

Jaljuliya: a Village on the Cairo-Damascus Road

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This report describes the results of an architectural survey of historic buildings in Jaljuliya. The history of the village is briefly discussed after which the buildings are described individually. Four buildings were surveyed, these were: the mosque of Abu al-Awn, a caravansarai, a cross-vaulted building and a well with cistern. A conclusion discusses the role of individuals in the development of the village in the late medieval period.

The following report is based on an architectural survey carried out by the British School of Archaeology in Jerusalem as part of its Medieval and Ottoman Survey. Fieldwork was carried out in August and September 1996 under a survey permit granted by the Israel Antiquities Authority (Licence No. G-111/1996). Other sites included in the survey were the medieval tomb of Benjamin (Maqam Nabi Yamin) four km. north-west of Jaljuliya and a sixteenth-century Ottoman fortress (Qal'at Ras al-Ayn) 10 km. south. Reports on these sites will be published separately.

The survey was carried out by a team of seven under the direction of the author. The composition of the team was as follows: Matthew Bradley (surveyor) was responsible for fixing the relative position of buildings and their outer dimensions; James Dixon, Timothy Chandler and Tony Dunworth (architects) produced measured drawings (sections, elevations, plans and three-dimensional reconstructions); Charlotte Whiting and Maybelline Gormley (archaeologists) produced detailed drawings of individual features and stonework; Tony Padgett (stone conservator) carried out a detailed study of masonry and stone types.

The village

The village of Jaljuliya is located on gently sloping ground on the eastern edge of the coastal plain. Four km. north is the Arab town of Qalqiliya (under the control of the Palestine National Authority) and ten kilometres south is the modern Israeli settlement of

Rosh ha-Ayn. Immediately to the east rise the hills of Samaria and 35 km. to the west is the Mediterranean coast. South of the village there is a small stream, the Nahr al-Ashkar which is a tributary of the 'Auja (or Yarkon) river. The soil in the area is generally alluvial *terra rossa* or red sandy soil (*hamra*) which is ideal for growing citrus fruits, which abound in the area (Reifenberg 1947, 52-4; Jaffa Research Centre 1991, 428-7).

The village has a long history of occupation. To

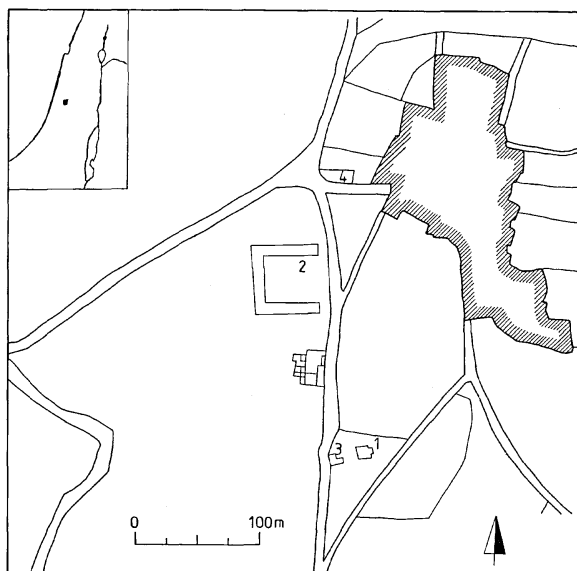


Figure 1. Map of Jaljuliya after Survey of Palestine 1941. 1) Mosque of Abu al-Awn; 2) caravansarai 3) well and cistern and 4) cross-vaulted building.

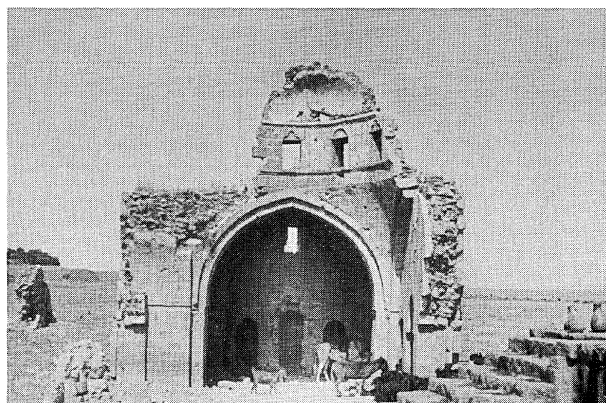


Figure 2. Photograph of Mosque of Abu al-ʿAwn taken in 1922, with portion of dome still standing. (Courtesy of Israel Antiquities Authority).



Figure 3. Photograph of south wall of Mosque of Abu al-ʿAwn taken during 1930s. (Courtesy of Israel Antiquities Authority).

the west there is an archaeological site consisting of a scatter of epi-palaeolithic flints and early Islamic pottery sherds. The village itself has remains from the Chalcolithic, Middle Bronze, Late Bronze, Iron Age, Hellenistic, Roman, and Islamic periods (Arieh Rohman, pers. comm.). Recent building work in the western part of the village has uncovered extensive archaeological remains including “graves, houses,

ceramics and tobacco pipes” (Yusef Hijli, pers. comm.).

Guérin (1875, 368) followed Eusebius (68, line 15) in identifying the village with the biblical site of Gilgal mentioned in Joshua 12:23. This is one of three settlements of this name which are mentioned in the bible; a second is near Jericho and a third is near Bethel (Dow 1974, 196–7). The Crusaders

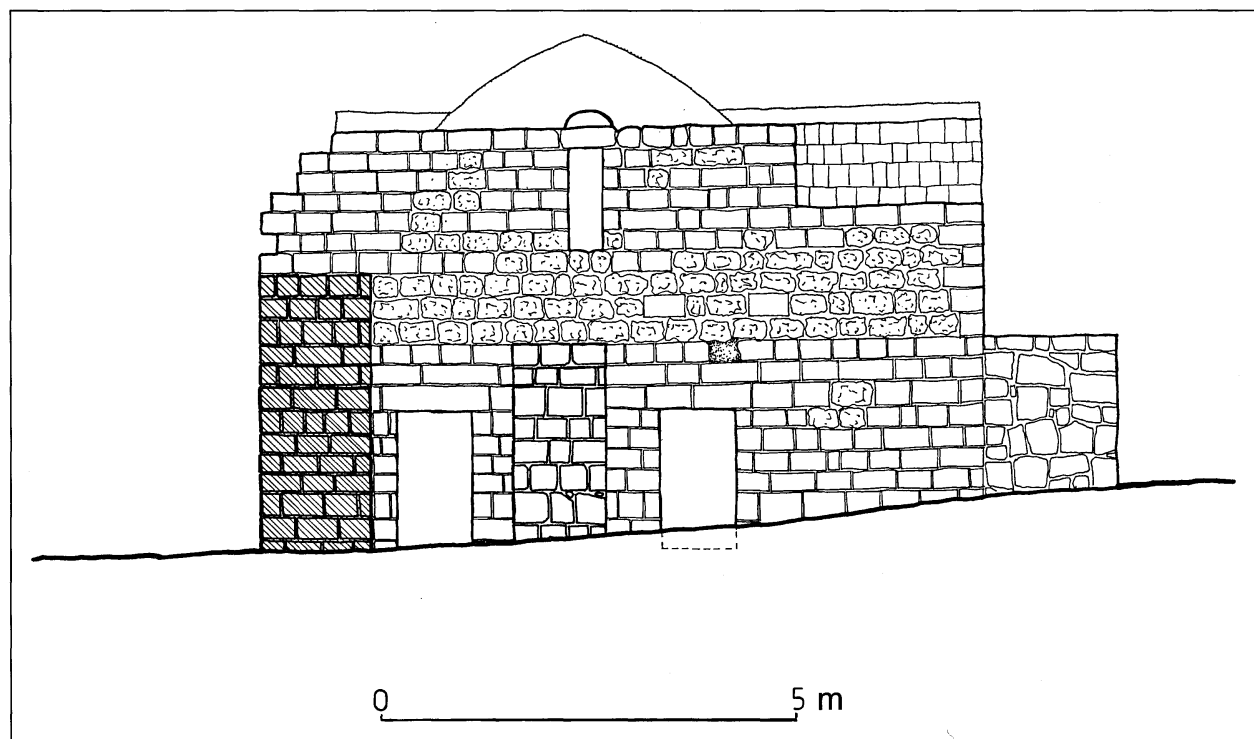


Figure 4. Elevation drawing of south wall of the Mosque of Abu al-ʿAwn, showing exterior of mihrab and modern buttress (James Dixon).

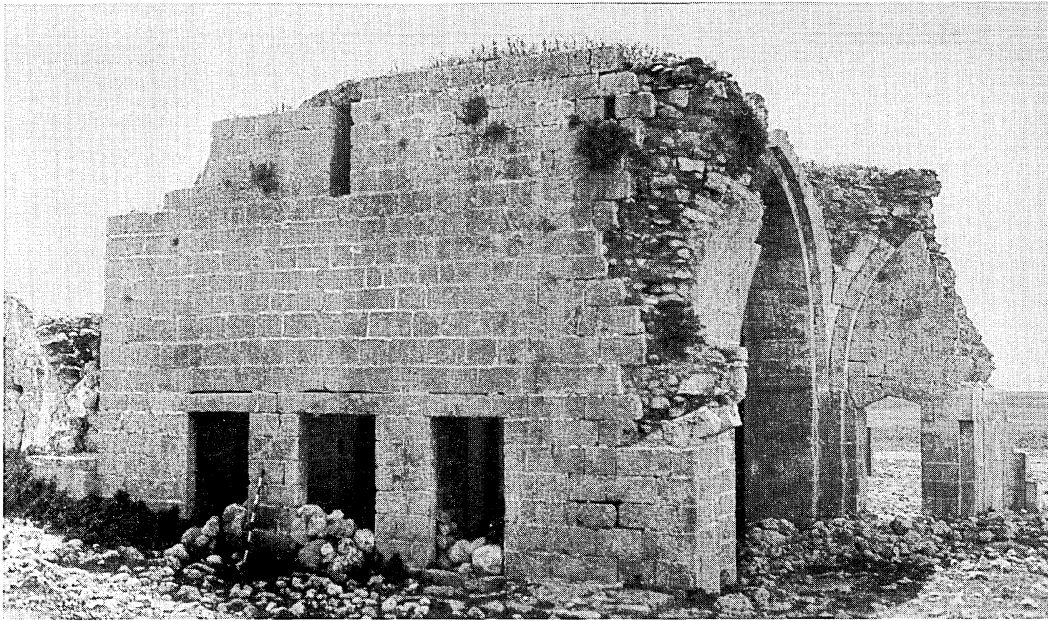


Figure 5. Photograph of the north wall of the mosque of Abu al-ʿAwn taken in 1930s. (Courtesy of Israel Antiquities Authority).

