

2. Below the Haram is the Castle, partly ruined now; "Memoirs," p. 307, following.
 3 and 4 are two pools, described in "The Memoirs," p. 306.
 5 and 6 are two old *birs* or wells; No. 6 has a mosque close to it called Bijurd, and connected by legend with Abraham.
 7 is the mosque (2 D).
 8 is the mosque of the Sheikh (2 D), ('Aly Bukka), the second chief building in Hebron.

The Quarters, &c.

- A (2 D), the Hâret es Sheikh ('Aly Bakka)—"Memoirs," p. 306.
 B " " ez Zâwieh—"Memoirs," p. 306.
 C " " Kezâzin (quarter of the glassmakers).
 D " " el 'Akkâbeh (quarter of the ascent).
 E " " of the Haram, or Kîl'ah; the hill behind and higher up is called Kerâd—"Memoirs," p. 306.
 F " " of the Muheisin (name of a family)—"Memoirs" gives Muhtesbin, p. 306.
 G " " Kotton (= Cotton).
 H " " Mesherky = the eastern quarter.
 I " " the newly-built quarter.

The Bazaars are chiefly in the quarter D, or the 'Akkâbeh.

Other places are noted on the map itself, but some tombs require to be noticed.

The tomb of Jesse, the father of David, with that of Ruth, is shown on the hill Rumeidy—"Memoirs," p. 308.

The tombs of Abner and Ishbosheth are in the court of a Moslem's house.

The tomb of Mohamed Kalafus is opposite the north corner of the large pool, No. 3.

The tomb of Abu Sâkawâti, near Deir Arb'ain—"Memoirs," p. 327.

WADY 'ARRÛB, THE ARUBOTH OF SCRIPTURE.

By DR. CONRAD SCHICK.

In 1 Kings iv, 7, we read:—"Solomon had twelve officers over all Israel which provided victuals for the king and his household; each man his month in a year made provision." In the following verses the names of the persons and their respective provinces are told. Looking closer to the matter we perceive that three of them had their districts beyond the Jordan (v. 13, 14, 19); three in Galilee (v. 15, 16, 17); three in the plains and hill country (v. 9, 11, 12); and three in the mountains, namely (v. 8), the son of Hur, in the mountains of Ephraim, the

northern part; (v. 18), Shimei, the son of Elah, in Benjamin, the middle part of the mountains; and (v. 10) the son of Heshai, the southern province, or "Aruboth, Sochoh, and all the land of Hephher." Now the land of Hephher was, according to Joshua xii, 17, situated in the southern part of Judah and Simeon, Sochoh north of it and more westward (xv, 35), whereas Aruboth was east of the latter in the centre of Judah, where to-day is found the 'Arrûb place, which is apparently the ancient Aruboth, a locality only once mentioned in Scripture, and it seems not to have been a large city, but simply a notable place with some dwellings. In all these 12 provinces there is scarcely mentioned the proper city where the officers were residing, but the provinces are named according to some remarkable feature in them, and so here the 'Arrûb Valley, bringing forth much provisions. It is described in "The Memoirs," iii, p. 301, in the following words:—"There is one valley especially well watered, as its name implies,¹ Wady 'Arrûb, from which the Jerusalem aqueducts are supplied. Running water was found in this valley, forming a *seil* or stream, in the month of October,² 1874, and there was plenty of water in the springs and spring wells along its course. The water from 'Ain ed Dilb and 'Ain Kûeiziba (a few miles distant south-east), also finds its way into this valley; the water of all these springs is very good. . . . The pool is one of the main reservoirs supplying the aqueduct to Jerusalem, somewhat smaller than those near Urtâs, 240 feet by 160 feet, but it resembles them in masonry, as does the channel of the aqueduct." It is situated lower down the valley, where all the various branches of the latter are united and it becomes narrower, till half a mile further down it is a rocky gorge, where, as in the western part, it is about two miles broad, with a number of watercourses, finally uniting at the pool. Close to the pool runs out the most copious spring, and there is the ruin of a former mill. The water was conveyed by the aqueduct a very long and winding way, first to the pools near Artâs, and either into them, or further on to Bethlehem and Jerusalem, or when required, also to the pool at the foot of Herodium, the present "Frank Mountain."

It is remarkable that in this wide and fertile valley of 'Arrûb there are found only a few ruins, and these of only small places—larger places or cities having been situated on the surrounding hills: and so it is still, as may be seen on the large map, there are only three such small and now ruined places: Khûrbet Beit Sh'âr and Khûrbet Marrîna, in the plain, yet situated about 100 feet higher than the pool; and the third more

¹ This word is also used in Gen. vii, 11, translated: "Windows of heaven," out of which the waters of the deluge flowed. [It should be borne in mind that there is a radical difference between the Arabic root **عرب** and the Hebrew **ארב**: the former having 'ain for the first letter, and the latter *aleph*. The *aruboth* of Genesis vii, 11, are latticed windows, which when opened allow the water to fall, when closed, prevent its falling.—Ed.]

