

## PROPOSED TESTS FOR THE SURVEY.

THE following identifications I have carefully collected, and propose to enlarge upon as forming the best tests of the character of the Survey work. They refer to places the positions of which can be obtained with accuracy, from such sources as the Onomasticon, the Talmud, or the various itineraries. They have been collected during the last few months only, and consequently the map has been made in ignorance of the existence of such records. If, then, we are able simply by measurement to discover in their proper places, and with their proper names, sites as obscure as those about to be noted, we may fairly argue that the probabilities are in favour of all the more important names and places existing on the new Survey, and requiring only patience and scholarship to fix in a generally satisfactory manner. The examples given are merely a selection of those most evidently correct out of a number of about forty.

*Enam.*—The words *Phathach* 'Ainim (פתח עינים) occurring in Gen. xxxviii. 14, and translated in the English version "in an open place," are understood by the Rabbis (Sotah, 10a Tal. Bab.)\* to form the name of a town, situate, to use the words of the Authorised Version, "by the way to Timnath." The Septuagint agrees with this, translating the words *πρὸς ταῖς πύλαις Αἰνάν* "by the gates of Ainan," or "by the opening of Ainan." In the list of the towns of Judah we find the name of a town, Tappuah Enam, occurring (Josh. xv. 34) immediately after En Gannim, which is proposed by M. Ganneau for the modern *Umm Jina*. This town, therefore, is also to be sought in the vicinity of Timnath, and in all probability would be identical with Phathach 'Ainim.

In the Talmud 'Anim (ענינים) is noted as a *Kefr* or village (Pesikta Rabbathi, ch. 23), but the same place is evidently mentioned in the Onomasticon under the name *Αἰνάν* or *Ænam* as a ruin. "Euntibus Thamnam nunc desertus locus et proximus Thamnæ vico grandi"—viz., "now a deserted place and close to the great village of Thamna."

Close to the site of Thamna, now Tibneh, three miles to the east, on an ancient road coming from Adullam—the very road by which the patriarch Judah would have come from Adullam to Timnah, as related in the passage commented upon (Gen. xxxviii. 14)—will be found on the Survey the ruin called *Allin* or *Wad 'Allein*. This, with the ordinary substitution so common in the Fellahin dialect of L for N or N for L, represents exactly the Hebrew 'Ainim or 'Anim. On the south side of the ruin there is, moreover, a spring to which the name *Fatir* is given, possibly a corruption of the Phathach or Tappuah of the Old Testament. This discovery makes the list of fourteen cities of the Shephelah in the group of which the Royal cities Jarmuth and Adullam, were capitals (Josh. xv. 33) almost complete.

\* The quotations of the Gemara are as a rule taken from Neubauer's *Geographie du Talmud*.

## II.

*Anuath*.—The division between Judæa and Samaria has never been very accurately determined. According to Josephus (B. J. iii. 3. 5) the whole plain of Sharon up to Ptolemais belonged to Judæa, and Samaria therefore had no sea-coast. There is, however, some doubt as to this portion, for Antipatris is spoken of by the Rabbis as a boundary town between the Jews and the Samaritans (Gittin, 76a Tal. Bab.), and Caphar Saba as a Samaritan town (Demoi, ii. 2, Tal. Jer.) Josephus gives the village of Anuath as situate on the same boundary (B. J. iii. 3. 5). The words in the Greek are (H) 'Ανουάθ Βορκέως προσαγορευομένη κωμη. "Anuath, a village belonging to Borceos" (προσαγορευσα having the meaning to assign or attribute to). This is badly translated "which is also named," by Whiston. By a curious mistake Borceos has been identified with *Burkin*, near Jenin, under the mistaken impression that it marked the northern boundary of Samaria (cf. Neubauer's *Geographie du Talmud*, p. 57). A glance at the passage in Josephus is, however, sufficient to show this to be wrong.

In the Onomasticon we find mention of a town called Anua or *Ανουα*, as between Jerusalem and Neapolis. According to Eusebius it is on the road between the two towns, fifteen Roman miles from the latter, but Jerome places it at ten miles from Neapolis. If this be the Anuath of Josephus, the town of Borceos is to be sought not far off.

