

The north wall of the chamber is partly of rock, which here runs up in a scarp to the level 2434; in the north-east corner is a buttress of masonry 1 foot 6 inches broad. In the intervening space is the window with a flat lintel, the wall being 8 feet thick, the window 4 feet broad.

The projection of the pilasters is due to a bevelled set-back in the wall at the level of the sill of the window (2429). This measures 2 feet along the slope and 1 foot horizontally. The course immediately under the bevelled stones projects 6 inches, and is thus flush with the pilaster. This arrangement is similar to that of the tower at the north-east corner of the Haram. (See Plan and Sketch.)

This is, I believe, the only point where the masonry of the Haram has been observed at a higher level than that of the interior of the court, and it appears to show that the outer wall was originally decorated with pilasters. In his restoration of Herod's Temple, M. De Vogüé has so represented the wall.

It is probable that there would have been 70 of these buttresses along the south wall, but unfortunately the third buttress is south of the south wall of the chamber, so that the space between cannot be checked.

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NOTES FROM THE MEMOIR.

SINCE the publication of last *Quarterly Statement* the Memoir has been making very steady progress. Four sheets are now arranged, being respectively the Cæsarea sheet (7), the Bethshean sheet (9), the Gezer sheet (16), the Jericho sheet (18). The Jaffa sheet is also nearly ready (13). In addition, the translation of the nomenclature (6,000 names) is completed, and many valuable results have thus been obtained. Some 150 sites have been recovered (according to identifications proposed by me), which bear the names of Biblical towns, not to mention the numerous additions to our information as to Egyptian, Samaritan, early Christian, Talmudic, and Crusading sites furnished by the map.

The principal points of interest in the sheets as yet completed may thus be briefly summed up.

Sheet 7.—A full description of Roman and Crusading Cæsarea, the hippodrome, temple, theatre, harbour, the Crusading cathedral and walls, the two great aqueducts, an account of *Kefr Lâm* (the Crusading Capernaum), and of various rock cemeteries along the shores.

Sheet 9.—The description of the Roman town of Scythopolis, its theatre and hippodrome, the Crusading citadel. Full account of the fortress of Belvoir, of the sites of Nain, Endor, Jezreel, and Shunem; also the proposed sites of the well Harod, of Bethabara ('*Abâra*), and of Megiddo (*Mujedd'a*).

Sheet 16.—An account of Yebnah (Jabneel), its church and mosques, with their inscriptions, the probable site of Gath at *Tell es Sâfi*, and of

Gezer at *Tell Jezer*, with its inscriptions. Ekron, Ashdod, and a number of the towns of Judah.

Sheet 18.—This is one of unusual interest and importance. The question of the three sites of Jericho, the Roman town at the foot of the pass, the Crusading at *Eriha*, and the Jericho of Joshua at *'Ain es Sullân*, receives illustration. The early site of Gilgal recovered by the Survey Party, and the Crusading site found by Captain Warren, are discussed. The Mountain of the Scapegoat comes also into this sheet.

The numerous Crusading monasteries of the Jericho plains are described; the inscribed frescoes of the Quarantania chapels are shown by a careful comparison of the characters with those at Bethlehem to belong to the twelfth century. The mediæval "high mountain" of the Temptation, shown to be the *'Osh el Ghûrâb*.

The most interesting points in the nomenclature are noticed in a separate paper. The latest identifications resulting from this study may be noted as follow:—

The Hittites.—Egyptian records show that the Chita, or Hittites, extended their dominion at one time to the borders of Egypt. It is possible therefore that the town *Hatteh*, in Philistia, may be named from them, as well as *Kefr Hatteh* in the centre of the country. *Hattin* has been previously fixed as the Kefr Hittai of the Talmud, another Hittite town.

The Avim.—This aboriginal people dwelt in "Hazeroth," or walled towns, as far as Gaza. It is therefore probable that *Beit Auwâ* is named after them, as the word represents the Hebrew *Aui* closely. This ruin lies on the borders of Philistia, in a district where several Hazors occur in the Bible, and where remains of great flint walls surrounding the ruined towns are still standing.

