

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. 254), over Râs 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 Skâria and El Khûdr. I may also mention that El Khûdr 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.

ADONI-BEZEK'S CITY.

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, Kûfn, situated on the road from Bethlehem to Hebron. When I recently made a visit to Hebron, this place, Kûfn, 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

there were still many places not conquered, and inhabited by Canaanites, which are mentioned repeatedly, and which places had to be in course of time conquered by the tribe in whose territory they were situated. For, according to Joshua xi, 19: "There was not a city that made peace with the children of Israel, save the Hivites of Gibeon; all other they took in battle." The chief and general conquering of the land is described in Joshua, chapters vi to xi, and in the twelfth all the captured kings are enumerated, with names according to their chief cities, 31 in number. From this some take the idea that those kings possessed each only *one* city; but this is an error. It may have been so with some, but most of them possessed several cities, besides many villages; for we find many names of cities which are not included in the 31, and, besides, that not all the chiefs or heads of cities, called kings, were captured, but several were in Joshua's time left unconquered, especially in the mountain districts—as, for instance, Shechem, and others like this Bezek of which we speak. Such cities doubtless became even more populous by refugees escaping to them from the cities besieged and conquered by the Israelites. That such unconquered cities were between Jerusalem and Hebron we see clearly from the narrative. Joshua, with the fighting men of Israel, came up to Ai and Bethel and Gibeon from Gilgal, near Jericho, and slew those five kings resisting him, following them down into the maritime plain to Azekah and Makkedah, and from there in the plain southwards to Libnah and Lachish. He then went on further south to Eglon, and, after having taken these cities, went eastwards up into the mountain to Hebron and Debir, and from there south and south-westwards to Kadesh-Barnea and Gaza, and, when they had taken all these cities, returned to Gilgal, the chief camping-place of the whole people, with women and children (Joshua x, 9-43). So we see that they did not come from Hebron northwards, towards Bethlehem and Jerusalem, and so some cities in this district were not molested, and escaped the fate of so many others.

Now, this district was included in the share allotted to the tribe of Judah, and so we read (Judges i, 3) that he said to Simeon his brother: "Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him. And Judah went up, and the Lord delivered the Canaanites and the Perizzites into their hand, and slew of them in Bezek ten thousand men." But Adoni, the chief of Bezek, fled; but they caught him and brought him to Jerusalem, where he died; and so the men of Judah took possession of this chief town Bezek and what belonged to it. Since Adoni, according to verse 7, had previously conquered 70 neighbouring chiefs of the people, his territory must have been of considerable extent; and although it may be allowed that some of those 70 cities had been already captured by Joshua, still there were probably left to him several cities and many villages besides his chief city, Bezek, which needs identification. I think we are on the safe side if we put it at the ruined place of Káfn, which is about midway between Bethlehem and Hebron.

As there is in 1 Sam. xi, 8, a town Bezek mentioned, where King Saul gathered his men of war against Nabash, the Ammonite king, some writers think it was the same place as the one we speak of. But this is certainly an error, for this was a city in the tribe of Issachar, in the north of the country, not far from Jabesh-Gilead, as the history plainly shows, and the one we speak of was in the south, in the tribe of Judah. It is true our Bezek is not mentioned in the list of the cities of the tribe of Judah in Joshua xv, 22-63, but the other Bezek is also not mentioned in the list of the cities of Issachar (Joshua xix, 17-23), nor in those of the neighbouring tribes. Another objection—that there would be between Bethlehem and Hebron no room for such an important place as Adoni-Bezek's was—has also no foundation, as there is just here room for such a place, and this is Kúfn, with its surroundings. And one could hardly answer when asked, "If Kúfn was not Bezek, what city was it?"