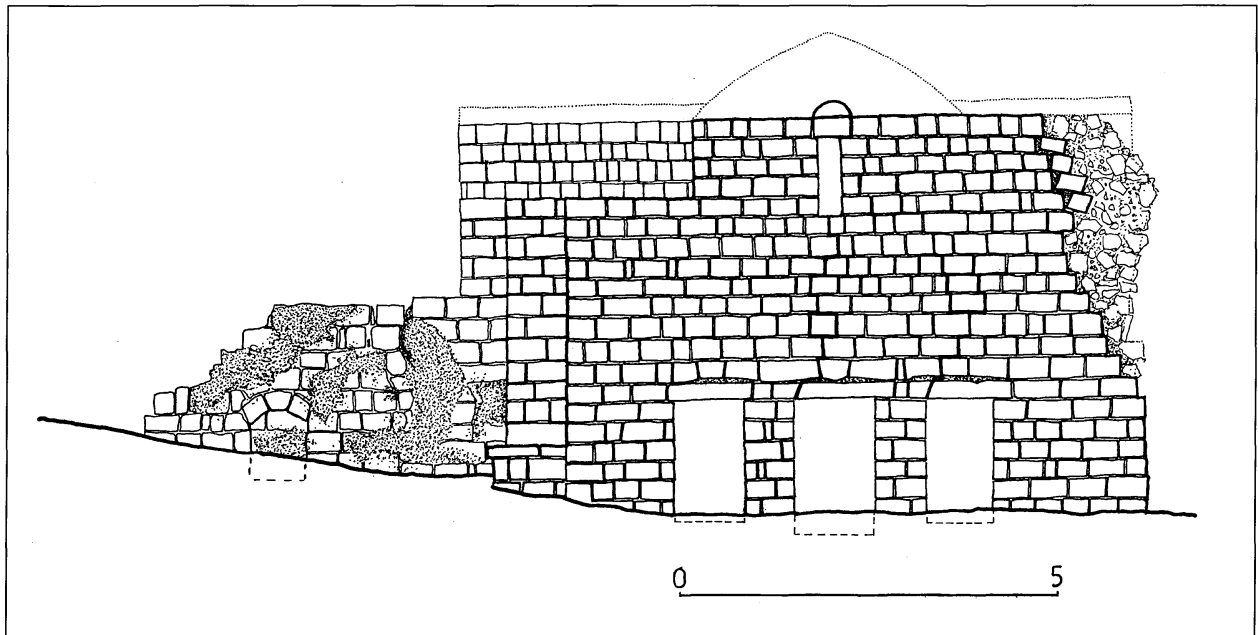


Figure 6. Elevation drawing of north wall of mosque of Abu al-ʿAwn (Tony Padgett).

referred to the place as *Jorgilia* and also appear to have called the Nahr al-Ashkar by this name (*"rivulum magnum de Jorgilra"*: *RRH* p. 286 no. 1100 [A.D. 1241]; cf. Beyer 1936, 50, 81, 85; 1951, 155, 159, 180, 182, 266). In 663 AH (A.D. 1264–5), after the conquest of Arsuf by the Mamluk sultan

Baybars, the revenues of Jaljuliya were divided between three Mamluk emirs, Badr al-Din Kaktash al-Fakhri, ʿAla al-Din Kushtughdi and Badr al-Din Baktut Bajka al-Rumi (Ibn al-Furat, trans. Lyons and Riley Smith 1971, I, 82).

When Baybars re-established the Cairo-Damascus

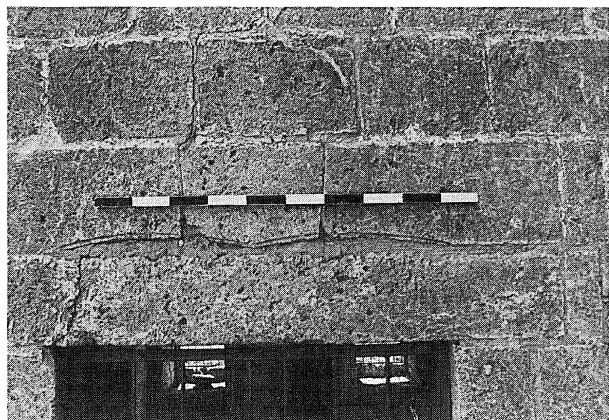


Figure 7. *Mosque of Abu al-ʿAwn. Detail of window in north wall. (Photo. author).*

postal route it probably passed through Jaljuliya. However it is not clear whether there was a stop at Jaljuliya, as the stop between Ramla (Lydda) and al-Tira is only referred to as al-ʿAuja (Hartmann 1910, 689). Hartmann (1910, 692) believes that al-ʿAuja must refer to Antipatris (Arabic: Ras al-ʿAyn, Hebrew-Rosh ha-ʿAyin), although it is equally possible that it could refer to Jaljuliya.

In the early fourteenth century (A.D. 1312–1340) Sayf al-Din Tankiz, the governor of Damascus, built

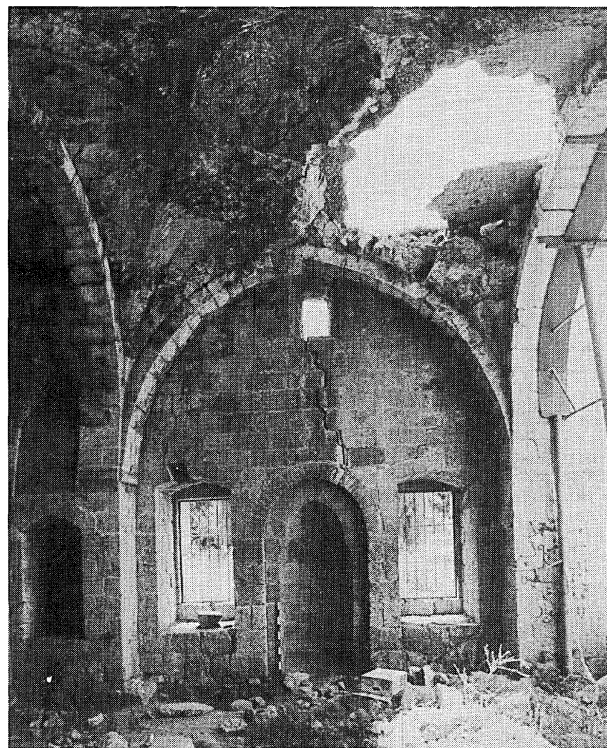


Figure 8. *View of interior of the mosque of Abu al-ʿAwn, showing folded cross vault and mihrab. (Photo. author).*

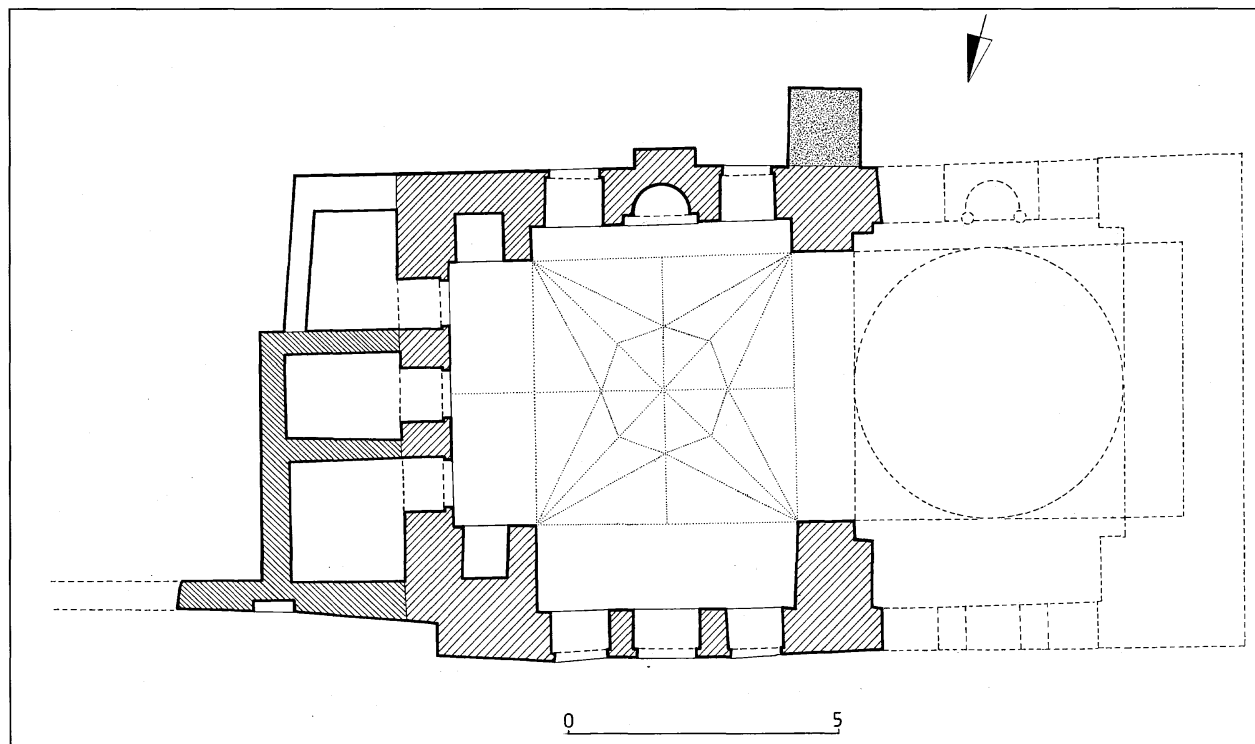


Figure 9. *Plan of the mosque of Abu al-ʿAwn, including possible reconstruction of west half. (Tony Dunworth).*

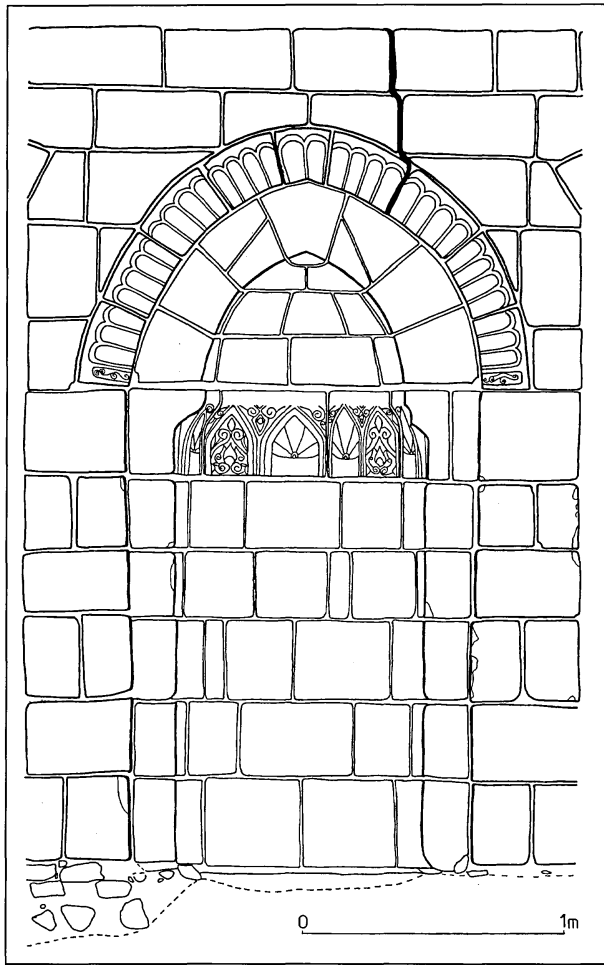


Figure 10. Detailed drawing of mihrab in east part of mosque of Abu al-ʿAwn (Maybelline Gormley).

a caravansarai at Jaljuliya (al-Nuʿami, trans. Sauvaire, 1894, 315 Anm. 126). An inscription incorporated into the nearby tomb of Nabi Yamin may record this event, although it may refer to some other construction (Meinecke 1992, 185). In 1477, the Mamluk Sultan Qaytbay passed through Jaljuliya where it rained all day and the road was turned to mud (Sauvaire 1941, 35).

