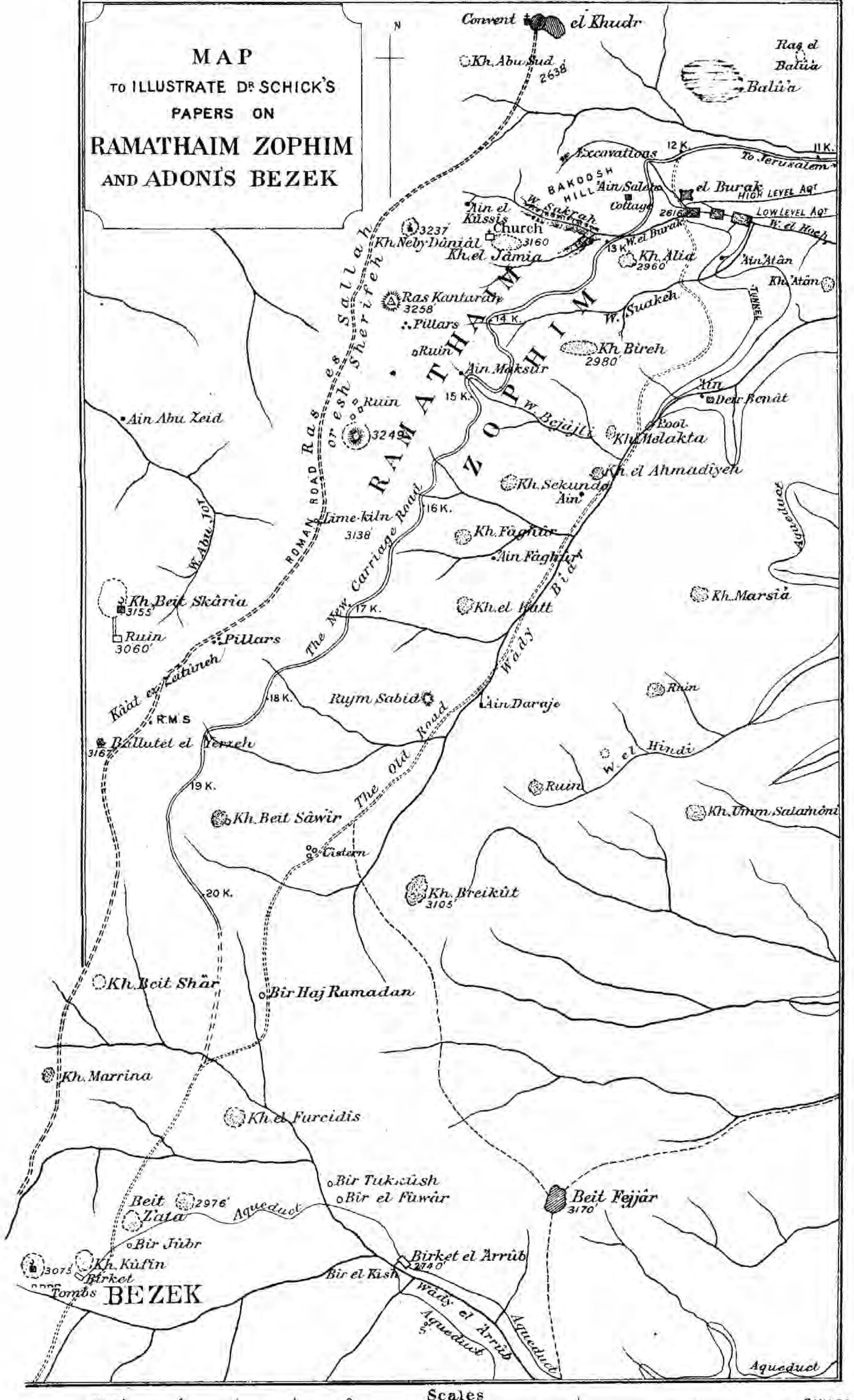


MAP  
TO ILLUSTRATE DR SCHICK'S  
PAPERS ON  
RAMATHAIM ZOPHIM  
AND ADONI'S BEZEK



**Scales**

MILE	1/2	1	1 1/2	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100																																																																																																					
KILOM	1/4	1/2	3/4	1	1 1/4	2	2 1/4	3	3 1/4	4	4 1/4	5	5 1/4	6	6 1/4	7	7 1/4	8	8 1/4	9	9 1/4	10	10 1/4	11	11 1/4	12	12 1/4	13	13 1/4	14	14 1/4	15	15 1/4	16	16 1/4	17	17 1/4	18	18 1/4	19	19 1/4	20	20 1/4	21	21 1/4	22	22 1/4	23	23 1/4	24	24 1/4	25	25 1/4	26	26 1/4	27	27 1/4	28	28 1/4	29	29 1/4	30	30 1/4	31	31 1/4	32	32 1/4	33	33 1/4	34	34 1/4	35	35 1/4	36	36 1/4	37	37 1/4	38	38 1/4	39	39 1/4	40	40 1/4	41	41 1/4	42	42 1/4	43	43 1/4	44	44 1/4	45	45 1/4	46	46 1/4	47	47 1/4	48	48 1/4	49	49 1/4	50	50 1/4	51	51 1/4	52	52 1/4	53	53 1/4	54	54 1/4	55	55 1/4	56	56 1/4	57	57 1/4	58	58 1/4	59	59 1/4	60	60 1/4	61	61 1/4	62	62 1/4	63	63 1/4	64	64 1/4	65	65 1/4	66	66 1/4	67	67 1/4	68	68 1/4	69	69 1/4	70	70 1/4	71	71 1/4	72	72 1/4	73	73 1/4	74	74 1/4	75	75 1/4	76	76 1/4	77	77 1/4	78	78 1/4	79	79 1/4	80	80 1/4	81	81 1/4	82	82 1/4	83	83 1/4	84	84 1/4	85	85 1/4	86	86 1/4	87	87 1/4	88	88 1/4	89	89 1/4	90	90 1/4	91	91 1/4	92	92 1/4	93	93 1/4	94	94 1/4	95	95 1/4	96	96 1/4	97	97 1/4	98	98 1/4	99	99 1/4	100	100 1/4

