jaffa Gate is the Citadel, a massive fortress of five mighty towers, probably occupying the site of Herod's Palace. The Citadel in its present form dates from the beginning of the fourteenth century, with sixteenth-century additions. But the drafted blocks of the foundations are of much earlier date, and the north-east tower probably corresponds with the tower of Phasaël of the Herodian structure. Much work has been done by the Pro-Jerusalem Society in repairing the Citadel and in clearing up the débris with which the interior and the moat were encumbered.

The Wailing Wall of the Jews is an ancient section of the western Haram wall, and is much resorted to for the purpose of prayer by pious Jews, particularly on the Sabbath, when the festal dress of the Ashkenazim offers a picturesque spectacle,

The Armenian Patriarchate and Cathedral, the largest conventual enclosure in Palestine, occupies with its hospices, schools and gardens the greater part of the south-western quarter of the old city. The Cathedral of S. James the Less, with its rich treasury, is of considerable interest, and is lined with Kutahia tiles of an unusual figured type.¹

Within the Armenian compound is shown an interesting old chapel regarded as occupying the site of the house of Annas ; while to the south of the Zion Gate is the Armenian Monastery of Mt. Zion with the traditional house of Caiaphas and the tombs of the Armenian Patriarchs of Jerusalem. The house of Annas is also known as the " Convent of the Olive Tree " (from a very old olive believed to have sprung from the tree to which Christ was bound), and, together with the house of Caiaphas, is decorated with tiles similar to those of the Cathedral.

The Caenaculum or Tomb of David (al-Nebi Daud), to the south of the Zion Gate, is a venerable shrine known in the Middle Ages as " Mater Ecclesiarum " because considered to be the house of the Virgin Mary and the place where the Last Supper was celebrated. The existing monument is a Gothic church built, probably by Cypriote masons, in the middle of the fourteenth century ; after being in the possession of the Augustinian Canons and afterwards of the Franciscans, it passed in 1547 into the hands of the Moslems, in whose ownership it has remained. The " Upper Chamber " is accessible to non-Moslem visitors, but the lower room, alleged to contain the Tomb of David, is shown only to Moslems.

The Valley of Jehoshaphat (Valley of the Kidron ; Wadi Sitti Maryam) runs along the eastern boundary of the city, which it separates from the Mount of Olives, and has been from time immemorial the burial-place of the inhabitants of Jerusalem. Of particular interest are the Jewish monuments of uncertain dates known as the Tomb of Absalom (a remarkable rock-cube surmounted by a superstructure

¹ These tiles are described and illustrated in C. A. Nomicos, *Τὰ Χριστιανικά, Κεραμοργήματα τοῦ Ἀρμενικῆς Πατριαρχείου τῶν Ἱεροσολύμων*, Alexandria, 1922.

terminating in an oddly shaped spire), the so-called Tomb of Jehoshaphat, the Grotto of S. James, and the Pyramid of Zacharias. Below these tombs the valley leads past the village of Siloam (Silwan) until it is joined at right angles by the Valley of Hinnom.

Among the most complete remains of the Crusading era are the *Church of S. Anne*, inside S. Stephen's Gate, and the *Church of the Tomb of the Virgin*, outside it on the road to the Gethsemane. The former was built by the Queen of Baldwin I. in the twelfth century, was offered to and refused by the British Government after the Crimean War, and was then presented to Napoleon III., by whom this well preserved Gothic building was intelligently restored.

The Church of the Tomb of the Virgin is in its present form the handiwork of Queen Melisende, whose tomb it contains.

The adjoining *Garden of Gethsemane* is divided into shares belonging respectively to the Latins, the Orthodox Patriarchate of Jerusalem, the Russians, and the Armenians. The early Christian basilica recently excavated in the Latin Garden of Gethsemane has been referred to in § 2 above.

The *Ecce Homo Arch* is probably part of a Roman or Byzantine triumphal arch, whose northern end has been ingeniously incorporated within the church of the "Dames de Sion."

The Mount of Olives (in Arabic, Jebel al-Tur) stands 2,680 feet above sea-level, and is crowned by a number of churches and convents, of which the most ancient is the small octagonal Church of the Ascension, dating from the fifth century (see § 1 above). Other buildings are the Orthodox Convent of Galilee; a modern Russian convent with its conspicuous view-tower; and a group of Latin buildings, including the Church of the Paternoster.

Dominating the northern end of the Mt. of Olives is a massively constructed German Protestant Hospice, built by William II. in 1910 and now the Government House of the Palestine Administration.

The most satisfactory of the modern buildings of Jerusalem is the Anglican Cathedral and Close of S. George with

its small and attractive cloister, built for the late Bishop Blyth by Mr. George Jeffery. Conspicuous are the German Catholic Church of the Dormition outside the Zion Gate (its design based on that of the Cathedral of Aix-la-Chapelle), and the Lutheran Church of the Muristan, embodying fragments of the mediaeval Church of S. Maria Latina.

One and a half miles west of the Jaffa Gate lies the ancient Orthodox Monastery of the Cross, for many centuries in the possession of the Georgians.

Bethlehem.—*Bethlehem* lies $5\frac{1}{2}$ miles south of Jerusalem, and is reached by a main road which passes, after 4 miles, the Tomb of Rachel. The birthplace of Christ and of King David is now a town of 6,200 inhabitants, mostly Christians, and stands 2,500 ft. above sea-level. The name Bethlehem (Beit al-Lahm) means the "house of meat," and has been the appellation of the place from earliest times. Bethlehem is the scene of the story of the Book of Ruth, and in Old Testament times is famous for its association with the House of David. Since the time of Constantine Bethlehem has been predominantly Christian, and is remarkable for the number of its churches and religious institutions of all periods surrounding an agglomeration of ancient, narrow and picturesque streets. Noteworthy is the mediaeval dress still worn by the Bethlehem women, married women being distinguished by a tall white coif.

Bethlehem's outstanding monument is the Basilica of the Nativity¹ erected over the traditional birthplace of Christ. It is the oldest Christian church still in use, and, although restored and enlarged by Justinian in the sixth century, is essentially one with the basilica built by Constantine in 330. The church, whose diminutive entrance was intended as a protection against the entry of camels, donkeys, etc., consists of a nave and double aisles, of a wide transept and a semi-circular apse. The nave and aisles are separated from each other by four rows of monolithic columns, surmounted by Corinthian capitals. The walls

¹ See Vincent and Abel, *Bethlém: Le Sanctuaire de la Nativité*, Gabalda, Paris, 1914.

of the nave and transept are decorated with mosaics, with which the church was endowed by the Byzantine Emperor Manuel Comnenus in the twelfth century. In 1482 the roof, which had fallen into decay, was repaired, the lead for this purpose being given by King Edward IV. of England. Two flights of steps descend into the Chapel of the Nativity and the Chapel of the Manger, which are situated below the choir. The unsightly wall, which formerly separated the nave from the transept and practically divided the church into two separate parts, was removed at the instance of the Governor of Jerusalem in 1919.

Like the Church of the Holy Sepulchre, the Church of the Nativity is shared by several communities (Orthodox, Latin, Armenian, Jacobite, Abyssinian and Coptic). In the extensive grotto below the church is shown the tomb of S. Jerome, who dwelt for many years in Bethlehem and died there in 420.

Two miles south of Bethlehem are the three mighty ancient reservoirs known as the "Pools of Solomon." These reservoirs are of considerable antiquity and collected the water for Jerusalem's early water-supply. They are now again being brought into use in conjunction with the other ancient sources at Arrub (*cf.* Part I., § 7, and Part V., § 10).

Between Bethlehem and the Dead Sea, at the head of a deep cañon, lies the Orthodox Monastery of S. Sabbas (Mar Saba), an ancient settlement of ascetics established in the fifth century. Ladies are not admitted within the monastery, which stands precipitously on the side of the cañon, but are able to overlook it from a mediaeval tower outside the porch. About 45 monks at present inhabit the monastery and lead lives of great austerity.

Jericho.—Jericho (in Arabic, Eriha) was the scene of the first victory of the Israelites in Palestine, was sacked by Joshua, but was subsequently rebuilt and formed part of the inheritance of Benjamin. It was here that Elijah performed the miracle of rendering a bitter spring sweet. After the Captivity Jericho increased in prosperity, and was subsequently given by Mark Antony to Cleopatra, who, in her turn,

sold it to Herod the Great. The latter irrigated the district and built a winter palace, the ruins of which were excavated by the Germans in 1909. Herod died at Jericho in 4 B.C.

New Testament Jericho sprang up somewhat to the north of the older town, became the seat of a bishop in the fourth century, but decayed after the fall of the Crusading kingdom, together with its once prosperous cultivations of dates, sugar-cane, balsam, henna, and other sub-tropical products. It is now a somewhat squalid township of 1,000 inhabitants and, as being the lowest town on the earth's surface (820 feet below sea-level), is unbearably hot in summer, although its winter climate is pleasant.

There is little to see in Jericho itself beyond the excavations of the German Oriental Society, which have laid bare the traces of an outer and inner course of walls and have unearthed a part of the actual masonry. Jericho is overlooked to the south-west by the Mount of Temptation (Jebel Qarantal), half-way up the face of which is perched an Orthodox monastery, remarkable chiefly for its amazing situation and for its fine view over the Ghor. Running westward from the Ghor is the cañon known as the Wadi Qelt, containing the small Orthodox monastery of S. George, also perched on the face of the cliff. The whole of this region was, in early Christian times, thickly dotted with the settlements of hermits.

Interesting processions to the Jordan take place from Jericho at the Orthodox Epiphany and Easter, when pilgrims, robed in white shrouds, bathe in the river. The bathing-place of the pilgrim is supposed to be the scene of the Baptism of Christ, the miraculous division of the waters by the cloak of Elijah, and the legend of S. Christopher, who carried the Infant Christ across the river. Between Jericho and the Dead Sea lie the large Orthodox monasteries of S. John (also known as the "Castle of the Jews") and of S. Gerasimos, incorporating early Christian remains.

For the peculiar tropical flora of the Jordan Valley, see Part V., § 9; for the Ghor and the Dead Sea in general, see Part I., § 2, and Part VI., § 1.

§ 7. *Samaria Province.*

Nablus.—Nablus, the capital of Samaria Province, is peculiar among the towns of Palestine in having kept its more recent name, *Νεάπολις*, in preference to its original name Shechem.

Shechem is associated with the earliest period of Jewish settlement in Palestine, for here Abraham pitched his tent on entering the country, and set up the first altar to Jehovah on a spot still shown on the slope of Mt. Ebal. Again, to Shechem, which lies in the long and narrow valley separating Mt. Ebal from Mt. Gerizim, Joshua led the Israelites after the miraculous passage of the Jordan, and on the slopes of the two mountains recited the Law of Moses. From Ebal and Gerizim were pronounced the blessings and the cursings.

The community most enduringly associated with Nablus is that of the Samaritans (*cf.* Part II., § 16), who claim Gerizim as the hill of Joshua's altar and as "the place where men ought to worship" (S. John, iv., 20).

Abimelek, who was the son of Gideon and a woman of Shechem, ruled here for three years, and then destroyed the city in order to punish the Samaritans, who had risen against him. Rehoboam's foolish speech at his coronation in Shechem led to the division of the Jewish State into the Kingdoms of Israel and Judah, and Jeroboam established here the first capital of the Northern Kingdom. After the fall of Jerusalem Shechem is recorded as being inhabited by the Samaritans (Jeremiah, xli., 5), and, after the Jewish wars, becomes, under Vespasian, the city of Flavia Neapolis.

In the early centuries of Christianity Neapolis was constantly the scene of strife between the Samaritans and the Christians, and Justinian was compelled to put down with severity a serious revolt of the former; from this revolt is to be dated the decay in the numbers of the Samaritan people.

Nablus was captured by the Crusaders under Tancred, and an important ecclesiastical Council was held here in the reign of Baldwin II.

One of the best authenticated holy sites in Palestine is Jacob's Well, which lies just outside the eastern end of the town, below the little village of Sychar, and is the scene of Christ's conversation with the woman of Samaria. A Byzantine church, which was erected over the well, gave place to a Crusaders' church, on whose ruins a modern Orthodox church is in course of construction.

Nablus itself is long and narrow, and is traversed by two parallel *sugs*, containing several mosques which were formerly Byzantine or Crusaders' churches. The "Great Mosque," in the eastern part of the town, was originally a basilica built by Justinian and rebuilt by the Crusaders in the twelfth century. Its interesting eastern porch is well preserved. Other mosques of Crusading origin are the Jami' al-Khadra and the Jami' al-Nasr; the former is believed to stand on the spot where Joseph's brethren brought his coat to Jacob. The small, compact Samaritan quarter lies in the south-western part of the town, in that corner of Nablus which runs up the valley towards Mt. Gerizim.

Samaria.—Samaria, now the village of Sebastieh, stands on the 'egg-shaped' hill from which the ancient Jewish town took its name of "watch-hill." Samaria was founded by Omri, King of Israel, remained the capital of the Northern Kingdom until its capture by Sargon in 722 B.C., and, in the days of the Maccabees, gave its name to all Central Palestine. Herod the Great rebuilt it on an ambitious scale, endowed it with handsome monuments, made of it a pleasure resort, and, in compliment to Augustus, gave to it the name of Sebaste, which it still bears.

Excavations were conducted at Samaria by the University of Harvard in 1908-9. The chief discoveries were, on the summit, the foundations of a large temple built by Herod the Great, including the grand stairway (still visible), an altar, and a torso of Augustus. In the same area deeper cuttings exposed older buildings, some of the masonry of which was shown to be of the period of Omri and Ahab. On a broad terrace, north-east, there were uncovered the

remains of a basilica in classical style. This is more properly the Senate House (Curia) or Council Chamber of the city; and the tiers of seats, forming a half-theatre around the well of the apse, are well seen. This part was roofed, while the forecourt was open with a surrounding cloister. The style and character of the work are Herodian.

Other features of interest are the fine Roman gateway to the west, with circular flanking towers upon older square foundations; an avenue of columns indicating the principal road through the town; and the site of the Stadium on the low ground to the north-east.

Below the village stands the well-preserved Crusaders' church of S. John the Baptist, now a mosque. Tradition places both the beheading and the burial of the Baptist at Samaria.

Ta'anach and Megiddo.—In the rich plain of Esdraelon or Jezreel, north-west of Jenin, lie the ancient sites of Ta'anach and Megiddo, where excavations have brought to light not only a good deal of pottery of an early period, but many evidences of Babylonian culture.

Beisan.—East of Jenin, in the Jordan valley, lies Beisan, the Beth-Shan of the Old Testament and the Greek Scythopolis. Excavations were begun here, in the imposing mound called Tel Hosn, by the University of Pennsylvania in 1921, and are proceeding. The site dominates the approaches to Palestine by the Jordan and Esdraelon from the direction of Damascus, and is aptly called the key to Palestine. Trial sections have disclosed stratifications leading back to the earliest phases of settlement in the Bronze Age. Systematic clearing from the top has recovered the plans of superposed mediaeval and Byzantine cities, with monastic buildings of the later date and a great rotunda of the earlier date. The excavations promise results of great interest. A monument of the Egyptian Pharaoh Seti I. has been found, together with tombs of the same period.

§ 8. *The Northern Province.*

Haifa and Mt. Carmel.—Haifa, the capital of the Northern Province, is a flourishing port of some 34,000 inhabitants situated at the foot of Mt. Carmel. Archaeologically, however, it has nothing of interest to offer.

Mt. Carmel, famed from Old Testament times for its beauty, is one of the most attractive regions of Palestine. Not very high (its highest point is only 1,810 ft.), it is more than twelve miles long, running from Haifa in a south-easterly direction. Its perennial green, which it owes to a heavy dewfall, contrasts pleasantly in summer with the rest of Palestine, while re-afforestation by the Government is endeavouring to repair the ravages to its once thick forests. At a height of 560 ft., commanding a wide view, stands the Carmelite Monastery, the parent-house of a monastic order which was founded here in 1156 and takes its name from the mountain. Accommodation in the monastery is occasionally available on application to the Vicar of Mt. Carmel. The so-called "Place of Burning," commemorating the miracle of Elijah and the priests of Baal (1 Kings, xviii.), is on the south-eastern point of Mt. Carmel, at a height of 1,685 ft.

Athlit and Caesarea.—On the coast south of Haifa lies the Crusaders' castle of Athlit, a stronghold of the Knights Templar under the names of Chateau Pèlerin and Petra Incisa. It was the very last possession of the Crusaders in Palestine, being captured by Melek al-Ashraf on the 14th August, 1291, after Acre had already fallen. The Department of Antiquities has recently undertaken certain work of clearing and preservation in the castle, and has exposed the remains of a polygonal church.

Very little remains to-day of the ancient city of Caesarea, after 70 A.D. the capital of Roman Palestine and residence of the Procurators, and the ecclesiastical capital until 451 A.D. (*cf.* Part II., § 6). S. Paul was a prisoner in Caesarea for two years. The town was taken by the Crusaders under Baldwin I. in 1101, when the booty included

the green crystal vase supposed to have been used at the Last Supper, and subsequently famous in mediaeval literature and legend as the "Holy Grail." Caesarea was finally destroyed by Bibars in 1265, and its ruins are now inhabited by the Bosnians referred to in Part II., § 4.

Acre.—The varied history of Acre has been touched upon in Part I., §§ 5 and 6. It is mentioned only once in the Old Testament (Judges, i., 31), under the name of Accho, and once also in the New Testament (Acts, xxi., 7), under its Greek name of Ptolemais. According to the Talmud the Jews regarded Acre as being outside the confines of the Holy Land, whose frontier was its outer wall. The town became of importance during the Crusades, and was the favourite seat of the Court of the Latin Kingdom. On the fall of Jerusalem it succeeded that city as the capital and as the headquarters of the Knightly Orders, owing its full name of S. Jean d'Acre to the Knights Hospitallers. It was for several years, until its fall in May, 1291, the last outpost of the Crusaders in Palestine.

Even after the disappearance of the Franks Acre remained the usual landing-place for Christian pilgrims from the West. In more recent times it has stood several sieges, notably by Napoleon in 1799; was captured by Ibrahim Pasha in 1831; and was bombarded in 1840 by the British, Austrian and Turkish fleets under Stopford and Napier. In later Turkish times Acre was the capital of the Sanjaq which bore its name. Its connexion with the Baha'i sect is described in Part II., § 18.

Now a town of about 4,000 inhabitants, Acre is one of the most picturesque places in Palestine. The walls and earthworks, which have been described as a perfect example of a late eighteenth-century fortress, are practically intact. Built largely on Crusaders' foundations and from the débris of Crusaders' walls by 'Omar al-Daher, and completed by Jezzar Pasha between 1775 and 1802, they form a most interesting feature of the place, and still bear signs, in the form of round shot embedded in them, of the bombardment of 1840.

From the direction of Haifa a picturesque view is obtained of the southern battlements, the ruins of the 'Tower of Flies,' and the remains of the Phoenician breakwater. The town is entered through an archway in which still stand the original massive iron-plated gates. Here can be seen a beam on which criminals were formerly hanged. Inside the gate is the 'White Market,' with a vaulted roof of curious construction, while the general markets and bazaars stretch down towards the harbour. Acre possesses no less than four commodious *khans*, for, prior to the construction of the Damascus-Haifa Railway, all the wheat trade passed through Acre; during the season from two to three thousand camels would arrive daily laden with grain. The most interesting of the *khans* are the Khan Shahwarda, which contains a number of old cannon of the time of Sir Sidney Smith, and the Khan al-Umdan near the harbour. The most important of Acre's six mosques was built by Jezzar Pasha about 1790 of materials brought from Ascalon, Caesarea, Sidon and elsewhere; it has dignity and grace, and is set in pleasant surroundings. The courtyard is surrounded by a colonnade and by domed cells for the accommodation of scholars. In a detached building are the tombs of its bloodthirsty founder, Ahmed Pasha al-Jezzar, the Butcher Pasha of Napoleon's siege, and of his successor Suleyman. On the opposite side of the road is the Turkish arsenal, where lie stacks of round shot of all sizes, bar and chain shot, fireballs, cannister, grape and other ordnance of the eighteenth century, much of which was put on shore by the English at the time of Napoleon's siege. Under the Citadel, which was built by 'Abdallah Pasha about 1820 and is now used as a central prison, and under the Girls' School on the opposite side of the road, are the crypts of the residence of the Knights of S. John, in good preservation and worthy of a visit. The porch of the Crusaders' Cathedral, now destroyed, was removed after the city's fall to Cairo, where it may still be seen embodied in the façade of the *türbé* of Mohammed al-Nasr. In the Citadel tower, whence there is a fine view, is a small museum with a

collection of Phoenician glass. Near by is the *hammam* built by Jezzar, the finest Turkish Bath in Palestine.

About half a mile to the east of the walls is Tel al-Fukhar, where King Richard pitched his tent in 1190-1; from this place Napoleon directed operations in 1799. About one mile to the north-east is the village of Menshieh, where was the French Camp, and close by are the orange gardens of Baghché and the tombs of Baha'u'llah and Sir Abbas Effendi 'Abdu'l Baha. Across the plain to the north can be traced the aqueduct—rebuilt by Jezzar and 'Abdallah, probably on the ruins of a Roman aqueduct—conveying the water a distance of 8 miles into Acre. To the north-east on the hillside can be seen the late Arab castle of Jeddin, and to the north the white cliff of Ras al-Nakura (the boundary between Palestine and Syria) and the beginning of the "Ladder of Tyre." The beautiful Wadi Qurn, well wooded and with a strongly flowing stream, deserves a visit, together with the ruins of the Crusaders' castle of Montfort (Qala'at Qurein). This castle of Mons Fortis was begun in 1229 by Hermann von Salza, the Grand Master of the Teutonic Order, and was the principal stronghold of the Order in Palestine. It was destroyed by Bibars.

Acre is connected with Haifa by a narrow-gauge railway, which crosses the rivers Kishon (Nahr Muqatta) and Belus (Nahr Na'mein). The latter provided and still provides the *murex*, from which the Phoenicians extracted the famous Tyrian purple; and Pliny records that glass was made from its exceptionally fine sand.

There is a local prophecy to the effect that when the waters of the river Belus reach the east gate of Acre the English will take the town. This possibility arose from the fact that Belus changes his course every year. In 1910 the river approached so close to the gate that, in view of the prophecy, the Turkish authorities became anxious. Numbers of sheep were publicly sacrificed on the spit of land between the river and the gate, and that winter Belus moved himself away from the walls.

Nazareth (al-Nasira).—No mention of Nazareth, where

Christ spent His early youth and taught in the synagogue, occurs in the Old Testament; and in the time of Christ the place was so insignificant that the term Nazarene was applied to Him in derision. Down to the time of Constantine Nazareth was inhabited by Samaritans; then dwindled rapidly in importance after the Arab conquest; revived during the Crusades only to contract again when the Franks left Palestine; but grew once more in the seventeenth century, when the Franciscans were enabled by the Druse Emir Fakhr al-Din to establish a church and convent on the supposed site of the House of the Virgin before its miraculous journey to Loretto. The enterprising 'Omar al-Daher (*cf.* Part I., § 6) increased the prosperity of the place, which is now a flourishing town of about 9,000 inhabitants.

Nazareth is, like Jerusalem, a place of religious and charitable establishments, and the heights around it are crowned by imposing orphanages, hospitals and schools. There are no buildings of great antiquity, unless we except the church of the Melchites, which, it is claimed, is the synagogue where Christ preached (S. Luke, iv., 16 *sqq.*). The general aspect of Nazareth, with its hilly background, its orchards, its cypresses and its many churches, is reminiscent of some Tuscan or Umbrian hill-town. Rising abruptly from the plain south-east of Nazareth is the dome-shaped Mt. Tabor.

Tiberias.—The road from Nazareth to Tiberias (16 miles) passes Kafr-Kanna, the traditional scene of the Miracle of Cana (S. John, ii.), and, farther on, runs close to the hill of the "Horns of Hattin," the scene of the disastrous defeat of the Crusaders in 1187 (*cf.* Part I., § 5).

Tiberias lies on the west bank of the Lake, and was founded by Herod Antipas in honour of the Emperor Tiberius, whose name it received. During the Jewish war the town voluntarily surrendered to Vespasian, and on this account the Jews were permitted to continue to reside there. During the second, third and fourth centuries A.D. it was the headquarters of the Jewish remnant in Palestine

and the seat of the rabbinic Sanhedrin, the birthplace of the *Mishna* and of the Palestinian Talmud (*cf.* Part II., § 14). It is still the resort and the dwelling-place of orthodox Jews, and continues to be a favourite place of Talmudic study.

The town lies 681 ft. below sea-level and, as seen from the hills overlooking the lake, is of picturesque appearance. It is built, like many towns of Syria and Trans-jordania, of black basalt, which gives it, on closer approach, a somewhat sombre look. It is partly enclosed within walls and bastions, built or restored by 'Omar al-Daher.

A little to the south of Tiberias are the hot baths described in Part IV., § 6, and below these, again, is the tomb of the celebrated Talmudist Rabbi Meir. The tombs of the philosopher Maimonides and of Rabbi Ben Akiba lie to the north of the town.

At the northern end of the lake is Capernaum (Tel Hum), whose interesting synagogue, now in process of excavation, is referred to in § 1 above.

Safed.—Safed is the northernmost town of any size in Palestine (*c.* 12,500 inhabitants) and stands at a height of 2,749 ft. Like Tiberias, Safed is a Jewish holy town, which it became after the expulsion of the Jews from Spain and Portugal. It then developed as a centre for the study of the *Kabbala*; and we have seen in Part II., § 14, that the first printing press in Palestine was set up at Safed in 1563.

Safed contains the remains of a Templar castle, and commands an extensive view towards Mt. Hermon and the north. At Meiron, north-west of Safed, are the tombs of Hillel and other famous Jewish teachers, to which pilgrims resort in great numbers on the 30th April of each year.¹

For Lake Huleh (the Waters of Merom), see Part I., § 2.

¹ For an explanation of the burnt-offerings which are still made by the pilgrims on this occasion see Sir J. G. Frazer, *Adonis, Attis, Osiris* (3rd edn. revised, 1919), vol. i., pp. 178-9.

PART IV.

COMMUNICATIONS AND INFORMATION FOR TOURISTS.

§ 1. *Palestine as a Tourist Resort.*

Attractions of Palestine.—Palestine as a resort for tourists possesses unique attractions, religious, historical, climatic and archaeological, which need not be enlarged upon here.

By the quickest route, under normal conditions, Palestine is reached from London in six to seven days and from Cairo in eighteen hours.

The best season to visit Palestine is from January to June. For climate, see Part V.

Communications.—Rapid and comfortable communication between Egypt and Palestine is provided daily by trains from Kantara East. In Palestine itself communication is assured by an efficient railway system, by motor-car services and by an extensive road system, all the first and second class roads being suitable for motoring.

Hotels.—In the principal towns very fair accommodation and cooking can be relied upon. Some of the hotels are not of first-rate European standard, but they are clean, and a stay in them is comfortable.

All the points here mentioned are dealt with in detail below.

Passport Regulations.—**(a) FOR BRITISH SUBJECTS.**

1. British passports are issued by the Department of Immigration and Travel, Jerusalem, and by British diplomatic and consular officers abroad. The charge for a British passport is PT. 37. Application should be made on the authorized form obtainable from those authorities.

2. British subjects making their homes or staying for more than three months in Palestine should be registered at the Department of Immigration and Travel.

3. British passports are not valid beyond two years from the date of issue. They may be renewed for four further periods of two years each, after which, or if at any time there be no further space for visas, a fresh passport must be obtained. The fee for each renewal is PT. 10.

4. The passport is only available for travel to the countries named thereon, but may be endorsed for additional countries. The possession of a passport so endorsed does not, however, exempt the holder from compliance with any immigration regulations in force in British or foreign countries or from the necessity of obtaining a visa where required.

5. Passports endorsed as valid for the British Empire are also available for travelling to territory under British protection or mandate, excluding, however, Palestine, Mesopotamia or Egypt, for which countries the passport must be specially endorsed.

6. During the two years for which a British passport is valid, no further endorsement is required for journeys to the countries for which the passport has already been made available, unless the contrary is stated.

7. For journeys to countries other than those for which the passport is already available, endorsements should be obtained.

8. For journeys to countries other than British Possessions, visas must be obtained from the foreign consular representatives concerned.

(b) FOR PALESTINIANS.

1. Laissez-Passers valid for one year are issued by the Department of Immigration and Travel at Jerusalem, Haifa, or Jaffa.

2. Holders of Laissez-Passers desiring to travel in the British Empire or to territory which is under British protection or mandate must obtain the necessary British visas, either from the Department of Immigration and Travel in Palestine or from His Majesty's representatives abroad. British visas, unless otherwise endorsed, are valid for one year.

3. Holders of Laissez-Passers who desire to travel to countries other than British Possessions must obtain visas from the foreign consular representatives concerned.

(c) FOR SUBJECTS OF OTHER STATES.

1. Passports are issued by the Consular Representatives of Foreign Countries.

2. The regulations regarding British and Foreign visas, mentioned in (b) 2 and 3 above apply also to the holders of Foreign passports.

For list of Foreign Consuls, see Part VII.

Health Arrangements for Tourists.—Specially conducted parties of tourists may land and proceed immediately on their tour, except in cases where plague or cholera has occurred on board the ship during the voyage or where the ship has called at a cholera-infected port within five days of reaching Palestine.

No individual or personal inspection of tourists will be made, provided the following procedure is complied with :

- (a) the Medical Officer of the ship will inform the Quarantine Medical Officer at the Port of the state of health of the whole party ;
- (b) the Tourist Agent concerned will supply the Quarantine Medical Officer with a nominal roll in duplicate of each party landing for a special itinerary ;

- (c) the Tourist Agent conducting the party will report the state of health on the third and fifth days after the party lands to the District Health Office of the town in which the party chances to be on these days.

§ 2. *Routes to Palestine.*

Shipping.—Pre-war shipping and transport conditions are not yet fully re-established. At the time of writing the following are the details available :

- (a) *Prince Line.* — From London — Gibraltar — Malta — Alexandria—Jaffa—Haifa and Syrian coast ports.
Monthly calls.
Agents : A. Cassar, Jaffa ; S. Catoni & Son, Haifa.
- (b) *Wilson Line.* — From Hull — Gibraltar — Alexandria —Jaffa and Syrian coast ports.
Monthly calls.
Agents : Messrs. Coxworth, Jaffa.
- (c) *Moss Line.*—From Liverpool and Swansea—Gibraltar — Malta — Alexandria — Jaffa — Haifa and Syrian coast ports.
Monthly calls.
Agents : Messrs. Pardess & Co., Jaffa ; S. Catoni & Son, Haifa.
- (d) *Ellerman Line.*—From Liverpool and London—Gibraltar — Malta — Alexandria — Jaffa — Haifa and Syrian coast ports.
Monthly calls.
Agents : Messrs. Pardess & Co., Jaffa ; S. Catoni & Son, Haifa.
- (e) *Khedivial Mail Line.* — From Alexandria — Port-Said —Jaffa—Haifa and Syrian coast ports.
Weekly calls.
Agents : A. Cassar, Jaffa ; S. Nassif, Haifa.
- (f) *Fabre Line.*—From Marseilles—Mediterranean Ports to Alexandria—Jaffa—Haifa and Syrian coast ports.
Bi-monthly calls.
Agents : W. Tamari, Jaffa ; V. B. Motawa, Haifa.

- (g) *Messageries Maritimes*.—From Marseilles *via* Italy to Alexandria—Jaffa—Haifa and Syrian ports.
Bi-monthly calls.
Agents : D. N. Tadros, Jaffa ; S. Catoni & Son, Haifa.
- (h) *Servizi Marittimi*.—From Genoa-Italian coast ports—to Alexandria—Jaffa—Haifa and Syrian ports.
Weekly calls.
Agents : E. Alonzo, Jaffa ; A. Picaloga, Haifa.
- (i) *Marittima Italiana*.—From Genoa-Italian coast ports—to Alexandria—Jaffa—Haifa and Syrian ports.
Bi-monthly calls.
Agents : M. Alonzo, Jaffa ; M. Khouri, Haifa.
- (j) *Lloyd Triestino*. — From Trieste — Brindisi — Alexandria—Jaffa—Haifa and Syrian ports.
Weekly calls.
Agents : A. Mantura, Jaffa ; J. Mantura, Haifa.
- (k) *Kerr Line*.—From New York—Mediterranean ports—Alexandria—Jaffa—Syrian ports—India, etc.
Monthly calls.
Agents : J. Pascal, Jaffa.
- (l) *Deutsch-Levant Linie*.—From Germany—Gibraltar—Malta—Alexandria—Jaffa—Haifa and Syrian ports.
Bi-monthly calls.
Agents : J. Kuebler, Jaffa ; Messrs. Kirchner & Co., Haifa.
- (m) *Affreteurs Réunis*.—From Marseilles—Alexandria—Jaffa and Syrian ports.
Weekly calls.
Agents : M. Dizengoff, Jaffa.
- (n) *Deutsch-Orient Line*.—From Stettin—Malta—Alexandria—Jaffa—Haifa and Syrian ports.
Bi-monthly calls.
Agents : J. Aberle, Jaffa ; Messrs. Kirchner & Co., Haifa.

There are also the following services from Europe to Alexandria and Port-Said :

- (a) *Anchor Line*. — Monthly. From Liverpool — Marseilles—Port-Said.

- (b) *Bibby Line*. — Bi-monthly. From Liverpool — Marseilles—Port-Said.
10% rebate for Government Officials.
- (c) *British India*. — Bi-monthly. From London — Marseilles—Port-Said.
- (d) *City & Hall Lines*. — Bi-monthly. From Liverpool or London—Marseilles—Port-Said.
- (e) *Lloyd Triestino*. — Weekly. From Trieste — Brindisi—Alexandria.
20% rebate for Government Officials.
- (f) *Orient Line*.—Monthly. From London—Toulon—Naples—Port-Said.
- (g) *P. & O. Mail Steamers*. — Weekly. From London — Marseilles—Port-Said.
- (h) *P. & O. Intermediate Line*. — Bi-monthly. From London—Marseilles—Port-Said.
- (i) *Rotterdam Lloyd*. — Bi-monthly. From Marseilles to Port-Said.
- (j) *Union Castle Line*. — Monthly. From England—Marseilles—Port-Said.
- (k) *Servizi Marittimi*. — Weekly—From Genoa—Naples—Syracuse—Venice—Brindisi—Alexandria.
20% rebate for Government Officials.
- (l) *Messageries Maritimes*. — Bi-monthly. From Marseilles to Alexandria.
20% rebate for Government Officials.

For Coast and Harbour Regulations, see Part V.

§ 3. *Inland Communications.*

(a) RAILWAYS.

The Sinai Military Railway (Standard Gauge—4' 8½") runs from Kantara East on the Suez Canal across the desert of Sinai to Rafa, the boundary between Egypt and Palestine. Under arrangements with the British Army Authorities this line is operated by the Palestine

Government Railways. The Palestine Government Railways (*cf.* also Part V., § 11) are :

- (a) *Standard Gauge*. Rafa to Ludd—Ludd to Haifa—Rafa to Beersheba—Jaffa to Ludd—Ludd to Jerusalem, and all branch lines connecting.
- (b) *Narrow Gauge* (105 cms.). Haifa to Semakh—Haifa to Acre—Afule to Nablus—Mesudieh to Tulkeram—Nasib to Ma'an (Trans-jordanian), and all branch lines connecting.

The Junctions and Branch Lines are as follows :

(a) *Standard Gauge* :

- Rafa Station - - Junctions for Beersheba and joint station with the Sinai Military Railways.
- Sarafend Station - Junctions for Sarafend Army Cantonments.
- Kafr Jinnis - Junction for Beit Nabala Quarries.
- Ludd Station - Junction for Jaffa and Jerusalem.
- Ras al-Ain - - Junction for Petach Tikvah.
- Tulkeram Station - Junction for Nablus and Afule (Narrow Gauge).

(b) *Narrow Gauge* :

- Kilo 4½ (from Haifa) - Junction for Acre.
- Afule - - Junction for Nablus and Tulkeram (Broad Gauge).
- Kilo 12 (from Afule) - Junction for Jenin Army Cantonments.

The stations on the lines are :

- (a) *From Kantara East to Haifa* : Romani, al-Abd, Mazar, al-Arish, Gaber Amir, Rafa, Khan Yunis, Deir al-Belah, Gaza, Deir Seneid, Mejdal, Esdud, Yebnah, Rehoboth, Bir Salem, Ludd, Kafr Jinnis, Ras al-Ain, Kalkilieh, Tulkeram, Khedera, Zicron Jacob, Athlit, Kafr al-Semir, Haifa.
- (b) *From Rafa to Jerusalem* ; Rafa, Imara, Beersheba,

- (c) *From Jaffa to Jerusalem* : Jaffa, Tel Aviv, Ludd, Ramleh, Wadi Surar, Artuf, Deir al-Sheikh, Bittir, Jerusalem.
- (d) *From Haifa to Acre* : Haifa, Acre Junction, Acre.
- (e) *From Haifa to Nablus* : Haifa, Acre Junction, Tel al-Shemmam, Afule, Jenin, Arabeh, Sileh, Mesudieh, Nablus.
- (f) *From Haifa to Semakh* : Haifa, Acre Junction, Tel al-Shemmam, Afule, Shutta, Beisan, Jisr al-Mejammie, Semakh.

There is an excellent service of trains from Egypt to Palestine daily, connexion with the Egyptian State Railways being made at Kantara by means of a floating footbridge across the Suez Canal from Kantara East to Kantara West Station.

The following are the time-tables of trains, including Egyptian State Railway connexions :

(i) *From Egypt to Kantara West* :

Alexandria	dep.	3.30 P.M.	} change at Benha.
Kantara West	arr.	9.56 P.M.	

Cairo	dep.	6.15 P.M.
Kantara West	arr.	9.56 P.M.

Port-Said	dep.	6.15 P.M.
Kantara West	arr.	7.08 P.M.

Suez	dep.	5.00 P.M.	} change at Ismailia.
Kantara West	arr.	9.56 P.M.	