Jaljuliya is mentioned in the sixteenth-century Ottoman tax registers, where it is described as a village in the *nahiya* of the Bani Saʿb in the *liwa* of Nablus. The population was given as forty-two families who kept goats and bees and produced a variety of crops including wheat, barley and summer-crops. One third of the village revenues was *waqf*. The tax registers also refer to a market tax, which is presumably a reference to the caravansarai (Hütteroth and Abdulfattah 1976, 140).



Figure 11. Mosque of Abu al-ʿAwn. View of mihrab taken 23rd February, 1982. (Courtesy of Denys Pringle).



Figure 12. Mosque of Abu al-ʿAwn. Detail of mihrab taken 23rd February, 1982. (Courtesy of Denys Pringle).

There is little information about Jaljuliya in the seventeenth and eighteenth centuries, although it may be assumed that it was still occupied. In the

latter part of the nineteenth century Jaljuliya attracted the attention of western visitors who identified it as the site of ancient Gilgal. The fullest account is given by Guérin (1875) who gives the following description of the village:

..... à dix heures, nous arrivons à *Djeldjoulieh*, village de six cents habitants, situé dans la plaine, sur un faible monticule. Les maisons en sont très grossièrement bâties, comme dans les villages précédents. Des vestiges de constructions antiques sont épars sur divers points.

A few years later the village was visited by the officers of the Survey of Western Palestine who described it as "a large mud village in the plain, with a fine ruined mosque, and a ruined khan" (Conder and Kitchener 1881-2, II, 288-9). Charles Clermont-Ganneau (1896, 340) camped at the vil-

lage but made no comment on its architecture.

During the First World War the village was part of the Ottoman Turkish front line and suffered from British bombardment (see below). During the British Mandate the village had an irregular shape, and occupied the hill on the east side of the main road (Fig. 1). Immediately after the 1948 war Jaljuliya was on the Arab side of the cease-fire line and had its lands to the west confiscated by the Israeli government. In the Israeli-Jordanian peace treaty of 1951 the village was transferred to Israel but was unable to recover its lands which had been given to new Israeli settlements (Cohen 1965). Today the village is expanding to the south and east although no development has taken place to the west of the main road. The population is nearly 5,000 (4,300 in 1990), all of whom are Muslim (Jaffa Research Centre 1991, 428-7).

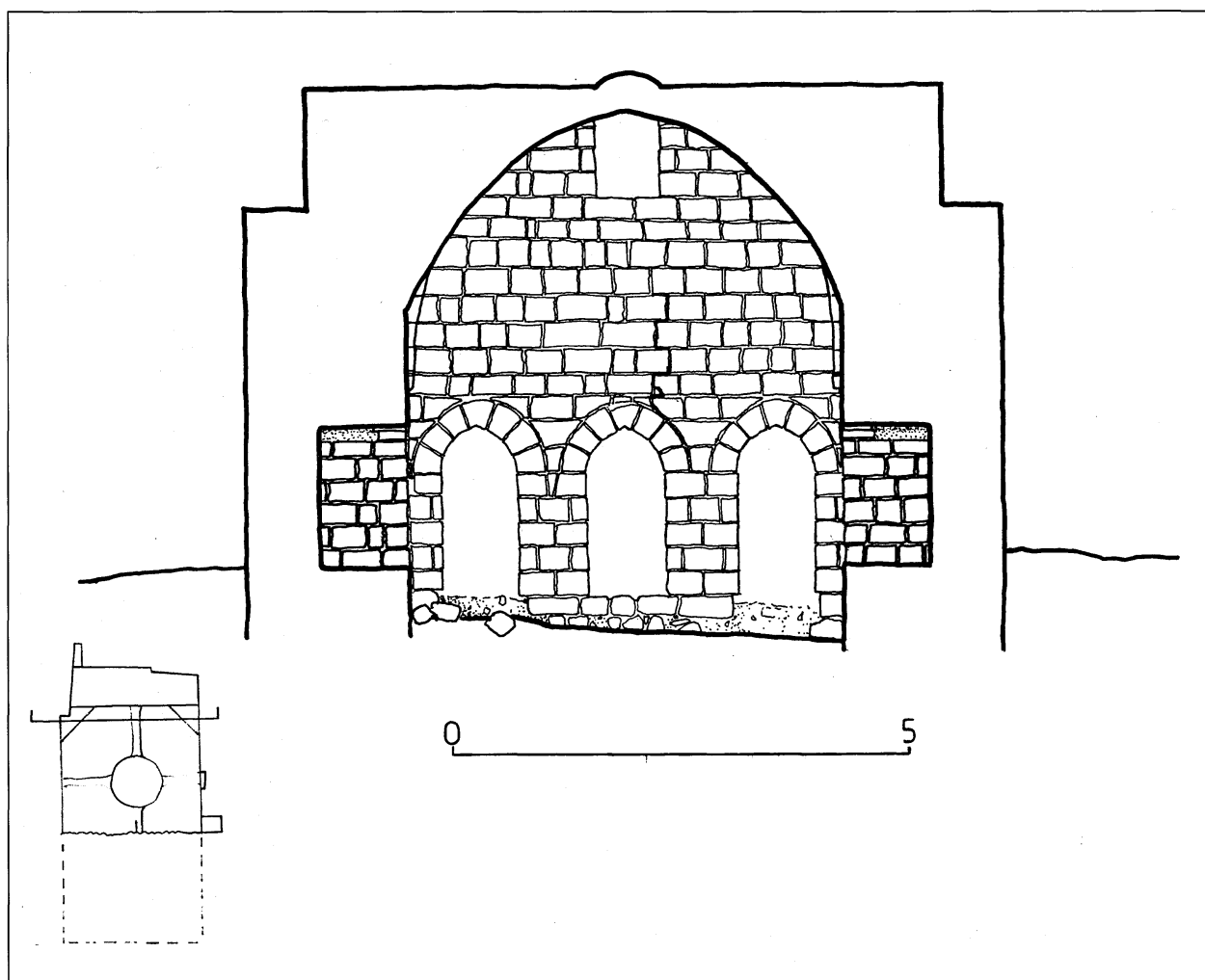


Figure 13. Mosque of Abu al-ʿAwn. Elevation of east wall of mosque interior. (Tony Dunworth).

Monuments

During the 1940s the village was inspected by the Palestine Department of Antiquities, and four buildings of historic interest were identified. These were a caravansarai, a cistern, a cross-vaulted building and the mosque of Abu al-ʿAwn. During the last half century all of these structures have suffered considerable deterioration, which, in the case of the cross-vaulted building has led to its almost total disappearance. Recently there has been a revival of interest in the historic buildings by the municipality, which unfortunately does not have enough money to pay for restoration.

Mosque of Abu al-ʿAwn

This structure is located next to the main Qalqiliya-Ras al-Ayn road at the south-west corner of the village. Immediately to the south and east of the mosque there is a cemetery of the same name which extends on to the south side of the Nahr al-Ashkar.

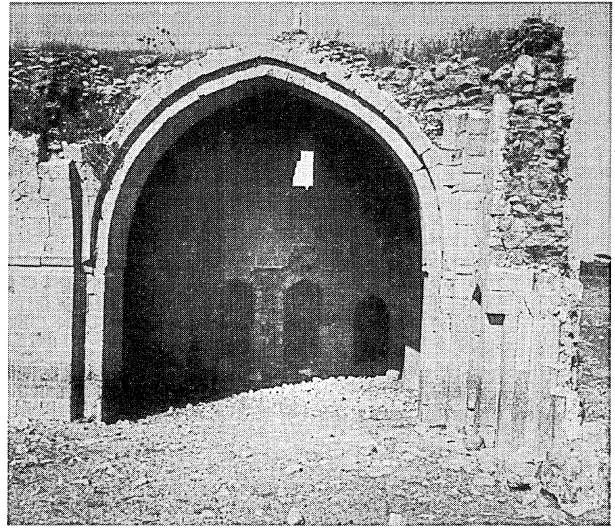


Figure 14. *Mandate period photograph of mosque of Abu al-ʿAwn from west, showing marble panels in mihrab. (Courtesy of Israel Antiquities Authority).*



Figure 15. *View of mosque of Abu al-ʿAwn in early 1980s before insertion of steel frame taken 23rd February, 1982). (Courtesy of Denys Pringle).*

History

Traditionally the building is known as the mosque of Abu al-ʿAwn although there is no inscription or medieval account which specifically identifies it as such. This has led some to accept the inherently implausible suggestion that the building was originally a sugar factory built by the Crusaders and was only later converted to a mosque. A full and convincing argument against this assertion is given by Eitan Ayalon (1983).

The earliest description of this mosque is given by Guérin (1875) who wrote as follows;

Près de là, une mosquée, construite presque tout entière avec des pierres régulières de dimension moyenne, est surmontée d'une coupole qui porte sur un tambour décagone percé de dix fenêtres, les unes pûrement ogivales, les autres trilobes. Deux colonettes en marbre blanc ornent le mihrab.