## RAMATHAIM-ZOPHIM—THE HOME OF SAMUEL THE PROPHET.

By Dr. C. SCHICK.

1. The words in Scripture, "Gibeah" and "Ramah," or "Ramath," mean "heights" in general, but sometimes they became *proper names* of inhabited places or towns. And as this happened in more than one instance, some further word was needed to indicate what Gibeah or what Ramah was meant. When mentioned without such further word, it is often not clear whether a height or a town is intended. This has caused much confusion and difficulty in the study of the topography of Holy Scripture. In consequence, also, the home of Samuel the Prophet is put by scholars in various places, although a second word is added in 1 Sam. i, 1, in order to distinguish it from others. But there are so many circumstances connected with Samuel's home, and it is so difficult to bring them all into harmony, that it is quite natural that various ideas have been formed and brought forward respecting it.

Samuel's home—birthplace, abode during his life, and finally his tomb—in 1 Sam. i, 1, is called "Ramathaim-Zohpim" and is given in the plural or dual form, as if it were not *one* city only but at least *two* having some connection one with the other. In verse 19 of the same chapter and in many other passages it is simply called Ramath,<sup>1</sup> the dual reduced to "th" or, in the English, to "h" only. It might be that of the Ramaths so often mentioned one or more may in some passages mean quite another city, but a close study makes it probable that one and the same, viz., Samuel's home, is always meant.

According to 1 Sam. i, 1, Samuel's father, Elkanah, was a citizen of Ramathaim-Zophim, and in ii, 11, it is said that his house was at Ramath, apparently one and the same place. From vii, 17, it appears that his son, Samuel, also had his house there, to which he always returned from his official journeys; from viii, 4, we learn that there the elders of the people gathered to him; and in xxv, 1, it is recorded that "they buried him in his house at Ramah," the same place being always meant. So far all is clear. But when we come to the question of its *situation*, difficulties arise from the words in i, 1, "of Mount Ephraim," as indicating that this Ramah was in the land of the *tribe* of Ephraim. But this is not the

<sup>1</sup> 1 Sam. ii, 11; vii, 17; viii, 4; xv, 34; xvi, 13.

meaning. It is not said in the tribe, but simply in Mount Ephraim, but the original reading may not improbably have been "Ephrath" (*Quarterly Statement*, 1883, p. 52), for the text adds immediately : "the son of Zuph, an Ephrathite," i.e., a *Bethlehemite*. So the high mountains in the Bethlehem district very suitably had the name of Zuph or Mountains of the Zuphites, or of the Ephrathites, hence Mount Ephrath, or the high part of the Bethlehem district, especially of the family Zuph or of the Zophim.<sup>1</sup> All this shows that the home of Elkanah, who was an Ephrathite and descendant of Zuph, must have been in the neighbourhood of Bethlehem, which hence was also the home of Samuel, his son. That this Ramah was *south* of Rachel's tomb we learn from 1 Sam. x, 2, when Saul, parting from Samuel at Ramah and travelling northwards, came first to Rachel's sepulchre.

Ramah itself must have been a *double town* with still higher ground behind it, on which was a place for offering and a "Naioth" connected with it, as Samuel and Saul had to go from Ramah *up* to it (1 Sam. ix, 19), and from this height go *down* to the city again (1 Sam. ix, 25) and lower than the city, a place where water could be drawn must be there (ix, 11). All this is known to everyone, but now comes the applying it to the spot or the identification of the sites. By the endeavours to identify Ramah, there has arisen an interesting controversy of which I have briefly to speak.

2. *The Controversy.*—Taking all the requirements in regard of Samuel's Ramah, the Rev. W. F. Birch published under the heading, "The Nameless City," several articles in the *Quarterly Statements*, and identified the "Bakoosh Hill," west of Solomon's Pools, with Ramah first in 1879, p. 130. On its eastern slope the late English Consul Finn built a cottage for a summer residence,<sup>2</sup> and making excursions in the neighbourhood from there described what he found in his "Byways of Palestine," mentioning among other things, also, an *ancient offering place* on the height of these hills, which Mr. Birch took as the offering place of Samuel, and hence supposed that somewhere on the Bakoosh Hill the site of the ancient city, Ramah, will be found. To this Captain, now Colonel, Conder made objections in the *Quarterly Statement*, 1879, p. 171, showing the impossibility of such being the case. But he also made some mistakes, and so Mr. Birch could in the *Quarterly Statement*, 1880, p. 104, still keep up his idea, correcting at p. 240 some of the errors he had made and adding some new points. As in this matter the narrative of Saul's journey seeking for asses and finding a kingdom has an important bearing, it is, hence, of the greatest importance that the names and points mentioned in it be rightly interpreted, so there was a great field open for all sorts of suggestions. Even I myself entered the field (*Quarterly Statement*, 1883, p. 110), but find now that I was wrong in my ideas at that time. A careful investigation of the Bakoosh Hill was made by members of the

<sup>1</sup> See *Quarterly Statement*, 1883, pp. 50, 156.

