the monument closely, and ascertain whether, in any of its parts, it happens to present the characteristic diagonal *striæ* of the Crusaders' stone dressing. In this case we should be justified in supposing that the capital may come from some church dedicated to St. Catherine of Mount Gisart, the existence of which I have already deduced from the fact that the great battle won by the Crusaders over Saladin at this spot was fought on St. Catherine's Day.[1]

Be it understood that it is only with considerable reserve that I venture this hypothesis relative to the origin of the capital. I will only observe that in its general form, if not in its ornamentation, it offers a certain analogy with three marble capitals, also quadrangular, discovered by me in 1881 in the same neighbourhood, at Ni'âneh, a little village not far to the east of Tell el-Jezer.[2]

THE RUINS OF THE HERODIAN JERICHO.

By the Rev. J. E. Hanauer.

When down at Jericho recently I rode over with the Rev. Dr. Nies to examine the remains at Khirbet es Sumra, on the northern bank of Wad en Nûei'ameh. I am convinced that this was the site of Herod's Jericho. The remains are most extensive, but are being destroyed rapidly by searchers for building stones. We noticed debased Roman capitals, bits of spirally-fluted column shafts, and a great many Roman fire-tiles belonging to baths. Also indications of two or three well-built circular or oval chambers connected with the baths, and perhaps marking either the position of boilers or laconica and sudatories.

I know that Dr. Bliss gave a general plan of these ruins in the *Quarterly Statement* (1894, p. 175) some years ago, but a more detailed plan, and an attempt at restoration and comparison with other plans of

[1] *See*, on this question, the chapter in vol. i of my "Recueil d'Archéologie Orientale," quoted above.

[2] I deposited the originals in the Louvre and have given reproductions of them in my "Rapports sur une Mission en Palestine et en Phénicie entreprise en 1881," pp. 63, 64, Nos. 17, 18, 19. No. 17 bears, inscribed on a crown, the well-known formula, ΕΙC ΘΕΟC (one God), which is also found again upon the famous bilingual capital of Emmaus, in Greek and Hebrew-Samaritan. The acanthus leaf of No. 18 somewhat resembles those of the capital of Mûsa Talf'a.

Roman baths, might be valuable and interesting, but this is work which needs a fully competent engineer and architect. I myself am fully convinced that the mounds at 'Ain es Sultan represent the ancient Jericho of the Canaanites, whilst the Khirbet es Sumra remains, and the bath, fed by an aqueduct from 'Ain es Sultan, mark the palaces and city built by Herod, "higher up the valley," and called by him Phasaelis (Josephus, "Wars," I, 21, § 9, as quoted in Smith's "Bible Dictionary").

The plain between the two great ruin-fields is strewn with stones, and, as we rode across it, we every now and then came upon indications of house foundations flush with the ground, and marking probably the dwellings of the poorer people. The walls have quite disappeared, but in several places we could clearly trace the plans of several sets of rooms.

A mosaic pavement, marking the site probably of a church or chapel, has been found within the enclosure of the half-way Khan of the Good Samaritan on the way to Jerusalem; and in the caves close by the Rev. A. H. Kelk and I noticed some artificially-cut small niches, showing that a columbarium, belonging to the garrison of the old fort on the hill-top, had once been here.

NOTE ON GIBEON, NOB, BEZEK, AND THE HIGH-LEVEL AQUEDUCT TO JERUSALEM.

By the Rev. ANDREW J. GREGG.

GIBEON is mentioned in Ezra (ii, 20) and in Nehemiah (vii, 25, &c.); in one called Gibeon, in the other Gibbar. Gibeon, then, was not the only name by which it was called. In every instance in which Gibeon is mentioned, Nob is not; and where Nob is mentioned, Gibeon is not. Gibeon was one of the cities given to the priests out of the tribe of Benjamin; and not only so, but by special treaty with Joshua the inhabitants of Gibeon were made hewers of wood and drawers of water for the house of the Lord.

Saul slew the Gibeonites in his zeal for the children of Israel, but of this slaughter no mention is made in the history of Saul under the name of Gibeon. Mention is made of his smiting the "city of the priests" with the sword, after Doeg the Edomite had slain the 85 priests. No mention is made of the removal of the tabernacle and of the altar from Shiloh to Gibeon. They were in Shiloh in the time of Eli, and in Gibeon when Solomon sacrificed there; the removal, then, must have been a special matter with the priesthood, perhaps under Zadoc, when Shiloh was discarded.

A passage in Isaiah (x, 32), where mention is made of Nob in describing the approach of the Assyrians, is quoted, as intimating that Nob was within sight of Jerusalem, but it was the inhabitants of Gebim