The Survey of Western Palestine noted the fine mosque in Jaljuliya but made no further comment. During the First World War the western part of the mosque was destroyed by British artillery during a

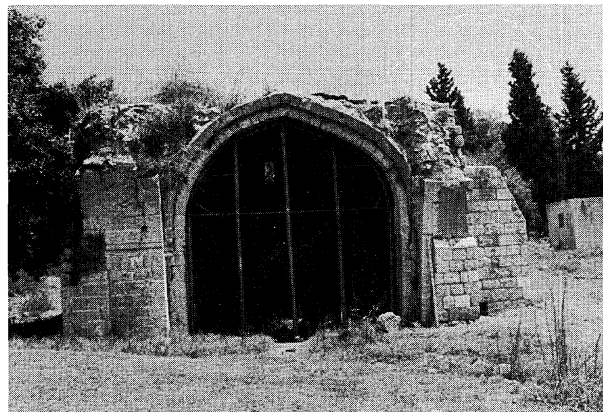


Figure 16. View of mosque of Abu al-ʿAwn from west showing steel frame inserted to support arch (Photo. author, September 1996).

battle which took place near the village (PAM letter dated 13.2.30). Photographic evidence shows that part of the dome stood until at least 1922 (Fig. 2), although by the 1930s this had collapsed, probably because of the 1927 earthquake. The building also suffered as a result of stones being removed to build

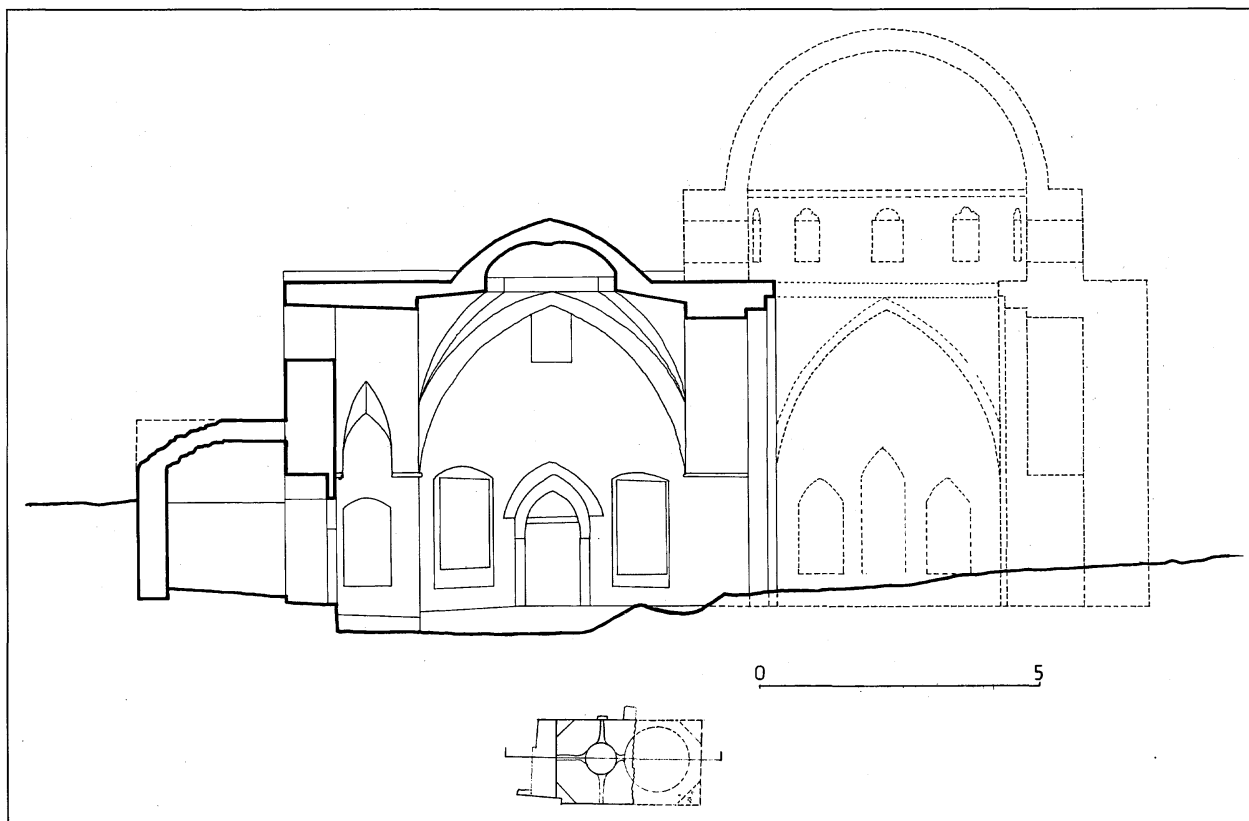


Figure 17. Section through mosque of Abu al-ʿAwn looking south. (Tony Dunworth).

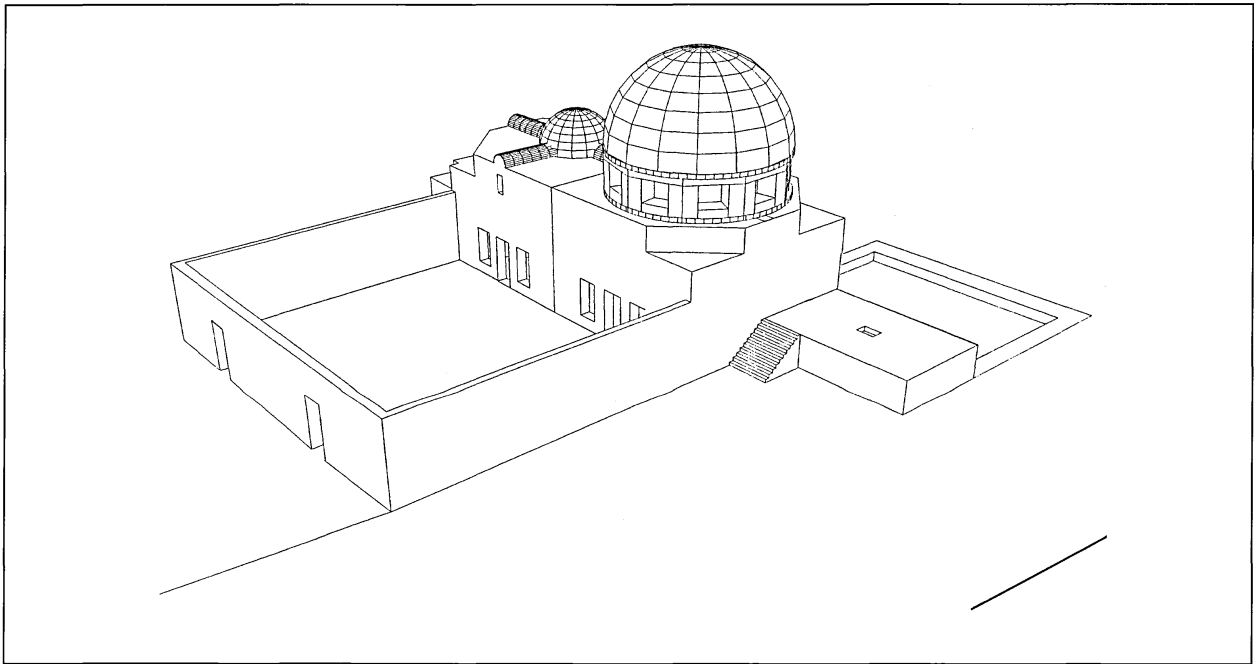


Figure 18. *Three dimensional ACAD reconstruction of mosque of Abu al-ʿAwn. (Tim Chandler).*

a new mosque (PAM report dated 13.2.30). At a later date, probably sometime during the 1930s, the remaining eastern part of the building was consolidated by the addition of a buttress to the south-west corner and the replacement of fallen stones. More recently (1994) the Israel Antiquities Authority has carried out work to consolidate the open arch on the west side of the structure. This has involved the erection of a steel frame to support the arch. However this has only been partially successful and it is likely that the remaining portion of the roof will collapse in the near future.

Exterior

The remaining structure has a rectangular form and stands to a height of more than five metres (Figs. 9 and 17). The exterior ground level rises towards the east, so that the eastern part of the building appears to be buried. The west side of the building is an open archway supported by a steel frame, although there was originally a large domed room here (see above and Fig. 2). The walls are built of coursed masonry with a central core of rubble set in lime mortar. Most of the facing stones are dressed limestone (ashlar) blocks, although the upper parts of the eastern and southern sides are built of roughly squared dolomite.

The south façade is pierced by three windows, two at ground level and one near roof level (Figs. 3 and

4). The two lower windows are rectangular openings covered with lintels. The upper window is a small opening covered by a lintel, above which there is a semi-circular stone which rises above the rest of the façade to emphasize the position of the window. There are two rectangular projections from the south wall. The larger of these is on the west side next to the corner and may be identified as a buttress erected during the British Mandate (i.e. before 1948) to prevent the eastern half of the building from collapsing. The other projection represents the back of the *mihrab*. The lower part of the wall and the area around the upper window is built of dressed limestone blocks and the rest of squared dolomite blocks.

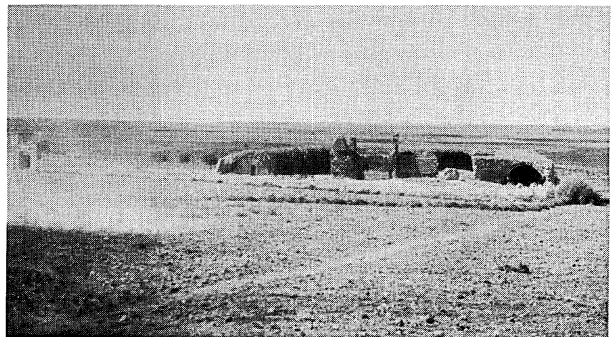


Figure 19. *View of caravansarai from east taken during the 1930s. Note base of minaret. (Courtesy of Israel Antiquities Authority).*