<sup>2</sup> "Memoirs," p. 86.

Survey party and Dr. Chaplin and reported upon in the *Quarterly Statement*, 1882, p. 165, proving that there had been no city; but "Rās esh Sherifeh"—the most important height in reference to this question and of which Mr. Finn had in reality spoken in his 'Byways'—was not examined, so things stood as before. In the *Quarterly Statement*, 1883, p. 48, a new and much modified article by Mr. Birch appeared, keeping up the ideas formerly expressed and strengthening them with new arguments, but locating Ramah on the Beit Jāla hills. To this, on p. 156, some objections were made, on which, at p. 183, some remarks were made by Colonel Conder, and a definition of the names mentioned in Saul's journey bearing on the point was given, showing that the "nameless city," where Saul became anointed as king, was not Ramah but Kirjath Jearim, as the Survey had found at "Khūrbet 'Erma" an ancient *Bama*, or "high place," and this had been identified with Kirjath Jearim. Upon this suggestion another article appeared in the *Quarterly Statement*, 1884, pp. 51 and 144, demonstrating rather in a questioning way that the city of Kirjath Jearim has nothing to do with Samuel's Ramah.

Now, it is not my intention to take part in this controversy or to prolong it, but rather to tell of the results of my own investigation of the site mentioned in it, and to endeavour to put things right.

**3. My Investigations.**—Having read all this I felt a desire to go and see these places, and when comparing the statements with those given on the large map, I became convinced that there must be some mistakes or, rather, omissions which I could only find out by going to the various places. Recently I was able to carry out this intention and will describe what I found, and for a better and easier understanding of the various points and sites have prepared the accompanying map—a copy of the large map enlarged—in order to be enabled to put all things with their names, &c., clearly and not open for misconceptions. In describing the things I follow the order in which I visited them :—

(A) *The General Situation.*—South of the Beit Jāla hills, the watershed of the Judean Mountains forms a plain or even ground, about one mile in extent; on its western end the village El Khūdr<sup>1</sup> and the Greek Convent of St. George stand. Some shallow valleys coming down from the hills north and south fall into it, and others begin towards nearly all directions, first with very little decline, and only on leaving the plain beginning to fall rapidly, so that in winter time the rain-water does not everywhere run quickly away from the plain, but forms, especially in the rear of the Beit Jāla hills, a lake, the so-called Balf'a, which dries up in summer. At the south-east corner of the plain a watercourse goes also down to Solomon's Pools. The east part of the southern hills bounding this plain is the Bakoosh Hill, the first step in the rising of the high mountains of this district, or the Rās esh Sherifeh, 3,258 feet high, whereas the plain of El Khūdr is only on average about 2,638 feet. This first range of hills, ending on the east with the Bakoosh Hill, is divided from the higher

<sup>1</sup> "Memoirs," p. 26.

hill by a valley issuing into a little plain about a quarter of a mile above the pools, and called Wâdy Burak, on account of the pools.<sup>1</sup> Higher up it has side valleys, and is called “Wad bayn es Sakhrah,” i.e., the valley between the rocks or the cliffs. This is a special feature of it, that a lower and horizontal strip of land is bounded on both sides by rock-cliffs—as if there had once been a broad river there. Above the cliffs is still, on both sides, arable land to the foot of the hills. At the upper end of this valley is 'Ain Küssis, and the new Hebron road goes up the eastern slope of a side valley. On this new road stand kilometre stones. On the height north of the pools is the twelfth (from Jaffa Gate, Jerusalem). A little south of it the old road goes directly southwards down to the castle and the Upper Pool, and then ascends the rocky hill beyond, whereas the new road makes some bendings westwards, keeping on higher ground, and along the lower part of the eastern side of the Bakoosh Hill, where higher up (about half the height of the hill) stands Mr. Finn's cottage. It enters the Wady Burak a little before the thirteenth kilometre stone, crossing it and then going up along the side valley. Coming to the top of the ridge, or rather to a saddle of the ridge, one sees on the east Kh. 'Alia<sup>2</sup> on a rocky height, named in the large map, but the sign of its situation is omitted; and in view is another valley running from west to east, omitted on the large map, and called W. Suakeh. Opposite to it in the south, also on the height, is another khûrbet, or ruined city, called Kh. Bireh, the lost Beersheba, where Samuel's sons judged the people, of which I will speak afterwards. This Wady Suakeh goes down to the other valley with the pools, entering a little below the Lower Pool and has the 'Ain 'Atân in it, about a quarter of a mile higher up. Here are the various aqueducts which formerly fed the pools, as shown on the map. The one coming from Wâdy el Biâr and crossing the ridge by a tunnel goes to the Upper Pool, and the other, coming from Wâdy 'Arrûb and lying at a lower level brought the water to the Middle Pool. It is built in a serpentine line, always on the side of the mountain, and has, therefore, an immense length. Now, at the last part of the ridge which the two aqueducts cross is the ruined site of a former city, on a rocky knoll, with deep valleys on both sides. It is now called Kh. Wâd el Hoch (Khôkh<sup>3</sup>), but this is a modern name, given from apricot trees growing in the valley. The site is certainly that of the ancient Etam, built and fortified by Rehoboam (2 Chron. xi, 6). After this short digression I go back to the new Hebron road, a little west of Khûrbet 'Alia; it runs south-westwards on the northern side of Wady Suakeh, always rising a little till the beginning of the valley, where, after having passed the fourteenth kilometre stone, it turns southwards, and passing the ridge on which Kh. Bireh is situated on the east, and making some windings, comes to 'Ain Maksûr, which is given on the large map, making here a

<sup>1</sup> “Memoirs,” p. 89.

