

has got not a little choked up with rubbish in the course of years, and that its bed is rather higher than it used to be. As the tablet with the inscription is now partially sunk in the water, which could not have been the case in the old time, it is apparent that the canal is very much filled up with broken rock, etc., in this place also. This is assuredly the case with the Pool of Siloam, through which the little stream flows. In order to lay bare the tablet with the inscription and thus get at it properly it would be necessary to employ workmen to make a ditch through the pool (so as to lower the water), either to bring it to its former level, or at any rate to make its bed 2 or 3 ft. deeper. This could easily be done, and then it might go through the dam, and by this means the canal would be emptied 10 ft. further up than where the table is. There would also be no further stoppage of the water, which would have a free course through the canal down which it would run in a stream of about an inch deep, and over it a board might be laid on which one could stand and work comfortably. Perhaps the silicate might be removed by a chemical process, and then a perfect impression could be taken of the inscription.

The work would be better done if it were done with the consent and under the direction of the municipality, and so far there are few difficulties in the way—but an outlay of about £25 (and perhaps more), would have to be made. I am quite willing to undertake the work if it is desired.

I told Dr. Chaplin about it and he told me that he would go and see it, so he will perhaps send an account of what he has seen.

As the paper used to take off the impression was partly in the water, it was quite wet, and tore in taking it off the stone.

If the surface of the water were lowered in the canal it must also be lowered in the Virgin's Fountain, and then we shall probably be able to find out where the water comes from, a matter that still remain unknown. Later on I shall send a short paper with drawings of the Pool.

C. SCHICK.

ZELZAH.

THERE is some difficulty connected with this word. The fulfilment of predicted detail was to assure Saul of the truth of Samuel's words. Many particulars are given in 1 Samuel, x, 2-5. It is said, "thou shalt find (*lit.* come upon) two men by Rachel's Sepulchre in the border of Benjamin at *Zelzah*." No such place is named elsewhere, nor has any trace of the name been found, since Beit Jala is too far distant to satisfy the conditions.

The Sp. Comm. rightly observes that the mention of any place is unnecessary, since Rachel's Sepulchre would be sufficiently well known. Accordingly for **כַּעֲלֵצָה** it suggests reading **כַּעֲלֵצִים** (with cymbals). The Vulgate gives "in meridie" (towards the south), while the LXX

apparently fancying that the two men were taking severe exercise, translate the words by "ἀλλομένους μεγάλα" (leaping violently). *Over-heating themselves* was, however (I think), just what they were *not* doing : rather were they studiously keeping themselves *cool*, if with a very slight alteration the true reading be בצלצור bizelzur (*under the shadow of a rock*).

Saul would easily reach Rachel's Sepulchre in an hour : in half the time, if he forced the pace to make Samuel's words untrue.

It was useless, however, to try to thwart prophecy (well for him if he had remembered it in dealing with David). Early though the hour was, he came upon the two men (1) near Rachel's Sepulchre (2), in the border of Benjamin, *i.e.*, on the *western* side of the watershed, *where in the morning there was some shade*, and (3) under the shadow of a rock (tzur) which probably could hardly have sheltered them later in the day.

W. F. BIRCH.

THE NAMELESS CITY.

THE new map enables me to correct some errors in the description of the Bakoosh hill given in *Quarterly Statement*, 1879, p. 130. The hill is west-north-west, not south-west of Solomon's Pools, and is marked on the map as *wooded*. On the map "S" in "A-Sâleh" must, I believe, be close to the spot where Samuel anointed Saul.

Perhaps some one at Jerusalem will kindly test the view as to whether it takes in (1) Rachel's Sepulchre; (2), Jebel Deir Abu Thôr, or else the hill just above the Montefiore almshouses; (3), part of the "Upper City" of Jerusalem; and (4), the Mount of Olives.

It would be interesting also to learn whether the sepulchre ("Byeways," p. 437) is *ancient Jewish*: if so, in case others can also be found, we certainly have here "*a nameless city*."

"Dahar es Salâhh" seems to be a name for the mountain ridge in general, and "Ras Sherifeh" (as the name shows) for the highest point.

I further find that Ain Kasees instead of being north or north-east of the hill, is at the head of a valley on the south side of it. About a quarter of a mile from the spring, and close to the top of the ridge, are ruins "distinguished by ponderous rabbeted stones" called "Khirket el Kasees" (Fiin) or "Kh. el Jâmia" (map). Assuming the hill to be Ramah, we perhaps ought to put "the high place" here instead of at Râs Sherifeh, only 21 feet higher, though half-a-mile further off, as the *Memoirs* seems to forbid our claiming a sufficiently high antiquity for the existing surface remains, so as to build any argument upon them.

W. F. B.