The Cherethites appear to have been a division of the Philistines dwelling in the Maritime Plain, near the Negeb (1 Sam. xxx. 14). They appear in the same connection in Zephaniah ii. 5. The LXX. translate the word *Κρηται*, whence has arisen the theory that the Philistines came from Crete. But, as far as their origin is known, this great people were Caphtorim, or *Kabtu*, as the word appears in the Egyptian records, a name connected with the modern *Kubt*, or Copt, and this agrees with the derivation of the Caphtorim from Mizraim or Egypt (Gen. x. 14).

A relic of the name of *Cherethi* exists, I would suggest, in the important village of *Keratiya*, spelt with the *Kaf* and *Te*, as in the Hebrew. It is situate in the very centre of the Philistine country, and at the edge of the Negeb, or "dry country."

In the town of *Keratiya* there is an ancient Crusading castle. To this the natives have given the name *Kûl'at el Fenish*, or "Castle of the Fenish." The name of the *Fenish* lingers in the neighbourhood of Philistia at various points: at *Soba*, where the Fenish sultan had his palace in summer, his daughter dwelling at *Khûrbet Ikbâla* below; at *Latrân*, where were his winter quarters, near which is the "spinning mound of the Fenish sultan's daughter;" at *Beit Jibrîn*, where is the

“Cavern of the Fenish,” and the “Garden of the Fenish.” The tradition seems, as far as can be ascertained, localised to this part of Palestine. Hence one is led to conjecture that the peasants have made the usual change of L into N, and that the *Fenish* are really *Felish*, or Philistines. If this be the case, it is curious that we should find both the Cherethites and the Pelethites (who are supposed to be the Philistines under a slightly changed form of the word) leaving traces of their name in one village of Philistia.

Ataroth Adar.—This important point on the boundary of Benjamin is described (Josh. xviii. 13) as “near the hill that lieth on the south side of the nether Beth-horon.” I have already noted that a village, *et Tíreh*, here exists which may represent Ataroth. I now find there is also in the same neighbourhood a ruin called *ed Dárieh*, which is very possibly Adar.

Eder, one of the towns of Simeon, is very possibly *Khürbet 'Ader*, south of Gaza (Josh. xv. 21).

Gibbethon of Dan may perhaps be the ruin of *Geibûta* north of Jaffa.

Baalath of Dan has never been fixed in a thoroughly satisfactory manner. I would suggest *Bel'ain* as being in the same part of the country with the towns next on the list (Josh. xviii. 44).

Jabneel of Naphtali is not impossibly *B'áineh*, an ancient site for which no identification has yet been offered. The loss of the final L is supposed.

Mount Heres was a district of Mount Ephraim in which lay Timnath Heres, where Joshua was buried. Its real signification seems to be “rugged mountain.” Traces of the name perhaps may be recognised in *Bâtn Harâsheh* (“rough hilltop”), *Hâris*, *Kefr Hâris*, and perhaps *Khürbet Hîrsha* (Charashim), all towards the west of Mount Ephraim.

Shalisha, a district seemingly west of the last in the Shephelah (1 Sam. ix. 4). Besides *Sîrîsia*, which represents, as I have before shown, the Baal Shalisha of the Onomasticon, there are in this direction ruins called *Salîta*, *Shîlta*, and *Kefr Thîlth*, which are all modifications of the Hebrew *Shalsh*, “three”

Meronoth, noticed 1 Chron. xxvii. 3, Neh. iii. 7, is probably the present *Khürbet Marrîna*.

Pirathon is a city noticed in the book of Judges (xii. 15) as “in the land of Ephraim in the Mount of the Amalekite.” It is commonly supposed to be the modern *Fer'ata*, but this is a mediæval identification, and if the Samaritan Chronicle is to be received, the ancient name of *Fer'ata* was *Ophrah*. It would seem better to place this site at the important ancient site of *Fer'aûn*, supposing only the loss of the weak letter *Teth*. The name is known as early as 1322 A.D., being marked as *Farona* in an approximately correct position by *Marino Sanuto* on his map.

To pass on to sites not noticed in the Bible, but all of some interest.