<sup>2</sup> *Ibid.*, p. 107.

<sup>3</sup> Omitted in large map.

bend, and passes the fifteenth kilometre stone, where a nice view is opened towards the south and east, and where my guide, a man from El Khūdr, pointed out all the various khūrbets and sites which can here be seen. Most of them I did already know, except one, Kh. Sekunda. Proceeding on our way, we had always the height of Rās esh Sherifeh to our right (west), and on our left beyond the Wādy el Biār, and forming its eastern side, the straight and high range, like an unbroken wall, and between these, many ridges and valleys, falling down to Wādy el Biār. The road was comparatively level, and after having passed the sixteenth kilometre stone we left it and went westwards, ascending the slope, and passing the top of the ridge at a height of about 3,138 feet; hence about 120 feet lower than the highest point of Rās es Sallah, or esh Sherifeh. We had Kh. Beit Skāria south-west beyond a very deep valley; its name was told me—Wādy Abu Jor.

(B) *Khūrbet Beit Skāria*.—I wished to go there and see, after 30 years, the place once more, so we descended the rocky slope and came to the Roman road going south-westwards; had then to leave it, and skirt the upper part or the beginning of the said valley, going westwards, and so came to the ruin, marked on the large map (Sheet XXI), north of Ballūtēt el Yerzeh. The people call it Kenfiseh, *i.e.*, the Church. I examined it carefully, but found no traces of an apse or other marks to stamp it as a church, except a few round pillars of about 2 feet diameter, and near the south-western end (inside the walls) a rock-hewn cistern. The ruin is now nothing more than the foundations of a former large square building, with roughly-hewn, comparatively large, very old-looking stones. Shrubs and a little grove of small trees are flourishing on it. It stands just on the saddle or the watershed of the two valleys—beginning here and skirting Khūrbet Beit Skāria on its east and west sides. I think the ruin was once a strong castle (*see* "Memoirs," III, p. 35, and especially p. 108, where the ruin is mentioned and described). That the ruin had been a castle is proved, as seems to me, by the once fortified road going up from it northwards to the town, situated about 100 feet higher. On this road, which is elevated with side walls, are two remarkable rock-cut cisterns. The town was once of considerable extent; its walls are partly still traceable, and the positions of the gates can be fixed. In its south-eastern part stands now a mosque, with a court and front hall, as described in "Memoirs," p. 108. At the building of the porch, or rather when the steps leading down were made on the north side—the original ones were certainly on the west side—the two ancient pillars were used for a support of the roof. The door of the mosque I found open, but could not detect any mark to show it had once been a church. It is a very plain, square room of no great extent, having on the south side a plain mihrab without any decoration. The flooring is of concrete, and the roof a tunnel vault, not many years ago restored, as it had apparently fallen in. The top of the roof is flat (no dome), and has round about a parapet wall, and on its southern side are four marble reliques, most likely found when the roof was rebuilt, as they are not

mentioned in the "Memoirs." They are about 3 feet long and about 8 inches thick, of a square shape, and have on two sides grooves, and on the other the old Jewish ornamentation<sup>1</sup>—circles and grooves laid out in thin stripes in a square or frame-like form—like those on the piers of the Golden Gate at Jerusalem. These stones have a round, conical top, and were once used as posts for partition walls. Many such marble stones have been found in and about Jerusalem, and some are even still in use. Those found at this mosque in Beit Skâria are now put on the top of the parapet wall of the roof, one at some distance from the other, and look like chimneys from a distance.

From the top of the mosque I saw the west side of the Sherifeh ridge, as a similar long unbroken steep slope having valleys on its east side like that east of Wâdy el Biâr. The height of my position I found to be about 3,155 feet, hence more than 100 feet lower than Râs es Sallah. The khûrbet, in which are many vaults still good, I found inhabited by people from Urtâs, who till the ground here and were then reaping the harvest. In the neighbourhood of Ballûtet el Yerzeh I found also a camp of Bedouin living in black tents. Into the question whether Beit Skâria was the house of Zacharias, the father of John the Baptist, I will not enter here, nor was I able to decide the question on the spot. So we left the place, again returning the same way, and on coming to the Roman road I saw on its side a stone standing upright and went there and found two more lying on the ground. They were once round pillars, but now very weather-worn and shapeless, and formed once not a milestone but a monument of some kind. Might it perhaps indicate the place where in the Maccabean time the Jews had the disaster with the Greeks? (1 Macc. 6, 32-48).<sup>2</sup> I asked for the name of the place, and was told these stones have no proper name, but the *place* hereabout is called Kâât ez Zeittîneh (as given in the large map), and on my remark, Why so? there are no olive trees, the man said: But formerly there were olive trees here. We followed the Roman road northwards and saw nothing remarkable except that we passed an old lime-kiln and noted that the valley to the left (west) was very deep, and lower down the village Nehhalin. The road is in great disorder, and in many places only recognisable by the fallen side walls. Coming higher up the ascent was steep, so I could clearly see that the Romans laid out their roads from a military point of view, and not, as to-day, to avoid ascents and descents as much as possible. At once our guide branched off to the right (east), and after a short but very steep ascent we were on the top and on level ground of some extent. We then came to a heap of stones which the man declared to be Râs es Sallah.