In a former paper I have shown that a similar discrepancy between Jerome and Eusebius is due to the fact of two places of the same name existing near one another. This is probably the case in the present instance. To the west of the main road, from Nablus to Jerusalem, at a distance of thirteen English miles, or fourteen and one-third Roman miles from Nablus, is the ruin of *Aliata*, marked on the Nablus sheet of the Survey; this with the very common change of N and L, is very near in sound to Anua or Anuath. Farther north, and to the east of the ancient road through Shiloh from Nablus to Jerusalem, at the distance of nine English or ten Roman miles from Neapolis, is the ruin of 'Aināh, which even more exactly reproduces the Anua of the Onomasticon or the Anuath of Josephus.

It seems most probable that this latter ruin represents the boundary town (for *Aliata*, the Anoua of Eusebius, is situate south of Shiloh, which appears to have belonged to Judæa); so placed, the boundary of Samaria and Judæa becomes immediately plain. A great watercourse rising at 'Akrahēh (the Accrabi of Josephus) passes by the ruin of *Aināh* on the north, and descends into the little plain north of Lebonah (*Libben*). Thence it continues westwards and becomes of great depth, with precipitous sides passing *Ferkha* (Pherha of the Talmud) on the south side, and beyond this by the important village of *Brukin*. It here obtains the name of *Wady Deir Ballut*, from the fine ruined convent of *Deir Ballut* on its north bank. At this point I once crossed the valley and found it the most formidable we ever encountered, excepting

that of Michmash. Farther west, the same valley runs into the Aujeh River close to *Ras el 'Ain*, the probable site of Antipatris.

There is more than one indication that this is the proper boundary of Samaria. 1st. The Accrabattene Toparchy, of which Accrabi (Akrabeh) was the capital, was on the marches between Samaria and Judæa (B. J. iii. 3). 2nd. Caphar Etæa was a Samaritan town, according to Justin Martyr (Apol. ii.), and is no doubt the present *Kefr 'Atia*, near the head of the valley. 3rd. Shiloh and Lebonah, on the south of the division, appear to have belonged to Judæa, whilst Pherha (*Ferkha*) on the north seems to have been Samaritan. 4th. Again, Antipatris was on the very boundary which agrees with the debouching of the wady into the plain.

If in the ruin of *'Ainah* we recover through the Onomasticon the Anuath of Josephus, it is evident that the village of *Brukin* represents Borceos. The distance of these two places apart is only eleven miles, so that *Ainah* may very well be said to have belonged to Brukin.

As regards the northern Samaritan boundary the Survey also gives new information. Bethshean, En Gannim, and a place called Xaloth,\* are noted by Josephus as on the boundary between Samaria and Galilee. To these the Talmud adds Caphar Outheni (כפר עיני) (*Mishna Gittin*, vii. 8), which M. Neubauer supposes to be identical with the modern Kefr Kud (p. 57). Close to this, however, on the Survey (Jenin sheet) will be found the village of *Kefr 'Adhân*, which evidently reproduces very closely the Aramaic name 'Autni.

### III.

*Bethsarisa*.—In 2 Kings iv. 42, we find mention of “a man of Baalshalisha.” The LXX. version in both texts has *βαυθαρισα*. We find also a Land of Shalisha mentioned in Saul's journey to seek the asses of Kish (1 Sam. ix. 4), which may very probably be connected with the town of Beth Sarisa.

In the Onomasticon we find noticed a *βαυθαρισαθ*, or Bethsarisa, as the place called Baalshalisha in the English version, at about fifteen Roman miles towards the north of Lydda (Diospolis), and in the Regio Thamnitica. Jerome uses the expression “ferme”—i.e., “scarcely”—in translating the fifteen miles of Eusebius. Measuring on the map, we find at a distance of thirteen English miles, or about fourteen and one-third Roman miles, a large ruined village called *Sirisia*. There can be little doubt that this is the Bethsarisa of the Onomasticon, though there is nothing so far to show whether or no it be the Biblical Beth Shalisha. The discovery is of interest principally as giving a point within the Regio Thamnitica, or country of Timnath Heres, a district the boundaries of which have not as yet been determined. The position of

\* Xaloth is generally identified with Iksal (Chesulloth Joseph, Chisloth Tabor, Josh. xix.) This does not agree with the northern boundary of Samaria. It is more probably *Iksin* on the south-west side of Carmel.

*Sirisia* tends to show that the limits are to be taken at the edge of the Plain of Sharon.

