

It was then RESOLVED—That the thanks of the Committee be passed (1) to Mr. Hepworth Dixon, for his two years of office as Chairman of the Executive Committee; and (2) to Mr. Walter Besant for his zeal and activity as Secretary to the Society.

After a vote of thanks to Professor Donaldson for taking the chair the Committee adjourned.

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## TENT WORK IN PALESTINE.

We published in the last *Quarterly Statement* the table of contents of these two volumes, which have since been issued. These pages are not the place for a criticism of Lieut. Conder's book, but we may be allowed to show by a few extracts something of the nature of the work and of the manner in which the prospectus we gave last quarter has been carried out. We confine ourselves exclusively to those passages which most directly concern the special work of the Fund, Biblical illustration. Lieut. Conder's conclusions on the topography of Jerusalem, the present state of the Samaritans, the Bedawin, the modern colonists of Palestine, the fertility of the country, and other topics of the greatest interest, must be looked for in the book itself.

### THE SITE OF KIRJATH JEARIM.

“This fine site, standing out black against the sky, with its grand ravine and wild copses, is evidently an important spot; yet the name Sôba does not recall any Scriptural place, though not far different from the Hebrew Zuph where Saul met Samuel. In modern Arabic it means ‘a heap,’ such as the grain-heaps of the threshing-floors, a title which applies well to the shape of the hill, but probably this is a corruption of some older word. Dr. Chaplin, of Jerusalem, who is perhaps the soundest antiquarian in the country, supposes it to mark the real site of Kirjath Jearim, and there many points in favour of such a view. First of all, Kirjath Jearim is mentioned as on the boundary of Judah next to Mount Seir, which, in turn, is next to Chesalon. Chesalon is known to be the present Kesla, a village on the same ridge with Sôba, and between them is a mountain called Saghîr, a word radically identical with Seir. Then again the thickets west of Sôba may well represent those of the ancient Mount Jearim, ‘the hill of thickets.’ Geba also was a place near Kirjath Jearim, and a ruin called Jeb'a exists close to Sôba. Baalah was another name for Kirjath Jearim, and the word means ‘high’ or ‘elevated,’ applying well to Sôba, which is a strong place. It is also not impossible that in the name Sôba we have a trace of Shobal the founder of Kirjath Jearim.”

### THE SYCHAR OF ST. JOHN (iv. 4).

“It is here no doubt that we recognise the Sychar of the Fourth Gospel. An unaccountable confusion has grown up lately between

Sychar and Shechem, for which the Crusaders are originally responsible, as they are indeed for most of the false theories on sacred sites. It is only through careful study, and by such work as that of the Survey, that we are beginning to escape from the entanglements and confusion caused by the ignorance of knights and priests, arriving, in the twelfth century, strangers and illiterate enthusiasts in a hostile country.

“It will be evident to all readers of the Gospel narrative that Sychar, ‘a city of Samaria’ near Jacob’s Well (John iv. 5, 6), is a description hardly to be expected of Shechem, which is moreover mentioned by its original name in the New Testament (Acts vii. 16). The early Christians recognised the distinction, and place Sychar a mile east of Shechem, as noticed in the ‘Itinerary of Jerusalem,’ 333 A.D. It is clear that they refer to ‘Askar, and the identity is maintained by Canon Williams and others; but a difficulty has always been felt by students because the modern name begins with a guttural, which cannot have occurred in the name Sychar. This difficulty the Samaritan Chronicle seems to me to remove, for in it we find a town mentioned apparently near Shechem, called Ischar, which is merely a vulgar pronunciation of Sychar; and the Samaritans themselves, in translating their Chronicle into Arabic, call it ‘Askar. Thus the transition is traceable from the Hebrew form, having no meaning in Arabic but originally ‘a place walled in,’ through the Samaritan Ischar to the modern ‘Askar, ‘a collection’ or ‘army’ in Arabic.”

#### THE VILLAGE OF NAIN.

“The village of Nain lies below on a sort of spur to the north of Neby Dūhy, and the road from Nazareth ascends in a hollow to the west of it. On the right of the road, yet farther west, are the rockcut tombs, and thus the procession bearing the young man’s body would have come down the slope towards the little spring westwards, meeting our Lord on the main road. The mud-hovels on the grey tongue of limestone have no great marks of antiquity, but the surrounding ruins show the village to have been once larger, and a little mosque called ‘the Place of our Lord Jesus’ marks, no doubt, the site of an early chapel. There are, as far as we could see, no traces of a wall, and I think we should understand by ‘gate of the city,’ the place where the road enters among the houses, just as the word is used often in Greek, and in modern Arabic in such expressions as ‘gate of the pass,’ ‘gate of the valley,’ and even ‘gate of the city,’ where no wall or gate exists.”

