

The position of Mejdél is of some importance, commanding the north end of the road passing by Tiberias along the western shore of the lake to the Jordan Valley, and I would suggest that there was originally nothing more than a small fortified position, the Migdol, Magadan, or Magdala of the Bible; that afterwards the town spread down to the shores of the lake, receiving the name of Taricheæ; that this new town was fortified by Josephus, the old Migdol becoming the citadel; and that on the capture and destruction of the town by Vespasian the place sank into insignificance. As in many other cases, the later name may have fallen into disuse, and the original name, under the form Mejdél, may have survived to the present day. The camping-place of Vespasian, half-way between Tiberias and Taricheæ, would be the plain of Ain Barideh, on which, according to a very early Christian tradition, the 5,000 were fed. There are other minor points connected with the question which need not be entered upon at present.

*Bethsaida.*—In the "Recovery of Jerusalem," p. 375—387, I gave my reasons for believing that there was only one Bethsaida, afterwards called Julias, at the point at which the Jordan enters the lake. At the time of the visit of Captain Anderson and myself the Jordan was in flood, and the state of the country very unfavourable for examination. We were, however, stopped in our progress over the plain by a deep arm or backwater of the lake, which is shown on the map of the Sea of Galilee, and it has struck me that this may have been either an old bed of the Jordan, or an artificial cutting made to isolate the site of Bethsaida-Julias in the same way as Kerak is isolated at the point where the Jordan leaves the lake. It would almost seem from the map that this backwater was the former outlet of the Jordan, and that the river now follows the course of an old artificial ditch; and if this were the case, it is easy to see how Bethsaida may have been sometimes considered as belonging to Galilee. Lieut. Conder will probably have an opportunity of visiting the ground when the water is lower and the country not flooded, and I think the question of the original course of the Jordan at this point one well worthy of examination. A few small excavations amongst the ruins between the Jordan and the backwater might also serve to throw light on the question.

November 11, 1876.

C. W. W.

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## MEGIDDO.

### I.

THERE are few places in Palestine which possess more general interest for students of the Bible than does the ancient Canaanite city of Megiddo. It was here that the death of Josiah, King of Judah and ruler, apparently, of the greater part of Palestine, closed the history of the Jewish monarchy, being immediately followed by the defeat, at Carchemish, of the victorious Necho, the siege of Jerusalem by Nebuchadnezzar (2 Chron. xxxv.,

xxxvi.), and the captivity of the children of Judah. To the student of prophecy, again, it is of importance as identical with the "place called in the Hebrew tongue Armageddon" (hill of Megiddo) (Rev. xvi. 16). It is curious to find that so important a site has been identified by Dr. Robinson on such apparently insufficient evidence.

Megiddo will be found on the map placed about four miles north of *Taanuk*, the ancient Taanach, at the large ruin of *Lejjûn*, on the western edge of the great plain of Esdraelon. *Lejjûn* is undoubtedly the ancient Legio, a place well known in the fourth century, and mentioned by Jerome as being four miles north of Taanach. There is, however, nothing to connect Legio with the Biblical Megiddo.

The arguments in favour of the site are three.

1st. That Megiddo is mentioned in many passages in connection with Taanach, and was therefore probably near it.

2nd. That we find, in Judges v. 19, the expression, "then fought the kings of Canaan in Taanach, by [Heb. *Al*, "over"] the waters of Megiddo," pointing to the same connection.

3rd. In Zechariah xii. 11 we read "the mourning of Hadadrimmon in the valley of Megiddon." This word is taken by Jerome to be the name of a town, and he identifies it as being the place called in his time Maximianopolis, "in Campo Magiddo." The distances given by the Bordeaux Pilgrim serve to fix Maximianopolis at or near the present village of *Rummâneh*, near Taanach, as discovered by Vandevelde, whence the identification made by Jerome; and hence Jerome's supposition that the "plain of Legio" (the modern *Merj Ibn 'Amir*) is equivalent to the "valley of Megiddon" comes to be accepted.

It will be noticed that none of these arguments fix Megiddo at *Lejjûn*, which is only adopted as the most important site near both Taanach and the Hadadrimmon of Jerome, in a place well supplied with water, and which in the fourth century gave its name to the great plain. Insufficient as these arguments evidently are, they have been pretty generally accepted, in default of any better proposition, and in consequence of the very scanty information as to the position of Megiddo which can be gleaned from the historical books of the Bible.

There are, however, at the outset, objections even to these arguments which may be stated as follows:—

1st. Megiddo is often mentioned in connection with places farther east in the Jordan valley.

