

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.

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*.

Jerusalem Sheet.—During the three months in which the non-commissioned officers were left at Jerusalem in the summer of 1874, they were employed in the revision of Major Wilson's Survey of Jerusalem, to bring it up to date. Following our usual plan, they were instructed to endeavour to obtain every native name in the environs, and in this they received most valuable assistance from Dr. Chaplin and other residents. The result is the addition of nearly eighty Arabic names within the boundaries of the six-inch Survey, but outside the walls of the city, the nomenclature within which had already been most carefully studied, as is evident to all who consult the larger scale-map of Jerusalem.

One of the most curious discoveries resulting from this work relates to Zion.

(1.) *Zion* has been placed by different authorities in very different positions, and generally has been thought by modern writers, as by the early Christians, to refer to the higher hill on which the upper city of Josephus stood. The name, however, has never been recovered. According to Gesenius it means "sunny," and the proper equivalent in Arabic or in Syriac, according to this same authority, is *Sahyûn*. It is a remarkable fact that about one and three-quarter miles west of the Jaffa Gate there exists a valley having exactly this name, *Wâdy Sahyûn*. It runs southwards towards the Convent of the Cross, and debouches on the plain near Beit Sufâfa; during part of its course it is called *Wâdy 'Ammâr*, apparently meaning "the cultivated valley." This discovery may perhaps lead students to consider the name *Zion* as a district name rather than that of a particular mountain.*

(2.) Another curious point seems to bear on the question of *Millo*, the name of a part of Jerusalem which is rendered *Akra* by the LXX., and is thus very probably identical with the *Acra* of Josephus. The root from which the word is derived has the meaning "to fill up," and hence it is doubtful whether "a mound" or "a trench filled with water" is to be understood. It has apparently escaped notice that the pool west of Jerusalem, commonly called the Upper Pool of Gihon, has a similar name. It is called *Birket Mamilla* by Robinson, and he derives the name from the Church of St. Mamilla, which is mentioned by Bernhard the Wise, 780 A.D., as existing near, traces of which still remain. By the native scribes, however, the word is written *Ma Milla*, which may be rendered Water of *Millo*. The Arabic root *Mela* means "to fill," and *Ma Melân* would mean "full of water," but *Milla* must come from another root, *Mell*, "to hasten," unless it be derived from the Hebrew.

As regards the mediæval St. Mamilla it is important to know if such a saint existed, as the Crusaders were often in the habit of creating saints to suit localities, as in the famous instance of St. Architriclinus, at Cana of Galilee.

(3.) A third point of interest relates to the name *Mizpeh*. Many

* It is remarkable that in 1334 A.D. Isaac Chelo speaks of *Zion* as being not at but near Jerusalem.

students, including Dean Stanley, are of opinion that a town of this name stood on the range now identified with Scopus, north of Jerusalem. The main objection to this view is that no ruins have been found in this direction. It will, however, be of interest to scholars to hear that the name *Süffa*, which almost exactly represents the Hebrew Mizpeh, refers, according to our nomenclature, to part of the ridge in question, which is called 'Arküb es Süffa, or the "ridge of the view." In former notes I have spoken of the probable position of the Mizpeh of Samuel and of the later Mizpeh of Jeremiah.

(4.) Another very curious name occurs in the Jordan valley on Sheet 18 of the Survey—viz., *Wady Mesā'adet 'Aisa*, "the valley of the ascension of Jesus." It applies to a large valley leading from the ridge of the 'Osh el Ghürāb, a prominent peak north of Jericho, which I have proposed as identical with the Rock Oreb. This is not far removed from the traditional scene of the temptation of Christ at the Quarantania mountain, and it is possible that the name retains some reminiscence of a monkish tradition making the 'Osh el Ghürāb the "high mountain" of the temptation. The question, however, requires further investigation, for it may also refer to some tradition of Joshua.

