

LOT'S WIFE.

IRENÆUS believed Lot's wife to be still visible in his own days near the Dead Sea, "still showing her feminine nature" and apparently not quite a stone. Antoninus Martyr in describing his visit to the locality is careful to controvert the idea that the statue had been diminished by being licked by animals. It must have been to some stone or rock (apparently west of the Dead Sea) that these writers refer. Sir John Maundeville still saw the statue "at the right side" of the Dead Sea. It seems possibly to the peculiar crag now called Kurnet Sahsul Hameid, "the peak whence Hameid (an Arab boy) slipped down," that they all refer. It is a crag somewhat like a human figure, jutting out of the cliffs near Kumrân, not far from the Hajr el Asbah.

C. R. C.

EN ROGEL.

It is pretty generally allowed, I believe, that the real site of En Rogel is the present Virgin's Fountain opposite Zohelath, and not, as the Crusaders thought, the Bîr Eyûb, which is too far south, and not a spring at all.

The usual translation of En Rogel is "Fuller's Spring," but "Spring of the Foot" has recently been suggested. I would suggest that both are equally unsatisfactory. In Arabic Rijlah means a water channel (*locus ubi aqua fluit*, Freytag), perhaps derived from *rijl* "foot," because such channels are made with the foot by the peasantry. There is an 'Ain Rujleleh or modern En Rogel near the west margin of Sheet XVIII of the Survey.

If En Rogel mean "Spring of the Channel," and if it be—as can be shown on quite independent considerations—the present Virgin's Fountain, the name is evidently derived from the famous rock-cut channel leading from the back of the cave in which the spring rises.

C. R. C.

AIN TABGHAH.

It seems to have escaped notice that this place is mentioned in the Talmud, which is important, as showing the name to be ancient, and thus perhaps presenting a strong argument against the idea that this spring is the one which Josephus intends in speaking of the Fountain of Capharnaum.

The site, as is well known, is between Tell Hûm and Minieh, and fine springs are here dammed up in a reservoir, while several curious round

water-towers (including 'Ain Eyûb) exist immediately to the east. The name means the "Dyer's Spring." (See the notice in the "Princes' Tour in the Holy Land.")

In the Talmud (Tal. Jer. Ekha, ii, 2, v Midrash) a certain Migdol Tzeboya is mentioned, and according to Neubauer was on the Sea of Galilee (Geog. Tal., p. 218), this name meaning "tower of the dyers." (מגדל צבעיא) is identical with the Arabic Tâbjhah. Twenty-four weavers' shops stood at this place. Perhaps this may explain the curious water-towers found both at 'Ain Tâbjhah and near Mejdél. They may have been used as wells in which to steep the stuffs while being dyed, and this explains the name "Tower of Dyers." They clearly were not connected with aqueducts, though a short mill lade led from the great reservoir on the spot, which is probably only about a century old, and built by the Zeidân family.

C. R. C.

KADESH BARNEA.

A SCHOLARLY work by Dr. H. Clay Trumbull has just been published in America respecting the site of this city. I hope I shall not be considered contentious if I take exception to the conclusions of the author, though supported with much care and candour, and shared by many explorers and scholars who have preceded him. There is much that is most valuable in the book, but when we find that Seir and Mount Hor are moved to the west of the Arabah, and that 'Ain Kadis is shown much further east than on preceding plans, it seems that permanent harm might result from leaving it to be supposed that the question of Kadesh was finally settled.

Taking the questions which I would wish to raise as they occur in the book, I would first note:—

Page 93, *Seir* = Es Seer. This looks well in its English garb, but we must ask first what is the spelling of the Arabic. The Hebrew is שַׁעִיר, of which the proper Arabic equivalent is *Shar*, a word in use with same meaning as the Hebrew, viz., "shaggy." In spite of the authorities quoted it seems that Seer, or Sir, or SIRR is the common Arabic geographical term found all over Palestine meaning a "route" or "highway," unless it be spelt with *Sad*, in which case it means a sheepfold, or if it be really SIRR it means "gravelly." Until it be shown to contain the guttural of the Hebrew, it cannot be considered to represent Seir, especially as it should begin with *Shin*, not with *Sin* or *Sad*. The distinction made between a Country of Seir and Mount Seir (p. 85) does not seem to be well founded, though necessary to the theory which would find a Seir at Seer independent of Mount Seir, the rugged chain east of the Arabah. Kasr es Sir (p. 94) would mean probably "the sheepfold tower," and as is so often the case among the Bedawîn, the region round