

62. In the preceding eight years, viz., 1880, 1881, 1882, 1883, 1884, 1885, 1886, and 1887, rain fell on 66, 48, 62, 71, 65, 63, 66, and 43 days respectively.

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#### ERRATA.

In consequence of the reading of the barometer at Sarona on April 23rd, 1887, as found by comparison with the reading at Jerusalem on the same day, being too low by half an inch, the following corrections in the *Quarterly Statement* for April, 1890, are necessary :—

In general table opposite page 112, col. 2, April, for		ins.	ins.
	29'145	read	29'522.
"    "    "    "    3,	"	"	0'848 " 0'471.
"    "    "    "    4,	"	"	29'765 " 29'781.
"    "    "    "    2, Means for	29'531	"	29'662.
"    "    "    "    3,	"	0'392	" 0'364.
"    "    "    "    4,	"	29'821	" 29'822.
		ins.	ins.
On page 112, 10th line from top, for	29'145	read	29'442.
"    16th "    "    "	1'140	"	0'843.
"    7th "    "    bottom for	0'848	"	0'843.
"    "    "    "    April	"	January.	

#### I.

#### THE SITE OF CAPERNAUM.

In his "Rob Roy on the Jordan" (7th edition, pp. 344-351), the author has conclusively shown that Tell Hûm is too near the place of embarkation after the Feeding of the Five Thousand, and not sufficiently near "the land of Gennesaret;" and that Khân Minia, or some other spot on the Plain of Gennesaret, corresponds to St. John vi, 17-21, and St. Mark vi, 53.

Last spring I explored the rocky promontory to the N.E. of Khân Minia, so far as the rank thistles (often rising far above one's head) and thorns would allow. On the highest part, about 242 feet above the lake, are the remains of a fortification—possibly the station of the Roman Centurion (St. Matthew viii, 5),—and here and there traces of buildings, but *everywhere* I found broken pottery, showing that there was formerly a large population dwelling on this rock.

I am disposed to consider this to be the site of Capernaum rather than (or perhaps in addition to) the ruins to the south of the Khân. At the foot of the rock is the copious fountain 'Ain et-Tîn.

If this be so, then it must have occupied by far the most prominent position of any city on the Sea of Galilee, and would account for the remarkable expression in St. Matthew xi, 13, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell!"

The ruins of the Khân at the junction of the roads from Cæsarea, Jerusalem, and Peræa with the great Roman road leading north to Damascus, probably mark the very spot where Matthew sat "at the receipt of custom;" and the outlying rocks at the foot of the cliff, to this day the favourite resort of fish, indicate the spot where Peter would naturally go to "cast his hook." (St. Matthew xvii, 27.)

The only difficulty in this identification of the Site of Capernaum is the statement of Josephus, that the Plain of Gennesaret is watered by a fertile fountain, in which is found the *Coracinus*, or cat-fish; "the people of the country call it Capharnaum." Canon Tristram has argued, and with great probability, that he refers to the Fountain 'Ain el Mudauwerah, about  $2\frac{1}{4}$  miles from Khân Minîa, in which that fish abounds (as I can also testify), but fails to show that there are any ruins in its neighbourhood which would answer to such an important city as Capernaum.

This identification, though conclusive against Tell Hûtî, has far less force against Khân Minîa, as the fountain may have been named after the nearest city of any note. According to the fishermen with whom "Rob Roy" conversed the *Coracinus* is also found at 'Ain et-Tîn, close to Khân Minîa, which may have been used to irrigate a part at least of the plain, though if Josephus used the word *δαρδεραι* accurately, I must admit that this fountain fails to meet its requirements.

I confess I cannot agree with the laboured theory which would make 'Ain Tâbghah the fountain which waters the plain of Gennesaret.<sup>1</sup> For it would be a work of supererogation to bring water at a great cost round the shoulder of a hard rocky promontory to irrigate what was already one of the best watered plains in Palestine. Four considerable streams run through it; Tristram calls it "the marshy plain."

Nor would an aqueduct be needed for drinking water, for no one would prefer the hot and brackish water of 'Ain Tâbghah to the cooler and sweeter water of 'Ain et-Tîn which was close at hand. I very much doubt if this cutting in the rock, now used as a pathway, is an aqueduct at all. Our party were unanimous in holding it to be of considerably higher level than 'Ain Tâbghah. The photograph, No. 59 of the Palestine Exploration Fund gives a good idea of its height above the plain. We had unfortunately no level with us, but the pathway seemed to descend

<sup>1</sup> We could find no *Coracinus* in this fountain, and it is difficult to see how it could get there from the lake.

on either side, and there were no traces of an aqueduct being continued beyond the cutting. I should rather think that this so-called aqueduct was of old neither more nor less than it is now, a portion of the paved road from 'Ain Tâbghah to Khân Miufa, cut deep into the rock at this point to avoid the inconvenience and danger of the natural surface of this shoulder of rock which here slopes down to a precipice; "resembling more the great rock-cutting of the Roman road at Abila, than any of the rock-cut aqueducts of the country." (Conder, "Tent Work," ii, 185.)

I picked up tessaræ in the ploughed fields between 'Ain Tâbghah (the probable site of Bethsaida) and the wooden house just built by German settlers in the middle of the little bay. The inmates told me they had found several while digging their garden.

## II

### THE CAVE OF ADULLAM.

May I put in a plea for the traditional site of this Cave in the Wâdy Khureitun near Bethlehem, as possessing superior claims in everything but similarity of name to the ones recently discovered at 'Aid-el-Mâ.

Without for a moment questioning the fact that there was a city called Adullam in or near the Wâdy es-Sünt in the *Shephelah*, there may have been more than one city or cave known by that name; <sup>1</sup> indeed Josephus, though he says it was "a cave near the city of Adullam," yet immediately afterwards implies that it was in "the desert," or wilderness of Judæa.

The objections to 'Aid-el-Mâ are as follows :—

(1) Neither the caves nor the hill in which they are situated are places of very great strength, and are no more entitled to be called "the hold" (1 Sam. xxii, 5; 1 Chron. xi, 16) than scores of others similarly situated. They are far too much exposed to be resorted to as hiding places.

(2) 'Aid-el-Mâ is only 10 miles (as the crow flies) from Gath (Tel es Sâfia), and it is hardly likely that the Philistines would tolerate the presence of such a foe as David so close to their chief city.

(3) In their expedition to Rephaim and Bethlehem (1 Chron. xi, 16), the Philistines would probably pass within sight of David, and it is exceedingly improbable that they would leave such an enemy in their rear to harass them and cut off their communications.

(4) Bethlehem is too far away, and out of sight on the other slope of the watershed. It would take the best part of a day for the three men

<sup>1</sup> There was more than one Kadesh, Carmel, Gibeah, Gilgal, Bethsaida, Ramah, &c.