

EMMAUS.

THE interest taken in all sites connected with New Testament history always surpasses that regarding the scenery of events recorded in the Old. I have often been asked the question, "But what have you done to illustrate the Gospels?" And the references to places mentioned by the Evangelists do indeed bear but a small proportion to the space devoted to sites of far less interest. But the reason is simple: the number of places noticed in the four gospels is extremely small. Whilst the Old Testament contains the names of between 500 and 600 towns of Western Palestine, the following list of twenty-two almost, I believe, if not entirely, exhausts the topography of the New Testament:—

1 Aenon.	'Ainûn, C. R. Conder.
2 Antipatris.	Râs el 'Ain.
3 Bethabara.	'Abâra, C. R. C.
4 Bethany.	el 'Aziriyeh.
5 Bethsaida.	et Tell, Robinson.
6 Bethlehem.	Beit Lahm.
7 Cæsarea (Pal.).	Kaisârieh.
8 Cæsarea Philippi.	Banias.
9 Cana.	
10 Capernaum.	
11 Chorazin.	Kerâzeh.
12 Emmaus.	Khamasa, C. R. C.
13 Ephraim.	et Taiyibeh, Rob.
14 Jerusalem.	el Kuds.
15 Nain.	Nein.
16 Nazareth.	en Nasrah.
17 Salem.	Salim.
18 Shechem.	Nablus.
19 Sychar.	'Askar.
20 Sidon.	Saida.
21 Tiberias.	Tubariyeh.
22 Tyre.	Sûr.

Thus it will be seen that there was comparatively little room for discovery as regards New Testament history, with three important exceptions. 1st, Aenon, the name of which, though occurring on Vandeveldé's map, seems to have escaped notice before my paper on the subject in the *Quarterly Statement*. 2nd, Bethabara, in searching for which students have been guided by early Christian tradition, the name never having been recovered until the Survey party obtained it as applying to one, and one only, out of some seventy fords of the Jordan, nearly all of which were previously unknown. 3rd, Emmaus, for which I have now a site to suggest which appears to have been previously quite unknown.

The name Emmaus is apparently a later corruption of the ancient Hebrew form Hammath, derived from the existence of a thermal spring. Thus Hammath of Naphtali was called later Emmaus, and the connection between the two names is noticed by Josephus. "Now Emmaus, if it be interpreted, may be rendered 'a warm bath,' useful for healing" (B. J. iv. 1. 3, and Ant. xviii. 2. 3). And again, Emmaus Nicopolis, the

modern 'Amwās, was celebrated for its healing spring in early Christian times, and the memory of this is probably preserved in the name *Bîr et Tââin*, or "Well of the Plague," still applying to a well in the village.

Thus in modern Arabic the name Hammath, or Ammaus, might occur under various forms, according as it preserved the original Hebrew guttural represented by the Arabic *He* or *Khe*, or transformed it to the 'Ain, and according as it preserved the Hebrew terminal or reproduced the later final letter. The forms thus obtained would be *Hammata*, or even *Hammam* ("a hot bath" in Arabic), *Khamata*, *Hamasā*, *Khamasā*, 'Amāta, or 'Amwās, of which it will be seen the form *Khamasā* is not the most corrupt, as compared with the original.

So much, then, as regards the name; it remains to inquire whether other requisites are also fulfilled.

The only indications of position furnished us are as regards distance from Jerusalem. Thus we read (Luke xxiv. 13), "And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs." The more general account in St. Mark's gospel giving only, "as they walked and went into the country." (Mark xvi. 12.)

Josephus appears clearly to intend the same place in his account of the sale of Judæa (B. J., vii. 6, § 6), by the orders of Vespasian.

"However, he assigned a place for eight hundred men only, whom he dismissed from his army, which he gave them for their habitation; it is called Emmaus, and is distant from Jerusalem threescore furlongs."

The distance of the ruin of Khamasa from Jerusalem is about eight miles, which is sufficiently close to the seven and a half miles which are represented by the sixty stadia to satisfy the expression "about threescore furlongs." It is close beside one of the ancient Roman roads leading from the capital to the plain near Beit Jibrîn.

There is, further, no doubt that the site is ancient. The ruin exists close to the modern village of *Wady Fûkin*, and on the ledges immediately west of the houses there are still to be found the remains of Jewish rock-cut sepulchres, whilst on the east, beside the spring, is the ruin of a little church called *Khûrbet 'Ain el Kenîseh*, "ruin of the fountain of the church." The meaning of the name seems to be lost, and, as far as I am able to discover, there is no Arabic root whence it would naturally be derived, nor has the word any known signification.* It was, indeed, in endeavouring to discover whether the name had a Hebrew origin that I found the connection which probably existed with the forms Emmaus and Hammath, and thus was naturally led to inquire whether the distance agreed with that of the New Testament Emmaus.

* There is an Arabic root, *Khams*, whence are derived *Khamsch*, "five," and *Khamîs*, "fifth." And another, *Khams* with the *Sad*, whence comes *Khamseh*, "a flat place between hills with soft soil" (*Freitag*). From this latter root are probably derived the names of several ruins called *Khamîs*. The present word differs, however, from any of these, being pronounced *Khâmāsa*, and written with the *Sîn*.

