

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.

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### 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.

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