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mer, Dr. Goldschmidt of Göttingen, to whom I beg leave to return very cordial thanks for the calculations which follow, the geocentric longitude of Jupiter on the first of February 750 was $55^{\circ} 58'$; that of Saturn $14^{\circ} 17'$. Both planets were then visible. Jupiter culminated at 6 o'clock and 42 minutes, and set in the latitude of Jerusalem 1 hour and 32 minutes after midnight, $22^{\circ} 48'$ north of west. Saturn culminated at 4 o'clock and 4 minutes, and set at 10 o'clock and 13 minutes P. M., $4^{\circ} 17'$ north of west. Since, therefore, they were now 41° apart, only one of the two could come into the account. Hence, perhaps the most probable view is, that the star which went before the Magi, was the new star mentioned above. In that case they must have made their journey to Bethlehem in the morning; for the constellation, Capricorn, in which it appeared, stood in the south-eastern sky, in the month of February, only in the morning. Nothing is more natural than that the thoughts of the Magi, as, full of expectation they were on the way to Bethlehem, should have been employed upon the celestial body which had brought them to Jerusalem in quest of the Messiah, and that when it again shone upon their path, they should have been filled with joy (Matt. 2: 10). Its appearance at that time, they would naturally regard as a good omen; and the more, from its seeming to move in the same direction with the road as if to be their guide. And when Bethlehem, the object of their search, came in sight on the summit of an eminence, they saw the star standing over it. Joyfully they hastened along, and came into the house, where they found the infant Saviour.

[To be continued.]

ARTICLE VIII.

THE SOURCES OF THE JORDAN, THE LAKE EL-HÜLEH, AND THE ADJACENT COUNTRY.

By Rev. W. M. Thomson, Missionary in Syria. Communicated, with Notes, by E. Robinson.

THE Dead Sea, the Lake of Tiberias, and the interesting valley of the Jordan, have been so frequently visited and so well described by recent travellers, that the topography of all that region has become familiar to almost every one. The case is different with the Lake Hüleh, the sour-

ces of the Jordan, and the regions adjacent. Having enjoyed the pleasure of a hasty excursion among these interesting localities, I now throw together some extracts from notes taken at the time, in the hope that they may not be unacceptable to the readers of your valuable publication. I commence my extracts with our departure from Hasbeiya.

Sept. 20th, 1843. We left the palace of the Emirs of Hasbeiya, (a Muslim branch of the house of Sheháb, distinct from those who have so long governed in Lebanon,) about sun-rise, and in half an hour reached the fountain of the Hasbány. Our path led us across the bed of a winter torrent, which comes down from the mountains on the east of Hasbeiya, and over a rocky hill covered with lava boulders. The fountain lies nearly N. W. from the town, and boils up from the bottom of a shallow pool, some eight or ten rods in circumference. The water is immediately turned, by a strong stone dam, into a wide mill-race. This is undoubtedly the most distant fountain, and therefore the true source of the Jordan. It at once, even in this dry season, forms a considerable stream. It meanders for the first three miles through a narrow, but very lovely and highly cultivated valley. Its margin is protected and adorned with the green fringe and dense shade of the sycamore, button, and willow trees, while innumerable fish sport in its cool and crystal bosom. It then sinks rapidly down a constantly deepening gorge of dark basalt for about six miles, when it reaches the level of the great volcanic plain extending to the marsh above the Húleh. Thus far the direction is nearly south; but it now bears a little westward, and in eight or ten miles, falls into the marsh about midway between the eastern and western mountains. Pursuing a southern direction through the middle of the marsh for about ten miles, it enters the Lake Húleh not far from its N. W. corner, having been immensely enlarged by the waters from the great fountains of Bânids, Tell el-Kády, el-Melláheh, Derakit or Belát, and innumerable other springs. The distance from the fountain of Hasbány to the lake cannot be less than twenty-five miles, and nearly in a straight direction. The Húleh may be eight miles long; and the river after it issues from the lake preserves the same southerly course, until it falls into the sea of Tiberias. The great fountain of Hasbány, therefore, has an indisputable title to stand at the head of the springs and fountains and lakes of this very celebrated and most sacred river.

Although the channel immediately above the fountain of the Hasbány is, during most of the year, dry and dusty, yet during the rainy season a great volume of water rushes down from the heights of Jebel es-Sheikh above Rasheiya, a distance of twenty miles, and unites with the water of this fountain. The stream is then so formidable as to require a good stone bridge, which is thrown across it a few rods below the fountain.

From this bridge we reached the famous bitumen wells in twenty minutes. They are dug in the eastern slope of the mountain, a little to the north of the village Kaukaba, and about three quarters of an hour S. W. of Hasbeiya. I was disappointed in the locality. Nothing on the surface indicates the presence of such a mineral. The wells are dug in the side of a smooth and gently declining hill, of soft chalky rock, or indurated marl, abounding in nodules of flint. A shaft is sunk about twenty feet deep, to the bed or stratum of bitumen, which appears to lie horizontally, and is wrought like coal mines. These wells are not now worked; but the Sheikh who formerly rented them of the government informed me, that the supply was apparently inexhaustible; and were it not for the exorbitant demands of the Pasha, bitumen would be sold at the wells for about one hundred piastres the Cantar. As the geological formation is exactly similar for many miles north and south of the mine, it is not improbable, that this valuable product may be very abundant, and at some future day of better things to Syria, become an important article of commerce.

Thirty-five minutes ride along the banks of the Hasbány, brought us from the bitumen wells to the Khán of Hasbeiya. This is a large and very ancient caravansary, a regular quadrangle, eighty paces square, with an eastern and western entrance. The eastern entrance had been highly ornamented in the Saracenic style. There are several Saracenic inscriptions; but in a character so singular and involved, that our guide, though skilled in Arabic calligraphy, could not decipher them. There was once an elegant Mosk attached to this Khán.—These large and expensive buildings standing alone in the desert, and by the side of now almost untrodden paths, add the sad testimony of their dilapidated walls and unnecessary accommodations, to the general signs of decay and desertion, which meet the traveller at every step of his pilgrimage through Syria. There must have been once much more wealth to construct, and more travel and trade to protect and accommodate, than now, or these establishments would never have been built. The whole Khán, with the grounds attached, will not rent for fifty dollars a year.

There is a fair held at this place every Tuesday, frequented by the peasantry from the districts of Hasbeiya, 'Ard el-Hùleh, Belád Beshárah, Belád Shúkif, Merj 'Ayún, and Jezzín. Large quantities of coarse earthen ware, manufactured at the village called Rásheiyet el-Fukhár, are exhibited for sale, with various kinds of cotton, woollen, and silk fabrics, woven in Hasbeiya. Also horses and mules, donkeys, camels, neat cattle, sheep, goats, butter, oil, cheese, and all other sorts of eatables, are paraded on the plain, or exhibited in the stalls which cover the hill to the south of the Khán. I counted fifty pair of millstones constructed of

the porous lava of the Haurán, and brought here for sale by the Bedawin. There are sixty-four stalls or booths, arranged in rows, on the hill near the Khán, in which the vendors expose their wares. The hill itself is wholly volcanic.

From the Khán our path led along the western bank of the Hasbány, and passing several mills and a stone bridge, we came in fifteen minutes to a long oval hill covered with a dense forest of mountain-oak, whose deep green refreshed the eye with its bright and happy contrast to the barren and burnt district around. We skirted the base of this oak-hill for twenty minutes, and then entered an olive grove which extended for about three miles to the south. Thus far the Hasbány had been our constant and cheerful companion; but as the path now kept along the level plain, while the stream sank down in its rocky channel, its lively murmur, now heard, now lost, fell fainter and more faintly on the ear, until from the depth and distance it could no longer be distinguished.

At the termination of the olive grove the valley suddenly widens into a plain, which it took forty-five minutes of brisk riding to cross. It is every where covered with lava, and terminates by a rapid descent around the base of a conical limestone hill, remarkable only from its isolated position in the midst of a wild waste of volcanic tuf. This descent brought us down to the general level of the great volcanic plain, which stretches down to the very margin of the marsh of the Húleh. We here crossed the Hasbány, and inclining to the left along the base of the mountains, reached Baniás in two hours and three quarters from the ford.

During all this ride of five hours, we passed through no village. On the western mountain, though not visible, are the villages, Íbel or Ábil el-Hawa, el Khiyam, and el-Ghújar; and on the east, Rásheiyet el-Fúkhár, el-Khureibeh, and el-Márieh, as also two encampments of Arabs, called es-Subán and es-Subeib. There is a sprinkling of burnt and blasted oak trees, standing here and there, like sentinels over these gray boulders of basalt, which strew the plain as far as the eye can reach. As you approach Baniás, vegetation greatly increases, and puts on a livelier hue, until, coming within the magic influence of her thousand rills, you are surprised with the verdure and fragrance of a little Eden.