The following are scattered over the southern sheets in various directions:—

(5.) *Ashnah*.—This town belongs to the Shephelah group (Josh. xv. 33), occurring between Eshtaol (*Eshū'a*, according to Vandevelde) and Zanoah (*Zanū'a*, Robinson). M. Ganneau has proposed 'Ashnā, which supposes the *shn* to represent the Hebrew *shin*, the L to take the place of N, the 'ain for *aleph*, and a final N not in the Hebrew. It must be remarked that some of these towns, as well as some of those in the next group, were certainly north of the boundary of Judah, as given in Joshua xv. 1 to 12. Mr. Grove points to the probable identity of Ashnah with the *B. Asan* of the Onomasticon. This is probably, as I have already endeavoured to show (*Quarterly Statement*, July, 1876, p. 151), the present *Beit Shenna*, two and a half miles north of 'Amwās. The only objection to the identification of this spot with Ashnah is that the place is north of the boundary line of Judah, but the same objection applies to the sites of Zoreah, Eshtaol, Naameh, Beth Dagon, Adithaim, and Gederah, which are nevertheless fixed with tolerable certainty.

(6.) *Aloth* (1 Kings iv. 16), in the tribe of Asher, means "higher places." It does not appear to have been suggested that this is the present 'Alia (*i.e.*, "higher place") in a position which seems to fit the account of the division into districts.

(7.) *Beth Dagon*.—This is one of the points on the boundary of Zebulon (Josh. xix. 27). Other points on this line—Zebulon, Neiel, and Shihor Libnath—I have already noticed, as all leading to the supposition that the River Belus formed the northern boundary of Zebulon. Beth Dagon was apparently on this same line, near the western end of the boundary. This leads to the identification with the large site called *Tell Dāūk*, which will be found on the Survey sheet close to the banks

of the Belus. The change is similar to that of the name Dagon, applying to a place near Jericho, called afterwards Doch, and now *Dūk*.

(8.) *Cities of the Plain*.—Our information as to these cities is so slight that any notes will be of interest. The Rev. W. F. Birch, of Manchester, suggests to me the identity of Admah with the "City Adam" of Joshua iii. 16, the modern *Damieh* probably representing the name at the point where the *plain of Jordan* contracts into a narrow *valley*. Of *Zomorra* I have already spoken. Zoar we seem to owe to Dr. Tristram. Sodom and Zeboim alone remain entirely without a suggestion.

(9.) *The Cities of the Midbar* (Josh. xv. 61).—This group of six towns includes Engedi, and they have been sought accordingly in the desert west of the Dead Sea. The entire absence of ruins or of water in this district is very much against the supposition that it was ever inhabited. It would seem more probable that the cities stood on the hills skirting the desert. The first of these cities has been supposed identical with the Beth Arabah of Josh. xv. 6; but it is worthy of notice that according to the Talmud there was a place called Beth Arabah near Bethlëhem (see *Quarterly Statement*, April, 1876, p. 98). Secacah, the third of the towns in question, may perhaps be the present ruin called *Khürbet es Sikkeh*, and also *ed Dikkeh* east of Jerusalem. Engedi is already well known, and it is very tempting to suppose the "city Maleh," or "of Salt" to be *Tell el Milk* east of Beersheba. The identification of this last site with Moladah of the Negeb does not rest on a very secure basis, and the latter site may prove to be farther west, perhaps at the present *Tell Melâha*. Two of the six cities, Nibshan and Middin, remain without any suggested site.

(10.) Another question of considerable interest regards the *Cities of the Negeb*, some of which belong to Judah, some to Simeon. The total number of this group is given as twenty-nine in the Hebrew; but the number of names as translated in the Authorised Version is no less than thirty-seven. Many of these towns are far south of the limits of the Survey, such for instance as Kedesh and Hezron, and probably Eder and Heshmon; but others have been identified as some fifteen miles north of Beersheba; and the Negeb included, as we know, the neighbourhood of Debir, even farther north. The word *Negeb*, "dry land," so evidently refers to the waterless chalky district in the south of Palestine, that the limits of the Negeb may very naturally be considered to exist at the line where the formation changes, giving place to the harder limestone. In this case the country west of Debir and north of Beersheba must be included in the Negeb, as we know it was included in the Christian district of *Daroma*, which is synonymous in meaning.