Baal Shalisha (בער שרשה) is also mentioned in the Talmud (Sanhedrim 12a Tal. Bab.) The fruit is here said (commenting on that brought to Elisha by one of its inhabitants) to ripen earlier than in other parts of Palestine. The Targum of Jonathan translates Shalisha by Daroma, the name of a district of which the boundaries are not well determined, though at one time it seems clearly to have included the country round Lydda (Pesachim v. 3). The Land of Shalisha was the first district entered by Saul on leaving Mount Ephraim, and is therefore to be sought near to it. We have therefore here those indications of the position of Baal Shalisha:—

1st. In Daroma, or the low hills near Lydda, according to the Talmudic use of the word.

2nd. In low country not in the high hills where the seasons are later, and where Elisha (then at the mountain Gilgal, now *Jiljilia*) would have possibly found no corn at the time (cf. 2 Kings iv. 42).

3rd. Not far from Mount Ephraim (1 Sam. ix. 4).

These all point to the identity of Baalshalisha with the site claimed as identical by Jerome, and determined by us as the present ruin of *Sirisia*.

#### IV.

*Bezek*.—I have had occasion to point out in a former report (January, 1875, *Quarterly Statement*) that the value of the Onomasticon consists in its facts rather than in its theories, and that whilst the most intimate knowledge of the country is shown by Eusebius and Jerome, the science of identification was not well understood by them.

Baalshalisha, we see by aid of the Jewish Commentaries, probably was correctly identified by them, but in the present instance an entirely wrong identification is suggested.

The Bezek of Adonibezek I have shown to be probably the present *Beit Z'ata*, south of Jerusalem; the Onomasticon, however, notices a Bezek on the road from Neapolis (Nablus) to Scythopolis (Beisan), and seventeen Roman miles from the former. This we find on the Survey as the ruin of *Ibzik*, fourteen English miles (fifteen and a half Roman) from Nablus on the road in question. In pure Arabic the name would be *Bezick*, the addition of an *aleph* before the consonant being a common vulgarism in the dialect of the Fellahin.

#### V.

*Netopha*.—This town is mentioned in the Bible (Esa ii. 22; Nehemiah vii. 26), in lists of which the order appears consecutive, as being between Bethlehem and Anathoth. Under the name Netopha, or Metopa, the same place is noticed in the Acta Sanctorum as "in solitudine," or in the wilderness of Judah.

In the Talmud (Sheviith ix. 5, Mishna) the Vale of Beth Netopha (בקעת בית נטופה) is noticed as well watered and grassy. These two

places can scarcely be the same. The Talmudic town may well be identified with the present *Beit Nettif* in the Shephelah, south-west of Jerusalem.

The Biblical town has never yet been identified as far as I can find in the best authorities. On the Survey (Jerusalem sheet) the ruins of a town called *Metoba* or *Umm Toba* will be found north-east of Bethlehem on the edge of the Marsaba desert, thus fulfilling the requisites of the two Biblical lists, and of the later Acta Sanctorum.

## VI.

A few scattered Talmudic notices may be classed together as follows:—

1. *Garob* is mentioned in the Gemara (Sanhedrim 103a Tal. Bab.) as situate three miles from Shiloh. M. Neubauer proposes to read Jerusalem for Shiloh (Geog. Tal. p. 150) and identify it with Gareb (Jeremiah xxxi. 39). At the distance of three miles west of Shiloh (*Seilún*) and south of Lebonah (*Libben*) will be found on the Survey a ruin called *Gharabeh*, which is probably the Talmudic *Garob* (גֶּרֹב), the Arabic letter *ghain* representing, as in other cases, the Hebrew *Gimel*.

2. *Cozeba*.—In a former report I have suggested the identity of the ancient town of Chozeba (1 Chron. iv. 22) with the present ruin of *Kuweizibah*. In the Talmud Beth Cozeba is noticed (Midrash Tanhuma sect. Hukthath 68a), as having a *Bek'ah*, or small plain. This would agree with the proposed site, which is situate immediately south of the great Wady Arrub (valley of Berachoth, 2 Chron. xx. 26), a broad valley to which the term would apply.

3. *Kefr Aziz*—Is noted as being south of Jerusalem, as follows:—

“If one shall train a vine upon any part of a fruit tree, it is lawful to sow seed under the remaining part. . . . Instance: R. Joshua went to Rabbi Ishmael at Kefr Aziz. He showed him a vine hanging on part of a fig-tree, &c., &c. (Mishna, Kilaim vi. 4.)

Rabbi Ishmael lived in Idumea, as we learn from another passage: “Rabbi Jose said, No one orders barley (for feeding a wife) except R. Ishmael, who was by Idumea. (Mishna, Ketuboth v. 8.)