² The most dry season of the year.

east : Khûrbet el Fureidîs, which is on the top of a rocky hill, standing like an island in the plain, towering more than 100 feet above the general surface, and situated a short mile west of the pool, between the two chief watercourses of the plain, where they come nearer to each other before uniting, about 1,500 feet east, at the bridge of the new Hebron road, where there is now a new station. At the eastern foot of the hill comes out a nice spring, so that between it and the new road is now the general watering place for animals. Twenty years ago, when I was examining all the springs and old aqueducts by which Jerusalem was provided with water, I put down on my map this hill as Cherbet Arub, people not telling me any other name, but learn now from the map and "The Memoirs" of the Palestine Exploration Fund its real name, viz., Fureidîs, or the "Little Paradise," which, of course, is much more suitable, as really in ancient times there must have been fine gardens and orchards here, which by skill and labour would become a sort of paradise. This seems to me the more probable, as I have been for 20 years convinced that the son of Heseid, one of Solomon's provincial officers, had his abode on this hill, if not always (as these noble officers were of such high rank that even two of them were sons-in-law of the king, and might have their proper residence near the king in the capital), certainly once or even oftener in the year, when visiting this and the other districts of his province. "The Memoirs" (iii, p. 353) says that on the top of this hill are "walls, foundations, cisterns, &c." At the time when the various aqueducts were in use the inspector, with his staff, may also have had his abode here, also gardeners and others similarly engaged. The place was of importance, but never a regular city, and hence never named or counted with other cities in Scripture, but was the Aruboth or 'Arub-place.

Jerome gives also Aruboth as a place in Judah (*vide* Stark, "Palestine and Syria," Berlin, 1894, p. 16).

It may appear strange that the twelve districts are not named from one of their chief cities, but rather from some other characteristic; yet this is quite natural, as they were not political departments, but commercial or financial districts, and many of the real cities were exempted, as Jerusalem, and if not all the Levitical cities, at least those of the priests; and so Hebron and others would not be mentioned, whilst other places of minor reputation, being important in a financial point of view, were mentioned. So it was with Aruboth, which I take to be the present Wady 'Arrûb.

Josephus ("Antiq." VIII, 2, 3) counts only ten offices, putting some of the provinces divided by Scripture into one. He also places them in different order, mentioning first those on the mountains: first, the one of Ephraim; and the second, Dioclerus (the Greek name for the son of Heseid of Scripture (?)), which was over the toparchy of Betlehem, mentioning a city instead of a valley ('Arrûb = Aruboth). Also, this proves the correctness of these statements.

In "Palestine under the Moslems" I find on p. 440:—"Nâsir-i-Khusrau

writes in his diary : "A couple of leagues from Jerusalem is a place where there are four villages,¹ and there is here a spring of water, with numerous gardens and orchards ; and it is called Farádis, on account of the beauty of the spot." The editor adds : "This is the ancient Herodium in the Wády Urtás, at the present day known as the 'Frank Mountain.' The word *urtás* is probably a corruption of *hortus*, which has the same meaning as *Firdús*."

To me it seems it might be more properly applied to 'Arrúb, where there is still the same name, as shown in the above article ; and the four villages can also be found there, but not so easily at Urtás. These four villages were in A.D. 1047 (850 years ago) inhabited, but are now desolate, and the gardens gone.

SOME REMARKS ON THE TABERNACLE CONTROVERSY.

By DR. CONRAD SCHICK.

DURING my long life I have not only studied this matter thoroughly, but have made several models of the Tabernacle, which are now in England, America, Germany, and Jerusalem. I made them in two forms—the one according to the explanation of the Jews, the other following in the essential parts Mr. Fergusson in Smith's "Bible Dictionary." So the visitor could judge for himself. Still I had to answer a great many objections, but have not gained much by them.² Under these circumstances it is natural that whenever there comes before me some article or paper on the Tabernacle I read it with interest, and so also the quite new idea laid down in the *Quarterly Statement*, 1896, p. 189. But finding this very incorrect I thought not much notice would be taken of it, in which presumption I was wrong, as since quite a controversy has arisen about it (1896, p. 223 ; 1897, pp. 154, 225). In these papers it is chiefly the meaning of the Hebrew text that is criticised, but how the Jews interpreted the words is left out entirely—yet Jews should know it best. But as apparently technical expressions are used, of which the real meaning is lost, so all have to go back to the root of the word, and bring things out differently. In these cases the architect or technical man should also be asked, and this gives me the freedom to make the following remarks :—

1. The paper (*Quarterly Statement*, 1896, p. 189) begins with a gross

¹ Khürbet Fureid's ; K. Beit Zâta ; K. Marrina ; K. Beit Sh'ár.

² People are often remarkably ignorant.