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. Abenezer), 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 et 'Anab_ (an identification which is very doubtful). The fourth century Mizpeh is therefore probably _Khurbet Shufa_, 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 _Belde 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 Shufa_ and to Kirjath Jearim (Sōba).*

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 Shufa_, 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 _Shufa_, 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. 1¼ 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 _Mukant_ called _Sheikh Abu Hasan_.

NOTES FROM THE MEMOIR.

22nd May, 1876.
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 Timnah, 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 Hudid, 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.

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

Sharuhen.—A town in the same direction, probably Tell esh Sheri'ah, west of the ruin Um er Rumamín (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 Dámth, and Nahib, 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 Dälīch 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 Yāna, in the required direction.

Nebo Elam and Harim (Neh. vii. 33).—Probably Nuba, B. 'Alám and B. Khērūn.

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 Y'anỉn, 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 Shaghūr and el Belār 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'ēb or "nation," perhaps explaining Josephus's expression.

Hannathon.—The north-east boundary of Zebulon (Josh. xix. 14), probably the modern Kefr 'Anan, the Caphar Hanaaniah of the Talmud. The following are early Christian sites newly fixed:—

Mechananum (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 (Leijun), evidently the modern Yâmân.

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.

No 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, Teiasir, a tomb with three loculi and a domed roof. 5th, at 'Ain el B'âineh, where a building stood over rock-cut tombs.

To these we may now add:

6th. The Tomb at el Medgehâ, 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.