In this country are a large number of ruins, and their names immediately recall many of the group of Negeb towns, as will be seen from the following list of possible identifications:—

- | | |
|----------------------|------------------|
| 1. Hormah (Zephath). | Sulifât. |
| 2. Sharuhên. | T. esh Sheri'ah. |
| 3. Shilhim. | Kh. Shelkhah (?) |

4. Ashan.	'Aseileh.
5. Etam.	'Aitûn.
6. Hazar Susim.	Beit Sûsin.

Hormah.—The meaning in Hebrew is “destruction,” and it is twice used (Numb. xxi. 3; Judges i. 17) to denote places where a destruction had been made. There is no reason, however, to conclude that the site is the same in the two cases, and indeed the fact that the historical origin is different in each case, seems clearly to point to two sites. The town in question was called Sephath, and only named Hormah after its destruction; some of the towns in its neighbourhood may be identified as being north-west of Beersheba, hence geographically the site of *Sulifât* would be suitable, whilst it represents the Hebrew Zephath more closely than any formerly proposed name. Close to *Sulifât* is a large mound called *Tell Hôra*, in which name possibly we have a trace of the second name Hormah.

(11.) *Berea*.—The account of the advance of Bacchides on Jerusalem (1 Macc. ix. 4; Ant. xii. 11), contains some points of topography little understood. The town of Berea where he encamped is called apparently Beth Zetho by Josephus. Judas Maccabeus encamped at Eleasa, or, according to another reading, at Adasa. Bethzetho is thought to be a corrupt reading for Berzetha. Eleasa was apparently farther from Jerusalem than Berea. The defeated troops were pursued to Mount Azotus (or Aza, according to Josephus) (1 Macc. ix. 4). Bacchides was advancing from Arbela in Galilee, and the mention of Adasa shows that the place of the battle is north of Jerusalem.

The Survey clears up the whole of this question in a remarkable manner, by the following identifications:—

1. Berea.	el Bîreh.
2. Adasa.	Khurbet 'Adaseh.
3. Berzetho.	} Bir ez Zeit.
4. Mount Azotus.	
5. Eleasa.	Khurbet Il'asa.

(12.) *Janoah*, a town of Naphtali, probably the modern *Yanûkh*, near the western limits of the territory of this tribe (2 Kings xv. 29). This is, I believe, a new identification.

(13.) *Giloh* (Josh. xv. 51) is possibly the present *Khûrbet Jâla*.

(14.) *Jeshua* (Neh. xi. 26), a town near Beersheba, is very probably the important ruin of *S'awi* in this direction; the letters being the same with a slight introversion.

(15.) *Makaz* (1 Kings iv. 9).—Possibly the modern *Kh. Makkûs*, written with the *Sad*.

(16.) *Rabbith*, a town of Issachar (Josh. xix. 20). The two next towns on the list are unknown, though *Abez* might perhaps be the modern *Yabid*; but *Rabbith* seems very probably towards the southern limits of the tribe. In this direction we find the modern *Kâba*, a place of import-

ance, situate south-east of Jenin, and due east of *Rámeh*, supposed to be the Remeth of Issachar.

(17.) *Sarid*.—This place is one of the unknown points on the southern boundary of Zebulon (Josh. xix. 10-12). It is to be sought near the north boundary of the great plain, and between Chisloth (*Iksál*) and Jokmeam (*Tell Keimûn*). This is the position of the large ruin *Tell Shaddud*. It is possible that we should read *Shadid* instead of *Sharid*, and this supposition is strengthened by the LXX. reading $\Sigma\epsilon\delta\delta\omicron\omicron\kappa$. The confusion of D and R in Hebrew and Aramaic is well known to be of constant occurrence.

(18.) *Tirzah*.—This important town, once the capital of Israel, has been identified (though not with great confidence) by Robinson as being the modern *Tüllüza*.

