

baker and butler, it may be that the higher posts of each kind, the holders of which came directly into contact with the monarch, were members of the Pharaonic family. The office was such a responsible one, that the possibility of poisoned food or drink—as under the Borgias—had to be reckoned with and hence, perhaps, only members of the blood royal were eligible.

THE REVOLT OF 1834.

THE following is a translation of a letter, unsigned, which I happened to light upon when turning the pages of an old Welsh magazine (*I Gwyllydd*, Vol. XII [1835], p. 27). It describes the experiences of some Welsh traveller who found himself in Jerusalem at the time of the revolt of the Arabs under Ibrahim Pasha; and, as a first-hand record of experiences during that exciting episode, I thought it might be worth rescuing from its obscurity. There is nothing to show who was the writer or the recipient of the letter; it was probably not written for publication, but sent to the magazine by the writer's friends.

R. A. S. MACALISTER.

“Jerusalem, 16th July, 1834.

“I hope you have received the letter which I wrote you from Grand Cairo three or four months ago. In that letter I told you of my intention of returning in the month of June; and no doubt I should have fulfilled my promise had it not been that totally unexpected occurrences, against which no one could have made preparations, have detained me here. When in Cairo, I thought that it would be foolish for me to return to Europe without seeing the places which are so celebrated in the Scriptures, and in other historians, and which were so near me. Accordingly, with an Arab, I crossed the Isthmus of Suez and the shores of the Red Sea, and on camel-back I reached Mount Sinai in Arabia. Thence I crossed the desert, and after many dangers I reached Jerusalem. Ibrahim Pasha, who was in Jerusalem, treated me in a kind and friendly manner; I dined with him, and I enjoyed his friendship for some time after.

“As I was continually making excursions among the Arabs, they conversed with me freely, and I understood that they were very discontented with the rule of the Pasha, especially for his practice of taking their young men for soldiers. They told me that there was a widespread conspiracy to break out in revolt, and that I would do well to leave Palestine. Accordingly I made preparations to leave the place, but, notwithstanding all my diligence, I was too late. So soon as the Pasha had left for Jaffa, the revolution began. The strongholds of Herek and Solth [*sic*. presumably Kerak and es-Salt] were ruined, and the Arabs from Samaria and Hebron made their way to Jerusalem. The Pasha had not left more than 600 men, and the enemy was more than 40,000. But as the wall was fortified with a few cannon, and the Arabs were armed with javelins and guns only, we could have held out for ever had they not found a subterranean entrance. They came in at midnight and obliged the soldiers, after a brave resistance, to retreat to the castle. All the Christians fled to the different monasteries, and thus they saved their lives. For five or six days the city was given up to pillage and plunder, and I never witnessed a scene so heartrending. The Jews, who had no safe place wherein to flee, suffered greatly. Their houses were spoiled so completely that there was not a bed to lie down upon; many of them were slain, their wives and daughters outraged, etc. In short, things were done too barbarous to relate. In the hope of receiving good pay, or for some other end, this cruelty was spared the monasteries.

“To increase our misery, an earthquake, one of the strongest ever felt in Palestine, destroyed many houses, and levelled to the earth that part of the city wall which passes the temple of the Muhammadans. The monastery of Bethlehem was rendered uninhabitable, and many of the inhabitants were killed in the ruin of their houses. For ten days earthquakes continued to rock the city, though none of them was by any means so severe as the first.

“When the Pasha heard of our condition, he hurried from Jaffa with 5,000 men. It was a journey of only twelve hours from Jaffa to Jerusalem, but the Pasha was three and a-half days before he could bring us help. There were more than 30,000 of the country Arabs holding the mountain roads, and as the soldiers were following their way along the water-courses below them, the rebels profited thereby to stone them—at times rolling ugly masses of rock down upon them, and thus they were flattening down their enemies and

rendering the pathways quite impassable for horsemen and gunners. However, the energy and bravery of Ibrahim Pasha conquered every obstacle, and at last he came in triumph to Jerusalem.

"You cannot imagine how anxious I am to return, but as the Pasha is still waging a bloody war with the Arabs, it is impossible for me to leave the city. If God permits me to return to Europe I shall not regret my journey. The first opportunity that I shall have obtained I shall mount on my camel's back, and, swift as the wind, I shall hasten across the desert to Cairo and Alexandria, and thence to Europe. If I should leave Jerusalem now, there is not the least doubt that I should be killed by the Arabs."