2nd. The battle in which Sisera was defeated was not fought at Taanach or Megiddo, but near Mount Tabor. This is to be gathered from the Biblical account (Judges iv.), and it is clearly stated by Josephus that Barak camped "at Mount Tabor. . . . Sisera met them, and pitched not far from the enemy" (Antiq. v. 5. 3); an account in strict accordance with the expression, "And I will draw unto thee to the river Kishon Sisera" (Judges iv. 7), for the sources of the Kishon are at the place called *el Mujahûyeh*, or "the springhead," where is to be found an extensive chain of pools and springs, about three miles west of the foot of Mount Tabor.

Thus the site of this famous battle is almost identical with that of Napoleon's battle of Mount Tabor, and the advantage obtained by Barak in his impetuous descent from the mountain on the enemy in the plain is evident. Had the battle taken place at Taanach, he would have had to come the whole width of the great plain, and would have attacked from low ground the enemy on the spurs of the hills far away from the main bed of the Kishon. The words "in Taanach," therefore, mentioned in connection with the "waters of Megiddo," over which the kings fought, must either be taken to be a district name applying to all the plain, of which Taanach was the capital, or it must be translated to its meaning, "sandy soil." This term is evidently derived, in the case of the town of Taanach, from the loose, basaltic soil in its neighbourhood; and the same soil is found all over the great plain and in the immediate neighbourhood of Tabor.

3rd. As regards Hadadrimmon, it is sufficient to remark that Jerome's identifications are often extremely misleading, that Megiddo was evidently unknown at his time, that it is doubtful whether Hadadrimmon was the name of a town or of a pagan deity, and that the Hebrew word *Bikah*, rendered "valley," is not properly applicable (judging by other instances) to a broad plain like that of Esdraelon, but rather to a great valley such as that leading down to the Jordan at Beisán.

The discovery that there is an important ruin in the neighbourhood of Beisán, called *Mejedd'a*, led me to re-examine the question with the view of seeing whether the site would fit the various requisites of the case, and the arguments appear to me sufficiently favourable to bear discussion.

## II.

Megiddo occurs in connection with other towns in the following passages:—

Josh. xii. 20, 21.

Shimron Meron (in Upper Galilee).

Achshaph (near Accho).

Taanach (west of the great plain).

Megiddo.

Kedesh.

Jokneam (west of the great plain).

Again: Josh. xvii. 11.

Bethshean (in the Jordan valley).

Ibleam (probably in the same direction).

Dor.

Endor (near the Jordan valley).

Taanach (west of the great plain).

Megiddo.

Again: Judges i. 27.

Bethshean.

Taanach.

Dor.

Ibleam.

Megiddo.

Again : 1 Chron. vii. 29.

Bethshean.

Taanach.

Megiddo.

Dor.

Lastly : 1 Kings iv. 12, Solomon's 5th district included.

Taanach.

Megiddo.

Bethshean.

Zartanah (below Jezreel).

It is evident that a position near *Beisân* is not at variance with the various notices of Megiddo in these passages.

Placing Megiddo in this position, the "valley of Megiddon" becomes the great valley leading down from Jezreel to Bethshean, and the "waters of Megiddo" the strong stream of the *Nahr Jalûd*, which receives a considerable supply from numerous large springs round the site, called *Mejedd'a*. We are thus brought much closer to the neighbourhood of Tabor, where the battle was fought by the "kings of Canaan" against Barak; nor is the distance from Taanach itself very great, as it is situate  $14\frac{1}{2}$  English miles west of the proposed site at *Mejedd'a*.

Two other passages remain in which Megiddo is mentioned: 1st, the account of Amariah's flight from Jehu; and, 2nd, the battle of Megiddo, in which Josiah lost his life.

Amariah flying from Jehu "by the way of the garden house" (*Beth-hag-Genn*) was slain "by Ibleam. And he fled to Megiddo, and died there" (2 Kings ix. 27). The town of *Jenûn* is generally supposed to represent the garden house, but the explanation of the topography on this supposition is extremely confused, as it obliges us to trace the flight southwards from Jezreel, and afterwards back northwards (that is to say, *away from Jerusalem*) to the supposed site of Megiddo at *Lejjûn*.

If, however, we suppose the *Beth-hag-Genn*, or "garden house," to be the modern *Beit Jenn*, the flight of Amariah was directed northwards; and there exists in a position intermediate between Jezreel and *Beit Jenn* a site called *Bel'ameh*, which may very probably represent Ibleam. In this case the King of Judah by a detour would have reached Megiddo, lying on his route *towards Jerusalem* along the Jordan valley, and it is worthy of notice that all the district thus supposed to have been traversed is suitable for the passage of a wheeled vehicle.