The argument in favour of the site cannot be taken from similarity of name, because the Arabic *ta* does not properly represent the *teth*, nor does the *zain* ever take the place of *tzadi* as far as yet proved. The double L also remains to be accounted for. Brocardus speaks of Thersa as "on a high mountain, three leagues from Samaria to the east." *Tüllüza* is only six English miles from Samaria, and is not on a high mountain. At the distance of twelve English miles is an important and ancient site, standing in well-wooded country, on the main road from Nablus to Beisan, and called *Teiasûr*. The word is spelt with the *sad*, and the identification supposes only the introversion of the last two letters, as the first letter is a *te* (or *teth*). The site seems well fitted to represent an ancient and important town, and there are numerous ancient sepulchres and caves north of the village, which may perhaps include the tombs of the first four kings of Israel buried at Tirzah (1 Kings xvi. 6). Full notes of the antiquities of this site have been made during the course of the Survey.

(19.) *Zaanaim* (ELON BEZAANAIM) may be rendered "the plain of *Bezanaim*," and is rendered by the Targum "plain of swamps," *i.e.*, BITZAH, in modern Arabic *Bassah*. In the Talmud also (Tal. Jer. Megilla 70a) the B is evidently considered an integral part of the name from the translation *Agina Kedesh*, *Agina* being the rendering of *Bitzah*, "a swamp" (Josh. xix. 33). It has been supposed identical with the place called Plain of Zaanaim (ELON BEZAANAIM), near Kedesh (Judges iv. 11), but the towns mentioned in connection with this plain, namely Adami, Nekeb, &c., are easily identified with places east of Tabor, *ed Dameh*, *Naktb*, &c.

It is remarkable that Barak called together the children of Israel in Kedesh, and then took up a position on Mount Tabor. It seems highly probable that this is another Kedesh, not Kadesh Naphtali, which is thirty English miles from Tabor, and separated by some of the most difficult country in Palestine. In this case we may very probably suppose *Bezanaim* to have been east of Tabor, and may identify it with the modern *Bessûm*. This is a discovery of no little importance as bearing on the whole account of the battle of Tabor, and on the position of

Harosheth of the Gentiles, which may very probably be placed at el *Harathîyeh*. The site of this Kedesh has still to be recovered, and there are independent reasons for supposing a town of this name to have existed in the same direction, probably at the place now called *Kadis* on the shore of the Sea of Galilee.

(20.) *Zanoah* (Josh. xv. 56) was identified by Robinson as the present *Zanuta*, but there are philological and topographical objections to this view. The name *Zenâkh*, applying to a valley beneath the important ruin of *Beit 'Amrah*, represents the Hebrew far more closely, and the ruin is apparently in the required position, though it would seem to have lost its original name, the modern one meaning only "the inhabited building."

(21.) *Zereda*, the birthplace of Jeroboam (1 Kings x. 26), is possibly the modern *Surdeh*, one and a quarter miles south of *Jufna*, and therefore within the limits of Mount Ephraim, as we gather *Zereda* to have been from the LXX. interpolation (1 Kings xii. 24.)

(22.) *Zemaraim*, a town of Benjamin (Josh. xviii. 22), has long been identified as the present *Khûrbet Sumra* in the Jordan valley, but the reason why the name is in the plural is explained by the Survey, for two ruins of the name *Sumra* will be found close to one another. The name of **Mount Zemaraim** (2 Chron. xiii. 4) also possibly survives in the modern *Tal'at es Sumra*.

(23.) Out of about 400 places in Western Palestine known to the authors of the Onomasticon, only some twenty remain now to be fixed. The early Christian topography is indeed far more completely recovered than could have been foreseen. Among the places not fixed are the following:—

Ailom, or *Aialon*, is also mentioned as a place three miles east of Bethel. This would seem to be the modern *'Alia*. Jerome identifies it with *Ajalon*, but states that the Jews in his time considered *Alus* (*Yalo*), near *Nicopolis* (*'Amwäs*), to be the true site, as it is now held to be.