*Kefr Aziz* may therefore be very probably identified with the great ruin of *Aziz* discovered by the Survey party south of Yutta, in the borders of Idumea. This part of Palestine would appear to have been the home of more than one Rabbi, for we find that R. Ziphai was buried at Ziph (Berachoth viii.). His tomb was visited by Isaac Chelo in 1334 A.D., and is no doubt the fine sepulchral monument planned by us immediately south of the present *Tell Zif*.

At *Maon* (*M'ain*) also, a little farther south, there was a synagogue, traces of which still remain.

4. *Yajár* is mentioned (Tosaphta, Oholoth, ch. xviii.) with a place called *Júb* or *Gúb*, and “the great tomb” as the limits of the impurity of the town of Ascalon. The inhabitants being idolaters, the town within these limits was not considered as part of the “Land.” Thus, in discussing

the limits of the Holy Land (Tosaphta, Sheviith vi. 1, dating about 120 A.D.), the line is drawn at the "Gardens of Ascalon." This would lead us to identify Yajúr with the site of the village of *El Jurah*, just at the limit of the Gardens of Ascalon. The great tomb may possibly be the present tomb-house of *Sheikh Múhammed*. Jub and the "Tharin," or "gates," cannot be identified, but it would seem from the above that the Roman Ascalon was not much larger than the Crusading enceinte.

In more than one instance the present *Wely* chapels seem to preserve Jewish traditions. Thus the Kubbet (or dome) of *Sheikh Samt*, at Ser'a, seems probably the traditional tomb of Samson mentioned by Isaac Chelo in 1334 A.D., and Berúr Heil, the residence of R. Johanan ben Zakai (Sanhed. 326, Tal. Bab.), in the environs of Yebna, is not improbably the present small mosque of *Abu Hereir*. (See the "Arabs in Palestine," by M. Ganneau, *Macmillan's Magazine*, vol. xxxii., p. 370, and *Quarterly Statement*, October, 1875.)

## VII.

In conclusion, some of the less important sites noticed in the various early authorities may be readily identified by use of the Survey.

1. *Choba*.—*Χωβα* is mentioned in Judith xv. 3, 4, and identified by Reland with the Coabis of the famous Peutinger Tables (a Roman chart dating 393 A.D.), which is shown as twelve miles south of Scythopolis, on the road to Nablus. This has been identified with the modern *Kubatieh*, which, both in position and in spelling, is an unsatisfactory identification. Twelve English miles south of Beisan (Scythopolis) will be found on the Survey a place called *El Mekhobbi*, a ruin with a cliff beside it called *'Arák Khobbi*. This is more probably the Coabis of the Tables, and the name is philologically nearer to Choba than the other identification.

2. *Ceperaria*.—This also is marked in the Peutinger Tables as a station on the road from Bethgabri (*Beit Jibrin*) to Jerusalem. It is placed at eight miles from the former town, and the total distance to the capital, twenty-four Roman miles, measures with great exactitude. There were three roads between Beit Jibrin and Jerusalem. The one shown on the tables is, however, marked as going eastwards to Ceperaria, where several zig-zags are shown, and it then turns almost due north. This is evidently the ancient road passing by Beth Zacharias (Beit Sakaria), and winding down the high hills into the valley of Elah, south of Adullam. The zig-zags represent exactly the general character of this part of the road, and beside it, just east of the great valley at the commencement of the ascent, stands the ruin of *El Kefr*, at a distance of 8½ Roman miles (7½ English) from Beit Jibrin. This is a new instance of the great value and exactitude of this ancient chart.

3. *Betoænea*.—In speaking of Aniel, or *Ανελ*, the Niel of Asher (Josh. xix. 27), which is probably the present *Y'anin*, east of Acca, the Onomasticon notices a town called Betoænea as identical. It is said by Jerome to be situate "fifteen stones from Cæsarea, in the mountain

towards the east side, where also the baths (*lavacra*) are said to be salubrious."

At the distance of sixteen English miles east of Cæsarea, along the great road leading to the plain of Esdraelon, and some few miles south of our camp at Umm el Fahm, we discovered a village called 'Anín. In company with Dr. Chaplin and Mr. Tyrwhitt Drake, I visited this place, which we found to be an ancient site. Rock-cut tombs, now filled in with earth, exist to the north side of the village, and we investigated a curious system of water-supply, which I find mentioned in my note-book as follows:—

"Close to 'Anín is a rock-cut passage cement lined just large enough for a man to enter. It runs some 50 feet into the hill, and then becomes only a foot high." 12th October, 1872.