In modern times Robiusion first visited this place in 1838, and called it then "Abu Fid," but wrongly, and he corrected this afterwards. The "Memoirs" of the Survey (III, p. 358) gives the following description:—"Khûrbet Kúfn is a large double ruin, with foundations, heaps of stones, cisterns, a spring, a wine press, and tombs; also a large birkeh. On the south side of the hill are about a dozen rock-cut tombs . . . a cave . . . with niches like those in the caves at Beit Jibrin . . . north of the birkeh is a sarcophagus . . . a column shaft and several large stones lie near."¹ East of this, but near, and extending downwards on the slope of the hill, are other ruins of considerable extent, called Beit Z'ata, of which the "Memoirs" (p. 325) say:—"Walls, foundations, cisterns, and drafted masonry exist here. One branch of the Jerusalem aqueduct passes immediately to the south. Near the road are remains of a tower about 40 feet square, and east of this ruins of moderate ashlar, the walls about 5 feet thick. . . . South of it is a rock-cut domed cistern. The tower is perhaps an old station on the main road." And on p. 312 Beit Z'ata is identified with Bezeth, where Bacchides pitched his tents and took it for the centre of his operations (1 Macc. vii, 19). Josephus calls it in "Antiq.," XII, x, 2, Bethzetho, so that one might think it to be that at Jerusalem, but the remark in the Maccabees—Bacchides moved away from Jerusalem—points to this Beit Z'ata near Kúfn. After Jerusalem it was one of the most important places, so that Bacchides besieged it and left a force here for Alcimus.² Beit Z'ata is situated near but lower than Kúfn itself. Beit Ummar to the west is also very near and situated still higher, which the "Memoirs" describe as follows (p. 303):—"A small but conspicuous village standing on the watershed and visible from some distance on the north. An ancient road passes through it. Half a mile north-east is a good spring, 'Ain Kúfn. The mosque has a small tower to it. . . . This place seems

¹ All indicating a place of importance.

² The pool at Kúfn may be the "great pit" where Bacchides cast the slain (1 Macc. vii, 19).

to be Bethamari of the Onomasticon. . . . The mosque is dedicated to Neby Metta or St. Matthew."

These three places I consider to have been the old city of Bezek, of which the name is still preserved in the one (the lower) part, whereas the two others have a new name, Kúfin, the middle and chief part from the double ruin. It is the dual and means the two Kuf in singular, Kúfin in dual, and the third may have had even then a separate name as a valley divides them, and that we have here a proper site for an important and large town, and the most important in the neighbourhood, can be easily proved. To it belonged, as still to-day, the rich and fertile well-watered valley 'Arrúb, the biblical Aruboth (1 Kings iv, 10), the place of one of Solomon's Twelve officers. The "Memoirs" say of it, p. 301: "There is one valley which is especially well watered as its name implies, Wády 'Arrúb, from which the Jerusalem aqueducts are supplied. Running water was found in this valley forming a stream in October, 1874, and there was plenty of water in the springs and spring wells along its course. The water of all these springs is very good." In this valley itself are no ruins of a large town, but on its southern heights, in a more healthy position, was the large town Bezek as described above.

When we read in Judges i, 6, 7, that they cut off Adoni-Bezek's thumbs and his great toes and brought him to Jerusalem, where he died, some writers think they brought him there as to a Holy place, as afterwards David brought there the head of Goliath, and Saul, Agag the Amalekite king to Gilgal (1 Sam. xv, 9, 32), and this may be so, but I think it can also have come about in the ordinary way. When they had got possession of the most important place of Adoni-Bezek and had killed 10,000 and caught the king they pressed on northwards as far as Jerusalem, as also here was still a remnant of the Canaanites, and Adoni seeing all this died finally out of grief and of his four wounds, which most likely were not taken much care of. Jerusalem also became conquered, but as it was on the edge of the allotment of Judah the men remained not here but went back each one to the place he had already made for a home, or which he was preparing as such in the newly-conquered district, especially at Bezek and its neighbourhood near the fertile and well-watered valley 'Arrúb.