(ii) *From Kantara East to Palestine* : (Sleeping and Dining Car.)
(Daily except Sundays.)

(a)	{ Leave Kantara East - -		1.30 A.M.
	{ Arrive Ludd - -		9.30 A.M.
(b)	{ Leave Ludd - -		10.00 A.M.
	{ Arrive Haifa - -		12.45 A.M.
(c)	{ Leave Ludd - -		10.01 A.M.
	{ Arrive Jerusalem - -		12.25 A.M.
(d)	{ Leave Ludd - -		10.02 A.M.
	{ Arrive Jaffa - -		10.45 P.M.

(iii) *From Palestine to Kantara East :*

(Daily except Sundays.)

(a)	{ Leave Jaffa	-	-	-	9.00 A.M.
	{ Arrive Ludd	-	-	-	9.43 A.M.
(b)	{ Leave Jerusalem	-	-	-	7.30 A.M.
	{ Arrive Ludd	-	-	-	9.47 A.M.
(c)	{ Leave Haifa	-	-	-	7.00 A.M.
	{ Arrive Ludd	-	-	-	9.45 A.M.
(d)	{ Leave Ludd	-	-	-	10.15 A.M.
	{ Arrive Kantara East	-	-	-	5.30 P.M.

(iv) *From Kantara West to Egypt :*

Kantara West	dep.	7.15 A.M.	
Cairo	arr.	10.50 P.M.	
Alexandria	arr.	5.30 A.M.	change at Benha.
Suez	arr.	12.00	change at Ismailia.
<hr/>			
Kantara West	dep.	10.06 P.M.	
Port-Said	arr.	11.00 P.M.	

Through coaches from Jerusalem connect at Ludd with the Haifa-Kantara train, but passengers from Jaffa have to change carriage at Ludd.

Berths can be booked at the offices of the International Sleeping Car Company at Haifa and Cairo, and at the offices of Messrs. Thos. Cook & Sons, Jerusalem. Berths are allotted in strict order of application. Passengers may only take small hand baggage in carriages.

The Customs examination of passengers' hand baggage inwards is carried out between Rafa and Gaza on board the train, but outward-bound passengers on reaching Kantara West station are subject to examination by the Egyptian Customs Administration, who undertake this duty for the Egyptian and Palestine Governments.

There are no dining or sleeping cars on the Narrow Gauge, but a Railway Buffet has been opened at Semakh.

(b) MOTOR-CAR SERVICE.

There are regular services for passengers with a very limited supply of baggage daily, connecting Jerusalem-Jaffa

and Jerusalem-Hebron. There are also motor-bus services, two or three times daily, connecting Jerusalem-Bethlehem and Jerusalem-Ramallah. In addition there are large numbers of cars for hire from Jerusalem to Northern Palestine at varying rates according to the type of car.

(c) ROADS.

Classification of Roads.—During the war the Turks, and later the British Military Authorities, greatly improved the existing system of roads, and Palestine now possesses roads of high order over which motoring is easy.

The roads of Palestine are classified as follows :

- (a) 1st class, having 5 metres of metalled surface ;
- (b) 2nd class, having 3·75 metres of metalled surface ;
- (c) 3rd class, having 3·75 metres of metalled surface (but metalled and bridged only where necessary) ;
- (d) 4th class, unmetalled and unbridged.

1st and 2nd class roads are normally fit for Motor Transport, but 3rd and 4th class may be taken as normally impassable by Mechanical Transport from 1st December to 31st March in ordinary years, excepting during protracted intervals of fine weather.

Table of Distances.—The following is a list of distances in kilometres :

(i) *1st and 2nd class roads :*

Jaffa to Ramleh 18·5—Bab-al-Wad 22·5—Jerusalem (Jaffa Gate) 20.—Total 61.

Jaffa to Ludd 20.

Jerusalem (Damascus Gate) to Bethany 4·5—to Jericho 30.—Total 34·5.

Jerusalem (Jaffa Gate) to Solomon's Pools 13·25—to Hebron 21—(2nd class) al-Dhaheriyeh 21—Beer-sheba 25·75.—Total 81.

Jerusalem (Jaffa Gate) to Bethlehem 10.

Jerusalem (Post Office) to Railway Station 1·40.

Jerusalem (Post Office) to Government House, Mount of Olives 4·5.

Jerusalem (Damascus Gate) to Ramallah 11·50—
 Nablus 50—Jenin 43—Nazareth 29·5—Tiberias
 33·5—Rosh Pina 23·5—Safed 4·5.—Total 195·5.
 Nablus to Tulkeram 29.
 Nazareth to Haifa 37·5.
 Tiberias to Semakh 11.

(ii) *3rd class roads (dry-weather tracks) :*

Beersheba to Rafa 61.
 Gaza to Rafa 32.
 Gaza to Beersheba 56.
 Gaza to Mejdal 25·75.
 Mejdal to Babal-Wad 22.
 Jaffa to Petach Tikvah 13·5.
 Jaffa to Rishon-le-Zion 13·5.
 Jaffa to Kalkilieh 25—Tulkeram 17·5.—Total 42·5.
 Tulkeram to Zichron Jacob 31·5—Haifa 35.—Total
 66·5.
 Haifa to Acre 16.
 Nazareth to Beisan 38.
 Jenin to Beisan 43.

Rule of the Road.—The general rule for all kinds of vehicles is to keep to the right.

Fast-moving vehicles may take the centre of the road, except :

- (a) when approaching traffic coming from the opposite direction ;
- (b) when about to be overtaken by another vehicle ;
- (c) at a corner or a sharp bend in the road, in which cases they must slow down and bear to the right.

For purposes of this rule motor-cycles are classified as fast-moving vehicles.

Slow-moving vehicles will always travel on the right-hand side of the road.

A vehicle or animal overtaken may be passed only on the left, and on no account between it and the right-hand side of the road. (*Vide* Regulations under Road Transport Ordinance issued 1st March, 1922.)

Rules as regards Lights.—Every vehicle standing or travelling on any public highway between sunset and sunrise shall be lighted as follows :

- (i) Animal-drawn vehicles shall carry two lights, one in front on the left or off side and one in rear ;
- (ii) bicycles and tricycles shall carry one light in front ;
- (iii) trailers shall carry one light in rear ;
- (iv) every motor vehicle of four wheels shall carry a white reflector light on each side of the front part of the vehicle, and a red light at the left side of the back part. Every motor vehicle of less than four wheels shall carry a white light in front and a red light or a red reflector at the back.

An Ordinance was passed in July, 1921, setting forth the conditions under which vehicles are licensed.

No vehicle is allowed to be driven on any road until the owner has obtained a licence to keep such vehicle.

No vehicle having a carrying capacity exceeding three tons shall be driven on any road.

Driving Licences.—The age-limit for the granting of a driving licence is 17 years in the case of a car and 14 years in that of a motor-cycle.

The usual rules apply to Palestine with reference to production of driving licence for Police Inspection, stopping when called upon, endorsement of licence, etc.

Special provisions for Motor Vehicles.—Motor vehicles must be registered with the Police, who will assign a separate number to each vehicle.

The cost of a licence for private motor-cars is, for a sitting capacity of 1 to 5 persons, £E. 8 per annum, and of 6 to 12 persons, £E. 12 per annum. £E. 1·500 m/ms. per annum is payable for a motor-cycle, and £E. 2 per annum for motor-cycle and side-car. The cost of registration is PT. 50 and PT. 25 respectively.

Foreign Motor Vehicles.—The owner of a motor vehicle registered abroad, who, being resident abroad, brings such vehicle into Palestine while on a visit, must comply with

the rules above mentioned regarding the licensing of the vehicle and the driver, but he is not liable to pay the fees for a licence unless his stay in Palestine exceeds four months.

No person shall in any circumstances drive a motor vehicle on a road at a speed exceeding 30 miles per hour, and the Director of Public Security has powers for making regulations regarding the maximum speed in any area. In Jerusalem the maximum speed is 15 miles per hour.

(d) TRANSPORT.

The usual means of transport when motor-cars are not available is by diligences or victorias drawn by two or three horses, and, in the absence of carriage roads, by donkeys and camels.

Arab horses are used to some extent, but donkeys are used largely for conveying tourists to outlying places. Camels are almost entirely used for the transport of goods.

§ 4. *Accommodation.*

The following are the principal hotels and hospices in Palestine :

JERUSALEM.—*Hotels* : Hotel Allenby (Jaffa Road) ; Grand New Hotel (inside Jaffa Gate) ; Olivet House (Hensman's Hotel, near Post Office) ; Central Hotel (old city) ; S. John's Hotel (old city).

Hospices : Notre Dame de France (opposite New Gate) ; Casa Nova (New Gate) ; Austrian Hospice ; German Hospice.

JERICHO.—Hotel Belle Vue ; Jordan Hotel.

JAFFA.—Cliff Hotel ; Jerusalem Hotel ; Kaminitz Hotel.

TEL-AVIV.—Herzlia Hotel ; Ben Nahom Hotel ; Barash Hotel.

TIBERIAS.—Hotel Tiberias (Grossman's) ; Tabgha Hospice.

NAZARETH.—Galilee Hotel ; Franciscan Hospice.

HAIFA.—*Hotels* : Herzlia Hotel ; Nassar Hotel ; Carmel Hotel ; New Hotel.

Hospice : Roman Catholic Hospice.

Village Accommodation.—In the villages accommodation is very scanty, although sometimes it is possible to obtain a room, but as a rule the traveller has to take with him his own provisions, cooking appliances and cook. Village rooms are not recommended, and tents are preferable.

Posts, etc.—See Part V. for information regarding Posts, Telegraphs and Telephones.

§ 5. *Books of Reference.*

The volume of literature dealing with Palestine is vast. Röhricht's *Bibliotheca Geographica Palaestinae* (Berlin, 1890) is a *catalogue raisonné* of the descriptions, manuscript and printed, of the Holy Land written between the years 333 and 1878; and Dr. P. Thomsen's *Die Palästina-Literatur*, of which three volumes have hitherto appeared (in Leipzig), is a complete bibliography of all works relating to Palestine from 1895 onwards.

A brief classified list of recent books likely to be most useful to residents and visitors is given below; other more specialized works are noted in those sections of the *Handbook* to which they have particular reference.

Guide-Books.—Fr. B. Meistermann, O.F.M., *Nouveau Guide de Terre Sainte*, Paris, 1907.

Macmillan's *Guide to Palestine and Syria*, London, 1908.

Baedeker's *Palestine and Syria*, Leipzig, 1912.

Professeurs de Notre Dame de France, *La Palestine : Guide Historique et Pratique*, Paris, 1912.

H. Pirie-Gordon, *Palestine Pocket Guide-Books*, 4 vols., Jerusalem, 1918-19.

General.—A. Goodrich-Freer, *Inner Jerusalem*, London, 1904.

Vicomte E. M. de Vogüé, *Syrie, Palestine, Mont Athos*, Paris, 1905.

D. S. Margoliouth and W. S. Tyrwhitt, *Cairo, Jerusalem, Damascus*, London, 1907.

G. L. Bell, *The Desert and the Sown*, London, 1907.

- Canon J. E. Hanauer, *The Folk-Lore of the Holy Land*, London, 1907; *Walks about Jerusalem*, London, 1910.
 Comte de Kergorlay, *Sites délaissés d'Orient*, Paris, 1911.
 I. Cohen, *Zionist Work in Palestine*, London, 1911.
 J. Fulleylove and J. Kelman, *The Holy Land*, new edition, London, 1912.

Sir C. Watson, *The Story of Jerusalem* (Mediaeval Town Series), London, 1912.

A. Forder, *Daily Life in Palestine*, London, 1912.

E. Reynolds-Ball, *Jerusalem*, London, 1912.

R. Hichens, *The Holy Land*, London, 1913.

P. J. Baldensperger, *The Immovable East*, London, 1913.

N. Bentwich, *Palestine of the Jews*, London, 1919.

D. Maxwell, *The Last Crusade*, London, 1920.

C. Diehl, *Jérusalem* (Les Visites d'Art), Paris, 1921.

G. N. Whittingham, *The Home of Fadeless Splendour*, London, 1921.

Geography, History and Archaeology.—See in general the *Quarterly Statements* of the "Palestine Exploration Fund," also the works, published for the Fund, of Sir Walter Besant, Bliss and Dickie, Conder, Harper, Hull, Macalister, Tristram, Sir Charles Wilson and others. The latest archaeological works of importance are the full and admirable monographs of the Dominican Fathers Vincent and Abel of the Ecole Biblique de S. Etienne, Jerusalem, on Jerusalem, Hebron and Bethlehem (Paris, 1914, *sqq.*).

Marquis de Vogüé, *Les Eglises de la Terre Sainte*, Paris, 1860.

G. Le Strange, *Palestine under the Moslems*, London, 1890.

C. S. Clermont-Ganneau, *Archaeological Researches in Palestine*, London, 1896-99.

Sir W. Besant and E. H. Palmer, *Jerusalem: The City of Herod and Saladin*, 4th edition, London, 1899.

A. W. Cooke, *Palestine in Geography and History*, London 1902.

C. R. Conder, *The City of Jerusalem*, London, 1909.

Sir G. A. Smith, *Historical Geography of the Holy Land*, new edition, London, 1917; *Jerusalem to 70 A.D.*, London, 1918; *Syria and the Holy Land*, London, 1918.

N. Sokolov, *History of Zionism*, London, 1919.

C. R. Ashbee, *Jerusalem, 1918-1920*, London, 1921 (cf. § 10 below).

Fiction.—Maurice Hewlett, *Richard Yea-and-Nay*.

E. S. Stevens, *The Mountain of God*; Sarah Eden.

Selma Lagerlöf, *Jerusalem*.

George Moore, *The Brook Kerith*.

Myriam Harry, *La Petite Fille de Jerusalem*.

Marmaduke Pickthall, *The Valley of the Kings*; *The House of Islam*; *Oriental Encounters*.

§ 6. Mineral Springs of Palestine.

The Holy Land abounds in mineral springs, as, for instance, at Gadara (east of the Sea of Galilee) and at Hamamim Sulimani (east of the Dead Sea). Their temperature ranges between 80° and 140° Fahrenheit. Intensely saline springs exist along the banks of the Dead Sea, all cathartic and useful in the cases of liver and other diseases. Especially celebrated are the hot springs at Tiberias, which, ever since the Roman occupation, have been renowned for their curative powers, and in bygone ages were compared with the famous waters of Baiae.

The present baths at Tiberias were built by Ibrahim Pasha in 1833 during the Egyptian occupation. Additions were made in 1890 by the Turkish Government, but the accommodation is inferior.

The temperature of these springs is about 143° Fahrenheit, and the waters contain sulphur, chloride of magnesium, and iron. They are in many respects similar to those of Carlsbad. The hot springs of Tiberias are largely frequented, and are reputed to cure chronic rheumatism and various skin diseases.

In Roman times the springs were called Ammaus. Pliny extolled their excellent properties. Roman villas, temples and baths surrounded, and Herod's acropolis crowned, the heights near the thermal baths.

There appear to be two springs, but these are said to have

a common origin. The water issues at a temperature of about 150° F. A recent analysis shows the total dissolved salts to be thirty-two parts per thousand parts of water (when cold), a proportion equal to that of sea water. The specific gravity of the water is one thousand and twenty-three (distilled water = 1000). The dissolved salts are chiefly chlorides of sodium, calcium and magnesium, with a smaller proportion of sulphates and carbonates. It has been stated that the water possesses radioactive properties.

§ 7. *Weights and Measures.*

The metric system is followed by the Government, and its use regulated by Ordinance, but the local weights and measures are still commonly employed. These vary greatly throughout the country, but are, subject to considerable fluctuation, as follows :

(a) LENGTH AND AREA.

- 1 draa or pic = 67 centimetres—26·38 inches. Cloth measure.
 1 draa = 75 centimetres—29·53 inches. Building and Land measure.
 1 donum = 1600 sq. pics—919 sq. metres—·23 acre. Land measure (4·4 donums to the acre).

(The official donum is 919 sq. metres ; in actual practice the donum ranges between 900 and 1,000 sq. metres.)

(b) WEIGHTS.

- 1 dirhem = 48·14 grains—3·205 grammes.
 1 okka (oke) = 400 dirhems—1·248 kilogrammes—2·751 lbs.
 1 kantar (South) = 100 rotls—225 okkas—288 kilogrammes—634 lbs.
 1 kantar (North) = 100 rotls—200 okkas—256 kilogrammes—564 lbs.
 1 rotl (South) = 12 okkiah—2·25 okkas—900 dirhems—2·88 kilogrammes—6·34 lbs..
 1 rotl (North) = 12 okkiah—2 okkas—800 dirhems—2·56 kilogrammes—5·64 lbs.

(c) CAPACITY.

(wheat) 1 tabbeh	(South) = 2 midd—4 sa'a—8 ruba'ia —23 kilos—50·6 lbs.
(barley) 1 tabbeh	(South) = 16 okkas—20 kilo- grammes—44 lbs.
1 Galilee kail (North)	= 50 okkas—62·4 kilo- grammes—137·28 lbs.
1 jarra (oil measure)	= 16 okkas—22 litres—20·2 kilogrammes (olive oil).

Comparative List of Weights and Measures used in Tithes Estimation in Palestine.—Jerusalem, Hebron, Ramallah and Nablus use the *tabbeh* and *kail* as the unit. All other Districts and Sub-Districts use the *kail* as the unit.

Jerusalem.	1 tabbeh of wheat	= 8 rotls = 23 kilos.
	1 kail of barley	= 7 „ = 21 „
Hebron.	1 tabbeh of wheat	= 9 „ = 28 „
	1 kail of barley	= 6½ „ = 20·22 kilos.
Nablus.	1 tabbeh of wheat	= 13·33 rotls = 40 kilos.
	1 „ of barley	= 10·66 „ = 32 „
	1 „ of <i>durra</i>	= 12 „ = 36 „
	1 „ of lentils	= 13·33 „ = 40 „
	1 „ of beans	= 13·33 „ = 40 „
	1 „ of sesame	= 9·75 „ = 29 „
	1 „ of chickpeas	= 13·33 „ = 40 „
	1 „ of <i>kersaneh</i>	= 13·75 „ = 40 „
Haifa.	1 kail of wheat	= 28·5 rotls = 64 kilos.
	1 „ of barley	= 18 „ = 45 „
	1 „ of <i>durra</i>	= 28·5 „ = 64 „
	1 „ of lentils	= 28·5 „ = 64 „
	1 „ of beans	= 28·5 „ = 64 „
	1 „ of sesame	= 36 okkas = 45 „
Shefa Amr.	1 kail of wheat	= 80 kilos.
	1 „ of barley	= 55 „
	1 „ of sesame	= 44 okkas.
Acre and	1 kail of wheat	= 28·5 rotls = 72 kilos.
Marj,	1 „ of barley	= 20 „ = 50 „

Acre and	I kail of <i>durra</i>	=72 kilos.
Marj.	I „ of lentils	=72 „
	I „ of sesame	=40 okkas =50 kilos.
Nazareth.	I kail of wheat	=12 sa'a =6 midd =24 rubieh =48 tumnieh =75 kilos.
	I „ of barley	=12 sa'a =6 midd =24 rubieh =48 tumnieh =50 kilos.
	I „ of <i>durra</i>	=70 „
	I „ of lentils	=75 „
	I „ of beans	=12 sa'a =6 midd =24 rubieh =48 tumnieh =75 kilos.
	I „ of sesame	=50 „
	I „ of <i>kersaneh</i>	=12 sa'a =6 midd =24 rubieh =48 tumnieh =75 kilos.
Safed.	I kail of wheat, <i>kersaneh</i> , lentils, peas and beans	=78 kilos.
	I „ of barley and	} =52 „
	I „ of sesame	
	I „ of <i>durra</i> and olives	} =73 „
Jaffa.	I kail of wheat	=27-30 kilos.
	I „ of barley	=18-20 „
	I „ of <i>durra</i>	=25-27 „
	I „ of lentils	=28-30 „
	I „ of beans	=28-30 „
	I „ of sesame	=12-16 „
	I „ of lupine	=27-28 „
	I „ of chickpeas	=28-30 „
	I „ of <i>kersaneh</i>	=28-30 „
Gaza.	I kail of wheat	=1.43 mashaa =1.46 sa'a =30 kilos,

Gaza.	1 kail of barley	= 1.50 mashaa
		= 1.35 sa'a = 20 kilos.
	1 „ of <i>durra</i>	= 1.43 mashaa
		= 1.45 sa'a = 30 kilos.
Beersheba.	1 kail of wheat	= 22.5 okkas = 10 rotls
		= 30 kilos.
	1 „ of barley	= 15.78 okkas = 7 rotls
		= 21 kilos.
	1 „ of lentils	= 22.5 okkas = 10 rotls
		= 30 kilos.
	1 „ of beans	= 22.5 okkas = 10 rotls
		= 30 kilos.

The figures are only approximate, as the relationships vary in the Districts themselves.

Olives and Olive Oil.—In Nazareth olives are measured by the *kail*, which equals 70 kilos. In Jerusalem, Jaffa and Hebron they are measured by weight.

Olive oil is reckoned in Jerusalem and Jaffa by the *jarra*, which equals 6 rotls or 17.500 kilos. In Nazareth it is measured by the rotl, which equals 2 okkas or 2½ kilos.

Currency.—For currency, see Part V., § 3.

Time.—The time adopted in Palestine is Eastern European time, which is two hours later than Greenwich.

§ 8. Table of Sunrise and Sunset in Palestine.

				Sunrise. A.M.	Sunset. P.M.
January	1	-		6.50	4.38
February	1	-	-	6.31	4.57
March	1	-	-	6.03	5.25
April	1	-	-	5.28	6.00
May	1	-	-	4.58	6.30
June	1	-	-	4.35	6.53
July	1	-	-	4.32	6.46
August	1	-	-	4.49	6.39
September	1	-	-	5.18	6.10
October	1	-	-	5.51	5.37
November	1	-	-	6.24	5.04
December	1	-	-	6.46	4.42

§ 9. *Festivals*.¹

The Great Feast of the year with the Moslems is that of the Sacrifice ('*Id al-Adha* ; the Turkish *Qurban Bairam*), celebrated on the tenth day of the Pilgrimage Month. Among the Beduin a camel, if possible, is sacrificed ; elsewhere a sheep or goat. Scarcely less popular is that which is celebrated on the first day of the month Shawwal, which follows the fasting month of Ramazan ; this is kept with enthusiasm even among tribes which neglect the fast. Among the Beduin an animal is slaughtered in every tent whose owners can afford the expense ; poorer families club together to provide one. In the towns and villages the people wear new clothes, and spend part of the day visiting the graves of their relations. The Christian Easter attracts great numbers of pilgrims to Jerusalem, chiefly for the purpose of witnessing the sacred fire issue from the Holy Sepulchre on Easter Eve ; the notion that this is miraculous, which was long believed, is now scarcely maintained. About the same time as the Christian Holy Week the Moslems of Jerusalem and the neighbourhood celebrate the Feast of the Prophet Moses (*Nebi Musa*), which lasts seven days. It is largely attended by the *fellahin*, who, in the course of it, visit the supposed tomb of Moses, which Moslem tradition places about an hour and a half south-west of Jericho. On the first day of this feast a religious service is held in the Haram al-Sherif in Jerusalem, attended by the chief functionaries ; after its conclusion the procession starts for the tomb. The chief Feast of the Jews and Samaritans—the Passover—is celebrated about the same time. Many of the local saints, Moslem, Christian, and Jewish, have yearly feast-days, when their tombs are visited by the devout. A popular local feast among the Moslems is that of *Nebi Saleh*, celebrated at Ramleh one week after the return of the pilgrims from *Nebi Musa*.

¹ Cf. also Part VII., §§ 1 and 2.

§ 10. *The Pro-Jerusalem Society.*

The Pro-Jerusalem Society was founded in 1918 for the following objects :

- (i) the protection of and the addition to the amenities of Jerusalem and its neighbourhood ;
- (ii) the provision and maintenance of parks, gardens, and open spaces in and around Jerusalem ;
- (iii) the establishment of museums, libraries, art galleries, exhibitions, musical and dramatic centres or other institutions of a similar nature for the benefit of the public ;
- (iv) the protection and preservation, with the consent of the Government, of antiquities in and around Jerusalem ;
- (v) the encouragement of arts, handicrafts and industries.

The Honorary President of the Society is the High Commissioner, and the President is the Governor of Jerusalem. The Council, which meets once a month, has as an Honorary Member Lord Milner and numbers amongst its other members the Mayor of Jerusalem, the Grand Mufti, the Orthodox, Latin and Armenian Patriarchs, the Anglican Bishop, the Chief Rabbi, the President of the Jewish lay community, representatives of the Dominican and Franciscan Convents, of the Department of Antiquities, etc.

Amongst the achievements of the Society are the freeing and completion of the Rampart Walk, whereby it is now possible, for the first time for several hundreds of years, to "Walk about Sion and go round about the towers thereof ; mark well her bulwarks."

Others include the establishment, on the ancient traditional basis, of a tile and pottery factory, one of whose first tasks will be to cover with new tiles the bare spaces on the Mosque of the Dome of the Rock ; the Jerusalem Looms—handlooms upon which fabrics for everyday use are woven by Palestinians for Palestinians out of Palestinian materials ;

the restoration of the Citadel and Tower of David, in which an Academy of Fine Arts was held in 1921 by the Society and an exhibition of Palestinian products by the Government in 1922 ; the design of a Jewish market on the Jaffa Road and of a *khan* shortly (it is hoped) to be erected in place of the present unsightly buildings near the Damascus Gate ; the revival of the Hebron glass industry.

In 1921 the Council of the Society published through Mr. John Murray its first volume of Annals in a handsomely illustrated quarto volume with the title *Jerusalem, 1918-1920 : Being the Records of the Pro-Jerusalem Council during the British Military Administration*. The Society also issues a Quarterly Bulletin, printed in Jerusalem.

The High Commissioner has been pleased to grant to the Society its Charter and to make an arrangement whereby the Government contributes a subvention at the rate of £1 for £1 for all monies collected or earned by the Society.

Donations to the Pro-Jerusalem Society, or membership subscriptions (£E. 5 per annum) entitling the subscriber to the Annals and other publications of the Society, may be addressed to any of the following :

- The Governor of Jerusalem ;
- The Civic Adviser (Governorate, Jerusalem) ;
- Mr. John Whiting, Hon. Treasurer of the Pro-Jerusalem Society (American Colony Store, Jerusalem) ;
- Mr. D. G. Salameh (Messrs. Thomas Cook & Son, Jerusalem).

PART V.

GOVERNMENT AND GOVERNMENT ACTIVITIES.

§ 1. *System of Administration.*

High Commissioner.—Under the Palestine Order in Council, His Majesty may, by a Commission under his Sign Manual and Signet, appoint a fit person to administer the Government of Palestine under the designation of High Commissioner and Commander-in-Chief.

Chief Secretary.—The Chief Secretary is the High Commissioner's principal adviser on administrative matters, and is the usual channel of communication between the High Commissioner and other officials. He normally administers the Government during the absence from Palestine of the High Commissioner.

Appointment of Officers.—The High Commissioner may, subject to the direction of the Secretary of State, appoint or authorize the appointment of such public officers of the Government of Palestine under such designations as he may think fit, and may prescribe their duties; and all such public officers, unless otherwise provided by law, shall hold their offices during the pleasure of the High Commissioner.

Attorney-General.—The Attorney-General is the legal adviser of the Government. He drafts all Government bills and gives the necessary instructions to the Solicitor-General in all criminal cases tried on information.

Treasurer.—The Treasurer is the chief accounting officer of the Government, whose financial and accounting operations are under his general management and supervision.

Districts.—At the end of the period of Turkish rule Palestine lay, administratively speaking, partly in the autonomous¹ Sanjaq (Liwa, Mutesarriflik) of Jerusalem, partly in the Vilayet of Beirut. Its administrative divisions were as follows :

Autonomous Sanjaq of Jerusalem -	Qazas.	
	{ Jerusalem.	
	{ Jaffa.	
	{ Hebron.	
	{ Gaza.	
Sanjaq of Acre (in Vilayet of Beirut) - - -	{ Beersheba.	
	{ Acre.	
	{ Haifa.	
	{ Safed.	
	{ Nazareth. ²	
Sanjaq of Nablus (in Vilayet of Beirut) - - -	{ Tiberias.	
	{ Nablus.	
	{ Jenin.	
	{ Tulkeram.	

Each Qaza was administered by a Qaimaqam, who was responsible to the Mutesarrif. The Qazas were sub-divided into Nahiehs, under officials known as Mudirs ; and the smallest unit in this symmetrical administrative organization was the village, ruled by its Mukhtar (headman) and his Azas (elders).

From 1920 to 1922 the country was divided into the seven Districts of Jerusalem, Jaffa, Phoenicia, Galilee, Samaria, Gaza and Beersheba, each of which, with the exception of Beersheba, was farther divided into sub-Districts. On the 1st July, 1922, there was effected an amalgamation

¹ *I.e.* not a part of any Vilayet, but subject immediately to Constantinople.

² From 1906 to 1908 the Qaza of Nazareth was included in the Sanjaq of Jerusalem.

of Districts into four Provinces, and the administrative divisions are now as follows :

Province.	Districts.	Sub-Districts.
Jerusalem and Jaffa	{ Jerusalem.	{ Jerusalem.
	{ Jaffa.	{ Ramallah.
Northern Province	{ Jerusalem.	{ Bethlehem.
	{ Jaffa.	{ Jericho.
Samaria -	{ Jerusalem.	{ Jaffa.
	{ Jaffa.	{ Ramleh.
Northern Province	{ Haifa.	{ Haifa.
	{ Acre.	{ Acre.
Samaria -	{ Zummarin.	{ Zummarin.
	{ Nazareth.	{ Nazareth.
Southern Province	{ Tiberias.	{ Tiberias.
	{ Safed.	{ Safed.
Southern Province	{ Nablus.	{ Nablus.
	{ Jenin.	{ Jenin.
Southern Province	{ Tulkeram.	{ Tulkeram.
	{ Beisan.	{ Beisan.
Southern Province	{ Gaza.	{ Gaza.
	{ Mejdcl.	{ Mejdcl.
Southern Province	{ Beersheba.	{ Beersheba.
	{ Hebron.	{ Hebron.

Governors.—The Governor is for most purposes the head of all executive departments in his Province. The celebration of marriages of British subjects in Palestine is conducted under the Foreign Marriages Act, the Governor being the Marriage Officer within his Province.

Mukhtars.—Under the Governors and District Officers are the Mukhtars, or headmen of villages. Their powers and duties have not yet been codified, but included among them are :

- (a) to keep the peace within the village ;
- (b) to send information to the nearest Police Station of any serious offence or accident occurring in the village ;
- (c) to assist Government Officers in the collection of revenue ;

- (d) to publish in the village any Public Notices or Proclamations sent to them by the Governors ;
- (e) to keep a register of all births and deaths within the village, and to send a copy to the Principal Medical Officer once a quarter.

Principal Departments.—The principal Departments of the Government of Palestine, besides those already mentioned, are the Departments of : Agriculture and Fisheries (including Veterinary and Forests) ; Antiquities ; Customs (including Ports and Lights) ; Commerce and Industry (including Stores) ; Education ; Public Health ; Land Registration ; Public Security (including Gendarmerie) ; Posts, Telegraphs and Telephones ; Public Works ; and Railways.

Executive Council.—There will be, for the purpose of assisting the High Commissioner, an Executive Council consisting of the Chief Secretary, the Attorney-General and the Treasurer, who shall be styled *ex officio* members, and such other persons holding offices in the public service of Palestine as the High Commissioner may appoint. Whenever upon any special occasion the High Commissioner desires to obtain the advice of any persons within Palestine, they may be summoned for such special occasions.

Legislative Council.—There will be a Legislative Council consisting of 22 members in addition to the High Commissioner, of whom 10 shall be official and 12 unofficial.

The unofficial members will be elected in accordance with such Order in Council, Ordinance or other legislative enactment as may from time to time provide for elections to the Council.

The Legislative Council will have full power and authority, without prejudice to the powers inherent in, or reserved by this Order to, His Majesty, and subject always to any conditions and limitations prescribed by any instructions under the Sign Manual and Signet, to establish such Ordinances as may be necessary for the peace, order and good government of Palestine, provided that no Ordinance shall be passed which shall restrict complete freedom of conscience and the free exercise of all forms of worship,

save in so far as is required for the maintenance of public order and morals ; or which shall tend to discriminate in any way between the inhabitants of Palestine on the ground of race, religion or language.

§ 2. *Administration of Justice.*

Law.—The criminal, civil and administrative law of Palestine is Ottoman Law except in so far as it has been modified or altered by Ordinance of the Palestine Government.

Turkish Courts.—Under the Ottoman Government a Court of First Instance composed of three judges was established in each Qaza, and a Court of Appeal, composed of five or more members, in each Sanjaq. In Palestine there were thirteen Courts of First Instance and three Courts of Appeal. In addition single judges, or Justices of Peace, were appointed in the principal towns, their jurisdiction being laid down in a law passed in 1913.

O.E.T.A.—The Administration of Justice during the two and a half years of Military Occupation was controlled by a British official known as the Senior Judicial Officer, who, on the one hand, took the place of the Ottoman Ministry of Justice, and exercised administrative control over all the Courts and Land Registries that had been established by the Military Authorities, and, on the other hand, acted as Legal Adviser to the Chief Administrator and the different Departments of the Administration.

Civil Administration.—The establishment of the Civil Administration in July, 1920, did not involve any large change in the administration of justice.

The Senior Judicial Officer of the Military Administration became the Legal Secretary of the Civil Administration, and continued his former functions of

(a) advising the Government on legal matters ;

(b) acting as a responsible Minister of Justice ;

in addition he was entrusted with the general supervision of the Land Registries, cadastral surveys, and questions

concerning land. In July, 1922, the post of Legal Secretary was abolished and that of Attorney-General substituted.

Court of Appeal.—The Court of Appeal is presided over by the Chief Justice of Palestine, and includes a British Vice-President and four Palestinian members. Sitting as a Court of Appeal, the Court has jurisdiction, subject to the provisions of any Ordinance, to hear appeals from all judgments given by a District Court in First Instance or by the Court of Criminal Assize or by a Land Court. Sitting as a High Court of Justice, it has jurisdiction to hear and determine such matters as are not causes or trials, but petitions or applications not within the jurisdiction of any other Court.

In civil matters, when the amount of value in dispute exceeds £E. 500, an appeal lies to the Privy Council.

District Courts.—There are four District Courts, namely : the Court of Jerusalem, serving the Jerusalem District ; the Court of Jaffa, serving the Districts of Jaffa and Gaza ; the Court of Phoenicia, sitting at Haifa and serving the District of Phoenicia ; and the Court of Samaria and Galilee. Each Court consists of a British Judge and two Palestinian members.

District Courts exercise jurisdiction

(1) as a Court of First Instance :

(a) in all Civil matters not within the jurisdiction of the Magistrates' Courts in and for that District ;

(b) in all criminal matters which are not within the jurisdiction of the said Magistrates' Courts or the Court of Criminal Assize ;

(2) as an Appellate Court from the said Magistrates' Courts, subject to the provision of any Ordinances or Rules.

In commercial cases the President of a District Court may appoint two persons of commercial experience to sit with him in lieu of the other members of the Court. Such persons so appointed are judges of fact and not of law.

Magistrates' Courts.—There are Magistrates' Courts in each Sub-District having competence in civil suits where the value of the subject-matter does not exceed £E. 100, and in criminal cases where the maximum penalty is one year's imprisonment.

Magisterial Warrants.—Governors and certain District Officers are given magisterial powers, in virtue of which they can try minor offences under the Penal Code and contraventions of the Ordinances issued by the Administration, and can pass sentences up to six months' imprisonment.

Capitulations.—The Capitulations are abolished as regards Palestine by Art. 8 of the Mandate. Citizens of the United States have, however, the right to be tried in criminal cases before their Consul.

Tribal Courts.—The High Commissioner may establish Tribal Courts for the District of Beersheba and in such other tribal areas as he may think fit. Such Courts may apply tribal custom, so far as it is not repugnant to natural justice or morality. Accordingly, in the District of Beersheba, which is inhabited almost entirely by Beduin tribes, there is, besides a Civil Magistrate, a Court composed of the leading Sheikhs, which deals with minor offences and tribal disputes; a British Judge from Jerusalem tries the more serious criminal cases when they occur, and hears appeals from the judgments of the Sheikhs' Tribunal and also from the Civil Magistrate.

Blood Feud Commissions.—In those parts of Palestine inhabited principally by Beduin, ancient local custom recognizes the authority of Blood Feud Commissions, composed of leading and trusted Sheikhs and Notables of the region in question, to settle the blood feud by the payment of blood-money (*diyyet*), so that the feud may not develop into an interminable vendetta. The preliminary of the agreement is a truce (*atwa*), arranged between the families of the murdered and the murderer, the family of the murdered producing a guarantor (*kafil*), who pledges that it will not attack the family of the murderer during the time the *atwa* is in force.

When the final arrangements for the peace-making (*tiba*) are made, the family of the murderer visit the injured family, pay the *diyyet*, whereupon the murderer is produced and pardoned.

Languages of Pleadings.—Arabic is the normal language of pleading in the Magistrates' Courts. Summonses and other legal processes are issued in English and Hebrew according to the character of the person to whom they are addressed. In certain areas, called "tri-lingual areas," official documents are written, and oral pleadings are conducted, in any of the three official languages. The tri-lingual areas, in which Hebrew and English may be used, comprise the three principal towns of Palestine, namely: Jerusalem, Haifa and Jaffa, and also the District of Jaffa and the sub-districts of Tiberias and Safed.

Municipal Benches.—Honorary Municipal Magistrates have been appointed with power to deal with contraventions of Municipal by-laws and Government regulations, and with authority of imposing penalties not exceeding £E. 5 or imprisonment not exceeding 15 days.

Land Courts.—Special Courts have been established for hearing actions concerning the ownership of land and also for settling the title to immovable property. The Ottoman restrictions against foreigners and corporations holding land have been repealed.

Moslem Religious Courts.—The Moslem Religious Courts have exclusive jurisdiction in matters of personal status of Moslems and Moslem *waqfs*.