It is marked on the Survey sheet to the north of the village and east of the tombs. It leads out on to a sort of rock platform.

In this we probably have remains of the baths mentioned by Jerome.

4. *Fathoura*.—Under this head, commenting on the town Pethor, the home of Balaam (Numb. xxii. 5), Jerome remarks: "Also near Eleutheropolis is a certain town called Fathura, on the way to Gaza."

I discovered in the spring of 1875 on the ancient road to the plain from Beit Jibrin, at a distance of five English miles, the remains of a town evidently of importance in early Christian times, the present name of which is *Fert*. By a common introversion this may possibly be the Fathura of Jerome, though not the Biblical Pethor, which was east of Jordan.

5. *Salim*.—No fewer than four towns of this name are noticed in the Onomasticon, which may be identified as follows:—

1. Saalim, 7 R. M. west of Eleutheropolis; Summeil, 6½ E. M.

2. Salim, near Neapolis (John iii. 23). Salím.

3. Salem, west of Jerusalem. Deir Salám.

4. Salumias, in plain, 8 R. M. from Scythopolis. Salím.

Under the head Ænon another Salem is noticed as being near that place and Jordan. Ænon is said to be eight miles south of Scythopolis (Beisan). This is the position of the large Christian ruin of *Umm el 'Amdán*, "Mother of Pillars," but we did not succeed in recovering any name like Salem or Ænon. There are several springs near the spot.

6. *Betariph*, a town "near Diospolis (Lydda)" is mentioned in the same work in connection with Avim of Benjamin. It is probably the modern *Deir Tarif*, another instance of the fact that the title *Deir*, "Convent," applies as a rule to Christian sites only.

7. *Hasta*, between Ashdod and Ascalon, is probably the present ruin of *Khasseh*.

8. *Asor*.—Four towns, apparently ancient Hazors, are placed as follows by Jerome:—

a. *Aser*, between Ascalon and Azotus, possibly *Yasin*.

b. *Aser*, 15 R. M. from Neapolis, on road to Scythopolis, possibly the important Christian ruin of *Ferzeh*, situate on an ancient

road 13 English miles from Neapolis, 14½ Roman. It is not marked on any published map that I have seen, but was evidently a large place.

c. *Asor*, in "the bounds of Ascalon, towards the east," possibly the present ruin of *Erzeh*.

9. *Betheked*.—In the account of the journey of Jehu from Jesreel to Samaria (2 Kings x. 12), we find mention of the "shearing house in the way," where he met and slew the forty-two brethren of Abaziah.

Eusebius takes the words Beth Eked (בֵּית עֵקֶד) to be the name of a town, and places it 15 miles from Legio, in the great plain. This brings us to the position of the present *Beit Kad*, on the edge of the plain of Esdraelon, near Gilboa. It is not, however, in the direct route to Samaria. The Arabic name *Kad* does not, however, at all represent the Hebrew Eked; the biblical site is more probably represented by the present 'Akádeh on the west side of the great plain.

In this connection I may notice one or two of the places in the preceding chapter. 2 Kings ix. 27.

"He fled by the way of the garden house (Jení), and Jehu followed after him, and said, Smite him also in the chariot . . . at the going up to Gur, which is by Ibleam, and he fled to Megiddo."

The position of Gur between Ibleam (which Mr. Tyrwhitt Drake identifies with *Bel'ameh*, near Jenin) and Megiddo (*Lejjun*) points to *Kefr Kud* as the site of Gur. The similarity of D and R in both Aramaic and square Hebrew results in continual transpositions as supposed in this case.

The present paper upon these scattered topographical notices will be found to contain over thirty suggested identifications, all of which I believe to be new.

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#### LIST OF THE MORE IMPORTANT PROPOSED IDENTIFICATIONS.

'Ainim	=	'Allín.
Anuath	=	'Ainah.
Borceos	=	Brúkin.
Baal Shalisha	=	Serísia.
Kefr 'Aútni	=	Kefr Adhán.
Bezek	=	Bezik.
Netopha	=	Metoba.
Garob	=	Gharabeh.
Kefr Aziz	=	Khirbet Aziz.
Yajúr	=	El Júrah.
Choba	=	El Mekhobbi.
Ceperaria	=	El Kefr.
Betæænea	=	'Anín.
Fathoura	=	Fert.
Betariph	=	Deir Tarif.
Gur	=	Kefr Kud.