#### THE DEATH OF SISERA.

“The Bedawin have a delicious preparation of curdled milk called *Leben*, which is offered to guests but generally considered a delicacy; from personal experience I know that it is most refreshing to a traveller when tired and hot, but it has also a strange soporific effect, which was so sudden in its action on one English clergyman after a long ride, that he thought he had been poisoned. It was perhaps not without a know-

ledge of its probable effects, that Jael gave to her exhausted guest a tempting beverage which would make his sleep sound and long.

“The murder of a fugitive and a guest is so contrary to the morality of the Semitic nomads, that we must seek for a very strong justification. It could not have been national enthusiasm which actuated Jael, for she was a Kenite, not a Jewess, one of a nation hostile to Israel, and there ‘was peace between Jabin King of Hazor (Sisera’s master) and the house of Heber the Kenite.’ The true reason is probably to be sought in Sisera’s entering the tent at all. There are instances in later history in which a defeated Arab has sheltered himself in the women’s apartments, but such an infringement of Eastern etiquette has always been punished by death; and it is not improbable that in revenge for such an insult Jael seized the iron tent-peg and drove it with the mallet, used to fix the tents to the ground, through Sisera’s brain.

“One final illustration may be added, suggested to me quite lately by an English clergyman. In the magnificent song of Deborah, the great storm which swelled the Kishon is described:

“‘They fought from heaven, the stars from their courses fought against Sisera’ (Judg. v. 20).

“The season was probably that of the autumn storms which occur early in November. At this time the meteoric showers are commonest, and are remarkably fine in effect, seen in the evening light at a season when the air is specially clear and bright. The scene presented by the falling fiery stars, as the defeated host fled away by night, is one very striking to the fancy, and which would form a fine subject for an artist’s pencil.”

#### THE ROCK ETAM.

“About two miles west of Beit ’Atáb, a valley running north and south, separates the high rugged mountains of the ’Arkùb from the low rolling hills of the Shephelah district, beyond which is the Philistine plain. This valley joins the great gorge which bounded Judah on the north, and forms a broad vale, half a mile across, filled with luxuriant corn, with a pebbly torrent-bed in the middle, and low white hills on either side. The vale is called Wady Sürâr (a Hebrew word, meaning ‘pebbles’), and is the ancient Valley of Sorek. The ruins of Bethshemesh lie on a knoll surrounded by olive-groves, near the junction of the two valleys above mentioned. On the south is Timnah, where Samson slew the lion; and on the north are the little mud villages, Sür’a and Eshû’a—the ancient Zoreah and Eshtaol—the hero’s home. The scene, looking up the great corn valley to the high and rugged hills above, is extremely picturesque, and is that which was spread before the eyes of the five lords of the Philistines, as they followed the lowing oxen, which bore the ark on the ‘straight way’ from Ekron to Bethshemesh.

“Here also, at the edge of the mountains, is the village of Deir Abân, supposed, by the early Christians, to mark the site of Ebenezer, the boundary of Samuel’s pursuit of the Philistines, and of the land held by

the Jews at that period. On the north brink of the Vale of Sorek (in which also Delilah lived) there is a conspicuous white chapel on the hill, dedicated to Neby Samit, and close to the village of Zoreah. Confused traditions—which are, however, probably of Christian origin—connect this prophet with Samson, whose name is recognisable in other parts of this district under the forms Shemshūn, Sanasin, and 'Aly (as at Gaza), and also a little farther south as Shemsin and Samat. It appears probable that the tomb now shown at Zoreah, is that known, to the Jews, in the fourteenth century as Samson's; and the tradition, thus traced to other than monkish origin, is very possibly as genuine as that which fixes the tombs of Joseph and Phinehas near Shechem. Here, then, we are in Samson's country, and close to Zoreah we should naturally look for the Rock Etam.