Under the Turkish Government there were Sharia Courts, each presided over by a Qadi, in Jerusalem, Jaffa, Hebron, Gaza, Beersheba, Ramleh, Nablus, Jenin, Tulkeram, Nazareth, Tiberias, Safed, Acre and Haifa. These Courts have been maintained. The Sharia Courts deal with matters of Moslem personal status (marriage, divorce, inheritance, intestacy, constitution of *waqf* and the like), and in addition to their contentious work deal with a large amount of non-contentious business.

There are Muftis (elective Moslem jurisconsults, whose

duty it is to issue, in the form of a *fetwa*, canonical rulings on points of Moslem religious law) of the Hanafi rite in the above-mentioned fourteen towns, and a Mufti of the Shafi rite in Jerusalem.

There is an appeal from the Sharia Courts to the Moslem Religious Court of Appeal, sitting in Jerusalem and consisting of a President and two members. An Inspector visits the Sharia Courts of the country and reports upon their work.

Non-Moslem Religious Courts.—The non-Moslem Communities exercise jurisdiction in matters of marriage, divorce and alimony, and inheritance over the members of their community, and the judgments given by their religious courts in these matters are executed through the Execution Office of the Civil Courts.

The Courts of Christian Communities have :

- (i) exclusive jurisdiction in matters of marriage and divorce, alimony, execution and confirmation of wills of Palestinian members of the Community ;
- (ii) exclusive jurisdiction in any other matters of personal status of such persons, where all the parties to the action consent to their jurisdiction ;
- (iii) exclusive jurisdiction over any case concerning the constitution or internal administration of a *waqf* constituted before the Religious Court according to the religious law of the community.

A Rabbinical Council composed of two Chief Rabbis—one for the Sephardic and one for the Ashkenazic communities—and six Rabbinical members together with two lay Councillors, was elected in February, 1921. This Council, which constitutes a Court of Appeal from the Rabbinical Courts of the Jewish Communities in the towns and villages, is recognized by the Government as the sole Rabbinical authority.

The Rabbinical Courts have :

- (i) exclusive jurisdiction in matters of marriage and divorce, alimony, execution and confirmation of wills of Jewish Palestinian subjects ;

- (ii) jurisdiction in any other matter of personal status of Jewish persons, where all the parties to the action consent to their jurisdiction ;
- (iii) exclusive jurisdiction over any case as to the constitution or internal administration of a *waqf* constituted before the Rabbinical Court according to Jewish Law.

Under the Turkish régime the registration of marriages and divorces was carried out by the Census Office (*Nufus*). Under the British Administration the registration is carried out by the religious authority which celebrates the marriage, a copy of the certificate being sent to the Governor, who keeps a register of all marriages and divorces in his Province. For the Moslems *mazuns* (registrars) have been appointed in each District by the Qadis, who are alone qualified to celebrate and register marriages. For the Christians the Patriarchates and for the Jews the Rabbinical Council, are responsible.

Advocates.—The number of advocates admitted in Palestine at the beginning of 1922 was as follows :

- 52 licensed before the Civil Courts alone,
- 51 before both Civil and Sharia Courts,
- 29 before the Sharia Courts alone.

Law Classes.—In response to a widespread desire for legal training, Law Classes were opened in Jerusalem in November, 1920, and are now attended by 150 students. Lectures are given in English, Arabic and Hebrew. The courses are of three years, at the end of which period a student who obtains a diploma in all subjects will be entitled to a licence as an advocate, after serving for a certain period with a qualified lawyer.

Registration of Companies, Co-operative Societies and Partnerships.—When the Civil Administration was established immediate measures were taken to encourage corporate enterprise, and two Ordinances were published dealing with :

- (1) Co-operative Societies ;
- (2) Companies with limited liability.

The first was based upon the Indian Law on the matter, the second on the British Consolidated Statute of 1907, with the introduction of considerable simplifications. The registration is carried out by the Courts. During 1921, 24 limited liability Companies were incorporated in Palestine with an authorized capital of £E. 850,000. 14 foreign companies and 32 commercial partnerships were registered in Jerusalem alone and 14 co-operative societies were incorporated.

Registration of Trade Marks and Patents.—The registration of Patents and Trade Marks is also carried out at the Courts.

Legislation.—Since the establishment of the Civil Administration an abnormal amount of legislation has necessarily been called for, and Ordinances have been passed by the Advisory Council dealing with the following subjects: immigration; advertisements; passports; immovable property; land law; land transfer; forestry; fisheries; antiquities; credit banks; prevention of crimes; town planning; port dues; police; local councils; land courts; rents; survey; road transport; pharmacists; notaries public; Orthodox Patriarchate of Jerusalem; tobacco taxation; collective responsibility for crime; etc.

Court Cases.—The following table shows the number of cases tried by the various Courts in Palestine in 1921:

Court of Appeal and District Courts:

Civil—First Instance	-	-	-	644
Criminal—First Instance				698
Civil—Appeal	-		-	1,038
Criminal—Appeal	-	-	-	943

Magistrates' Courts:

Civil	-	-	-	-	18,197
Criminal	-	-	-	-	16,119
Moslem Religious Court of Appeal	-				268
Sharia Courts	-	-	-		3,811
Land Courts	-				137
Municipal Courts	-	-	-		389

The fees received by all Courts in Palestine in the year 1921 amounted to £E. 55,380.

§ 3. *Finance, Currency and Banking.*

(a) FINANCE.

Taxation and Revenue.—The present Administration has maintained the Ottoman Government's system of taxation, in some cases modifying the taxes levied, in others abolishing the more vexatious and oppressive. Ottoman taxation embraces a peculiarity which does not exist in other countries. A number of lucrative and important imposts are collected by the Administration of the Ottoman Public Debt (O.P.D.A.), the receipts appearing in the State accounts but being retained by the Debt. Any balance, which may exist after the amounts due to the bondholders have been set aside, are distributed in varying proportions between the State and the O.P.D.A. Thus there are two revenue collecting agencies operating side by side, but the Revenue Department exercises a general supervision over the Debt Agencies, who look to their headquarters in Constantinople for administrative orders.

The principal taxes and other sources of revenue in Palestine are :

1. **Customs**—including import duties, specific and *ad valorem* (for details and exemptions, see later).

2. **Port Dues**—(*vide* Port Dues Ordinance, 1921).

(i) Port Dues are payable at the following rates :

On the tonnage up to 500 tons, 5 millièmes per registered ton ;

Over 500 and up to 1000 tons, 3 millièmes ; and

Over 1000 tons, 2 millièmes per registered ton.

The maximum due payable on any vessel is £E. 20, but if a vessel has paid dues at one port in Palestine, half only of the dues, with a maximum of £E. 10, shall be payable at any other port in Palestine. In the case of a vessel arriving and leaving without taking or discharging cargo, or passengers, only one-half of the due shall be charged.

(ii) A fee of PT. 15 is charged for the measurement of a vessel.

(iii) The following vessels are exempt from the dues :

(a) Men of War ;

(β) Vessels in distress or making use of the port as a port of refuge ;

(γ) Vessels, tugs, lighters' pontoons and launches plying exclusively in any or between ports of Palestine, which pay the dues mentioned below ;

(δ) Yachts belonging to recognized Yacht Clubs and wholly in ballast.

(iv) All Port Dues are payable at the office of Ports and Lights, and a clearance certificate is obtainable at a fee of PT. 5.

(v) The following Palestinian vessels shall be registered and pay the following annual rates :

(a) Sailing, steam or motor vessels, steam or motor launches, and vessels of a similar nature - - - £E. 4 p.a.

(β) Steam or motor lighters - - - £E. 2 p.a.

(γ) Sailing or man-handled lighters - - - £E. 1 p.a.

(δ) Boats - - - - - £E. 1 p.a.

(vi) Boatmen, fishermen, lightermen, stevedores, ship-chandlers, hotel representatives, etc., are licensed for a fee of 300 millièmes per annum, and any other person whose occupation or profession brings him within the enclosure of a Palestinian port pays a fee of 200 millièmes per annum.

(vii) A fee of 15 millièmes is payable for each policeman placed on board a vessel for any period up to 12 hours.

Quarantine Dues.—For fees, see Regulations for Quarantine Services.

3. Licences, Excise and Internal Revenue not otherwise classified.—

(i) **Tithe** (*Ushur*).—The system of tithe dates from earliest times. Originally one-tenth of the crop was taken in kind. Ottoman legislation, through financial necessity, has increased this rate to one-eighth or 12½%, viz. 1½% by Decree of 1302 (1886) and 1% by Decree of 1313 (1897). Tithes were farmed out to contractors at the time of the British

Occupation, and were often a source of abuse and imposition upon the peasantry.

Since the Occupation the system of tithing has been continued, but the contractor has been eliminated, and direct assessment and collection of tithes inaugurated. The tithe of one-eighth, formerly taken in kind, is now collected in money, and assessed in kilogrammes. The list of prices is fixed and a statement of assessment is posted in each village. Appeals against the redemption price are heard by a special committee, whose decision is final. Such appeals must be lodged within ten days from the publication of the redemption price.

Redemption prices are fixed by the Department of Revenue after consultation with Governors, who, in turn, obtain the opinions of local councils, mukhtars, notables, big farmers, etc., fixing the redemption price slightly below the local market price.

Comparison of Redemption Prices :

		1919	1920	1921
		PT.	PT.	PT.
Wheat per kilo	- -	2.2	2.25	1.4
Barley „	- -	1.2	1.3	0.7
<i>Durra</i> „	-	1.2	1.2	0.75
<i>Simsin</i> „	-	4.8	5	3.2
Oranges per case	- 12		10	14
Olive oil per kilo	- - 12		9	7

The collection of the redemption price is not made from each individual cultivator, but from the mukhtar, who undertakes to collect the entire amount due from his village against a rebate of 2% of the amount collected. The amount may be settled in three monthly and equal instalments. Arrears due after this period are subject to 9% interest.

Tithe is taken on cereals, fruits, and vegetables. The produce of *mulk* lands, which are of the freehold category, is exempted when enclosed to the extent of less than one donum. Other *mulk* lands in the vicinity of towns also

enjoy immunity from tithe, but they are subject to a higher rate for land tax, *i.e.* 10 per mille, with additions amounting to 56% of the original tax.

Seasonal variations in crops necessitate two separate annual assessments, the first, during the months of April, May and June, known as the "Winter Tithe," and the second, during July and August, known as the "Summer Tithe." Separate estimations are carried out on fruits and vegetables.

An estimating commission is composed of two Government representatives, a clerk and a village elder, the two former being salaried officials of the Government. Control is exercised by special control commissions, which are again further controlled by officials of the District Administration.

The estimation of crops is carried out in some instances by assessing the standing crops; in others, crops are assessed on the thrashing floor, the choice of either method being left to the Governors' discretion.

The assessment for tithe amounted in 1919 to £E. 273,000, in 1920 to £E. 488,600, and in 1921 to £E. 292,000.

The above figures include tithes which are assigned to Moslem religious endowments (*awqaf*).

The Government continues to carry out the provisions of the Ottoman Tithe Laws of 1889 and 1891, which in so far as the theory of tithing is concerned are adequate. Vineyards planted with American stock are exempted from tithes for a period of ten years from the date of planting (Public Notice of the 25th September, 1920).

Cotton is exempted from the payment of tithe for a period of two years (Public Notice of the 15th February, 1921). Lands which are leased by or through the Department of Agriculture for crop experimentation are immune from the payment of tithe.

(ii) **Animal Tax** (*aghnam*).—During the months of February and March the following animals are enumerated by tax-collectors, and are taxed per head: Sheep, PT. 4·8; Goats, 4·8; Camels, 12; Buffaloes, 12; Pigs, 9.

Camels used solely for the purpose of ploughing are exempted from this tax by a decision of the High Commissioner, dated the 4th March, 1921.

(iii) **Immovable Property Tax** (*Werko*).—All property, whether built upon or otherwise, is subject to a tax varying according to the nature of the property of from 4 per mille to 10 per mille of the capital value as ascertained by assessment commissions. The valuation of property in Palestine was carried out some 25 years ago, and is, therefore, an obsolete assessment. It is grossly inaccurate and undervalued. The Ottoman authorities, aware of the annual loss in revenue through this cause, endeavoured to remedy it by increasing the rates of taxation by arbitrary additions, which at the outbreak of war were 56% in the case of land, and 51% in the case of building property. These additions are maintained, but the increase in the value of property since the war makes a new valuation of all immovable property a matter of necessity in the near future. This especially applies to building property in the towns of Jerusalem, Jaffa and Haifa, where the annual value has increased in some cases by 300%. On properties being transferred or conveyed new assessments are made and inserted in the registers.

(iv) **Wine and Spirit Licences and Excise Duties**.—The licence for the sale of wines and spirits is applicable to hotels, clubs, shops, restaurants, cafés or any places where alcoholic beverages are sold in open measure. The licensing fee is calculated upon the rental value of the space utilized for sale or drinking purposes, and varies from $8\frac{1}{3}\%$ to 25% according to the class of the establishment. The excise duty is leviable on all producers. Elaborate regulations are laid down by the Ottoman Laws of the 14th August, 1881, and 13th August, 1912, which fix the duty at 30% on the prices of all alcoholic beverages, excepting wine and beers, which pay 15% and a tax of PT. 1.875 on each kilo of pure alcohol.

Imported wines and spirits are subject to an *ad valorem* import duty of 11% only. Upon wine exported abroad a

rebate of one-half of the excise duties paid is granted upon presentation of a certificate of arrival from the country of destination.

(v) **Licences :**

(a) Advocates : Every person applying to be examined by the Legal Board pays a fee of £E. 2 ; for a licence to practise PT. 50, but new scales are proposed.

(β) Boat and Boatmen (see Port Dues).

(γ) Fisheries : The taxes upon the fishing industry were two, *i.e.* a licence and a tax upon the catch. The licensing fee is PT. 10 per annum and is leviable upon all persons fishing on seas, lakes or rivers. The tax of 20% of the auction price of the fish was abolished by Public Notice dated the 31st August, 1920.

(δ) Game : PT. 50 for a licence to carry firearms, and PT. 20 for shooting game or birds.

(ε) Hawkers : A registration fee of PT. 5 to PT. 25 per mensem. The Department of Public Health also charges a fee of PT. 5 per annum.

(ζ) **British Marriages :**

For receiving notice of an intended	£	s.	d.
Marriage - - - - -	0	10	0
For receiving notice of a caveat -	1	0	0
For every Marriage solemnized by or in the presence of a Marriage Officer, and registered by him - - - - -	1	0	0
For Certificate by Marriage Officer of notice having been given and posted up	0	5	0
For registration by Consular Officer of a Marriage solemnized in accordance with the local law in addition to the fee for attendance - - - - -	1	0	0

(η) **Medical Practitioners : Licence for**

(a) Physicians, Surgeons or Dentists to practise,
£E. 2.

(b) Pharmacists or Druggists, £E. 1.

(c) Midwives, PT. 25.

- (θ) Tobacco : The sale of tobacco in the Turkish Empire was a monopoly ceded to the O.P.D.A., who, in turn, farmed out its rights and privileges to a company known as the " Régie Co-intéressée des Tabacs de l'Empire Ottoman." This company, established in 1883, was given a concession for thirty years, which was renewed in 1913 for a farther fifteen years.

Their rights and privileges were declared to be suspended in Palestine as from the 1st March, 1921, by Ordinance dated the 7th April, 1921. By this Ordinance the monopoly was abolished, and the cultivation and sale of tobacco products were declared free. The following duty has been imposed :

A tax upon all tobacco and *tombac* (a Persian tobacco smoked in narghilés) grown in Palestine as follows : £E. 2 per donum of land sown with tobacco or with *tombac*, with a minimum payment of PT. 50 in each case.

- (ι) Tombac : A licence of PT. 100 is payable by vendors selling *tombac* in District capitals ; elsewhere PT. 50. The sale of *tombac* grown in the Ottoman Empire is unrestricted.

4. **Fees of Court.**—The following fees are levied in all Courts in Palestine :

- (i) Fees due on actions :

(α) A fee of 2% of the value of the subject-matter of a claim or appeal payable in advance by the plaintiff and 1% in certain other cases ;

(β) $\frac{1}{2}$ % in possessory actions ;

(γ) The fee levied is not less than PT. 10 or more than PT. 2,000 ;

(δ) If the subject-matter of the claim cannot be assessed in terms of money, a fixed fee of PT. 50 in Magistrates' Courts and of PT. 150 in other Courts is levied.

(ii) Fees due on judgments :

$\frac{1}{2}\%$ on the value of the subject-matter of the judgment on delivery of the first copy, provided the sum so levied shall not be less than PT. 10 ; but if the fee paid on the claim exceeds 2%, only such amount shall be payable as shall make the total fee $3\frac{1}{2}\%$ of the value of the subject-matter of the judgment.

$\frac{1}{2}\%$ of the value of the land awarded on judgments in possessory actions, provided the total fee levied shall not exceed 1%.

(iii) Fees due on copies of judgments, decisions, etc. :

PT. 10 in the Magistrates' Courts and PT. 40 in other Courts on any copy of judgment or a decision other than the first copy, and on every page of copies of other documents.

(iv) Fees due on deposits :

$\frac{1}{2}\%$ of the value of the sum or article deposited payable in advance by the depositor and $\frac{1}{4}\%$ for every fraction of a year.

(v) Fees due in District Courts and Court of Appeal :

PT. 5 on every statement, etc., presented for registration to the District Courts or Court of Appeal, on every statement to be transmitted to the Moslem Religious Courts or other Departments, and on every document presented to the Public Prosecutors.

(vi) Fees on notification :

PT. 10 for serving or drawing or copying a legal document.

(vii) Fees due on proceedings in bankruptcy :

PT. 50 on a demand for the declaration or annulment of bankruptcy, etc. $3\frac{1}{2}\%$ on the first £E. 100, and $1\frac{1}{2}\%$ on any amount in excess in respect of the judgment levied upon the assets of the bankruptcy.

(viii) Fees due on execution proceedings :

PT. 10 on notification of judgments.

PT. 20 on a demand for seizure.

PT. 20 in advance on any notice inserted in a newspaper.

(ix) Fees due in Magistrates' Courts :

The following are the fees due on judgments in criminal matters in Magistrates' Courts :

For judgments of fine up to PT. 100 or imprisonment up to 7 days, PT. 10.

For judgments of fine up to PT. 100-200 or imprisonment from 7-15 days, PT. 20.

For judgments of fine of PT. 200-500 or imprisonment from 15-30 days, PT. 40.

For judgments of fine of PT. 500-1000 or imprisonment from 1-2 months, PT. 50.

For judgments of fine of PT. 1000 or imprisonment from 2-3 months, PT. 60.

For judgments of imprisonment from 3-6 months PT. 70.

“ “ “ $\frac{1}{2}$ -1 year PT. 80.

“ “ “ 1-2 years PT. 90.

“ “ “ 2-3 years - PT. 100.

(x) Fees due in other Courts :

The following fees shall be levied in other Courts :

PT. 20 on every committal order.

PT. 20 on every report of proceedings of the trial.

PT. 100 or PT. 150 on a judgment of the District Court or Court of Appeal.

(xi) Fees in Moslem Religious Courts :

In Moslem Religious Courts, subject to certain provisions, fees are levied according to the Ottoman Law of Court Fees now in force.

5. Land Registries.—

(i) Sale :

3% on the market value of the property transferred.

(ii) Exchange :

3% on one-half of the aggregate market value of the properties exchanged.

(iii) Gifts :

(a) 2% on the market value of the property, if the gift is to a descendant or ascendant or wife or husband.

- (β) 3% on the market value of the property,
if the gift is to any other person.

(iv) Lease :

- (α) 5% on the rent for one year when the lease
is for a term of more than 3 years
and less than 10 years.

- (β) 10% on the rent for one year where the lease
is for a term of 10 years and over.

The Municipal registration fee of $\frac{1}{4}$ % of the
amount of the rent shall be payable in addition
on leases of property within a Municipal area.

(v) Mortgage :

- 1% on the amount of loan.

(vi) Further Charge :

- 1% on the increased amount secured.

(vii) Transfer of Mortgage :

- $\frac{1}{2}$ % on the amount of the secured loan trans-
ferred.

(viii) Sale of mortgaged properties at the request of
Mortgagees :

- (α) 3% on the purchase price realized on sale
by auction—Registration fee.

- (β) $2\frac{1}{2}$ % on the purchase price realized on sale
by auction—Execution fee.

- (γ) 1% on the purchase price realized on sale
by auction—Auctioneer's fee $\frac{1}{2}$ %.

(ix) Succession :

- (α) $1\frac{1}{2}$ % on the market value of the shares trans-
ferred by way of succession to de-
scendants or ascendants or wife or
husband.

- (β) 3% on the market value of the shares trans-
ferred by way of succession to
brothers, sisters and their descen-
dants.

- (γ) 5% on the market value of the shares trans-
ferred to any other heirs.

(x) Bequest :

(α) 10% on the market value of the property transferred by way of bequest if the legatees are not legal heirs of the testator.

(β) if the legatees are legal heirs of the testator, the fees payable are as set out in Section 9.

(xi) Partition :

$\frac{1}{2}$ % on the market value of the property the subject of the partition.

(xii) Issue of Certificate of Registration when property does not appear on the register :

5% on the market value of the property in respect of which a certificate is applied for.

(xiii) Fees on transfer of *Waqf* Land :

$2\frac{1}{2}$ % fees payable on the constitution of land as *waqf*, of the market value of the land up to the value of £E. 200.

$\frac{1}{2}$ % on the value of the land in excess of £E. 200.

One-half of the fees levied in respect of the constitution of *waqf* or the transfer of *waqf* shall be paid to the *Waqf* Administration and one-half to the Treasury.

(xiv) Search :

5 PT. for every property in respect of which search is made.

(xv) Extracts from the Registers and Documents :

4 PT. for every one hundred words.

2 PT. for every one hundred words certifying any copy to be a true copy.

In addition to the fees payable for preparing the copy, the search fee of 5 PT. shall be payable in respect of every property included in the copy supplied.

(xvi) Printed Forms :

1 or 2 PT. for every printed Land Registry Form.

(xvii) Correction of the Register :

25 PT. for every property in respect of which correction is required.

6. **Post Office.**—(See § 14.)

7. **Revenue of State Domains.**—The receipt from State Domains comprise revenues from

(i) Crown lands ceded to the Ottoman Treasury by the Civil List, following the proclamation of the Constitution in 1908. These Imperial Domains were originally the private estates of the Sultans acquired through feudal means or by purchase from their subjects. It is customary for such lands to be rented to individual cultivators or tribal communities on the payment of 10% of the produce. The Revenue Department includes these lands within its assessment for tithe, the rate being $22\frac{1}{2}\%$ or $12\frac{1}{2}\%$ tithe plus 10% rent.

(ii) Lands which have been acquired by the State through escheat or failure of heirs, or through lapses of cultivation.

(iii) Building property constructed upon sites belonging to the State, such as the town of Beisan in Galilee and the village of Mukarraka in Gaza.

8. **Stamp Fees.**—There are two sources from which this kind of revenue is drawn :

(a) The Ottoman Stamp Law of 1906 replacing earlier legislation relating to Stamp Fees.

(b) The "Timbre du Hejaz."

The law of 1906 establishes a multiplicity of fees upon documents of every conceivable kind, constituting an irksome and vexatious impost falling mostly upon the non-rural inhabitants, but its incidence cannot be said to be oppressive since townspeople escaped the payment of tithes and are in general lightly taxed.

By the decree of Muharram, 1881, the revenues accruing from this source form a portion of the revenues of the O.P.D.A. The law is divided into two sections, one dealing

with the *timbre ancien*, and the other known as the *timbre à surcharge*. Great confusion exists in the minds of the public as to the terms of the law and the fees imposed.

Certain items of the law have been cancelled and others modified ; thus, the fees imposed upon passports, visas and laissez-passer, railway tickets, land transfers, mortgages and sales of lands have been cancelled or amalgamated into a new scale of duties.

The " Timbre du Hejaz " was created to provide funds for the construction of the Hejaz Railway. It is, for the most part, a surtax upon documents already taxable under the law of 1906. The receipts do not form a portion of the revenues of the Ottoman Public Debt.

The revision and amalgamation of stamp duties is now under consideration.

9. The Ottoman Public Debt Administration.—The Decree of Muharram, 1881, instituted the Council of the Administration of the Public Debt. This body was charged with the collection of the revenues assigned to meet the obligations due by the Turkish Government to the foreign bondholders. The revenues ceded to it included among others " the five revenues " receivable from salt, stamp duties, wine and spirit licences and excise dues, fisheries and silk ; the proceeds of the sale of and tithe upon tobacco ; and the surtax of 3% upon the *ad valorem* customs import duties ; licences for shooting game and selling *tombac*.

By the Treaty of Sèvres the Mandatory Powers of Occupied Territories are responsible for the payment of an annual sum which is to be fixed by an international financial commission sitting in Constantinople. The revenues ceded to the Public Debt then became a portion of the ordinary revenues of the mandatory State. Though the Treaty is still unratified, the arrangements advocated have been partly adopted. The collection of the ceded revenues is still in the hands of the Public Debt agents, but the net receipts are credited to the Government of Palestine.

Ottoman Taxes not enforced.—The following vexatious Ottoman taxes have been abolished :

- (i) *temettu* (Professional tax) ;
- (ii) Fees collected in lieu of military service (*badl askariya*) ;
- (iii) Tax in lieu of forced road labour (*badl sukhra*) ;
- (iv) Certain small licensing fees.

Revenue and Expenditure.—The following statements show the total revenue and expenditure under the various heads for the financial year 1921-22 :

	Revenue.	£E.
(i) Customs	-	- 623,273
(ii) Port Dues -	-	- 10,705
(iii) Licences, Excise and Internal Revenue		758,107
(iv) Fees of Court and Office Receipts for Specific Services and Reimbursements		150,496
(v) Posts, Telegraphs and Telephones -	-	141,287
(vi) Railways	- - -	557,334
(vii) Revenue from Government Property -		32,289
(viii) Agricultural Department		2,637
(ix) Royalties and Concessions -	- - -	—
(x) Interest	-	20,428
(xi) Miscellaneous	- - -	- 34,562
(xii) Land Sales	- - -	- 1,153
Total	-	<u>£E.2,332,271</u>

Expenditure.				£E.
(i)	Pensions -	-	-	16,645
(ii)	Public Debt and Loan Charges	-	-	6,516
(iii)	His Excellency the High Commissioner	-	-	12,809
(iv)	Secretariat	-	-	32,358
(v)	District Administration	-	-	78,608
(vi)	Legal Department	-	-	75,542
(vii)	Land Department and Land Registry	-	-	19,443
(viii)	Survey Department	-	-	1,834
(ix)	Financial Secretary	-	-	4,868
(x)	Treasury	-	-	29,322
(xi)	Audit Department	-	-	—
(xii)	Department of Customs Revenue and Ports	-	-	104,034
(xiii)	Department of Commerce and Industry (including Stores and Labour)	-	-	15,409
(xiv)	Department of Health	-	-	142,931
(xv)	Education Department	-	-	88,158
(xvi)	Department of Agriculture and Fisheries	-	-	45,179
(xvii)	Public Security and Prisons	-	-	320,806
(xviii)	Defence	-	-	7,995
(xix)	Department of Immigration and Travel	-	-	13,304
(xx)	Department of Antiquities	-	-	6,649
(xxi)	Posts, Telegraphs and Telephones	-	-	103,121
(xxii)	Railways	-	-	527,657
(xxiii)	Public Works Department	-	-	38,200
(xxiv)	Public Works, Recurrent	-	-	63,539
(xxv)	Public Works, Extraordinary	-	-	—
(xxvi)	Miscellaneous	-	-	141,471
Total				<u>£E. 1,896,398</u>

(b) CURRENCY.

Currency.—There is no Palestinian currency. Legal Tender consists of Notes of the National Bank of Egypt,

Egyptian silver and nickel coins, and the English gold sovereign, which is reckoned at PT. 97·50.

Notes : PT. 5, 10, 25, 50 ; £E. 1, 5, 10, 50, 100.

Silver : PT. 1, 2, 5, 10, 20.

Nickel : Millièmes 1, 2, 5, 10.

10 millièmes = 1 PT. (piastre tariff) = $2\frac{1}{2}d$.

1000 millièmes = £E. 1.

(c) BANKING.

1. Anglo-Egyptian Bank, Ltd. Established 1864. Head Office, 27 Clement's Lane, London, E.C. 4 (associated with Barclays Bank, Ltd., London).

Capital £1,800,000, of which £600,000 is paid up. Reserve Fund £720,000.

Palestine Branches : Jerusalem—Head Office—(with an Agency at Ramallah) Manager, A. P. S. Clark (also Manager of the Palestine Branches) ; Jaffa ; Haifa ; Nazareth.

Banking hours 9 a.m. to 12.30 p.m. (Sundays excepted).

2. Imperial Ottoman Bank. Established 1863. Head Offices : Constantinople, London and Paris.

Capital £10,000,000—divided into 500,000 shares of £20 each. The shares are all issued, but £10 only is paid up. Reserve Fund (1920), £1,250,000.

Palestine Branches : Jerusalem—Head Office—(with sub-branch at Ramallah) Manager, E. E. Wiles (also Manager of the Palestine Branches) ; Jaffa ; Haifa.

Banking hours : 9-12 and 2-4 daily (Sundays excepted) ; on Saturdays from 9-12 only.

3. Banco di Roma. Established 1880. Head Office : Rome.

Capital (fully paid up) 150,000,000 Italian Lire. Reserve Fund 11,714,265 Italian Lire.

Palestine Branches : Jerusalem—Head Office—Manager, G. Spagnolo ; Jaffa ; Haifa.

Banking hours : 9 a.m. to 12.30 p.m. and 3 to 4 p.m. (Sundays excepted).

4. Anglo-Palestine Company, Ltd. Established 1902.

Head Office : Brook House, Walbrook, London, E.C. 4.
 Head Office for the Orient : Jaffa, Palestine.

Capital (fully paid up) £300,029. Reserve Fund £7,017.

Branches in Palestine : Jerusalem, Haifa, Hebron, Safed, and Tiberias. General Managers : D. Levontin and S. Hoofien.

Banking hours : 9 a.m. to 12.30 p.m. and 3 to 5 p.m.

5. Credit Lyonnais (Société Anonyme). Established 1863. Head Office : 19 Boulevard des Italiens, Paris.

Capital (fully paid up) 250,000,000 Francs. Reserve Fund 200,000,000 Francs.

Palestine Branches : Jerusalem and Jaffa ; Manager, M. Gerassimos.

Banking hours : 9 a.m. to 12.30 p.m. (Sundays excepted).

§ 4. *Customs.*

Customs Stations.—There are customs stations at the following towns :

Jerusalem.

Jaffa		{ with sub-stations at Ludd and Tulkeram.
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Gaza	-	-	{ with sub-stations at Beersheba and Khan Yunis.
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Haifa	-	-	{ with sub-stations at Tantura, Acre and Semakh.
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Accommodation for Goods.—Customs warehouses exist in Jerusalem, Jaffa, Ludd, Gaza, Haifa, Acre and Semakh. The free period during which goods may be stored is seven days, except at Jerusalem, where the period is five days. Bonded warehouses exist in Jaffa and Haifa, and arrangements have been made for larger premises ; but bonded warehouses do not perform any work which is properly the duty of the Customs Department.

Under the provision of the Treaty of Sèvres the port of Haifa is declared a free zone. The underlying principle regarding " free zones " is that equality of treatment shall

be accorded by the Territorial or Mandatory Power concerned to the subjects of all States without discrimination in cases where a port serves more than one country. Haifa, which in the past served only Turkish territory, now handles traffic destined for, or originating in, the territories under British and French influence respectively.

Frontiers.—The geographical situation of the frontiers of Palestine makes the provision of an adequate customs control a matter of some difficulty. The frontier on three sides is open, while on the fourth the Mediterranean Sea forms a barrier, extending from Rafa in the south to Ras al-Nakura in the north, having few inlets, but for the most part accessible to the smaller sea craft which are numerous along the shores of the Eastern Mediterranean. On the eastern side the Jordan Valley, extending to the south of the Dead Sea, forms the eastern frontier separating Palestine from Trans-jordania. In the south the boundary between Egypt and Palestine demarcated before the War runs from Rafa south-east to the Gulf of Akaba. From the earliest ages in history the people inhabiting Palestine have acted as the middlemen of the East. They have been the carriers between East and West, they stand between the nomadic tribes of the Arabian Desert and the civilization of the West, and they act to-day, as they have done for ages in the past, as the bridgehead for the products of a hinterland stretching to the confines of Mesopotamia. Innumerable camel tracks cross the frontiers from Trans-jordania or the Sinai Desert into Palestine, and in the north the great trunk road from Damascus leads into Galilee across the bridge of Benat Yaqub. The northern frontier stretching from Lake Huleh to the sea at Ras al-Nakura possesses no geographical obstacles, and is crossed by mule tracks leading from the large towns of Syria to Acre and Haifa. Under the Turkish régime the problem of frontier control was not present, since the sea was the only boundary of any importance, and the numerous tracks radiating from al-Arish in the south towards Gaza, Hebron and Beersheba were ignored. A Customs frontier-guard patrols the Rafa-Beer-

sheba area, and at al-Arish the Egyptian Customs Administration collects the import and export duties on behalf of the Palestine Government.

Trans-jordania.—There is no customs barrier between Palestine and Trans-jordania. All import duties and formalities on articles consigned to Trans-jordania from abroad are collected and carried out at the customs station of arrival in Palestine. Jerusalem and Nablus are the distributing centres for the East of the Jordan, the principal imports being manufactured goods, such as cotton and woollen articles, and tobacco. In return there is a considerable export trade from Trans-jordania into Palestine, and if markets are available, to Europe, in the shape of wheat. The Government of Palestine pays to Trans-jordania a proportion of the import and export duties calculated upon the estimated volume of foreign imports into Trans-jordania. The principal trade routes are *via* the Dead Sea, the Allenby Bridge near Jericho, Jisr Damia opposite Nablus, and Beisan.

Syria.—The rich territory, of which Damascus is the centre, provides a lucrative field for foreign import trade. The railway linking Haifa, *via* Deraa, to Damascus provides a convenient mode of transit, while there is constant traffic by road *via* the Benat Yaqub Bridge between Lakes Tiberias and Huleh. Before the advent of the railways this road was one of the great highways of the Near East. It is still used as a route for transporting wheat and other cereals from the agricultural district of the Hauran into Palestine.

On the establishment of the Military Administration of Palestine a Customs Station was opened at Haifa, where import duties were collected on articles either consigned in transit to Damascus or for local distribution. The Customs facilities offered at the port make it a convenient route for importers of foreign consignments, and coupled with advantages of a railway to Damascus, have led to the development of a considerable transit trade with the East. Under the Military Authorities the revenue accruing from the foreign import trade formed a portion of the receipts of

the Palestine Customs, but on the establishment of Civil Administrations in Palestine and Syria it was not possible to continue the collection of these charges at Haifa on consignments destined for Syria, and a Customs agreement was accordingly signed by the High Commissioners for Palestine and Syria on the 25th August, 1921.

The Syrian-Palestine Customs Agreement.—The Agreement establishes the principle that articles manifested in transit to Syria pass through Haifa in bond and become dutiable at the country of destination.

The Customs officials of the country of destination pay from the dues collected one-half per cent. on the value of the goods to the country of transit to cover the cost of formalities.

For foreign articles, not in transit, but which may have broken bulk at Haifa and are subsequently exported to Syria, the exporter obtains a certificate from the Palestine Customs authorities stating the value of the articles and the amount of duty paid when first imported into Palestine. The goods are then allowed to proceed to Syria without additional duty being charged. The Customs officials at the place of importation register the particulars of such consignments, claiming from the Government of Palestine the amount of duty originally paid on the entry of the goods into Palestine. Similarly, for the export of foreign goods from Beirut or Damascus into Haifa or other places in Palestine, the Syrian Customs authorities refund to Palestine the amount of duty chargeable on the articles on their first importation into Syria. These arrangements ensure the greatest possible freedom in trade between the two territories.

Foreign articles which are manufactured in part from foreign raw material are regarded by both Governments as the *bona-fide* produce of the country of manufacture and, like all local produce, are admitted by either country free of duty and free of all restrictions.

No duties are chargeable upon goods exported from or imported to Syria, or *vice versa*, which are the local produce of the countries concerned. On the export of such goods

by sea, a deposit of one per cent. *ad valorem* is taken and is refunded on a certificate being produced that the goods in question have reached their destination. The arrangement is reciprocal. No deposit is required on local produce exported by rail.

Rates of Duty.—The rates of duty throughout the Ottoman Empire were fixed, by treaties of commerce concluded in 1861 and 1862 with the Powers, at 8% *ad valorem* for imports and 1% *ad valorem* for exports. The import duty was increased in 1907 from 8% to 11%. The increase of 3% formed a portion of the revenue of the Administration of the Ottoman Public Debt.

The Government of Palestine maintains the import duty of 11% *ad valorem* and the 1% *ad valorem* on exports, excepting in the case of Egypt and Turkey. The local produce and manufactures of these countries, whether such goods contain foreign raw material or otherwise, are imported into Palestine at an import duty of 8% *ad valorem*. Syria, as already mentioned, is excluded from the above.

Foreign Additional Import Duty.—A special duty, called the Foreign Additional Import Duty, is added to these import rates and is levied on behalf of Municipalities. An *ad valorem* duty of 1% is collected on all foreign imports (except in the case of inflammable liquids, such as petrol, mineral oil, etc., and alcoholic drinks, including wines and beers, on which the additional duty is 2% *ad valorem*). Tobacco products are subject to an additional duty of PT.5 per kilogram only.

These duties replace the octroi of 1% *ad valorem* formerly collected by the Municipalities of Palestine and abolished in 1921 (see below under "Municipalities").

Special Duties.—There are special rates of import duty upon the following articles :

- (a) 3% *ad valorem* on live stock, as enumerated below, imported for agricultural or slaughtering purposes :
 camels, horses, donkeys, cattle and sheep.
 The Foreign Additional Import Duty of 1% must also be paid.

