

valley of *Mukelik*, above which, a little farther north, is the peak called *el Haddeidûn*.

The name *Hidoodoo*, which, as we have seen above, means sharp or knife-edged, is applied to two points in the same district, under the Arabic equivalent form *Haddadiyeh*, having an identical meaning, and the term *Haddeidûn* is not improbably a corruption of the Hebrew *Hadûdim*. Thus the Beth Hidoodoo would be the entrance to the district of sharp ridges which is peculiar to this part of Palestine.

It is remarkable also that there are a series of wells, at the average distance of three quarters of a mile apart, all along the ancient road to this ridge; and, finally, it is still more interesting to find one of these, the first upon the ridge itself, bearing the name *Sûk*.

This name has been collected by Mr. Drake as written with *Sîn*, in which case it may be rendered "well of the market," though why a well in the middle of the desert should be so called is not apparent. The *Sîn* and *Sâd* are, however, so closely allied that they are not unfrequently confused, and some words (such as *Sunt*, the acacia) may be written with either. Curiously enough, this is the case with all words from the root *Sâk*, including *Sûk*. (See *Freytag Lex.*) Spelt with the *Sad* the Arabic is the exact equivalent of the Hebrew *Tzook*, for the last letter is a *Kof*, representing the Hebrew *Koph*.

The antiquity of these wells is certainly considerable. Many of them are reservoirs hewn in the rock with great care and labour. They exist in a part of the country quite uncultivated, and are evidently intended for travellers along the road, which also shows marks of antiquity, being hewn in the face of the cliff in parts. The exact length of the Hebrew mile it is not easy to determine, but the *Rîs* as determined from Maimonides appears to have been 125 yards, which would give six and a half English miles as the total distance from Jerusalem to *Tzook*. This brings us to the summit of *El Müntâr*, and the *Bîr es Sûk* may be supposed to mark the site of the last tabernacle.

These indications seem to point to the ridge of *el Müntâr* as representing the *Tzook* of the Talmud, and the exact point whence the scapegoat was rolled down into the valley beneath.

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NOTES FROM THE MEMOIR.

THE following points of interest have come out in preparing the nomenclature of Sheets 16 and 18 since the publication of the July *Quarterly Statement*.

1. *Joshua's Altar on Ebal*.—The site is very possibly represented by the modern sacred site called '*Amâd ed Dîn*, "monument of the faith," on the top of Ebal. This discovery is specially interesting, because the tradition cannot well be either Christian or Samaritan, but is preserved

by the Moslem peasantry. I hope to collect further information on the subject on our return to Palestine.

2. *Gomorrah*.—The general opinion of scholars is in favour of the cities of the plain having been situate at the northern end of the Dead Sea. There is a point, however, which has never been, as far as I am aware, fully brought out. The cities, which seem to have been comparatively important places, must have been supplied with water. The immediate neighbourhood of the north shores of the sea is quite destitute of springs, only one small salt spring having been found near the *Rujm el Bahr*.

There is, however, one good spring a little farther south, namely, the *'Ain Feshkhah*, where a city might have been situate on the shore of the lake. A little farther north is De Saulcy's proposed site for Gomorrah, *Khürbet Kumrân*, a name which has no connection with the Hebrew *Amrah*, meaning "depression," and suggesting a site on the shores of the lake, but is probably derived from the root *Kumr*, meaning "to be white or dusky," and possibly connected with the white cliffs on which it stands. It is worthy of note, however, that the name *'Amrîyeh*, which is the proper equivalent of the Hebrew, applies to a *Tübk*, or "table-land," and to a large valley close to the *Râs Feshkhah*. This is the nearest approach to the name Gomorrah (or more properly, as in Gen. x. 19, Amorah) yet discovered in this direction.

3. *The Early Christian Ebal and Gerizim* were situate, as I have pointed out in the paper on Samaritan topography, near Jericho. I have proposed the two conical summits north and south of the gorge of Wâdy Kelt. The northern has traces of ruins upon it, and is called by the curious title *Nusb 'Aweishîreh*, of the meaning of which there is no doubt. *Nusb* means anything standing erect, a cairn, a column, a milestone, or a crag; the other word is the plural of *'Ashîreh*, "a tribe," and the whole may consequently be translated "the monument of the tribes." A tradition on the subject may very easily be collected, as the Abu Nuseir Arabs who inhabit this district are remarkably intelligent; but at first sight one naturally connects the title with the early Christian tradition as to Ebal and Gerizim, which are described as two peaks close together. (See *Q. S.* April, 1874, p. 74).*

4. *Archi* and *Ataroth* (Joshua xvi. 2).—Important places on the boundary of Benjamin. The first is no doubt represented by the name *'Arîk*, applied to a village called *'Ain 'Arîk*, in exactly the required position. Ataroth is defined apparently in Josh. xviii. 13: "Ataroth-Adar, near the hill that lieth on the south side of the nether Beth-Horon." This is the position of the present village of *et Tîreh*. These two identifications, if accepted, are of great value in fixing the tribe boundaries.

