is a description of Happiness that won a prize:
'Happiness is wanting nothing and knowing it.'
For ourselves we will say: Happiness is health of heart.

The first division of our little sermon shall be:
(a) Happiness is inside of you.

'Oh! a boy says, 'how glad I should be, how happy, if father would buy me a cricket bat—one with a proper cane-splice.' 'Oh!' another says, 'I should be happy if my father would buy me a watch. All for my own.' 'Yes,' a girl says, 'if I could only have a pair of boots like those in that shop, or a ribbon like Lucy's, I should be quite happy.' Don't, don't grow up with the idea that happiness is in the things you can buy for your own. A man who had three millions every year was not happy, and a famous German who had many beautiful things and was very clever, said that in all his seventy-five years he had not had one month of true happiness.

Can you learn these lines:

In your hearts are the birds and the sunshine,
In your thoughts the brooklets flow.

Happiness is inside of you.

The second division is:
(b) To keep happiness you must give it away.

'Oh no! that can't be right'—yes—it is. Byron said that happiness was born a twin—by which he meant that if you would keep happiness you must have it.

Once upon a time there lived a king, who had one son. This boy had everything he wished for—toys of many kinds—a fine yacht to steam round the palace lake—a pony (my!—wouldn't you like to have a pony?), and I don't know what besides, and yet he was unhappy. With sad eyes he used to wander about the palace and the park. The king—his father—was troubled, and went to see a wise old man, and said, 'Can you tell me how it is that my son is not happy? I buy him all he wants: he has friends, toys, a yacht, a pony, and yet he is miserable.'

The wise old man took a piece of paper and wrote on it, with something that looked like water. Folding the paper he gave it to the king, saying, 'At eight o'clock to-night, when it will be dark, take a lighted candle and hold this paper between the light and your eyes, and you will then read what I have written, in ink that looked like water.'

Evening came, and, in a large room of the palace, the king held the paper before a lighted candle. Out upon the paper there came, clearly, these words, 'The secret of happiness is to do a little kindness to someone every day.' If you would keep happiness you must give it away.

'If ye know these things, happy are ye if ye do them.' That is the text.

On Maps of Palestine containing Ancient Sites.

BY THE REV. S. R. DRIVER, D.D., REGIUS PROFESSOR OF HEBREW IN THE UNIVERSITY OF OXFORD.

II.

Jazer (Is 16:8)—properly Ya'zer—is mentioned several times besides in the Old Testament; but not in such a way as to fix its site precisely. It belonged to Gad (Nu 32:55, Jos 13:25, 13:26, 12 S 24:5), and was on the border of the Ammonites (Nu 21:32)—at least if, as is probable, Ya'zer (לזר) should be read for strong (לזר), as the consonants in 'transposed, as in other cases, so as to give a modern meaning
to the word. The reason is hardly more satisfactory than that for the identification of Hēlsa with Lufith. Eusebius, indeed, tells us (264. 98-265. 5) that Yazer was a town, 70 or (212. 27) 8 Roman miles W. of Philadelphia (Rabbath Ammon, now 'Amman'), and 15 R. miles from Heshbon: a large stream, he adds, rises from it, and falls into the Jordan. These distances would point to a place, a little W. of Ajbēhāt (the ancient Jogbehah), in the W. Ezrak (see C. A. Smith's map), some 14 miles N. of Beit-zerā. The Onomasticon, however, 'is not a safe guide'; but there ought surely to be better grounds for rejecting its testimony than those alleged in the present instance. It is true, however, that Eusebius' statement does occasion some difficulty. There does not seem to be in W. Ezrak, at least so far as it has been explored, any ruins or modern place that would satisfy Eusebius' description. Hence Merrill and others 1 have identified Yazer with Sār—to judge from the ruins, a place anciently of some importance,—7 miles W. of 'Amman, and 10 miles due N. of Heshbon (see Smith's map; and a description in Merrill's art. Jazer in D.B.). Sār stands on a hill: in the valley below, about 1 mile to the N.W., is the spring Ain es-Šīr, the waters of which combine with those of a number of streams flowing down from the N. and N.W. to form the Wādy Šīr, which runs down through a well-watered, beautifully wooded valley to the S.W.; on the S. of Sār, other streams arise to form the Wādy esh-Shīta, which, also flowing down to the S.W., soon becomes the Wādy Bahhath: this, before long, unites with W. Šīr to form W. Keefreen, a large stream which ultimately falls into the Jordan, about 2 miles N. of the Dead Sea. 2 The distances of Sār from 'Amman and Heshbon are not much less than those given by Eusebius for Jazer; and one of the streams just described might be very fairly identified with the one mentioned by him: but, as already pointed out in the Survey (p. 153 f.), the names Sār and Jazer can have no connexion; and the phonetic differences between them constitute a fatal objection to their identification. 3