(C) *The Râs es Sallah* (or also *esh Sherifeh*), that is to say the height of prayer or the place for divine service. The point is marked on the large map with o. R. meaning ruin (the southern). The ridge here is

<sup>1</sup> See "Ordnance Survey Jerusalem," Wilson, 1865, Plate XXIII, No. 2.

<sup>2</sup> "Tent Work," p. 144.

about 3,245 feet above the sea, and the ground rises a little northward, so we could not from here overlook the northern part, and could not see Bethlehem, the Mount of Olives, or Neby Samwil, although the general view round about is magnificent; the Frank Mountain seemed quite near. When looking round I saw at once that this is the place of which Consul Finn says in his "Byways" (according to the *Quarterly Statement*, 1880, p. 105) :—"On the mountain top is a large oval space which has been walled round, fragments of the enclosure are easily traceable, as also some broken columns, grey and weather beaten. This has every appearance of having been one of the many sun temples devoted to Baal by early Syrians. By temple I mean open air courts with central altar. A mound actually exists on the highest spot of elevation (this is the cairn of the Survey or 'Rujm Kabtān' mentioned in the *Quarterly Statement*, 1879, pp. 130 and 172) which may well have been the site of the altar." The court which I have mentioned Mr. Finn calls an oval enclosure—to me it gave the impression of round, but not knowing at the time that it was said to be oval I paid no special attention to the point, but walked round and found it 250 paces, or the whole circumference about 700 feet. If round, the diameter will be about 235 feet. The surrounding wall has never been high or massive. It was a wall and not a circle of single stones, put at the same distance one from the other like small Menhirs such as are found in the country beyond the Jordan, as, for instance, one I saw in Wâdy Wâleh with stones more than a man's height. It was a low dry wall of rough and unhewn stones. The court had a large opening towards the north—towards the heap on the highest point—and the round court is quite level and consists of soft rock. On one place I observed even some paving. The stone heap in the middle is about 13 feet high. It consists of scattered somewhat large stones with no small ones between them. Inside or in the middle, instead of finding the top of the heap, one finds a kind of crater and remains of a round wall with a diameter of 13 to 14 feet, made of comparatively long and broad stones, and built without mortar. Owing to the size and shape of the stones they have not all fallen. Some of the corners fell inwards, so that without excavation one cannot see the flooring nor exactly the place of the former door, although I found some indications that it was towards the east. I think the building was once roofed by each layer of the stone circles being made narrower until it closed at the top. Of its original use and designation one can only make suggestion, and so Colonel Conder, in the *Quarterly Statement*, 1880, p. 106, footnote,<sup>1</sup> thinks it to have been a *lime-kiln*, but this is not so. Lime-kilns are always made near a road, or a place convenient to carry off the lime afterwards, and on places where the stone for them may be easily got without quarrying but picked up in the neighbourhood, and also the

<sup>1</sup> The description in the "Memoirs" (Sheet XVII), p. 2, Râs esh Sherifeh, and Khûrbet Jami'a, p. 115, is a mixture of things, bringing in even Neby Daniâl, and Bakoosh, p. 86. "Name Lists," p. 323.

fuel not too far away. Here on the top of this high hill are no such stones, rather a stratum unfit (or much less fit) for burning lime than elsewhere, nor could at any time much fuel have been very near. To bring up there the stones from elsewhere, and when burnt to lime to carry them down again, I do not believe would be done. Lower down, as may be seen on the map, at the Roman road is really a lime kiln in a spot where the stones for it could be easily got. Further, in the inside of the lime-kiln *plants* of importance will never grow, but here in this ruin are everywhere roots and plants between the stones. Then, further, the sort of stones are not such as they are after burning of lime, but still in some *shape* and not varying much in size. I have also seen some of a red colour, and all were apparently brought there from some distance. As most probably there were never vineyards here, one cannot suggest it might have been a watch tower such as may be seen in the neighbourhood of Bethlehem.

A few hundred feet north, outside the circle, are some stone heaps of smaller shape, as if they had been once little houses, and going further northwards we came to several other stone heaps, larger and smaller, also to the *pillars* of which Mr. Finn speaks, which were very weather-worn and lying on the ground. One long stone was not a pillar. Going on in one minute we came to the Survey beacon, a stone heap similar to the first and built upon it a round conical stone pile about 10 feet high, with the heap itself towering 18 or 20 feet above the level ground, which is here narrow and not so broad as at the other place with the stone circle. This beacon the natives call "Râs Kautarah," head of the tunnel-vault, or also of the (stone) pile, whereas (as I have already stated) the other is called Râs es Sallah, and the whole *ridge* is called *Daher es Salah*. Râs esh Sherifeh, the celebrated or eminent height,<sup>1</sup> is simply another name for the whole ridge not so much used as Ras es Sallah. I asked the guide : "Why do you call this heap 'Ras Kautarah' ? as there is no Kantarah or arching through which one can look." He said : "Formerly it was a kind of building, but there came Europeans, who destroyed it partly and built from the stones the pile you see before you, in order to look from the top through a glass to their own country, and that people there might see them here !" When I asked for the Rujm Salamé or that of Kabtân (*Quarterly Statement*, 1879, p. 172), he said he did not know anything of them, so it seems these names were simply used by the Survey party and never came in use by other people, or even if used at that time are now forgotten again. This heap is greater than the one with the circle, but has from the east an ascent, and on the west looks like a wall in a round line, and has no side opening. The stones are nearly of the same kind as those of the other ; but those used in the *pile* are rather square shaped. If in ancient times this was the *altar* of the Sallah ridge--as Mr. Finn supposed--standing on the