(b) 3% *ad valorem* on building material (*e.g.* timber, iron and steel bars, hollow bricks and tiles, cement).

(c) The Tobacco Taxation Ordinance, 1921, amended by the Tobacco Taxation Amending Ordinance, dated December, 1921, lays down the duties payable on imported tobacco products :

uncut tobacco -	-	PT. 38 per kilogram.
manufactured tobacco and		
cigarettes -	-	55 „ „
cigars and chewing tobacco	„	60 „ „
snuff -	-	60 „ „
tombac (Persian) -	-	20 „ „
„ (other than Persian)	„	10 „ „

Any person who re-exports from Palestine any of the above articles, and proves to the satisfaction of the Customs Department that such articles were manufactured from imported tobacco or *tombac*, is entitled to a drawback of 80% of the import duty originally paid. The Foreign Additional Import duty of PT. 5 per kilogram is also payable.

Exemption from Duty.—

(i) Imports.—The following articles are exempted from Import Duty :

(a) agricultural machinery, as specified below : grain, chaff, root and bean cutters ; crushers, grinding machines and bruising mills ; ploughing machinery ; mowers ; threshing machinery ; reapers ; straw elevators and threshing machines ; cultivators, harrows and hoes ; hand rollers ; winnowers ; grain graders ; hand seed drills and seed layers ; dairy machinery ; cream separators, milk filters, heaters, coolers, refrigerators, sterilizers and butter-making machines ; incubators ; fruit-drying machinery ; oil mills and crushers, with parts and accessories ; spraying machinery, and spray pumps ; fumigation machinery and fumigation tents ; tractors ; almond hullers ; poultry houses, chicken pens, brooders and foster mothers (complete or in

section) ; bee-hives, hive frames, honey extractors, centrifugal machines for honey extraction and hive foundations ;

(b) recognized chemical manures and seeds for agricultural purposes up to a reasonable quantity ;

(c) samples of no commercial value ;

(d) printed matter as follows : books, reviews and other publications, bound or unbound ; manuscripts ; plans or other architectural designs ; maps, atlases and geographical diagrams, scientific pictures and diagrams of all kinds ; newspapers and magazines ; commercial catalogues, price lists and commercial announcements ; prints and photographs despatched by parcel post ;

(e) used personal and settler's effects, including used household effects, tools and instruments of the trade or occupation of the settler.

(ii) Exports.—The following commodity may be exported free of duty :

wine manufactured in Palestine.

Prohibited Imports.—

(1) The importation of the following articles into Palestine is prohibited :

arms and ammunition, explosives (with the exception of sporting guns and sporting gun ammunition) ; salt ; drawings, engravings and all printed and manuscript matter of an immoral or seditious character, whether as merchandise or wrappings ; hashish and raw opium ; shaving brushes exported from Japan, China, Manchuria and Korea.

(2) The following may be imported under special licence issued by the Director of Public Security :

blasting explosives and saltpetre.

(3) The importation of the following articles is permitted under permit from the District Governors (Public Notice No. 180, dated the 1st September, 1920) :

sporting guns and sporting gun ammunition.

(4) The importation of the following articles is only permitted when the articles are accompanied by a certificate, signed by a competent agriculturist in the country of origin, certifying that they have been examined and found to be free from disease :

living plants of any description ; bees.

(5) The importation of the following articles into Palestine is only permitted under special certificates issued by the Director of Health, viz. :

(a) medicinal opium ;

(b) all preparations (official and non-official, including the so-called anti-opium remedies) containing more than 0.2 per cent. of morphine or more than 0.1 per cent. of cocaine ;

(c) heroin, its salts and preparations containing more than 0.1 per cent. of heroin ;

(d) all derivatives of morphine, of cocaine, or of their respective salts, and every other alkaloid of opium, which may be shown by scientific research, generally recognized, to be liable to similar abuse and productive of like ill-effects.

Prohibited Exports.—

(1) The exportation of the following articles from Palestine is prohibited :

live stock (excluding camels in transit and goats) ;
hashish and raw opium.

(2) The exportation of antiquities is permitted only under special licence issued and signed by the Inspector of Antiquities.

There is free and unrestricted movement of all commodities within Palestine.

Goods entering Palestine manifested in transit to other destinations may be allowed to proceed, with the exception of the following :

(a) arms and ammunition, explosives (with the exception of sporting guns and sporting gun ammunition) ;

(b) drawings, engravings, and all printed and manuscript matter of an immoral or seditious character, whether as merchandise or wrappings ;

(c) hashish and raw opium ;

(d) blasting explosives and saltpetre (unless under special licence issued by the Director of Public Security).

Value of Imports and Exports.—The total value of imports and exports is as follows :

Year Ending	Imports. £E.	Exports. £E.	Total. £E.
31st March, 1920 -	4,191,060	773,443	4,964,503
31st March, 1921 - -	5,216,633	771,701	5,988,334
31st March, 1922 -	5,645,343	935,490	6,580,843

Principal Imports.—The principal imports for the period 1st April, 1921, to 31st March, 1922, were :

		Value.
cotton fabrics	- 14,083,876 metres	£E. = 572,016
sugar	- - - 9,205 tons	„ = 289,548
flour	- - - 8,607 „	„ = 179,697
coal	- - - 61,816 „	„ = 241,130
rice	- - 9,172 „	„ = 179,887
petroleum	- 692,944 tins	„ = 206,759
clothing -	— value	„ = 219,610
iron and steel manuf.	- — „	„ = 226,848
timber	- - - — „	„ = 148,503
cigarettes	- - 266 tons	„ = 297,893
machinery	- — value	„ = 167,638
cotton yarn and sewing		
cotton	- - - — „	„ = 90,829
cement	- - 20,747 tons	„ = 101,800

Principal Exports.—The principal exports for the period 1st April, 1921, to 31st March, 1922, were :

		Value.
soap	- - 3,316 tons	£E. = 186,255
oranges	- 1,234,252 cases	„ = 325,374
melons	- — value	„ = 59,757
apricot paste	977 tons	„ = 32,356
wine	1,591,500 litres	„ = 52,964
lentils	3,195 tons	„ = 33,220
lupins	2,967 „	„ = 15,182
almonds	552 „	„ = 24,667
peas	1,508 „	„ = 14,669

The principal countries of import and export are :

(a) Import.—Great Britain ; Egypt ; France ; United States of America ; Italy ; India ; Germany ; Japan ; Belgium and Holland.

(b) Export.—Great Britain ; Egypt ; France ; United States of America ; Germany.

Trade with Egypt.—For the year ended the 31st March, 1922, the value of goods declared as of Egyptian origin imported to Palestine was £E. 724,734, showing an increase in value of £E. 55,278 over the total for the previous year. The exports from Palestine to Egypt for the year ended the 31st March, 1922, were valued at £E. 527,579, being a decrease of £E. 6,716 from the previous year. The increase in the value of the Egyptian import trade is largely due to the removal of the prohibition on the importation of tobacco by the Tobacco Taxation Ordinance, 1921. The Egyptian Government has removed the restrictions imposed upon the export of rice and Egyptian sugar, which, together with the abolition of the prohibition on the export of cereals from Palestine, has also provided an incentive to trade between the two countries.

§ 5. *Commerce and Industry.*

General.—A Department of Commerce and Industry advises the Administration on economic matters, and gives to the public information on commercial and industrial affairs. The Department purchases all Government stores, other than Railway Stores and certain technical stores used by the Department of Posts and Telegraphs.

Industry and Production.—Although industries in Palestine have no greater protection than that afforded by an *ad valorem* duty on imported merchandise, the year 1921 has witnessed the beginning of an industrial movement of some importance, which is significant in having begun at a time when power is extremely expensive. Coal for commercial use averages more than £E. 5 per ton in ports.

With the recrudescence of building activity to meet

growing demands, the building industry has assumed an important place in the country's industries, and many brick, tile and cement block factories now exist at Jaffa. Soapmaking from olive oil, an old-established industry of Palestine, has its main centres at Nablus and Jaffa, but factories with more modern methods now exist at Haifa and contribute materially to what is an important Palestine article of export. Wine-growing is a very important industry, and Palestine wines constitute one of the main articles of the country's exports. The chief centres of production are Richon-le-Zion and Zichron Jacob.

The production of salt from the waters of the Mediterranean at Athlit is a new Palestinian industry, which will in the near future not only meet the entire requirements of the country, but will add another article to the list of Palestine's exports.

There is a great need of Industrial and Mortgage Banks, who would be prepared to advance money to manufacturers on long terms at reasonable rates, and also to Import and Export Houses working on modern lines.

Chambers of Commerce exist in the principal towns.

Traditional Industries.—The following are the traditional and long established industries of the country :

- | | | |
|---------------------------------|---|---|
| (i) Textile | - | { Weaving (carpets, mats, rugs, clothes, <i>abayas</i> , braid), manufacture of <i>agals</i> , purses, tassels, plaiting of belts, dyeing, needlework, embroidery, lacemaking ; |
| (ii) Building and Allied Trades | - | { masonry, carpentry, joinery, cabinet making, mud brick making, lime and cement making ; |
| (iii) Metal Industries | - | { blacksmiths, coppersmiths, tinsmiths, gold and silver smiths, making of peasant jewellery, cutlery and camel bells ; |

(iv) Leather and Tanning	-	-	{ handling and tanning of local skins, manufacture of boots, shoes, and of water skins ;
(v) Manufacture of Agricultural Implements			{ forging of ploughshares, sickles, etc., shaping of plough handles, manufacture of saddles, whips, fishing nets, manufacture of soap from local olive oil ;
(vi) Domestic Utensils			{ basket-making, manufacture of brooms, sieves, wooden spoons, bellows, pipes and pipe-tubes, glass-making, manufacture of musical instruments (lutes, <i>aoudes</i> and drums).

Orange Export Trade.—The following table gives the export figures and values of oranges exported from Jaffa since 1909. It will be noticed, from the decreased quantities exported, to what extent the gardens suffered during the war :

		Cases.	Value.
1908-9	-	744,463	£E. £185,815
1909-10	-	853,767	235,605
1910-11	-	869,850	217,500
1911-12	-	1,418,000	283,600
1912-13	-	1,608,570	297,700
1919-20	-	647,063	162,409
1920-21	-	830,959	200,475
1921-22		1,165,937	306,517

The quantities sent to Great Britain were 282,500 cases, valued at £E. 64,409, in 1921, and 215,899 cases, valued at £E. 56,839, in 1920.

§ 6. Immigration.

Immigration.—An Immigration Ordinance was promulgated in September, 1920, stating the terms under which

immigrants might be allowed to enter Palestine ; at the same time the principle was laid down that immigration should be regulated according to the economic needs of the country.

The Zionist Organization, as the Jewish Agency recognized by the Administration, was authorized to introduce into the country a fixed number of immigrants (16,500) on condition that they accepted responsibility for their maintenance for one year.

Entry into Palestine was then authorized to the following categories :

- (a) immigrants whose maintenance was guaranteed by the Zionist Organization ;
- (b) persons of independent means or persons who could produce evidence that they would become self-supporting ;
- (c) persons of religious occupation who had means of maintenance in Palestine ;
- (d) members of families at present residents in Palestine.

During the eight months ended the 30th April, 1921, 8030 immigrants entered Palestine (62% men, 22% women, 16% children) under the auspices of the Zionist Organization ; and 2031 (48% men, 31% women, 21% children) independently.

On the 4th May, 1921, immigration was suspended, and on the 3rd June the old categories were cancelled and the following were substituted for them :

- (a) travellers, *i.e.*, persons who do not intend to remain in Palestine for a period exceeding three months ;
- (b) persons of independent means who intend to take up permanent residence in Palestine ;
- (c) members of professions who intend to follow their calling ;
- (d) wives, children and other persons wholly dependent on residents in Palestine ;
- (e) persons who have a definite prospect of employment with specified employers or enterprises ;

- (f) persons of religious occupations, including the class of Jews who have come to Palestine in recent years from religious motives and who can show that they have means of maintenance here ;
- (g) returning residents.

The total number of immigrants who entered Palestine from the 3rd June, 1921, when immigration was reopened, to the 31st December, 1921, was 4861, of whom 4784 were Jews.

The following table shows the percentage per country of immigrants that have come to Palestine during the period 1st September, 1920, to 31st December, 1921 :

Poland	-	-	-	-	33 %
Russia	-	-	-	-	15 %
Smaller East European States	-	-	-	-	11 %
Central Asia	-	-	-	-	10 %
Rumania	-	-	-	-	5 %
Great Britain and Dominions	-	-	-	-	3½ %
Other Countries	-	-	-	-	22½ %

Tourists.—The tourist traffic, once a source of considerable profit to Palestine, has begun, in 1922, to revive after an abeyance of eight years, due to the war.

§ 7. *Education.*

History and Organization.—Under the Ottoman Government the educational system in Palestine was mainly confined to education of a very elementary nature, although during the war Jemal Pasha attempted to introduce a rather better type of school. Christian education was conducted entirely by private religious bodies and individuals. Jewish education was catered for by Jewish religious bodies and by the European Communities, whose nationals were living in Palestine, assisted by the generous donations of wealthy private individuals.

Turkish was the official language in the schools as elsewhere in Palestine, and even Arabic was taught through

its medium. Arabic was, therefore, educationally speaking, a foreign language, and there were very few persons, and these mainly educated abroad, who were acquainted to any extent with the literature and history of their own language.

During the war the system became seriously disorganized; and the reorganization of education in Palestine by the Occupying Power on the lines of the Ottoman régime, according to international law, presented an intricate and difficult problem.

In 1917 the Occupied Enemy Territory Administration began the work of educational reconstruction. Arabic was made the medium of instruction, schools that had existed before were re-opened in as many districts as possible, and some of the older Sheikhs, who had not been taken for military service, gathered together the children in the mosque or the village school building, and began again to teach them the Qoran and Arabic reading and writing.

After the occupation of Jerusalem in 1917 a more extensive system of education was planned, including the institution of two Training Colleges.

In August, 1918, a qualified English lady from Cairo was appointed to be headmistress of the Government Girls' School in Jerusalem, and also to help in the general organization of female education.

In 1919 the Military Administration voted £E. 53,000 for the Education Budget. Elementary schools were opened in nearly all towns of Palestine, and a system was drawn up of grants-in-aid to villages, under which the Administration paid £E. 30 a year on condition that the Community supplied another £E. 30. Fifty-two of these grant-in-aid schools were opened during 1919.

Later in the year Training Colleges, both for men and women, were opened in Jerusalem. Hostels for boarders were attached to them, and a teaching staff, composed of both Moslems and Christians, appointed.

In the financial year 1920-21 the sum of £E. 78,000 was voted for education, and more elementary schools were opened.

A programme of elementary education, which foreshadowed the opening of 75 elementary schools a year for four years, was presented to the Advisory Council in November, 1920. The majority of these schools were to be in villages which up to then had possessed no educational facilities. It was hoped that, at the end of this period, every child in Palestine would have an opportunity of attending school, with the possible exception of some children of Beduin tribes in outlying districts, for whom special provision has been made by appointing peripatetic teachers, who live with the tribes and teach the children in tribal groups.

In 1921 seventy-five of these schools were opened, and the grant-in-aid schools formerly organized by the Department were also taken over as Government schools.

For the financial year 1921-22 £E. 103,000 was voted for the Education Budget and, in addition to this, the *awqaf mundarisa*, the revenues from which amounted to £E. 4,800, were handed over to the Department of Education, on the understanding that the income was to be spent on Moslem education.

An extension of the Men's Training College, permitting an increase in the number of boarding students from 50 to 75, was effected in 1921, while the Women's Training College moved into a larger building.

The language of instruction in all Government Schools is Arabic; English being taught only in the larger town schools, beginning in the third year. Hebrew has not yet been introduced, as the number of Jewish children in Government schools is at present insignificant. In towns the Government supplies the building, pays the teachers and provides for the expenses of the school. In villages the community supplies the building, keeps it in repair and supplies the school furniture, while the Government pays the other expenses.

Teaching Staff.—Teachers' Examinations were held in 1919 and 1920, and a temporary certificate granted. In 1921 Higher and Lower Examinations for Government

Schoolmasters were arranged, the standard of the former being not much below that of the London Matriculation. Great difficulty has been and is still being experienced in finding an efficient teaching staff, especially in the more remote districts, largely owing to the lack of any proper system of training under the Turks, but the existing Training Colleges and the system of teachers' examinations will, it is hoped, raise the teaching staff in a few years to the level of a European elementary standard.

Educational Committees.—Local educational committees have been formed in most Districts, consisting of some five or six notables of the community. The Governor of the District or his representative presides at meetings, and these committees have been helpful in rousing local interest and in giving advice.

In 1921 a Central Education Committee was formed under the presidency of the Director of Education, for the purpose of maintaining a harmonious feeling between the communities in educational matters, and to facilitate inter-communication between the various educational bodies. The Committee acts in an advisory capacity to the Department of Education, but has no executive powers. It consists of eleven unofficial members (of whom three are ladies), selected from the three Communities, and of senior members of the Headquarters Staff.

Total Number of Government Schools.—The total number of Government schools now opened is 28 boys' and 23 girls' schools in the larger towns and 190 village schools for mainly boys. These schools are attended by about 14,000 boys and 2,800 girls.

Grants-in-aid.—In the budget of 1921–22 the sum of £E. 6,125 was set aside for the assistance of non-Government schools, subject to Government inspection, and was distributed on a *per capita* basis. As the majority of the non-Government school population are Jewish children, the bulk of this grant was given to Jewish schools, and a Jewish Inspector was engaged in January, 1921, with the special object of keeping the Department in touch with Jewish

education. Though the percentage of the Jewish population in Palestine does not exceed 11% of the total, the number of Jewish children attending non-Government schools is slightly larger than that of the total number attending Government schools; the reason being that, whereas the Zionist Organization and other Jewish bodies, such as the "Alliance Israelite" and the Anglo-Jewish Association, have been able to provide educational facilities for the majority of Jewish children, the onus of providing education for the Moslems mainly falls on the Government as it did during the Turkish régime.* Up to the present, owing to lack of funds, the Department has not been able to cater for more than about one-seventh of the number of Moslem children of the country.

The Orthodox, Latin, Anglican and other Christian communities are in receipt of grants in proportion to the number of pupils attending their respective schools.

Secondary Schools.—There are at present no Government schools devoted entirely to secondary education. In Jerusalem, Nablus, Nazareth and Acre secondary classes have been opened: these are attached to the elementary schools, and are being developed as necessity arises. It is hoped to attach hostels for boarders to these schools. A number of non-Government secondary schools exist in Palestine, but none of these use Arabic as the medium of instruction, and almost all have primary classes attached to them.

Training Colleges.—46 girls (17 Moslems and 29 Christians) are boarded at the Women's Training College. In addition to the English Principal, who also acts as Chief Inspectress of Girls' Schools, two English ladies have recently been appointed as Assistants in this institution in order to improve instruction in kindergarten work and domestic economy. The Men's Training College is developing rapidly; there are 67 students in residence, of whom 53 are Moslems and 14 Christians.

Technical Education.—An attempt has been made to introduce elementary technical education into some of the

schools. All schools have gardens attached to them, and in some localities there have been opened workshops, where the boys are taught carpentry, iron work, saddlery, etc. Great importance is attached to the introduction of manual training in elementary schools, but there is a lack of competent instructors.

Such technical education as exists, in the true sense, is confined mainly to Jewish effort. In addition to the Bezalel Institution in Jerusalem, where craftsmanship in metal is the main feature, and a well-organized Technical School at Haifa, both under Jewish Administration, the Schneller Orphanage (a Protestant institution) in Jerusalem provides instruction in pottery, leather work, carpentry, etc.

The schools of ceramics and of weaving, both under the auspices of the Pro-Jerusalem Society, receive an annual grant from the Department with a special view to training apprentices. The numbers of apprentices are not very large (14 in ceramics and 11 in weaving), but the instruction is given by experts, and the results, so far, have been satisfactory.

Agricultural Schools.—Small Government Agricultural schools exist at Gaza and Tulkeram, and it is proposed, in conjunction with the Department of Agriculture, to organize other schools in the near future.

The largest Agricultural school is that situated at Mikveh-Israel, under the auspices of the "Alliance Israelite." Here the language of instruction is Hebrew and all the students are Jewish.

Education of Girls.—There are at present approximately 2,800 girls attending Government schools. There are schools for girls conducted by Government or by private bodies in every town and in some of the villages. Some of the better Moslem families still prefer to send their daughters to the schools of the European Missionary Societies. Such Government schools for girls as existed under the Turkish régime were unsatisfactory, and it is not surprising that the excellent moral training, which has

always been a characteristic feature of missionary institutions, should still attract the parents of Moslem girls.

Non-Government Schools.—

(a) *Moslem* : A few Moslem private schools exist, but these as a rule do not reach the standard attained by those of the other Communities. The best known of these is the Rawdat al-Ma'aref in Jerusalem. There is also a considerable number of mosque-schools (*kuttab*), in which instruction is mainly confined to the Qoran.

(b) *Christian* : The majority of the Christian population in Palestine belong to the Orthodox Church. They have for many years had schools, conducted by the ecclesiastical authorities, in all parts of the country where members of that community are to be found. These schools have suffered severely owing to the financial difficulties of the Orthodox Patriarchate of Jerusalem, but are beginning to show signs of revival.

In Phœnicia and Galilee, where the Greek Uniate (Melchite) Church is largely represented, there exist schools of that denomination. The Roman Catholic community likewise conducts schools, mainly for children of its own faith, in many parts of the country.

To the Christian Missionary Schools, more especially to those conducted by Anglican and Presbyterian societies, Palestine owes a deep debt of gratitude. The English College in Jerusalem, which is under the direct auspices of the Anglican Bishop, is at present the only institution in the country which definitely prepares students up to English matriculation standard, and which will probably develop into a College of University type. The Presbyterian Boys' School, formerly at Tiberias, and recently re-opened at Safed, has an established reputation ; while S. George's and Bishop Gobat's Schools (Anglican), both in Jerusalem, and both with adequate accommodation for boarders, are well attended by Moslems as well as by Christians. Bishop Gobat's School was founded in 1853, and its certificate is accepted for entrance to the Freshmen Class in the American University of Beirut. English is the language of the school,

but Arabic is equally well taught. Former scholars of this institution are now holding prominent positions in Palestine.

As regards female education, one of the best Girls' Schools in Palestine is the British High School in Jerusalem, conducted by Miss Warburton, M.B.E., and staffed by a competent body of English and Palestinian ladies. The Church Missionary Society has smaller schools for girls in various centres. More than one American Society has shown great educational activity, and one has done specially valuable work in the villages round Ramallah.

(c) *Jewish*: There are over 17,000 registered pupils in the Jewish Schools, of whom some 11,500 are in the schools of the Zionist Organization. These latter include 46 kindergartens on modern Froebelian lines, 62 elementary, 6 secondary and 10 technical and special schools. Evening courses are provided for the teaching of the Hebrew language and commercial training, and as continuation schools for youths engaged in some trade during the day. The non-Zionist schools are those of the "Alliance Israelite," the Evelina de Rothschild school for Girls under the Anglo-Jewish Association, one Training College and one Technical School, a number of Orthodox institutions mainly very elementary, and a few independent private schools chiefly of technical character.

The Zionist Schools are on the whole similar in programme and standard to corresponding schools in Europe, more especially those in Switzerland, the Hebrew language and Jewish literature and history taking the place of the national subjects taught in other countries. The same may be said of most of the non-Zionist schools other than the Orthodox, except that in some of them Hebrew is not the language of instruction. All schools in the colonies, and some in the cities, are mixed. In the secondary schools, Greek and Latin have been excluded from the syllabus, as not being intimately connected with the Jewish civilization. The syllabus of the Zionist Orthodox schools lays stress on religious subjects.

The budget of Jewish Schools is defrayed partly by the

various governing bodies, partly by tuition fees (over £E. 20,000 *per annum*); the bulk of it, however, over £E. 100,000, comes from the Zionist Organization. In 1920-21 £E. 3,550 was allotted to these schools by the Palestine Government from the funds available for grants-in-aid to non-Government schools.

Law Schools.—See § 2 of this Part.

§ 8. *Land Tenure.*

General.—The tenure of immovable property in Palestine is governed by the Ottoman Laws in force at the time of the occupation of the country by the British Army. Since that date these laws have been to a small extent amended by local legislation, but they still remain the guiding authority under which all matters relating to immovable property are adjusted and administered by the Government and in the Courts. Special Land Courts have been constituted to deal exclusively with matters affecting ownership of land. Any immovable property can be acquired compulsorily for the purpose of public utility, for the needs of the Army or for the purpose of carrying into effect any scheme of town planning. *Werko* (Land Tax) is levied upon all real estate. Prior to the introduction of the Ottoman Land Code of 1274 A.H. (1858 A.D.) titles to *mulk* land and buildings were registered in the Sharia Court, but no form of registration of *miri* land existed; since that time all titles have been granted by the State through the Land Registry Department, and no person can legally hold immovable property which is not registered. Land Registry offices exist in all the Sub-Districts of Palestine. The registration is of deeds and not of title; that is to say that the documents affecting any transaction in land must be filed in the Registry, but no guarantee of registered title is given. Owing to religious and political disabilities imposed by the Turkish Authorities on non-Moslem and non-Ottoman subjects most of the land in Palestine belonging to the big religious and charitable institutions is registered by *nam*

musta'ar, i.e., in the name of a trustee who is an Ottoman subject. The trust has no legal sanction but is respected in practice ; and, under the Correction of the Land Register Ordinance, 1920, this land is now being registered in the name of the true owners, as corporate bodies and foreigners may now own land.

Categories of Land.—Immovable property in Palestine is divided into five main categories : (a) *mulk* ; (b) *miri* ; (c) *waqf* ; (d) *metruqé* ; (e) *mewat*.

(a) *Mulk*.—*Mulk* approximates very closely to the English form of freehold, the holder exercising complete rights of ownership and disposition, except devise by will, which, in accordance with Islamic doctrine, is limited to one-third of the testator's *mulk* property, the remaining two-thirds devolving on the heirs of the holder according to Sharia Law.

(b) *Miri*.—*Miri* is property over which the State has the right of ownership but over which the right of occupation or usufruct is enjoyed by private individuals. The holder has the right to use the property as he desires provided he cultivates it. He may sell, mortgage or lease, but cannot bequeath part of it by will, nor can it form the subject of a gift or be constituted *waqf*. If it remains uncultivated for three consecutive years without lawful excuse (as, for instance, the absence of the holder on military service), it reverts to the State. The possessor may, however, redeem it on payment of *badl misl*, i.e., the unimproved capital value. On the death of the holder it devolves upon his heirs in accordance with the Law of Inheritance of 1331 A.H., and in the event of failure of heirs it reverts to the State. Most of the land in Palestine is of this class. In the majority of the villages the *miri* lands are held in *masha'a*, that is, in common undivided shares, and are registered in the name of four or five notables, while in reality the property of all the villagers, possibly numbering hundreds of persons. The villager does not hold the same plot of land continuously ; at intervals varying from one to three years a fresh portion is allotted to him. This allocation gives

rise to much trouble among villagers, with the result that the cultivator has neither the energy nor the inclination to improve his temporary holding, and the productivity of the soil and the revenue of the country suffer. Inducements are now being offered by the Government to villagers to partition their *masha'a* lands.

(c) *Waqf*.—*Waqf* lands (see Part II., § 5) are mortmain property, which has been dedicated to some religious or charitable object and has been derived mainly from *mulk* and *miri*. *Waqf* of *mulk* is the only true *waqf*; it is governed by the religious law and is not subject to the Land Code. It was previously administered by the *Waqf* Administration, but is now under the control of the Supreme Moslem Sharia Council, and is subject to the conditions laid down by the founder. *Waqf* of *miri* (*tahsisat*) is State land, the proceeds of which have been dedicated to some special object either by the Sultan or by others with Imperial sanction. The Nizami (civil) land laws apply to this form of *waqf*, and the *waqf* Administration stands in the same relation to it as the State stands to *miri*. *Waqf* lands are governed partly by the Sharia Law and partly by the Nizami. They are complex and heterogeneous in tenure, and persons acquiring such lands should proceed with great caution and obtain sound legal advice before completing their transaction. Land cannot be dedicated as *waqf* without the sanction of the Director of Land Registries.

(d) *Metruqé*.—*Metruqé* comprises (a) land left for or dedicated to the public, *e.g.*, roads, etc.; (β) land left and assigned to the inhabitants of a particular town or village as a body, *e.g.*, communal pasture or forest lands, parks, places of worship, markets and similar public places. Land of this class cannot be held individually nor can it be bought, sold or inherited, and it cannot be used for any purpose other than that for which it has been dedicated or assigned *ab antiquo*.

(e) *Mewat*.—*Mewat* (lit. "dead" or "waste" land) is unowned land, which has not been left or assigned to the inhabitants of a town or village. It must also be so far

from a town or village that the loud voice of a person from the nearest inhabited spot cannot be heard there. The Land Code further specifies that the distance between the unowned land and the nearest inhabited town or village must be about one and a half Turkish miles, a Turkish mile (the equivalent of an English league) being regarded as the distance covered at walking pace in an hour by a horse or donkey. Practically the whole of the unoccupied land in Palestine is of this class. It is governed by all the provisions of the Land Code applicable to *miri*. Under the *Mewat* Land Ordinance, 1920, it is forbidden for any person to occupy *mewat* land without first obtaining the permission of the Government. Applications to take up these lands must be made to the Department of Lands.

Approximate Values.—It is difficult to value even approximately the agricultural land in Palestine. It varies according to the nature, situation and productivity of the land. From figures available from transactions registered during the year 1921, the average value of agricultural land may be taken at £E. 4 per donum. It is impossible to hazard an opinion as to the value of town land, because the transactions registered give no indication of the improvements existing upon the land. Sales of unimproved building allotments in the immediate vicinity of Jerusalem have, however, been effected at prices varying from £E. 2 to £E. 4 per square metre.

Transactions.—The procedure in dealing with real estate is inexpensive and, where the titles are in order, simple. In most cases, however, complications of titles render transactions involved and tedious. The fees are low (*cf.* § 3 above). Under the Transfer of Land Ordinance, 1920, the consent of the Administration is required to all dispositions of immovable property. This consent is given by the Director of Land Registries or by the District Registrar in any of the thirteen towns in which registries are established. All dispositions are opened by petitions lodged at the Land Registry Office of the District within which the land is situated. The Registrar undertakes free of charge the

preparation and completion of all documents necessary to carry the transaction through. In cases in which survey is necessary the work is carried out by Government surveyors at a nominal cost. The parties to the transactions must appear in person before the registrar, or be represented by an authorized agent. To avoid the fraud which might arise from secrecy, all transactions must be supported by a certificate of the Mukhtars or notables of the village within which the land is situated.

Sales.—In the case of sales the existing title-deeds are cancelled, and a new *qushan* (certificate) is issued to the purchaser.

Mortgages.—Mortgages must comply with the Provisional Law of Mortgages of 1331 A.H. as amended by the Mortgage Law Amendment Ordinance, 1920. The rate of interest must not exceed 9%. In case of foreclosure of mortgage the mortgagee applies to the District Court for an order of sale. The Court has discretionary powers and may postpone the sale in cases in which it would appear that undue hardship would be imposed upon the debtor. If sale is approved, the property is submitted to public auction by the execution officer and is registered in the name of the highest bidder.

Succession.—On the death of the holder of any land, the Sharia Court is at present the only authority competent to issue a certificate of succession showing the heirs and the shares under which the property should devolve upon the surviving heirs. In *mulk* land the succession is in accordance with the Sharia Law, it being provided, however, that the deceased may bequeath one third by will. Other lands devolve according to the Law of Inheritance of 1331. Succession fees vary from $1\frac{1}{2}\%$ to 5% on the market value of the property according to the degree of heirship.

Partition.—Partition of land held in joint ownership may be effected by the consent of all the parties through the Land Registry Office. Where, however, the parties fail to agree as to the division, the matter is referred to the Magistrate's Court.

Lease.—All leases for a period exceeding three years must be registered in the Land Registry, and leases for a shorter period within a Municipal area with the Municipality. In cases in which leased land is being disposed of the Government may withhold its consent to the sale unless the tenant in possession has sufficient land elsewhere for the reasonable maintenance of himself and his family.

Attachments.—The Courts may order the attachment of any registered land and may charge it with payment of any sum due under the judgment of the Court. This attachment is registered, and the debt represented by it takes priority over all other unregistered debts and obligations of the judgment debtor.

Searches.—Intending purchasers, mortgage holders, judgment creditors or other persons having an interest in any land may apply for and obtain particulars of the registration of the land in which they are interested, and may, on payment, have copies of or extracts from all documents relating to that property.

§ 9. *Agriculture and Forestry.*

General.—Smaller than Belgium or Wales in habitable area, without visible coal, oil, timber or minerals of commercial value, Palestine at present depends to a large extent economically and fiscally upon its rural industries. For this purpose not more than two million hectares of land are available within its boundaries, and of this area only half a million are at present under perennial cultivation, as a result of heavy mortality among working cattle during the war and a subsequent collapse of agricultural credit. Primitive methods of farming and a very low standard of yields, coupled with a lack of crops of high intrinsic value, further limit agricultural revenue.

Department of Agriculture.—The Government Agricultural Department was constituted as an administrative unit in April, 1920, the Ottoman provincial service having disappeared completely during the war, leaving neither

concrete nor documentary evidence of its official activities. The Department is responsible for the agricultural, veterinary, forestry, soil-survey and fisheries services. In addition to its normal duties, the agricultural field staff assists on demarcation commissions, tithe assessments, and inspections of government loans ; while forest rangers act as tax collectors for several classes of revenue. The veterinary service provides treatment, drugs and farriery for all Government live stock, including gendarmerie and police animals, and inspects meat supplies, slaughter houses, markets and public stables.

The Department assumes responsibility for research and education, and, in the absence of text-books of local application and teachers of local origin, land has been secured in the neighbourhood of departmental headquarters in the hope that it will be possible to establish, in due course, a school, laboratories, experiment farm and veterinary hospital, where a junior staff may be afforded practical courses of training, which in turn they can pass on to the cultivators.

To each District are appointed agricultural assistants, veterinary inspectors and forest rangers, who continuously tour the villages. Agricultural shows and ploughing demonstrations are organized by the Department.

Preventive services also constitute an important part of the work of the field staff, which is responsible for animal quarantine on the borders and the isolation of infected stock in the interior ; inspection of plant imports and exports ; measures for the destruction of locusts, field-mice and rats ; and the demonstration of spraying and fumigation methods.

Land Development.—It may be assumed for all practical purposes that the total exploitable land surface in Palestine does not exceed $4\frac{1}{2}$ million acres or, say, 1,820,000 hectares, of which 50% may be written off as uncultivable. Of these, the rainless desert to the south of Beersheba is, in point of area, the most important. The rocky, barren plateaux of Judaea and, in lesser degree, the denuded limestone hills

of Samaria and Galilee, limit the productivity of the central districts ; while the coastal plain is margined on the sea-board by a regular alternation of sand-dune and swamp. The potential value of swamp areas and measures for their reclamation have been exhaustively examined, from the agricultural and medical standpoints, and effect has already been given to approved schemes. It is also hoped to afforest large expanses of sand-dunes on the coast. Considerable areas, amounting to some 300,000 hectares, of arable soil remain uncultivated.

A sparse population living in economic isolation and employing very primitive methods naturally adopts a farming system based on bare fallowing. Land is cropped without manure until exhausted and then abandoned until a measure of fertility has been recovered. Increasing pressure of population, and the upward trend in the values of agricultural holdings and produce, the partition of common lands, improved communications and the practical demonstrations of better methods by new settlers are, however, having their effect. Manuring and a rotation of crops for the maintenance of fertility are becoming recognized practices, and, based on a system of mixed farming, should solve the problem of closer settlement and financial stability.

The average returns for the country at large of wheat, barley, lentils and black vetch (*kersaneh*), were less than a third in each case of corresponding Egyptian figures for 1919-20. Thus, a hectare of wheat in Palestine produced on an average 593 kilos of grain, as compared with 1,793 kilos harvested in Egypt. The reasons are primitive methods of cultivation, weed-growth as an aftermath of war, lack of manure and chemical fertilizers, poor seed and unproductive varieties. That there is response to better cultivation and manuring has already been determined by a few progressive farmers. The settlers of a colony near Ludd harvested wheat crops ranging from 1,200 to 1,400 kilos, and barley yielding from 1,800 to 2,700 kilos per hectare.

The climate is characterized over the northern and central regions by a winter rainfall of rather more than 600 mm.; a rainless summer ameliorated by heavy dews and much humidity; a relatively small range in mean temperature and an absence of killing frosts. The Jordan Valley enjoys a fairly regular rainfall of about 500 mm., the value of which is limited by an excessive mean summer temperature, lower humidity and smaller dew-fall. The south receives on an average between 400 and 300 mm. of rain, but suffers from prolonged periods of drought.

Field crops, with few exceptions, are still sown by hand and hand-cleaned, cut with the sickle and trodden out by cattle on the village threshing-floor.

The standard of dairy and beef cattle, woolled sheep, horses, mules and donkeys is not high. Protracted maturity and poor fattening qualities render the Arab steer an unprofitable subject for fattening and finishing. The sheep produce wool which is at present only fit for carpet making, and local horses and mules are few. Donkeys have had to be imported from Cyprus and Syria.

Forestry.—Centuries of neglect and failure to apply the most elementary principles of forest management, wholesale fellings during the war, and deforestation in favour of meagre cereal crops, have produced dire results; and, with the exception of a few artificial plantations, the remains of the natural forests have been destroyed and the greater part of the hill-country is entirely bare.

As a consequence, measures have been taken to guard the forests against further destruction.

In 1920 was passed an Ordinance, under which the rights of villagers to the products of the neighbouring forests have been clearly recognized; firewood, timber for houses and ploughs, and the right of grazing on open land, have been allowed free of charge. In return, the villagers must assist to prevent and extinguish fires in the forests, and keep their animals away from places where young trees have been, and are being planted, or new growth is springing up from the stumps.