Baniás. The city is securely embosomed among mountains, which stand around it on the northwest, north, east, and south. The platform, or terrace, upon which it is built, may be elevated about one hundred feet above the extensive plain of which we have already spoken. That part of the city which was within the ancient walls, lay directly south of the fountain. The stream formed a deep channel along the northern and western walls; and a part of the water was formerly carried into the ditch, which protected the eastern wall, and fell into the deep ravine of

the mountain-torrent, Wady el-Kld, on the margin of which the southern wall was constructed. Thus the city was surrounded by water, and defended on all sides by natural ravines, except on the east, which was secured by a wide and deep fosse. The walls were very thick and solid, and were strengthened by eight castles or towers; and before the introduction of artillery, Baniás must have been almost impregnable. The shape of the city is an irregular quadrangle, longest from east to west, and widest at the eastern end. The whole area is small, not being much more than a mile in circumference. The north-eastern corner is occupied by about fifty wretched hovels, constituting the entire modern representatives of this great city. The western half is overgrown with luxuriant briars and thorns, which cover up, and quite conceal, two or three flouring mills. Another mill has been built in the southern ravine, beneath one of the castles, to which the water is conveyed from the fountain through the city in a covered canal. A good stone bridge, probably Roman, spans the ravine at this castle; and the modern road into the country south of the city passes over it.

The suburbs appear to have been far more extensive than the city itself. The plain towards the north-west, west, and south-west, is covered with columns, capitals, and foundations, bearing indubitable testimony to the ancient size and magnificence of Baniás. And should Syria ever again become a flourishing country, this place would speedily rise into a large and important city. Its many natural advantages would secure this result. A more retired, protected, and charming spot for a city could scarcely be found. So thought the spies of the Danites, when their brethren asked them on their return, "What say ye? And they said arise, that we may go up against them, for we have seen the land, and behold it is very good. And are ye still? Be not slothful to go, and to enter to possess the land. When ye go, ye shall come to a people secure, and to a large land; for God hath given it into your hands; a place where there is no want of anything that is in the earth."¹ This is certainly very high praise; but still the place has singular advantages, and the soil of the whole tract is of surpassing fertility. There is a greater variety of natural productions, and of a size superior to those I have observed in other parts of this country. The public lounge of Baniás is under a terebinth tree, whose branches cast a shadow seventy-five paces in circumference. Other trees are large in proportion. Vegetation in general is very rank, and almost every production of the earth might be brought to great perfection. Extensive fields of maize present a beautiful prospect to an American eye. The wild boars feed luxuriously upon

¹ Judges 18: 8—10.

the green corn ; and the farmers are obliged to watch their fields by night. This is rather dangerous sport ; but they manage to kill a great many of them. Ounces, wolves, and gazelles are also very numerous in the thickly wooded plain before the town.

The Fountain. Josephus, speaking of Herod the Great, says : "So when he had conducted Caesar to the sea and was returned home, he built him a most beautiful temple of whitest stone in Zendorus' country near the place called Panium. This is a very fine cave, in a mountain, under which there is a great cavity in the earth ; and the cavern is abrupt, and prodigiously deep, and full of still water ; over it hangs a vast mountain ; and under the cavern arise the springs of the Jordan. Herod adorned this place, which was already a very remarkable one, still further, by the erection of this temple, which he dedicated to Caesar."

The above extract is interesting in various respects. But the present cave and fountain differ widely from this description of the great Jewish historian. A few rods north of the town, there runs a perpendicular cliff, forty or fifty feet high, parallel to the old wall of the city. Not far from the middle of this cliff, there is a high irregularly shaped cave, which however, at present, penetrates the mountain only a few feet. Out of this cave Josephus says the river issues ; and this, indeed, is the uniform testimony, both ancient and modern, which even Burckhardt also is made to sanction. The fact is, however, that the fountain bursts out amongst loose stones and rocks, several rods distant, and some twenty feet *below* the mouth of the cave. Nor does that part of the cave which is visible, exhibit any trace of its ever having been the outlet of such a fountain. Probably the ruins of Herod's temple and other ancient buildings, have entirely choked up the entrance of the cave ; and if the vast mass of rocks and rubbish, through which the water now bursts out, were removed, we should find the "cavern abrupt, and prodigiously deep, and full of still water." And probably it might be found arched over, in order to form the floor of the temple. Perhaps upon this arch are heaped together the broken rocks which now cover the bottom of the cave. This supposition seems necessary, in order to explain the various accounts of ancient historians.

To the east of the cave the rock has been cut into niches, and smoothly polished to receive inscriptions. Two of these niches are surmounted with the figure of a large shell (pecten), beautifully carved and in fine preservation. I subjoin the inscriptions further on, for the inspection of the curious.

Lake Phiala. Josephus has some other statements, which merit a pass-

¹ Antiq. XV. 10. 3.

ing notice:¹ "Now Panium is thought to be the fountain of Jordan; but in reality it is carried thither after an occult manner from the place called Phiala. This place lies as you go to Trachonitis, and is 120 furlongs from Caesarea, and is not far from the road on the right hand. And indeed it hath its name Phiala, very justly, from the roundness of its circumference, as being round like a wheel. Its water continues always up to its edges, without either sinking or running over. And as this origin of Jordan was formerly not known, it was discovered so to be, when Philip was Tetrarch of Trachonitis; for he had chaff thrown into Phiala, and it was found at Panium, where the ancients thought the fountain head of the river was; whither it had been therefore carried. As for Panium itself, its natural beauty has been improved by the royal liberality of Agrippa, and adorned at his expense. Now Jordan's visible stream arises from this cavern, and divides the marshes and fens of the lake Semechonitis."

The account here given of the lake Phiala, is not very probable. That so small a reservoir should supply such a magnificent fountain, and yet be subject to no fluctuations itself, is nearly incredible. But what, and where the Phiala is, continues to be a matter of dispute. Burckhardt thinks he may have discovered it on his route from Damascus to Safed. Irby and Mangels believe that they saw it at a distance, as they went from Damascus to Baniâs. The guide who conducted us to the castle of Baniâs, without being questioned, described to me a small lake called *Birket er-Râm*, which he said was round like a bowl; had neither stream, nor fountain, nor outlet; and yet its waters continued always at the same height. From the top of the castle, he pointed out a large tree, which he said grew on the margin. He had been often there, and said it was three quarters of an hour in circumference. The direction from Baniâs is east, and the distance six or eight miles. I was very anxious to visit it, but the day was too far advanced, and our animals were very tired. If this be indeed the Phiala, I venture to say that it is nearly a geological impossibility that it could have any connection with the fountain of Baniâs. The water would have to run up the strata of rock, and must pass *under* the deep ravine on the south of Baniâs, before it could reach the fountain; a supposition altogether incredible.

Our guide at the same time volunteered another piece of information. He said that five hours up the mountain, towards the snows of Jebel esh-Sheikh, at a place called Shebâ there was a cave, through which this stream of Baniâs flowed. Upon asking him how they knew that it was the same, he replied, that they threw in *sibn* (chaff) at the cave, and it came out at Baniâs. This is exactly the experiment ascribed to Phillip.

¹ B. J. III. 10. 7.

This account of the appearance of the stream in a cave far up above the fountain, and in a direction along which we should naturally expect the stream to come, is much more credible than the story of Josephus.

On a subsequent visit to Baniás, I had an opportunity to visit *Birket er-Râm* and feel well satisfied that it is the ancient Phiala. Burckhardt could not have seen it, and I doubt whether Irby and Mangles did. It is about one hour and a half due east from the castle; and consequently nearly three hours from the fountain of Baniás.¹ The path climbs over a high mountain, and then leads across a plain covered with lava and divided by the deep channel of a brook, which runs down S. W. and falls into the marsh of the Hâleh. The *Birket* is the most singular basin of water I have ever examined. It is manifestly the mouth of a perfectly round crater, filled with water to within about eighty feet of the top. This great volcanic bowl is about three miles in circumference, and the sides are so steep, that it is difficult to get down to the water. It does not appear to be very deep; since, in most parts, the surface is covered with weeds, upon which thousands of ducks were feeding. The circumstances which identify the *Birket er-Râm* with the ancient Phiala are, its bowl-like shape, and the fact that it has neither inlet nor outlet, is fed neither by a running stream nor by any visible fountain; and has no known channel of escape for its surplus waters. It neither increases nor diminishes; but what it is now, in this hottest and driest season of the year, the line on its lava-built margin clearly proves it to be, during the rains and snows of winter. This is a singular fact, and I leave others to explain the curious phenomenon.

The examination confirmed my former doubts. It is scarcely possible that the Phiala is the more distant appearance, much less the source of the stream at Baniás. The water of the Phiala is so insipid, and nauseous that it cannot be drunk, while the fountain at Baniás pours out a river of cool, sweet, and delicious water. The Phiala is so crowded with leeches, that a man can gather 6000 or even 8000 in a day; while the fountain at Baniás is not infested by a single leech. This could not be, if the river of Baniás drained the lake Phiala. Besides, the size and position of the mountains, and the depth and direction of the intervening valleys, interpose physical and geological obstacles which render the supposition incredible. And moreover so vast a discharge of water as the fountain of Baniás requires, would draw off the whole lake of Phiala in twenty-four

¹ By comparing Kiepert's Map in the *Bib. Researches*, the reader will perceive, that the lake described by Mr. Thomson is the same which was seen by Irby and Mangles; the direction and distance from Baniás being the same in both. See also heard of it also under the name of *Birket er-Râm*. See *Bibl. Rea.* III. p. 349, 350.—E. B.

hours; or, if the supply from some hidden source be equal to the demand, it would at least change the stagnant character of the lake, and manifest its operation on the surface.