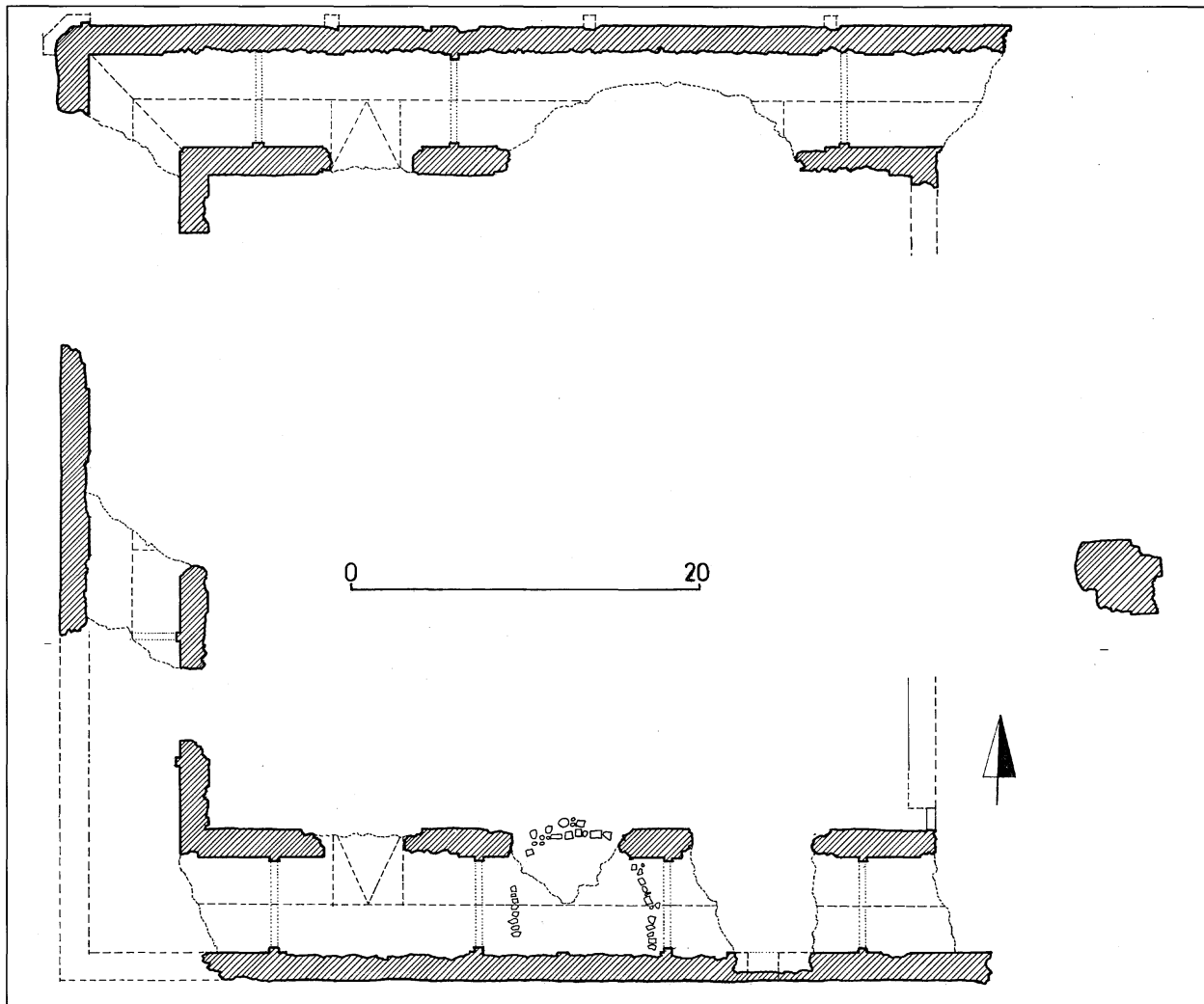


Figure 20. Plan of caravansarai after 1996 MOS survey. (James Dixon).

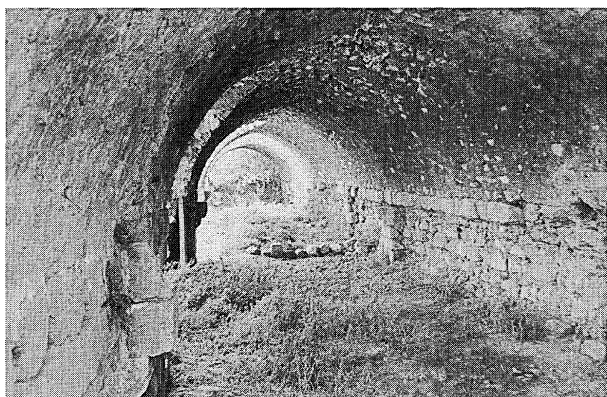


Figure 21. Caravansarai. View of interior of north vault. (Photo. author).

Little of the east façade is visible as the lower part is buried. The upper part of the façade is similar to the south side, as it is built of dolomite blocks and has a window at roof height capped with a semi-circular stone.

The north side of the building may be divided into two parts, an eastern part and a western part. The eastern part, which corresponds to a series of small vaulted rooms inside (see below), is fairly rough and does not reach more than two metres in height. It is built of roughly squared blocks covered with seven or eight layers of plaster. One of the earliest plaster layers is decorated with an incised knot pattern similar to that found in contemporary Mamluk buildings (e.g. Abu Fadl Mosque in Ramla dated 1450). Photographs from before 1948 show the remains of

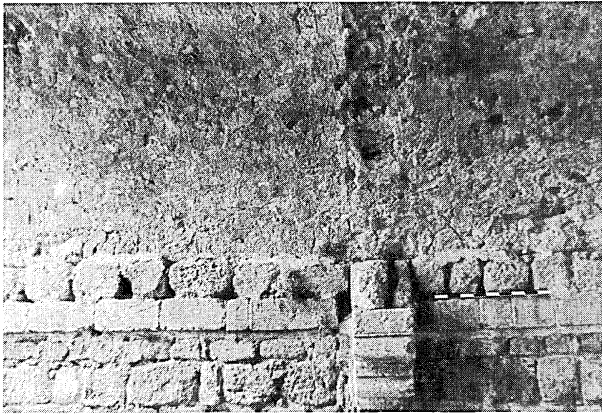


Figure 22. *Caravansarai. View of springer and inside south vault. Plaster lines indicate position of lateral rib. (Photo. author).*

a vaulted room built on to this wall, but this is no longer visible (Figs. 5 and 6).

The western half of the north wall is the principal surviving façade of the building. It is built entirely of dressed limestone blocks and has an arrangement of windows similar to that on the south side, with two at ground-floor level and one at roof height. Between the two lower windows there is a third opening, which was originally a doorway. Both the windows and the doorway are covered by lintels,

above which there are secondary lintels cut away to form shallow relieving arches (Fig. 7).

Interior

The interior of the mosque consists of a large square room with three smaller side chambers. Originally there was also a large domed room to the west, but this has now disappeared (see above). The main room is roofed with a folded cross-vault with a small dome in the centre (Fig. 8). The vault springs from four corner piers and is supported by four wide arches.

Today there is no paved floor, but simply a rough surface of trodden earth and rubble. However, the original floor level is visible as a change in the composition of the walls, the wall above the floor level being made of dressed stone and the area below of roughly squared blocks. It is likely that the floor was made of large marble panels or tiles which were probably removed when the mosque was decommissioned.

The room was originally entered through a doorway in the centre of the north wall, the lower part of which is now blocked by rubble. To either side of the doorway there is a rectangular window (see exterior description), each of which has had its sills removed, probably at the same time as the floor was lifted.

The east wall contains three doorways each with a



Figure 23. *Caravansarai. Second gateway discovered during 1996 survey. (Photo. author).*

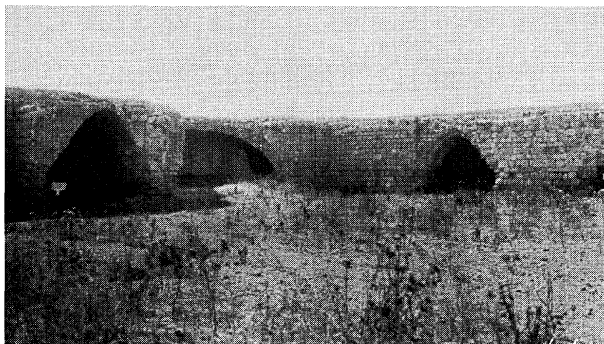


Figure 24. View of interior of courtyard in caravansarai taken during the 1930s. (Courtesy of Israel Antiquities Authority).



Figure 25. Caravansarai. Photograph of interior of gateway taken during 1930s. Note cross-vaulted rooms either side of gateway. (Courtesy of Israel Antiquities Authority).

pointed arch, which has led some to suppose that the building had a Crusader origin (see history above). Each doorway leads into a small windowless chamber roofed with a barrel-vault made of rubble. It is noticeable that the masonry of these rooms is of a lower quality than that of the main room and that the walls are not bonded with the main structure. It may also be significant that the floor levels of these side chambers are approximately 40 cm. higher than the original floor level of the main chamber (see Fig. 13).

The south wall of the main chamber contains a *mihrab* flanked by two windows. The *mihrab* is a concave niche with a hood in the form of a pointed semi-dome. The transition from the body of the niche to the hood is marked by a band of low relief carving in the form of a flattened *muqarnas* pattern decorated with vegetal designs (see Figs. 10, 11 and 12). The sills and jambs of the windows retain traces of the original grills which have been replaced by modern ones.

Although the large domed room to the west has now entirely disappeared, it is possible to determine

its original appearance from photographs and the description of Guérin quoted above. The room was probably of equal size to the vaulted room which has survived. The dome rested on spherical pendentives carried on arches springing from four piers. The *mihrab* was lined with marble panels and had two marble columns on either side (Fig. 14).

Architectural Discussion

Abu al-ʿAwn died in 1504 and it is likely that the mosque was built sometime around that date. Although only half of the original structure survives it can be seen that this was an exceptionally fine building of a type that is rare in Palestine outside the main cities. The only Mamluk building in a rural setting which is of comparable quality is the mausoleum of Abu Hurayra at Yavne (Arabic Yibna) built in 692 H/A.D. 1293. This consists of a tomb set in a tall domed chamber with a six-domed portico. The association of large domes with holy tombs and the fact that the Yavne building is a mausoleum sug-



Figure 26. Installation in south-east corner of caravansarai courtyard. (Photo. author).

