

NOTES FROM THE MEMOIR.

22nd May, 1876.

THE following thirty-two identifications are the result of preparing the name indexes to the sheets now in hand of the Survey of Palestine :—

Ebenezer and *Mizpeh* (1 Sam. iv. 1; and vii. 12).—In the Onomasticon (s. v. Abenezzer), the first of these places is stated to be near Beth Shemesh; this points evidently to *Deir Aban* as the early Christian site, a village three miles east of 'Ain Shemes on the edge of the Philistine country. The name means "Convent of the Stone," the second word EZER, "help," having been lost. According to the same authority, and to Procopius of Gaza commenting on Jerome (s. v. *Maspha*), the Mizpeh of these passages was close to Kirjath Jearim, which was considered by the early Christian writers to be at *Kuryet el 'Anab* (an identification which is very doubtful). The fourth century Mizpeh is therefore probably *Khurbet Shûfa*, immediately south of Kuryet el Anab, a name having exactly the same meaning with Mizpeh—viz., "Place of View."

There are several reasons for supposing these to be the true sites, as well as those recognised in the fourth century.

1st. The Philistines pitched in Aphek, the Israelites in Ebenezer (1 Sam. iv. 1). This Aphek is probably that of the lists of Thothmes III., near Shochoh, now called *Belled el Foka*, and in this case is only about four miles from Ebenezer, if at *Deir Aban*.

2nd. Josephus evidently connects the Mizpeh of this passage with Kirjath Jearim, near which the Onomasticon places it (Ant. viii. 6), stating the attack by the Philistines to have followed the assembly of Israel to rejoice over the ark which was at Gibeah ("the hill" in the English version, 1 Sam. vii. 1), a place identified by M. Ganneau at *Khurbet Jeb'a*, close to *Khurbet Shûfa* and to Kirjath Jearim (*Sôba*).*

3rd. Two other sites are mentioned in this account—namely, Shen or Hashan (as it is spelt with the article), between which Mizpeh and Ebenezer stood. Some trace may be found of this place, perhaps in *Khurbet Hasan*, five miles north-west of Deir Aban, nearly equidistant with *Khurbet Shûfa*, 5½ miles north-east of the same.†

The second place is Beth Car, called Korraia by Josephus, "under" which the Philistines fled from Mizpeh. This may perhaps be recognised in the modern *Akur*, a village overhanging the great valley which comes down from *Jeb'a* and *Shûfa*, and passes beneath *Deir Aban*. It is not often that we meet so complicated a piece of topography as this, in which

* This agrees with the Jewish tradition that the ark was kept at or near Mizpeh.

† The Talmud calls Shen Shenna, reminding us of *Khurbet Shenna*, but this is north of Amwas, and so out of question. 1½ miles south of *Kh. Hasan* is *Khurbet el Haj Hasan*, a second ruin marked on the map. Close to *Deir Aban* itself there is also a ruined *Mukam* called *Sheikh Abu Hasan*.

no less than eight places have to be found in proper relative position; but they seem all to fit fairly, occurring on Sheet 17 of the map.

Gibeah and *Tinnah*, occurring in the lists of Josh. xv. 57, next to the *Halhul* group. Probably *Jeb'a* and *Khurbet Tibna* (a third place of the name newly found, just west of *Jeb'a*), west of the *Halhul* country.

Gederah and *Adithaim*.—Towns of Judah in the group of *Shephelah*, and near *Shaaraim* (Josh. xv. 36), probably the two ruins of *Jedireh* and *Hadiid*, near the north boundary line of the tribe of Judah.

Hezron (Josh. xv. 25).—A town in the Negeb, probably *Kheshrum*, a place north of *Beersheba*.

Ashan.—A town near *En Rimmon* (1 Chron. vi. 59), probably *'Aseileh*, a ruin on the border of the hills near *Umm er Rumamîn*, which is identified with *En Rimmon*.

Sharuken.—A town in the same direction, probably *Tell esh Sheri'ah*, west of the ruin *Umm er Rumamîn* (Josh. xix. 6).

Adami Nekeb.—A town of *Naphtali* (Josh. xix. 33), is said to be more properly two towns near one another (Tal. Jer. Megil. 70 a). In the district referred to, the two sites of *ed Dameh*, and *Nakîb*, exist near one another.