THE PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Committee are glad to be able to state that the two following gentlemen have very kindly consented to be members of the General Committee: General Sir Edmund Allenby, K.C.B., Commander-in-Chief of the Egyptian Expeditionary Force in Palestine, and Colonel Ronald Storrs, C.M.G., Military Governor of Jerusalem, formerly Oriental Secretary at the Residency, Cairo, and on the staff of the late Lord Kitchener in Egypt.

In the May number of the *Burlington Magazine* Captain Martin S. Briggs gives an extremely interesting account, with illustrations, of the Mosaic pavement of Shellal, near Gaza, found during our military operations near the end of May, 1917. The site lies about thirteen miles south of Gaza and close to the Wady Gaza. The pavement contained an inscription to the following effect:—

+ This temple with spacious ———— [? foundations] was built by our most ———— [? holy] and most pious George ——— in the year 622, according to ———— [? the Gaza era].

This would make it of the year 561–2 A.D. The tendency to identify this George of Shellal with St. George of Cappadocia, England's patron Saint, was irresistible, although, as a matter of fact, there is no evidence for this, nor is there even any probability. The pavement itself is remarkable for its realistic and lively design, and the symbolism of the various beasts and birds represented in the panels is singularly interesting.

BRITISH SCHOOL
OF ARCHAEOLOGY
AT JERUSALEM

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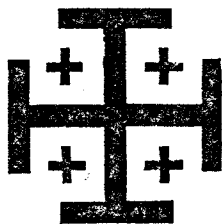
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PALESTINE 12.
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Patron--THE KING.

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apparently always written יי, which Prof. Kittel would read *yāw*, or, preferably, *yāw*. The usual forms in the Old Testament are *Yēhō-*, or *Yō-*, at the beginning of proper names, and *-yāhū-*, or *-yāh*, at the end.

That writing was known and practised in Palestine long before the time of Ahab is, of course, certain from the Old Testament itself, even upon a critical view of its origin and growth. David, for instance, wrote a letter to Joab; the older narratives of Judges and Samuel must have been written considerably before Ahab's time, besides presupposing, like the older narrative of the Pentateuch as well, considerable experience in the art of literary composition; the "Book of Jashar" is quoted in 2 Sam. i; and the compiler of Kings quotes as his authorities the "Book of the Acts of Solomon," and for the reigns of subsequent kings the "Book of the Chronicles" of the kings of Israel and Judah respectively. But it is interesting to be brought face to face with records actually written in the very heart of the northern kingdom, and either in the reign of Ahab himself, or, at least, not substantially later. It is significant also, especially in view of some theories which have been recently put forth, that both the language and the characters are Hebrew, and not Babylonian.

On the light which the inscriptions may throw on the history of the Hebrew language, not less than on many other questions of interest or importance, it is impossible to say anything until the original texts are published. But a few words may even now be said on the proper names found in the inscriptions. Many of these are, as might be expected, names already known from the Old Testament. Thus, in addition to some of the names mentioned in the inscriptions cited, there occur, for instance, Ela, "Elisa" (presumably Elisha), Joiada (in the Old Testament usually spelt Jehoiada), Jo'ash (as 1 Chron. vii, 8), Nathan, 'Abda, and 'Uzzah. More interesting historically, however, are the names formed from, or compounded with, "Baal"—Ba'alā, Abiba'al, Ba'alzamar, Ba'alāzachar ("Ba'alā¹ remembers": cf. Zechariah, "Yah remembers"), Ba'alme'oni (cf. the place-name, Ba'al-Me'on, Num. xxxii, 38, Ez. xxv, 9), Meriba'al. These names testify to the influence which the worship of Baal must have exerted in Israel at the time, and support the conclusion that the inscriptions date from before

¹ In this name Ba'alā is stated by Prof. Lyon to be written בעלע, supposed to be an error for בעלע.