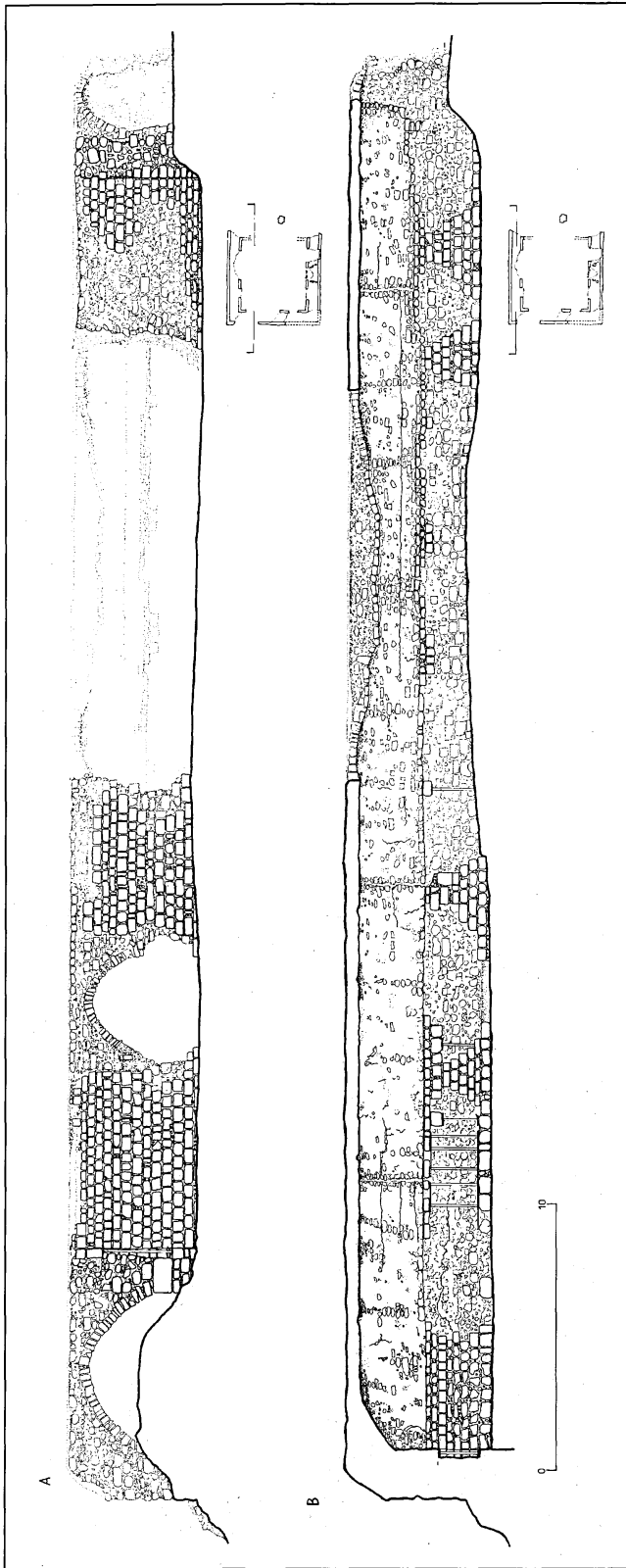


Figure 27. Elevations of north wing of caravansarai. (A) is elevation of courtyard wall (B) is elevation and section of interior looking north. (Tony Dunworth and James Dixon).

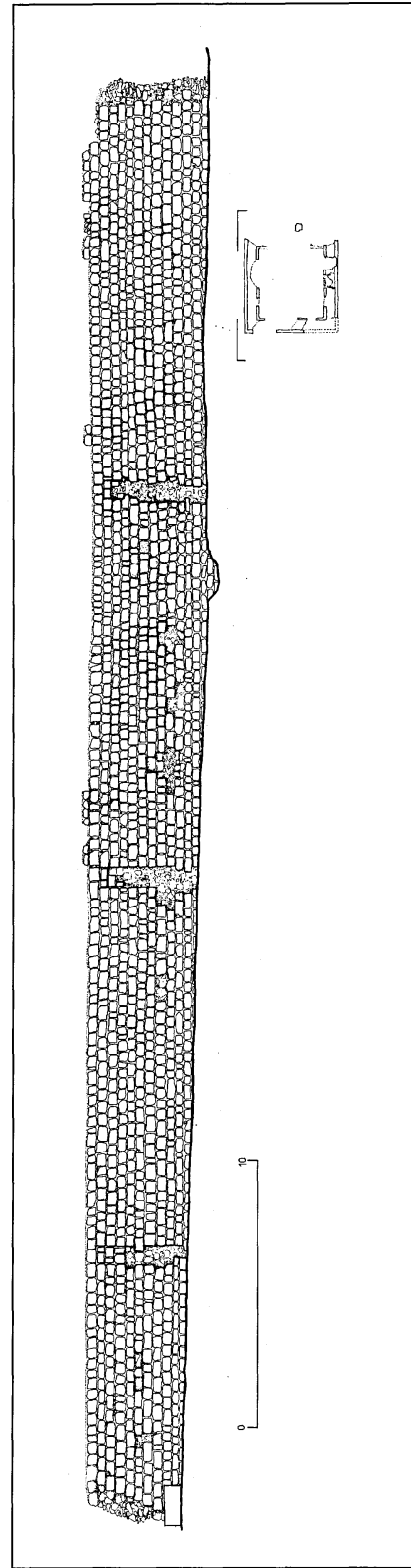


Figure 28. Caravansarai. Elevation drawing of north wall showing positions of buttresses. (Tony Dunworth and James Dixon).

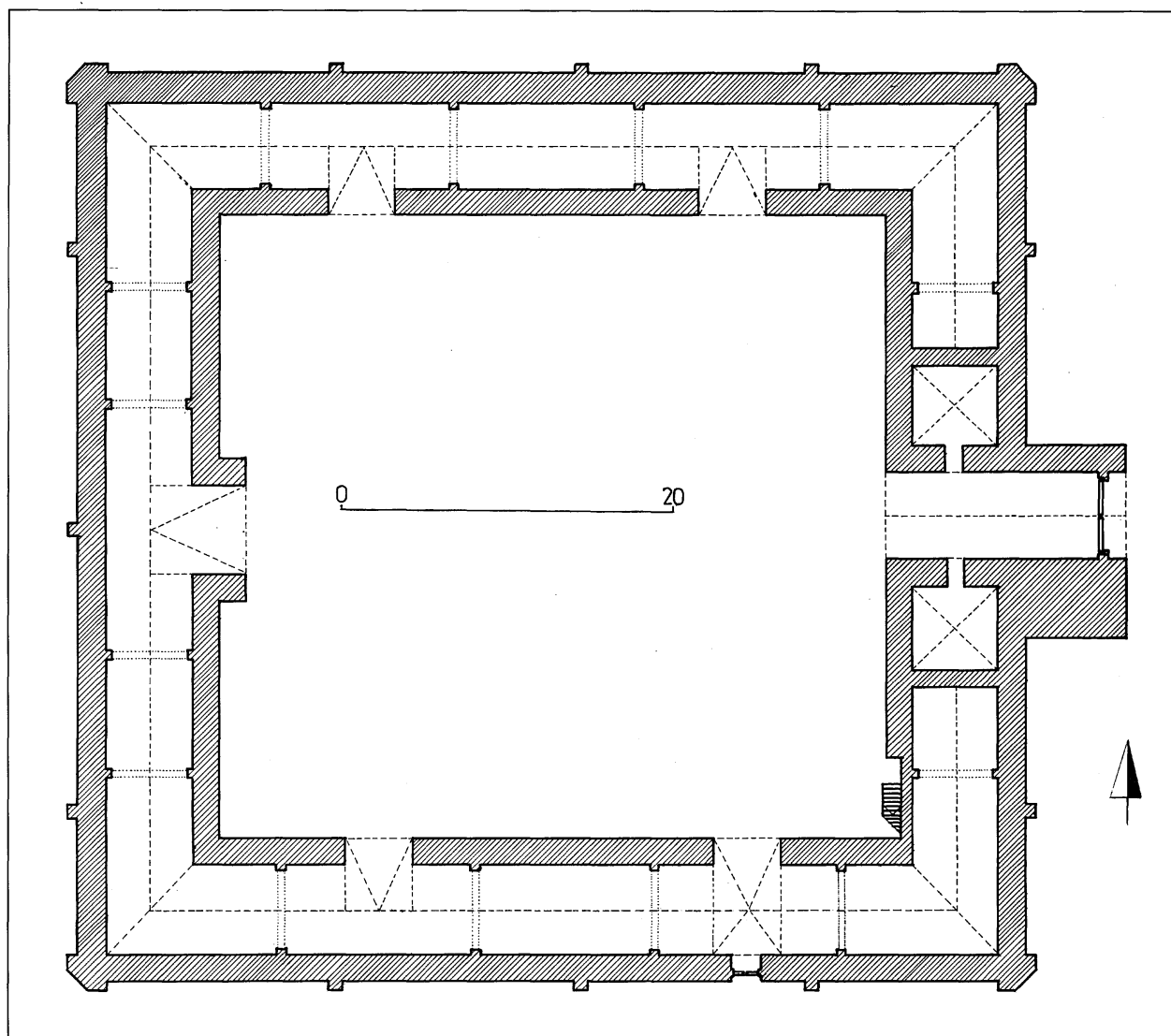


Figure 29. *Reconstructed plan of caravansarai based on 1996 survey and Mandate period photographs. (James Dixon).*

gests that the mosque of Jaljuliya could also have been a tomb. However the fact that Abu al-ʿAwn is known to be buried at Ramla poses a problem over the identity of who could have been buried there. If the building was not a mausoleum it could perhaps have been a cenotaph with no actual grave (like those in the mosque in Hebron).

The inclusion of two *mihhrabs* suggests that there was some internal division of space: possibly the vaulted room was a praying area and the domed area had some more specific function. The three cells on the east side of the building are unusual in mosque architecture, although similar features are notable in the south-west corner of Jamiʿ Abu al-ʿAwn at

Ramla. The presence of these cells at Jaljuliya suggests that the building functioned as a *zawiyya* or retreat for Sufi mystics. Other aspects of the building which may display Sufi influence are the use of numbers and proportion (e.g. the repeated use of number three: three windows per side, three cells).

The caravansarai

This is located at the north-west corner of the village. The east side of the building is bounded by the Ras al-ʿAyn-Qalqiliya road; the north side is bordered by an area of derelict land; and on the south and west sides there is a citrus orchard.

