

from Philistia to Jerusalem. It is curious to note that there is a Fikieh near Bâb el Wâd, on the road from Ramleh to Jerusalem, and a convent of El 'Azar east of it near Abu Ghosh. These may represent an early tradition of the episode of 1 Samuel iv, being sites respectively for Aphek and Ebenezer; but the Christian origin of the latter site, and the fact that Fikieh is not near any spring, seem to preclude the acceptance of these sites as genuine. If, however, a line be drawn from Neby Samwîl through Deir el 'Azar south-west it nearly strikes 'Aslîn, which has been thought to be Ashnah (Josh. xv, 33), a name very close to Shen. Ebenezer was between Mizpeh and Shen.

No real trace of Ebenezer has yet been found, and the whole topography of the episode is vague. Deir el 'Azar occupies a very prominent site looking down towards the plain of Sharon. The ruins, which I revisited in 1881, present heaps of stones and large cisterns. It seems to me probable that it was once supposed to be the site of Ebenezer, and that the Philistine camp was then supposed to have been in the Merj Fikieh at the bottom of the pass. I have pointed out that Jerome places Ebenezer at Dier Abân, no doubt supposing 'Ain Shems to be Shen; but this tradition seems far less probable than even the localisation now suggested. The evidence is perhaps hardly strong enough to allow of our considering Deir el 'Azar to be the real Ebenezer, but its claims ought not to be forgotten, as 'Azar and Ezer are the same word.

C. R. C.

HAZOR.

THIS name, so common in the old nomenclature of Palestine, signifies "enclosure," and has been thought to refer to cattle-yards. The aboriginal Avim "dwelt in Hazarim" (Deut. ii, 23), but the name Baal Hazor suggests a religious enclosure. In the vicinity of Kefrein we found a Tell Mahder, the name of which is radically the same as the Hebrew Hazor. The top of the Tell is surrounded by a great wall of stones piled up in a circle. Many such circles, some of great size, occur on the plateau above, and appear to be very ancient. It may be suggested that the name Hazor applied to such circles, and that they had (as in other lands) a sacred origin.

C. R. C.

DIBLATHAIM,

"THE two cakes," or discs, was a town of Moab (Jer. xlvi, 32), and Diblath (now *Dibl*) of Galilee (Ezek. vi, 14). The name is a very curious one, and occurs on the Moabite Stone. Now in Moab we discovered immense stone discs resembling millstones, but not pierced in the middle, and

too large for ordinary use as millstones. Possibly these may explain the name Diblathaim, and one of them occurs at a site which would be appropriate for Almon Diblathaim, but which is now called Kueijtyeh ("the head ornament").

C. R. C.

RAMOTH LEHI.

(Judg. xv, 9-19.)

THE early Christian tradition, as noted by Reland and Robinson, would seem to place this site close to Eleutheropolis or Beit Jibrîn, where Samson's fountain was shown. This probably accounts for the name of the ruin Shemsâniyat, or "the Samson places," west of Beit Jibrîn.

Aquila and Symmachus render the name by the Greek *Σταγον*, as Eusebius notes in the Onomasticon. This might be thought to have some connection with the ruin of *Siâgh* east of Beth-Shemesh, for Josephus also uses this name ("Ant.," V., iii, 8), and the vicinity to Beit 'Atâb (the Rock Etam) seems appropriate. It is not, however, very probable that the name would survive in Greek. A spring exists near, and the name of Lehi ("the jaw") might very well be given to the gorge of Wâdy Ism'aîn immediately north, but these indications are too feeble to give any real identification.

Other indications further west are noticed in "Tent Work" (Vol. I, p. 276), which are perhaps more satisfactory, but do not amount to identification. The district was re-explored in 1881, but no further light on the matter was obtained.

Lehi seems to have been a district, and Enhakkore a spring in this district. There are springs called 'Ayûn Kâra near the coast, north of Yebnah, which might be thought to be connected by name with Enhakkore, but these are probably too far west. Near Siâgh there is a ruin, Marmfta, which might be thought to preserve the name Ramoth, the *M* being only a servile.

Near Gaza is the village Beit Lâhi (the *H* is not, however, a guttural). This place is noticed in the life of Hilarion, and by Sozomen ("Hist. Eccles.," V, chap. v). The latter authority supposes it to have been named from an ancient temple still represented by a mosque. It is not probable that this has anything to do with Lehi. Finally, there is a Beit Leyi on the Roman road south of Beit Jibrîn. This may be named from the Christian tradition as to the site as above noticed, but this does not seem a very probable site, because it is far away from Samson's country.

The general result of two special visits of exploration, and of a collection of the general literature of the subject, thus seems unfortunately to leave us still in doubt. I am inclined to think that what has been said in "Tent Work" represents the nearest approach to probability attainable.

C. R. C.