(24.) Two Talmudic sites have also fallen into place, namely: 1st. *Beth Rima* (*Mishna Menachoth*, viii. 6), a place in the Judean hills, whence good wine was brought. It is no doubt the modern *Beit Rîma* in the hill country north of Jerusalem. 2nd. *En Kushi* is mentioned (*Tal. Jer. Abodah Zarah*, v. 4) as near *Kefr Shalem*, apparently in *Samaria*; this would seem to be the spring below *Kh. Kefr Kûs*, one and a half miles north-west of *Sâlim*, near *Nablus*.

(25.) Another site, *Naarath*, which is noticed more than once as on the boundary of Ephraim (Josh. xvi. 7), may possibly be fixed by the following evidence:—

1. *Naorath* is mentioned in the Onomasticon as being five miles from *Jericho*, which is the position of a ruin called *Khûrbet el Aûjeh* (a common Arabic name meaning "crooked," taken from the valley near the ruin).

2. *Josephus* (*Ant. xvii. 13, 1*) mentions that *Herod* "diverted half the water with which the village of *Neara* used to be watered, and drew off

that water into the plain to water those palm-trees which he had planted." An ancient aqueduct leads to the ruin noted above from 'Ain Dūk, and several channels lead out of it at right angles, evidently for purposes of irrigation. This, coupled with the distance given in the Onomasticon, seems to point clearly to the identity of Naarath with *Khūrbet el Aūjeh*.*

(26.) *Laiish*, near Anathoth (Isaiah x. 30), is possibly *el Isawūyeh*, in the required direction.

(27.) Another discovery of no little interest is the name of one of the Jordan fords, *el Mandeseh*, which means "the place struck." It is situate north-east of Jericho, and we are immediately reminded of the verse 2 Kings ii. 8:—

"And Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither, so that they two went over on dry ground." †

(28.) The present name of Herodium, where Herod was buried, is *Jebel Fureidūs*, or "little paradise mountain." The word is a diminutive of *Ferdūs*, "a paradise." We have over and over again had occasion to remark that *foreign words*—Latin, Greek, or Frankish—undergo strange metamorphoses in the Fellah language. It is not impossible that *Ferdūs* is a corruption of *Herodus*, and this supposition is strengthened by a discovery which I made personally in the middle of the country of a sepulchre to which the title *Kabr el Melek Ferdūs* applied. This can scarcely be supposed to mean, "tomb of King Paradise," but may mean "tomb of King Herod," being probably one of the many Idumean princes who bore the name. This explanation would account for the modern name of Herodium, and serve to still more certainly identify the site.

(29.) Another very curious name applies to a remarkable rock feature near Et Tell, Major Wilson's Ai. It is called *Burjmus*, and the word having five radicals, cannot be Arabic or Hebrew. It is, however, exactly the pronunciation which would be given by the natives to the Greek *περγαμος*, which means originally "a high rock." We have here a Greek word preserved, a fact of very rare occurrence in Palestine. † Farther north we find a Latin word, also corrupted in a curious manner, for the fortress which is called *District* (Petra Incisa) by William of Tyre, is now known as *Dustrey*.

(30.) A sacred place called *Jami'a Abu Nejeim*, "Mosque of the Son of

* Naarath, or Naaran, is also mentioned in the Talmud (Medrash Ekha i. 17) in connection with Jericho.

† It must, however, be remarked that there is on Sheet 9 a marsh called *el Mandesi*, so that the word would appear to apply to the character of the ground near the ford. The other name of the marsh is *el Maskentyeh*, or "place of sinking." Freytag in his Lexicon gives "to be prostrate," and "to exude" (of water from the sides of a well) as other meanings of the root *Nedes*, the primary meaning being "to strike"—with a spear, or club, &c.

‡ In the same way the Arabic *Burj* is the Greek *πυργος*, "a tower," though perhaps not immediately derived from it.

the Star," exists about two miles south-west of Jebel Fureidis, not far from the Pool of Solomon.

