

interesting, occurring in Southern Judea, while all the ancient synagogues hitherto described have been in Galilee and the north. The sculpture has all the appearance of antiquity. I trust the officers of the Survey may be able to throw additional light upon this interesting fragment.

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THE CALVES OF BETHEL AND DAN.

It is generally supposed that the idols erected by Jeroboam were placed, the one at the sources of Jordan beneath Hermon, the other at the town which lay on the north boundary of the tribe of Benjamin; but this was not the understanding of the mediæval writers, who placed them upon the two mountains Ebal and Gerizim. The authorities are as follows:—

Marino Sanuto, who represents the opinions of the Crusading epoch, gives a very exact account of Shechem. On a high mountain west of the town he states that Jeroboam placed the one calf, and on a second higher, east of it, the second. The city lay in a valley beneath and between these mountains.

John of Wirtzburg in like manner (1100 A.D.) speaks of Shechem as between Dan and Bethel, and says that the latter, also called Luz, was beside Gerizim.

The manuscript of Fetellus (1150 A.D.) is yet more explicit:—

“In Sichem, at the foot of Gerizim, by the spring, Jeroboam made the golden calves; one he placed in Dan, another in Bethel. The Samaritans say that four mountains overshadowed Sichem; Gebal and Dan to the east, Bethel and Gerizim to the south” (see Du Vogüé, “Eglises de la Terre Sainte,” p. 424).

It is evident that the Crusaders here adopted the Samaritan view. Gerizim, according to them, is Moriah, where Abraham sacrificed Isaac, and also Bethel of Jacob's vision. The ruins below the main peak on the west are still called *Lôzeh*, or Luz, the ancient name of Bethel, and this site is constantly noticed from the time of Jerome downwards by pilgrims visiting Shechem.

There are also traces of the name Dan on the opposite hill. A spur of height not much less than that of the summit runs out west of Ebal, and is north-west of Shechem, as Gerizim is south-east, agreeing roughly with the description of Sanuto. On this hill stands the sacred site of *'Amâd ed Dîn*, “monument of the faith,” which I have previously proposed as the site of Joshua's altar erected in Mount Ebal. The hill itself is called *Râs el Kady*.

Dan in Hebrew means “judge,” and at the northern Dan under Hermon the meaning, not the name, is preserved in the title *Tell el Kady*, “hill of the judge.” Here at Shechem it would seem as if the

same change had occurred, and the mediæval Dan is now represented by *Râs el Kady*, "mountain top of the judge."

It is curious that in the possession of a Samaritan at Nablus I found a small brazen calf, for which, however, he asked an extravagant price.

The facts of the Crusading view are thus clear; it is interesting to consider further whether they were right. It seems at first sight very probable that Shechem would have been chosen by Jeroboam as a religious centre, for Gerizim was the Mount of Blessing, and on Ebal Joshua's altar was perhaps still standing. There are many indications which point the same way which may be briefly enumerated.

1st. Bethel of the Calf was close to the king's palace (Amos vii. 13), and Jeroboam lived in Shechem (1 Kings xii. 25).

2nd. The southern Bethel was taken from Jeroboam by the king of Judah (2 Chron. xiii. 19), but the calf of Bethel was not destroyed, nor is it mentioned as having been taken. It remained standing long after (2 Kings x. 29).

3rd. The southern Bethel was in the tribe of Benjamin (Joshua xviii. 22), and would scarcely have been chosen as a religious centre by a king who was anxious to draw away the people from Jerusalem (1 Kings xii. 28).

4th. The Bethel of the Calf is constantly mentioned in connection with Samaria (1 Kings xiii. 32; 2 Kings xxiii. 19; Amos iv. 1-4; v. 6), and the old prophet at Bethel was, according to Josephus (comp. 2 Kings xxiii. 18), a Samaritan.

5th. The Samaritans in Shechem having been plagued with lions, a priest was sent to Bethel to instruct them. It is most natural in this case also to suppose a Bethel close to Shechem (2 Kings xvii. 28).

6th. The ancient name of Bethel still lives amongst the peasantry on the slope of Mount Gerizim at the ruins of *Lôzeh*.

7th. The southern Bethel was the seat of a school of prophets visited by Elijah, which is scarce consistent with the existence of the calf (2 Kings ii. 2, 3).

Whilst thus stating what appears to me a strong case in favour of the supposition that the golden calves were erected in Ebal and Gerizim, and thus became the original cause of the establishment of a rival religious centre at Shechem, which has been carried down to our own day by the Samaritans, it is fair to state the objections to the view, which are two.

1st. Josephus certainly understood by Dan the site at the source of the Jordan, a place not consecrated either by the prescriptions of the Pentateuch or by the memories of Jewish history (Ant. viii. 8. 4).

2nd. The prophet Hosea mentions Bethel and Bethaven together. The passage is considered by the Jews and by Jerome to mean that the two places were one; the verse contains a paronomasia, the prophet saying that the place once *Beit-El*, "house of God," had become *Beit-aun*, "house of vanity," a change of which we have an echo in *Beitîn*,

the vulgar pronunciation of the name of the modern Bethel (Hosea iv. 15; v. 8; x. 5).

Whether this last passage can be considered as conclusive appears to me doubtful in face of the extreme improbability of the establishment of a place of worship by Jeroboam beyond the bounds of his own kingdom, but it is certain that a district of desert east of the Bethel of Benjamin was called Bethaven (Joshua xviii. 12) probably meaning "the empty place," as being uninhabited, and it is also certain that a town so called existed near Bethel (xviii. 12) and distinct from it (1 Sam. xiii. 5; xiv. 23); this place Major Wilson places at *Khürbet An*. Hosea, however, refers to Bethel itself.

The question appears to me worthy of consideration by Biblical students as tending to throw a new light on the history of Israel.

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NOTES ON ARCHITECTURE IN PALESTINE.

THE different rate of progress which has been observed in architectural style in various countries renders it very important that any building of unknown date should be compared with examples of known date which exist in the same country and were erected by the same nation. The notes in the Memoir to the Map are more than half devoted to the description of ruined buildings. Many of these are dated, and I propose to abstract all that I have been able to collect of value as throwing light on the question of the dates of those which possess any marked architectural features.

Palestine may be said to have had five building epochs. First, the Jewish period before the nation became subject to the western powers of Greece and Rome; secondly, the period when Jewish architecture was influenced by that of the western nations, which might conveniently, if not very exactly, be entitled the Herodian epoch; thirdly, the Byzantine period; fourthly, the Crusading; and lastly, the Saracenic. These may be considered separately.

I.—JEWISH ARCHITECTURE.

It is not a new remark, but it is an important one to keep in memory, that the Jews were not a great building people. At one of the first meetings of the Fund (July 23rd, 1866), Mr. Layard, M.P., warned the subscribers that "they could not expect such important results as had attended the investigations in Assyria and Babylon." The explorations have fully justified this dictum, for whilst topographical discoveries of the highest interest are obtained, and the illustration of