Idalah.—A town of *Zebulon* (Josh. xix. 15). *Carmel* belonged to *Zebulon*, according to *Josephus*, and on it we find the present *ed Dâlick* in a position fitting the consecutive order of the list.

Jabneel.—A town of *Naphtali* (Josh. xix. 33), was called later, according to the Talmud (Tal. Jer. Megilla 70 a), *Caphar Yama*; probably the modern *Yâna*, in the required direction.

Nebo Elam and *Harim* (Neh. vii. 33).—Probably *Nuba*, B. 'Alâm and B. *Kheirun*.

In addition I may notice three identifications which seem to fit very well the requirements of the narrative:—

Neiel (Josh. xix. 27), on the boundary between *Asher* and *Zebulon*, is probably *F'anîn*, the ordinary changes of *Yeh* instead of the Hebrew article, and *N* for *L*. It is close to the position pointed out by *Mr. Grove* as probable.

Shihor Libnath.—The name of two separate valleys according to the LXX. (Josh. xix. 26.) The two valleys of *Shaghûr* and *el Belât* run into one another. These identifications agree with the last, and define the boundary for many miles. This would be an instance of the ordinary Galilean confusion of gutturals.

Zebulon (Josh. xix. 27), was called "City of Men," according to *Josephus*. The above identifications point to its being the modern *Sha'ab* or "nation," perhaps explaining *Josephus's* expression.

Hannathon.—The north-east boundary of *Zebulon* (Josh. xix. 14), probably the modern *Kefr 'Anan*, the *Caphar Hananiah* of the Talmud.

The following are early Christian sites newly fixed:—

Mechanum (the *Mekonah* of Neh. xi. 28, according to *Reland*) was situate eight miles from *Eleutheropolis* on the way to *Jerusalem*. This is evidently the present *Mekenn'a*.

Ashan, fifteen miles from Jerusalem, is probably *Beit Shenna*, fifteen English miles west of the city.

En Gannim, near Bethel (Onom.), probably 'Ain Kania, west of *Beitin*.

Janua.—Three miles south of Legio (*Lejjun*), evidently the modern *Yamûn*.

Rebbo.—East of Eleutheropolis, the present *Rubba* in that direction.

Sior (Onom.), between Jerusalem and Eleutheropolis. The ruin of *S'aireh*, near the Roman road connecting the two.

Not less than 400 places are noted in the Onomasticon, nearly all of which we may expect to recover. The Biblical and Early Christian lists in those parts, now surveyed, are filling up rapidly with identifications satisfactory as to position and obeying the laws of philological analogy. They are, as a rule, found in consulting Gesenius for the derivation of the names, which are not to be found in an Arabic dictionary.

C. R. C.

N.B.—I hope that the Scriptural Emmaus is also to be found on the sheet No. 17, but defer the question for a future paper, with several other sites of interest.

MASONRY TOMBS.

THE note by Dr. Chaplin published in last *Quarterly Statement*, p. 61, draws attention to the subject of masonry tombs.

These monuments are rare in Palestine, and none of them appear to reach the more remote antiquity of the rock-cut sepulchres. The most famous are described by Major Wilson (*Quarterly Statement*, No. 3, p. 69), being: 1st, at *Kedes*, where there are *kokim* which have been used for interments at a late period. 2nd, at *Tell Hum*, where there are two examples, one having 26 *kokim*, and being subterranean, with a door of basalt. The other has loculi, and is built of coursed basaltic rubble. 3rd, at *Malûl* a fine tomb with four *kokim*, and attached semi-pillars of Ionic order outside. 4th, *Teiasîr*, a tomb with three loculi and a domed roof. 5th, at 'Ain el B'aineh, where a building stood over rock-cut tombs.

To these we may now add:—

6th. The Tomb at *el Medyeh*, excavated by M. C. Ganneau, with rock loculi and masonry above. The cross in the mosaic pavement shows it to be Christian work.

7th. Two subterranean tombs built rudely in basalt, surmounted by domes having the crown flush with the level of the outer soil. They are closed with square doors of black basalt, and are found at *Beisân*, as marked on the special Survey and described in the Memoir Sheet 9 of the Survey.

8th. The tomb at Jerusalem described by Dr. Chaplin, having *kokim*.