Still, as Dr. Gray remarks (Numbers, p. 298), the 'site of Sār does tolerably suit the data of Eusebius'; if, therefore, it is adopted provisionally,—pending a more thorough exploration of W. Ezrak,—it must be clearly understood that the identification is conjectural, and that it is made, not because of the resemblance of 'Sār' to 'Jazer,' but in spite of there being no real connexion between them. It ought, thus in no case to be marked on a map without a (?)-Laurence Oliphant, in his Land of Gilead, 1880 (p. 233), observing that 'Eshu'āl, the name of a place 5 miles N. of 'Amman, 'seems to have a certain similarity (!) with Jazer,' proposes this as its site. But this identification has nothing to recommend it. It is true, there appear to be a spring and stream sufficiently near to satisfy Eusebius' statements: but the stream flows, not into the Jordan, but into the Jabbob; the distances are altogether different from those given by Eusebius, and the name resembles Jazer as little as Sār does. Indeed, Oliphant himself thinks that if it will not do for Jazer, it will at least suit Jahaz. But we cannot identify two names merely because they both begin with Ṣār and have a s in them.

Let us now take some examples from the other side of Jordan. Let us suppose that the intelligent reader desires to find the places assigned in Jos 15:28-30 to the shephelah, or 'lowland,' of Judah; and let us see what help his maps give him.

1. and 2. 'Esṭā'ol and Žorāh. The name Žorāh is still preserved in Žarā', a place 14 miles due W. of Jerusalem: so there is no difficulty about its site. Esṭā'ol is often mentioned beside it in the history of Samson; and though 'Eshu'āl, the name of a place about a mile N.E. of it, is 'far in sound from Ḫūnēn' (C. A. Smith, H.G. 218 n.), yet the situation suits. Still, one certainly wishes that the 'tradition' that the place was once called 'Eshu'āl or 'Eshu'āl (Smith, 219; Buhl, 195) could be confirmed. The site is accepted in H.G. 218 only with 'perhaps.'

3. 'Asha'ab. In the P.E.F. map, mentioned referred to by Buhl), in one of his interesting and scholarly articles on the ancient place-names of Palestine, compared phonetically with their modern equivalents, says that he has in his collections no instance of the change of t into ū, except in the equally uncertain case of the suggested identification of Mārusā with Meroz. (Ewing, in accepting this in D.B., s.v., is obviously unconscious of any phonetic difficulty; Moore's objections are thus better 'justified' than he imagines.)
above, marked with a (?) at the village of Hasan, about a mile N. of Zorah. In G. A. Smith's map (both the one of Judah in H.G., and the large map), the map in D.B., and Murray's map, placed at Hasan without a (?)

But according to the article in D.B. (Conder), E.B., and Steuernagel, in his Comm. on Jos. (1900), unidentified; and by G. A. Smith, H.G. 202 n. 1, included (implicitly) among the sites 'not properly identified.' And when we learn (P.E.F. Name-Lists, p. 305) that Hasan commemorates the name of an Arab pilgrim, it dawns upon us that Smith's statement is not in excess of the truth.

