

has shown that Antony of Piacenza refers to a place in the present Mosque el Aksa, which is still called *Kadam Aisa*, or the "Footprint of Jesus." The point may have no practical value except as an instance of "transference of tradition" by the Crusaders—one of many.

Prof. Sepp appears also to confound the place where the Jewish Sanhedrin sat with the Prætorium of the Roman Governor. With regard to the site of the former, it is distinctly stated in the Mishna that the Beth Din, or Smaller Sanhedrin, sat in the chamber Gazith ("cut stone"), also called Balutin ("pavement"), which was at the south-east corner of the Court of the Priests. To this, of course, the Roman Governor can never have had access. As to whether the place Lithostroton, or Gabbatha, was in Antonia or on Zion, the writers of fourteen centuries have been constantly of different opinion, there being nothing in the Gospel narrative to fix the site.

C. R. C.

### THE GOLDEN CALF AT BETHEL.

ANY theory stalking through these pages is for the time a Goliath deliberately inviting an attack. Josephus is like Saul's armour, too clumsy to be used with effect. I wish (*Idem non vitrei culminis immemor*) to sling a few smooth stones.

The Samaritans indulge in most extravagant pretensions; they assert that Gerizim is the scene of Abraham's sacrifice of Isaac. "The Land and the Book" disposes of the claim at once by a reminder that no ordinary Syrian ass would be cajoled into performing nearly a four days' journey in two days and a part. The distance from Beer-sheba to Gerizim is too great, while that to Jerusalem suits the narrative very well. The minor objections against Mount Moriah, named in "Sinai and Palestine," (251)—viz., that "there is no elevation, nothing corresponding to the place *afar off* to which Abraham *lifted up* his eyes," vanish when it is pointed out that—

(1) There was a *far off* place (lit. *house*? Araunah's) on the west side of the brook Kidron, not half a mile from Jerusalem (2 Sam. xv. 17). Miriam also watched the ark *afar off* (Exod. ii. 4). A few hundred yards would suffice."

(2) The expression "*lifted up* his eyes" hardly requires the existence of an *elevation* in Gen. xxii. 13, which is not admissible in *both* cases in Gen. xxiv. 63, 64, and contrary to fact in Numb. xxiv. 2.

The soul of Simon Magus must have migrated into the dark-eyed and fascinating Jacob, now high priest of the Samaritans, and "*custos rotulorum*," for Lieut. Conder, after seeing him, was actually inveigled into seriously advocating the claim that the Bethel where Jeroboam set up a golden calf was immediately west of Gerizim, at the ruins called Lözeh (Luz).

Seven points in favour of the claim are given in *Quarterly Statement*, 1878, p. 28, and condensed in "*Tent Work*," vol. ii. 107; but not one of the seven appears to me able to stand scrutiny.

The fact that some declare that these pages instead of dispelling uncertainty only throw them into a fog, leads me to drop a stone on this claim, and to answer the points *seriatim*.

(1) If Amos vii. 13 indicates that "the calf was close to the king's palace," then it was not close to Shechem, but to Samaria or Jezreel, since Jeroboam II., not I., is referred to.

(2) Abijah, on taking (the true) Bethel from Jeroboam, would hardly be driven by his conscience to destroy "the calf temple," since he permitted worse things in his own kingdom (2 Chron. xiv. 3, 5).

(3) The southern (or true) Bethel, though allotted to Benjamin, was from the first seized by Ephraim (Judges i. 25), and is reckoned to it in 1 Chron. vii. 28, and therefore it is not "strange that it was chosen as a religious centre" by Jeroboam, being not "beyond the bounds of his own kingdom."

(4) "The prophet that came out of *Samaria*" (2 Kings xxiii. 18) died long before the city of Samaria was built. The word is obviously used proleptically either of the kingdom of Israel or of the district described as *the cities of Samaria* (1 Kings xiii. 32; 2 Kings xvii. 26). Further, Samaria is mentioned (Amos iv. 1, 4; v. 5, 6) in connection not only with Bethel, but also with Gilgal and Beer-sheba. Are the two latter places, therefore, to be looked for close to Samaria (? Shechem)?

(5) "The Samaritans in *Shechem* having been plagued with lions," &c. *Shechem* is here introduced inadvertently, not being mentioned in 2 Kings xvii. The colonists were placed in *the cities of Samaria*—i.e., the cities of the captive tribes.

(6) Surely not more than *one Luz* was likely to have had the alternative name of Bethel.

(7) (The true) "Bethel was the seat of a school of prophets." But still the children of the city mocked Elisha, an act quite consistent with the worship of the calf.

(a) Dan was "consecrated by the memories of Jewish history" (Judges xviii. 30).

(b) Bethel, as shown in (3), was within "the bounds of Jeroboam's kingdom" when the calves were set up.

Scrutiny thus shows that *the seven notes* are invalid and unable to disturb the common opinion that one golden calf was set up at Jacob's Bethel (Beitin), possibly within sight of Solomon's Temple.

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## THE NAMELESS CITY.

[See *Quarterly Statement*, 1879, p. 130, 171.]

I HAVE not yet learnt as a *fact* that the Mount of Olives is visible from some spot on the Bakoosh hill below the summit.\* That it really is so I

\* The Survey Triangulation diagram shows that the neighbourhood of Jerusalem is visible from the top of the Râs Sherifeh, but it is hidden lower down by the intervening ridges.—C. R. C. But see Finn, pp. 445, 449.—W. F. B.