As regards the battle of Megiddo there is but little to be said. The Egyptian records make it pretty clear that the route across Palestine, usually followed by the Egyptian armies, was the same as that by

which the Midianites descended into Egypt with Joseph. Following the great plain northwards until the high Judean watershed and the great Samaritan chains were passed, it struck across the lower hills and emerged into the plains near Dothan. Thence along the great plain of Esdraelon it led towards the valley of Jezreel, and descended by Bethshan to the fords of Jordan at the *Makhâdet 'Abâra*. Here the road crossed into the plain below the plateau of Mount Gilead, and so continued eastwards towards the empire of Assyria.

There can be but little doubt that this was the route pursued by Necho, being the shortest and easiest which he could choose in crossing Palestine; and on this route we find the ruin of *Mejedd'a*, whilst Lejjûn lies some miles to the north of the line. Still further, there is no point at which the King of Judah would be more likely to intercept the advance of the Egyptians. To toil over the mountains of Judea, to pass the hostile district of Samaria, to camp at a spot north of the enemy's line of march, and thus to cut himself from his own base of operations, would have been a dangerous and difficult, and yet further, an extremely improbable course for Hezekiah to pursue; but an advance along the highway of the Jordan valley into a strong position on the flank of the enemy, threatening them in their attempt to cross the river, would have been an easy and, strategically, a probable proceeding. Any reader who will take the trouble to look for a moment at the map will see that *Mejedd'a*, near Bethshan, is a natural place of meeting for the Egyptian and Jewish armies.

As far, then, as the scanty indications obtainable from Biblical accounts are concerned, there is fair reasons for identifying Megiddo with the present *Mejedd'a*.

### III.

In three ancient Egyptian documents, Megiddo is mentioned in connection with other towns, namely:—1st, in the history of Thothmes III., especially in the document called the "Battle of Megiddo;" 2nd, in the "Travels of a Mohar;" and, 3rd, in the "Geographical List of Shishak."

With regard to the last, it is sufficient to remark, that though Taanach occurs in the same list it is separated by ten other names from *M'akedau*, which is supposed to represent Megiddo. In the same way, in the lists of Thothmes III., Megiddo stands first, as being the objective of the campaign; but Taanach, in company with other places in the great plain, is to be found in the third group as No. 42 on the list.

It remains to see how the other documents fit with the new site, for the difficulties which arise in endeavouring to reconcile these with the generally accepted position at *Lejjûn* are very considerable.

The Egyptian advance is described with considerable minuteness from the "fortress of the land of Sharuana," where the troops as-

sembled. The advice of the allied chiefs, with regard to the line of march, is given as follows (see "Records of the Past," vol. i., p. 39):—

## LINE.

26. "They say in reply to his Majesty what is it like going on this road
27. which leads along so narrow . . . .
31. The enemy were standing at the main roads
32. of Aaaruna they will not fight. Now as to the course of the main roads.
33. One of the roads it leads . . . us . . . .
34. of the land Aanaka the other leads to
35. the north road of Geuta. Let us proceed to the north of Maketa.
36. How will our mighty Lord march on (the way in triumph there) Let his Majesty make
37. us to go on that secret road."

This advice was, however, rejected by the king with contempt. "I will go on this road of Aaaruna," said Thothmes, "if there be any going on it," and a march over difficult country followed, the third fragment commencing as follows:—

## LINE.

1. "Aaruna the powerful troops of his Majesty followed to
2. Aaruna the van coming forth to the valley.
3. They filled the gap of that valley.
12. (It was the time of) noon when his Majesty reached the south of Maketa on the shore of the waters of Kaina it being the seventh hour from noon his Majesty pitched . . . .
14. The south horn of the army of his Majesty was at the shore of Kaina the northern horn to the north-west of Maketa."

In previously discussing the question of this march, I found considerable difficulty in reconciling these details with the position of Megiddo at Lejjûn. As I had then occasion to explain, the site of *Arrâneh* would fit well with the Aaruna of the list of Shishak, but could not be reconciled with the present account, supposing Megiddo to be correctly identified. (See *Quarterly Statement*, April, 1876, pp. 90, 91.)

In the same way we are obliged to seek for Kaina south of Megiddo, and this identification is easily made with the important ruin of *Ka'un* in the Jordan valley, supposing Megiddo to be at the newly proposed site.

The route may probably be traced as follows:—

The main road from *Jenin* towards Egypt passes, as I have had occasion to explain previously, along the plain north of Dothan; the easiest route then follows one of the spurs to the north of *'Arrabeh*, and descends by the villages of *Kejr Ra'i*, *'Ellar*, and *'Attil*, to the plain of

Sharon. A little to the north is the strong site called *Jett*, which would seem to be the Genta or Gethuna of Thothmes.

A second road passing through *Jett* leads across more open country to the neighbourhood of Lejjûn, and thence descends by Jezreel into the Jordan valley north of *Mejedd'a*. This is probably the route which the allied chiefs proposed to follow, and though longer it is undoubtedly easier than the former.