In this case of such places, there are thus two contradictions, each in one 'the same book: in both H.G. and D.B. the map marks it, without any indication of uncertainty; the text says that the site is unknown!


5. En-gannim. D.B. and E.B. both state that it was identified by Clermont-Ganneau with Unm-Jina, 2 miles S.W. of Zorah, but without apparently endorsing the identification. It 'might perhaps be' Unm-Jina, says Huhl (p. 194 f.). Placed there in the P.E.F. map, G. A. Smith's map, and Murray's map. In the map of Judah in E.B. marked there also, but (N.B.) with (?) attached. Any one who reads Clermont-Ganneau's own discussion of the site must surely see that the grounds for the identification are very conjectural. Whatever Jina may mean (Clermont-Ganneau says the Jinn), it has no connexion with gannim (gardens).

6. Tappuah. Site unknown (Armstrong, Steuernagel, and Wilson, in D.B., s.v.), and not marked on the maps. Said in H.G. 202 n. 1 to be in the W. el-Afanj. But is not the Tuffah in this valley, 4 miles W. of Hebron, rather the Beth-tappuah of Jos 1521, in the 'hill-country'?


1 Archæol. Researches in Palestine (P.E.F.) ii. 207 f.
2 In either both. the 1 in. and 4 in. to the mile maps of Palestine, or in G. A. Smith's map, Zanoah must be incorrectly located; in the former it is slightly E.S. of S. of Kh. W. 'Alin, in the latter it is considerably W. of S. of it.

and 7 miles W.N.W. of Zorah; and in D.B. iii. 648, at 'Ain 'Ainah (which I cannot find). Placed at Kh. W. 'Alin, but without the (?), in the map of Judah in H.G., in Murray's map, and in the D.B. map. But in the text of H.G. 202 n. 'Enam is said to be 'not properly identified,' and it is omitted in Smith's large wall-map. Steuernagel says that the site is unknown. In D.B. and E.B., s.v., nothing more definite is said than that (see Gn 3814) 'Enam was between 'Adullam and the Timnah of Gn 3813. This, however, will have been (notice went up, goeth up, in Gn 2932, 13) the Timnah (now Tilim), 9 miles N.E. of 'Aid el-mâ, and 5 miles S.E. of Kh. Wady 'Alin; so that, if this be 'Enam, and (see below) 'Aid el-mâ 'Adullam, it will have been anything but 'between' 'Adullam and Timnah. The uncertainty in the site of 'Enam must be obvious. Yet the maps in H.G. and D.B., and Murray's map, all mark it as certain.


9. 'Adullam. Clermont-Ganneau in 1871 discovered, 4 miles S.E. of Yarmuk, a ruined site called 'Aid el-mâ, which he conjectured to represent the Biblical 'Adullam—the ancient name having been transformed by a 'popular etymology.' (Buhl, 193; P.E.F.Q.St. 1875, 177). The identification is conjectural, but the situation would suit; and it has been generally accepted. But it ought not to be marked on a map without a (?). It is not marked at all in the map of Judah in E.B. Cl. H.G. 229 f.

10. Socoh. No doubt 7esh-Sharawkeh—a diminutive form (Kampffmeyer, xvi. 2, 66)—2 miles S. of Yarmuk.

11. 'Azekeh. Not in the P.E.F. map. In G. A. Smith's map, D.B. map, and Murray's map, marked at Zakariyyâ, 2 miles S.W. of Zanoah. But in D.B., s.v. (Conder), no identification is proposed; and H.G. 202 n. says, 'not properly identified.' We have thus two other instances of the text and the map in one and the same volume contradicting each other.

12. Sha'araim. Placed in P.E.F. map, with a (?), at the ruined site Sha'rek, 3½ miles E.S. of Zanoah. In the map in D.B., and Murray's map, marked at Sha'rek, but without the (?). Not marked in either of G. A. Smith's maps; and according to H.G. 202 n. 'not properly identified.' In D.B., s.v. (Wilson), no identification accepted.