I have also become convinced, that the great fountain in the cave at Shebâ, is not connected with that at Bâniâs. The supply is not sufficient at best, and only a part of the stream disappears under the mountain, and this not all at one place, but it escapes insensibly amongst the rocks as it descends the gorge from Shebâ towards the valley of the Hasbâny. There are also too many deep ravines and valleys, *under* which the water from Shebâ must flow, before it can reach Bâniâs. The dip of the strata likewise is westward toward the valley of the Hasbâny, not southward towards Bâniâs; and it is next to impossible that a stream could work its way *south* through fifteen or twenty miles of mountain strata, all dipping towards the western valley. Moreover, some six miles south of Shebâ, there flows down into the Hasbâny through a deep gorge a brook called Suraiyib, as large as that at the Shebâ; and the idea is absurd that the former flows under the Suraiyib to get to Bâniâs.

On the whole, therefore, I do not find the story about the chaff to be well supported. After the minutest and most careful inquiries of people who are perfectly familiar with all this region of country, I can hear of no lake in this vicinity, except the Birket er-Râm; and that neither this, nor the fountain at Shebâ, has any connection with Bâniâs, is evident. If, therefore, the water of this fountain appears anywhere before reaching Bâniâs, it must be sought for in the direction of Jebel esh-Sheikh. From Bâniâs, the mountain rises in unbroken ranges up to its snow-capt summits; and there, doubtless, are inexhaustible reservoirs, which supply all the great fountains that burst out around its base, and which united constitute the Jordan.

It is still possible that the stream of Bâniâs, in its descent from the snows of Hermon, may appear on the surface, and subsequently disappear under the mountain. The idea is familiar to the people of the country, and many absurd stories of such phenomena are in circulation and believed. A respectable man once gave me a description of such a stream, on the heights of Lebanon, above el-Batrûn, which he had visited, and carefully examined. The story of Josephus may have at least this basis of truth to stand upon.

Castle of Bâniâs. About three miles north-east of Bâniâs, one of the spurs of Mount Hermon terminates abruptly in an oblong, isolated summit, elevated about fifteen hundred feet above the city and plain below. The whole of the summit is enclosed within the vast castle of Bâniâs. Of course the fortress assumes the shape of the mountain—a long and irregular quadrangle, extending from north-east to north-west. Impas-

sable valleys defend it on all sides, except on the north-east, where it is connected with the general mountain range by a narrow ridge of rock. But even here the castle hill rises almost perpendicularly, two or three hundred feet above the connecting ridge. This north-eastern end being the only accessible point, was fortified with walls, round towers, and bastions, of prodigious strength. The south side is protected by alternate round and square towers, six in number. The only entrance is through one of these towers, which overhangs a ravine of great depth. It is difficult to see how this gate-way could ever have been stormed. The south-western, western, and north-western walls are carried along the brink of precipices, where the head grows dizzy by looking into the frightful gorges below. Within the fortress, the original rock of the mountain is left undisturbed, and rises higher than the walls. Both at the north-eastern and south-western ends of the castle, immense cisterns, granaries, and magazines were excavated, in whole or in part, out of the solid rock. The garrison must have been entirely dependent upon these cisterns for water. There is a stair-way at the western end, cut in the living rock, and descending at an angle of forty-five or fifty degrees. The tradition is, that this stair-way leads down to the great fountain of Bâniâs! a supposition altogether incredible. I descended a few steps and found it so choked up with rubbish, as to be impenetrable. One is surprised at the vast extent of this mountain fortress. Burckhardt says that it took him half an hour to walk around it. The circumference, however, is not more than one mile. Still the dimensions are prodigious, and the spectator never ceases to gaze in astonishment at these huge towers, vast reservoirs, spacious magazines, and hoary walls.

The style of architecture, also, is, in many parts, beautiful. I am strongly impressed with the idea that the fine *bevelled* stones, with which the noble round towers are constructed, belong to an edifice far more ancient than the present castle.

What may be the age of these modern works, it is not easy to ascertain. There are a number of Saracenic inscriptions, in an excellent state of preservation; but only one of them dates as far back as the later crusades, and celebrates merely the repairing of works which had then fallen into decay. The possession of this strong-hold must have been a matter of great importance during all the wars of Syria, up to the time when cannon came into use. It then ceased to be terrible, and has long been deserted, except by the mountain shepherds, who still fold their flocks in its empty magazines.

Why this castle should have received the name of *es-Subeibeh* about the time of the crusades, it is perhaps impossible to discover. I have already spoken of two encampments of Arabs not far from Bâniâs, called

es-Subān and es-Subeib. The latter name is identical with that given to the castle; and if the bevelled stones, of which the round towers are built, point to works of greater antiquity, may there not have been an ancient ruin here, frequented by these half-gipsy Arabs, called es-Subeib, from whom, first the tract, and subsequently the castle derived its temporary name? This of course is mere hypothesis; but in the absence of positive information, conjecture is not impertinent.

Having completed our examination of the castle, we visited a very ancient ruin, a short distance to the east of it, called Sheikh Othman el-Hazūr.¹ From this place we descended the mountain at our leisure, and reached our tents at Bāniāa, as the shades of evening fell gradually over mountain and plain, and marsh and lake. Though much fatigued, we were grateful for a day of such rich and varied enjoyment.

Sept. 21st. The early part of the morning was spent in copying from the rock above the fountain the accompanying inscriptions.²

No. 1.

ΑΓΡΙΠΠΑ * *
 ΜΑΡΚΟΥΑ *
 ΧΩΝΕΤΟΥΣ
 ΕΚΤΟΝΙΡΩ
 ΧΡΗΜΟ * *
 ΔΟΙ * ΘΕΙΣ
 ΤΗΝΚ * * *
 ΗΧΩΑΝΕΘΗ
 ΚΕΝΑΜΑ * ΤΡΙ
 ΠΙΑΔΙΟΥ * * Γ -
 ΩΚΧΙΑΓ * * * ΓΓ
 ΝΩΚΑ * * * * Ρ *
 ΚΙ * * ΚΑΙΑΓΡΙΩ
 ΠΑΒΟΥΑΕΥΤΑΙ
 ΚΑΙΤΡΙΠΠΗΙΝΗ
 ΚΑΙΔΑΙΝΗΤΕ
 ΚΝΟΙΩΤΩΝ

No. 2.

ΤΜΝΔΕΘΕΑΝΑΝΕΗΗΚΕΧ
 ΘΙΑΕΥΗΧΩΔΙΟΠΑΝΤΧ
 ΟΥΙΚΤΩΡΑ,ΡΗΤΗΡΑΤΕΙ
 * * * * * ΜΑΧΟΙΟΓΟΝΟC

No. 3. *Very much defaced.*

ΠΑΝ * * ΚΑΙ * ΙΩΒΑΙC
 ΙΑΙΗCΓ - ΝΟΝ * ΝΟΔ * ΙΕΘΗ
 ΚΙΝΙΡ * ΗΑ'ΝΗΟCΙCΗΝ
 CΙCΩ * * * ΙΡ * ΝΗΟΥΙ
 ΙCΩΡ * * * Ν * Κ'ΟΥ - ΑΙ
 CΙCΑCΤ * ΑΔ * * ΙΟC - ΡΝ

No. 4.

ΥΠΕΝCΩΤΗΡΙΑCΤΩΝΚΥΡΙΩΝ
 ΑΥΤΟΚΡΑΤΟΡΩΝ
 ΟΙΜΕΡ * Ο * Α * ΠΑΝΟCΙΕΡΕΥCΘΕΟΥΠΑΝΟCΤΙΗ
 ΚΥΗΑΝΝΟΑΕCΙΝΚΑΙΤΟΝ - ΥΝΤΗΥΠΑΥΤΟΥΚΟΙΔΑΝ
 ΟΕΙCΗΙCΗ * ΤΕΑΕCΙΟΥΡΠ * * * ΝΤΑΙ * ΟΝΑΥΤΗC
 ΑΝΚΕΑΔΩCΙΑΗΡΩ
 ΗΙΑΑΙΤΙ

¹ See Burckhardt's Syria, p. 44, 4to.

² No. 4 was copied by Burckhardt; see his Syria, p. 39.

The first of these is interesting, as it corroborates the testimony of Josephus that Agrippa adorned Baniás with royal liberality. The others confirm the uniform testimony of antiquity that this fountain was held sacred to Pan. And as Pan was the god of shepherds and huntsmen, and loved mountains, forests and fountains, he could not have selected a more delightful residence.

A short distance east of the castle of Baniás, there is a very ancient ruin, and around it a thick grove of most venerable oaks, apparently planted by the hand of man. From this spot, the view over the plains and marsh and lake Húleh, and of the surrounding mountains, is very grand. A better situation for the observance of the Lupercalia, with its absurd but imposing ceremonies, could hardly be found. And when walking through its solemn glades, the deep shade and impressive silence suggested to the fancy, that this might be the remnant of a grove once sacred to the fantastic son of Mercury and Penelope. Certainly the oak casts the most religious of all shades.

Baniás appears to have been the seat of idolatry from the remotest ages. Besides the worship of Pan, which continued down to the time of the Romans, the tribes of Dan carried with them into this neighborhood Micah's graven image, ephod and teraphim.¹ Jeroboam too set up, near by, one of his golden calves.²

Baniás was honored, at least once, with a visit from our Saviour. It was then called Cesarea Philippi. Eusebius relates that the woman who was cured of an issue of blood was a native of this place. Her supposed house was still pointed out in the early part of the fourth century, when that historian visited the city.³

Leaving Baniás, we immediately crossed the brook on a small stone bridge, and stopped to examine some ruins on the western end of the town, but north of the brook. There are several granite and limestone columns, also capitals, pedestals and foundations of buildings to be seen in the fields west of the city; and evidently the water from the fountain was formerly conducted through these extensive suburbs of Baniás. The canals are still visible. On a higher terrace north of these ruins, is the present burying-place of Baniás, overshadowed by a thick grove of very large oak trees.