The valley of Aaruna, first reached by the troops of Thothmes, is probably the plain of Esdraelon, in which *'Arâneh* now stands. It does not appear clearly whether they attacked a town of that name, but we understand that they advanced to Kaina, south of Maketa, and consequently we must suppose the main body at least to follow the line of the Roman road eastwards from Jenin to the site of *Ka'ûn*, in the Jordan valley, four Roman miles south of *Mejedd'a*. The northern ~~ham~~, which was on the next day to the north-west of Maketa, may very possibly have taken a more direct route by the old road through *'Arrâneh* across Mount Gilboa.

As regards the time required for these operations. From the plain of Sharon to Jenin is a distance of fifteen Roman miles, which might probably be traversed in five hours, and from Jenin to *Mejedd'a*, or to *Ka'ûn*, is some ten miles farther, or three hours. Thus, leaving the neighbourhood of Genta at 4 a.m., Thothmes might easily have arrived by noon at the "shores" or border of Kaina.

This explanation of the topography is not only consistent in itself, but the new position of Megiddo serves to confirm the identifications proposed by me for several places in the Geographical List. (See *Quarterly Statement*, July, 1876, p. 146.) Thus Nos. 9 and 10, *Raba* and *Tutina* (*Raba* and *Umm et Tût*), are now on the line of march, and Nos. 14, 15, *Atara* and *Abara* (*et Tîreh* and *el Bîreh*), in the Jordan valley, are a little to the north of the new site for Megiddo.

Turning to the journey of the Mohar, we find the new site for Megiddo also presents less difficulty than the old. (See *Quarterly Statement*, April, 1876, p. 81.) In this document Megiddo appears in company with *Beithsheal* (*Beisân*), *Rohob* (*Sheikh Arêhâb*), and the fords of *Jelden* (*Wady Jalûd*), and it would seem to be close to the latter, if we accept the most simple rendering of the words :

"The fords of *Jelden*, how does one cross them? let me know the passage to enter Mageddo."

The difficult country of which the Mohar is warned lay apparently west of Mageddo, and to avoid it he makes a detour. This is easily explained if we accept the new site for Megiddo at the foot of Gilboa, and suppose the Mohar to follow that same north road along the valley of Jezreel, which was recommended by the allied chiefs to Thothmes, and which necessitates a considerable detour before joining the direct road to Egypt.

As far, then, as this document is concerned, the site is possible, and, indeed, fits in a remarkable manner. Thus not only do the lists of the

Old Testament and those of Thothmes and of Shishak all allow of the proposed identification, but the site allows us to trace in a satisfactory manner the routes pursued by successive expeditions in various directions, namely, that of Thothmes advancing from the south-west, that of the Mohar reaching Megiddo from the north, and that of Pharaoh Necho in his direct advance on Carchemish.

#### IV.

It only remains to investigate the relations between the Hebrew and Arabic words, and to describe the site.

The Hebrew word Megiddo is apparently derived from the root *Jeded* (to cut down). It is certain that the translators who rendered Zech. xii. 11 regarded it in that light, for the Greek reading in this passage has *εκκοπόμενος*, where the English has Megiddon. This root, *Jeded*, is synonymous in its meanings with another Hebrew root, *Jed'a*, with the guttural *Ain*, also meaning "to cut down." In Arabic, however, the root *Jed'a* only has this meaning, "to cut down;" thus the Arabic derivative, *Mejedd'a*, is the equivalent in meaning of the Hebrew Megiddo; and the fact that the Arabic root, *Jedd*, has no connection with the Hebrew *Jeded*, but means "to be large or great," explains in a satisfactory manner the existence of the guttural in the Arabic which is not found in the Hebrew.

*Mejedd'a* means "the grazing place," or place cut down by sheep. It is not improbable that this may be the original meaning of the name Megiddo, as the site is situate in a part of the country where a plentiful supply of water produces a large crop of herbage during the greater part of the year.

As regards the site itself, it resembles most of the more ancient cities of Palestine in presenting nothing beyond huge mounds of débris, with traces of ruins rendered indistinguishable by age. It has every appearance of having been at one time a place of importance, and no less than four springs exist close to it, the water being clear and good, and a considerable stream flowing north-east from the ruins to join the *Nahr Jalid*. The distance from Jenin is ten Roman miles, and from *Betsân* about four.

These notes may perhaps serve to show that a place of great importance, previously identified on very insufficient grounds, has been recovered by the Survey party. The name *Mejedd'a* will, however, be found on Murray's new map.

C. R. C.

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#### NOTES FROM THE MEMOIR.

THE following points have been noticed in preparing the nomenclature of the southern sheets of the map since the publication of the last *Quarterly Statement*.