The neighbourhood of Bether (*Bittér*) suggests a possible connection with Bar Chozeba (perhaps named from the town Chozeba, now *Kueiziba*, about seven miles farther south), called by his followers Bar Chochebas, "Son of the Star."

(31.) The name *Kabr Hebrûn*, "grave of Hebron," applies to an ancient Jewish sepulchre outside Hebron on the west. The origin and antiquity of the name I am not able to vouch for, but the fact is well worthy of notice.

(32.) On Sheet 21 (Hebron Hills) there are several points of considerable interest to be noted.

The present site of Mamre is shown at the *Ballutet Sebta*, or "oak of rest," a fine old tree, almost entirely withered, near the Russian Hospice, north-west of Hebron. Close to this site is a spring called '*Ain Kheir ed Dîn*, "spring of the choice of faith." This is probably due to a tradition of Abraham's choice of faith. "And I will make my covenant between me and thee" (Gen. xvii. 2).

It is often impossible to obtain from the peasantry the traditions attaching to such names, and when obtained it is uncertain what may be their antiquity, but the present name is interesting in connection with the *Kabr Hebrun*, and the passage speaking of "the field of Machpelah before Mamre, the same is Hebron in the land of Canaan" (Gen. xxiii. 19), and it is further remarkable that the name of Canaan is still applied to a ruined site close to Hebron on the south (*Khûrbet Kan'an*).

(33.) The origin of the name Sirah, the well where Abner was killed (2 Sam. iii. 26), is also of interest. It means "withdrawn," and the present name, '*Ain Sareh*, has the same meaning. It is probably so called from its position being reached by a little alley leading out of the main road. The modern name might be thought to be connected with Sarah, Abraham's wife, but Sirah is spelt with *Samech*, which is properly represented by the Arabic *sîn*.

(34.) *Hagar's Spring*.—On the same sheet, No. 21, south-west of Hebron and east of Dûra, is a fountain called '*Ain el Hejari*, "spring of the fugitive," or, as it might also be rendered, "of Hagar." This cannot really represent the Beer Lahai Roi (Gen. xvi. 7-14) which is to be sought south of Beersheba, but may be connected with a traditional site of the occurrences mentioned in this chapter, being situate on the high road from Hebron to the desert of Shur.

(35.) Three other indications of places mentioned in Scripture may be added:—

1. *Meronoth*, a town mentioned Neh. iii. 7, possibly the present *Merrina*.

2. *Haruph*, the home of one of David's heroes, probably the present *Khûrbet Kharûf*.

3. *Lobnah*, noticed by the Onomasticon as identical with Libnah, and

situate in the district of Eleutheropolis, is not improbably the large ruin called *Beit el Ban* in the required direction.

(36.) *Talmudic Sites*.—About 350 places in Western Palestine are noticed in the Talmudic writings, the large majority being incidentally referred to in the Gemara. Nearly 230 of these are easily identified, and the following new proposals may be added:—

1. *Ferka* (Mish. Kelim, xvii. 5; Orlah, iii. 7) is generally identified with *Ferkha*, but the name is more properly represented by *Beit Furik*. Its nuts are mentioned in the Mishna, and walnuts still flourish in the neighbourhood of the modern *B. Furik*.

2. *Bekün* or *Pekün*, in or near the maritime plain (Tal. Jer. Chagiga, 3a; Tal. Bab. Sanhed. 32b) is not impossibly the present *Wady Fuktn*.

3. *Anath*, a town built by the giant Ahiman (Tal. Bab. Yoma, 10a) is not improbably the early Christian Anna, "a city above Jericho," and very probably the modern *Kefr 'Ana*, north of Bethel.

4. *Kefr Likitia*, (5) *Hamthau*, (6) and *Bethel of Judah* were places where Hadrian placed posts to stop the Jews flying from Bether (Midrash Ekha, ii. 3). They are, therefore, to be sought on the main roads leading from Bether, and may very well be identified with the places called *El Katt* on the southern main road, *Khamasa* (Emmaus) on the western road, and *Beit Aula* (Elath or Aila of the Talmud and LXX.) on the south-western.