At present it is forbidden to cut down oak and caroub trees ; and, where brushwood, *Pistachia terebinthus*, *Rhus coriaria* (sumac), etc., exists, it is being utilized as fuel.

The work of afforestation in Palestine will necessitate an enormous amount of labour.

At Beit al-Jemal, a village of Jerusalem, a large forest has been established on hills which have in the past been covered with the evergreen Kermes oak (*Quercus coccifera*). During the war these trees were cut down, but a second growth is now springing up from stool. A nursery for the propagation of trees has also been established at Beit al-Jemal. Measures are being taken to regenerate the forests in the Carmel mountains, as it has been observed that the oaks which compose these forests produce larger trees than the Kermes oak of the Hebron forests, and the timber is equal in quality to that of the Kermes oak. Many of the trees which have been cut down are producing new growth from the base, and, if the young shoots are protected from goats, etc., the forest will soon re-establish itself.

Forest nurseries have been organized in Jerusalem, Hebron, Nablus, Acre and Nazareth. These places will be made the centres of distribution and forests established on the neighbouring hills. The nurseries will also serve for the propagation of fruit trees, such as olives, almonds, vines and other plants suited to the hill-country. In this connexion great importance is attached to the flood-bed of the Jordan River.

At Beersheba considerable numbers of eucalyptus have been planted and are growing well.

It is contemplated that in the future greater use will be made of *Tamarix articulata*, casuarina and wattles. Arrangements have already been made to plant wattles on the sand-dunes along the sea coast.

The distribution and extent in hectares of the hill forests is as follows :

Acre 25,000 ; Bethlehem 120 ; Haifa 6,450 ; Hebron 4,945 ; Jerusalem 880 ; Jenin 9,000 ; Nablus 1,000 ;

Nazareth 1,380; Ramallah 412; Safed 4,000; Tiberias 350; Zummarin 8,700: total, 62,237.

Fruit Trees.—

Olives.—The most important fruit-tree in the hill-country is the olive. Apart, however, from the destruction of olive trees during the war, it is evident that the development of the olive industry has been at a standstill for many years. The number of young trees is very small and the creation of a source of supply of young plants is imperative.

Caroubs.—The caroub tree is not as extensively cultivated in Palestine as it might be.

Almonds.—Although there is not such a wide market for the produce of almond trees as for that of the olive, the demand for the former is sufficiently great to justify a large increase in the cultivation of the tree in Palestine. Excellent almond plantations exist at Ramleh, and almond trees are found throughout the hill-country.

Grapes.—The cultivation of grapes for wine-making in the hinterland of Jaffa is carried on scientifically, and efforts are being encouraged for the cultivation of raisin grapes on the hillsides.

Figs.—Fig trees are cultivated everywhere in Palestine. There are many varieties, but the most important one is a dark-coloured drying fig which is sold commonly in the local markets, but which is considered too dark in colour for the European markets.

Oranges.—The farther development of the orange industry depends upon the extension of irrigation facilities. The "Shamouti" orange is considered the best as an article of export. No other country produces this class of orange, so that there is no competition in European markets. The quality of this orange is good, and its thick skin enables it to travel without careful packing.

Apart from oranges, citrous fruits are not largely cultivated in Palestine. Italian lemons are fairly common. Mandarines, grape-fruit and limes are rare.

Apricots and Peaches.—The quality of the apricots grown in Palestine is good. The production of dried or otherwise

preserved fruits or kernels is capable of development. Peaches are not extensively cultivated.

Apples and Pears.—These fruits are found in gardens throughout the country, but the methods of cultivation call for great improvement. The produce is consumed locally, and it is not anticipated these fruits will assume any importance for exportation.

Walnuts.—Walnuts grow very well and produce abundantly in Palestine, especially at Jenin.

Chestnuts.—Chestnut trees are growing very slowly in Palestine on account of non-irrigation.

Date Palms.—Date palms are cultivated along the coast as far north as Haifa. There is also a considerable number of palms at Jenin. The fruit produced at these places appears to be of a very inferior quality and badly ripened. The Jaffa dates are better. Steps are being taken to plant palm trees at Beersheba and in the Jordan Valley.

Bananas.—Scattered clumps of bananas are met with everywhere in gardens, and at Jaffa there is a plantation of the Canary banana.

Vegetables.—The cultivation of vegetables in Palestine is carried on in a primitive manner, except at Beersheba and Gaza. Except as regards cabbages and cauliflowers, Palestine vegetables are of indifferent quality.

Forest Species.—Palestine is the meeting ground of three continents, and exhibits such variety of soil, rainfall, climate, and physical conformation, from the coastal range and sand-dunes to the deep chasm of the Jordan Valley, that the singular richness and interest of its flora is not surprising.

The prevalent orders are *Compositae*, *Leguminosae*, *Gramineae*, *Labiatae*, *Umbelliferae*, *Boraginaceae*, *Cruciferae*.

(i) Species constituting high forest.—*Quercus coccifera*; *Quercus pseudococcifera*; *Quercus aegilops*; *Ceratonia siliqua*; *Pistacia terebinthus*; *Olea Europaea*; *Pinus Halepensis*; *Pinus pinea*.

(ii) Species constituting undergrowth.—*Pistacia lentiscus*; *Pistacia mutica*; *Rhus coriaria*; *Styrax officinale*;

Arbutus unedo ; *Arbutus Andrachne* ; *Rhamnus Palaestina* ; *Crataegus azarolus* ; *Crataegus monogyna* ; *Phillyrea media* ; *Lycium barbarum* ; *Laurus nobilis* ; *Cercis siliquastrum* ; *Myrtus communis* ; *Clematis cirrhoda* ; *Clematis flammula* ; *Clematis vitalba* ; *Paliurus aculeatus* ; *Calycotome villosa* ; *Genista sphacelata* ; *Cistus villosus* ; *Cistus salviaefolius*.

(iii) Tropical species found in the Jordan Valley.—*Balanites Aegyptiaca* ; *Zizyphus vulgaris* ; *Zizyphus Spina-Christi* ; *Tamarix Jordanis* ; *Reaunuria Palaestina* ; *Populus Euphratica* ; *Populus alba* ; *Salix Safsaf* ; *Salix alba* ; *Salix fragilis* ; *Salix triandra* ; *Acacia Seyal* ; *Acacia albida* ; *Osyris alba* ; *Prosopis spicigera* ; *Capparis spinosa* ; *Leptadenia pyrotechnica* ; *Glycyrrhiza echinata* ; *Calotropis procera* ; *Retama raetam* ; *Abutilon fruticosum* ; *Abutilon muticum* ; *Periploca Graeca* ; *Cleome trinervia* ; *Cleome droserifolia* ; *Alhagi Maurorum* ; *Lycium Europaeum* ; *Atriplex Palaestinum* ; *Atriplex leucocladum* ; *Atriplex halimus* ; *Statice Thouini* ; *Statice limonium* ; *Statice spicata* ; *Zygophyllum dumosum* ; *Zygophyllum album* ; *Zygophyllum coccineum* ; *Boerhavia repens* ; *Cassia obovata* ; *Indigofera argentea* ; *Moringa aptera* ; *Salvadora Persica* ; *Ephedra campylopoda* ; *Ephedra alte* ; *Anastatica hierochuntina*.

(iv) Exotic species now sub-spontaneous.—*Melia azedarach* ; *Acacia saligna* ; *Parkinsonia aculeata* ; *Robimia pseudoacacia* ; *Acacia Farnesiana* ; *Ailanthus glandulosa* ; *Cupressus sempervirens*.

(v) Sand-dune plants.—*Ammophila arenaria* ; *Saccharum Aegyptiacum* ; *Artemisia monosperme* ; *Imperata cylindrica* ; *Ononis matrix* ; *Eriantus Ravennae* ; *Scirpus holoschaenus* ; *Pancum rigidum* ; *Tamarix tetragyna*.

Collection of olives and extraction of oil.—The olive tree begins to blossom in April and the fruit to form in May. The olives are ripe and collected in October and November. Children climb the trees, while the men beat the branches with heavy sticks and the women collect the fruit from the ground in bags or baskets.

In consequence of this practice, the branches of the trees are always broken down, and the yield is reduced in the following year. The Bethlehemites, however, prune their trees to within reach of the ground. The pruned branches are used for feeding sheep during the period of scarce pasturage. The olives are then taken to the houses for pressing. Those who crush their olives early obtain a yield of good oil, which is known as *zeit itfah* (virgin oil); others, who delay the process, get an inferior product, which is suitable for soap-making only. A short crop and irregular supplies are often the cause of delay in pressing.

The olives are brought down to the *badd* (press), which may or may not be in the same village. It is generally agreed to give the owner of the press about 10% of the oil, as remuneration for the use of it.

In construction the olive press consists of a vertical wheel of stone 125 cms. in diameter by 40 to 50 cms. in width, worked by a horse or mule. The olives are poured in, and the oil escapes at a point of exit for collection. The residue of the olives is put into baskets for crushing in an iron or oakwood twin-screw press till the bulk of the remaining oil has been extracted. The oil is stored in jars, and the olive waste, commonly known as *jift*, is used for fuel in bake-houses.

Stock.—The following is a census of animals in Palestine for 1920–21:

milch cows	-	24,681
ploughing oxen	-	57,785
calves	-	26,034
horses	-	6,548
mules	-	3,934
donkeys	-	32,689
sheep	-	205,967
goats	-	325,512
buffaloes	-	615
camels	-	8,846

The number of animals imported into Palestine through the different Quarantine Stations in 1921 was :

horses -	-	-	-	-	2,636
mules	-	-	-		5,943
donkeys	-	-	-		26,629
sheep -	-	-	-	-	26,211
goats -		-	-	-	13,954
cattle		-	-	-	2,916
pigs	-		-	-	278
camels -	-		-		10,886

The number of animals slaughtered in Palestine during 1921 was :

bulls and bullocks	-				5,603
cows	-				2,352
buffaloes	-		-	-	63
calves	-	-	-	-	482
sheep -	-	-	-	-	65,013
goats -	-	-	-	-	34,613
pigs	-	-	-	-	259
camels -	-	-	-	-	152

§ 10. *Public Works and Harbours.*

The Department of Public Works is organized into five branches : constructional, electrical and mechanical, architectural, stores, accounts. An Engineer is appointed to each Province.

Roads.—Limestone of varying hardness is in general the only material available for road stone, except in parts of the Galilee District, where basalt is obtainable, but the high cost of carriage prevents its use in other parts of Palestine. Roads in the alluvial maritime plain are much more expensive to construct and maintain than in the highlands owing to the cost of carriage of road metal. For a list of the principal roads *cf.* Part IV., § 3 (c).

Bridges.—Few bridges of any length exist in Palestine. The largest bridge crossing the Jordan is the Allenby Bridge

(*cf.* Part I., § 7) on the road from Jerusalem to al-Salt, an "Inglis Rectangular" girder bridge in three spans, 240 feet long. Masonry arch bridges exist at Jisr al-Damieh, Jisr Sheikh Husein, Jisr al-Mejamieh, Jisr Benat Yaqub, at al-Gajir across the Jordan and at Jisr Saghir across the Yarmuk.

Water-supply.—There is in process of materialization a water-supply scheme for Jerusalem which will bring into use for storage purposes the disused "Pools of Solomon," a few kilometres south of Bethlehem, whence water will be pumped *via* the existing gravity main to the existing gravity storage reservoirs in Jerusalem. This will double the piped water-supply of the city. The pumping machinery is that formerly installed at Romani for pumping water across the Sinai Peninsula in the Kantara-Palestine Pipe Line, and has been purchased from the Disposals Commission.

The Government advances loans in aid of Village Water Supplies up to £E. 400, and the work is executed by the Public Works Department.

Ports and Lights.—The coast of Palestine is a coast without harbours; on the 140 miles of coast-line there are only three ports of any size, and all three are open roadsteads.

Jaffa (Lat. $32^{\circ} 3' N.$; Long. $34^{\circ} 47' E.$) is situated between a sea-wall on the N.E. side of the town and a fringe of low rocks. The entrance of the port is N. of these rocks, and there is also a passage between the rocks about $2\frac{1}{2}$ cables from their northern end. The port consists of a Customs House and a jetty, and southward of the Customs House is a short wharf, where lighters land their cargoes in smooth water. In winter, owing to the absence of any protection, communication with the shore is often stopped for several consecutive days.

The light at Jaffa consists of an alternating red and white light with a visibility of 30 miles, and is exhibited in the S.W. part of the town, 69 ft. above high water. A signal station exists at Jaffa, and signals are received and sent by day and night.

Haifa (Lat. $32^{\circ} 49' 8''$ N. ; Long. $35^{\circ} 0' 0''$ E.) is a safe anchorage in summer in about 36 ft. of water with the end of the railway pier bearing 207° true. The pier is 425 yards long and runs in a N.E. direction from the town. The Customs House is situated at the shore end of this jetty. One 25-ton crane and another of 5 tons are provided by the Palestine Railways for working cargo. The Railways also provide electric light when necessary for night working.

The Haifa town light is a red flash light every 3 seconds. It has a visibility of 6 miles, and is exhibited from a white mast surmounting a tower of the old castle.

A temporary fixed white light with a range of 10 miles is exhibited on Mt. Carmel at 490 ft. above high water from a white stone tower a cable N.N.W. of the Carmelite Convent. There is a signal station at Haifa.

Acre (Lat. $32^{\circ} 55' 27''$ N. ; Long. $35^{\circ} 4' 16''$ E.) is an ancient port with a small mole on the eastern side of the town. The harbour is shallow and gives shelter to small coasting craft only.

There is an anchorage in 9-10 fathoms of water about one mile S.W. of the lighthouse and of Talbot reef, with the end of the west mole bearing 50° W.

The Acre light is a fixed red light visible at 10 miles, and is shown from a white tower 33 ft. high on the rampart of Acre town at 51 ft. above high water.

Gaza (Lat. $31^{\circ} 30' 0''$ N. ; Long. $34^{\circ} 28' 0''$ E.) is a small harbour, through which is exported wheat, barley and *dari* seed. There is a 7-fathom anchorage with sandy bottom, which is fairly safe between May and October. During other months, when westerly winds prevail, anchorage is not safe. The best months are August, September and the first twenty days in October. Anchorage bearings are two white domes of al-Nesleh about $118''$ true, $1\frac{1}{2}$ miles distant.

In 1921, 422 steamers, of a total tonnage of 628,450, visited Jaffa ; of these 156 were British of 185,052 registered tonnage. 401 steamers, with a tonnage of 518,331, of whom 163 were British, of 194,698 registered tonnage, visited Haifa.

Lesser Ports include al-Haram, al-Burj and Abu Zabura, which are approximately 10, 20 and 30 miles N. of Jaffa, are only used for the export of melons and wine, and during July and August are very busy. No protection exists at al-Haram and al-Burj, but Abu Zabura affords a fair shelter for small craft during bad weather.

Caesarea (Lat. $32^{\circ} 30' N.$; Long. $34^{\circ} 53' E.$), Tantura (Lat. $32^{\circ} 26' 30'' N.$; Long. $34^{\circ} 54' 50'' E.$) and Athlit (Lat. $32^{\circ} 42' N.$; Long. $34^{\circ} 53' 30'' E.$) are ancient seaports whose ruins still exist. The first has a summer anchorage in about 10 fathoms of water half a mile off the shore. There is a Customs officer at Tantura, and grain and melons pass through this port. These three ports have a small fishing industry.

Inland Waterways.—The inland waterways consist of Lake Huleh and Lake Tiberias in the north, and the Dead Sea in the south, all connected by the River Jordan (*cf.* Part I., § 2).

There are 6 fishing boats on Lake Huleh, and 3 motor-boats and 37 sailing craft on Lake Tiberias. The motor-boats operate between Tiberias, Semakh and Tabgha. One steamer, 3 motor-boats and 14 sailing boats at present ply on the Dead Sea.

§ 11. *Palestine Railways.*

Lines in operation.—In July, 1920, the Palestine Railway system was divided into three groups:

- (1) the standard gauge ($4' 8\frac{1}{2}''$) lines laid by the British Army and extending from Kantara on the Suez Canal across the Sinai Peninsula to the Palestine frontier at Rafa, and on to Haifa *via* Ludd;
- (2) the Jerusalem-Jaffa Railway, belonging originally to a French Company (*Chemin de fer de la Palestine*), formerly of $3' 6''$ gauge, and converted to standard gauge by the British Army, with the exception of the line between Ludd and Jaffa, which had been

torn up by the Turks and was relaid (by the Army) with 60 centimetre track ; ¹

- (3) the captured enemy lines consisting of those portions of the Hejaz Railway (3' 6") lying within Palestine.

On the 1st October, 1920, the railways within Palestine were transferred to the Civil Administration. The section Kantara-Rafa remained the property of the British Army, but an agreement was made whereby the Palestine Railways should act as agents for the War Office and control the line, sharing profits and losses equally. This Railway is called the Sinai Military Railway (*cf.* also Part IV.).

The sections of line at present (1922) in operation by the Palestine Railways are :

(i) <i>Standard gauge</i> (4' 8½")—		Kilometres.
Kantara-Ludd-Haifa	-	415
Rafa-Beersheba	-	60
Jaffa-Jerusalem		88
Ras al-Ain-Petach Tikvah	-	6½
(ii) <i>Narrow gauge</i> (3' 6")—		
Haifa-Semakh	-	87
Haifa-Acre	-	22½
Afule-Nablus	-	78
Mesudieh-Tulkaram	-	20
Nasib-Ma'an (Hejaz Railway)	-	323
Total		1,100

The section of the Hejaz Railway between Nasib and Ma'an in Trans-jordania was re-opened by the Palestine Railways on the 15th June, 1921, since when two trains have run weekly between Haifa and Amman. The opening of this service entailed an agreement with the French authorities in respect of the section of the Hejaz Railway under French control, viz. between al-Hammeh (beyond Semakh) and Nasib.

¹ During August and September, 1921, the section between Ludd and Jaffa was relaid with standard gauge by the Military Authorities at the request of the Civil Administration.

Construction work.—During the period of military control little expenditure had been incurred on upkeep, except that which was absolutely necessary to keep the line open and moderately safe for traffic.

Station buildings and staff accommodation at outlying stations were scanty and improvised. Much new work, therefore, has been carried out since the transfer. This includes 38 new bridges, constructed of steel girders with masonry abutments and piers; 160 kilometres of track between Rafa and Haifa have been ballasted with about 250,000 cubic metres of ballast, and drains have been cleaned, cuts widened, and banks and ditches repaired; eight new stations have been opened and a new platform and station building have been erected at Ludd.

The approximate number of bridges of over 2 metres span is 129; of 2 metres span and under, 120; culverts, 140.

The standard gauge line is equipped throughout with the electric staff instruments, and 36 instruments are being installed on the narrow gauge lines.

The locomotive shops at Kantara are being dismantled for removal to Haifa, and the stores are being moved there also.

Experiments have been made on the Rehoboth road with loco-tractors, and new branch lines laid to Beit Nabala quarry and Sarafend cantonments.

Rolling stock.—A great deal of reconstruction was necessary for the rolling stock handed over by the Military authorities, and now, together with new purchases, the stock of standard gauge consists of six new 2-8-4 locomotives of special type, capable of hauling 250 tons on the steep Ludd-Jerusalem line; 50 American and 36 old English locomotives; 58 passenger coaches and 1,880 wagons, together with 200 steel box-covered wagons, vacuum fitted. On the narrow gauge lines there are 31 locomotives, 24 passenger vehicles and 135 wagons.

Passenger Traffic.—The number of passengers carried in 1921 was 553,832 below the figure for 1920. This can be attributed, among other causes, to the large decrease in

military traffic, the raising of the fares in November, 1920, and the large number of motors plying for hire.

Below are given the figures for the two years :

1920. Passengers.		1921. Passengers.	
1st class -	37,918	1st class -	35,571
2nd class	147,518	2nd class	42,313
3rd class -	1,077,828	3rd class	631,548
<hr/>		<hr/>	
Total -	1,263,264	Total -	709,432

The passenger fares in force at present are approximately 100% over pre-war rates and are calculated throughout the system on the following basis :

1st class -	12 millièmes per passenger per kilo.
2nd class -	8 " " " " "
3rd class -	5 " " " " "

The 3rd class fare is approximately twopence per mile.

Goods Traffic.—The comparative figures for goods traffic are :

1920.		1921.	
Merchandise	551,372 tons	Merchandise	502,453 tons
Live stock -	64,447 head	Live stock -	39,211 head

The rates are approximately 150% over pre-war rates, but are subject to tariff minima, and are classified under seven heads, as on English railways. It may be noted, however, that cereals, which form the bulk of the traffic, and oranges are carried at pre-war rates.

There are special rates for wine, returned empties, animals by goods train, perishables by passenger train, melons and grapes.

With two exceptions best Welsh steam coal has been used, the consumption per mile being 52.33 lbs. on the narrow gauge, and 63.33 lbs. on the standard gauge.

During 1921 the approximate coal consumption was :

Narrow gauge -	-	-	7,048 tons
Standard gauge	-	-	22,454 "

Prices fluctuated considerably during 1921, reaching the highest point of £E. 7.429 per ton in January, 1921, and the

lowest, £E. 4,088, in December, 1921. Coal is off-loaded at Haifa.

Organization.—The Palestine Railways maintain their own travelling *ghaffir* force, and a higher standard of security against thefts is now being maintained.

Schools for apprentices in all mechanical trades and traffic staff have been opened in Haifa. The Traffic Station staff wear uniform.

A Provisioning Department supplies, by means of travelling vans, food for the staffs working on all sections of the railway, and buffets for the travelling public have been opened at Semakh, Jerusalem, and Ludd under the same management. Railway headquarters are at Haifa.

§ 12. *Public Security.*

The Department of Public Security is divided into four branches: Police, Criminal Investigation, Gendarmerie and Prisons, under the supervision of the Director of Public Security.

(a) POLICE.

The Palestine Police were first raised in January, 1918, and consisted of one British officer and 340 other ranks. As the British Army advanced the strength of the Police increased, and at the conclusion of hostilities it consisted of about 45 Palestinian officers and 1,048 other ranks, of which 480 were mounted.

In 1920 a separate cadre of British officers was sanctioned, and at present the force consists of 16 British and 55 Palestinian officers, and 1,144 other ranks, of whom 395 are mounted.

Arms and Training.—The Police are armed throughout with 1914 Lee-Enfield pattern rifles.

A Training School was opened for both Officers and Constables in February, 1921, and as many recruits as possible undergo a course of three months' duration. There are separate classes for officers, and for men recommended for promotion.

Duties.—The Police, besides fulfilling the ordinary duties of a constabulary, such as the preservation of law and order and the detection and prevention of crime, act, as far as their numbers will allow, as escorts for the protection of tax-collectors, serve summonses issued by the judicial authorities, distribute Government notices, and escort Government treasure throughout the country.

Police Stations.—

Jerusalem District : Jerusalem—Ramallah—Bethlehem—Hebron—Jericho.

Jaffa District : Jaffa—Ramleh—Tulkeram.

Beersheba District : Beersheba.

Gaza District : Gaza—Mejdel.

Samaria District : Nablus—Jenin—Selfit.

Phoenicia District : Haifa—Acre—Zichron Jacob.

Galilee District : Nazareth—Tiberias—Safed—Beisan.

(b) GENDARMERIE.

British Gendarmerie.—A force of British gendarmerie for service in Palestine was recruited in March, 1922, chiefly from among constabulary and auxiliaries who have served in Ireland. This force is entirely composed of infantry, and its strength is 49 officers and 701 other ranks. Its headquarters are at Bir Salem.

Palestine Gendarmerie.—The Palestine Gendarmerie, which consists of cavalry, camelry and infantry units, was formed on the 1st July, 1921.

The enlistment of recruits is regulated so as to maintain a certain proportion amongst the various sects and religious creeds, which comprises Arabs, Jews, Circassians and Druses.

The present strength of the Palestine Gendarmerie is as follows : 234 Arabs, 157 Jews, 72 Circassians and 27 Druses, of whom 250 are mounted on horses and 50 on camels, the remainder consisting of infantry.

(c) PRISONS.

The Central Prison, Jerusalem, is at present housed in one of the hospices for Russian pilgrims, and has a holding

capacity of 250. The Acre prison, when completed, will accommodate 350 convicts. There is a local prison at Jaffa for 110 prisoners.

Two gaol labour companies are employed on making roads and railway cuttings. The following trades are taught to prisoners undergoing penal servitude: rug-weaving, boot-making, carpentry, tailoring, blacksmith's and tinsmith's work.

(d) CRIMINAL SECTION.

The Criminal Investigation Branch is divided into four sections: records, special investigation, identification, and statistical.

§ 13. *Medical and Meteorological.*

(a) MEDICAL.

Organization.—The Department of Health consists of the directorate (Jerusalem), divided into the following sections: (a) epidemic and health, (b) medical, (c) quarantine, relief and lunacy, (d) laboratory, (e) medical stores, (f) sanitary engineering.

The District organization under Principal Medical Officers comprises: Medical Officers of Health in each District and Sub-District, Medical Officers of hospital, education, epidemic, quarantine, and railway services, with a staff of pharmacists, nurses, quarantine and sanitary Sub-Inspectors, disinfectors, medical orderlies and guards.

An ophthalmic and special surgical service controls a travelling ophthalmic hospital, ophthalmic clinics, school ophthalmic treatment, and special surgical instruction in Government Hospitals.

Government Hospitals.—Government hospitals for general patients, with infectious annexes, are established in Jerusalem, Jaffa, Haifa, Ramleh, Acre, Nablus, Tulkeram, Ramallah and Beersheba, and Government epidemic and casualty posts at Hebron, Gaza, Jenin, Nazareth, Tiberias, Safed, Beersheba, Mejdel and Jericho.

A special children's clinic is held daily at the Jerusalem Hospital Annex. Railway employés' clinics are conducted at Haifa and Ludd.

Voluntary Hospitals.—Palestine is richly endowed with voluntary hospitals, which are situated as follows :

<i>Jerusalem</i>	-	British Ophthalmic Hospital (English Order of S. John of Jerusalem). S. Louis (French) Hospital. Italian Hospital. Rothschild Hospital (A.Z.M.U. or Hadassa). English Mission Hospital (London Jews' Society). Shaare Zedek, Mizghab Ladach, Becur Cholim, Jewish Ophthalmic Hospital, Leper Hospital (International Moravian Society).	} Jewish.
<i>Bethlehem</i>		French Hospital. Tantur Hospital.	
<i>Hébron</i>	-	United Free Church of Scotland.	
<i>Jaffa</i>		English Hospital (Church Missionary Society). French Hospital. A.Z.M.U. Hospital. German Hospital.	
<i>Gaza</i>	-	Church Missionary Society.	
<i>Haifa</i>	-	S. Luke's Hospital (Jerusalem and the East Mission). Italian Surgical Hospital.	
<i>Nablus</i>		Church Missionary Society.	
<i>Nazareth</i>	-	British Hospital (Edinburgh Mission). French Hospital (Sœurs de la Charité). Austrian Hospital.	
<i>Tiberias</i>	-	Scottish Mission Hospital. A.Z.M.U. Hospital.	
<i>Safed</i>	-	A.Z.M.U. Hospital.	

Attendances.—The total number of daily attendances for 1921 at Government dispensaries and clinics was 155,523, of whom 4·4 were Jews, 14·8 Christians and 80·6 Moslems.

Burials.—The time and conduct of interments are regulated by Public Health Ordinance No. 1 of 1918. Except in the case of death of a Jew after 4 p.m. on Sabbath eve, no burial may take place after sunset. For regulations of re-interment of dead bodies, see Public Health Ordinance No. 2.

Public Establishments and Unhealthy Trades.—The Department controls by means of licences unhealthy trades and industries (*cf.* Public Notice in Official Gazette No. 23), and, in particular, those concerned with the preparation and sale of food products, beverages and milk.*

Slaughter-houses are also subject to a licence.

Disinfection.—On outbreaks of infectious diseases, disinfection is carried out gratuitously by the Department of Health. Means of disinfection by steam exist in each District. Neglect to notify infectious diseases is punishable (*vide* Public Health Ordinance No. 1).

Notifiable diseases are the following: anthrax, cerebro-spinal meningitis, chicken-pox, cholera, dengue, diphtheria, dysentery, enteric fever (including paratyphoid fever), German measles, glanders, hydrophobia, leprosy, Malta fever, measles, mumps, plague, puerperal fever, relapsing fever, scarlet fever or scarlatina, small-pox, tubercle of lung, typhus, whooping cough, diarrhoea, erysipelas, pneumonia, influenza, and malaria (including blackwater fever).

Rabies.—Owing to the considerable incidence of rabies amongst dogs, jackals and wolves throughout Palestine, poisoning of dogs is carried out on a large scale. Free anti-rabic treatment is granted at Government expense to the poor at the Pasteur Institute in Jerusalem, and a system of treatment by carbolized emulsions is being instituted in the Districts.

The number of animals killed in anti-rabic measures during 1921 was 2,818.

Vaccination and Inoculation.—Vaccination of infants

against small-pox is compulsory within three months of birth; failure to be vaccinated entails penalties under Public Health Ordinance No. 1.

Anti-malarial Measures.—The Department conducts a vigorous anti-malarial campaign by means of destruction of mosquitoes, inhibition of mosquito breeding, medical treatment of infected persons, drainage and reclamation of swamp areas, etc.

Quinine for prophylactic use is on sale at all Post Offices in Palestine, and in the villages quinine solution is distributed by the Department free of charge.

Training in First Aid—Courses in first aid are conducted by Medical Officers; they are officially recognized by the S. John's Ambulance Association. Successful candidates are awarded the certificate and badge of the Association.

School Medical Service.—A special School Medical Service is organized to train school teachers in hygiene, to vaccinate pupils, to treat children affected with the eye disease, malaria, and vermin, to advise parents on child welfare, and to control infectious disease in schools. This service operates special clinics for the treatment of trachoma in the larger schools.

School for Midwives.—A School for Midwives is established in the Government Children's Hospital, Jerusalem.

Laboratory Section.—The Laboratory Section of the Department comprises bacteriological, entomological and chemical branches; while smaller clinical laboratories are attached to the larger hospitals for simple routine bacteriological examinations, and milk and water tests.

Quarantine.—The Quarantine Service of Palestine has been established in accordance with the International Sanitary Convention of Paris, 1920. Medical observation of travellers arriving in the country by sea or land (Kantara) is carried out for a period of five days after their arrival, in general at their destinations, but where circumstances demand travellers may be detained and isolated in a Quarantine lazaret for the period of observation.

Travellers, whose isolation and detention is not necessary, are required to report the state of their health on the 1st, 3rd and 5th days after their arrival. Failure to report is punishable by imprisonment or a fine.

There are Quarantine offices at Jaffa, Haifa, Acre, and Gaza, and Quarantine lazarets in Haifa and Jaffa.

The Department undertakes each year the arrangements for the Pilgrimage to Mecca. All Palestinian pilgrims leave and return to the country as one party, and a Medical Officer of Health accompanies them on their journey.

Relief.—Two orphanages are supported by Government funds, and only children who are under 12 years of age and who have lost both parents are considered as candidates for admission. In addition the Government places at the disposal of Governors a sum of money for cases of urgent distress which are brought to their notice.

Registration of Medical Practitioners, etc.—The Department conducts the registration of medical practitioners, dentists, midwives and chemists, and grants licences for practising in Palestine.

Registration of Births and Deaths.—The Department, through its District offices, carries out the registration of births and deaths, and issues certificates on payment of a small fee (*cf.* Public Health Ordinance No. 3).

(b) METEOROLOGICAL.

Climate.—The climate of Palestine is healthy and is characterized not only by the extreme annual range of the thermometer, but also by considerable variations of temperature within the limits of a single day, amounting in Jerusalem to 23° in summer, 14·5° in winter. On the hills east of the Jordan, in the winter months the thermometer sometimes falls below 32° in the night, rising again to 77° Fahr.

In Jerusalem snow is not an infrequent sight in winter, although it melts quickly. In February, 1920, there was the heaviest recorded fall of snow for 50 years, and the city was cut off for some days.

Jerusalem and the hills are very cold in December, January, February and March, owing to the somewhat heavy rainfall accompanied by cold winds; the maritime plain is considerably warmer.

The summer heat of the maritime plain is higher than that of the mountains, but is tempered by the cool sea-breezes, which also bring daily relief to Jerusalem.

In the winter months clothes suitable for a cold English winter—tweeds, thick overcoats, etc.—are required; in the summer, white ducks and helmets are desirable, but warmer clothing should be worn in the hills at sun-down.

Meteorological.—The following tables give the mean temperature of Jerusalem throughout the year :

		Mean Temperature.	Rainy Days.
January	-	46° Fahr.	12·0
February		49° „	10·5
March -	-	51° „	8·9
April -		60° „	5·1
May	-	65° „	1·6
June -	-	71° „	0·1
July -	-	74° „	0·
August -	-	74° „	0·
September		71° „	0·
October -		66° „	1·6
November	-	56° „	6·4
December		48° „	9·8

The highest observed temperature is 112° in August, 1881, and the lowest 25° in March, 1920.

Rainfall.—Palestine has practically two seasons only, a dry hot summer and a rainy winter. There are three distinct climatic zones: the maritime plain, the central range of mountains, and the tropical Jordan valley. The spring lasts from the beginning of March to the end of May, when the hot season commences. From the middle of May to

the end of October the sky is almost uninterruptedly cloudless.

The average yearly rainfall is 26 inches.

Winds.—The prevailing winds are as follows :

January	}	south-south-west.
February		
March	}	westerly.
April		
May	}	north-north-west.
June		
July	}	southerly.
August		
September	}	westerly.
October		
November	}	westerly.
December		

The *khamsein* (scirocco), from the south-east, usually sets in in May before the hot season, and sometimes blows for several days without intermission, the thermometer rising rapidly to 104° Fahr.

§ 14. *Posts, Telegraphs and Telephones.*

(a) POSTAL SERVICES.

Turkish Organization.—Prior to the British Occupation of Palestine, Posts and Telegraphs were administered by two separate Departments.

The postal service was, however, so unreliable that certain of the European Powers maintained their own services between Europe and various towns in Palestine. All foreign mails were landed at and despatched from Jaffa, but the Turkish Post Office was the only one allowed to use the railway to Jerusalem, and the mails of other nationalities had to be conveyed by road.

There was no public telephone service during the Turkish régime.

Present Organization.—Posts, Telegraphs and Telephones are now under one Department, the organization of which is based on that of the British Post Office.

Postal Services.—

(*α*) *Inland* : Despatches are exchanged daily, in some cases twice daily, between all the principal towns.

(*β*) *Foreign* : Despatches are exchanged daily (Sundays excepted) between Palestine and Egypt, and thrice weekly by rail, supplemented by steamer when available, between Palestine and Syria. Despatches for the United Kingdom are forwarded by the weekly P. and O. mail steamer from Port-Said and by all intermediate steamers leaving Port-Said or Alexandria. There are at least two, generally more, despatches per week between Palestine and Europe.

A travelling Post Office, fully equipped with sorting accommodation, etc., runs daily (Sundays excepted), in each direction between Kantara and Haifa.

Rates of Postage and Limits of Size and Weight.—**(1) Inland :**

	Postage millièmes	Limits of size.	Limits of weight.
Letters, not exceed- ing 20 gms. -	5	60 cm. in length	2 kilos.
Each additional 20 gms. or part thereof -	3	30 cm. in width or depth.	
Post Cards (single) -	4	Minimum 10 cm. in length, 7 cm. in width. Maximum 14 cm. in length, 9 cm. in width.	
Newspapers, per copy - -	1	Same as letters	1 kilo.
Printed papers, each 50 gms. or part thereof - -	2	Same as letters	1 kilo.
Commercial papers, each 50 gms. or part thereof -	2	Same as letters	1 kilo.
Samples, each 50 gms. or part thereof - -	2	Same as letters	2 kilos.
Blind literature, each 500 gms. -	2	Same as letters	3 kilos.
Parcels, not ex- ceeding 1 kilo -	20	Greatest length 1 metre.	
Exceeding 1 kilo but not ex- ceeding 3 kilos	40	Greatest length and girth com- bined—2 metres.	5 kilos.
Exceeding 3 kilos but not ex- ceeding 5 kilos	60		

(2) *Foreign :*

(All countries except Trans-jordania.)

	Postage millièmes.	Limits of size.	Limits of weight.
Letters, not ex- ceeding 20 gms. Each additional 20 gms. or part thereof -	13 7	British Empire Countries, 60 cm. in length by 45 cm. in width or depth. Other Coun- tries—45 cm. in any direc- tion. Letters in form of a roll—75 cm. × 10 cm. in diameter.	2 kilos.
Post Cards (single) - Newspapers and other printed matter, each 50 gms. or part thereof -	8 3	Same as Inland. Same as for letters.	2 kilos. ¹
Commercial papers : Not exceeding 250 gms. - Each additional 50 gms. or part thereof -	13 3	do.	2 kilos.
Samples : Not exceeding 100 gms. -	6	British Empire	2 kilos.

¹Exceptionally, printed volumes for any destination sent singly may weigh as much as 3 kilos.

(2) *Foreign—continued.*

	Postage millièmes.	Limits of size.	Limits of weight.
Each additional 50 gms. or part thereof -	3	Countries and Non - Union Countries 60 cm. in length, 30 cm. in width or depth. Other Coun- tries 30 cm. in length, 20 cm. in width, 10 cm. in depth, unless in form of a roll, for which limits are 30 and 15 cm.	500 grammes.
Literature for the Blind Each 500 grammes or part thereof	2	Same as for printed papers.	3 kilos.
<p>Not exceeding 1 k. 3 k. 5 k. PT. PT. PT.</p>			
Parcels :			
Egypt	10	10	10
Sudan	12	12	12
India	18	18	18
United Kingdom	12½	17	21
United States of America	18½	28½	36½
		Same as Inland	Same as Inland.

(3) *Trans-jordania* :

	Limits of size.	Limits of weight.
Letters and other postal matter except parcels :	Same as Inland rates.	
Parcels : Not exceeding		
1 k. 3 k. 5 k.		
PT. PT. PT.		
4 6 8		

Postage rates and conditions of acceptance of parcels for other countries can be obtained on application at any Post Office.