I neither saw nor heard of any castle *south* of Baniás, which Burckhardt seems to describe. The fact is, however, that the whole description of this place, by this in general most accurate traveller, is not only confused and imperfect, but in some places quite erroneous. He visited Baniás in very cloudy and rainy weather, and evidently did not examine

¹ Judges 18: 14—31.

² 1 Kings 12: 29, 30.

³ Euseb. Hist. Ecc. VII. 18.

the walls of the city. The castle which he mentions on the south of the village, with its bridge across the Wady el-Kid, is still there, and the inscription and granite columns; but then, instead of its being a separate castle, as he says, like that on the mountain, it is one of the four towers which defend the southern wall of the city. This mistake Dr. Robinson has copied into his noble *Researches*; and also, that the ancient city was on the north of the stream, while it is in reality and necessarily on the south.¹

Tell el-Kâdy. From Bâniâs to Tell el-Kâdy, it took us forty-five minutes of brisk riding; and the distance, therefore, is not far short of three miles. The course is west, or perhaps a little south of west; and most of the intervening plain is densely covered with oak and other trees, having a thick undergrowth of various kinds of bushes. From this point to the western mountain, the plain is altogether destitute of trees. The Tell (or hill) is elevated about forty or fifty feet, and its figure is circular or rather oval, being longest from east to west. One part of it is covered with oak trees, and another part with thick brush-wood and briars. It is evidently an extinct crater, about half a mile in circumference. On the south-western side, the wall of this crater has been partly carried away by the action of the great fountain, which gushes out all at once a beautiful river of delicious water, several times larger than the stream at Bâniâs. The fountain in reality first appears in the centre of the crater. The great body of water, however, glides underneath the lava boulders, and rushes out at the bottom of the Tell on the west. But a considerable stream rises to the surface within the crater, and is conducted over its south-western margin, and drives a couple of flouring mills, which are overshadowed by some magnificent oak trees, and almost buried beneath the luxuriant vegetation of the place. The two streams unite below the mills, forming a river forty or fifty feet wide, which rushes very rapidly down into the marsh of the Hûleh. There were a multitude of turtles sunning themselves on the rocks around.

The miller, with whom I happened to be acquainted, pointed out to me a clump of trees, about three miles to the south-west, where, he assured me, the stream from Bâniâs unites with this from the Tell. This juncture is in the marsh, a short distance to the north of a huge mound, very similar to the Tell el-Kâdy, and which, in all probability, is also an extinct crater. My informant had often been there, and I understood him to say, that the river, after the junction, flowed along on the north of the mound until it fell into the Haabâny, which I have before mentioned as the main stream of the Jordan. I thought also that I could trace the

¹ Comp. Burckhardt's *Syria*, 4to. p. 39, 40.

course which he pointed out, through the tall reeds of the marsh, down to the point where these two main streams come together.

On the south-western corner of the Tell are the ruins of a few Arab tents, evidently quite modern; but there are no visible traces of any ancient city or temple in this vicinity. Nor is the place adapted for such a purpose. It is so near the marsh, and so entirely exposed to its poisonous miasma, that even the poor Arabs do not venture to pitch their tents there. And I find it difficult to believe, that this was the site of that famous Laish, which the Danites conquered. The report rendered by the spies, is altogether inapplicable to Tell el-Kâdy; while their account applies admirably to Baniâs. Josephus calls this place Daphne, and also Dan. But he and Jerome and Eusebius, seem to blend the two places together in their occasional notices.¹ The fact appears to be, that they are so near together, have both great fountains, sources of the Jordan, and probably have always followed the fortunes of each other so closely, that their names have thus become inextricably blended together by ancient historians. The editor of Burekhardt and most of the maps make Baniâs the site of Dan. If I might venture a conjecture, it would be, that the two places have always been regarded as in a certain sense identical. The Tell is not more than two miles from the ancient suburbs of Baniâs; and it is highly probable that country-seats were built as far down on the plain, as the necessary regard to health would allow.

If this is the source of what Josephus calls the lesser Jordan, and Baniâs, of the greater, there is but little foundation in nature for the distinction. I feel disposed to make the Hasbâny the greater, and both these united, the lesser or shorter Jordan. It seems very unreasonable to allow to these two fountains, which rise close together, and the entire length of whose streams is but five or six miles, the whole honor of giving name to the Jordan; while the Hasbâny, commencing twenty or five and twenty miles more distant, preserves the direct and natural course of the Jordan; receives large tributaries from mount Hermon on the east and Merj 'Ayûn on the west, before entering the marsh; and then, dividing the marsh in its progress, draws into its controlling channel the great fountains of Derakit or Belât and el-Mellâhah from the west, and those of Baniâs and Tell el-Kâdy from the east. Why should the Hasbâny, therefore, which absorbs not only these two streams, but many similar ones from the right hand and from the left, be deprived of its natural prerogatives, and not even mentioned? I can scarcely believe that antiquity is justly chargeable with such singular partiality.¹

¹ See note at the end of the Article.—E. R.

In a few minutes after leaving the Tell, we encountered a broad marsh, caused by a number of fountains or rills running amongst volcanic rocks, over and through which we waded and floundered for nearly a mile. These taken together would make a large fountain; and they creep through the long grass into the marsh below. I noticed some fields of rice growing luxuriantly along the edge of the marsh, and watered by these many rills. In half an hour from the Tell, we crossed the Hasbány, now greatly augmented, on a bridge called el-Ghūjar. The stream runs in a deep fissure or channel of volcanic tuf, and the descent and ascent to and from the bridge is very steep. Turning to the left, we now descended some fifty or sixty feet, to the level of the marsh, and followed the windings of a little canal, by which a portion of the Hasbány is carried along the upper margin of the marsh for several miles towards the western mountains, until it meets a considerable stream which comes down from Merj 'Aydū. A short distance west of the bridge is a small brook; and on the flat below a miserable half-ruined village of Ghawārīneh Arabs, called ez-Zūk.

Region of the Hūleh. About twenty minutes from the western mountains, there rises abruptly from the edge of the marsh a sharp high hill of basalt, which runs almost due north for many miles parallel to the mountains, and forms the eastern wall of the district of Merj 'Aydū. The waters from the Merj make a considerable stream; which passes out between this hill and the mountains, and enters the marsh. In this brook, and all along the small canal above mentioned, were herds of buffaloes wallowing in the mire. With black hairless hides plastered all over with mud, lank skeletons, slouched ears, lazy gait, sinister sulky looks, and wheezing, disgusting snore, they are certainly the least poetic of all animals. If the buffalo is the *Reem* of Scripture, as many of the learned assert, it is difficult to sympathize with Job and David and Isaiah in their magnificent descriptions of him.¹

From Bāniās to the bridge el-Ghūjar, is one hour and a quarter; and from the bridge to the western mountains, an hour and three quarters; which, at our rate of riding, would make the whole distance about twelve miles. The width of the plain itself, immediately above the marsh, therefore, cannot be less than ten miles.

Having reached the western mountains, we sent forward our baggage directly to Hūnin, and set off to visit the lake Hūleh. We rode rapidly two hours and three quarters along the edge of the marsh, (which

¹ Those who hold that by the Hebrew *Reem* is meant the buffalo of the east, do not suppose the animal to have been at that time domesticated, but still wild, or partially so; as is the case at the present day in Abyssinia. See Bibl. Res. III. p. 306.—E. R.

stretches up, in most places to the mountains,) and reached the lake fifteen minutes south-east of the great fountain el-Mellâhah. We must have ridden about ten miles; which is therefore nearly the length of the marsh. As the lake narrows towards the outlet, the plain on the west widens, forming a beautiful and very fertile champaign called Ard el-Khait. The lake itself is also called el-Khait by the Arabs. The water is clear and sweet, and the shore muddy where we visited it. But a little further south, as the Arabs informed us, it is abrupt and stony; and such was its appearance. Its surface is, in many places, covered with a marsh plant, having very broad leaves. On its bosom were sporting a variety of water-fowl. By our estimate the lake may be about seven miles long, and its greatest width six. But it very rapidly narrows on the western side towards the outlet of the Jordan. On the north, the lake and the marsh blend and intermingle; but on all the other sides, the Hâleh is as well defined as any other lake. The land is in fact ploughed quite down to the edge of the water.

Josephus calls this lake Semechonitis; and says that it is sixty furlongs in length and thirty wide; which is a little longer, but not so wide, as our estimate. The relation of the numbers, sixty and thirty, shows that he did not aim at minute accuracy. His description is not a little curious from its obscurity:¹ "Selucia was situated at the lake Semechonitis, which lake is thirty furlongs in breadth and sixty in length. Its marshes reach as far as the place Daphne, which in other respects is a delicious place, and hath such fountains as supply water to what is called little Jordan under the temple of the golden calf; where it is sent into great Jordan." And the translator adds in a note: "Here we have the exact situation of one of Jeroboam's golden calves, at the exit of little Jordan into great Jordan near a place called Daphne, but of old called Dan." Now this description is so exact, that no place answering to it can be found. I cannot ascertain with any certainty which is little and which great Jordan. If greater and lesser refer to length, there is but little foundation for the claim of preëminence between Bâniâs and Tell el-Kâdy, the difference being only a mile or two. If we estimate by volume of water, the shorter is by far the greater stream. If, as intimated above, Bâniâs and Tell el-Kâdy be regarded as identical, and the Hasbâny be the greater Jordan, some of the difficulties are considerably relieved.