M'loth is noticed by *Josephus* (B. J. iii. 3. 1) as the western boundary

of Upper Galilee. This would seem to fix it at the modern *M'alia*, the *Castrum Regium* of the Teutonic knights.

Saab, a town in Galilee (B. J. iii.), native place of Eleasar son of Sameos, is no doubt the modern *Sh'ab*.

Caphrath, a town fortified by Josephus, in Galilee (see Rel. Pal. p. 684), is probably the modern Kefrah.

Asochis is the name of the great plain north of Nazareth. No trace of this title has as yet been discovered. The word in Greek is written Ἀσωχίς (Vita 41 and 45), and this would be represented probably in Hebrew by the *Cheth*. The name of the mountain south of the eastern part of the plain is *Jebel es Sih* ("mountain of running water"), having many fine springs on it.

One of the valleys running from this hill into the plain is called *Wady es Sih*. In these, perhaps, we may see traces of the required name.

Aphecos, a place mentioned in Samaria (B. J. ii. 19. 1) is perhaps the present *Kh. Ifkâs*.

Beth Rima.—The importance of the identification of this site with the modern *Beit Rima* is great as giving another point near the boundary of Judæa and Samaria. It is noticed in the Mishnah (Menachoth ix. 7) and identified by Neubauer (Geog. Tal. p. 83). From it was brought wine of a secondary quality, but it must have been in Judæa, as no wine can have been allowed in Jerusalem if brought from Samaria. The wine of various Samaritan places was forbidden (*Tal. Jer.*, Abodah Zarah, v. 4), and even that from Regueb in Peræa was doubtful because it had to pass through part of the land of the Cuthim (*Tal. Jer.*, Hagigah, iii. 4).

The modern village is south of the great valley which seems to have been the boundary, and not far from *Brükîn*, which I propose to be Borceos (see *Quarterly Statement*, April, 1876, p. 67). It would perhaps be better to identify the Anuath of Josephus, "belonging to Borceos" (B. J. iii. 3. 5), with *Kefr 'Ain*, close to *Brükîn*, rather than with the Anuath of the Onomasticon. Thus we get the following towns on the boundaries all on the Jewish side.

Antipatris	..	..	..	Ràs el 'Ain.
Borceos	..	..	..	Brükîn, C.R.C.
Anuath	..	..	..	Kefr 'Ain, C.R.C.
Beth Rimah	..	..	..	Beit Rima.
Beth Laban	..	..	..	Lubben.
Shiloh	..	..	..	Seilun.
Corea	..	..	..	Kuriyut.
Keruthim	..	..	..	Kurâwa (?).

These would seem sufficient to determine the great valley of *Deir Ballût* as the boundary.

Hirich is a place mentioned in the Talmud (*Tal. Jer. Megillah* i. 1) as identical with the Biblical *Idalah* of Zebulon (ed Dâlieh, C.R.C.), Josh. xix. 15. The position suggests that the place meant by the commentators is the ruin now called *Huwarah*, which is an ancient site near Bethlehem of Zebulon.

In the Byzantine and Crusading period several other places of interest may be noticed.

Beth Sur is noticed in the Onomasticon as a place one mile from Eleutheropolis. It is probably therefore the modern *Khürbet es Sûrah* in the required direction.

Megiddo.—It is interesting to know where the Crusaders supposed Megiddo to have been, as we can often trace our errors to their ignorance of the country. Marino Sanuto gives its modern name as Sububa. This is evidently the ruin called *Ezbûba*, south of el Lejjun, on the west side of the great plain.

Gihon.—Another curious instance of Crusading error is found in the mediæval identification of the Upper Gihon and Lower Gihon with the pools now called *Birket Mamilla* and *Birket es Sultân*. These identifications are countenanced by Robinson, but there is an important passage in the "La Citez de Gherusalem":—

"When one had passed over Zion one found a lake in the valley which was called Lac Germain, because the Germaus caused it to be made to gather the waters which descended from the mountain when it rained."