The notes taken on the spot descriptive of the site were made in ignorance of its identity, and are similar to those which are collected of every ruined site irrespective of its historical importance.

The extreme prominence of the situation of the Maccabean town Emmaus Nicopolis caused it immediately to be assumed, in the 4th century, as identical with the New Testament site, without reference to its distance from Jerusalem, which is about twenty miles, or 160 stadia. Some of the later MSS. of the New Testament do indeed read 160 instead of 60 furlongs, and on the strength of these readings Dr. Robinson has endeavoured to support the early Christian view; but the best authorities read sixty, and Mr. Grove has clearly pointed out that the narrative of the events renders it highly improbable that the longer distance should be correct, as the disciples leaving Emmaus after sunset arrived in Jerusalem to find the eleven still gathered together. The time required for a distance of eight miles would be about three hours, but the distance from Jerusalem to Emmaus Nicopolis and back would be considerably over the ordinary day's journey of a modern native of Palestine, requiring at least sixteen hours. (See "Bible Dictionary," article "Emmaus.")

In the 14th century the site of Emmaus was changed, and fixed at the village of *Kubetbeh*, seven miles from Jerusalem towards the N.W. The origin of this late tradition is unknown, but a fine church of 12th or 13th century architecture has lately been uncovered in the grounds where a new monastery and hospice for travellers are being erected. This spot I visited, and took measurements of the church, in May, 1875. A plan was also made by M. Le Comte rather before that time.

It remains to give some description of the site now proposed as representing the Scriptural Emmaus, which is so hidden away in a corner that nothing short of systematic survey would have ensured its recovery.

Descending towards the great plain by the fine Roman road which passes by Solomon's Pool and runs along a narrow ridge south of Beit 'Atab, before arriving at the ruined village of Hubin, the traveller obtains a peep at a narrow valley well watered and filled with shady gardens of orange and lemon. On the west slope stands the village of *Wād Fūkīn*, and the hill rises behind it bare and rocky, pierced by ancient sepulchres now used as storehouses. A low spur extends between this valley and a small tributary on the east; upon this slope lie the ruins of *Khamasa*. In the tributary valley is a low precipice of rock, and under this a spring of clear water and a little pool. Just below the spring are the remains of a little church standing close to the rocky ledge. This is called *Khūrbet 'Ain el Kenīseh*, "ruin of the fountain of the church." A little lower down the valley are other ruins called *Khūrbet Kudeis*, probably meaning "ruin of the sacred place," or "sanctuary" (in the diminutive form).

The church or chapel measures 33ft. in length by 18ft. in breadth (interior), having an apse at the east end 12ft. diameter. It is not well oriented, bearing 66° Mg. in the direction of its length. The walls are

standing to the height of some six or eight feet, but no arches remain. The masonry throughout is very rough, and somewhat resembles that of another small church a few miles farther north, at a place called *el Kabá*, where the arches are pointed. The ashlar is only rudely squared, and averages about one and a half to two feet in length of the stones. Upon one stone a rude boss was observed. There were no masons' marks visible, and indeed in this style they do not appear ever to occur. The interior of the apse, which was domed, was covered with a hard cement. These indications seem to point to the chapel having been built in the 12th or 13th century, as it resembles in general character the church of St. Jeremiah at Abu Ghôsh. Two rude caves exist some some fifty yards west of the chapel, in the side of the precipice. The ruins of *Khamasa* consist of scattered stones and of the remains of a rectangular building measuring 24ft. by 34ft. The masonry in this is similar to that of the church.

The existence of these mediæval ruins is interesting. The site evidently has been regarded as sacred in Christian times, but, as far as our present information goes, it cannot have been ever the *traditional* Emmaus, for down to the 14th century all geographers placed the Scriptural site at *'Amwâs* (Emmaus Nicopolis), and since that period tradition has pointed to Kubeibeh, seven miles from Jerusalem, where the remains of a splendid Crusading church still exist. It is possible that some tradition might be obtained on the spot, but of this we heard nothing at the time, and as the identification did not then present itself to my mind, I contented myself with sketching and planning the ruins.

The proximity to the main Roman road and the choice character of the immediately surrounding territory render this a very probable site for the home of the disbanded Roman soldiery. The name and distance agree, as shown, with the requirements of the case, and as no other site has been found by us bearing any title approaching to that of Emmaus, the identification is evidently the most satisfactory yet proposed for this interesting place.

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THE ROCK ETAM.

Judges xv.

15th July, 1876.

WHILST surveying the district called *el 'Akub*, "the ridges," lying west of the Judæan watershed, we spent some time in hunting for this famous site in the neighbourhood of Zorah and Eshtaol, and in the midst of Samson's native country. It occurred to Sergeant Black and to myself that the nearest approach to the name was in the modern *Beit 'Atab*, supposing a change from the final M to B, of which we have several instances, such as *Tibneh* for Timnah, &c. (See *Quarterly Statement*, 1874, p. 18.)