5. *The towns of Dan*.—The following is the list of the cities of Dan, with the old identifications accepted before the Survey, and all apparently satisfactory:

* The name *Beit Bint el Jebil* collected for this point by De Saulcy, also recalls the Gebal of Jerome.

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|---------------------------|---------------------|
| 1. Zorah | Surah, Robinson. |
| 2. Eshtaol | Eshu'a, Vandevelde. |
| 3. Ir Shemesh | 'Ain Shems, Rob. |
| 4. Shaalabim | Selbit, Vand. |
| 5. Ajalon | Yalo, Rob. |
| 6. Jethlah | |
| 7. Elon | |
| 8. Timnathah | Tibneh, Rob. |
| 9. Ekron | 'Akir, Rob. |
| 10. Eltekeh | |
| 11. Gibbethon | |
| 12. Baalath | |
| 13. Jehud | el Yehudiyeh, Vand. |
| 14. Bene Berak | Ibn Ibrak, Vand. |
| 15. Gath Rimmon | |
| 16. Mejarkon and Rakkon | |
| 17. Japho | Yafa. |

Of those missing, Mr. Drake supplied an identification, supposing Elon to be the same as Elon Beth Hanau, and the present *Beit 'Anan*, in a position fitting the consecutive order of the list. To this I may add five proposals, which are all, I believe, new.

Jethlah, between Ajalon and Elon, is probably *Beit Tul*. This supposes only the loss of the weak letter *Yod*, and is in the required direction.

Eltekeh, a place which was near the plains, and of some importance, as we gather from the inscription of Sennacherib, in which it is mentioned with Timnah, Banai-Barka, Hazor (*Yazur*), and Beth Dagon, all towns of the tribe of Dan. (Records of the Past, vol. i.) The most probable site seems to be *Beit Likieh*, at the edge of the hills, north-east of Latrun. This supposes the loss of the weak letter *Teth*, of which there are several examples. Neubauer supposes this to be the Kefr Likitia of the Talmud. (Midrash *Ekha*, ii. 3.)

Gibbethon may possibly be the present *Gibbiah*, or *Kibbiah*, between the sites of Eltekeh and Baalath, the final *on* being lost, as in the cases of Ajalon, Ekron, &c., &c.

Baalath might possibly be the large ruin of *Balata*, in the low hills south of the great *Wady Deir Ballut*, which seems to have formed the boundary of Dan.*

* *Gibbethon* is mentioned in the Talmud as the opposite boundary (perhaps the southern) to Antipatris, in a district including Beth Shemesh (Midrash *Ekha*, II. 2, Neubauer's Geog. Tal. p. 72). *Baalath* is also made in the Talmud a frontier town of Dan and Judah (Tal. Jer. *Sanhed.* i. 2). This is, perhaps, best explained by placing Baalath of Dan at *B'alm*, as proposed by Neubauer. In this case Gath Rimmon (*i.e.*, "high Gath") may be the Philistine Gath, as Jerome and Eusebius supposed it to be, as it is not otherwise mentioned in the book of Joshua. It is evident that the boundary given to Judah in Josh. xv. 10 is not the final boundary after the tribe of Dan was given its lot, because Zerah, Eshtaol, and Ekron, here given to Judah (vv. 33, 45), were afterwards given to Dan. Josephus gives Jamnia and Gath to the tribe of Dan (Ant. v. I. 22), seeming to make the *Nahr Sulereir* the boundary, as Reland also has drawn it

Rakkon appears to have been not far from Jaffa; the name is very probably connected with *Rakkath*, meaning "shore," and may, perhaps, be recoverable in the name *Tell er Rekkeit*, applying to a high point, now covered by an accumulation of blown sand, and situate close to the mouth of the river 'Aujeh, to which the title Mejarkon, "yellow water," would very properly be applied.

These identifications agree with the idea of consecutive order, and are all well within the territory of the tribe, leaving only Gath Rimmon to be sought.

6. *Towns of Benjamin*.—Besides the two border towns already noted, we find a Gederah of Benjamin (1 Chron. xii. 4), probably the present *Jedireh*, north-west of Jerusalem, and a town called Irpeel, somewhere in the north-west part of the territory of Benjamin, which is not improbably the modern *Ráfât*, a name closer in reality than in appearance to the Hebrew (Josh. xviii. 27.)

