

one or two places so-called, on the shores of the Sea of Galilee, it may be noted that the mediæval writers place the so-called Galilean Bethsaida at Minieh. The name of the little sacred place 'Aly es Seiyâd ("the fisher") may be a survival of this idea.

Beror-Hail (Midrash Koheleth vii, 7), the place to which Rabbi Johanan retired when the younger Gamaliel took charge of the school at Jamnia. It appears to have been in the Philistine plain, and is perhaps represented by the modern village *Bureir* south-east of Ascalon.

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NOTES.

JERUSALEM, 15th March, 1882.

Kadesh on Orontes. Mr. Tomkins will not expect me to abandon so favourite a child as this, without a careful debate, and it is evident from the tone of his paper (*Quarterly Statement*, 1882, p. 47) that he is anxious to discuss the matter without prejudice. I am, however, obliged to wait until I can consult Lepsius, the Epic of Pentaur, and other authorities, before replying. I cannot but think, however, that the evidence in favour of our discovery will prove too strong, and that the north point on the famous Egyptian bas relief will have to be placed differently from his supposition. *N.B.*—I have, since writing this, consulted Lepsius and Rosellini, and the result seems to confirm my views as to Kadesh in a remarkable manner, as I hope shortly to show.

The Funeral Tablet. The interesting paper by Mr. Boscauwen on this matter contains much fresh information. On reading Le Normant's "Magie," it seemed clear to me that the three figures on the right of the third division represented the soul escaping from the evil genii, who turn against one another, as described in the Accadian Magical Formulae, a view which Mr. Boscauwen has fully worked out. The two fish-deities seem to be similar in idea to the Egyptian figures of Isis and Nephtys, as represented standing at the head and feet of the mummies, and to the angel Munker and Nakir, whom Moslems believe to question the soul. The same belief is well known to have existed in the Mazdean faith, and the Persian story of the soul's trial, by its own thought, word, and deed, is one of the most beautiful fancies in the Zend-Avesta. Mr. Boscauwen's notes do not seem to militate against the idea that the deities in the second row are the planetary genii, but these belong to Assyrian rather than Accadian mythology. I have referred in my original paper to M. Clermont Ganneau's previous description of the tablet, from which I obtained various valuable indications, which I hope I acknowledged sufficiently. M. Ganneau, however, promised a further paper on the subject to the "Revue Archéologique," and I am not aware whether this has ever been published. It is to be hoped that he will be able

to send it to the next *Quarterly Statement*. The tablet was not found in Phœnicia, so far as I understood, but the mythology of the Assyrians, Accadians, Egyptians, and Phœnicians, has so much in common that it must be extremely difficult to distinguish the sources of the ideas forming the subject of the reliefs.

Rock Rimmon. I must leave the readers of the *Quarterly* to decide on Mr. Birch's arguments, which do not seem to me to dispose of the difficulty that 600 men cannot have lived in the cave which I have now carefully measured (*el Jâi*), and of which I have forwarded a plan. No such cave is mentioned in the Bible in connection with the Rock Rimmon, and there appears to be no tradition of any value for Biblical purposes at *el Jâi*. As to the meaning of the word *Sela* it is probably safer to follow Gesenius, even when Dean Stanley does not agree with this respected authority. The rest is matter of opinion, which those interested will be able to settle for themselves.

Sion. The views which I have briefly advocated in this matter seem to me to have the advantage that they allow of every one of the disputants being right. All writers have quoted Biblical texts in favour of their views, and it seems to me that if we admit that Sion was a poetical name for the "sunny hill" on which the Holy City stood, without endeavouring to limit the meaning of a term which seems employed differently by various Old Testament writers, we shall be able to do justice to the erudition of Robinson, Fergusson, Williams, Reland, and later writers alike.

