

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.