

be mistaken. Accordingly I still hope that some part of the hill of Ramah may prove to be in sight from some part of Jeb'a, perhaps from the old tower, possibly also Almit, as well as the western ridge overlooking L'Isawiyeh, since Laish might easily have stood higher than the present village.

(c) One reason for identifying Tell el Fûl with Gibeah of Benjamin is that the Levite (Judges xix.) going north from Bethlehem proposed to lodge at Gibeah or Ramah. Josephus (Ant. v. 2. 8) says, that from near Jerusalem he went on twenty stadia and came to Gibeah. Lieut. Conder says the distance to Tell el Fûl is little over twenty-two. The agreement is sufficiently close.

Again, Tell el Fûl may be identified with Gibeah of Saul, for Titus, marching from Gophna (Wars, v. 2. 1), pitched his camp at the valley of thorns, near a village called Gabaoth Saul—*i.e.*, the hill of Saul, being distant from Jerusalem about thirty stadia. The "distant" refers to the *valley*, not to the village or hill, and even then Josephus, who often speaks in round numbers, only ventures to say *about* thirty stadia. Geba lies quite away from the direct road.

That there should have been two Gibeahs close together, and that both names should have perished, seems more improbable than the identity of Gibeah of Benjamin and Gibeah of Saul.

It is allowed that Gibeah may = Geba in 1 Sam. xiv., but that Geba was ever called Geba (or Gibeah) of Benjamin (xiv. 16) is not so clear.

Errata.—For visible from, etc. (p. 51), *read* visible not far from Diospolis or Lydda, in justice to Jerome, whose words are, "*Haud procul ab eâ (i.e., Lyddâ) vidit Nobe.*"

After but (p. 58, line 8) *read* ?

After S.E. of Geba (*id.*, line 26) *read* called Goba.

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NOTE ON KAL'AT JALUD.

IN 1872, I sent home a sketch of the southern chamber of this castle and some notes published in the *Quarterly Statement* for October of that year (see p. 172).

The drafted masonry is of no great size, and the bosses are rustic. On the west wall of the south chamber is a pointed arch, with masonry dressed with a draft, the boss carefully worked; there are five voussoirs to the arch. The piers, which are older than the small modern masonry, have also rustic bosses to the stones. I saw nothing in the two chambers which I visited which could be ascribed to an earlier period than the Crusading Tancred's Tower. The descriptions given in the memoir of the Crusading castles of 'Athlît, Kaukab, and Kalansâwîeh, built in places where no old ruins of importance are known to have existed before the twelfth century, will, I hope, show clearly that large masonry, three to five or six feet in the length of the stones, was hewn by the

Crusaders, and dressed with a deep draft and a rustic boss quite different from the dressing of the temple stones. The tool marks are often diagonal (as at *Soba*), and the stones used in pointed arches at 'Athlit are of exactly similar character, and must evidently have been quarried by the twelfth century masons.

C. R. C.

THE SITE OF JESHANAH.

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REHOBAM, son and successor of Solomon, was powerless against the usurper Jeroboam, who caused the schism of the ten tribes, and established, for his own advantage, the kingdom of Israel. The hands of the king of Judah were too full already with the invasion of the Egyptian Shishak, protector and, perhaps, father-in-law of Jeroboam.

Eighteen years later, Abijah, Rehoboam's son, found himself strong enough to measure arms with his father's enemy. He assumed the offensive, and, at the head of a strong army, invaded Jeroboam's territory, taking up his position in Zemaraim, in Mount Ephraim, north of Jerusalem. Jeroboam, whose forces were double those of his adversary, accepted battle; wishing, however, to take advantage of his superiority in numbers, and to attack Abijah in flank, he divided his forces in two parts, and was completely defeated. Abijah, following up the victory, took possession of three cities, Bethel, Jeshanah, and Ephron, each "with the towns thereof" (2 Chron. xiii. 19), a fact which assigns them considerable importance. Two of these places are already identified, Bethel with Beitin, Ephron with Ophrah at Taiyibeh. As to Jeshanah, it is classed among the desiderata in Biblical topography.

These three places, whose capture is the immediate result of Abijah's victory, must be very near each other. They formed a strategic group; they were on the confines of Judah and Israel; Bethel marked very nearly the frontier, Jeshanah was probably to the north of that place, and in its neighbourhood; it would, therefore, belong to Ephraim, a fact which explains why it is only mentioned once in the Bible, the list of Ephraim, as every one knows, being omitted from the Book of Joshua.

This granted, I propose to locate Jeshanah at Ain Sinia, about five kilometres north of Beitin.

The village of Ain Sinia is indubitably an ancient site. Its numerous and abundant springs must very early have attracted residents. A large cemetery is cut in the rock, and on the door of one of the tombs I found an inscription in ancient Hebrew character, in which I traced the name of Hananiah, son of Eleazar.

The name of Sinia, found also in that of the valley where the village stands, corresponds exactly to the Hebrew Jeshanah, generally explained to mean *old*. Geographical names commencing in Hebrew with *je*