the reformation of Jehu, and in all probability from the reign of Ahab. Meriba'al has been long known to have been the true name of Jonathan's son Mephibosheth, "Ba'al," however, being originally intended in it not as the name of the Phoenician deity, but as a title of Jehovah ("owner," "master"). At a later date, when "Ba'al" had come to suggest too strongly the Phoenician god, the scribes substituted for it in most places a name compounded with *bōsheth*, "shame." In two seldom-read genealogies in the Chronicles (1 Chron. viii, 34; ix, 40), however, they neglected to make the correction, and Meribbaal (or Merib-baal) remains there to the present day. ("Eshba'al" was similarly everywhere corrected to "Ishbosheth," except in 1 Chron. viii, 33; ix, 39). *Maranyau* ("Yah is our Lord": cf. "*Maran* atha," 1 Cor. xv, 22) will have been the name of a Syrian settler in Israel who recognized Jehovah, the word for "lord" being Aramaic. The name "Egelyau" (compounded with *'egel*, "calf," or "young bull") will point to the worship of Jehovah under the form of a calf, or young bull, which, as we know, was current in the northern kingdom.

Prof. Reisner's discovery, it will thus be seen, though not as considerable as was at first supposed, is still an extremely interesting one; and it affords, moreover, substantial grounds for the hope that further systematic excavations may result in other, perhaps more important, discoveries in the future.

GLEANINGS FROM THE MINUTE-BOOKS OF THE JERUSALEM LITERARY SOCIETY.

By PROF. R. A. STEWART MACALISTER, M.A., F.S.A.

(Concluded from Q.S., January, p. 33.)

XXVII.

At the meeting of 28th March, 1851, Miss NICOLAYSON read a Paper on "The Revolt and Earthquake of Jerusalem in 1834."

In May, 1834 . . . the country was in sad confusion from the peasantry of the mountains of Hebron and Nablus refusing to serve as soldiers. On the 18th May fighting had begun at Hebron, and

the news, much exaggerated, had so alarmed the people of Jerusalem that shops were shut and no one could be got to do anything. The roads (except that to Jaffa, where Ibrahim Pasha was at the time) were all unsafe. The Moslems not concerned in the revolt were in great consternation.

21st May.—News arrived that between six and seven thousand of the rebel peasantry were in full march to besiege this city. Our garrison at the time amounted to upwards of two thousand, stationed at the several gates of the city, which were kept shut. Between five hundred and six hundred were at the Jaffa gate where the first attack was expected, but during that day they did not appear.

22nd May.—A thousand of the troops marched out to meet them, and returned after having sacked the village of Lifta without meeting the insurgents. During the night there was much firing on the hills to the north of the city.

23rd May.—The troops returned at day-dawn and went out again at eight o'clock. For some days there were occasional skirmishes between the troops and the peasantry.

26th May.—In the evening the inhabitants found themselves in a state of siege, the walls being surrounded by the rebels, and the troops disposed upon the walls keeping up a constant fire. Some cannon fired from the outer ramparts of the castle soon dispersed the peasants from the north-west, but only to press their attack with greater vigour in other parts. Two pieces of cannon were then taken down to the north-east corner, where the greatest onset was made. Again the peasants retreated, to attack where there should be no guns. All supplies of water and provisions from without were of course cut off, and though the attack was not in itself very formidable, still for the time it had all the effects of a regular siege. Nothing could be had in the market, and no public oven was heated. What added much to the danger was that the Muslim inhabitants of the town were strongly suspected of collusion with the rebels, so that when they offered to arm and join the troops in defending the town the Commander thought it necessary to decline the offer—which also prevented the troops from being sent out to disperse the rebels, or at least take possession of the springs, lest the Muslims should shut the gates upon them. The troops, being so few in number, were obliged to keep to their posts day and night, and unless Ibrahim Pasha should send up additional forces it was feared they would soon be completely exhausted.

To this state of apprehension the terror of a severe shock of earthquake was added, about one o'clock p.m. . . . I shall now copy from a Journal written at the time:—