We reached the edge of the lake at a small encampment of Arabs, and took lunch under one of their tents. In the same tent were a number of horsemen from the desert of Haurân, a sinister, cut-throat looking company. Having seen some sugar amongst our articles, they ve-

¹ Josephus B. J. IV. 1. 1.—See Note at the end of the article.—E. R.

heimently demanded it. I gave each a little; but one of them was determined to have more. Being absolutely and sternly refused, he came to me with his hand on his sword, and demanded very roughly, why I dared to come into such a place without arms; said it was very wrong; this was *Belâd ed-dushman* (land of strife), and I would certainly be killed. Though I did not believe they would rob us while in an Arab's tent, yet we felt a little relieved when finally out of their society.

We stopped on our way back to examine the fountain el-Mellâhah. It rises under the mountain a few rods west of the road, and is immediately conducted upon the wheels of a couple of mills. The fountain forms a pool of about twenty rods in circumference, and two feet deep. Like the *Hasbâny*, it swarms with fish. The water is tepid and insipid. Below the mills it forms a shallow stream forty or fifty feet wide, and glides sluggishly across the plain towards the lake. A little to the north of this stream, and about half a mile down in the plain, is an artificial mound with some ruins about it; and north of this is a large encampment of *Ghawârineh* Arabs, amongst the very reeds of the marsh. There are two or three companies of the same tribe farther north; one near the large fountain called *Derakht* or *Belât*. At this latter fountain, are traces of considerable ruins; and perhaps one of these names belongs to the fountain and the other to the ruins. There is still another fountain about half an hour farther north, with marks of ancient buildings around it; but there happened to be no one present from whom we could ascertain its name.

During the dry season of the year the Arabs pasture their cattle on the northern part of the marsh; and appear to penetrate as far down as the great mound already mentioned. Below this it is wholly an impassable swamp. I asked an Arab, if I could not reach the lake through the marsh. He regarded me with surprise for some time, as if to ascertain whether I was in earnest, and then lifting his hand, he swore by the Almighty, the Great, that not even a wild boar could get through. This is probably correct. The whole taken together is the largest marsh I have seen. It is perfectly level, and covered with flags and reeds and rushes. Flocks almost innumerable of white sheep and black goats, each with its shepherd before and dogs behind, are seen from early dawn till evening, sauntering lazily along the eastern, northern, and western shores of the marsh. Drove of camels, and herds of cows and buffaloes also enliven every part of the plain; whilst low ranges of tents, here and there, stretch their black curtains along the reedy marsh, and associate what is everyday and common place, with the ancient and the patriarchal.

The ascent to *Hûln* is very steep, and the elevation above the plain

cannot be much less than 2500 feet. The path for some time leads up the valley which forms part of the district of Merj 'Ayûn; then climbs the precipitous declivity of the mountain under a frightful ledge of rocks several hundred feet high; and lands the weary traveller at last on one of the most commanding platforms in the country. We reached Hânin at sunset, having spent another delightful and exciting day.

The extent of the lake and marsh far exceeded our expectation. Taken together, they cover a larger area than the lake of Tiberias. The whole was probably at one time covered with water, and the northern part has been gradually filled by *detritus* from the mountains and plains. Even now, in the rainy season, it must be mostly submerged. There was a second shore a few rods from the edge of the lake, where we saw it; up to which the water evidently extends during the wet months; and the lake thus swollen would cover much of the marsh. Several years ago a company of men in Hasbeiya obtained permission from Ibrahim Pasha, to remove some rocks which choked up the outlet of the lake; by which means a large tract of most fertile land was laid dry, and luxuriant crops were gathered from it for two or three years; until a fresh fall of rocks again filled up the channel, and restored the lake to its former dimensions. I have been assured, by one of the persons engaged in that enterprise, that the whole lake and marsh might be drained without difficulty, and at a moderate expense.

Castle of Hânin.—Sept. 22nd. This fortress is the most conspicuous object on the western mountains. It stands out in bold relief, from Baniâs almost due west,¹ and has been in full view during all our rides for the last two days. The castle is an oblong quadrangle, rounded at the south end, and is about 900 feet long by 300 wide. It overhangs the very brow of the precipice, which on the east side falls sheer down to a great depth, towards the plain. On the north and west sides it is protected by a trench, hewn in the solid rock forty feet wide and fifteen or twenty deep. The southern and south-western parts are defended by six round towers, and a double wall. There are also three round towers on the eastern wall. The large area within was formerly covered with houses and magazines, and undermined by numerous cisterns. The village has no fountain, but depends entirely upon these cisterns; and the water at this dry season is very scarce and alive with animalcules. There is a fountain about a mile below the castle, near which I noticed foundations of ancient buildings. Probably the village was located there in former times. Insecurity has, however, obliged the people to settle

¹ The exact bearing of Hânin from Baniâs, by compass, as afterwards taken by Rev. E. Smith, is S. 83° W.—E. R.

around this feudal castle. The village is small and inhabited by *Metâ-wîleh*.

Most of the works existing at present are quite modern; probably *Saracenic* or even *Turkish*. But the northern part bears undoubted marks of extreme antiquity. It is about 300 feet square, and surrounded on all sides by a ditch hewn in the solid rock, as described above. A few specimens of the original wall are still to be seen, and show that the whole was constructed of large *bevelled* stones bound together by iron clamps, bearing a close resemblance to works of Jewish or Phœnician origin which I have seen at Jerusalem, and on the island *Ruad*, the ancient *Aradua*. May not this old castle mark the site of *Hazor*? We know that *Hazor* was a city of *Naphtali*, somewhere in the neighborhood of *Kedesh*, *Abel*, and *Ijon*.¹ And if, as *Josephus* says,² *Hazor* was on a high mountain above the *Hûleh*, this site accords well with his account; for it occupies precisely such a position, commanding a noble view of the plain, marsh and lake. It was, moreover, evidently built to command the passage round the north-western border of the marsh. There are there indications which seem to point out this place as being at least in the neighborhood of *Hazor*. When *Tiglath Pileser* attacked *Pekah*, king of *Israel*, he took *Ijon*, *Abel*, *Kedesh*, and *Hazor*. Now *Ijon* is *Merj 'Ayûn*; and *Abel* is the modern *Âbil*, directly north of *Hûnin*; and *Kedesh* lies not far south of it. *Hazor*, therefore, must be either *Hûnin* itself, or some place near it. In *Joshua* also *Kedesh* and *Hazor* are coupled together as two feudal or walled cities given to *Naphtali*.³ This much then is certain, that *Hazor* was a walled city, somewhere in this vicinity; and until it is farther identified, *Hûnin* may stand for its site. And this is countenanced by the earliest mention we have of *Hazor*. *Jabin*, king of *Hazor*, hearing that *Joshua* had conquered all the south of *Palestine*, gathered a vast army from a great many neighboring cities, amongst which *Hûnin* would be nearly the centre. With this host he took possession of the waters of *Merom*; that is, as I suppose, of the narrow passage between the marshes of the *Hûleh* and the mountain, below this very *Hûnin* and near the great fountains of *Derakht* and *el-Mellâhah*. But *Joshua* fell upon them suddenly, overthrew and chased them to old *Sidon*, etc.⁴ Being routed, the host would necessarily rush along the narrow tract between the marsh and the mountains, up the rising plain of *Merj 'Ayûn*, under *Hûnin*, and passing by *Abel*, would cross the *Litâny* below *Kûlat esh-Shûkîf*, the only practicable point on the way to *Sidon*. From this ford the road is direct and plain by *Nebâtyeh*, *Hab-*

¹ *Josh.* 19: 36—38. 2 *K.* 15: 29.

² *Josh.* 19: 36, 37.

³ *Joseph. Ant.* V. 5. 1.

⁴ *Josh.* 11: 1. sq.

bâsh, Deir Zabranî, Zifty(?) and the sea-shore to Sidon. Joshua having chased them to this city, turned back, the narration says, and took Hazor and burnt it with fire. This was the only city that he burnt; and it is further said that Hazor was the head of all the surrounding kingdoms. The position of Hânin seems to meet all the intimation contained in this narrative. Subsequently we hear frequently of this Hazor, of its being rebuilt and repeatedly conquered. Josephus says that in the days of Deborah this Hazor had in pay 300,000 footmen, 10,000 horsemen, and 3,000 chariots;¹ a story quite beyond the *ne plus* of my credulity. Hazor being by far the most powerful and celebrated of all the cities in this region, it becomes a question of interest to determine its location.²

Hânin belongs to Belâd Beshârah; and a branch of the ruling family formerly resided here. But since the great earthquake of June 1837, no part of the castle has been habitable; and these feudal chiefs have all settled in and around Tibnin.

Kedes, the ancient Kedesh Naphtali, lies on the same mountain ridge, a few miles further south. We regretted our inability to visit it.³ As the sun rose this morning, I ascended one of the eastern towers to take bearings, and enjoy another view of this magnificent prospect. The N. E. corner of the lake itself bore S. S. E. And in the extreme distance south, a little west, the mountains towards the Dead Sea are visible. Tell el-Kâdy is east a little north, and Bâniâs in the same line. The summit of Mount Hermon bears N. E. and the highest peak of Lebanon, north a little east; while the verdant carpet of Coelo-Syria lies spread out between the two. I envy not the man who can gaze on such a scene unmoved. Whatever is lovely in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness. Old Jebel esh-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of the Hûleh. —What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee! There too is the vast plain of Coelo-Syria, upper and lower, studded with trees, clothed with flocks, and dotted with Arab tents; and there the charming Hûleh with its hundred streams, glittering like silver lace on robes of green, and its thousand pools sparkling in the morning sun. Venerable and beautiful vale of the Hûleh, farewell!