“The substitution of B for M is so common (as in Tibneh for Timnah), that the name 'Atâb' may very properly represent the Hebrew Etam (or 'eagle's nest'); and there are other indications of the identity of the site. It is pre-eminently a 'rock'—a knoll of hard limestone, without a handful of arable soil, standing, above deep ravines, by three small springs. The place is also one which has long been a hiding-place, and the requirements of the Bible story are met in a remarkable way; for the word rendered 'top of the Rock Etam' is in reality 'cleft' or 'chasm;' and such a chasm exists here—a long, narrow cavern, such as Samson might well have 'gone down' into, and which bears the suggestive name Hasûta, meaning 'refuge' in Hebrew, but having in modern Arabic no signification at all.

“This remarkable 'cave of refuge' is two hundred and fifty feet long, eighteen feet wide, and five to eight feet high; its south-west end is under the centre of the modern village; its north-east extremity, where is a rock shaft, ten feet deep, leading down from the surface of the hill, is within sixty yards of the principal spring.

“The identification thus proposed for the Rock Etam is, I believe, quite a new one; and it cannot, I think, fail to be considered satisfactory, if we consider the modern name, the position, and the existence of this remarkable chasm. Ramath Lehi, where the Philistines assembled when searching for Samson (Judg. xv. 9, 10), is naturally to be sought in the vicinity of Zorea—Samson's home, and of the Rock Etam where he took refuge.

“A little way north-west of Zoreah, seven miles from Beit 'Atâb, is a low hill, on the slope of which are springs called 'Ayûn Abu Mehârib, or the 'fountains of the place of battles.' Close by is a little Moslem chapel, dedicated to Sheikh Nedhir, or 'the Nazarite chief;' and, higher up, a ruin with the extraordinary title Ism Allah—'the name of God.' The Nazarite chief is probably Samson, whose memory is so well preserved in this small district, and the place is perhaps connected with a tradition of one of his exploits. The Ism Allah is possibly a corruption of Esm'a Allah—'God heard'—in which case the incident intended will be the battle of Ramath Lehi. Finally, we were informed by a native

of the place that the springs were sometimes called 'Ayûn Kàra, in which name we should recognise easily the En Hak-Kore, or 'fountain of the crier' (Judg. xv. 19).

"To say that this spot certainly represents Ramath Lehi—'the hill of the jaw-bone'—would be too bold. It seems, however, clear, that a tradition of one of Samson's exploits lingers here; the position is appropriate for the scene of the slaughter with the jaw-bone, and we have not succeeded in finding any other likely site."

#### THE SCAPEGOAT.

"According to the Law of Moses the Scapegoat was led to the wilderness and there set free. This was not, however, the practice of the later Jews. A scapegoat had once come back to Jerusalem, and the omen was thought so bad that the ordinary custom was modified, to prevent the recurrence of such a calamity. The man who led the goat arrived at a high mountain, called Sook, and there was at this place a rolling slope, down which he pushed the unhappy animal, which was shattered to atoms in the fall. It was always a matter of much interest to me to find out where this mountain was.

"The Scapegoat was led out on the Sabbath, and in order to evade the law of the Sabbath-day's journey, a tabernacle was erected at every term of two thousand cubits, and became the domicile of the messenger, who, after eating bread and drinking water, was legally able to travel another stage. Ten such tabernacles were constructed between Sook and Jerusalem, and the distance was ninety *Rîs*, or six and a half English miles. The district was called Hidoodim, and the high mountain Sook. The first means 'sharp,' the second 'narrow,' both applying well to the knife-edged ridges of the desert. The distance of ninety *Rîs* brings us to the great hill of El Muntâr, and here, beside the ancient road from Jerusalem, is a well called Sûk, while in the name Hadeidûn, applied to part of the ridge, we recognise the Hebrew Hidoodim.

"Here then, I think, we may fairly conclude is the Mountain of the Scapegoat. From this high ridge the unhappy victim was yearly rolled down into the narrow valley beneath, at the entrance of the great desert, which first unfolded itself before the eyes of the messenger as he gained the summit half a mile beyond the well of Sûk. Beside this well stood probably the tenth booth to which he returned after the deed, and where he sat until sun-down, when he was permitted to return to Jerusalem."

#### GILGAL.

"A question of even greater interest is that of the long-sought site of Gilgal, and our inquiries were rewarded with success. Robinson had heard the name Jiljâlieh, but had not been able to fix the site. A German traveller (Herr Schokke), in 1865, had been more fortunate, and was shown the place at a mound about a mile east of Eriha. It was important to ascertain the reliability of this discovery, and I succeeded

in fixing the spot visited by this traveller, by means of the compass-bearing which he had been wise enough to take. I found three persons who knew the site by the name Jiljûlieh, and one of them conducted me to ruins to which a curious tradition applies.