"We" (writes Mr. Nicolayson) "had just concluded our regular divine service when on a sudden the windows began to shake terribly, and the whole house to totter. In the first moment I thought a mine had been sprung near us, particularly as a cloud of dust immediately passed by the windows: but I soon perceived it was an earthquake, and saying so, I snatched up one of my little girls near me and hurried downstairs, Mrs. T. with her babe in her arms, being just before me. Here the scene was awful—stones falling in every direction, caused by a second shock still stronger than the first, which immediately recurred. I had called on Mrs. N. to follow me, but when I got down I found she had not done so. So putting the child down in the garden by Mrs. T. I hurried up again, and found her and the children sitting on the sofa with the walls and stone roof of the room cracked and rent all around them. I brought them down to the garden, and sat there to wait the next shock, in the midst of the cries and shrieks of our neighbours round us. Mr. Amzalak, a Jew, and his family, with many more friends, came to take refuge with us, as our garden is a large open space. The firing all around the city still continued, but the shock of earthquake was not renewed till about an hour after, and was not then nearly so strong as the first two. About three o'clock another shock followed, but still weaker. About half-past four another, still stronger, occurred—at every one we expected the house to fall around us. At half-past six another still stronger shock occurred. We now prepared to pass the night under the open heavens, and felt truly thankful that we had a place of security to resort to for the purpose. We ventured to go up to the rooms to bring down some necessary articles of clothing and provisions, but not without great apprehension, for on re-entering the upper rooms we found them in a dreadfully shattered state, the walls cracked, the roofs rent, and the floors broken in many places.

"About half-past nine another shock followed, and in less than half-an-hour another stronger, and soon, again, one still more severe. Soon after midnight we had one or two more, but they were slight. The night in general was calm, the sky clear, and the temperature had been much cooler all the day than for many days before Our sense of danger was increased by the apprehension that some

part of the city wall might fall down and thus give the rebels an entrance, which, in all probability, they would use for plunder. Part of the wall, where it forms the outer enclosure of the mosque *el-Aksa*, was actually thrown down by the first great shock—some houses and the tops of minarets fell, under our own observation.

"27th May We awoke again this morning still in safety. If I mistake not, two or three slight shocks occurred this morning During the night there was a rather severe shock of earthquake, and all still remained in the garden, sleeping under the open heavens. As the firing still continued, the bullets often whizzed about the heads of those who were thus so exposed to them.

"28th May.—The rebels made a strong effort, and were as vigorously repulsed by the soldiers. As there had been no shock of earthquake during the day, it was thought safer to return to the house and occupy the lower rooms. Scarcity of water and fuel was beginning to be felt by many of the poor."

1st June.—This night the little missionary band gathered together to sit and watch, as the firing was very constant. A little after midnight they heard the drums beat a retreat, and then the firing ceased. The event they most dreaded was now about to take place. The city was abandoned to the rebels, the troops had retired into the castle; the retreat of the soldiers continued till after three o'clock, the drawbridge was taken up, and then a dead silence for a little time; a time of dreadful suspense and apprehension, expecting every moment to find the houses broken open by the rebels and the batteries of the castle directed against them.¹

Soon the sound of musketry began at a short distance and continued increasing and approaching. The little party now fastened their doors and kept as quiet as possible, determined to save their lives by an immediate surrender of their property. The cannon of the castle soon began, and the irregular firing of musketry was all around. They heard the house next to them broken open, and expected theirs would be so at any moment

2nd June.—Day had now dawned, and Mr. N. read some psalms and other portions of the Scripture. Meanwhile the firing seemed

¹ [The missionary premises, where the English Church now stands, were on the opposite side of the road from the castle.]

to retreat, and at six o'clock, hearing the drums, Mr. N. went to a part of the house looking towards the castle, and, to his great joy, saw the soldiers all around the gate bringing in things, evidently booty taken from the rebels. This showed that the rebels had been defeated during the night, and that the town was again in the hands of the troops At night the soldiers again withdrew to the castle. The rebels entered again and began breaking open shops, and when seen in groups from the castle a shot was fired among them.

4th June.—On the morning the rebels were heard in that part of the house looking towards the castle. At one o'clock, all seeming quiet, Mr. N. ventured to go up to that part of the house, and found to his surprise that the rebels had boited the door. This led him to infer that they were as much afraid of him as he could be of them. He, therefore, opened the door, and crossing the terrace entered at the window, which they had broken, and found everything in a state of confusion except the books. He also found they had broken open and rifled of their contents all the boxes. So, finding that the mischief was done, he hastened away, but determined to secure the door, so that should the rebels return they could not get in to that part of the house they were living in. While thus engaged they heard voices within. Mr. N. was just about to leave, when a voice asked: "Why are you afraid?" and on opening the door he saw a Muslim of the town and a tall fellow with his gun, who calmly looked at him. Mr. N. then asked them: "what was their object?" "To butcher them all round," the fellow replied. "Whom?" asked Mr. N. "The soldiers." "But not the people of the town?" asked Mr. N. "No," said he, "the soldiers, the soldiers." He further informed Mr. N. that they (another having now joined them) were engaged to prevent the fellow in of the neighbourhood from plundering the houses. Mr. N. showed them what had been done in his house, and they offered to stay and guard while he removed the things. This they did. They were very anxious to look out upon the castle, but on Mr. N. assuring them the castle was just opposite, and that they would be fired upon, they desisted, saying they would not for his sake.