3 And not the Timnah of Samson (Jg 14, etc.), which was 4 miles W. of Kh. W. 'Alin, and far lower than 'Aid el-mâ.
13. 'Adithaim. Unknown (D.B., E.B.), and, so far as I can discover, not shown on the maps. In the P.E.F. Memoirs, ii. (1882) 322, identified by Conder with 'Hadithah, 3 miles E. of Lydda; but in D.B. i. (1898), s.v., the same writer says that the site is unknown! The contradiction, like those in regard to ‘Enām, throws light on the value of some of these supposed ‘identifications.’

14. Gedĕrah. Marked in the P.E.F. map, G. A. Smith’s map, Murray’s map, and D.B. map at Jedireh, 4½ miles N.N.W. of ‘Enar. This seems much more probable than the more distant Kutra—which, moreover, does not agree phonetically—13 miles W.N.W. of ‘Enar, in the maritime plain, apparently preferred in E.B.

15. Gederothaim. The subscription mentions only fourteen cities, so no doubt there is here some textual error. The name may, for instance, be a corrupt repetition of Gedĕrah, or an error for Наура (LXX), ‘its sheep-folds.’

A map in which, out of fourteen names taken at random, the sites of five are in the highest degree questionable and uncertain, cannot be said to attain a high standard of accuracy. I have often, besides, also noticed sites confidently assigned on the current maps of Palestine, which, upon looking into the grounds upon which they rest, I have found to be equally problematical: in The Expository Times, xvii. 332 f., I gave a list of nearly thirty such sites of places mentioned in the Book of Judges.2 I have little doubt that many other equally doubtful sites could be found. A map ought to be trustworthy: it is of little real use if no less well-known site marked upon it can be relied upon until hours have been spent in searching out the grounds on which it depends, and ascertaining whether they are sufficient. The only English maps of Palestine which, so far as I have examined them, can be implicitly relied upon are those in the Encyclopaedia Biblica. If I may say

1 The equation, writes Kampffmeyer, Z. d. M. G. xvi. (1893) p. 31, is ‘recht zweifelhaft.’

2 The rock of 'Etām (Jg 15th), for instance, was a place to which Samson ‘went down’ from Timnah (v. 3); cf. 141-5); but Betl’Athaḥ, 5 miles E. of Zanoah, the favourite site for ‘Etām on the maps (but not in the map in H.G., and in the wall-map only with a (?) is some 1200 feet above it! (cf. H.G. 222). The ups and downs of the Shephelah country are vividly reflected in the stories of Samson; and here, as elsewhere in the O.T., the ‘went up’ and ‘came down’ should always be carefully noted by the reader. Cf. H.G. chap. x.

so without presumption, even G. A. Smith’s map needs some revision; Murray’s map and the D.B. map need not revision merely, but drastic expurgation. These maps are admirably designed and engraved; but what chartographer, however skilful he may be in the technique of his own profession, can estimate the grounds—philological, critical, historical, or exegetical—upon which, in cases where the name has not been unambiguously preserved, the probability of a proposed identification depends? It is to be feared that the authorities of the P.E.F. are responsible in some measure for the confusion; and that the map-makers who have adopted their identifications have not sufficiently considered that, however highly qualified a man may be to survey and describe a modern country, he is not on account equally qualified to estimate the grounds for the identification of a given modern site with an ancient place. And when Murray’s map and the D.B. map are both stated to be ‘according to Palestine Exploration Survey,’ this is incorrect, and assets for the map an authority which it does not possess. All that the ‘Palestine Exploration Survey’ has done is to determine the configuration and sites of the modern country,—and, as every one knows, it has done this work most admirably; but it is no function of a ‘survey’ to determine what ancient places any of these sites represent. In some cases the identity of the modern with the ancient site depends upon a well-established, continuous historical tradition; in other cases it depends upon a probable, or, it may be, a very improbable, conjecture; but in none of these cases is the identity, whether real or imaginary, a matter which falls within the scope of a ‘survey’; and the confidence which the details of the ‘survey’ rightly command cannot be claimed for the many hypothetical, and often questionable, identifications with which these maps are crowded. There are cases, also, as noticed above, in which these maps do the P.E.F. map the injustice of adopting from it ancient sites without the (?) by which the compilers of that map have guarded themselves. This is a practice deserving strong reprobation. It surely must be evident that for the construction of a map of Palestine including ancient sites, the professional map-maker needs a competent scholar at his side, to advise him what proposed ‘identifications’ deserve to be accepted by him. Murray’s map is a convenient one, as it is handy in size, and shows the elevations (which are important for the history);
but it is full of pitfalls for the unwary, and must always be used with extreme caution. The map in Buhl's Geographie (1866) contains, unfortunately, only modern sites. A critical map of Palestine, on a convenient scale, and containing only those ancient sites which are either certain or reasonably probable, is still, as it was in 1862 (The Expository Times, xiii. 460), a desideratum of Biblical students. Let us hope that some adequately qualified scholar will come forward and produce it.