Region North of Hânin. From Hânin, we set out to visit the castle of

¹ Joseph. Ant. V. 5. 1.

² See Notes at the end of the Article.—E. R.

³ Kedes was visited in 1844 by the Rev. Eli Smith, who has a full account of it in manuscript.—E. R.

Belâd esh-Shûkîf. For the first half hour the road led along the summit of the mountain ridge, over soft cretaceous rocks, and through thick groves of oak and other forest trees. One of the hills was covered with female camels, their young ones amongst them, a scene which I had never before met with in the country. They belonged to a tribe of Arabs encamped on the mountain north of Hûnin. After a sharp descent of a few minutes, we crossed the boundary between Belâd Beshârah and Merj 'Ayûn, leaving 'Adeiseh(?) on the west, and Âbil on the east, some hundred feet below, near the plain of the Merj. This is a considerable Christian village, and so celebrated for its wheat as to be called Âbil el-Kamh. It probably marks the site of the Abel-Beth-Maachab mentioned repeatedly in the Bible, in connection with Ijon, the Scripture name to which the form 'Ayûn corresponds. Indeed, the Hebrew radicals of Ijon would be more correctly pronounced 'Ayûn; and the word Merj (meadow) has been prefixed to denote the nature of the place, viz. a well watered pasturage. The Merj is a small, but elevated and very beautiful plain, sub-circular or oval, and so well watered as to appear quite green even in September. Tiglath Pileser took Ijon and Abel; and these are coupled with Kedesh Naphtali and Hazor; which sufficiently marks their neighborhood.¹ This Abil must not be confounded with another Âbil, or Âbl el-Hawa, which we passed one night, as we went from Hasbeiya to Bâniâs.

Leaving a large village of Druzes on our right, called Mutûlleh, and descending gradually for forty-five minutes from Âbil, we came to Kufeir Kely. The water from this village flows off into the Litâny, and so falls into the Mediterranean; while that from the Merj runs into the Hâleh, and is finally lost in the Dead Sea. The two lie side by side, so nearly on a level, and so closely joined, that it is difficult to discover the line of demarkation. The plain of Kufeir Kely appears to join itself to the mountain of Kûl'at el-Shûkîf; nor will the traveller imagine that the Litâny flows between them, until he reaches the very precipice which overhangs it, and is almost within gun-shot of the castle itself; when he will be surprised to see the river far below him, rushing along its rocky channel, but so deep and distant, that its angry roar can scarcely reach his ear. By a very winding path we reached the bridge in one hour and a half from Kufeir Kely and three hours from Hûnin; the direction being north a little west. This bridge is called Jiar el-Khûrdela, has pointed arches, appears to be quite ancient, and was formerly defended by a tower on the west end; which is now nearly in ruins.

The river Litâny is in itself a great curiosity. Rising near Ba'albek at

¹ 2 K. 15: 29.—See Note at the end of the Article.—E. R.

an elevation above the sea of about 4,000 feet, it creeps sluggishly through the Būkā'a, until, after a thousand serpentine meanderings, and doublings upon its track, it reaches the S. W. extremity of the plain. There it immediately engages in a difficult and romantic contest with the everlasting pillars of Lebanon, for a free passage down to the Mediterranean. In the struggle, a deep crevice is effected through the solid strata of the mountain, down which the torrent launches its whole force with headlong fury. So narrow is the rent, that only here and there is there room along the stream for a foot path, and the high and perpendicular cliffs approach so near, and frown so darkly, in many places, that a bird will scarcely venture to fly between them. Near the Jiar Būrgbūr, the branches of the trees from either side meet and interlock, forming a verdant canopy which entirely screens the current below from the noon-day sun. Every few hundred rods it appears to rush directly against a perpendicular cliff of great height, thrown across the channel as if on purpose to bar all further progress; but wheeling sharply to the right or left, it leaps furiously down its rocky road, until again brought up as suddenly by some other cliff, when it finds or forces a passage in quite another direction. Thus it struggles with opposing mountains for many miles in a course not far from south-west. Having passed Kūl'at eah-Shūkif, it turns due west, and in about five hours, falls into the sea, a few miles north of Tyre.

This deep rent in the mountain range is without an example of its kind. There is a long rampart, drawn from the gulf of 'Akabah to Antioch, and not a drop of water from this vast *Ghōr* finds its way into the Mediterranean, except what is carried down by this solitary stream. No other fountain, or river breaks over this western wall; but all are lost in the bitter waters of the Dead Sea, swallowed up by the sands of the desert, or fall into the gulf of 'Akabah. The fact is singular, and not to have been expected, considering the structure of the plains and mountains. And it is not improbable that the geology of the region, carefully studied, will point to a period when this, like every other stream which rises within this long valley, flowed south, and either swelled the dimensions of the Dead Sea, or was carried with all the rest, onward to the gulf of 'Akabah. There is reason to believe, that the valley of the Dūkā'a was, at some remote period of geological chronology, a large lake. This is not the place for the discussion of such a question, but the proofs appear sufficient. And the same convulsion which depressed so greatly the valley of the Dead Sea, may have rent open this new outlet for the waters of the Būkā'a, by which the lake was entirely drained, and its waters carried into the Mediterranean, instead of the Dead Sea. The idea is a little exciting, but not improbable. Even now the river

from Ba'albek seems as if it could be carried into the Hasbany without difficulty, and thus fill up the Hâleh and the lake Tiberias, augment the Jordan, and enlarge the Dead Sea. This hypothesis presents a beautiful chain of lakes and rivers stretching from Coelo-Syria to the Red Sea, and opening a magnificent channel of internal commerce and communication.

But to return from this digression. Having crossed the Litâny, and passed some old ruins a few rods from the bridge, we turned to the left, up an almost impracticable mountain path. The ascent was so precipitous that we were obliged to dismount, and after three quarters of an hour of hard climbing, we reached the castle, our horses being as much exhausted as ourselves. By keeping the regular road towards Nebâtîyeh for about half an hour, and then passing through the village Tûmrâh, you reach the castle without difficulty.

Castle of esh-Shukf. This is an exceedingly strong fortress crowning the oval summit of a high mountain, and overhanging the Litâny. The course of the river here is nearly south, and the castle is on the west of it. The natural position renders it almost impregnable; access from the east being impossible; from the north nearly so; from the west very difficult; while on the south, the ridge is only a few rods wide which connects it with the adjacent mountain. The west and south, were defended by a wide and deep ditch cut in the live rock. The whole bottom of the ditch is a vast cistern covered with a strong vaulted roof. This cistern is even yet in good repair; and the farmers were driving their herds into it to drink, while we were there. The walls of the castle are very solid and lofty, towering sixty or eighty feet above the ditch. There was but one entrance, which is on the south east; reached by a bridge across the fosse, and overhanging the awful precipice of the Litâny. A stone, dropped from this part of the castle will descend many hundred feet at a single bound; and unless accidentally checked will not pause in its headlong course, until it reaches the river some fifteen hundred feet below. There are but few castles in the world, perched upon such a giddy precipice. The length is about eight hundred feet, and the breadth three hundred. And when in good repair, and well garrisoned, I do not see how it could be subdued. It was built before the invention of cannon, and is not at all adapted for them. There are a few port holes; but these may not have been intended for fire arms, or they may have been cut through the walls at a later date. The area within the walls was nearly all covered with buildings, and numerous magazines have been excavated beneath them in the solid rock. I have no doubt but that some of the many dark passages, cut in the rock, lead down through the base of the castle into the great cistern at the bottom of the ditch.

This castle is mentioned in the twelfth century under the name of Bebfert or Beaufort. It has been often besieged, and during the crusades it experienced every variety of fortune and misfortune. When it was reduced to its present condition I have no means of ascertaining. It is far less dilapidated than the other castles we have visited; and might readily be repaired and made a very formidable fortress. I think it probable that there was a castle here from very remote times. It entirely commands the only passage over the Litany, which the Sidonians could have had into the Merj and Ard el-Haleh, both of which certainly belonged to them. The latter was even called the great plain of Sidon.¹ Here, too, the great road to Damascus must have passed, as it does still. That there was in the palmy days of the Phœnician commerce a fortress commanding this important pass and the bridge over the Litany, can scarcely be doubted. That this would be the site selected, is, to say the least, not unlikely; and is rendered probable by the nature of the works found here at present. The large excavations in the live rock, the deep ditch, and the heavy *bevelled* stones, out of which so much of the castle is constructed, are all marks of antiquity. It may therefore have been only rebuilt by the Saracens at or about the time of the early crusades, out of materials found on the spot.

From the castle to Nebatiyeh is one hour and a half; and from this to Sidon five and a half hours of rapid riding. We reached Sidon about an hour after dark. The distance from this city to Kulat esh-Shahid is about twenty-five miles, and to Hama at least ten miles further. The road from Sidon to Damascus by Jisr el-Khirdela is never blocked up by snow and is better than any other with which I am acquainted. The highest part of the pass to the Jisr cannot be more than fifteen hundred feet, and the ascent beyond is very gradual. Caravans find it much easier and safer in winter than the rugged and higher pass of Lebanon on the road from Beirut. And if government should ever wish to make a carriage road to Damascus, it would no doubt commence it, not at Beirut, but at Sidon.

