

probably Hermon, and not Tabor as generally supposed; (7) to Capernaum for the last time; (8) to Bethany; (9) to Jerusalem for the Feast of Tabernacles; (10) to Bethany again; (11) to Jerusalem to the Feast of the Dedication in winter; (12) to Bethabara (or Bethany beyond Jordan), where He was baptized; (13) to Bethany to raise Lazarus; (14) to Ephraim; (15) through Peræa; (16) to Jericho; (17) to Bethphage and Bethany; (18) to Jerusalem for the last Passover.

These Itineraries, though partly conjectural as to the exact order, are in the main features, and in the names of the places, clear and certain. They are also of the deepest interest, yet, as Mr. Hepworth Dixon has observed, no special and continuous study has been given to the subject. I have never seen maps drawn to illustrate these Itineraries, except what I have drawn myself.

I should like also to add a supplement to a letter of Lieutenant Conder in the *Quarterly Statement* of October, 1876. He there gives a list of twenty-two names which he says "almost, if not entirely, exhausts the topography of the New Testament" as regards Palestine. Yet he has omitted the following: (1) Arimathea; (2) Azotus; (3) Bethphage; (4) Dalmanutha; (5) Gadara; (6) Gergesa; (7) Joppa; (8) Lydda; (9) Magdala. We should observe that instead of Magdala in Matt. xv. 39 the Sinaitic and Vatican MSS. read Magadan; also that the name Peræa, which does not appear anywhere in the common text, is given in Luke vi. 17 in the Sinaitic MS.

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THE POSITIONS OF SION IN THE FOURTH, FIFTH, AND SIXTH CENTURIES.

THE following extracts, taken from Tobler's "Palæstinæ Descriptiones ex Sæculo, IV., V., et VI.," contain what bears upon the position of Sion in the accounts of travellers of that period. They are given here without note or translation for the use of those interested in the determination of this question.

1. The first is from the Bordeaux Pilgrim (A.D. 333). After describing the site and condition of the Temple, he says:—

"Item exeunti Hierusalem ut ascendas Sion, in parte sinistra et deorsum in valle, juxta murum, est piscina quæ dicitur Siloa et habet quadruparticum et alia piscina grandis foras. . . .

Inde eadem viâ ascenditur Sion, et paret ubi fuit domus Caiphæ sacerdotis, et columna adhuc ibi est, in qua Christum flagellis ceciderunt. Intus autem, intra murum Sion, paret locus, ubi palatium habuit David. . . .

Inde ut eas foras murum de Sion eunti ad portam neapolitanam ad partem dexteram, deorsum in valle sunt parietes, ubi domus fuit sive prætorium Pontii Pilati; ubi Dominus auditus est antequam pate-

retur. A sinistrâ antem parte est monticulus Golgotha ubi Dominus crucifixus est. Inde quasi ad lapidis missum est crypta ubi corpus ejus positum fuit et tertio die surrexit. Ibidem modo jussu Constantini imperatoris basilica facta est, id est, dominicum miræ pulchritudinis habens ad latus exceptorium unde aqua levatur, et balneum a tergo ubi infantes lavantur.”

II. Sanctæ Paulæ Peregrinatio (circa A.D. 380). After praying at the Holy Sepulchre she ascends Sion :—

“Inde egrediens ascendit Sion quæ in arcem vel speculam vertitur. Hanc urbem quondam expugnabit et reædificavit David.”

III. P. Eucherii epitome de aliquibus locis Sanctis (A.D. 427) :—

“Situs ipse urbis pene in orbem circumactus, non parvo murorum ambitu, quo etiam montem Sion quondam vicinum jam intra se recipit qui a meridie positus pro arce urbi supereminet. Major civitatis pars infra montem jacet in planitie humilioris collis posita.

Mons Sion latere uno quod aquilonem respicit, clericorum religiosorumque habitationibus frequentatur cujus in vertice planitiem monachorum cellulæ obtinent ecclesiam circumdantes quæ illic, ut fertur, ab apostolis fundata pro loci resurrectionis dominicæ reverentia.

Primum de locis sanctis. Pro conditione platearum divertendum est ad basilicam quæ martyrium appellatur a Constantino magno cultu extracta. Dehinc cohærentia ab occasu insunt Golgotha atque anastasis ; sed anastasis in loco est resurrectionis Golgotha vero medius inter anastasis ac martyrium locus est dominicæ passionis ; in quo etiam rupes apparet quæ quondam ipsam, affixo Domini corpore, crucem pertulit. Atque hæc tum extra montem Sion posita cernuntur quo se ad aquilonem deficiens loci tumor porrigit. Templum vero in inferiori parte urbis in vicinia muri ab oriente locatum magnificeque constructum quondam miraculum fuit, ex quo parietis unius in ruinis quædam pinna stat super reliquis ad fundamenta usque destructis.

Ab ea fronte montis Sion quæ prærupta rupe orientalem plagam spectat infra muros atque e radicibus collis fons Siloa prorumpit.”

IV. Theodori Liber de situ Terræ Sanctæ (sixth century) :—

“In medio civitatis est basilica. A parte occidentis intras in sanctam resurrectionem ubi est sepulchrum Domini nostri Iesu Christi. Et est ibi mons Calvariæ ad quem montem per gradus callis est. Ibi Dominus crucifixus est et ibi est altare grande ; sub uno tecto est. De Sepulchro Domine usque in Calvariæ locum sunt passus numero XV. . . . De Calvariæ loco usque in Golgotham passus sunt numero XV. . . . De Golgotha usque in Sanctam Sion passus numero CC, quæ est mater omnium ecclesiarum. . . . De Sancta Sion ad domum Caiaphæ quæ est modo ecclesia Sancta Petri sunt plus minus passus numero L. De domo Caiaphæ ad prætorium Pilati plus minus passus numero C. Ibi est ecclesia sanctæ Sophiæ.”