Tyropœon. Some able writers have suggested a Hebrew origin for this name. Two explanations occurred to me while writing the Jerusalem article for the "Encyclopædia Britannica." First that the original form was (צַרְפָּה) from a root occurring in the name Sarepta (now Sarafend), in Surf (which I have proposed as identical with the Sariphœa of the Church Histories, placed by Vandavelde at Safiriyeh), and in many other instances in Palestine. The root is connected with the idea of smelting silver, and is found in the Arabic *Serf* ("to change," according to Freytag's Lexicon). It is now applied to "small change," i.e., silver when given for gold. Now in Jerusalem, since the 8th century A.D. to the present day, the shops of the money-changers have been placed in the Tyropœon valley, along David Street, and round the Hospital of St. John. Bernard the Wise alludes to this, and part of the street in question is called by Mejr-ed-Dîn *Khân es Serf*, possibly a preservation of the name Tyropœon down to the 16th century. I have not been able to ascertain if this name survives, but it is probably forgotten, for the street nomenclature of Jerusalem differs greatly from that in the time of Mejr-ed-Dîn, as appears on comparison of his account with Sir C. Wilson's map. The canon of "*immutability in oriental custom*," on which we may so often safely rest, would render it possible that the Jewish money-changers of the time of Josephus may have sat (only some 30 feet nearer the rock) on the very spot where their descendants now await their victims; and in this case the Tyropœon Valley was that not of the cheese-makers (who were probably only found in the pastoral districts far south), but of the "money-changers," who at times

encroached down its course within the very gates of the Temple, where according to the Talmud they erected booths in a specially allotted part of the area.

The second suggestion is that the name Tyropœon is derived from the Hebrew Teraphim (possibly from the Sanscrit *Sarpa*, whence also Tseraphim and our English "Serpent"). The Canaanites in general worshipped Teraphim down to a very late date, and the brazen serpent was worshipped in Jerusalem by the idolatrous kings.

I hope to show, in a further volume on Jerusalem, that the traditional Golgotha is neither more nor less than the site of the original temple of Venus, which Constantine found rebuilt, and from which the name *Kadesh* or *Kuds* came to be applied to Jerusalem; but yet more that this old temple of Ashtoreth was the Jebusite Sanctuary before David took Jerusalem, and round which the sepulchres of the kings were hewn, after the worship of Jehovah had consecrated the Temple Hill. This would be another instance of the immutability of sacred sites in the East. The name of the Teraphim, which would have belonged to the Jebusite Sanctuary, may have lingered in the valley beneath the knoll, with its sacred cave (the Chapel of Adam), now shown as the site of Calvary. Its signification may have been forgotten by the time of Josephus, and the Teraphim may have been converted into those yet greater magicians the money-changers.

These conjectures must be taken for what they are worth, as the subject cannot be fully worked out in a brief note, without reference to authorities.

Kirjath Jearim. The identification of this spot with the "nameless city" of Samuel (1 Sam. ix) appears to be extremely probable, on the grounds stated by Mr. Henderson, and the topography of this difficult episode seems to me best explained on the supposition of a tour north, west, south, east, and again north, from the starting point. Mr. Schick has lately identified the land of Shalem with the district of the Beni Sâlim, and although there is a difficulty in this, because of the guttural in the Hebrew, the idea is well worthy of consideration. The land of Shalisha seems to have lain further north-west (judging from the Onomasticon) in the direction of *Kefr Thilth* (the exact equivalent of Shalisha in Arabic), where are several places with names from the same root, meaning "three." This would lead Saul naturally through the western part of the land of Benjamin to Kirjath Jearim. So many sites have, however, been proposed for the latter place, that it must rank with Megiddo and Gibeah, on a much lower level than those numerous places concerning which controversy has been laid at rest. It is to be hoped that the general reader will not be liable to forget that a very large proportion of the discoveries made by the officers of the Society have been generally accepted by the critics, and that those now in dispute are connected with sites vaguely or incidentally mentioned in the Bible. It is a matter for hearty congratulation that the keenest critics whose notes appear in the *Quarterly Statement*, write with so much good feeling and such absence of rancour.