NOTES ON THE PRECEDING ARTICLE.

By Prof. E. Robinson.

THE public are greatly indebted to the author of the preceding Article for his very distinct and graphic account of the topography of Hama and the vicinity. It is the first good account that we possess, that of

¹ Joseph. Antiq. V. 3. 1.

Burckhardt being very confused and imperfect; which, indeed, is doubtless to be accounted for by the fact, that his visit to Baniás occurred during his very first journey as an oriental traveller, and was made under quite unfavorable circumstances, both as to weather and opportunities for personal investigation.¹

In respect to some of the conclusions of the preceding Article, there would seem to be room for some further consideration, either by way of fuller illustration, or perhaps occasionally of modification.

The Jordan. It is certainly a remarkable circumstance, that the great Jewish historian, in speaking of the Jordan and its sources, has apparently made no allusion to the Hasbány, the largest and by far the longest of all the streams which enter the marshes of the Húleh. Yet so definite and explicit is the language of Josephus in respect to the fountains of that famous river, that I am unable to arrive at any other conclusion, than that he purposely, and no doubt in accordance with popular usage, limits the name of Jordan to the two streams above described as flowing from Baniás and Tell el-Kády.

The following are the passages in Josephus, which refer to the Jordan in general :

Antiq. V. 1. 22. The Naphthalites are said to take possession of Upper Galilee as far as to Mount Lebanon and the sources of the Jordan, *which break forth from the mountain, etc.*, αἱ [πηγαὶ] τὴν ὄρμην ἐκ τοῦ ὄρους ἔχουσιν.

Antiq. XV. 10. 3. This is the passage quoted above, p. 189, describing the temple erected by Herod in honor of Augustus at Panium, that is, at the cavern beneath the impending mountain; *under which cavern rise the fountains of the river Jordan: ὑπὸ δὲ τὸ σπήλαιον ἀνατέλλουσιν αἱ πηγαὶ τοῦ Ἰορδάνου ποταμοῦ.*

Bell. Jud. I. 21. 3. Here the historian is speaking also of Herod's temple at the same place, Panium, which he describes in the same manner. *At the roots of the cavern outside, rise fountains; and here, as some think, is the beginning of the Jordan: τοῦ δὲ ἀγρίου κατὰ τὰς ἔξωθεν ρίζας ἀνατέλλουσιν αἱ πηγαὶ· καὶ γίνεσσι μὲν ὡς ἔτιοι δοκοῦσιν ἔνθεν Ἰορδάνου.* But Josephus refers the reader, for a more accurate view, to the passage next following.—The language here quoted might perhaps be supposed to imply, that the appearance of the fountain at the mouth of the cavern in Josephus' day, did not much differ from its present state as above described.

B. J. III. 10. 7. This is the celebrated passage, which, while affirming that the source of the Jordan seems to be Panium, (δοκεῖ μὲν Ἰορδάνου πηγὴ

¹ Burckh. Travels in Syria, etc. 4to. p. 36—43.

τὸ Πάριον,) nevertheless refers it to the more distant lake Phiala.—“The open stream of the Jordan,” he goes on to say, “issues from the cavern Panium; flows through the marshes of the lake Bemechonitis; then, after a further course of a hundred and twenty stadia, enters the lake of Gennesareth near the city Julias; and at last, after passing through a long descent, terminates in the Dead Sea.”

From all these passages, I can draw no other inference, than that Josephus and the Jews were accustomed to speak of the sources of the river Jordan, as being situated at Baniás or the lake Phiala. Josephus mentions, indeed, another less important source, to which we shall revert below; but that, too, has no connection with the Hasbány. This latter stream, therefore, although longer and larger, is left wholly out of the account.

Such anomalies in popular nomenclature arise, sometimes perhaps from ignorance of the country and of the relative length of streams, as in the case of our own great rivers, the Missouri and Mississippi. In other cases the reason is less obvious. Even in the Jordan itself, if mere length of course is to determine the appellation, this name ought to be borne by the Hieromax, which comes in below the lake of Tiberias; since this stream is very considerably longer even than the Hasbány. Yet here, no doubt, the direction determined the name, and properly. As to the two streams in question, the one from Baniás and the Hasbány, may not the natural prejudice of the Jews have had some influence? The Jordan was their only river, the national and sacred stream. May they not therefore have felt an interest in making it wholly their own; and have thus chosen to find its sources at Baniás, within their own borders, rather than in the Hasbány, which came from without their territory? Whatever reason we may assign for the anomaly, the language of Josephus leaves us no room to doubt of the fact itself.

Phiala. That the Birket er-Râm visited by Mr. Thomson is the same Birket er-Râm of which Seetzen heard, and also that it is the same lake seen by Irby and Mangles, there can be no doubt. The direction and distance from Baniás, as laid down on Kiepert's maps, are precisely in accordance with the preceding specifications of Mr. Thomson; and further, the information gathered by him goes to show, that no other lake exists in that vicinity.¹ As little can we doubt, that this is the ancient Phiala.

Burckhardt, in passing from Damascus to the bridge over the Jordan, saw a reservoir called Birket er-Râm five hours before reaching the bridge. This of course is in a wholly different region, and, being a reservoir, is a wholly different thing, from the Birket er Râm east of Baniás.

¹ See above, p. 199.

Nor did Burkhardt or any one else regard it as Phiala. But at three and a half hours from the bridge, he saw a large pond called Birket Nefah or Tefah; and this he lightly conjectured to be Phiala.¹

The Lesser Jordan. Although Josephus describes, as above, the source of the Jordan in general, yet he also, in the following passages, speaks of another less celebrated source and stream as forming part of the same river.

Antiq. I. 10. 1. Abraham overtakes the Assyrians, (who had carried away Lot,) at Dan; for so the other fountain of Jordan is called: *κατὰ Δάνου· εὐνῶς γὰρ ἢ ἐπέκεινται τοῦ Ἰορδάνου προσεγομένηται πηγὴ.*

Antiq. V. 3. 1. The spies sent out by the Danites advance a day's journey into the great plain belonging to the city Sidon, not far from Mount Lebanon and the fountains of the Lesser Jordan: *οὐ πόρρω τοῦ Λιβάνου ἄρουα καὶ ἰάσσουρα Ἰορδάνου τῶν πηγῶν.* Whither the Danites afterwards go with an army, and build there a city Dan; *κτίθουσιν ἐπὶ τούτῳ πόλιν Δάνου.*

Antiq. VIII. 8. 4. Jeroboam sets up the golden calves; one in the city Bethel, the other at Dan, which is at the fountains of the little Jordan; *τὸν ἕτερον δὲ ἐν Δάνῃ, ἧδε ἐστὶ πρὸς ταῖς πηγαῖς τοῦ μικροῦ Ἰορδάνου.*

Bell. Jud. IV. 1. 1. This passage has been already quoted above, p. 106. "Solencia was on the lake Semoebennitis, which is thirty stadia broad and sixty long. Its marshes extend up to the place Daphne (μέγιστε Δάφνης χωρίον). This place abounding in other things, has also fountains, which nursing the little Jordan, so called, under the name of the golden calf, send it forth to the great Jordan; *πηγὰς ἔχουσα, αἷ, τρέφουσαι τὸν μικρὸν καλούμενον Ἰορδάνην ὑπὸ τὸν τῆς χρυσοῦς βοῦς νεῶν, προσπίπτουσι τῷ μεγάλῳ.*

In respect to this last passage, it will be seen, that the place here called Δάφνη, is obviously the same spoken of in the other three passages under the name of Δάνου, Δάνου or Δάνη. The situation in all is the same, viz., at the other fountain of Jordan, or the fountains of the lesser Jordan; and in two passages it is mentioned as the place of the golden calf. In view of these circumstances, it is much easier and better, with Roland and Havercamp, to suppose that the word Δάφνης is here a corrupt reading for Δάνης, the ancient and usual name, than to infer a subsequent change of name, of which there is elsewhere no intimation.

At any rate, there can be no question, but that all four of the above passages express a plain distinction between the "lesser Jordan," so called, and the Jordan before described as having its source at Baniâa. Admitting this distinction, as we must, then these passages all point directly and plainly to the fountains and river of Tell of-Kâdy as uniting with

¹ Travels in Syria, etc. 4to. p. 314 sq.

that from Bānīs to form the Jordan. The size and renown of the city Paneas, and the splendid decorations of its fountain, may perhaps have been enough to lead popular usage to regard that stream as the most important; as it is likewise the larger of the two.