(4) *Air Mail Service—Fortnightly* :

Mesopotamia ('Iraq) only.

Postal matter of all kinds, except parcels, is accepted.

Postage rate is the usual foreign rate for the class of matter despatched, plus a special fee of 25 millièmes for every 20 grammes or part of 20 grammes.

Correspondence should be clearly addressed in bold Latin characters and endorsed "By Air Mail" in the upper left-hand corner.

Dates of departure can be ascertained at any Post Office.

Money and Postal Orders.—Inland and Foreign money orders are issued and paid at all Post Offices.

The maximum amount of any one order is £E. 40, but for some foreign countries it is less. Particulars can be obtained on application at any Post Office.

The rates of commission charged are as follows :

Inland Orders :

Not exceeding	-	£E. 1	2 PT.
Exceeding £E. 1 but not exceeding	-	£E. 5	3 PT.
Exceeding £E. 5 but not exceeding	-	£E. 10	4 PT.
For each additional £E. 10 up to	-	£E. 14	2 PT.

Foreign Orders :

One per cent. of the amount of the order, fractions of a pound being reckoned as a pound.

Telegraph Money Orders (Inland Service only) :

Money may be transmitted by telegraph from any Post Office which is a despatching office for telegrams, and may be made payable at any Post Office in Palestine which effects the delivery of telegrams.

An advice of payment of any Money Order may be obtained on payment of an additional fee of 13 millièmes.

British Postal Orders : These are issued and paid at all post offices in Palestine. The denominations available are of 6d., 1/-, 1/6, 2/-, 2/6, 3/-, 3/6, 4/-, 4/6, 5/-, 6/-, 7/-, 8/-, 9/-, 10/-, 12/6, 15/-, 17/6, 20/.

Palestine Postal Orders : Palestine Postal Orders payable in Palestine only, are issued in all multiples of 5 piastres from 5 PT. to 100 PT.

Registration.—All kinds of correspondence and parcels may be registered for the Inland Service, and all, except parcels, for the Foreign Service.

The fee for registration is 13 millièmes ; an acknowledgment of receipt may be obtained on payment of an additional fee of 13 millièmes.

Insurance of Letters and Parcels (Inland Service only).—Letters and parcels posted in Palestine for addresses in Palestine can be insured, subject to the regulations, which may be seen on application at any Post Office.

The sums payable for insurance, including registration but not postage, are as follows :

Insurance Fee. PT.	Limit of Compensation. £E.
2	10
3	20
4	30
5	40

List of Post Offices.—Acre, Beersheba, Ber Yacob, Bethlehem, Gaza, Haifa, Hebron, Hedera, Jaffa, Jaffa (Ajami) B.O., Jenin, Jerusalem, Jerusalem (Mea Shearim)

B.O., Ludd Junction, Ludd village, Mejdcl, Nablus, Nazareth, Petach Tikvah, Ramallah, Ramleh, Rehoboth, Rishon-le-Zion, Roshpinah, Safed, Sarafend, Semakh, Tel Aviv, Tiberias, Tulkeram, Zichron Jacob.

In general the hours of public business at sub-offices are from 8 a.m. to 1 p.m. and 3 p.m. to 5 p.m. from Monday to Friday, and from 8 a.m. to 1 p.m. on Saturdays and Sundays. Hedera, Mea Shearim, Petach Tikvah, Rehoboth, Rishon-le-Zion, Tel Aviv and Zichron Jacob are closed on Saturdays.

All the above offices issue and pay Money Orders and accept and deliver telegrams, with the exception that telegrams are not accepted or delivered at Mea Shearim and Ludd village.

At Haifa, Jaffa and Jerusalem the following special facilities exist :

Haifa and Jaffa - Letters registered up to 6 p.m. Monday to Friday, and 1 p.m. on Saturday and Sunday. Postage stamps sold, Poste Restante correspondence delivered, and telegrams accepted and delivered 8 a.m. to 8 p.m. daily.

Jerusalem Letters registered up to 6 p.m. Monday to Friday, and 1 p.m. on Saturday and Sunday. Postage stamps sold and Poste Restante correspondence delivered 8 a.m. to 10 p.m. daily ; telegrams delivered up to 9 p.m. and accepted at all hours of the day and night.

Postage Stamps.—The following postage stamps are issued by the Palestine Post Office :

1, 2, 3, 4, 5, 6, 7, 8 and 13 millièmes, and 1, 2, 5, 9, 10 and 20 piastres.

(b) POSTAGE STAMPS OF PALESTINE AND TRANS-JORDANIA,
1918–1922.

First Issue.—At an early date during the Military occupation of Southern Palestine permission was granted to the

civilian population for the transmission of postal matter through the Army post offices.

A special series of stamps was designed and executed by the Typographic Department of the Survey of Egypt, Cairo. The paper was the same as the contemporary stamps of Great Britain, being watermarked with the Crown and Royal Cipher in horizontal rows.

The design consists of an upright rectangle of solid colour, in the centre of which are the words "Postage Paid," enclosed in two white tablets above and below an Arabic inscription of the same meaning. The initials E.E.F. (Egyptian Expeditionary Force) were placed across the head and foot of the stamp, and the value in English and Arabic on either side.

The printing was done by the modern typographic process. As no perforating machine was available a rouletting apparatus was used. This issue of stamps was not placed on sale in the ordinary manner; the stamps were affixed by the postal authorities themselves. This postal service was carried on by 15 post-offices.

10th Feb., 1918	-	1 piastre	dark indigo rouletted, ungummed	Control No. A. 18
			Number issued	21,000
16th Feb., 1918	-	5 mills. on 1 piastre	blue rouletted, ungummed	B. 18 A.
			Number issued	6,000
5th March, 1918	-	5 mills. on 1 piastre	blue rouletted, gummed	C. 18 B.
			Number issued	55,600
5th March, 1918	-	1 piastre	blue rouletted, gummed	C. 18
			Number issued	338,000
13th May, 1918	-	5 mills.	blue gummed	D. 18 C.
			Number issued	54,120

Error. In the 5 millième surcharge in the earlier sheet issued on the 10th stamp of the first row the word MILLIEMES is spelt MILLILMES.

Second Issue.—On the 16th July, 1918, a second series of values was issued. The stamps were of the same design as before and were printed by Messrs. Harrison & Sons, in England, and perforated 15 × 14, the watermark being the Crown and Royal Cipher.

Date of issue.

16th July, 1918	1 millième	brown.
„	- 2 mills.	green.
17th Dec., 1918	3 mills.	reddish brown.
16th July, 1918	- 4 mills. -	red.
25th Sept., 1918	- 5 mills. -	orange.
9th Nov., 1918	- 1 piastre -	blue black.
16th July, 1918 -	- 2 piastres	olive.
„ -	- 5 piastres -	lilac red.
17th Dec., 1918	- 9 piastres -	bistre.
„	10 piastres -	light blue.
27th Dec., 1918	- 20 piastres -	gray.

Shades : All values can be found in varying degrees of shade, notably the one, two and three millièmes.

Errors and plate varieties :

- One millième - (a) No. 124 : no stop after second “ E ” at foot ;
 (b) No. 3 : dot on final “ E ” in millième ;
 (c) No. 91 : two dots over first Arabic letter in centre.
- Two millièmes - (a) Nos. 34 and 130 : TWQ ;
 (b) No. 214 : spider’s web variety in Arabic centre ;
 (c) No. 3 : comma for first stop in upper panel ;
 (d) Nos. 118 and 191 : AI joined in PAID ;
 (e) Nos. 49 and 145 : stroke through “ E ” in lower panel.

- Four millièmes - (a) Nos. 111 and 207 : Arabic " O " added in upper right corner ;
 (b) No. 229 : no dot after second " E " in upper label ;
 (c) No. 68 : no dot after first " E " in upper label ;
 (d) No. 8 : broken " A " at upper corner.
- One piastre - (a) No. 215 : large Arabic " I " in upper corner ;
 (b) No. 229 : no dot after first " E " in lower label ;
 (c) No. 121 : no dot after first " E " in upper label ;
 (d) No. 122 : no dot after second " E " in upper label ;
 (e) Nos. 230 and 231 : no dot after second " E " in lower label.
- Two piastres - (a) No. 200 : last Arabic character " U " for " O " ;
 (b) No. 54 : no stop after second " E " at foot ;
 (c) Nos. 56, 65, 90, 91, 92 : no stop after first " E " at foot ;
 (d) No. 66 : no stop after first and second " E " at foot ;
 (e) No. 41 : heel to Arabic character in centre.
- Five piastres - (a) stroke over Arabic character in centre ;
 (b) short upper limb of letter " F."
- Ten piastres - missing " o " of 10 in lower value.
- Twenty piastres - No. 2 : two dots over the first " E " in lower panel.

Watermark error : 1 piastre shows an inverted watermark.

1st September, 1920.—The current issue was over-printed in Arabic, English and Hebrew at the commence-

ment of the Civil Administration. The Orthodox Patriarchate Press in Jerusalem obtained the contract, and the lower values, up to 1 piastre, were affixed by the Post Office officials so as to restrict the sale in large numbers. Towards the end of September, 1920, this order was withdrawn.

The trilingual overprint was in three lines, Arabic above, English in the centre and Hebrew below the Arabic; the overprint measures 8 mms. A silver powder was used for the 1 piastre overprint.

Perforation 15×14 - all values.

Perforation 14×14 - 2 mills., 3 mills., 5 mills.

This perforation was done at Somerset House owing to the breakdown of the 15×14 machine. During the first three weeks of September most of the local letters in Jerusalem, Haifa and Jaffa were franked by a circular hand-stamp only with the name of town and value inscribed, printed in a reddish ink.

The error in the series is 3 mills. inverted. The overprint errors and varieties are principally :

- (a) overprinted inverted three millièmes (only one sheet known) ;
- (b) two lines only, Arabic and English ;
- (c) four lines ;
- (d) various degrees of heavy and light printing.

December, 1920.—A new overprint block was made, the Arabic overprint measuring 10 mm. and the English and Arabic letters being more clearly printed.

Perforation 15×14 - all values.

Perforation 14×14 - 1, 2, 4, 5, 1 piastre, 5 piastres.

There are two settings of this overprint, the second setting being made in January, 1921, and differing from the first by the spacing between the Hebrew and English being longer. Only the three and five millièmes have so far been found.

20th September, 1921.—The overprinting was transferred to Messrs. Harrison & Sons, England, and a different

type of letters adopted, the essential differences being the sans-serif English printing in the centre line and the small Arabic overprint. The whole printing is much clearer than previously.

The colour of the 1 piastre stamp is changed from a dark blue to an "electric blue" colour, so as to avoid using the silver overprint as before.

All values have appeared with this London overprint.

August, 1922.—

Denomination.	Colour.
1 millième - - -	brown.
2 millièmes - - -	pale yellow.
3 " - - -	blue green.
4 " - - -	pink.
5 " - - -	orange.
6 " - - -	light green.
7 " - - -	light chocolate.
8 " - - -	red.
13 " - - -	dark blue.
1 piastre - - -	slate gray.
2 piastres - - -	olive.
5 " - - -	purple.
9 " - - -	bistre.
10 " - - -	cobalt blue.
20 " - - -	mauve.

Trans-jordania.—In October, 1920, the current issue of Palestine stamps was overprinted in Arabic in one line across the centre of the stamp with the words "Shark al-'Urdan," signifying 'East of Jordan.'

Perforations: 15 × 14 - 1 mill., 2 mills., 3 mills.,
4 mills., 5 mills., 2 piastres,
5 piastres.

Perforations: 14 × 14 - all values to 20 piastres.

(c) TELEGRAPHS AND TELEPHONES.

The telegraphs and telephones of Palestine are operated by the Government. The length of the main route wires

is 11,179 kilometres ; of local route wires, 1,656 kilometres. There is telegraphic communication between all the larger towns, and direct circuits exist between Jerusalem, Cairo and Beirut.

Wireless communication with the United Kingdom and ships at sea is provided *via* Egypt.

Palestine has an extensive telephone service (for rates of installation, see the Telephone Directory), and the number of instruments in use exceeds 1300.

Telegraph Rates.—

(a) *Inland* : 5 PT. for the first ten words and 1 PT. for each additional two words or part thereof.

(b) *Foreign* :

Egypt and Syria - 8 PT. for the first eight words ;
2 PT. for each additional two words or part thereof.

United Kingdom (by Ordinary—53 millièmes per word ;
cable from Egypt) Deferred—27 millièmes per word.
Urgent—triple ordinary rates.

United Kingdom (by Ordinary—41 millièmes per word ;
wireless from Egypt) Deferred—21 millièmes per word.

Other Countries - Rates may be had on application at any Telegraph Office.

Government Telegrams are accepted at half the ordinary rate. Deferred rate telegrams must be in plain language.

(c) *Radio-telegrams to ships, etc.* : Rates may be had on application at any Telegram Office.

Telephones.—Trunk lines connect all the principal towns and villages of Palestine, and public call offices exist at all post offices and at Jericho.

The scale of trunk call charges can be seen at any post office.

No person is entitled to use a trunk line continuously for more than six minutes.

§ 15. *Municipalities.*

There are twenty-two municipalities in Palestine, namely, Acre, Beersheba, Beisan, Beit-Jala, Bethlehem, Gaza, Haifa, Hebron, Jerusalem, Jaffa, Jenin, Khan Yunis, Ludd, Mejdel, Nazareth, Nablus, Ramallah, Ramleh, Safed, Shefa 'Amr, Tiberias and Tulkeram.

The municipal councils possess extensive powers as regards local taxation, but, as with the State system of taxation, there is a multiplicity of small and often oppressive taxes and fees, which in the aggregate yield a small return. A Commission sat from November, 1920, to review the sources of municipal revenue and the methods of collection, and to report what changes were desirable. The Commission's recommendations are being introduced gradually as circumstances appear desirable.

The municipalities are entirely responsible for their own finances, subject to the approval of their budget by the Governor of the District. They cannot levy any new contribution without legislative sanction.

Ottoman Municipal Tax Law of 1915.—Under the provisions of the Ottoman Municipal Tax Law of 1915, Municipalities may impose taxes on

(i) immovable property, including an addition to the State *werko* tax on buildings; on the ground space of new buildings leviable once only; on premises utilized for dispensing alcoholic beverages, at the rate of 5% of the rental value; on places of entertainment, etc.; and

(ii) on movable property, including a tax of 2½% on auction sales; a fixed tax per kilogram on inflammable liquids; an *ad valorem* tax of 2½% on all animal sales; a tax on road transport; a kantar tax, and various fees, such as fees for slaughtering and on advertisements, etc.

Other Ottoman decrees authorize the collection of a fee on leases registered at the office of the Municipality; a tax on betterment values, etc.

Changes introduced by the Military Administration.—The British Military Administration introduced two

important innovations, which were based upon the provisions of the Ottoman Law of 1915, namely, a general house rate to replace the additional percentage made to the State *werko* tax, and an octroi duty. The house rate is levied upon the rental value of all building property, including the value of the site. It replaces the percentage added to the *werko* tax, and certain rates separately levied for street watering, lighting and scavenging. The maximum rate at which the tax can be levied is $7\frac{1}{2}\%$ of the rental value.

The institution of an octroi duty was intended primarily to find means of revenue for the increasing financial needs of municipalities.

Side by side with the octroi duty, which was levied on all the articles, foreign or otherwise, at the rate of 1% *ad valorem*, there existed a kantar tax, which is an Ottoman tax on articles and produce, imposed generally on cereals, levied on the basis of weight. On the recommendation of the Municipal Tax Commission, octroi duty, kantar tax and the tax on inflammable liquids were abolished, and were replaced by the Foreign Additional Imports Duty (*cf.* Part V., § 4).

Road Transport Ordinance, 1921.—The Commission on Municipalities recommended that the law in regard to the licensing and regulation of road transport should be revised and an amended scale of taxation introduced, and State and Municipal Taxes be amalgamated as the position was complicated and confused by a number of different enactments. 75% of the receipts collected within Municipal areas are allocated to Municipalities.

Licensing of Sea Craft.—The Ottoman Municipal Tax Law included a licensing fee chargeable upon all vessels plying between Turkish ports, or on inland seas, lakes and rivers.

The Port Dues Ordinance, 1921, provides that this and other port duties shall be collected by the Government, and that half the receipts accruing from the registration of Palestinian vessels shall be credited to the municipalities in whose area the fees are collected.

Municipal Receipts and Expenditure.—The receipts and expenditure of the principal municipalities in 1920–21 were as follows :

Municipality.	Receipts £E.	Expenditure £E.
Acre - -	3,185	2,782
Bethlehem	2,937	2,837
Gaza	6,025	4,647
Haifa -	22,851	22,519
Hebron -	3,652	3,122
Jerusalem	40,332	40,000
Jaffa - - - -	29,318	28,621
Jenin - -	6,559	6,554
Ludd -	4,382	2,075
Mejdel -	3,068	1,856
Nazareth -	2,285	2,253
Nablus - - - -	9,654	9,158
Safed - - - -	3,841	3,752
Tiberias - - - -	6,396	6,282
Tulkeram - -	4,859	4,556

Local Councils.—The Local Councils Ordinance, 1921, enables the High Commissioner on the recommendation of the Governor to grant to villages the power of forming a local council, which will be able to impose certain taxes and exercise some of the rights of local government. As regards quarters and suburbs within a municipal area, the Ordinance provides for the constitution of a local council which will be subordinate to the Municipality.

§ 16. *Parliamentary Papers.*

The following is a list of Parliamentary Papers relating to Palestine :

1921. Cmd. 1176. Draft Mandates for Mesopotamia and Palestine.

1921. Cmd. 1195. Franco-British Convention of December 23, 1920, on certain points connected with the Mandates for Syria and the Lebanon, Palestine and Mesopotamia.
- „ Cmd. 1499. Interim Report on the Civil Administration of Palestine, 1st July, 1920–30th June, 1921.
- „ Cmd. 1500. Final Drafts of the Mandates for Mesopotamia and Palestine.
- „ Cmd. 1540. Reports of the Commission of Inquiry with correspondence relating to the disturbances in Palestine in May, 1921.
1922. Cmd. 1700. Correspondence with the Palestine Arab Delegation and the Zionist Organization.
- „ Cmd. 1708. Mandate for Palestine: Letter to the Secretary-General of the League of Nations.

§ 17. *Trans-jordania.*

The territory of Trans-jordania, which is included in the area of the Palestine Mandate and is administratively linked with Palestine through the High Commissioner, is bounded on the north by the French sphere of Syria, on the west by the Jordan and the Dead Sea, on the south by the territory of the Hejaz; its eastern boundary is undefined. Its population is approximately 350,000, Moslem and Christian, consisting partly of settled townspeople and agriculturists, partly of semi-nomadic and nomadic Beduin. Its capital is Amman, and other principal towns are al-Salt, Kerak, Madaba, Irbid and Jerash.

When Palestine was occupied by the British military administration, Trans-jordania was included within the sphere of the Arab administration of Damascus, then under the Emir Feisal, now King of 'Iraq. After the withdrawal

of the latter from Damascus in July, 1920, the High Commissioner for Palestine proceeded, in August of that year, to al-Salt and announced to an assembly of notables and sheikhs that His Majesty's Government favoured the establishment of a system of local self-government, assisted by a few British officers as advisers.

Local councils, independent of one another, were accordingly formed, and British officers were appointed to advise the councils and to assist in the organization of a gendarmerie. Owing, however, to the lack of cohesion between the several districts of Trans-jordania, and to the limited authority which the local councils enjoyed, this administration was not entirely successful, and was unable satisfactorily to cope with all its difficulties.

In November, 1920, the Emir 'Abdallah, second son of King Husein and brother of King Feisal, arrived from the Hejaz at Ma'an, whence in March, 1921, he moved to Amman. In the same month a conference took place in Jerusalem between the Secretary of State for the Colonies, who was then in Palestine, the High Commissioner and the Emir 'Abdallah, at which an arrangement was made whereby the Emir 'Abdallah undertook temporarily to assume the administration of Trans-jordania, under the general direction of the High Commissioner for Palestine as representing the Mandatory Power. He was to be assisted by a small number of British officers. Order and public security were to be maintained, and there were to be no attacks against Syria. In July, 1921, Parliament voted a grant-in-aid of £180,000 for the assistance of Trans-jordania. Since then considerable improvement has been shown both in public security and general administration. A Gendarmerie has been raised; more than 300 kilometres of the previously derelict Hejaz railway within Trans-jordanian territory have been repaired and are being worked by the Palestine Railway administration; and a system of telegraphs is slowly being put into operation.

PART VI.

GEOLOGY, MINING AND NATURAL HISTORY.

§ 1. *Geology*.¹

Succession of Rocks.—The succession of rocks in descending order hitherto recognized in Palestine is as follows :

- V. *Quaternary* : Post-Glacial and Pleistocene ;
- IV. *Cainozoic* : Pliocene, probably Miocene, Eocene ;
- III. *Mesozoic* : (2) Cretaceous { Upper : Senonian, Turonian, Cenomanian ;
Lower ;
(1) Jurassic ;
- II. *Palaeozoic* : Cambrian probably (Hull considered it Carboniferous) ;
- I. *Pre-Cambrian*.

I. *Pre-Cambrian Rocks* : These oldest rocks are found in the east side of the Ghor, from the Lisan Peninsula, near the south end of the Dead Sea, southward.

They consist of crystalline schists, gneiss and granite. Grey granite may be seen forming a dark rugged foothill in the east wall of the Ghor just north of Wadi Hesi at the south end of the Dead Sea.

The above rocks are cut by red and pink granite and felsites. In addition to the felsite, which is an old volcanic rock, there are occasional masses of volcanic agglomerate,

¹This section is based on the sketch of the geology of Palestine by Major R. W. Brock, R.E., in vol. iii. of the Palestine Pocket Guide Books.

containing, besides blocks of felsite, some of granite. Such a mass occurs at the base of Jebel Labrush near al-Safieh.

These ancient rocks formed the floor of an old continent that suffered heavy erosion before being submerged in a later pre-Cambrian and Cambrian sea. As its waters encroached on the old land, boulders accumulated on the shore, over which, as the waters deepened, sands were deposited. This has given rise to the formation of conglomerate and sandstone, which may be seen on Wadi Hesi. Shoulders of rock protruding through the terrace deposits, that join the Lisan peninsula to the east, are also of conglomerate.

II. *Cambrian*: As depth increased, beds of lime carbonate, the remains of the animal life of the sea, were laid down; and these have been preserved as a dark dolomite which overlies the sandstone of Wadi Hesi. From the fossil remains found in it, it is considered to be of Cambrian age.

For succeeding geological ages the district as a whole would appear to have been land since, except for some Jurassic limestone on Mount Hermon and in the Lebanon; no rock formations are met with until we come to the Cretaceous, and the first of these is a shallow water formation.

III. *The Mesozoic series*:

(a) LOWER CRETACEOUS.

Along the east coast of the Dead Sea is a uniform sandstone, to whose variegated hues much of the admired colour effects of the "Mountains of Moab" are due. It extends southward above the old rocks almost to the Gulf of Akaba. On the west side of the Ghor it does not appear until the Gulf of Akaba is approached (except perhaps under Jebel Usdum). This great sandstone formation is spoken of as the Nubian sandstone, as it is supposed to be the same as this Egyptian rock.

(b) UPPER CRETACEOUS.

Following the deposition of the sandstone, this country, in common with a large part of eastern Asia, northern Africa

and southern and middle Europe, was more deeply submerged, and there was deposited the great thickness of limestones which form the greater part of Palestine, namely, the plateau country east of the Ghor and the hill-country of western Palestine.

These rocks may be subdivided, in descending order, as follows :

Senonian : About 800 feet of soft white limestone and chalk with numerous flint bands. A few beds show incipient crystallization ; • one bed has limestone concretions up to six feet in diameter.

Turonian : About 700 feet of hard limestone and dolomite with flint at certain horizons ; some bands of oolitic limestone and marl ; the hard bands are crystallized in places to marble : the upper beds weather reddish or somewhat variegated.

Cenomanian : About 1100 feet of hard yellowish limestone and dolomite with bands of soft marl and chalk.

While from a little distance these subdivisions may usually be broadly distinguished, especially the soft, white Senonian, on the spot the line of demarcation is often difficult to pick out without the aid of fossils, and fossils are not plentiful except in certain-beds, and even here the forms are often obscure. In the environs of Jerusalem fossils may be obtained. At the base of the Senonian about Nebi Musa and Mar Saba is a highly fossiliferous horizon. Below it at Nebi Musa and on the new Jericho road near by is the well-known black bituminous limestone, " Moses stone " or " Dead Sea " stone, or " stink-stone." It weathers light grey, but the fresh fracture is brown in the less bituminous and jet black in the highly bituminous beds. Below this bituminous limestone is a spotted brown one made up largely of fish remains and foraminifera.

The dark flint is characteristic, especially if the Senonian beds occur as nodules and bands. The latter are found between the beds of the formation and are continuous over long stretches. They sometimes attain a thickness of two

feet. As they resist weathering, they stand out conspicuously from the soft limestones. The flint is formed by the solution and redeposition of silica from sponge and other animal remains in the rocks.

It is interesting to note that in Cretaceous times the conditions in Palestine and in England were similar. Both were deeply under water, in both immense deposits of lime carbonate were laid down, in both the latest beds are chalks characterized by richness in flints.

The distribution of these rocks is easily understood when the structure is noted. The hill-country is formed by the folding of the rocks into an arch or anticline. Off the highest part of the arch the soft Senonian beds have been removed by denudation, uncovering the harder Turonian limestones and marbles. Thus, coming from the Coastal Plain, the first beds met are the Senonian chalks and limestones; then, when the beds rise up in the limb of the arch, the Turonian is exposed, and these beds form the backbone of the hills. Beyond Jerusalem, on the gently dropping eastern slope, the white Senonian is again seen, in many places disturbed so that the flint bands are frilled, curled and crumpled; the lower harder beds of the Turonian and Cenomanian form the rock terraces and wall of the Ghor (except just north of the Dead Sea, where the Senonian descends to the Jordan Valley), and the walls of the deeper *wadis*.

At a few points, as on Mount Carmel, basalt is found in the Turonian but not in the Senonian, suggesting some volcanic activity in the Cretaceous between these two periods.

IV. and V. *Tertiary and Quaternary Series* :

(a) EOCENE.

At a number of points in Samaria and northwards there occurs a limestone which, from its nummulitic fossils, is evidently of Eocene age. The most southerly occurrence is on the hills about Nablus. Fossils may be collected on Mount Gerizim.

(b) LATE TERTIARY AND RECENT.

It was probably soon after these Eocene limestones were formed that the land was upraised from the sea and began to take on its present aspect, for no widespread miocene or later marine deposits have been found. Before commenting upon its recent history, which is somewhat complicated and not fully worked out, it will be well to mention the remaining rocks and other records upon which such a discussion must be based.

(c) MARINE.

Along the Coastal Plain, from below Gaza northward, there are at intervals exposures of a yellowish, reddish, or brownish weathering sandstone with a lime carbonate cement. It is sometimes fairly hard, but it is generally porous and soft. It is a comparatively recent formation though sufficiently consolidated to show jointing. Its exact age is as yet uncertain, but it is probably Pliocene or early Pleistocene.

Younger than this are the sands, gravels and shell-beds that mark an encroachment of the Mediterranean to an elevation of 220 feet above its present level. These sea-beds are well exposed between Jaffa and Ramleh. Near the latter they are represented by a calcareous conglomerate—the old beach. They are, no doubt, middle or late Pleistocene.

The recent alluvium and sand-dunes may hide other marine formations, just as they cover much of these just mentioned.

(d) LACUSTRINE AND FLUVIATILE.

The highest terraces of the Ghor, marking the extreme limits of the lake, consist of gravel or shingle, at an elevation a little above that of the Mediterranean. Such are the terraces about Safed, around Lake of Huleh, in the Araba valley, at Ain al-Weibeh, and on Samrat al-Fiddan.

The lowermost beds at the mouths of the larger *wadis* consist of boulders and sand, bearing evidence of the eroding

power of these streams when the climate became moist enough to furnish water in excess of the loss by evaporation, and the Dead Sea began to rise and fill the Ghor.

The material that forms the main terraces of the Ghor, so well exhibited along the Jordan and along the coast of the Lisan peninsula, is quite different. While some clay beds occur near the bottom, it consists almost entirely of finely laminated marl, gypsum and salt. Over a considerable thickness the laminae average no more than $\frac{1}{8}$ in., and they are sometimes as fine as paper, but even the thinnest are continuous. They are the precipitates deposited after the climate had again become dry and the waters of the lake were being evaporated.

A pair of laminae of marl, gypsum and salt no doubt represent the deposits of one year, so that by counting these an accurate estimate of the length of time occupied in their formation could be obtained.

At several horizons in the Dead Sea formation large concretions of gypsum are forming, with long crystals of gypsum radiating from the centre. In these gypsum horizons nodules and also thin bands of light flour sulphur occur. Sulphur also forms coatings on the gypsum. One of these horizons is about forty feet above the Jordan, and a second about 120 feet above. The sulphur occurs in the same way and at similar horizons down to the south end of the Dead Sea.

Into the Dead Sea formation the Jordan has cut its channel. One of its flood plains is 20 feet above the summer level of the river and one 40 feet. Yellowish or reddish weathering stratified clays, deposited by the Jordan, occasionally veneer the lowest terrace of Dead Sea formation, or cover lower levels of it to a height of 70 feet.

(e) VOLCANIC ROCKS.

Masses of basalt are found capping the plateau of Moab, and sending streams down the gorges and slopes toward the Dead Sea; the dark lava showing up conspicuously against the light colours of the limestone or sandstone. It

may be observed near Wadi Mojeb (Arnon), the Plain of Zara, Wadi Zerka, and on the north-east corner of the Dead Sea, where it plunges beneath its waters.

Above Lake Tiberias the basaltic lavas occur on the west side of the Jordan; the lake has basalt on all sides of it. The most important mass of basalt on the west is Jebel Safed. At Jebel Jish, 5 miles north-west of Safed, an extinct crater may be recognized.

In all these volcanic outpourings only basaltic rocks have been met with. It will be noted also that, except about Tiberias, volcanic activity has been confined to the east side of the Ghor.

Vulcanism extended over a considerable period and up to very recent, but not historical time (the nearest historically active volcano is near Medina). That it extended over a considerable period is shown by the successive lava flows and the erosion of an older before the outpouring of a succeeding one. That it continued until very recently is shown by the freshness of the cones, by the lava flows, constituting the most recent feature in the topography, and by the hot springs that are still active in these volcanic centres, while some of the springs in the Ghor may derive their comparatively low temperatures from the rock temperature at their source or from chemical change in the gypsum of other salts. The very hot springs are associated with the volcanic centres and undoubtedly are connected with vulcanism. They afford evidence that volcanic heat has not yet disappeared. In fact, volcanic activity might again be renewed. The great earthquake of 1837 which destroyed Tiberias, killing thousands, is a further reminder that the district has not yet settled down to quiet life.

The Ghor.—The Ghor is a great fault or dislocation in the earth's crust, along which the west side has relatively sunk. This fault may be seen in the Araba valley on its east side, where Cretaceous limestone is brought into contact with the old Pre-Cambrian rocks. At the south-east end of the Dead Sea these old rocks are still exposed. Along the east side of the Dead Sea the lower Cretaceous

sandstone forms the base of the exposed formations, while on the west the upper Cretaceous limestones occupy this position. This discrepancy in the level of the same horizon on the two sides of the Ghor amounts to 5000 feet at Mount Hor and about 1000 feet along the shore of the Dead Sea. The actual fissure is not visible from the Dead Sea northwards, as it is covered by the sea or its deposits; but the east wall of the Ghor is the fault scarp, for it cannot be the result of erosion, since there has been no glacier in this valley, neither has there been a river flowing into the sea, as is shown by the rock-bed in the Akaba Valley at the watershed 660 feet above sea-level or 1952 feet above the Dead Sea. Indeed, the scarp itself shows that it is not river-eroded, for there are no interlobes but a straight wall between the tributary streams. The evidence for this fissure is conclusive, but the simple fissure and the sinking of the west side do not suffice to explain the complete trough. For the deepest portion of the trough is not where such sinking has been greatest, but where it is only 1000 feet; indeed, where it is greatest is the highest point in the trough. Nor is there any sign of warping. The full explanation would appear to be that this is one of the rare instances in which a trough has been formed by a sinking in of a strip of the earth's crust between two parallel faults (dislocations). The floor of the Ghor has dropped down. This would account for its deepest portion (over 2600 feet below sea-level) being in its centre. It would also answer the question as to what has become of the materials that once united the walls of the Ghor.

The formation of the Ghor commenced at the close of the Tertiary or beginning of the Pleistocene, and reached practically its present state before there set in the moist period, that produced glacial conditions in northern Europe. The climate must have been much the same as at present, for the old cañons of the Zerka and the Mojob are very similar in size, shape and depth to their present ones. When the moist or Pluvial period came and the level of the old Dead Sea rose, they filled in their old cañons with gravel.

During this Pluvial period, which no doubt was contemporaneous with the glacial period in Europe, the Dead Sea, as we have seen, rose to a height of about 1400 feet above its present level, forming a fresh-water lake from forty miles south of the Dead Sea to north of Lake Huleh, nearly 200 miles long. The beach deposits, rock terraces and cliffs show that it maintained this level for some time.

Following the Pluvial period came a period so dry that the waters of this great Jordan lake evaporated until only a remnant was left, a Dead Sea smaller than it is at present. During its desiccation various salts were precipitated, forming the thick deposits of marl, gypsum and salt that are now so marked a feature in the detailed topography of the Ghor. The long sloping terraces indicate even and continued lowering of the lake, the steep gradients pauses in the process of evaporation. A number of fresh-water shells, of which a considerable portion are existing species, are found in these deposits.

The salts in the water were derived from the salts released by the weathering of the rocks and brought in by the streams, or supplied by the thermal springs and volcanic emanations. The present water of the Dead Sea represents the remaining "mother liquor" of Jordan lake, with such additional salts as have been brought in since it reached its present stage, less the salts (mostly common salt and gypsum) that have been and still are being precipitated on the floor of the Dead Sea.

Since Kitchener's survey in 1883-4 the sea has risen 18 or 20 feet. This is positive evidence that the climate has been growing moister, but it is of course possible that this may be of short duration or subject to periodic changes of moisture and drought.

The water of the lagoon south of the Lisan peninsula is only slightly over 30 feet deep, and the channel between the Lisan and the west shore only 29 feet deep. It is quite probable that within historical times the south end has been dry land, and physically possible that tradition is

correct when it fixes the sites of Sodom and Gomorrah beneath the oily waters of the Dead Sea.

The Ghor is still in a youthful condition. Its walls are still precipitous ; tributaries have succeeded in excavating only narrow cañons, down which they plunge in waterfalls. Faulting of the Dead Sea deposits and the earthquakes which still occasionally disturb the district give warning that the fissuring and faulting and deepening of the Ghor may still be proceeding, and that its dark sides may once more glow with streams of molten lava and the green plateau of Damascus again be lighted up by a wide crescent of volcanic fire.

§ 2. Mineral Resources.

Sand.—The coast-line is bordered by dunes, much of the sand of which is suitable for glass making. Figures given by Dr. R. Sabath show that the total oxide of iron and alumina vary from .42 to 1.5% ; very pure limestones exist, and soda products may soon become available from utilization of Dead Sea salts. These sands also provide an unlimited supply for building purposes.

Limestone.—The limestone beds of Cénomanian and Turonian age furnish the principal building stones of Jerusalem and other towns.

They are known under the general names of *mizzi*, a hard limestone, and *kakulé*, a soft limestone.

The various divisions of the *mizzi* building stones appear to be somewhat confused by masons. They are

- (i) *mizzi ahmar*—a red-flecked marble ;
mizzi yasini—well bedded red and grey limestone.
- (ii) *mizzi Yahudi*—thick bedded dark grey or yellow limestone traversed by veinlets of calcite ;
- (iii) *meleké*—a hippurite marble ;
- (iv) *mizzi helu*—a white compact splintery limestone with chalcedonic nodules of Turonian age ;
- (v) *kakulé*—a soft whitish limestone which quarries in slabs and is used for lintels, etc.

Higher up in the series occur phosphatic beds of Danian age, which form a hard but rather sombre building stone of a brown to black colour. In places the beds are entirely altered to apatite and provide beautiful green and red building stones, such as the *mizzi akhdar* of Beit Suhar. They are usually described as marbles, but are harder and more durable. In Galilee, where basalt is the prevalent rock, this is utilized both for road making and building purposes.

In the hilly parts of Samaria and Judaea as well as the southern part of Trans-jordania surface rocks are mostly limestone, which provides good material for burning to fat limes. Dolomite limestone and marl beds also occur, and, though the latter are often associated with gypsum, much of the material could probably be used for the manufacture of Portland Cement.

Thin bedded clays also occur in the Jordan valley and could be utilized for pottery, etc.

Phosphatic Deposits.—Immediately overlying the top flint beds of the Campanian division of the Senonian formation are the beds containing bones, coprolites, etc., of phosphatic composition. These beds are very widespread both in Palestine and Trans-jordania. They have never been properly surveyed. Hence the information available only deals with a few scattered localities. Blanckenhorn examined samples from Nebi Musa and found 30% tri-calcic phosphate in beds 20 feet thick. It is, however, believed that much richer beds than these occur in Palestine. In Trans-jordania more careful examination has been made; and at Abu Tara three beds 10 metres, 7 metres, 3 metres in thickness occur, carrying an average of 51% tri-calcium phosphate. At Kharbet Botin the plateau contains beds 13 metres thick with 54.6% tri-calcic phosphate. Most of these deposits are close to the surface, and could very easily be quarried.

Bitumen.—Above the bone-beds there occurs in many parts of Palestine a shaly or bedded bituminous limestone, containing 10 to 30% of oil and bitumen. The best known

localities are at Nebi Musa, al-Salt, Wadi al-Quneitra, Safed, the Yarmuk valley, Bethlehem, Wadi Mahawit, etc.*

Some of the material is poor in quality, but much of it would make excellent material for road asphalt. Some deposits are shaly, but those which Blanckenhorn examined contained less than 2% of argillaceous material. In composition some varieties resemble the Val de Travers asphalt, and could be similarly utilized. The richer qualities are often used as fuel; the rock, once set on fire by means of brushwood, will continue to burn.