On removing the things they wanted to come into the house, which could not be refused. They asked for a cup of coffee, and while waiting for it looked through every room of the house, and ventured up on the terrace, leaving, however, the gun below.

They offered ten of their number as a guard, but this was declined, fearing they might be observed from the castle and bring the firing upon the house.

5th June.—The fellahin came in large numbers, and though they declared not a straw should be taken, scarcely any left without some article. Mr. N. was induced to take a guard of six men to keep the others off, and agreed to pay them each a dollar a day. They were very civil in their manners, and full of professions of faithfulness.

6th June.—Very quiet; all the fellahin disappeared, even the guard, and were seen soon after making their way across the hills. At four o'clock two of the guards came to take away their booty, which they had lodged in the house. They were asked what was the matter, and they replied that the soldiers had surrounded the city and they hurried away. In about two hours the soldiers came out of the castle and went about the town. About fifty came to Mr. N., who gave them bread, cheese, and water—they had been short of provisions. About twenty took up their quarters in and about the house, and built breastworks in the windows of the upper rooms.

7th June.—About ten a.m. the Pasha entered with one regiment and six pieces of artillery. They had had sharp fighting in the road-passes for three days and nights.

9th June.—Early in the morning the Pasha started at the head of his troops (two thousand cavalry and four thousand infantry) to encounter the rebels who, as he had been informed, were approaching by the Nablus road to fight him. About noon he returned, having killed fifteen hundred of the rebels and taken eleven prisoners. The engagement took place at about two hours distance.

18th June.—To fill up the measure of misery of the inhabitants, a report of plague within the city was now fully established. The Pasha ordered an enquiry to be made by his medical men, the result of which was an order to the convents to shut up. On the 16th a battle took place near the Pools of Solomon where the rebels had their head-quarters: they proved so superior in numbers and position that when the troops, after a march of three hours over bad ground and in the heat of the day, came up to them they were so completely surrounded that they could do nothing more than

cut their way through them back again, which they effected with great loss. A young officer of high standing and great abilities was literally cut to pieces.

20th June.—At seven p.m. alarm was again raised by a shock of earthquake which, though slight, brought back all the feeling of apprehension that had almost disappeared.

24th June.—Negotiations were commenced between the Pasha and the rebel fellahin.

12th July.—Mr. T. returned in health. During the troubles the missionaries had had good health, and as the hot weather came on, Mrs. T. suffered from ophthalmia and Mrs. N. was taken with a rather severe fever. Notwithstanding the heat, the plague continued its ravages in the convents. It was reported from the army that Ibrahim Pasha had taken Nablus.

16th July.—Mr. T. was taken ill. On the 28th he was better and able to attend on Mrs. T., who was now dangerously ill.

22nd July.—Mrs. T. breathed her last at sunset

1st August.—Mr. N. had an attack of ophthalmia until the 5th.

The Pasha, after taking Nablus, remained there three weeks to disarm the people, and took fifteen thousand guns. The sheikhs having fled to Hebron, where they were determined to make their last stand, the Pasha marched thither. After twice defeating the rebels in the field, he took the town by assault and gave it over to the soldiers to plunder. They killed all the Muslim inhabitants they could find; and, some of them fleeing into the Jewish quarter, the soldiers carried on the work of plunder there also, and completely stripped the Jews, their houses, and even their synagogues.

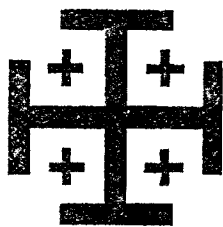
16th August.—Commodore Paterson, of the U.S. Navy, with his family and sixteen officers arrived with a surgeon At last it was determined that all [the missionaries] should go to Beirut, in order to recover from the long continued sickness and anxiety. On the 8th September they thankfully bade adieu to Jerusalem, the scene, to them, of so much trouble during the last four months.

PALESTINE
EXPLORATION FUND.

Patron—THE KING.

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