<sup>1</sup> There we got already a view northwards and saw the Mount of Olives, a bit of Jerusalem, and Neby Samwil, &c.

highest point, 3,258 feet above the sea, the smoke of the altar fire could be seen from very far round about, for there is a view rivalling that of the Mount of Olives, Neby Samwil, &c., which places we could see, and also Bethlehem—but not Rachel's tomb. Although the ground is level round about, I could not see any trace of a former enclosure, nor of any village or hamlet of which Colonel Conder speaks (*Quarterly Statement*, 1879, p. 172, &c.). But a little less than a third of a mile northwards and a little descending we came to ruins which might be called a "hamlet." There are walls, once forming several rooms, connected with each other, of which the more southern one had once been a mosque, as it has on its south wall a mihrab, plain and without any ornamentation. It is called Neby Daniâl,<sup>1</sup> and so the whole ruin bears this name. But there is no longer any dome, or "Kubbeh," as one would expect when reading (the 14th line from above) on p. 172 in the *Quarterly Statement*, 1879. In the "Memoirs" I have not found it, except on p. 115, brought in connection with Khûrbet el Jamî'a, and in the "Name List," p. 323, the "Prophet Daniel." It is situated on a little sloping ground, only about 20 feet lower than the last or the highest point. Outside at the south-west corner is a *sink*, cut in the rock like a pool, but I could not see any traces of former cementing or masonry. According to the map and "Memoirs," I thought it to be the Khûrbet el Jamî'a, and having started going northwards till we met the Roman road again, the guide asked me: "Do you also wish to see the Khûrbet el Jamî'a?" I answered: "Of course; but have we not just now seen it?" He said: "No; this is called Neby Daniâl." So after going a little way along the Roman road he led me out of it, and in a right angle to the right hand going direct eastwards, without a path, first over empty barren ground, and then over some new cultivations. We came then to various old and new walls.<sup>2</sup> The new ones are boundary walls, made from stones taken out of the ground in planting vines, &c., and the old walls are the foundations of buildings, especially of a large square building which the guide called el Kenfseh, i.e., the Church, one-third of a mile east of Daniâl, but situated, as I estimated, about 75 feet lower (or about 3,160). The inside of the building was choked with plants, but the walls are left, as the stones are large and difficult to move or take out of the ground. It may have been a church, although I could not be certain of it. A spring, only 750 feet distant from it, but below the steep rocky brow of the hill, is called 'Ain el Kûssîs, the spring of the (Christian) priest, which is some proof of the ruins having been a church, the shapeless ruins of the place are lying eastwards, to a great extent, on the declining ground. These ruins are called Khûrbet Jamî'a, meaning the place where people come together. What the "Memoirs" say I have already quoted, and the "Name List," p. 306, translates it the "Ruin of the Mosque," which is also correct; but my guide

<sup>1</sup> "Name List," p. 323.

<sup>2</sup> The guide said: "This is Khûrbet Jamî'a."

told me “there is not any mosque ; such a one is, as you have seen, at Neby Daniâl,” so perhaps this name is not a modern, but an *ancient* one, where people first met when an offering was going on at the high place. (May Samuel’s Naioth have been here?) We went back to the Roman road, and on it downwards to the point where it rises again ; here we left it, and went down a steep and rocky path, winding zigzag through the vineyards to ’Ain Kûssîs (“Name Lists,” p. 280), just at the beginning of the valley mentioned above, called Wad bayn es Sakhrah. But we preferred not to go down on it to the pools, but went over to its north side, and along the slope and then through a shallow valley, always through vineyards over to the El Khûdr plain, and round the foot of the Bakoosh Hill towards the Hebron-Jerusalem road and the pools. We met a man, who showed me some excavations recently made. He told me there was a kind of cave in the rock, and a priest of the convent had said, as this hill is called Bakoosh, he would find something by excavation. So he cleared out the cave, but nothing else but tombs and some bones were found. But cutting deeper into the rock, which is very soft, he found water, and so there is always a quantity of water. At the pools a carriage was waiting for me, as sitting so long on a donkey’s back, and going over such rocky and uneven ground was more than enough for me, and so I came safely back to Jerusalem, much pleased with the results of my excursion.

4. *The result of this excursion was for me the full conviction that in these mountains we have the land of Zuph<sup>1</sup> and Samuel’s home, the Ramathaim-Zophim, in the various ruins, together with Naioth, the Bama, or “height,” and even Sechu, and this I will briefly explain.*

1. In the Daher es Salah, or Râs esh Sherifeh, we have the “height” spoken of in 1 Sam. ix, and the various things belonging to it a little lower down.

2. In the ruined places, Daniâl and Jami'a, the Naioth and place whereto the people came, when assembling, connected with which was the School of the Prophets, or a kind of convent. These places, it seems, were even esteemed in the Christian time, and therefore people speak of a Church—and also in the Moslem time, for they had there a mosque, although no people were residing in the neighbourhood—and even the name, Râs esh Sherifeh, besides that of Sallah, points to this.