Dan. There is perhaps scarcely a fact in ancient topography, which seems to stand out more clearly and prominently, than the distinction both in name and position between the places Dan and Paneas. Josephus in the four passages last quoted, affirms the distinction with all possible definiteness, as compared with three of the passages quoted first above. Eusebius also, who had himself visited Paneas, speaks in one place of Dan as near to Paneas (*Δάν, τὴν πλησίον Παναίδος*);¹ and in another describes it as *few Roman miles from Paneas, on the way towards Tyre: Δάν . . . Παναίδος ἀπὸ σημαίων δ' ἀπὸ τὴν ὁδὸν τὴν ἐπὶ Τύρον.* Here too, he says, the Jordan breaks forth.² Jerome, translating and paraphrasing this account of Eusebius, writes thus: *DAN viculus est quarto a Paneade miliaris civitibus Tyrum, qui usque hodie sic vocatur.—De quo et Jordanis flumen exspringit a loco sortitus est nomen.*³ In like manner the Targum of Jerusalem, in Gen. 14: 14, for Dan, writes correctly דַּן פִּיפְתִּי, *Dan of Caesarea*, that is, near Caesarea Philippi or Paneas.—All this testimony confirms that of Josephus, and points very definitely to Tell el-Kādy as the site of Dan; and these specifications of distance, and those respecting fountains of the Jordan, accord fully with the statements given in the preceding Article.

It is objected to this spot as the site of Dan, that there are in the vicinity no visible traces of any ancient city or temple; that the spot is so near the marsh as to be entirely exposed to its poisonous miasmata, so that even the Arabs do not pitch their tents there; and that it does not correspond to the description given by the spies of that famous Laish which the Danites conquered.⁴ To the first of these objections it may be replied, that according to Burekhardt the hill over the fountains seems to have been built upon, though nothing now is visible; and that "at a quarter of an hour [say half a mile] north of the springs, are ruins of ancient habitations, built of the black tufwacke, the principal rock found in the plain."⁵ These remains seem not to have been examined by any more recent traveller. In respect to the second objection, it may be remarked, that the exposure to miasmata has not prevented the erection of permanent mills; and if the Arabs do not pitch their tents in this vicinity, it is probably not from dread of such an exposure, for we find them

¹ Onomast. art. *Bersabee* (Βηρσαβαί).

² *Ibid.* art. *Dan*.

³ Onomast. *ibid.*

⁴ See above, p. 197. *Comp. Judg.* 18: 8 sq.

⁵ Burekh. *Syria*, 4to, p. 42.

elsewhere encamped among the very reeds of the marsh.¹ As to the third objection, it is obvious, that the report of the spies related not merely to the immediate site of Laish; but to the region of country of which that was the chief place.—The statement that Tell el-Kâdy is so near the marsh and so entirely exposed to its miasmata, serves to illustrate the remark of Josephus respecting the lake Semechonitis, viz. that “its marshes extend up to Dan (Daphne), where are the fountains of the lesser Jordan.”²

After all, it is nevertheless true, that the two places Dan and Paneas were sometimes confounded, even at an early age; though not until after the comparative importance and renown of the former had disappeared before the latter. Jerome, whose very explicit testimony in the Onomasticon we have already seen above, but who seems never to have visited this region in person,³ writes thus in a certain work: *Dan, quae hodie appellatur Paneas*,⁴—in direct inconsistency with himself, and also with Eusebius, who had personally been at Paneas. So too some later translations of the Bible, not noted for accuracy, and who in geographical names usually give a *quid pro quo*; as the Samaritan version and the Arabic of Saadias, in Gen. 14: 14.⁵ Such evidence, however, can weigh nothing against the explicit testimony above brought forward; corresponding as the latter also does to the physical features of the region.

Hûnin. Hazor. The argument brought forward in the preceding pages⁶ for the identity of Hûnin with the ancient Hazor, is certainly very plausible; although a clear investigation may perhaps diminish in some degree the probability there made out. Josephus does not directly say, that “Hazor was on a high mountain above the Hûleh;” his language is simply that “Hazor lies over the lake Semechonitis:” *ἀντὶ δὲ ὑπερῆσται τῆς Σιμχωνίτιδος λίμνης*.⁷ Here nothing is said of a high mountain; though it certainly may be implied. But the expression *ὑπερῆσθαι τῆς λίμνης*, to be over the lake, seems also to imply, that Hazor was situated over against the lake itself, and not ten miles north of any part of it; as is the case with both Hûnin and the castle of Bâniâs. Such a position would bring Hazor to the south of Kedesh; the latter being itself north of the lake. Further, Tiglath Pileser is said to have taken “Ijon, and Abel-Beth-Maachah, and Janoah, and Kedesh, and Hazor, and Gilead, etc.”⁸ Here the first three names, as also Kedesh and Gilead, are men-

¹ See above, p. 200.

² B. J. IV. 1. 1.

³ In the Onomast. art. *Ærrom*, we find Jerome quoting his Hebrew teacher for the fact, that “Mount Hermon overhangs Paneas.

⁴ Comm. in Ezech. 48.

⁵ Gesenius Anm. zu Burckh. Reisen in Syr. 1. p. 494.

⁶ See above p. 202.

⁷ Antiq. V. 5. 1.

⁸ 2 Kings 15: 29.

tioned in the order in which they are known to lie, from north to south; and the implication is certainly strong, that Hazor in like manner lay south of Kedesh. And this is rendered the more probable by the list of fenced cities assigned to Naphtali, which too are enumerated apparently in their order from south to north; and where likewise we find Hamath, Rakkah, Ciseroth, along the lake of Tiberias; and then Ramah, Hazor, Kedesh, Edrei, etc.¹ Still implying that Hazor was south of Kedesh. Again, Hazor was an important city, "the head of all the kingdoms" round about.² But, such a city we should not expect to find in a position totally destitute of living water, as is Hünin.³ Kedesh, at least has an abundant supply of fine water.

Such are some of the considerations which *prima facie* seem to throw doubt upon the identity of Hünin and Hazor, and to place the latter on the south of Kedesh, somewhere on the way between Kedesh and Safed. It is a matter well worth the attention of future travellers, to ascertain whether there exist in that district any remains, or any name, which may correspond to the name and the features of the ancient Hazor. If not, the way will then be open to rest with more certainty in the conclusions of the foregoing Article.

But, at any rate, the fortress of Hünin is obviously a remarkable remnant of high antiquity; and the public are greatly indebted to Mr. Thomson for his full and graphic account of it. Nor are they less indebted to him for a knowledge of the important fact, now first brought out, of the existence of *bevelled* stones in the architecture of the three great fortresses at Baniäs, Hünin, and esh-Shükf, as well as in the island Ruad, the ancient Arados. If this feature in all three instances, and especially in Ruad, be the same as in the remains of ancient architecture at Jerusalem and Hebron, then the interesting and important result follows, that this was a peculiarity of *Phœnician* architecture; for even the temple of Solomon was built by Phœnician workmen. So far as relates to Jerusalem and Hebron, there is no similar feature in Egyptian, Grecian, Roman, or Saracenic architecture. The only approach to it is the *rustic* style under the later Roman emperors;⁴ which is itself an exaggeration of the *bevelled* style, and may very possibly have been borrowed from the east.

It is to be hoped, that this subject may be taken up ere long by some traveller, who shall be competent, by his professional skill and historical knowledge, to decide upon the many questions which will arise in this new and interesting field of inquiry.

Abel. Abil.—This ancient place is usually in Scripture called Abel-

¹ Josh. 19: 35—37.

² Josh. 11: 10.

³ See above, p. 201.

⁴ See Hirt's *Baukunst der Alten*, Berlin 1809. fol. p. 152. Pl. XXXI.—Bibl. Res. in Palest. 1. pp. 423, 424.

Beth-Maachah; probably as lying near Beth-Maachah, from which it is distinguished, 2 Sam. 20: 14; being then called simply Abel, as also in v. 18. In 2 Chr. 16: 4 it is called Abel-Maim; comp. 1 K. 15: 20. It is mentioned in 1 K. 15: 20 with other places in the order from north to south: Ijon (Heb. אִיוֹן 'Iyôn, Arab. عيون 'Ayûn), Dan, Abel, and all Cinneroth; and again 2 K. 15, 29 in the like order; Ijon, Abel, Janoah, Kedesh, Hazor, Gilead, etc. From these passages, Reland long ago drew the correct inference, that Abel was to be sought in the west or south-west of Paneas.¹ Gesenius wrongly places it on the east of the Jordan, near the spur of Antilibanus; being probably misled by the remarks of Eusebius, that there was an *Abela* between Damascus and Paneas.²

There is no reason for doubt, but that the ancient Abel-Beth-Maachah is represented by the modern Âbil el-Kamh, as held in the preceding article.³ "It is situated on the west side of the valley and stream that descends from Merj 'Ayûn towards the Hûleh, and below the opening into the Merj. It lies on a very distinctly marked *tell*, consisting of a summit, with a large offset from it on the south."⁴—That this Âbil, and not the place called Ibel el-Hawa, corresponds to the ancient Abel, is apparent from the order of the ancient names, as above cited; and also from its *tell*, which marks it as a place of strength.

ARTICLE IX.

SELECT NOTICES AND INTELLIGENCE.

WE have just received the fourteenth edition of Gesenius's Hebrew Grammar, revised by Prof. Rödiger of Halle and published during the last year. The work has undergone numerous changes of great interest to the Hebrew student. Rödiger was a pupil of Gesenius and associated with him in the prosecution of various literary labors. While he remains true in the main to the principles of his teacher, he shows himself faithful also to the nature of philological science, which must be indebted for its perfection to successive laborers, and to which every one is bound to furnish his contribution. The general reputation of Prof. Rödiger as an orientalist, is well known. He is especially eminent as an exact, scientific grammarian. To the subject of Hebrew Grammar in

¹ Palaest. p. 519.

² Gesen. Lex. Art. אָבֵל. Onomast. Art. *Abela Vinearum*.

³ See also Bibl. Res. III. App. p. 137.

⁴ Manuscript Journal of Rev. E. Smith.