

Armenian monks then dwelt in the place, but 200 years later it was inhabited by nuns, or rather widows, as it is now. To Fabri the olive tree was shown and the place where our Lord was buffeted (John xviii, 22). Bernardino Amico, A.D. 1596, gives a plan of this church, which shows that at that time it was just as now. Marino Sanuto's plan is the first showing the Domus Annae, but puts it erroneously east of the Church of the Sepulchre, whereas it is south of it. The building of this church seems to me to be Byzantine, not Crusading.

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## ON APHEK IN SHARON.

By Rev. GEORGE ADAM SMITH, D.D., LL.D.

It is pretty generally agreed to accept the LXX reading of Joshua xii, 18: "The King of Aphek in Sharon, one." This Sharon Aphek seems to be implied, as Wellhausen has pointed out ("Composition of the Hexateuch," p. 254) in the addition which Lucian's recension of the Greek text makes to 2 Kings xiii, 22: "And Hazael took the Philistine out of his hand from the Western Sea unto Aphek," a description which would seem to imply that Aphek lay close up to the foot of the hills on the east border of Sharon. Further, Wellhausen ("History," Eng. Ed., 39) and Robertson Smith ("Old Test. on the Jewish Church") have argued, I think, successfully, for the identification of this Aphek in Sharon with the Aphek from which the Philistines attacked Israel at Eben-Ezer (1 Sam. iv) and with the Aphek at which they mustered when they marched to the Battle of Gilboa (1 Sam. xxix, 1, which ought to follow on to xxviii, 1-2, leaving xxviii, 3-25, till later). In my "Hist. Geography of the Holy Land" I have suggested that the Sharon Aphek may be Kakon, at which Napoleon was attacked by Arabs from the mountains of Samaria, and which lies opposite the opening of the chief pass into Samaria. A careful examination of the modern place-names in Sharon has not enabled me to discover, either at Kakon or elsewhere, a trace of the name Aphek. But in the list of towns in Palestine taken by Thothmes III, No. 66 is Apuqn. Maspero takes it for the Aphekah of Judah (Joshua xv, 53), and the Rev. Mr. Tomkins also assigns it ("Records of the Past," Second Series, v, 48) to Judah. But W. Max Müller ("Asien v. Europa nach altägyptischen Denkmälern," p. 161) gives good reasons for supposing that in these lists of Thothmes III we have no towns south of Ajalon. However that may be, Apuqn belongs to a group of towns which are divided between South Sharon—62 Joppa, 64 Lydda, 65 Ono: and North Sharon—67 Suqa, probably the modern Shuweikeh, 14 miles south-east from Cæsarea, and

68 Ihma or Yhm, "where the king held a council of war as to which route he should take over Carmel" (Max Müller, p. 160). That is to say, Yhm lay on the extreme north of Sharon as Joppa, Lydda, and Ono did on the extreme south. Apukn and Suqa must have lain between, and if Suqa be, as is probable, Shuweikeh (Tomkins identifies it with the Judæan Shuweikeh), then Apuqn must have lain near by Sharon. But this is another link added to the evidence for an Aphek in Sharon, an important military point; and the only link still wanting to complete the argument is some modern trace of the name. W. Max Müller (160) admits that Apuqn is an Aphek, but is unable to suggest which Aphek. He adds in a note that the final "n" might be amended to "i."

Among the sites in Northern Sharon, which might be the ancient Aphek, are, besides Kakon (mentioned above) Bâka el Gharbfyeh, a village on the plain, with wells and springs to the west and north of it, and with the main road passing through it; and Jett, "evidently an ancient site" on a high mound at the edge of the plain, beside the main road, near the junction of the latter with the road to Shechem, and about  $2\frac{1}{2}$  miles from the road through 'Attil to the great plain.

## THE STOPPAGE OF THE RIVER JORDAN IN A.D. 1267.

By Lieut.-Colonel C. M. WATSON, C.M.G., R.E.

MONSIEUR CLERMONT-GANNEAU, to whom the Palestine Exploration Fund owes so much with regard to the investigation of the antiquities of the Holy Land, has recently devoted considerable attention to the examination of a passage in the writings of a little-known Arab historian of the fourteenth century, wherein is given an account of a stoppage in the flow of the waters of Jordan, bearing a remarkable likeness to the miraculous arrest of the river at the time of the passage of the Israelites under Joshua.

Monsieur Ganneau has been so good as to place his notes at my disposal, and believing that they will prove of interest to the readers of the *Quarterly Statement*, I propose to give a *resumé* of his observations on this interesting question.

Those who have studied the history of the wars between the Christians and Mohammedans in the Holy Land will remember the fierce struggle which took place after the last crusade, a struggle that ended in the complete defeat of the Christians and their expulsion, so far as any power was concerned, from the land of Palestine. One of the greatest leaders on the side of the Mohammedans was the Sultan Beybars I of Egypt, who, during his reign from 1260 to 1277, conducted many successful campaigns in Syria, and proved a worthy successor of the great Salah ed Din, better known as Saladin, the foe of Richard I of England.