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**Contributions and Comments.**

**The Muhammadan 'Corner.'**

Although the word 'corner' in the commercial sense is of United States origin, the thing which it denotes is of immemorial antiquity. A primitive example of it which will occur to every one is that of Joseph in Egypt. In the East this operation is confined to foodstuffs, the demand for other commodities not being sufficiently stringent, and it is forbidden by the law of Islam. It is thus defined in the *Tenith al-Ghaffîn (Warning to the Negligent)* of Samarqandi (d. 1003 A.D.):

'Cornering (bürah) means buying provisions in a town and holding them without selling, although the people require them. This is to form a corner, and it is forbidden. But if the grain be the produce of one's own estate, or be imported from another town, this is not a corner. Still, if public necessity require it, the grain must be sold. Should the owner refuse to sell he becomes guilty of evil intention towards the Muslims and of want of consideration for them. He must then be forced to sell, and if he refuse he must be scourged and punished, and even then he may not sell at his own price, but at the market rate. For even the Apostle of God said, I do not fix prices, but he who fixes prices is God.'

This regulation is founded on traditional sayings of Muhammad such as the following:—He who makes a corner in grain is a sinner: He who cornered foodstuffs for a period of forty days has done with God, and God has done with him: The importer shall be blessed, but the cornerer is cursed,—the 'importer' being defined as the merchant who purchases foodstuffs with the intention of selling them, and imports them to his own locality and sells them. Muhammad is also reported to have warned one of his disciples not to apprentice his son to a grain merchant, on the ground that it were better for him to meet death whilst engaged in drinking wine, or in some other crime, than to meet it just after he happened to have cornered grain for forty nights. Malik ibn Anas (d. 795 A.D.) mentions in the *Muwatta* that Omar and Othman, the second and third khalifs, also prohibited corners in food.

These recommendations of Muhammad and his followers were far from remaining a dead letter. One of the officials of the Muslim municipality is the mo'tasib, whose duty it is to regulate the price of commodities, and in times of scarcity to find out hidden stores of grain and bring them to the market. The Egyptian Government frequently imported corn from Syria to counteract the effects of a low Nile, and if that failed to bring down prices, the grain speculators were flogged until they sold their supplies at the government rate. The mo'tasib himself, however, was sometimes interested in the trade. This was the case at Medina, when Burckhardt visited it (Travels in Arabia, vol. ii. p. 248 f.). The whole subject is treated in the *Hedaya* of Marghinani (d. 1197 A.D.), English translation by Charles Hamilton, 2nd ed. p. 605 ff.

**Stephen Langton's Death.**

I.

I wrote re this query to my friend the Rev. Charles Woodruff, at the Dean and Chapter Library, Canterbury, who replies this morning: 'I don't know that I shall be able to settle the question as to the date of Archbishop Langton's death from our records. The Monastic Registers do not begin so early as 1228, though we have any number of earlier charters, and of course it might be possible to fix the date from them, though it may take time to find out.'

Richard Cooke.