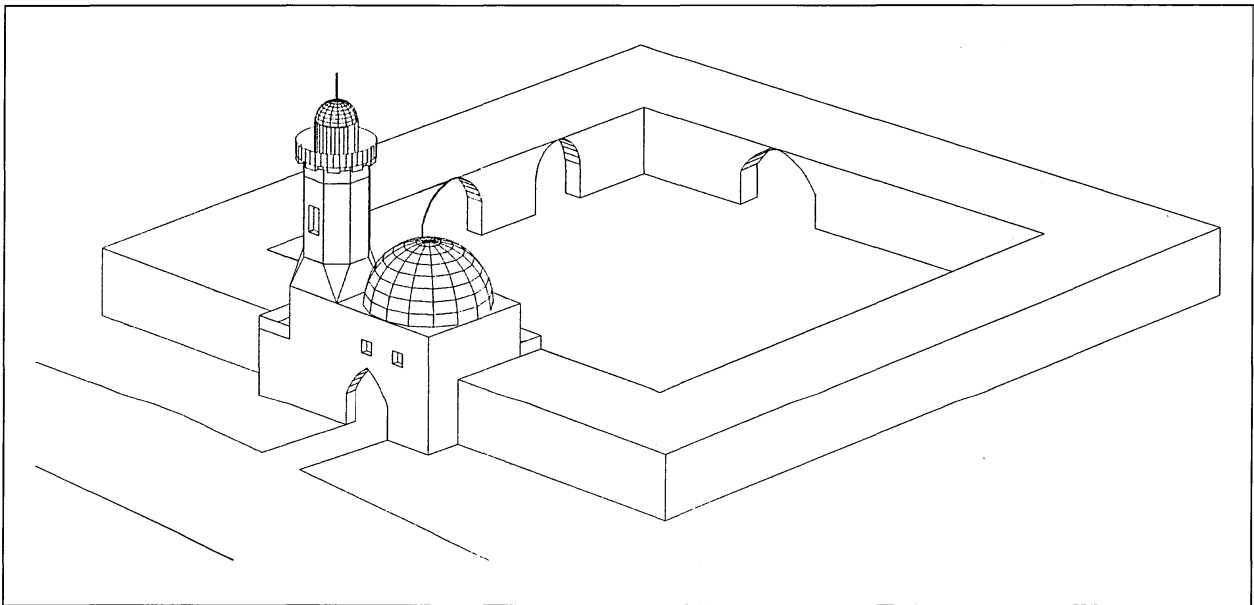


Figure 30. *Caravansarai. Three dimensional ACAD reconstruction. (Tim Chandler).*

History

The caravansarai was built by Sayf al-Din Tankiz in the early part of the fourteenth century and was said to be of exceptional beauty (Sauvaire 1894). In the 1870s the building was seen by Guérin, who gave the following description:

Au bas du monticule, dans la plaine, on voit les restes d'une beau khan, formant un rectangle, avec une cour au centre et des galeries voûtées alentour. Un minaret, aujourd'hui en ruine, y était attenant, et consistait en une petite tour polygonale reposant sur un soubassement beacoup plus large.

Since Guérin's time the building has suffered considerably from stone robbing, neglect and probably also from artillery bombardment. According to a local inhabitant the caravansarai was used as a base for Turkish troops in the First World War and like the nearby mosque, was the target for British artillery (Yusef Hijli, pers. comm.).

Exterior

The building has the familiar form of a caravansarai consisting of a square or rectangular courtyard enclosed by four vaulted ranges with an entrance on one side (in this case facing east). The walls are built with a facing of large roughly squared limestone blocks and a rubble core. Many of the stones, which include part of a column base, appear to be re-used.

Unfortunately most of the east side of the building has been destroyed with the exception of a fragment of the gateway. It is also noticeable that little survives of the outer facing on the south and west sides, leaving the north side as the only indication of the external appearance of the building (Figs. 19–30).

Photographs of the building from the Mandate era (1917–1948) indicate that the surviving fragment of masonry on the east side was the southern part of a projecting gateway (Fig. 19). The lower part of the surviving fragment is built of re-used limestone blocks whilst the upper part is built in high-quality ashlar masonry. The quality of the masonry and the remains of a stop-chamfer at the corner indicate that



Figure 31. *Remains of cross-vaulted building in 1996. (Photo. author).*

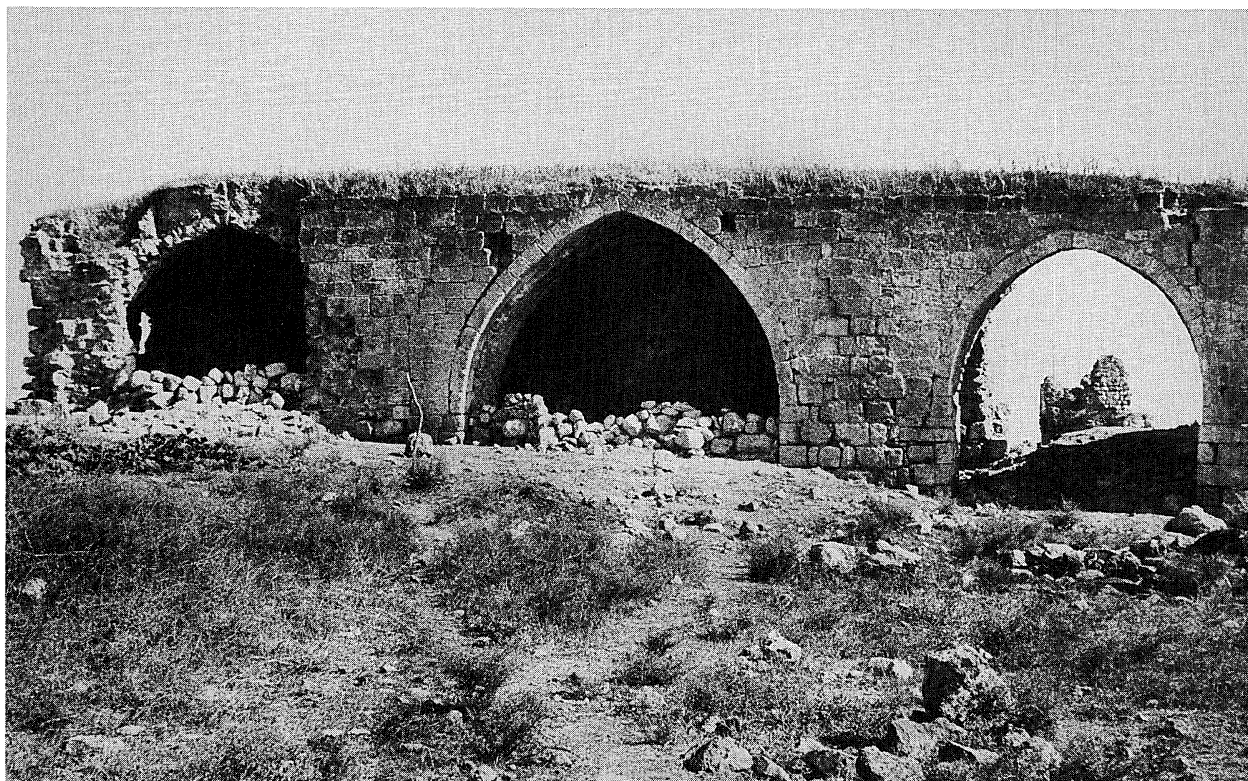


Figure 32. *View of cross-vaulted building from north taken during 1930s. (Courtesy of Israel Antiquities Authority).*

this formed the base of the minaret seen by Guérin. This is confirmed by the robbed out traces of a staircase on top and by photographs of the building from the 1930s.

The north face of the building has an austere appearance with no windows and only the robbed out remains of buttresses to punctuate a wall over fifty metres long (Fig. 28). The buttresses are fairly slim (0.50 m.) and have sloping heads, a feature derived from Crusader architecture (Burgoyne and Richards 1987, 107b).

Interior

The interior of the north, west and south sides form a single vaulted space. At various points the main vault is intersected by side vaults which form entrances into the courtyard. The vaults are made of coursed rubble set in mortar and covered with plaster. Two courses below the springing of the vault there is a course of dressed limestone offset five cm. from the wall. The purpose of this is not clear, though it may have formed a straight edge from which to plaster the walls (Fig. 21). Although the vault appears to have a continuous form it is apparent that it was built in sections of approximately ten

metres. Structurally this has the advantage that it is more resistant to earthquakes and allows thermal expansion; it also allows for the re-use of the same centring. The joint between each section was originally covered by ribs springing from brackets set into the wall. The ribs have not survived, though plaster lines on either side of the joins and the brackets indicate their original position (Fig. 22).

During the 1996 survey a second external gateway was discovered at the eastern end of the north range. It is fairly narrow and appears to have been blocked at a later date. This is an unusual feature in caravansarais and its purpose is unknown (Fig. 23).

Apart from the fragment of gateway nothing remains of the east side of the courtyard. Fortunately photographs taken of the building during the Mandate period indicate that there were two cross-vaulted rooms, one to either side of the gateway (Fig. 25). The arrangement of the rest of the east side is not known, though it is possible that there were more single barrel-vaulted rooms.

Few features of interest were recorded in the courtyard which, somewhat unusually, does not appear to contain a well or cistern. A fragment of wall projecting into the courtyard in the middle of the west range indicates that there may have been a

monumental entrance to the interior of the khan at this point. The survey also revealed an enigmatic feature in the south-east corner of the courtyard. Initially it was thought that this might be part of an installation connected to water collection, but later it appeared more probable that it was part of an arch supporting a staircase to the roof (Fig. 26).

Architectural Discussion

This is one of a number of caravansarais built by Tankiz during his time as governor of Damascus in the early fourteenth century. Others include al-Tira (on the Safad – Ramla road), Bayt Daris (between Gaza and Ramla) and one at Shaqab (Marj al-Suffar, Syria) (Meinecke 1992, 184–5; Mayer 1933, 220). Unfortunately none of the buildings in Palestine has survived well enough to determine its internal arrangement. There are, however, a number of other caravansarais of similar date which lend themselves to comparison.

The closest extant caravansarai is Khan al-ʿAzzam at Ramla which was within a day's journey of Jaljuliya. The size of both buildings is very similar,

both measuring over fifty metres per side. Other comparable features include the use of thin buttresses with sloping tops and the type of masonry. All these factors suggest that they are of similar date. However, the internal layout of Khan al-ʿAzzam is very different to that of Jaljuliya, consisting of two large vaulted halls with a series of tall vaulted cells. Buildings with a similar plan to Jaljuliya include Khan al-Ahmar at Baysan (modern Beth Sheʿan) built in 1308 (Mayer 1931) and Khan al-Inqirata in Syria (Sauvaget 1941, fig.15, 64) both of which have a continuous vaulted gallery. Whether the different internal arrangements reflect different functions or patronage is not certain.

One feature which makes the khan at Jaljuliya special is the minaret above the entrance. Whilst this is not unique it does indicate a high level of architectural refinement. The most obvious comparison is Khan Yunis south of Gaza which was built by Yunus al-Dawadar in 1387 (Abu Khalaf 1983, 178–80). Here the minaret has survived and indicates how the entrance to the khan at Jaljuliya may have looked (Fig. 30).