Several attempts have been made to utilize the material by distillation, the yield of oil being 8% or more, there being also a valuable proportion of combustible gas and bituminous tarry matter.

In addition to the bituminous limestone, bitumen sufficiently pure to mine occurs in various parts of the country.

Petroleum.—Besides the above occurrences of bitumen, which are examples of inspissated oil, there occur gas emanations and sepages of oil in several parts of the country, but more particularly in the southern part of the Dead Sea region. The dolomite at Ain-Gedi and Mas'ada drips oily bitumen, and the sandstone on the east shore of the Dead Sea and at Jebel Usdum is bituminous.

The consensus of expert opinion is that oil occurs in southern Palestine, but that only drilling will decide as to what are the commercial aspects of the problem. It is generally agreed that sunken blocks of the Ghor are petroleum-bearing, and that oil will be obtained by drilling into the Senonian-Turonian beds. The greater prospects of oil occurring in large quantities in the anticlinal flexures to the west are at present the principal attraction.

The Standard Oil Company is now prospecting over the area granted by pre-war concessions around Kharnub, and is optimistic as to the final outcome of its efforts.

Dead Sea Salts.—One of the greatest mineral assets of Palestine is the salt of the Dead Sea (*cf.* § 1 above). The average percentage of salts in the strong brine is at least

25%, of which 34% is sodium chloride, 4% to 7% potassium chloride, and up to 1% or more magnesium bromide.

The volume of the Dead Sea is somewhere in the region of 120,000,000,000 cubic metres; hence the area contains roughly 30,000,000,000 tons of mixed salts, of which possibly 1,500,000,000 tons are potassium chloride. Palestine is thus the richest country in the world for potash resources. These also occur under the most favourable conditions. The salts occur as a strong brine, immediately ready for evaporation and crystallization for the production of pure salts by the natural heat of the sun.

With the advent of cheap transport and abundant supplies of electricity, other manufactures, such as electrolytic production of alkali, are possible. The salt deposits of Jebel Usdum also appear to be of considerable extent.

Metallic Minerals.—Palestine is not rich in metallic minerals, as the following notes indicate:

Copper: Copper ores were worked by the ancients in the older Palaeozoic rocks south of the Dead Sea in the neighbourhood of Fenan. The metal was also extracted or smelted on the spot. The present state of deposits is unknown. Copper ores are also said to exist in the vicinity of Mt. Carmel.

Iron Ores are known to occur in small quantities in many localities throughout Palestine, but there is no information of deposits of any considerable extent.

Gold has been reported, but the localities given seem unlikely, and authentic occurrences are yet to be discovered.

The country has been so little prospected for metallic minerals, particularly in the south and north-east, that our present knowledge of the subject cannot be accepted as an indication of its resources; and it is possible that farther exploration may reveal valuable deposits of ore.

§ 3. *Mammalia.*

Palestine exhibits a remarkable range of climate, elevation and topography. Fauna and flora in consequence present a strange assembly of European, Asiatic and African types, of tropical, sub-tropical and temperate character. Few groups have as yet been exhaustively studied, and much material of recent collection awaits detailed examination. In these circumstances, the present notes can only be offered as a preliminary outline of a very intriguing field of research.

The mammalian fauna of Palestine is remarkable for the number of larger animals which are on the verge, or have recently passed the verge, of extinction, a result due in part to modern firearms, in part to the destruction of the forests.

Among those which have become rare or extinct in the last few decades are the roe deer (*Cervus capreolus*), the fallow deer (*C. dama*), the leopard (*Felis pardus*), and the Syrian bear (*Ursus syriacus*). The gazelle (*Gazella dorcas*) and the Syrian ibex (*Capra bedouin*) are also much scarcer than formerly.

Several carnivorous mammals are still far from rare, such as the jungle cat (*Felis chaus*), the wild cat (*F. bubastis* Ehrenbg.), the striped hyaena (*Hyaena striata*), the mongoose (*Herpestes ichneumon*), the wolf (*Vulpes portalii*), the jackal (*Canis aureus*), and one or two races of fox.

Among the smaller animals may be mentioned several species of hare, the porcupine (*Acanthion leucurus*), spiny mice (*Acomys*), the dwarf hamster (*Cricetulus migratorius*), many gerbils and jerboas in the south of the country, a vole (*Microtus syriacus*: Brants), several species of dormouse and of shrews, a race of the European hedgehog and of the desert hedgehog *Erinaceus auritus*), and a score of bats. The most interesting of the bats is *Rousettus (Cynonycteris) aegyptiacus*, a fruit-bat which is very destructive to figs and other ripe fruit, and spends the day in caves.

The smaller animals of Palestine are still very imperfectly known. The full list would be a long one, because desert rodents and hedgehogs occur side by side with such northern forms as the voles, the European hedgehogs and the dwarf hamster.

The European house mouse (*Mus musculus*) and various races of the black rat (*Rattus rattus*) have been imported, and are abundant in the towns.

Among types recently described, *Nesokia bacheri* Nhrng, a big, rat-like rodent from the southern shore of the Dead Sea, is killed by the Beduin in large numbers. *Procavia Schmitzi* Matsch, a hyrax-like animal, is found in the mountains surrounding Lake Huleh.

§ 4. Birds.¹

The geographical position of Palestine accounts for the very large number of migratory birds which have been recorded. While the country can boast of only about one hundred resident species, at least two hundred migrants, some of which may breed locally in small numbers, have been described on indubitable authority.

(w.v.—winter visitor. s.v.—summer visitor.)

1. *Turdus viscivorus*. Missel thrush ; occasional w.v.
2. *Turdus philomelus*. Song thrush ; very common w.v.
3. *Turdus pilaris*. Fieldfare ; occasional w.v.
4. *Turdus merula*. Blackbird ; common w.v. and locally common resident.
5. *Monticola solitarius*. Blue thrush ; common w.v. and locally common resident.
6. *Monticola saxatilis*. Rock thrush ; uncommon migrant, common in some years.
7. *Oenanthe oenanthe*. Common wheatear ; common migrant.

¹For fuller notes on some of the birds of Palestine see Col. R. Meinertzhagen, *Notes on the Birds of Southern Palestine*, in *The Ibis* for January, 1920

8. *Oenanthe isabellina*. Isabelline wheatear; common migrant and locally common resident.

9. *Oenanthe hispanica*. { Black-throated wheatear.
Black-eared wheatear.

Very common s.v. in both forms; the former is the more common.

10. *Oenanthe deserti*. Desert wheatear; uncommon resident.

11. *Oenanthe finschi*. Arabian wheatear; common w.v. and resident in the south.

12. *Oenanthe pleschanka*. Eastern pied wheatear; once recorded from Rafa.

13. *Oenanthe moesta*. Tristram's wheatear; rare resident.

14. *Oenanthe lugens*. Pied wheatear; locally common resident.

15. *Oenanthe monacha*. Hooded wheatear; rare resident.

16. *Oenanthe leucopyga*. White rumped wheatear; uncommon resident near Dead Sea.

17. *Cercomela melanura*. Blackstart; not uncommon near the Dead Sea.

18. *Saxicola rubetra*. Whinchat; uncommon migrant.

19. *Saxicola torquata*. Stonechat; common w.v.

20. *Phoenicurus phoenicurus*. Common redstart; common migrant.

21. *Phoenicurus p. mesoleuca*. Ehrenberg's redstart; common migrant.

22. *Phoenicurus ochruros*. Black redstart; common w.v.

23. *Luscinia luscinia*. Sprosser nightingale; migrant.

24. *Luscinia megarhyncha*. Nightingale; migrant (Tristram states that it breeds in Palestine).

25. *Luscinia s. suecica*. Bluethroat; fairly common w.v.

26. *Luscinia s. volgae*. White-spotted bluethroat; w.v. less common than the last.

27. *Erithacus rubecula*. Robin; common w.v.

28. *Prunella modularis*. Hedge sparrow; fairly common w.v.

29. *Sylvia communis*. Whitethroat; common migrant and s.v.

30. *Sylvia curruca*. Lesser whitethroat ; common migrant. (Perhaps breeds.)
31. *Sylvia cantillans*. Subalpine warbler ; uncommon migrant and s.v.
32. *Sylvia conspicillata*. Spectacled warbler ; fairly common resident.
33. *Sylvia melanothorax*. Palestine warbler (one pair obtained by Tristram near the Dead Sea).
34. *Sylvia melanocephala*. Sardinian warbler ; fairly common resident.
35. *Sylvia melanocephala momus*. Bowman's warbler ; common resident.
36. *Sylvia hortensis*. Orphean warbler ; common migrant and s.v.
37. *Sylvia ruppelli*. Ruppell's warbler ; uncommon migrant.
38. *Sylvia atricapilla*. Blackcap ; common w.v. (a few remain to breed).
39. *Sylvia borin*. Garden warbler ; common migrant (Tristram states that it breeds in Palestine).
40. *Sylvia nisoria*. Barred warbler ; rare migrant.
41. *Sylvia nana*. Desert warbler ; only recorded from south end of Dead Sea.
42. *Agrobates galactotes*. Rufous warbler ; very common s.v.
43. *Scotocerca inquieta*. Scrub warbler ; uncommon resident.
44. *Prinia gracilis*. Graceful warbler ; common resident.
45. *Cisticola cisticola*. Fantailed warbler ; locally common resident.
46. *Phylloscopus superciliosus*. Yellow-browed warbler (one obtained by Tristram at Jericho in 1864).
47. *Phylloscopus collybita*. Chifchaff ; common w.v.
48. *Phylloscopus trochilus*. Willow warbler ; common migrant.
49. *Phylloscopus sibilatrix*. Wood warbler ; common migrant in the plains.

50. *Phylloscopus bonellii*. Bonelli's warbler ; common migrant and uncommon s.v.

51. *Hypolais olivetorum*. Olivetree warbler ; common migrant (a few remain to breed).

52. *Hypolais languida*. Upchir's warbler ; common s.v. in the hills.

53. *Hypolais pallida*. Olivaceous warbler ; common s.v. in the plains and Jordan valley.

54. *Acrocephalus scirpaceus*. Reed warbler ; common migrant.

55. *Acrocephalus palustris*. Marsh warbler ; migrant.

56. *Acrocephalus arundinacea*. Great reed warbler ; common s.v.

57. *Acrocephalus stentoreus*. Clamorous reed warbler ; common s.v. in Huleh marshes.

58. *Acrocephalus schoenicola*. Sedge warbler ; uncommon migrant.

59. *Luscinola melanopogon*. Moustached warbler ; common in Beisan marshes in winter ; possibly resident.

60. *Locustella fluviatilis*. River warbler ; uncommon s.v.

61. *Locustella luscinioides*. Savi's warbler ; scarce s.v.

62. *Cettia cettii*. Cetti's warbler ; possibly resident.

63. *Crateropus squamiceps*. Palestine bush babbler ; common near Jericho.

64. *Parus major*. Great tit ; common resident.

65. *Troglodytes troglodytes*. Wren ; rare w.v.

66. *Motacilla alba*. White wagtail ; common w.v. and rare resident.

67. *Motacilla vidua*. White-winged wagtail (obtained by Dr. Herschell in the Jordan valley).

68. *Motacilla cinerea*. Grey wagtail ; uncommon w.v.

69. *Motacilla flava*. Blueheaded yellow wagtail ; very common migrant in the plains.

70. *Motacilla melanocephala*. Blackheaded wagtail ; uncommon migrant.

71. *Anthus pratensis*. Meadow pipit ; common w.v.

72. *Anthus trivialis*. Tree pipit ; common w.v.

73. *Anthus cervinus*. Redthroated pipit ; common w.v.

74. *Anthus spinoletus*. Water pipit ; uncommon w.v.
75. *Anthus campestris*. Tawny pipit ; common migrant and scarce resident.
76. *Anthus sordidus*. Brown rock pipit ; common s.v. in the hills ; said to winter in the plains and Jordan valley.
77. *Pycnonotus xanthopygius*. Palestine bulbul ; common resident.
78. *Oriolus galbula*. Golden oriole ; common spring migrant.
79. *Lanius excubitor elegans*. Pallid shrike ; common resident round Gaza and southward.
80. *Lanius e. aucheri*. Finsch's shrike ; common resident in the Jordan valley.
81. *Lanius minor*. Lesser grey shrike ; irregular s.v. to the plains.
82. *Lanius senator*. Woodchat shrike ; common s.v.
83. *Lanius nubicus*. Masked shrike ; common s.v.
84. *Lanius collurio*. Red-backed shrike ; common migrant and locally common s.v.
85. *Muscicapa striata*. Spotted flycatcher ; common s.v.
86. *Muscicapa hypoleuca*. Pied flycatcher ; uncommon migrant.
87. *Muscicapa albicollis*. Collared flycatcher ; uncommon migrant.
88. *Hirundo rustica*. Common swallow ; common s.v.
89. *Hirundo r. transitiva*. Palestine swallow ; common resident.
90. *Hirundo daurica*. Red-rumped swallow ; common s.v.
91. *Delichon urbica*. House martin ; uncommon migrant.
92. *Riparia riparia*. Sand martin ; fairly common migrant (a few breed).
93. *Riparia rupestris*. Crag swallow ; fairly common resident.
94. *Riparia obsoleta*. Pale crag swallow ; resident in Dead Sea basin.
95. *Cinnyris osea*. Palestine sunbird ; common resident in the Jordan valley and spreads over the rest of the country in winter.

96. *Carduelis carduelis*. Goldfinch ; very common resident.

97. *Acanthis cannabina*. Linnet ; common resident.

98. *Serinus canarius*. Serin ; common w.v.

99. *Spinus spinus*. Siskin ; rare w.v.

100. *Chloris chloris*. Greenfinch ; common resident.

101. *Coccothraustes coccothraustes*. Hawfinch ; occasional visitor.

102. *Passer domesticus*. Sparrow ; very common resident.

103. *Passer hispaniolensis*. Spanish sparrow ; common resident and w.v.

104. *Passer moabiticus*. Dead Sea sparrow ; resident near Dead Sea.

105. *Petronia petronia*. Rock sparrow ; common s.v.

106. *Fringilla coelebs*. Chaffinch ; common w.v.

107. *Carpodacus sinaiticus*. Sinai rosenfinch ; rare resident between Beersheba and the Dead Sea.

108. *Erythropsiza githaginea*. Desert bullfinch ; uncommon resident in the extreme south.

109. *Rhodospiza obsoleta*. Persian desert bullfinch ; uncommon w.v.

110. *Emberiza melanocephala*. Blackheaded bunting ; common s.v.

111. *Emberiza calandra*. Common bunting ; common resident.

112. *Emberiza hortulana*. Ortolan bunting ; common migrant.

113. *Emberiza striolata*. Striped bunting ; uncommon resident near the Dead Sea.

114. *Emberiza cia*. Meadow bunting ; fairly common w.v.

115. *Emberiza caesia*. Cretzschmaer's bunting ; common s.v.

116. *Sturnus vulgaris*. Starling ; common w.v.

117. *Sturnus unicolor*. Sardinian starling ; scarce w.v.

118. *Pastor roseus*. Rose-coloured starling ; irregular visitor, usually following locusts.

119. *Amydrus tristrami*. Tristram's grackle; resident near Dead Sea.

120. *Garrulus atricapillus*. Syrian jay; common resident.

121. *Corvus monedula*. Jackdaw; common w.v. and locally resident.

122. *Corvus frugilegus*. Rook; common w.v.

123. *Corvus cornix*. Hooded crow; common resident.

124. *Corvus affinis*. Fantail raven; resident near Dead Sea.

125. *Corvus corax*. Raven; common resident.

126. *Corvus c. umbrinus*. Brown-necked raven; common resident in the south.

127. *Alaemon alaudipes*. Bifasciated lark; resident in the southern desert.

128. *Galerita cristata*. Crested lark; very common resident.

129. *Alda arvensis*. Skylark; very common w.v.

130. *Lullula arborea*. Woodlark; common w.v., possibly breeds.

131. *Ammomanes deserti*. Desert lark; common resident in desert parts of the country.

132. *Calandrella brachydactyla*. Short-toed lark; fairly common s.v.

133. *Calandrella minor*. Lesser short-toed lark; fairly common in deserts; resident.

134. *Melanocorypha calandra*. Calandra lark; common resident in northern Palestine.

135. *Melanocorypha bimaculata*. Eastern calandra lark; common resident on the coastal plain.

136. *Apus apus*. Common swift; common s.v.

137. *Apus melba*. Alpine swift; common s.v.

138. *Apus affinis*. White-rumped swift; locally common s.v.

139. *Caprimulgus europaeus*. Common nightjar; common migrant.

140. *Caprimulgus ruficollis*. Red-necked nightjar; once recorded from Jerusalem.

141. *Caprimulgus tamaricis*. Probably resident near Dead Sea.

142. *Dryobates syriacus*. Syrian woodpecker ; common resident.

143. *Yunx torquilla*. Wryneck ; common migrant and a few winter in the Jordan valley.

144. *Alcedo arthis*. Common kingfisher ; common w.v.

145. *Ceryle rudis*. Pied kingfisher ; common resident.

146. *Halcyon smyrnensis*. Smyrna kingfisher ; common resident.

147. *Coracias garrula*. Roller ; common migrant and s.v.

148. *Merops apiaster*. Common bee-eater ; very common s.v.

149. *Merops persicus*. Blue-checked bee-eater ; uncommon s.v.

150. *Merops viridis*. Green bee-eater ; possibly migrant.

151. *Upupa epops*. Hoopoe ; common s.v.

152. *Cuculus canorus*. Cuckoo ; common migrant.

153. *Clamator glandarius*. Great spotted cuckoo ; common migrant and scarce resident.

154. *Tyto alba*. Barn owl ; common resident.

155. *Ketupa zeylonensis*. Brown fish owl ; resident in a few wadis.

156. *Asio otus*. Longeared owl (Tristram found this bird in Galilee).

157. *Asio flammens*. Shorteared owl ; migrant.

158. *Otus scops*. Scops owl ; common s.v.

159. *Bubo ascalaphus*. Egyptian eagle owl ; resident in the southern desert.

160. *Bubo ignavus*. Eagle owl ; resident.

161. *Athene glaux*. Southern little owl ; very common resident.

162. *Gypaetus barbatus*. Bearded vulture (found by Tristram near the Dead Sea).

163. *Vultur monachus*. Black vulture ; occasional.

164. *Gyps fulvus*. Griffon vulture ; very common resident.

165. *Neophron perenopterus*. Egyptian vulture ; very common s.v.

166. *Circus aeruginosus*. Marsh harrier ; very common w.v. (a few are said to breed).

167. *Circus pygargus*. Montagu's harrier ; scarce migrant.

168. *Circus cyaneus*. Hen harrier ; fairly common resident.

169. *Circus macrourus*. Pallid harrier ; common resident.

170. *Buteo vulgaris*. Common buzzard ; common migrant.

171. *Buteo ferox*. Longlegged buzzard ; common resident.

172. *Pernis apivorus*. Honey buzzard ; migrant.

173. *Aquila chrysaetus*. Golden eagle ; w.v.

174. *Aquila heliaca*. Imperial eagle ; fairly common resident.

175. *Aquila clanga*. Spotted eagle ; scarce resident.

176. *Aquila rapax*. Tawny eagle ; scarce resident.

177. *Aquila fasciata*. Bonelli's eagle ; common resident.

178. *Hieraetus pennatus*. Booted eagle ; uncommon migrant.

179. *Circaetus gallicus*. Short-toed eagle ; very common s.v.

180. *Accipiter nisus*. Sparrow hawk ; common w.v.

181. *Milvus milvus*. Red kite ; common w.v.

182. *Milvus migrans*. Black kite ; common resident.

183. *Milvus m. aegypticus*. Egyptian kite ; occasional in the south.

184. *Elanus coeruleus*. Black-shouldered kite ; occasional.

185. *Falco peregrinus*. Peregrine ; fairly common resident.

186. *Falco biarmicus*. Lanner falcon ; common migrant, locally resident.

187. *Falco subbuteo*. Hobby ; fairly common s.v.

188. *Falco eleanorae*. Eleanora falcon ; rare s.v.

189. *Falco columbarius*. Merlin ; common w.v.

190. *Falco vespertinus*. Red-footed falcon ; rare s.v.

191. *Falco tinnunculus*. Kestrel ; very common resident.
 192. *Falco naumanni*. Lesser kestrel ; common s.v.
 193. *Pandion haliaetus*. Osprey ; common w.v.
 194. *Phalacrocorax carbo*. Cormorant ; common w.v.
 195. *Phalacrocorax pygmaeus*. Little cormorant ; common w.v. (perhaps breeds in Huleh marshes).
 196. *Pelecanus onocrotalus*. Rosy pelican ; fairly common w.v.
 197. *Pelecanus crispus*. Dalmatian pelican ; fairly common w.v.
 198. *Plotus levaillantii*. African darter ; w.v., to Huleh.
 199. *Ardea cinerea*. Grey heron ; very common migrant.
 200. *Ardea purpurea*. Purple heron ; common resident.
 201. *Egretta alba*. Great white heron ; rare w.v.
 202. *Egretta garzetta*. Little egret ; uncommon resident.
 203. *Bubulcus ibis*. Buffbacked heron ; uncommon w.v.
 204. *Ardeola ralloides*. Squacco heron ; common migrant (possibly breeds).
 205. *Nycticorax nycticorax*. Night heron ; uncommon migrant.
 206. *Ixobrychus minutus*. Little bittern ; common resident.
 207. *Botaurus stellaris*. Bittern ; common resident.
 208. *Ciconia ciconia*. White stork ; very common migrant.
 209. *Ciconia nigra*. Black stork ; uncommon migrant.
 210. *Platalea leucorodia*. Spoonbill ; rare w.v.
 211. *Plegadis falcinellus*. Glossy ibis ; occasional w.v.
 212. *Phoenicopterus ruber*. Flamingo ; uncommon w.v.
 213. *Anser cinereus*. Grey goose ;
 214. *Anser segetum*. Bean goose ;
 215. *Anser albifrons*. White-fronted goose ;
 216. *Branta leucopsis*. Barnacle goose ; fairly common w.v.
- | | |
|---|-----------------|
| } | occasional w.v. |
|---|-----------------|
217. *Cygnus olor*. Mute swan ; occasional w.v.
 218. *Cygnus musicus*. Whooper swan ; occasional w.v.
 219. *Alopochen aegyptiaca*. Egyptian goose ; occasional w.v.

220. *Tadorna tadorna*. Common shell-duck ; uncommon w.v.

221. *Tadorna casarca*. Ruddy shell-duck ; uncommon resident.

222. *Anas platyrhynchos*. Mallard ; common w.v.

223. *Anas strepera*. Gadwall ; common w.v.

224. *Anas angustirostris*. Marbled duck ; fairly common resident.

225. *Anas acuta*. Pintail duck ; common w.v.

226. *Anas querquedula*. Garganey ; fairly common migrant.

227. *Anas crecca*. Teal ; very common w.v.

228. *Anas penelope*. Wigeon ; uncommon w.v.

229. *Spatula clypeata*. Shoveller ; fairly common w.v.

230. *Nyroca ferina*. Pochard ; fairly common w.v.

231. *Nyroca fuligula*. Tufted duck ; very common w.v.

232. *Nyroca nyroca*. White-eyed duck ; common w.v.

233. *Oedemia nigra*. Scoter ; occasional w.v.

234. *Erismatura leucocephala*. White-headed duck ; said to be resident.

235. *Mergus serrator*. Merganser ; common w.v.

236. *Mergus albellus*. Simew (obtained by Tristram).

237. *Columba palumbus*. Wood pigeon ; common migrant.

238. *Columba oenas*. Stock dove ; common w.v.

239. *Columba livia*. Rock dove ; common resident.

240. *Streptopelia turtur*. Turtle dove ; very common s.v.

241. *Streptopelia decaocto*. Collared turtle dove ; common resident in the Jordan valley.

242. *Streptopelia senegalensis*. Palm dove ; resident in Jerusalem.

243. *Pterocles orientalis*. Black-bellied sandgrouse ; resident in the southern desert.

244. *Pterocles alchata*. Pintailed sandgrouse ; common resident in the south.

245. *Pterocles senegallus*. Senegal sandgrouse ; very common resident in the south.

246. *Pterocles exustus*. Singed sandgrouse ; common resident in the south.

247. *Alectoris graeca*. Chucar ; common resident.
248. *Ammoperdix heyi*. Hey's partridge ; common resident near Jericho.
249. *Francolinus vulgaris*. Francolin ; common resident in marshes.
250. *Coturnix coturnix*. Quail ; very common migrant.
251. *Rallus aquaticus*. Water-rail ; uncommon resident.
252. *Porzana porzana*. Spotted crane ; common migrant.
253. *Crex crex*. Landrail ; common migrant.
254. *Porphyrio caeruleus*. Purple gallinule ; occurs in Huleh marshes.
255. *Gallinula chloropus*. Moorhen ; common resident.
256. *Fulica atra*. Coot ; common w.v.
257. *Megalornis grus*. Crane ; fairly common w.v.
258. *Anthropoides virgo*. Demoiselle crane ; fairly common w.v.
259. *Otis tarda*. Great bustard ; possibly migrant.
260. *Otis tetrax*. Little bustard ; possibly resident.
261. *Burhinus oediconemus*. Stone curlew ; common resident.
262. *Glareola pratincola*. Pratincole ; common s.v.
263. *Cursorius gallicus*. Courser ; common s.v. in the south.
264. *Charadrius apricarius*. Golden plover ; fairly common w.v.
265. *Charadrius helveticus*. Grey plover ; not uncommon w.v. on the coast.
266. *Charadrius geoffroyi*. Geoffroy's plover ; common migrant.
267. *Charadrius hiaticula*. Ringed plover ; common w.v.
268. *Charadrius curonica*. Lesser ringed plover ; common w.v. (perhaps breeds).
269. *Charadrius alexandrinus*. Kentish plover ; common resident.
270. *Charadrius morinellus*. Dotterel ; common w.v.
271. *Hoplopterus spinosus*. Spur-winged plover ; fairly common resident.
272. *Vanellus vanellus*. Lapwing ; very common w.v.

273. *Recurvirostra avocetta*. Avocet ; uncommon w.v.
 274. *Himantopus himantopus*. Stilt ; fairly common s.v.
 275. *Scolopax rusticola*. Woodcock ; common w.v.
 276. *Gallinago gallinago*. Snipe ; very common w.v.
 277. *Gallinago gallinula*. Jack snipe ; very common w.v.
 278. *Erolia alpina*. Dunlin ; very common w.v.
 279. *Erolia ferruginea*. Curlew sandpiper ; common migrant.
 280. *Erolia minuta*. Little stint ; very common w.v.
 281. *Philomachus pugnax*. Ruff ; common migrant.
 282. *Calidris arenaria*. Sanderling ; fairly common w.v.
 283. *Limicola falcinellus*. Broad-billed sandpiper ; uncommon migrant.
 284. *Totanus hypoleucos*. Common sandpiper ; common migrant (probably breeds).
 285. *Totanus ochropus*. Green sandpiper ; common w.v.
 286. *Totanus stagnatalis*. Marsh sandpiper ; fairly common migrant.
 287. *Totanus glareola*. Wood sandpiper ; uncommon migrant.
 288. *Totanus calidris*. Redshank ; common w.v.
 289. *Totanus fuscus*. Spotted redshank ; rare migrant.
 290. *Totanus canescens*. Greenshank ; uncommon migrant.
 291. *Limosa limosa*. Black-tailed godwit ; uncommon w.v.
 292. *Numenius arquatus*. Curlew ; fairly common w.v.
 293. *Numenius phaeopus*. Whimbrel ; rare w.v.
 294. *Sterna fluviatilis*. Common tern ; common s.v.
 295. *Sterna minuta*. Little tern ; uncommon w.v.
 296. *Sterna media*. Allied tern ;
 297. *Sterna anglica*. Gull-billed tern ;
 298. *Sterna caspia*. Caspian tern ;
 299. *Sterna bergii*. Swift tern ;
 300. *Hydrochelidon hybrida*. Whiskered tern ; fairly common resident.
 301. *Hydrochelidon nigra*. Black tern ; uncommon s.v.

302. *Hydrochelidon leucoptera*. Whitewinged black tern ; fairly common migrant.

303. *Larus ridibundus*. Black-headed gull ; common w.v.

304. *Larus melanocephalus*. Adriatic gull ; possible common w.v.

305. *Larus ichthyaetus*. Great black-headed gull ; common w.v. on sea of Galilee.

306. *Larus canus*. Common gull ; fairly common w.v.

307. *Larus gelastes*. Slender-billed gull ; uncommon w.v.

308. *Larus cachinans*. Yellow-legged herring gull ; common w.v.

309. *Larus argentatus*. Herring gull ; uncommon w.v.

310. *Larus fuscus*. Lesser black-backed gull ; common w.v.

311. *Puffinus anglorum*. Manx shearwater ; one specimen found by Tristram.

312. *Puffinus kuhlii*. Mediterranean shearwater ; sometimes seen near shore.

313. *Podiceps cristatus*. Great crested grebe ; very common w.v. (probably breeds on Huleh).

314. *Podiceps nigricollis*. Eared grebe ; common s.v.

315. *Podiceps griseigena*. Red-necked grebe ; rare w.v.

316. *Podiceps fluviatilis*. Little grebe ; common resident.

§ 5. *Reptilia*.

Venomous snakes are of comparatively rare occurrence in Palestine and the number of species is small. Viperine types are seldom found in densely populated areas, their habitat being characteristically the true desert or stony and unfrequented hills. In habit they are almost exclusively nocturnal and viviparous. A collector of standing states that, of hundreds of ophidia secured during a period of twenty-one years, he has only obtained in the Jaffa district four viperine specimens (*Daboia xanthina* and *Vipera confluenta*), apparently driven from the hills by

military operations. He had similarly been unable to obtain a single viperine snake from the vicinity of Jerusalem.

On the other hand, the valuable services rendered by the colubrine snakes, as destroyers of field mice, locusts and other insect pests, have been repeatedly advanced in pleas for the protection of this group.

OPHIDIA.

1. *Typhlops syriacus*. Syrian blind snake; so-called from its rudimentary eyes. This snake is found everywhere in Palestine and feeds largely on insects.

2. *Onychocephalus simoni*. Only known to occur in the Jaffa and Haifa areas; feeds on insects.

3. *Micrelaps mulleri*. Generally found in the hills, but also in the Jaffa area.

4. *Rhyncocalamus melanocephalus*. A small, black-headed snake of very general occurrence; feeds on worms and insects.

5. *Ablabes modestus*. One variety (*A. m. inornata*: Jan.) is only recorded from Jerusalem. *A. m. decemelineata*, however, has been reported from Jerusalem, Plain of Sharon and Lake Huleh; *A. m. quadrilineata* occurs throughout Galilee, Phoenicia and Jerusalem.

6. *Lytorhynchus diadema*. A brownish-yellow snake with darker rhomboidal spots on the back, only known to occur in the Jaffa district.

7. *Periops parallelus*. This colubrine snake is recognizable by the small scutella between the inferior edge of the eye and the superior labial scuta; only found in the hills.

8. *Zamenis caudaelineatus*. In rocky hills.

9. *Z. carbonarius*. A black coluber which devoured enormous numbers of locusts during invasions of this insect pest.

10. *Z. gemonensis* var. *Asiana*. Of general occurrence. During the winter hundreds of specimens may be found rolled up together in a single burrow.

11. *Z. dahlii*. A grey-green snake of general occurrence. Black 'ocelli' with white margins are found on the neck.

12. *Z. ravergeri*. A hill type characterized by a zigzag line following the length of the back, in which each sinus is marked by a prominent spot.

13. *Tropidonotus tessellatus v. hydrus*. Found in all rivers, pools and ponds. Destructive to fish.

14. *T. natrix*. A less common water-snake than the above, with similar habits.

15. *Coelopeltis lacertina*. A big coluber of general occurrence which destroys large numbers of field mice.

16. *Psammophis moniliger v. hierosolymitana*. From Jerusalem, Jaffa and Haifa.

17. *Tarbophis vivax v. syriaca*. Of general occurrence. This species and *Typhlops syriacus* are the only colubrine snakes of nocturnal habit.

18. *Eryx jaculus*. Occurs in sandy areas on the plain of Sharon. Simulates a viperine type by the small size of the cephalic scutella, and the number of rows of escutcheons between eye and oral fissure.

19. *Naja haje*. Confined to the desert south of Beersheba and very rarely found.

20. *Vipera euphratica*. Found near Jericho.

21. *Daboia xanthina*. Commonly found near human habitations, and is responsible for some loss of live stock in stables; fairly common in the south.

22. *Vipera confluenta*. Rarely found in the Jaffa area.

23. *Cerastes hasselquistii*. Occasionally found round the Dead Sea and in the Wadi Araba. In Syria it is of very common occurrence and is the only viper known to that country.

24. *Echis arenicola*. Occurs from the Wadi Fara'a to the Dead Sea in the Jordan valley.

LACERTIDAE.

25. *Psammosaurus scincus*. A huge lizard attaining a length of a metre. Of common occurrence in sandy places.

Feeds on birds, smaller reptiles, gerboas, rats and locusts. Eaten by the Arabs and employed locally for medicinal purposes.

26. *Lacerta viridis*. This green lizard is only found among herbage on the hills.

27. *L. judaica*. Occurs in towns and frequents ruins and broken walls.

28. *L. agilis*. In the Jerusalem area and round the Dead Sea.

29. *Ophiops elegans*. Of general occurrence; characterized by the absence of eyelids.

30. *Acanthodactylis syriacus*. Of general occurrence in sandy plains; exhibits fringed toes.

31. *Podarcus pardalis*. A coastal type of general occurrence.

32. *Pseudopus apus*. A gigantic lizard of general but rare occurrence; distinguished by a deep neck and body fold.

33. *Ablepharus panonicus*. In the Haifa area.

34. *Eumeces schneideri*. Common in sandy plains.

35. *Euprepes fellowsi*. Of general occurrence.

36. *Ophiomorus miliaris*. Common in Galilee.

37. *Gongylus ocellatus*. Abundant everywhere; distinguished by regular, black and white, transverse bars.

38. *Seps monodactylus*. Abundant in marshes.

39. *Sphenops capistratus*. Found in the Jaffa area; passes rapidly through sand at considerable depths below the surface.

40. *Platyodactylus hasselquistii*. Chiefly in towns. Of nocturnal habit, catching moths and insects attracted by artificial light; utters a characteristic clicking sound.

41. *Platyodactylus mauritanicus*. Occurs only in caves and rock crevices.

42. *Stellio vulgaris*. A spiny gecko of common occurrence on walls, ruins, etc.; partial to locusts.

43. *Chamaeleo vulgaris*. Occurs everywhere; attains an abnormal size at Jericho.

§ 6. *Fishes.*

Varieties.—A large variety of edible fish occurs in the coastal and lacustrine waters of Palestine. Both the tunny and sardine, among other migratory types, visit the coast at regular seasons, and the question of developing a very primitive fishing industry is receiving attention. The following species figure in the catch brought to the local markets at Haifa, Jaffa and Gaza :

Arabic name.	Scientific name.
<i>Ataut.</i>	<i>Lichia glauca</i> , Lacepede.
<i>Buri.</i>	<i>Mugil cephalus</i> , Cuvier.
<i>Bursh.</i>	<i>Raja</i> sp.
<i>Dawakir.</i>	<i>Epinephelus aeneus</i> , Geoffroy.
<i>Dhahaban.</i>	<i>Mugil auratus</i> , Risso.
<i>Farriden.</i>	<i>Pagellus erythrinus</i> , L.
<i>Geragh.</i>	<i>Pristipoma Bennettii</i> .
<i>Intias.</i>	
<i>Isfirna.</i>	<i>Sphyræna vulgaris</i> , L.
<i>Kelb el Bahr.</i>	<i>Phoca vitulina</i> .
<i>Labat.</i>	<i>Cirrhus umbrina</i> , L.
<i>Lukus.</i>	<i>Serranus</i> sp.
<i>Marmir.</i>	<i>Pagellus mormyrus</i> , L.
<i>Muskar.</i>	<i>Sciaena aquila</i> , Cuvier.
<i>Salbieh.</i>	<i>Lichia vadigo</i> , Risso.
<i>Salfooh.</i>	<i>Rhinobatus cemiculus</i> , Geoffroy.
<i>Samak Musa.</i>	<i>Solea vulgaris</i> , Risso.
<i>Saraghis.</i>	<i>Sargus</i> sp.
<i>Sardyna.</i>	<i>Clupea sardina</i> , Cuvier.
<i>Sultan Ibrahim.</i>	<i>Mullus surmuletus</i> , L.
<i>Tarakhol.</i>	<i>Caranx fusus</i> , Geoff. S. Hillaire.
<i>Tobara.</i>	<i>Mugil capito</i> , Cuvier.
<i>Turgollos.</i>	<i>Caranx rhonchus</i> , Geoff. S. Hillaire.

Industry.—The fishing industry employs only 649 men and 117 boats, of which 115 men and 26 boats are found on the Lake of Tiberias. As no harbour exists on the whole coast-line, craft are limited to open rowing boats which

can be launched from the beach, and these in no case exceed three tons in measurement. Failing even slipways, the difficulties of landing prohibit fishing in any but the finest weather, while the size of boat places trawling out of the question. An Ottoman Public Debt tax of 20% *ad valorem* on the catch led to a deliberate policy of limiting production with a view to maintaining what were practically famine prices. This impost was consequently repealed by decree in August, 1920 ; while the common practice of dynamiting and poisoning were prohibited by the " Protection of Fisheries Ordinance " promulgated in the same year. The first requirement of the industry having been definitely established as safe harbourage for fishing craft, the coast-line was examined in detail, sites selected which lent themselves to economic development, and plans prepared for works at Gaza, Jaffa and Haifa. An endeavour was then made to interest foreign capital in the manifest opening for profitable investment. All species of edible fish commonly brought to the market were collected and identified : a daily record of the varieties, size and weight of fish landed at the three principal ports permitted the construction of charts showing periodicity of migratory types, spawning and maturity seasons ; while the establishment of meteorological stations at three points on the coast enables the fishery service to complete a review of the conditions in which any company attempting a development of fishing on modern commercial lines would be called upon to work. Consolidated and amended fishery regulations are being based upon the results of this investigation.