7. The *Onomasticon* furnishes two more identifications, namely, *Gedrus*, "a very large town at the tenth mile from Diospolis (Lydda) to those going from Eleutheropolis." This is evidently *Jedireh*, a large ruin with early Christian remains exactly ten Roman miles from Lydda on the road to Beit Jibrin (Eleutheropolis). It may be remarked in passing that the name Eleutheropolis has possibly left a trace in that of the ruin of *el Atr*, close to Beit Jibrin. The *Onomasticon* wrongly identifies this *Gedrus* with the Gedor of the Bible (Josh. xv. 38), the present *Jedur*, but the site may very probably represent Gederah of Judah (Josh. xv. 36), as pointed out by Mr. Grove, in which case the identification is of much importance as regards the boundaries of the tribe.

Gallaa, a town mentioned in the *Onomasticon* as in the neighbourhood of Ekron, is probably the modern *Jilia* in that direction. Jerome does not appear to have visited it, but identifies it with Gallim (Isa. x. 30), in which the *Onomasticon* is again wrong, as Gallim was north of Jerusalem.

8. "*The Valley of Vision*," GEHAZION.—The prophecy seems to apply to a town (Isa. xxii. 2) "a joyous city." A large ruin called *Jokhdhân* exists south of Jerusalem, situate on a high point whence all the surrounding country is visible. The word is the proper equivalent of the Hebrew term.

9. *Talmudical Cities*.—Three towns are mentioned together in the Talmud as being in the district of Daroma (Tal. Bab. Gittin, 57a), Caphar Bish, Caphar Shiholim, Caphar Dikrin. The first was so called ("Evil city") because of its inhospitality, and the latter "because every

(leaving a good many towns of Judah beyond the boundary). *Sukereir* is the nearest approach to the Shicron on the boundary which I have been able to find on the map. The LXX reads Shochoh, which would also agree with the line of Wady es Sunt indicated by the Talmud. Shicron and Sukereir come from equivalent roots, meaning "to drink," and therefore applicable to water. There is a *Khârbet Sukereir* near the river. The wording of the Hebrew (Josh. xv. 11) also may be thought to agree with this line, but the question is one of much difficulty.

wife in that city brought forth a man child" (*Dikra*). This last has been identified by Neubauer with the modern *Dhikerin* near T. es Sâfi. In the same district are the ruins of *Beshsheh* and *Sheikh Khalid*, which may represent the other two places, as they are all in the district of Upper Daroma.

10. *Suffa*.—There are some curious facts about this place which may perhaps point to its being Ramathaim Zophim. (1) The word is the proper equivalent of Zuph (plural Zophim). (2) It is situate within the boundaries of Mount Ephraim, and (3) is close to Beth Horon, which was given to the Kohathite Levites "with its suburbs." Samuel belonged to this family and was the descendant of a certain man named Zuph. (4) Between Gibeah of Saul and Ramathaim Zophim lay Sechu, possibly the present *Suweikeh* in the required position. (5) At Suffa is a sacred place called *Shehâb ed Dîn*, "the hero of the faith," which might represent the tomb of Samuel, transferred at quite a late historical period to Neby Samwil.

Whether this can have any connection with the Zuph of Saul's famous journey is another and very difficult subject.

Another place, called *Umm Süffa*, equivalent to the Hebrew Mizpeh, exists farther north on the road from Samaria to Jerusalem. This would be a very suitable position for the Mizpeh of Jeremiah (*chap. xii.*), which is not necessarily the Mizpeh of the book of Samuel, as the name was a common one and applied to at least four distinct places.

11. *Daroma*.—This title was considered equivalent to the Hebrew *Negeb* by the early Christians, and applied to the "south land," or "sunny land" (as the name signifies), south of Hebron and *Beit Jibrin*. It was also in Crusading times the name of a town (Darum) south of Gaza. The Talmud, however, mentions two districts of the name, "Upper and Lower Daroma," or "Great and Little Daroma" (*Tal. Jer. Moïd Katon*, iii. 5) (Cf. Neubauer *Geog. Tal.* p. 63). The plain of Daroma extended to Lydda on the north, and the three towns mentioned above (No. 9) stood in Daroma (which agrees with the identifications proposed). There is an uncultivated district extending from near Ramleh to Ekron and Jamnia, which is called *Wâdy Deirân*. The word comes from the root *Deren*, meaning "dry" (the district having no springs). Thus this is exactly equivalent to Daroma or Negeb ("dry country"), and no doubt represents the "Upper Daroma" of the Talmud.

12. *El Kenîseh*.—This name is applied by the peasantry to the present mosque at Yebnah, of which we have a plan. The word means either a *church* or a *synagogue*, and is of Aramaic origin. The building at Yebnah is about the same date as the white mosque at Ramleh, and its plan forbids us to suppose it was ever a church. It is not improbable that it stands on the site of the old synagogue of Jamnia, which must have existed at the time that this town was the seat of the Sanhedrim after the destruction of Bether. There may, however, have been a church there when Yebna was a Crusading fortress.

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