3. Further down in the mountains was a double city, now the Khûrbet of ’Alia and Bireh, as described above, in the “Name Lists,” p. 301, translated the “upper ruin,” but could as well be translated the “high situated ruin”; quite similar to what “Ramah” means. The other Khûrbet Bireh, omitted by the Survey, means the ruin of, or with, a cistern,<sup>2</sup> indicating that ’Alia had none, or not many, and had to fetch

<sup>1</sup> In “Tent Work,” p. 257, is said : “ Ramathaim-Zophim means the Heights of the Views.”

<sup>2</sup> It might also mean the fortified place = Bir, Bireh, like the one northwest of the Temple.

water from the neighbouring spring, *'Ain Saleh*, at the pools. And when we read (1 Sam. viii, 2), that the sons of Samuel were judges (of the people) in Beersheba, it cannot mean the city of this name in the south at the border of the country, but was certainly a place more in the middle of the country, and most probably this Bireh. There was no reason they should go away from their home, and from such an esteemed spot, which was at the time the religious and political centre. It is true, the second word, "sheba," is now missing—but this word signifies a place where treaties are made—and just such things the sons of Samuel had to do here, and hence it may at that time have been called by this name, which afterwards, when the place had fallen in ruin and become desolated, such business and also the name ceased and were forgotten, only the rest of the name, on account of the cisterns, remaining. As this city stood also on a height, and at least as high as the other, they together made up the two Ramahs, or the Ramathaim. That on these heights, and even on the Sherifeh, the lamenting of the mothers whose children were killed by Herod, "in Bethlehem and its neighbourhood," might have been heard, is not only possible but certain. I think, further, that as Beersheba is mentioned this indicates that, as Samuel had his house in Khürbet 'Alia and resided there, his sons wished to be a little out of his sight, and took up their abode in the other city, in "Bireh," but still within the boundary of Ramathaim-Zophim.

Further, when (1 Sam. xix, 18) David fled from Saul to Ramah under the protection of Samuel, the venerable prophet took him for more safety and more away from the eyes of the people higher up the mountain to Naioth, the Convent or the School of the Prophets, in which David might in some measure disappear and be separated from other people in a place in some degree holy. So that all the ambassadors of Saul when they came there were, under the influence of the ruling spirit there, so affected that they began to "prophesy," forgot all the business they had come for, and were not able to carry it out. And so it happened even with Saul himself. We read (1 Sam. xix, 22) that when he came to a great well, that is, in Sechu, he asked the people there: "Where are Samuel and David?" They answered without hesitation: "At Naioth in Ramah." Now, this "great well" (some translate it in German, "Grosse Grube") is nothing else than the original pool, if not the present Upper Pool, the pit to take the waters of *'Ain Saleh*,<sup>1</sup> at the castle of "Solomon's Pools" of to-day. And Sechu is not a city—it is never mentioned elsewhere—but the arrangements for washing, watering animals, &c., huts for the guards, for passers by, and others. As at a spring or large well, situated on the road, there are found people, especially women fetching water, talking or washing their clothes, &c., so it was in Saul's time. When Saul was prophesying and in consequence lying on the ground at Naioth, David left the place and went to Jonathan (1 Sam. xx, 1), and

<sup>1</sup> Such reservoirs or pools are formed at every spring in this country, and so *'Ain Saleh* must also have had one at the very place of the present Upper Pool.

made with him an agreement, and when Saul after his return was still disposed to kill David he left the country and went to the Philistines, and his further history has no bearing on the present question.

But about Saul's first journey I have also to say a few words, although there is already much written about it, and even I myself have given in the *Quarterly Statement*, 1883, p. 110, the views which I had at that time, but found afterwards to be wrong in several points, especially in the fixing of Ramah at Sôba on Robinson's authority.

When Saul came to the city—the name is not given, but most probably it was Samuel's home, or Ramah, identical, as I am fully persuaded, with the present Khûrbet 'Alia—Saul met Samuel in the gate (1 Sam. ix, 18), and the prophet sent him (with his servant) to go (before him) to the height (Bama), or offering place, situated higher up on the mountain; the road led him to (the present) "Jami'a," where people came together, and where Saul found already other guests, and when Samuel came he took Saul and his servant with him into the "parlour" (v. 22), perhaps at the present Dâniâl? It was a separate place at any rate. When the offerings and the feast were over (v. 23) they went down from the high place into the city, and Saul stayed the night in Samuel's (own) house, sleeping on its roof. From this we see it was in summer time; and rising early in the morning Saul left, the prophet conducting him out of the city, and as far as the point where the descent became steep, where Saul was anointed as king and, feeling the oil running down his cheeks, became quite another man. That all this was true, and from God, Samuel gave him some signs, which really came to pass as predicted during his journey home, and on the same day—not on the next, as some suppose.

5. *The Return in Saul's Journey.*—Saul was anointed on the edge of the hill south-west, above Solomon's Pools—not on the Bakooosh Hill—and had to go northwards and pass Rachel's sepulchre, which could not be seen from here, but that was not necessary. Saul very likely knew of its existence, and if not, Samuel told him he would pass it on his road home. 1 Sam. x, 2, says:—"Thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah." Zelzah was apparently a place on the way<sup>1</sup> at which Saul would meet two men. But it is said he would meet them at Rachel's sepulchre—so both were one and the same, for how could Saul meet these men at two different places? This difficulty has had various explanations, or solutions. Some scholars put Rachel's tomb in another place, north of Jerusalem, where the boundary line of Benjamin went through, to have the monument in the land of Benjamin. Some think there were two monuments of Rachel; the real one, near Bethlehem, and another as a memorial in the land of Benjamin—as the words "in the border of Benjamin" indicate, and hence different from the one in Judah. Although I held for a long time this idea and

