

NORTHERN BOUNDARY OF PALESTINE.

THE new sheets throw much light also on the boundary between "the Land" and Phœnicia, which is minutely described in the Talmud. Thus, in *J'athûn* we recognise the G'atin of the Talmud, and in *Jelil* the Katzra of Gelil mentioned in the same passage. The list in the Talmud, which is of no little importance, now stands as below, giving the boundary from Acre to Hermon. The general result is to draw the Phœnician boundary farther south than it is usually placed, thus agreeing with Josephus, who makes Ecdippa (*ez Zîb*) the boundary. The great valley of *Nahr Mefshûkh* forms the division, having Nos. 2, 3, 4, and 5 along its course.

1. Accho	'Akka.
2. Gatin	J'athûn.
3. Kabartha	el Kâbry.
4. B. Zanita	Zuweinîta.
5. Katzra of Gelil	Jelil.
6. Kubaia	
7. Bir	Kefr Birim.
8. Tirii	Tîreh.
9. Tifni	Tibneh.
10. Ailshitha	'Atshis.
11. Aulem	'Almân.
12. Mejdél Kherub	el Khirbeh.
13. Chasm of Ayun	Merj 'Ayûn.
14. Tortagla ("Snowy Mountain")	Hermon.
15. Kisrin	Baniâs.

Of these fourteen identifications ten are, I believe, quite new.

I would further suggest that the Beth-Baltin of the Talmud may be the present *Belatûn*.

C. R. C.

NOTES FROM THE MEMOIR.

THE Memoir is now rapidly approaching completion, and the sheets from Nazareth to Beersheba may be expected to be complete in the month of April; the Jerusalem sheet (the heaviest of all the twenty-six sheets) being now nearly finished.

The following points are worthy of notice as concluding notes from my portion of the Memoir:—

The Cities of the Negeb.—In a former report it was noted that many of these towns might be identified with places farther north than is generally supposed. Thus in the district within ten miles of Beit Jibrîn, to the south, we have *Shu'alîyeh*, possibly *Hazar Shual*; *Jedeideh*,

perhaps Hazar Gaddah; *Unm Deimnah*, for Madmeuah; and *Hazzârah* for Hazor Hadattah, or "new Hazor."

Northern Sheets.—Several valuable names have been collected also in the north, including above all the title *Hudhîreh*, a word radically identical with Hazor. This is applied to a mountain, a plain, and valley some four miles east of the position in which the Royal Hazor—said by Josephus to have been over the waters of Merom (the *Hûleh*)—has hitherto been placed. No name approaching that of Hazor has been found in this district by former travellers, but in Lieutenant Kitchener's lists the name occurs under the same form in which Robinson found it preserved in the Southern Desert at the site of another Hazor. Madon, also a royal city, which has long been sought in the neighbourhood of the Sea of Galilee, is no doubt the ruin of *Madîn*, on the plateau west of that sea, and the neighbouring ruin of *el Aikeh* may well represent the ancient Lakum, which is to be sought in the same district.

Diblath, a town mentioned, apparently, as in the north of Palestine (Ezek. vi. 14), may, I would suggest, be the modern *Dibl*; and the position of Edrei (Josh. xix. 37), near Kedesh and En Hazor, seems to agree with that of the modern *Y'atir*, some three miles north-west of *Hazîreh* (En Hazor), at the edge of the high hills of Naphtali. The change of D to T is not unknown, and the modern name preserves the guttural found in the Hebrew.

Two places mentioned in the Book of Judith near Shechem do not appear, as far as I can gather, to have been recognised—viz., Esora and Chusi, which may very well be the modern *'Astreh* and *Kuzah*, in the neighbourhood of that city.

One of the few places noticed in the Onomasticon, and not as yet fixed, was Arath, west of Jerusalem. This I would suggest is the ruin of *Harâsh*, near Kolônia.

It is also worthy of notice that the modern name of the valley of Aijalon, the site of the great defeat of the Canaanites by Joshua, is *Wâdy el Mikteleh*, "the Valley of Slaughter."

In conclusion of these last notes from the Memoir, I would call attention to one more example of the archaic character of the peasant dialect. The word commonly employed for a threshing-floor is *Beîâdir*, which is a corrupt pronunciation of the proper word *Neiâdir*. But among the peasantry another word, *Jurn*, is often employed, which in ordinary Arabic means a "trough," but is in this case used in the sense of the Hebrew *Goren*, for "a threshing-floor."

C. R. C.

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