“There was, however, still a difficulty to be met; for Captain Warren had been shown another place, as the true site of Gilgal, north of this Jiljûlieh, where are ruins of a large mediæval monastery. The explanation is, however, the usual one. Our Jiljûlieh is the Gilgal known to the early Christians, which St. Willibald (724 A.D.) places two miles from the Jericho of his time, and five miles from Jordan; Captain Warren’s site is just in the position in which Gilgal is shown on the mediæval map of Marino Sanuto. The Crusaders have again in this instance changed the site, and both traditions are extant among the natives. The questions naturally arise, which is the true one, or whether either is worthy of notice? The ruins of Jiljûlieh, east of Jericho, appear to me to bear away the palm, for two reasons; first, the position is that described in the Bible, ‘in the east border of Jericho’ (Josh. iv. 19); secondly, the fourth-century site is noticed by Jerome, not as fixed by a monkish tradition, but as held in reverence by the inhabitants of the country, and thus apparently connected with a genuine or indigenous tradition. It is true that the existing ruins, with hewn stones and tesserae of glass, indicate traces of the early Byzantine monastery, which is noticed as containing the Church of Galgalis, but this does not militate against the genuine character of the site, for the tradition, in this case, appears to be derived from a more authentic source than that which fixes most of the early Christian sacred sites.

“The recovery of Gilgal ranks as one of the most important successes of the Survey work. The name is not commonly known among the natives, for the site is generally called Shejeret el Itleh, ‘the tamarisk-tree,’ from the very large tamarisk just west of the ruins. The tradition connected with the place is, however, apparently common among the Arabs of the neighbourhood.”

#### WADY KELT.

“Wady Kelt has been also thought to be the Brook Cherith, and the scene seems well fitted for the retreat of the prophet who was fed by the ‘Oreb,’ whom some suppose to have been Arabs. The whole gorge is wonderfully wild and romantic; it is a huge fissure rent in the mountains, scarcely twenty yards across at the bottom, and full of canes and rank rushes between vertical walls of rock. In its cliffs the caves of early anchorites are hollowed, and the little monastery of St. John of Choseboth is perched above the north bank, under a high, brown precipice. A fine aqueduct from the great spring divides at this latter place into three channels, crossing a magnificent bridge seventy feet high, and running a total distance of three miles and three-quarters, to the place where the gorge debouches into the Jericho plain. On each side the white chalk mountains tower up in fantastic peaks, with long-

knife-edged ridges, and hundreds of little conical points, with deep torrent-seams between. All is bare and treeless, as at Mar Saba. The wild pigeon makes its nest in the 'secret places of the stairs' of rock; the black grackle suns its golden wings above them; the eagle soars higher still, and over the caves by the deep pools the African kingfisher flutters; the ibex also still haunts the rocks. Even in autumn the murmuring of water is heard beneath, and the stream was one day swelled by a thunderstorm in a quarter of an hour, until it became a raging torrent, in some places eight or ten feet deep.

"The mouth of the pass is also remarkable; for on either side is a conical peak of white chalk—one on the south called the 'peak of the ascent' (Tuweil el 'Akabeh), while that to the north is named Bint Jebil, 'daughter of the little mountain,' or Nusb 'Aweishireh, 'monument of the tribes.'"

#### BETHABARA.

"The fords were collected and marked in the natural course of the Survey, the names carefully obtained, and every precaution taken to ensure their being applied to the right places. It was not, however, until the next winter that I became aware how valuable a result had been obtained. Looking over the nomenclature for the purpose of making an index, I was struck with the name 'Abârah applying to a ford. The word means 'passage,' or 'ferry,' and is radically the same word found in the name Bethabara. I looked 'Abârah out at once on the map, and found that it is one of the main fords, just above the place where the Jalûd river, flowing down the valley of Jezreel and by Beisân, debouches into Jordan.

"One cannot but look on this as one of the most valuable discoveries resulting from the Survey; and I have not, as yet, seen any argument directed against the identification which seems to shake it. It may be said that the name 'Abârah is merely descriptive, and perhaps applies to several fords. That it is descriptive may be granted; so is the name Bethabara, or Bethel, or Gibeah, or Ramah. That it is a common name may be safely denied. We have collected the names of over forty fords, and no other is called 'Abârah; nor does the word occur again in all the 9,000 names collected by the Survey party. . . .