<sup>1</sup> *Quarterly Statement*, 1880, p. 239.

advocated it in the *Quarterly Statement*, 1883, p. 110, I think it is too ingenious and not natural. I now believe rather that a strip or tract of land round the sepulchre of their ancestor's mother was allotted to the tribe of Benjamin, although situated within the land of Judah, and hence Saul could meet the two men in this special tract of land and very near the monument itself. In regard to Zelzah, some translate this word, not taking it as a *nomen proprium*, and give it, "shade of a rock," where the two men were sitting or jumping, *i.e.*, making gesticulations of joy when they saw Saul, to tell him that the asses were found, and give him news of his home, from whence they came. Such behaviour would have been quite natural—the Vulgate gave Zelzah with "Meridies"—this would fall in with my idea that the meeting took place a little south of Rachel's tomb, but already in this "border of Benjamin." All this may be correct, but still I think these two men were citizens of Zelzah, a town either in Ephraim, past Gibeath Saul, where they saw Saul's father and whence they intended to go to Ramah, or even Hebron, or identical with Zelah (Joshua xviii, 28, and 2 Sam. xxi, 14), in the very neighbourhood of Gibeali, or Saul's home. From Rachel's tomb, going further north, Saul came to the plain of Tabor, where he met three men. Others translate 'Oak (or a tree) Thabor'—the Vulgate 'Quercus'; the name Thabor suits also better for a *tree* than a plain, so I think the road over the Mar Elias Hill was at that time not existing, or not in common use, and Saul took that going through the shallow valley west of the hill Tantoor, coming out to Beit-Sūfāfā of to-day—and further to the holy tree, "Ballūt el Bedriyeh," or the Oak of Bedriyeh<sup>1</sup>—which may be a descendant of the former Tabor Oak, as in general all these old holy trees became preserved through ages down to to-day. Here two roads are meeting. The three men most likely came by the other from the southwest—whereas Saul came from the south, and the meeting happened here. Intending to go up to Bethel they were walking together, at least for some distance. The nearest way for these three men was to leave Jerusalem at some distance on the east and go direct towards Beit Hannina and Bireh. If Jerusalem was the "Hill of God," mentioned in verse 5 as the next station for Saul, he had them to leave these men and to turn eastwards, and the Mount of Olives would be the "high place" from which the prophets came down; but if by the "Hill of God" and "Garrison of the Philistines" is meant Mizpah—the present Neby Samwel—then Saul might have walked with these men as far as the brook of the Wādy Beit Hannina, and then gone up towards Neby Samwil—first to the city Beit Iksa—and meeting the prophets beyond. Into this question I will not go, but refer to the *Quarterly Statement*, 1875, p. 35; 1877, pp. 21, 104, 205; 1881, pp. 89, 91; 1882, pp. 264, 260-6; 1883, p. 101, and others. The rest of Saul's journey home—this was either Tell el Fūl, as some think, or Jeb'a, as others—both were nearly the same distance from the Mount of Olives, and Neby Samwil.

<sup>1</sup> See large map and "Name Lists," p. 285.

6. *Some Remarks.*—I wish finally to remark that in travelling in the Holy Land many things, even when near, may very easily not be observed in passing through, and not going to and fro, and repeating the searchings again and again. So, for instance, the eminent traveller, Robinson, came on May 8th, 1852 (*see* later "Bibl. Researches," London, 1856, p. 284), over Rās esh Sherifeh, and did not observe any one of the places I have spoken of in this paper, and which the map shows, except Beit Skāria and El Khūdr. I may also mention that El Khūdr has in modern times very much increased, there are many new houses, forming a quarter larger than the old one, and the neighbourhood is much cultivated now.

At the castle of the pools a piece of the outer face of the southern wall has fallen down ; if not repaired there will by and by fall more, and the wall will then get a breach. In the northern wall of the Middle Pool, near its eastern end, a hole is broken, so that the water may run out here at a much lower level than its usual overflow conduit hitherto did, and the aqueduct (carrying the water to Bethlehem and Jerusalem) is broken off there, and the water of the springs, especially that of 'Ain Saleh, runs out here, and people have now to come here to fetch water ; the Upper Pool has no water at all, but its bottom is used as a vegetable garden.

## A D O N I - B E Z E K ' S C I T Y .

By Dr. C. SCHICK.

VERY many names of cities mentioned in the Bible are identified with sites of the present day, but not all of them ; so it is with Adoni's city, Bezek. Again, there are to-day many ruined places—of former towns, each bearing a name—which could hitherto not be identified with any Bible name and site—as, for instance, Kūfin, situated on the road from Bethlehem to Hebron. When I recently made a visit to Hebron, this place, Kūfin, and its neighbourhood aroused my attention, and the desire to know what this interesting site was in ancient times. So I made the necessary studies in all directions, and found it to have been the city of Adoni-Bezek, mentioned in the first chapter of Judges, which hitherto has not, as far as I know, been identified. This city, with its territory round about, was not conquered by Joshua, but after his death, by the tribes of Judah and Simeon. Now, as it is said (Joshua xi, 23) : "So Joshua took the whole land . . . and gave it for an inheritance unto Israel according to their divisions by their tribes ; and the land rested from war" ; people who like to find faults in the Bible call this a *contradiction*, but without proper reason, and not having looked fully into the matter. Joshua did take the country *in gross*, and could, as such, divide it and give the shares to the various tribes of Israel ; although