7. *Keruthim*, a word in the plural, referring, therefore, apparently to more than one place, is noticed (Mish. Menachoth, ix. 7) as a place whence the best wine was obtained. There are, in the Shephelah, within the boundaries of Samaria, two villages called *Keráwa* near each other, and at one of these, *Keráwa Ibn Hasan*, are unusually numerous remains of ancient cultivation, wine-presses, and vineyard towers.

8. *Yassúb*, a place which has never been correctly fixed. Neubauer identifies it with the *Yassuf* of the Samaritan book of Joshua, which I have proposed to identify with the modern *Yassúf*. It is noticed with the next.

9. *Patris*, noticed in connection with Antipatris (Tosiphta Demoi, ch. i.) is probably the village of *Budrus*, not far from *Rás el 'Ain* (Antipatris).

(37.) *Early Christian Sites*.—A very curious remnant of a Greek name has just presented itself. Nearly all the long titles given by the Greeks to places in Palestine, e.g., Nicopolis, Maximianopolis, Diocletianopolis, have entirely disappeared or have left but a fragmentary reminiscence, as *el 'Atr* for Eleutheropolis, *esh Shók* for Scythopolis. In the latter category we may now rank *Aristobulias*, a city near the wilderness of Ziph, mentioned in the life of St. Euthymias (see Reland, p. 685), and noticed with Kephars Barucha, the present Beni Na'im. Close to Tell Zif, which is near the last-mentioned place, is the large ruin of *Istabúl*, which, having four radicals, cannot be referred to any known Arabic or Hebrew root. We can scarcely hesitate in recognising in this name the remains of the Greek title *Aristobulias*.

Cydoessa, a town noticed by Josephus as near Paneas, is evidently the modern *Kadeisa*.

Gitta, the native place of Simon Magus (Justin Martyr, Apolog. ii.) is generally supposed to be the modern *Kuriet Jit*, but it may much more properly be placed at *Jett*, the Gath of the lists of Thothmes III. All that is known of Gitta is that it was a Samaritan town, which would fit with the proposed site.

The following is a rough conspectus of our present information of topography in Palestine:—

Biblical sites	420 known ..	160 unknown ..	580 total.
Talmudic sites	240 ,, ..	110 ,, ..	350 ,,
Early Christian sites ..	370 ,, ..	30 ,, ..	400 ,,

Many of the unknown sites lie beyond the bounds at present surveyed.

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CHRISTIAN AND JEWISH TRADITIONS.

THE question of the value to be attached to traditions concerning Biblical sites is one of so great importance that many readers will be interested in knowing what bearing the Survey of Palestine has upon it. The following remarks are intended to illustrate the value in various cases of the early and mediæval writings, both Christian and Jewish, in instances which have not been touched by general controversy, but from which we may draw deductions to guide us in the more important questions, especially as regards Jerusalem topography.

Whatever may be the history of the early Christian Church in Palestine, and the continuity of its traditions, it cannot be denied that from a literary point of view there is a break between the New Testament writings and the earliest pilgrimages of nearly 200 years. We find, indeed, in the writings of Justin Martyr (circ. 150 A.D.) a reference to the grotto of Bethlehem, but the earliest account of the sacred places of Palestine is the Jerusalem Itinerary (A.D. 333), composed by the anonymous pilgrim of Bordeaux, who visited the city just at the time of the building of Constantine's Basilica.

That the Christians were in the fourth, fifth, and sixth centuries spread through the whole country the Survey abundantly testifies: from the deserts of Beersheba to the slopes of Hermon we have come across innumerable convents and churches which cannot be dated later than this period. The nomenclature of the country bears witness to the existence of flourishing communities, charitable convents, and holy Christian sites, in every part, and the titles given to many ruins show the fate they finally underwent in perishing by fire.

It was during this time (A.D. 420) that St. Jerome came to Palestine and commenced in the dark grotto at Bethlehem his translation of the