"Here at 'Abârah we have the name, and nowhere else, as yet, has the name been found; the question then arises, is the position suitable?

"We speak commonly of Bethabara as the place of Our Lord's baptism. Possibly it was so, but the Gospel does not say as much. It is only once mentioned as a place where John was baptizing, and where certain events happened on consecutive days. These events are placed in the Gospel harmonies immediately after the Temptation, when Christ would appear to have been returning from the desert (perhaps east of Jordan) to Galilee. Bethabara, 'the house of the ferry,' was 'beyond Jordan;' but the place of baptism was no doubt at the ford or ferry itself; hence the ford 'Alârah is the place of interest. It cannot be

Christian tradition which originates this site, for Christian tradition has pointed, from the fourth century down to the present day, to the fords of Jericho as the place of baptism by St. John.

“And the third day there was a marriage in Cana of Galilee’ (John ii. 1). Here is the controlling passage. The hostile critics of the fourth Gospel have taken hold of it; they have supposed the traditional site to be undoubtedly the true one, and have thence argued the impossibility that in one day Christ could have travelled eighty miles to Cana. To the fourth-century inquirer the difficulty would never have occurred; he would have answered at once that Our Lord was miraculously carried from one place to the other; but the Gospel does not say so, and we should therefore look naturally for Bethabara within a day’s journey of Cana. The ford ‘Abârah is about twenty-two miles in a line from Kefr Kenna, and no place can be found, on Jordan, much nearer or more easily accessible to the neighbourhood of Cana.

“I leave these facts to the reader, asking him to choose, between the difficulties attendant on the traditional site, and the suitability of the new site, where alone as yet the name of Bethabara has been recovered.

“There is, however, another point with regard to Bethabara which must not be overlooked. The oldest MSS. read, not Bethabara, but Bethany, beyond Jordan. Origen observed this, yet chose the present reading, and we can hardly suppose that the early fathers of the Church made such an alteration without some good reason; perhaps the original text contained both names, ‘Bethabara in Bethany’ beyond Jordan being a possible reading. . . .

“If Bethabara be a true reading, the place should thus most probably be sought in Bathania, and the ford should therefore lead over to Bashan. This again strengthens the case for the ‘Abârah ford, which is near the hills of Bashan, whereas the Jericho fords are far away, leading over towards Gilead and Moab.”

#### THE SPRING OF SIRAH (2 Sam. iii. 26).

“After his interview with David, Abner set out on his way to Jerusalem, and had gone as far as the Spring of Sirah, when Joab’s messengers overtook him and brought him back to Hebron, where he was murdered in the gate (2 Sam. iii. 26). Now on approaching the modern town by the old paved road to the north, the first spring beside the way is called Sârah. Like the Hebrew Sirah, the word means ‘withdrawn,’ and the title is, no doubt, due to the fact that the spring is under a stone arch, at the end of a little alley with drystone walls, and is thus withdrawn from the high-road. This place may therefore be considered as one of the few genuine sites in the neighbourhood of Hebron.”

#### DEBIR (Joshua xv. 48).

“There seems to me to be every reason for supposing Dhâheriyeh to be the ancient Debir, a place not identified before the Survey. The name has the same meaning, derived from its situation on the ‘back’ of a



long ridge; and the position between Shochoh (Shuweikeh), Dannah (Idhnah), Anab ('Anàb), and Eshtemoa (Es Semù'a), seems very suitable (Josh. xv. 48). The place, moreover, is evidently an ancient site of importance, to which several roads lead from all sides. The springs near Debir given to Achsah (Judg. i. 15) might well be the beautiful springs of Dilbeh, about seven miles north of the town, and the identification seems to me to be amongst the most valuable of those due to the Survey."

#### PANORAMIC VIEW FROM JEBEL TÒR'AN.

The view from the summit of Tòr'an is interesting and extensive. The Sea of Galilee is visible, and we were able to fix the direction of many points along its shore.

"On the south, separated from Tòr'an by a second plain, lay the low bare range of the Nazareth hills, Neby S'ain, and Gath Hopher with the tomb of Jonah, being visible, while rather farther east Kefr Kenna stood among its olive-groves and gardens of pomegranates.