This Lacus Germanicus is shown on the charts as the *Birket es Sultân*. The description given of the Lacus Patriarchæ, or *Birket Mamilla*, leads to the suspicion that this also was of the same date, but it is not positively stated to be of mediæval origin. The Crusaders placed a Mount Gihon on the hill south of this last lake. Robinson apparently accepts this identification, which is curious, since Reland had previously shown that Gihon was probably Siloam. The word means "springing forth," and is therefore only applicable to a fountain, none of which exist west of Jerusalem. In the Targums Siloam is put instead of Gihon, and there is no reason to doubt the identification. The question is of great interest, because it would follow that the great water channel from the *'Ain Umm ed Deraj* (en Rogel) to Siloam is the work of Hezekiah, and further light would be thrown on the locality of the City of David.

The Stone of Bohan is placed by Marino Sanuto on Olivet. This is of course a gross error, but it is interesting to observe that there are heaps of flints on Olivet, now called *Rujûm el Behûneh*, and this word comes from the same root with *Ibhâm*, which is the Arabic equivalent of the Hebrew Bohan, or "thumb."

Shafat.—This name contains the radicals of the Hebrew Jehosaphat, and the natives of the place state it to have been named after a king of Jerusalem. A place of the name Jehosaphat is noticed near Jerusalem by Marino Sanuto, and Fetellus in his account of the city describes the Church of St. Stephen as between Jerusalem and Jehosaphat. This church was outside the Damascus gate, and it would seem that Fetellus means *Sh'afât* by Jehosaphat. The name of this town was perhaps altered by the Crusaders, or slightly modified from the word *Sh'af* (in the plural *Sh'afât*, spelt with *Te*), meaning a "mountain top," or any high place, like the Hebrew Nob.

Mountain of the Temptation.—It appears to have escaped notice that there was a second site shown in the middle ages as connected with the temptation of our Lord. Quarantania (*Jebel Kürüntül*) has been shown, from the twelfth century downwards, as the site of our Lord's fast of forty days (Matt. iv.). Saewulf (1102), however, places the "high mountain" of the Temptation three miles from Jericho (which was then identified with the modern *Eriha*), in the direction of Galilee. Fetellus (1150) places Quarantania two miles from Jericho, and the "high mountain" two miles from Quarantania. John of Wirtzburg (1100 A.D.) gives the same measurements. The tradition afterwards underwent modification. Sir John Maundeville (1322 A.D.) knows of Quarantania only, nor does his contemporary Marino Sanuto mention the "high mountain." John Poloner (1422) speaks of Quarantania, and adds: "Others say that it is that high hill towards Galilee, distant two leagues from the aforesaid mountain, on whose summit was a chapel." This would be probably the site mentioned above.

Measuring on the plan it becomes clear that the place meant is no other than the remarkable conical peak of the *'Osh el 'Ghürab*. It is a curious instance of the ideas then entertained, that the summit of this "high mountain," whence the Crusaders believed our Lord to have seen "all the kingdoms of the earth," is about 300 feet below the surface of the Mediterranean.

The question has, however, a further interest. I have noted before that one of the valleys leading from the hill in question is called *Wady Mesâ'adet 'Aisa* ("Valley of the Ascent of Jesus"). The reason is now clear, for the origin, like that of the name *Kürüntül*, is evidently Christian. This is then a case where the Bedawin have preserved a mediæval monkish tradition. Quarantania is another; the site shown to Captain Warren as Gilgal (*Tell Jiljâl*, or *Khürbet Mifjir*) is a third, for the place represents apparently the Crusading Gilgal. This throws considerable doubt on the origin of other traditions with regard to Biblical sites found among the Bedawin.

Tomb of Micah.—This was discovered, according to Sozomen (vii. 29, Hist. Eccles.), ten stadia from Kilah, at a place called Barath Satia, and was named in the native language Nephsa Neemana, or "Monument of the Faithful." In this very neighbourhood, west of Kilah, we found a sacred place dedicated to *Neby Naaman*, the name attaching now to a sacred tree near the ruin called *Khürbet Sherweh*. In my paper on the Mukams I have pointed out this name, but was not then able to explain how Naaman occurs among the prophets.

C. R. C.

NOTE.—Papers on "Archæology in Palestine," "On the Value of Josephus's Descriptions," and some further notes, are under consideration.