§ 7. *Insects.*

The following species represent a preliminary examination of insects of economic importance in Palestine, including forms of both noxious and beneficial character. The field of economic entomology is, as yet, almost untouched, with the exception of a detailed investigation of the scale insects by visiting entomologists from Egypt. Recent official

appointments, however, should result in an early addition to the present limited fund of information.

LEPIDOPTERA.

Carcharodus altheae. Hb.
Daphnis nerii. L.
Euprepia oertzeni. Ld.
Ocnogyna loewii. Z.
Pericyma squalens. Led.
Hydrilla muculifera. Stgr.
Sesamia cretica. Led.
Thalpochara ostrina. Hb.
Dasycorsa modesta. Stgr.
Ptychopoda calunetaria. Stgr.
Mecyna polygonalis, Hb.,
 var. *gilvata*. Fabr.
Scythris temperatella. Ld.
Lozopera mauritanica.
 Wlgshm.

DIPTERA.

Mintho isis. Wied.
Bibio hortulanus. L.
Ceratitis capitata. Wied.
Ophyra leucostoma.
Lasioptera sp. nov.
Culicoides newsteadi. Austen.
Bombilius medius. L.

COLEOPTERA.

Sitodrepa panicea. L.
Agabus nebulosus. Forsk.
Agabus biguttatus. Oliv.
Philhydrus quadripunctatus.
 Hbst.
Dryops auriculatus. Geoffr.
Crypticus maculosus. Fairm.

Sisyrphus schaeferi. L.
Onthophagus cruciatus.
 Menetries.
Aphodius fimetarius. L.
Hydrophilus caraboides. L.
Aulonogyrus concinnus. Kl.
Cossyphus rugosulus. Peyron.
Tenebrio obscurus. L.
Anoxia orientalis. Cast.
Aethiessa floralis. F.
Oedemera virescens. L.
Cyphosoma euphratica. Lap.
 et Gory.
Acmaeodera despecta. Bdi.
Acmaeodera Goryi. Brulle.
Dasytes delagrangei. Pic.
Scobicia chevrieri. Villa.
Ptinus latro. Fabr.
Pholicodes conicollis. Desbr.
Rhabdorrhynchus anchusae
 Chevr.
Lixus constrictus. Bohem.
Hypera variabilis. Hbst.
Tychius fuscolineatus. Luc.
Larinus longirostris. Gyl-
 lenh.
Baris traegardhi. Auriv.
Hypebaeus scitulus. Er.
Malachius flabellatus. Friv.
Stenodera puncticollis.
 Chevr.
Stenodera oculifera. Ab.
 „ *Caucasica*. Erch.
Teratolytta dives. Brulle.
Lydus algiricus. L.

Lydus suturalis. Reiche.
Halosimus luteus. Walzl.
Mylabris ledereri, var.
onerata.
Mylabris floralis. Pall.
Exosoma thoracica. Redtnb.
Chrysomela polita. L.
 „ *regalis*. Oliv.
Cassida bella. Fald.
Gynandrophthalma limbata.
 Stev.
Omophlus syriacus. Muls.,
 var. *versicolor*. Kirsch.
Phytoecia virgula. Charp.
Agapanthia violacea. Fabr.
Agapanthia cardui. L.
Plagionotus bobelayei. Brulle.
Niphona picticornis. Muls.
Calathus fuscipes. Goeze.
Cicindela lunulata. Fisch.
Bembidium 4-guttatum. F.

HYMENOPTERA.

Dielis collaris. F.
Acroricnus syriacus. Mocs.
Tricholabioides pedunculata.
 Kl.
Anthidium variegatum. F.
Ceratina tibialis. Mor.
 „ *parvula*. Sur.
Eucera grisea. F.
Trichofoenus pyrenaicus.
 Guerin.
Sycophaga sycomori. L.

HEMIPTERA.

Scantius aegyptius. L.
Pasira basiptera. Stal.

Geocoris lineola Ramb, var.
distincta. Fieb.
Anisops producta. Fieb.
Velia rivulorum F. v., *ven-*
tralis. Put.
Prionotylus brevicornis. Muls.
Enoplops cornutus. H.S.
Stagonosomus bipunctatus,
 var. *consimilis*. Costa.
Amaurocoris curtus. Brulle.
Coranus angulatus. Stal.
Sciocoris helferi. Fieb.
Eurygaster integriceps. Put.
Ploiaria domestica. Scop.
Holotrichus luctuosus. Muls.
 et Mayet.
Nemausus simplex. Horv.
Stenocephalus albipes. Fabr.
Sehirus bicolor. L.
Patapius spinosus. Rossi.
Plinthisus hungaricus. Horv.
Sehirus dubius Scop. v.
melanoptera. H. S.
Eremocoris verbasci. F.
Notonecta glauca. L.
Lethaeus nitidus. Dougl. et
 Scott.

Prostemma aeneicolle. Stein.

ORTHOPTERA.

Festella festai. G. Tos.
Xiphidion fuscum. F.
Platycleis tessellata. Charp.
Dociostaurus genei. Ocsk.
 „ *anatolicus*. Kr.
Pyrgomorpha granosa. St.
Platypterna pruinosa. Br.-
 Watt.

Morphaeris fasciata, ab.
sulcata. Thnbg.

idem.

PSEUDONEUROPTERA.

Hemianax ephippiger. Burm.

Lestes barbarus. Fabr.

NEUROPTERA.

Ascalaphus syriacus.

M'Lach. *philopleri*.

Degeeriella socialis. Giebel.

„ *decipiens*.

Nitzsch.

Colpocephalum subaequale.

Burm.

Philopterus ocellatus. Scop.

Laemobothrion titian. P.

„ *tinnunculi*.

Linn.

Philopterus lari. O. Fabr.

Menacanthus ovatus. Piag.

§ 8. *Animal, Insect and Vegetable Pests.*

The animal and insect pests of common occurrence in Palestine include field mice, locusts, scales, ticks, a group of borers and fruit flies. A plague of mice and rats, affecting all edible crops, waxes and wanes apparently in proportion to the activities of the rodents' natural enemies, of which a tick is the most important. The identity and life-history of the latter interesting parasite is at the moment under examination. Attempts to initiate epidemic disease among field mice, by means of such preparations as the Liverpool Virus, have met locally with the same lack of success as in other countries. Various approved formulae for poison pastes are consequently being tested for possible adoption in a poisoning campaign.

The migratory locust, which invades Palestine at lengthy intervals, has been referred to the species *Acridium migratorium*, and apparently comes from the Nubian desert, reaching this territory during the months of March and April. No record of the local occurrence of a second species, *Calopterus staticus*, which inflicts much damage in Anatolia, has been obtainable. The most recent invasion of locusts took place in 1915, with a resultant loss of practically the entire season's work. To obviate, if possible, a repetition of this disaster, a campaign has been organized, combining the various methods of control,

such as trenching, poisoning and the use of flame projectors.

More insidious, but none the less real, is the danger of an uncontrolled spread of scale insects, which constitute a menace to an important orange industry. The black scale (*Aspidiotus aonidum*), which inflicts much damage in Egypt, only occurs locally in Phoenicia and Galilee. A fumigation campaign has consequently been undertaken in the hope of extirpating this species before it spreads to the Jaffa district where the bulk of orange groves occur. Local outbreaks of the Cottony cushion scale (*Icerya Purchasi*) are being successfully treated with colonies of the parasitic lady-bird (*Chilocorus bipustulatis*), which has been artificially propagated for the purpose.

One of the most serious pests of cereal crops in Palestine is found in a moth (*Scythris temperatella*), the larva of which has destroyed large areas of growing wheat. Early planting and a full rotation of crops afford the only apparent means of control. Peach, olive and melon flies cause considerable damage, but in most cases are parasitized, and this fact gives promise of a useful weapon for employment against this group of pests.

A number of parasitic weeds, including several types of Dodder (*Cuscuta monogyna*), Broom rape (*Orobanche lavandulacea*) and Trixago (*T. apule*), assume an economic importance. The primitive method of cultivation and thrashing still obtaining throughout the country foster the dissemination of such parasites, which can only be controlled by better agricultural practice.

§ 9. Game Preservation.

A Game Preservation Commission has recently recommended the amendment and consolidation of sections of the Ottoman Code with reference to the protection of game and the control of vermin.

Regulations recommended for proclamation under a draft empowering Ordinance will prohibit the destruction at all

times of ibex, eagles, vultures, kestrels, owls, storks, cranes, hoopoes, bee-eaters and spur-wing plovers ; and will afford a close-season from the 1st February to the 31st August for all species of partridge, francolin, sand-grouse, hares and gazelle.

The collection and sale of eggs of all game birds will be prohibited. Rewards would be offered for the destruction of vermin as scheduled in the regulations. Game licences would be issued by Governors to residents in the district approved by District Game Commissions, and sale licences to licensed and resident butchers. All " closed forest areas " will constitute game reserves or sanctuaries.

§ 10. *Flora.*

The wealth of the Palestinian flora is attributable to the same causes which have endowed the country with an extraordinary variety of bird and animal life. Geographical position, variety of soil and range of climate, rainfall and elevation account for the singular richness and interest of the vegetation.

The geographical characteristics of Palestine enable the flora of the country to be divided into three distinct groups. The coast-land belongs to the region of the Mediterranean flora, similar to the flora of Cyprus, Cilicia, Spain, Greece, Sicily and North Africa.

The hill-country produces a typical oriental vegetation of the steppes ; while in the depression of the Jordan valley with its intense heat, we find a sub-tropical flora resembling that of the Sudan and Abyssinia.

For the prevalent orders and for lists of the principal trees and shrubs of Palestine, see Part V., § 9.

The classical work of the plants of the country is Dr. G. Post's *Flora of Syria and Palestine*, published in Beirut.

PART VII.

MISCELLANEOUS.

§ 1. *Moslem, Orthodox and Jewish Kalendars.*

Moslem Kalendar.—The Hejra, or flight of Mohammed from Mecca to Medina, is reckoned to have taken place on the night of the 20th June, 622 A.D. The Mohammedan era, instituted seventeen years later by the Khalif 'Omar, dates from the first day of the first lunar month, Muharram (Thursday, 15th July, 622 A.D.). The years are lunar, consisting of twelve lunar months, each commencing with the approximate new moon, without any intercalation to keep them to the same season with respect to the sun, so that they retrograde through all the seasons in about $32\frac{1}{2}$ years. They are partitioned also into cycles of 30 years, 19 of which are common years of 354 days each, and the other 11 intercalary years, having an additional day added to the last month.

The Ottoman 'Finãncial (*Malieh*) Year,' an invention of the Turkish Government, is divided into solar months, and is now about three years behind the Mohammedan era.

To find the year of the Christian era corresponding to any Mohammedan (Hejra) date, deduct 3 per cent. from the Mohammedan year and add 621·54 to the result. Thus, take A.H. 1318 :

1318	1318	1278·46
3	39·54	621·54
<hr/>	<hr/>	<hr/>
39·54	1278·46	1900·00

Lunar Months (Shuhur Qamariyeh) :

Muharram	-	-	-	30 days.
Safar	-	-	-	29 days.
Rabi' al-Awwal		-	-	30 days.
Rabi' al-Thani	-	-	-	29 days.
Jumada al-Awwal	-	-	-	30 days.
Jumada al-Thani	-	-	-	29 days.
Rajab	-	-	-	30 days.
Sha'ban	-	-	-	29 days.
Ramadan	-	-	-	30 days.
Shawwal		-		29 days.
Zu (a)l-Qa'deh	-	-	-	30 days.
Zu (a)l-Hejja	-	-		29 days (or, intercalary years, 30).

Solar Months (Shuhur Shamsiyeh) :

Adar	-	-	-	March.
Nisan	-	-	-	April.
Ayar	-	-	-	May.
Huzairan	-	-	-	June.
Tammuz	-	-	-	July.
Ab	-	-	-	August.
Aylul		-		September.
Teshrin al-Awwal		-		October.
Teshrin al-Thani	-	-	-	November.
Kanun al-Awwal	-	-		December.
Kanun al-Thani		-	-	January.
Shbat	-	-	-	February.

The year 1341 A.H. began on the 25th August, 1922.

Moslem Prayers (Salat).—The hours of prayer are :

1. Salat al-Fajr, between dawn and sunrise.
2. Salat al-Duhr, when the sun has begun to decline.
3. Salat al-'Asr, midway between Nos. 2 and 4.
4. Salat al-Maghreb, a few minutes after sunset.
5. Salat al-'Esha, when the night has closed in.

Moslem Festivals.—The principal Moslem festivals are :

	Festival.	Date.
New Year	- - - - -	1 Muharram.
Yom 'Ashura (date of Noah leaving the Ark, and of the death of Husein at Kerbela)		10 Muharram.
Mauled al-Nebi (Mohammed's birthday)		12 Rabi' al-Awwal.
Lailat al-Raghaib (night of Mohammed's conception)		Eve of first Friday in Rajab.
Lailat al-Me'raj (night of Mohammed's miraculous journey)		27 Rajab.
Lailat al-Baraat ("Night of Decrees," when the guardian angels receive from the Almighty tablets recording the fate of their charges in the coming year)		15 Sha'ban.
Ramadan	- - ' - - -	1-30 Ramadan.
Lailat al-Qadr ("Night of Power," on which the requests of all worshippers are believed to be granted)		27 Ramadan.
'Id al-Fetr (Sheker Bairam—3 days)		1-3 Shawwal.
'Id al-Adha (Qurban Bairam—3 days)		10-12 Zu al-Hejja.
¹ Descent of Holy Banner (Sanjaq al-Sherif) from Jerusalem to Nebi Musa		Friday before Orthodox Good Friday.
¹ Return of Banner from Nebi Musa		Orthodox Maundy-Thursday.

Orthodox Kalendar.—The members of the Orthodox Eastern Church, in Palestine and elsewhere, still retain the Julian Kalendar (Old Style), and their reckoning is now thirteen days behind the rest of Europe.

¹ Peculiar to Palestine; cf. Part IV., § 9.

Orthodox Festivals.—The principal Orthodox festivals are :

Christmas Day, New Year's Day, Epiphany or Theophania, Purification, Annunciation, Palm Sunday, Good Friday, Easter Day, S. George, Ascension, SS. Constantine and Helen, Whitsunday, SS. Peter and Paul, Transfiguration, Assumption, Nativity of the Blessed Virgin Mary, Exaltation of the Holy Cross, S. James, S. Nicolas.

Orthodox Services.—The principal services of the Orthodox Church are :

1. Matins (*ὁρθρος*), 6 a.m. to 7 a.m.
2. Eucharist (*ἡ θεία λειτουργία*), 7 a.m. to 9 a.m.
3. Evensong (*ἐσπερινός*), 4 p.m. to 4.30 p.m. (in summer 5 p.m. to 5.30 p.m.).

Jewish Kalendar.—The Jewish year consists of 12 months, namely, Tishri (30), Heshvan (29), Kislev (30), Tevet (29), Shevat (30), Adar (29), Nisan (30), Eeyar (29), Sivan (30), Tamuz (29), Ab (30), Elul (29).

In enumerating the months it is usual to start with Nisan, following God's command to Moses (Exodus xii., 2).

In spite of the fact that the ordinary year is a lunar year, it is made to correspond with the solar year in the course of a cycle of 19 years by making seven years in one cycle leap-years. A leap-year is an ordinary year with Adar B (30) added. A cycle terminates with the years in the Jewish Kalendar (creation of the Universe) that are a multiple of 19. The following years in any one cycle are leap-years : Nos. 1, 4, 7, 10, 12, 14, and 17. The last cycle closed in 5671.

Thus 19 solar years (including 4–5 days in leap-years) = 6939–40 days ; 19 Jewish years = 6936 days. The difference of 3–4 days is made up by occasionally adding a day to Heshvan. The addition of this day incidentally serves another purpose. The Day of Atonement cannot fall either on a Friday or a Sunday, and, when it would normally fall on such a day, this additional Heshvan day puts it off until the following Saturday or Monday. When

more than 3-4 days have been added this way in the course of the cycle, and the same danger is in sight, a day is taken off Kislev when necessary and replaced by an additional day in Heshvan at a later date.

The year 5683 began on the 23rd September, 1922.

Jewish Festivals.—The Jewish festivals are divided into three categories: (a) days of rest; (b) festivals on which work is permissible; (c) fasts. The following is a complete list:

Date.	Category (a).	Category (b).	Category (c).
Tishri 1-2	Rosh Hashana (New Year).		
„ 10	Yom Kippur (Day of Atonement)		Yom Kippur.
„ 15	1st Day Tabernacles (Sukkot).		
„ 16-21		2nd-7th Day Sukkot.	
„ 22	8th Day Sukkot (Simhat Tora).		
Kislev 25 to Tevet 2		Hanuka (Macca-beans).	
„ 10			A'sara Be-tevet (Siege of Jerusalem).
Shevat 15		Tu Bishevat (Tree New Year).	
Adar 13			Ta'anit Esther (Fast of Esther).

	Date.	Category (a).	Category (b).	Category (c).
Adar	14		Purim.	
„	15		Purim (in Jerusalem only).	
Nisan	15	1st Day Pass- over.		
„	16-20		2nd-6th Pass- over.	
„	21	7th Day Pass- over.		
Eeyar	18		Lag Laomer (Outdoor Day).	
Sivan	6	Shavuot (Pentecost).		
Tamuz	17			Shiva' Asar Betamuz (Capitula- tion of Jeru- salem).
Ab	9			Tisha' Beav (Destruction of the Tem- ple).

§ 2. *Official Holidays.*

The official holidays are as follows :

1. *Common to all Communities* : The King's Birthday
(3rd June).

2. *Moslems* (cf. § 1 *ante*) :

Return from Nebi Musa of the Sanjaq al-Sherif (Holy Banner) ; 'Id al-Fetr (Sheker Bairam), 3 days ; 'Id al-Adha (Qurban Bairam), 3 days ; Mauled al-Nebi.

3. *Christians* (observed according to Gregorian or Julian Kalendar as the case may be) :

New Year's Day ; Epiphany ; Good Friday ; Easter Monday ; Ascension Day ; Whit Monday ; Christmas Day ; Boxing Day.

4. *Jews* :

Passover (2 days) ; Pentecost (1 day) ; New Year (2 days) ; Atonement (1 day) ; Tabernacles (2 days).

§ 3. *Transliteration.*

The joint committee for Arabic and Hebrew transliteration appointed by the Government of Palestine to recommend a system for official use in the country has adopted the following principles :

(a) ARABIC.

Several recognized systems of transliteration were studied by the Committee, who, however, came to the conclusion that, having regard to the special needs of the Palestine Administration, there would have to be evolved a new system, which took into account the paramount importance of simplicity, the limitations of the typewriter, and, in general, the exigencies of administrative routine. It was felt that there was no room for the adoption of an exact and strict system involving the use of diacritical marks and conventional signs. At the same time, the Committee wished so to frame their system as to ensure a standardized and uniform spelling of Arabic names in English.

The system outlined below aims, therefore, at standards of consistency and simplicity rather than of scholarly exactitude. It is not intended to be an ideally perfect system ; but it is believed that, in admitting a certain sacrifice of precision, it achieves a greater gain in convenience.

(i) *The Alphabet :*

(N.B.—All English vowels are pronounced as in Italian.)

ا = a	ص = s
ب = b	ض = d
ت = t	ط = t
ث = th	ظ = z
ج = j	ع = ' (ayin)
ح = h	غ = gh
خ = kh	ف = f
د = d	ق = q
ذ = z	ك = k
ر = r	ل = l
ز = z	م = m
س = s	ن = n
ش = sh	ه = h
	و = u or w
	ي = i or y

(ii) *Vowel-sounds :*

◌ُ (damma)	= u
◌َ (fatha)	= a
◌ِ (kasra)	= e

Examples :

علي = 'Ali	اوقاف = Awqaf
اقصى = Aqsa	يرموك = Yarmuk
حيفا = Haifa	عبدالله = 'Abdallah
حمدي = Hamdi	خليل = Khalil
حامد = Hamed	خالد = Khaled

(b) HEBREW.

The vowels are deemed to be pronounced as in the Italian alphabet.

א = a	כ = k
אֵ = e	כֶּ = kh
אִ = ei	ל = l
אִי = i	מ, מֶ = m
אִי, אִי = o	נ = n
אִי = u	ס = s
ב = b	ע = apostrophe after the vowel
ג = g	פ = p
ד = d	צ = ts
ה = h	ק = q
ו = v	ר = r
ז = z	שׁ = sh
ח = h	שׂ = s
ט = t	ת = t
(consonant) ' = y	

Sheva na' is transliterated by the addition of the "e" to the consonant. *Dagesh* is indicated by doubling the consonant, except in the case of 'sh,' which is underlined to indicate the *dagesh*; e.g. לִקְשֹׁר, "leqasher" (to bind).

Proper names, geographical or otherwise, that have a commonly accepted spelling and pronunciation, are maintained as commonly spelt and pronounced in English, e.g. Tiberias, not Tiveria; Jerusalem, not Yerushalayim; Isaiah, not Yesha'ia.

§ 4. *Newspapers and Periodicals.*

Official (periodical) publications are the Official Gazette of the Government of Palestine, published on the 1st and 15th of each month in English, Arabic and Hebrew, and the Commercial Bulletin of the Department of Commerce and Industry, issued fortnightly.

The periodical publications include :

English : The Palestine Weekly.

Arabic : Al-Nafayes ; Lisan al-Arab ; Al-Sabah ; Beit al-Maqdes ; Miraat al-Shark ; Rakib Sahyun ; Falastin ; al-Akhbar ; Zaharat al-Jamil ; al-Karmel ; al-Nafir ; al-Salam.

Hebrew : Doar Hayom ; Haaretz ; Hattor ; Hashiloah ; Hapoel Hazair.

The provisions of the Ottoman Press Law of 1327 apply to all publications, the most important being the necessity for registration with the local authorities of all relevant particulars of the publishers and responsible editors, and the deposit of a security for good conduct. The Law prescribes penalties for the usual forms of Press offences of conduct and context.

§ 5. *War Cemeteries in Palestine.*

The War Cemeteries in Palestine are situated at Beer-sheba, Gaza, Ramleh, Deir al-Belah, Jerusalem (Mt. of Olives) (General and Indian), Sarona, Wilhelma and Haifa, and are administered from Jaffa by representatives of the Imperial War Graves Commission.

There are some 10,000 dead buried in these cemeteries, whose welfare is the special care of a local organization, the Anglo-Palestine War Graves Committee.

The sites of all the war cemeteries have been presented to the Imperial War Graves Commission by the people of Palestine, in pursuance of a resolution spontaneously

proposed by the non-official members of the Advisory Council in December, 1920. This act of generosity is commemorated in the inscription which it is proposed to set up at the entrance of each cemetery :

“ The land on which this cemetery stands is a free gift of the people of Palestine for the perpetual resting-place of those of the Allied Armies who fell in the War of 1914-18 and are honoured here.”

A Memorial Service for the fallen is conducted by the Bishop in Jerusalem at the War Cemetery on the Mount of Olives on the 15th April of each year, when offerings of flowers are laid upon the graves.

§ 6. *Foreign Consuls in Palestine.*

- France :* A Consul-General and Consul in Jerusalem ; Vice-Consuls at Haifa and Jaffa ; Consular Agents at Nazareth, Safed and Tiberias.
- Greece :* A Consul in Jerusalem.
- Italy :* A Consul-General in Jerusalem ; a Vice-Consul at Haifa ; a Consular Agent at Jaffa.
- Netherlands :* A Vice-Consul at Haifa.
- Norway :* A Consul in Jerusalem.
- Persia :* Vice-Consuls at Haifa and Jaffa ; Consular Agents at Safed and Tiberias.
- Spain :* A Consul in Jerusalem ; a Vice-Consul at Haifa.
- Sweden :* A Consul at Jaffa ; a Vice-Consul in Jerusalem.
- United States :* A Consul and Vice-Consul in Jerusalem.

§ 7. *Boy Scouts and Girl Guides.*

Boy Scouts.—There are two organizations of Boy Scouts in Palestine :

- (a) *The Baden-Powell Boy Scouts* were started in Palestine in April, 1913, and now consist of thirty troops, each about forty strong, working in most of the chief centres in the country. The Baden-Powell Boy Scouts are members of the " Boy Scouts Association " founded by Sir Robert Baden-Powell, and are in direct connexion with the Imperial Headquarters in London. The Honorary Secretary in Palestine is the Rev. R. O'Ferrall, S. George's School, Jerusalem.
- (b) *The Jewish Boy Scouts* are a similar organization, but not directly dependent on London. They were founded after the war, and are grouped in Jerusalem, Jaffa, and Haifa, and in the larger Jewish Colonies, in connexion with the Jewish Schools. The Association contains a number of Girl Scout troops and a Sea Scout troop. The Honorary Secretary in Palestine is Mr. J. L. Bloom, c/o the Department of Education, Jerusalem.

Both organizations are recognized by the High Commissioner, who is Chief Scout for Palestine ; and matters which affect the welfare of both are discussed by a joint Council, to which both send representatives.

Girl Guides.—In addition to the Girl Scout troops belonging to the Jewish Boy Scout Association, Girl Guides were started in Palestine in the year 1919 in direct connexion with the Girl Guide Association in England. At present there are three companies of Guides, all in Jerusalem, connected with the British High School for Girls and the Evelina de Rothschild School. A training camp for Guide Officers was held at Ramallah in 1921. The Honorary Secretary in Palestine is Mrs. F. Rowlands, Jerusalem.

§ 8. *R.S.P.C.A.*

A Jerusalem branch of the R.S.P.C.A. was founded in 1909, but ceased working in 1915 on account of the war. Anti-cruelty work was carried out under Army auspices during the British Occupation. In 1921 the Society was re-started under the presidency of the High Commissioner, Sir Herbert Samuel.

The Veterinary Hospital situated in Mamilla Street, Jerusalem, has been taken over by the Society on lease from the Municipality, and is now entirely under the Society's own management. Only those animals are detained which are suffering from serious causes. A minimum charge for forage is made and treatment is provided free to animals whose owners cannot afford to pay. The Hospital is under the inspection of the veterinary officials of the Government, and is open to visitors at all times by arrangement with the Secretary.

The efforts of the Society are strictly limited by the amount of voluntary support that is forthcoming from the public.

The Honorary Treasurer is Mrs. K. L. Reynolds, S. George's School, Jerusalem.

APPENDIX

MANDATE FOR PALESTINE

The Council of the League of Nations :

WHEREAS the Principal Allied Powers have agreed, for the purpose of giving effect to the provisions of Article 22 of the Covenant of the League of Nations, to entrust to a Mandatory selected by the said powers the administration of the territory of Palestine, which formerly belonged to the Turkish Empire, within such boundaries as may be fixed by them ; and

WHEREAS the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favour of the establishment in Palestine of a national home for the Jewish people, it being clearly understood that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country ; and

WHEREAS recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country ; and

WHEREAS the Principal Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine ; and

WHEREAS the mandate in respect of Palestine has been formulated in the following terms and submitted to the Council of the League for approval ; and

WHEREAS His Britannic Majesty has accepted the mandate in respect of Palestine and undertaken to exercise it on behalf of the League of Nations in conformity with the following provisions ; and

WHEREAS by the aforementioned Article 22 (paragraph 8), it is provided that the degree of authority, control or administration, to be exercised by the Mandatory not having been previously agreed upon by the Members of the League shall be explicitly defined by the Council of the League of Nations ;

Confirming the said mandate, defines its terms as follows :

ARTICLE 1.

The Mandatory shall have full powers of legislation and of administration, save as they may be limited by the terms of this mandate.

ARTICLE 2.

The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home, as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.

ARTICLE 3.

The Mandatory shall, so far as circumstances permit, encourage local autonomy.

ARTICLE 4.

An appropriate Jewish agency shall be recognised as a public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home and the interests of the Jewish population in Palestine and, subject always to the control

of the Administration, to assist and take part in the development of the country.

The Zionist organisation, so long as its organisation and constitution are in the opinion of the Mandatory appropriate, shall be recognised as such agency. It shall take steps in consultation with His Britannic Majesty's Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish national home.

ARTICLE 5.

The Mandatory shall be responsible for seeing that no Palestine territory shall be ceded or leased to, or in any way placed under the control of the Government of any foreign Power.

ARTICLE 6.

The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage in co-operation with the Jewish agency referred to in Article 4 close settlement by Jews on the land, including State lands and waste lands not required for public purposes.

ARTICLE 7.

The Administration of Palestine shall be responsible for enacting a nationality law. There shall be included in this law provisions framed so as to facilitate the acquisition of Palestinian citizenship by Jews who take up their permanent residence in Palestine.

ARTICLE 8.

The privileges and immunities of foreigners, including the benefits of consular jurisdiction and protection as formerly enjoyed by Capitulation or usage in the Ottoman Empire, shall not be applicable to Palestine.

Unless the Powers whose nationals enjoyed the aforementioned privileges and immunities on August 1, 1914,

shall have previously renounced the right to their re-establishment, or shall have agreed to their non-application for a specified period, these privileges and immunities shall, at the expiration of the mandate, be immediately re-established in their entirety or with such modifications as may have been agreed upon between the Powers concerned.

ARTICLE 9.

The Mandatory shall be responsible for seeing that the judicial system established in Palestine shall assure to foreigners, as well as to natives, a complete guarantee of their rights.

Respect for the personal status of the various peoples and communities and for their religious interests shall be fully guaranteed. In particular, the control and administration of Waqfs shall be exercised in accordance with religious law and the dispositions of the founders.

ARTICLE 10.

Pending the making of special extradition agreements relating to Palestine, the extradition treaties in force between the Mandatory and other foreign Powers shall apply to Palestine.

ARTICLE 11.

The Administration of Palestine shall take all necessary measures to safeguard the interests of the community in connection with the development of the country, and, subject to any international obligations accepted by the Mandatory, shall have full power to provide for public ownership or control of any of the natural resources of the country or of the public works, services and utilities established or to be established therein. It shall introduce a land system appropriate to the needs of the country, having regard, among other things, to the desirability of promoting the close settlement and intensive cultivation of the land.

The Administration may arrange with the Jewish agency mentioned in Article 4 to construct or operate, upon fair

and equitable terms, any public works, services and utilities, and to develop any of the natural resources of the country, in so far as these matters are not directly undertaken by the Administration. Any such arrangements shall provide that no profits distributed by such agency, directly or indirectly, shall exceed a reasonable rate of interest on the capital, and any further profits shall be utilised by it for the benefit of the country in a manner approved by the Administration.

ARTICLE 12.

The Mandatory shall be entrusted with the control of the foreign relations of Palestine, and the right to issue exequaturs to consuls appointed by foreign Powers. He shall also be entitled to afford diplomatic and consular protection to citizens of Palestine when outside its territorial limits.

ARTICLE 13.

All responsibility in connection with the Holy Places and religious buildings or sites in Palestine, including that of preserving existing rights and of securing free access to the Holy Places, religious buildings and sites and the free exercise of worship, while ensuring the requirements of public order and decorum, is assumed by the Mandatory, who shall be responsible solely to the League of Nations in all matters connected herewith, provided that nothing in this Article shall prevent the Mandatory from entering into such arrangements as he may deem reasonable with the Administration for the purposes of carrying the provisions of this Article into effect; and provided also that nothing in this Mandate shall be constructed as conferring upon the Mandatory authority to interfere with the fabric or the management of purely Moslem sacred shrines, the immunities of which are guaranteed.

ARTICLE 14.

A special Commission shall be appointed by the Mandatory to study, define and determine the rights and claims in

connection with the Holy Places and the rights and claims relating to the different religious communities in Palestine. The method of nomination, the composition and the functions of this Commission shall be submitted to the Council of the League for its approval, and the Commission shall not be appointed or enter upon its functions without the approval of the Council.

ARTICLE 15.

The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief.

The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Administration may impose, shall not be denied or impaired.

ARTICLE 16.

The Mandatory shall be responsible for exercising such supervision over religious or eleemosynary bodies of all faiths in Palestine as may be required for the maintenance of public order and good government. Subject to such supervision no measures shall be taken in Palestine to obstruct or interfere with the enterprise of such bodies or to discriminate against any representative or member of them on the ground of his religion or nationality.

ARTICLE 17.

The Administration of Palestine may organise on a voluntary basis the forces necessary for the preservation of peace and order, and also for the defence of the country, subject, however, to the supervision of the Mandatory, but

shall not use them for purposes other than those above specified save with the consent of the Mandatory. Except for such purposes, no military, naval or air forces shall be raised or maintained by the Administration of Palestine.

Nothing in this article shall preclude the Administration of Palestine from contributing to the cost of the maintenance of the forces of the Mandatory in Palestine.

The Mandatory shall be entitled at all times to use the roads, railways and ports of Palestine for the movement of armed forces and the carriage of fuel and supplies.

ARTICLE 18.

The Mandatory shall see that there is no discrimination in Palestine against the nationals of any State Member of the League of Nations (including companies incorporated under its laws) as compared with those of the Mandatory or of any foreign State in matters concerning taxation, commerce or navigation, the exercise of industries or professions, or in the treatment of merchant vessels or civil aircraft. Similarly there shall be no discrimination in Palestine against goods originating in or destined for any of the said States, and there shall be freedom of transit under equitable conditions across the mandated area.

Subject as aforesaid and to the other provisions of this mandate, the Administration of Palestine may on the advice of the Mandatory impose such taxes and customs duties as it may consider necessary, and take such steps as it may think best to promote the development of the natural resources of the country and to safeguard the interests of the population. It may also, on the advice of the Mandatory, conclude a special customs agreement with any State, the territory of which in 1914 was wholly included in Asiatic Turkey or Arabia.

ARTICLE 19.

The Mandatory shall adhere on behalf of the Administration to any general international conventions already existing, or which may be concluded hereafter with the

approval of the League of Nations, respecting the slave traffic, the traffic in arms and ammunition, or the traffic in drugs, or relating to commercial equality, freedom of transit and navigation, aerial navigation and postal, telegraphic and wireless communication or literary, artistic or industrial property.

ARTICLE 20.

The Mandatory shall co-operate on behalf of the Administration of Palestine, so far as religious, social and other conditions may permit, in the execution of any common policy adopted by the League of Nations for preventing and combating disease, including diseases of plants and animals.

ARTICLE 21.

The Mandatory shall secure the enactment within twelve months from this date, and shall ensure the execution of a law of Antiquities based on the following rules. This law shall ensure equality of treatment in the matter of excavations and archaeological research to the nationals of all States, Members of the League of Nations.

1.

“ Antiquity ” means any construction or any product of human activity earlier than the year 1700 A.D.

2.

The law for the protection of antiquities shall proceed by encouragement rather than by threat.

Any person who, having discovered an antiquity without being furnished with the authorisation referred to in paragraph 5, reports the same to an official of the competent Department, shall be rewarded according to the value of the discovery.

3.

No antiquity may be disposed of except to the competent Department, unless this Department renounces the acquisition of any such antiquity.

4.

Any person who maliciously or negligently destroys or damages an antiquity shall be liable to a penalty to be fixed.

5.

No clearing of ground or digging with the object of finding antiquities shall be permitted, under penalty of fine, except to persons authorised by the competent Department.

6.

Equitable terms shall be fixed for expropriation, temporary or permanent, of lands which might be of historical or archaeological interest.

7.

Authorisation to excavate shall only be granted to persons who show sufficient guarantees of archaeological experience. The Administration of Palestine shall not, in granting these authorisations, act in such a way as to exclude scholars of any nation without good grounds.

8.

The proceeds of excavations may be divided between the excavator and the competent Department in a proportion fixed by that Department. If division seems impossible for scientific reasons, the excavator shall receive a fair indemnity in lieu of a part of the find.

ARTICLE 22.

English, Arabic and Hebrew shall be the official languages of Palestine. Any statement or inscription in Arabic on stamps or money in Palestine shall be repeated in Hebrew and any statement or inscription in Hebrew shall be repeated in Arabic.

ARTICLE 23.

The Administration of Palestine shall recognise the Holy days of the respective communities in Palestine as legal days of rest for the members of such communities.

ARTICLE 24.

The Mandatory shall make to the Council of the League of Nations an annual report to the satisfaction of the Council as to the measures taken during the year to carry out the provisions of the mandate. Copies of all laws and regulations promulgated or issued during the year shall be communicated with the report.

ARTICLE 25.

In the territories lying between the Jordan and the eastern boundary of Palestine as ultimately determined, the Mandatory shall be entitled, with the consent of the Council of the League of Nations, to postpone or withhold application of such provisions of this mandate as he may consider inapplicable to the existing local conditions, and to make such provision for the administration of the territories as he may consider suitable to those conditions, provided no action shall be taken which is inconsistent with the provisions of Article 15, 16, and 18.

ARTICLE 26.

The Mandatory agrees that if any dispute whatever should arise between the Mandatory and another Member of the League of Nations relating to the interpretation or the application of the provisions of the mandate, such dispute, if it cannot be settled by negotiation, shall be submitted to the Permanent Court of International Justice provided for by Article 14 of the Covenant of the League of Nations.

ARTICLE 27.

The consent of the Council of the League of Nations is required for any modification of the terms of this mandate.

ARTICLE 28.

In the event of the termination of the mandate hereby conferred upon the Mandatory, the Council of the League of Nations shall make such arrangements as may be deemed

necessary for safeguarding in perpetuity, under guarantee of the League, the rights secured by Articles 13 and 14, and shall use its influence for securing, under the guarantee of the League, that the Government of Palestine will fully honour the financial obligations legitimately incurred by the Administration of Palestine during the period of the mandate, including the rights of public servants to pensions or gratuities.

The present instrument shall be deposited in original in the archives of the League of Nations and certified copies shall be forwarded by the Secretary General of the League of Nations to all Members of the League.

DONE AT LONDON the twenty-fourth day of July, One thousand nine hundred and twenty-two.

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