"Tabor, crowned with two monasteries, was also plainly visible, east of the Nazareth range, the slopes partly hidden by oak-groves. Through a gap, between it and the western hills, the outline of Gilboa and part of Jebel ed Duhy could be seen. The plain of Esdraelon was hidden, but the cone of Sheikh Iskander was visible to the south-west.

"To the west the view extended over the low wooded hills to the long range of Carmel, which was visible, from the Peak of Sacrifice to the white monastery where, on a little spit, stands the German windmill, which showed up quite black against the gleaming sea.

"The brown and fertile plain of the Buttauf, in the basaltic soil of which tobacco, corn, maize, sesame, cotton, and every species of vegetable grow luxuriantly, lay at our feet. The high blunt top of Jebel Deidebeh ('mountain of the watch-tower'), crowned with its ring of thicket, rose behind, shutting out the view. Beyond this was the chain of hills running eastwards, with rolling grey uplands dotted with olives, while farther still, some ten or twelve miles away, rose the mountain-wall of Upper Galilee, culminating in Jebel Jermùk, a bare craggy ridge which closed the view to the north. Turning yet farther east, the large town of Safed shone white on the mountain side, divided into two quarters, with a double-pointed summit behind them. Beyond all, dark and dreamlike, the great Hermon, 'Sheikh of the mountains,' was seen streaked with silver lines of snow.

"But the view due east of Tòr'an was yet more interesting. A yellow plateau shelves down from the foot of the mountains of Upper Galilee and runs into little tongues and promontories, separated by tiny bays, along the north-western shores of the Sea of Galilee: only in one part of this line is there a cliff, just where the little fertile plain of Gennesaret terminates at Khàn Minieh; the rest is shelving ground almost to the water's edge.

"The deep chasm running down from Safed, and known as 'the Valley

of Doves' (W. el Hamâm), debouches into the green oasis of Ghüweir, or plain of Gennesaret. East of the sea the long flat plateau of Bashan stretches from the precipices which enclose the lake, and reaches away to the volcanic cones and dreary lava-fields which are backed by the peaks of Jebel ed Drüz.

"Tiberias was hidden below the cliffs, and only about half the blue and limpid lake was seen behind them; most conspicuous on this line are the Horns of Hattin, so fatal to the Christian kingdom in 1187, and here also, as on the east, a broad plateau runs almost to the top of the precipices.

"It is wonderful to reflect how numerous are the ancient towns which encircled this little lake; speaking of the west side alone, they number more than twenty. Hidden by the cliffs we have Tiberias, or Rakkath, and Hammath (El Hummâm), Tarichæa (Kerek), Sinnabris (Sennâbreh), and Magdala (Mejdel), with Kedish, the probable site of the Kadesh of Barak.

"On the western plateau stand Adamah (Admah), Adami (Ed Damieh), Bitzaanaim (Bessûm), Lasharon (Sarôna), Shihon (Sh'ain), and other sites of Biblical interest. Arbela, with the synagogue of Rabbi Nitai (200 B.C.), Hattin (the ancient Zer), Yemma (the Talmudic Caphar Yama), Kefr Sabt (Caphar Sobthi), Seiyâdeh (the Talmudic Ziadethah), Tell M'aûn (Beth Moan), Sha'arah (Beth Sharaim), and several other towns of later times swell the long list of cities. The district is full of sacred places: Rabbi Akiba, Rabbi Meir, and the great Maimonides, were buried near Tiberias, and the supposed tombs of Jethro and Habakkuk are still shown on the hills above."

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## SYNAGOGUES OF GALILEE.

THE number of known examples of synagogues in Palestine is eleven; besides these there are three doubtful specimens which may have been synagogues, making the total number fourteen. By dealing first with the three doubtful specimens the way will be left clear for a consideration of the date of these interesting buildings. The only specimen that does not occur within the limits of Galilee is that on Mount Carmel, described by Lieutenant Conder, at the ruin of Kh. Semmâka. Two lintels were found, one still resting *in situ* on its stone doorposts. The mouldings resemble those common in other synagogues, being carried back on the lintel in the peculiar T-shaped beading clearly seen in the synagogue at Meiron. Lieutenant Conder describes this principal doorway as being the eastern door, which is peculiar. The only other known example of the entrance being on the east is at the synagogue at Irbid, and there this position was rendered necessary by the fall of the ground on which the synagogue was built.

Part of a colonnade was observed, the pillars being about the same