Figure 33. *View of mihrab in east chamber of cross-vaulted building taken during 1930s. (Courtesy of Israel Antiquities Authority).*

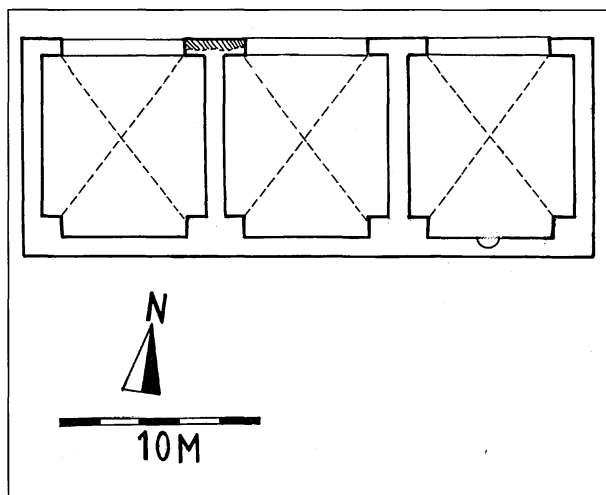


Figure 34. Reconstructed plan of cross-vaulted building based on Mandate period photographs and extant remains. (Matt Bradley).

Cross-vaulted building (Jami^c al-^cUmari)

This building stood approximately 100 m. north of the caravansarai, next to the Qalqiliya-Ras al-^cAyn road. Unfortunately it was destroyed sometime after 1948 and it was only with difficulty that the site was located during the 1996 survey. All that remains is a stretch of wall at the back of a metal-working shop. The wall (2 m. long and 1.5 m. high) is built out of large squared limestone blocks laid in rough courses (Fig. 31). Fortunately it was possible to identify this as part of the north face of the building from a photograph taken in 1933 (Fig. 32).

The building is not mentioned by Guérin or other nineteenth-century writers, though it is clearly an

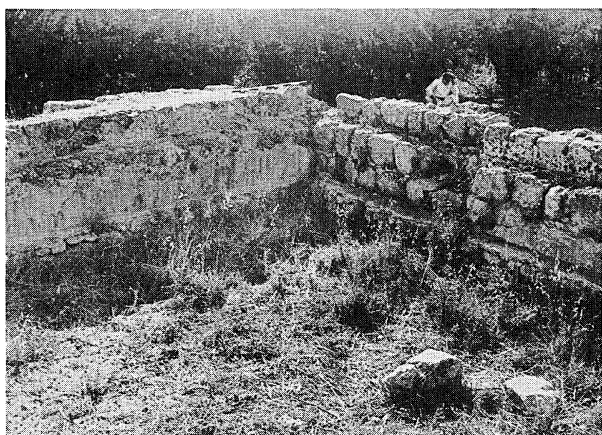


Figure 35. View of cistern taken during 1930s. (Courtesy of Israel Antiquities Authority).

ancient structure. The building was first mentioned in a report by Dimitri Baramki, dated 19 June 1942, which describes it as follows:

The . . . building is composed of three cross-vaulted chambers facing north. Two appear to be ordinary rooms, but the third, which is further east is a mosque with a mihrab. There is a tradition in the village that it is of the same date as the adjoining khan.

Later the building was mentioned in a series of reports by J. Ory in connection with the construction of a new road between Ras al-^cAyn and Qalqiliya.



Figure 36. View of well and mosque of Abu al-^cAwn taken during 1930s. (Courtesy of Israel Antiquities Authority).

The first report, dated 16 July 1942, states:

. . . inside curve [of road] building of three cross-vaulted halls. W. chamber is in a ruinous condition. E. chamber has a mihrab and was evidently used for prayer but is actually filled with straw and filth which made it difficult of close inspection.

A later report dated 27 March 1943 states "all damage to the three chambered building with mihrab at Jaljuliya has been avoided".

Neither the purpose nor the date of the building is clear, though the tradition that it was connected with the caravansarai seems plausible. It is also possible that it was an earlier building connected with the Mamluk postal service, though it is impossible to prove this without excavation or a specific reference in the Arabic sources.

Cistern and well

The cistern was located to the west of the mosque of Abu al-^cAwn. Its exact position is uncertain although it is known that part of it lies beneath the present road.

There is no record of the dimensions of the cistern although photographs indicate that it was a rectangular structure (Fig. 35). It is mentioned in a report by Baramki dated 19 June 1942 which states, "this reservoir is an antiquity site and appears to be of the same date as the mosque next to it called Abu al-ʿAwn". In November of the same year J. Ory visited the site and made the following observations: "The W. wall of the reservoir as well as the NW and SW corners have been demolished for the carrying of a new road to Ras al-ʿAyn" (PAM, letter 6/11/42). A month later Ory wrote a second report which is as follows:

No change in condition of reservoir adjoining well W of the mosque (as last reported) except that the greater part of the filling has now been removed. I understand that if it is eventually possible to divert the rain-water from the road drain ditch to flow behind the reservoir the latter will be spared and further demolition will be avoided (PAM 27/12/42)

Unfortunately all trace of the reservoir was removed when the Ras al-ʿAyn-Qalqiliya road was widened during the 1980s.

The well is located at the south-west corner of Jamiʿ Abu al-ʿAwn. Although only a fragment of the original structure remains. Photographs taken in the 1930s and careful examination of the remains give some idea of its original form (Fig. 36).

The well consisted of an open round arch with a hole in the top reached by a series of steps on the north side. The well shaft is no longer visible although it probably had a depth of more than 16 m. (the depth of the nearby well at Nabi Yamin). It is likely that the well was connected to the cistern although the form of this connection is not known.

Historical discussion and conclusions

There is no evidence that Jaljuliya was ever more than a small village, yet it contains two major historical monuments and the remains of two others. The position of the village on the Cairo-Damascus road certainly added to its significance: it was a day's journey from Ramla/Lyddā and conveniently situated next to a crossing of the Nahr al-Ashkar. The importance of the road can be seen from the location of the monuments, which are built along it to the west of the village (Fig. 37). However the monuments are not simply a reflection of the economic significance of the village; rather they are a reflection of the influence of two important personages, Sayf al-Din Tankiz and Muhammad Abu al-ʿAwn.

Sayf al-Din Tankiz al-Husami al-Nasiri was born sometime before 1280 and began his career as a mamluk under Sultan Lajin. After Lajin's death Tankiz entered the service of Sultan Muhammad ibn Qalāwān and in A.D. 1312 was appointed governor of Damascus. He remained governor of Damascus for nearly three decades until his arrest in June, A.D. 1340. He died a month later in a prison in Alexandria (Mayer 1933, 218–9). Tankiz's role in the establishment of caravansarais has already been indicated above. He was also responsible for a number of religious buildings, including a mosque in Nablus, a madrasa in Jerusalem and a mosque in Damascus (Meinecke 1992, 185). Tankiz may also have been responsible for building the shrine of Nabi Yamin near Jaljuliya, though the inscription at the site may actually refer to the caravansarai (for a discussion see Mayer 1933, 219–20). The reason why Tankiz chose to establish a caravansarai at Jaljuliya is not clear, although it was clearly connected with improving communications between Damascus and the capital.

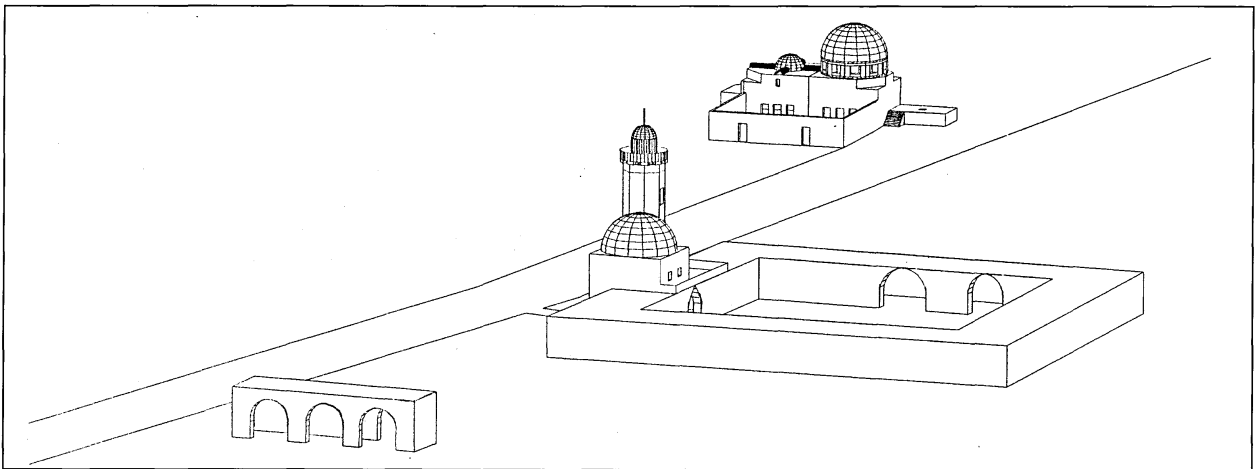


Figure 37. *View of village as it may have looked in late Mamluk period (i.e. c. 1500). (Tim Chandler).*

Muhammad Abu al-ʿAwn was a Sufi shaykh and a native of Jaljuliya. His name is also connected with two other medieval buildings in the area: Haram Sidna ʿAli near present day Herziliya and the mosque of Abu al-ʿAwn in Ramla, where he was buried after his death in 1504. According to Mujir al-Din (Sauvage 1876, 213), Abu al-ʿAwn repaired the tomb of Sidna ʿAli and established the rules and ceremonies relating to the shrine. The only other information that we have concerning the life of Abu al-ʿAwn is the epitaph on his tombstone in Ramla. This refers to him as Abu al-ʿAwn al-Ghazzi, the Shafʿite, the Qadiri, Chief Shaykh of the Qadiri dervishes (Mayer and Pinkerfeld 1950, 29). The Qadiri dervishes were founded by ʿAbd al-Qadir al-Jilani who died in Baghdad in 1166. The Qadiriyya is the oldest sect (*tariqa*) of Sufism and is distinguished by its veneration of ʿAbd al-Qadir and important teachers within the movement (Glasse 1991, 321). Muhammad Abu al-ʿAwn was clearly an important person within the Sufi movement; thus it was appropriate to establish an important religious centre in his own village. The reasons for the decline and abandonment of the buildings discussed in this report are not clear, though an Ottoman document dated to 1571 indicates that the road between Qaqun and Jaljuliya was infested with brigands (Heyd 1960, 109–10; Bakhit 1982, 210). It may also be that the Cairo–Damascus axis became less important under the Ottomans, who developed the Damascus *hajj* route in preference to the Egyptian *hajj* route. It is also probable that there were more specific economic causes, such as the decline of Ramla and gradual development of the coastal towns.

For the present it is hoped that the deterioration of these buildings can be halted, so as to leave at least some reminder of the village's historic past and give some inspiration for the future.

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