

ON SOME OF THE  
GAINS TO BIBLICAL ARCHÆOLOGY  
DUE TO THE NEW SURVEY.

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THE Survey Map of Palestine, west of Jordan, is now given to the public. Extending over 6,000 square miles, from Dan to Beersheba, its execution in the field occupied a period of seven years, and more than two years were subsequently spent in preparing the results for publication. The voluminous memoirs which will elucidate the map, and probably fill eight quarto volumes profusely illustrated, are already in the press, and the first instalment will soon be ready for publication.

It is therefore a fitting time for the enquiry, what permanent results of value and of interest to readers of the Bible have been gained by the successful accomplishment of this arduous task?

Geographical discoveries of remarkable interest and value are at once recognised by those who compare the Survey Map with former maps of Palestine. The Sea of Galilee proves to have a depression nearly 100 feet greater than was formerly supposed. The courses of the main affluents of Jordan on the west are entirely different from those previously shown. The Crocodile River springs from a source formerly unsuspected. Villages have been transposed from one side to the other of great boundary valleys, forty fords of Jordan are now known where only four were previously marked. Ten thousand modern names occur on the map, of which nearly nine-tenths were previously unknown. Important notes as to the geological structure of the country, its physical features, cultivation, soil, climate, and natural products have been collected, and the traditions and customs of its inhabitants have been noted. And from an archæological point of view our information as to the dates, the positions, and the nature of the existing ruins, as to the character of the peasant language, and as to the manners, customs, and superstitions of the rustic population, has been enormously increased.

As early as the year 1849 the late Canon Williams had pointed out the desirability of making a complete survey of Palestine. It was felt that by this process alone could we hope to obtain an exhaustive acquaintance with the topography of the country, and ensure the examination of those districts which, lying remote from the main lines of travel, remained almost a blank on even the best maps.

The expectations thus expressed have been abundantly justified by the results of the survey, while errors of former travellers have been corrected by the survey officers. The most important discoveries have been made principally in those districts which were previously almost unknown,

and the close nature of the survey has been such as to justify the hope that but little of permanent interest has been left unexamined above the surface.

The amount of new discovery in the single branch of identification may be judged by the attached index of names which Lieutenant Conder, R.E., has at various times proposed for identification, and which are now incorporated in the Memoirs. Roughly speaking, a proportion of two-thirds of the Biblical topography of Western Palestine has now been recovered with some approach to certitude, and of this proportion no less than a third is the direct result of the survey work.

The value of geographical discovery for the verification of the accuracy of scriptural history has lately been exemplified in a striking manner in the case of the Egyptian Records relating to the Hittites. The veracity of the Old Testament account of the Hittite Princes contemporary with Solomon had been deemed as presenting insuperable difficulties, but the indisputable testimony of the granite records of Thothmes and Rameses has left no doubt as to the contemporary rule of this powerful race in Northern Syria in the times of the Hebrew Judges and Kings. The subject of identification even in the case of obscure sites, or insignificant ruins, obtains, when viewed as part of a systematic study of scriptural topography, an extraordinary value and importance. Few may care to know, for instance, the exact site of Anaharath or Zaanannim, but many will be interested in the determination of the tribe boundaries, in the elucidation of the adventures of David, or of the tragic fate of Sisera, and it is only by a patient devotion to the study of minute details of topography that any striking general conclusions can safely be reached.

That the topography of the Talmud, of the works of Josephus, of the Byzantine pilgrims, and early Christian Fathers, of the crusading and Arab chroniclers, of the Samaritan, and the Egyptian or Assyrian records, have been elucidated in an important degree by the survey discoveries will be a matter more interesting, perhaps, to the antiquarian than to the general reader; yet each and all of these various records of the history and geography of the Holy Land are so bound up with the questions of Biblical history and geography, as to render it imperative that they should be exhaustively examined by any explorer anxious to arrive at sound conclusions as to Bible sites. The fruits of such research will find a place in the survey memoirs, and the present paper is only intended as a sketch of the most interesting results of direct Biblical importance which have been founded upon these extended inquiries.

There is another peculiarity with regard to Biblical geography which lends additional interest and importance to the subject. Palestine is a little country, the length of which might be traversed by rail in six hours and its breadth in less than two. The six hundred Bible sites which are to be found within its limits are thus on an average to be sought within an area of 10 square miles a piece. When David fled farthest from Saul he was yet not more than 40 miles from Bethlehem, nor more than 50 from

Gibeah where Saul abode. Most of the famous deeds of Samson took place in a district containing an area of less than 40 square miles. Jerusalem itself covered at the height of its prosperity not more than 330 acres, including 30 acres of the Temple enclosure. The closeness of the topography while on the one hand rendering its recovery more difficult, lends on the other a wonderful vividness and reality to the ancient episodes of Hebrew history. At Hebron we may almost trace each step of Abner's way from the Well of Sirah to his doom at the city gate. By Michmash we may gaze on the very rock up which Jonathan climbed. At Shechem we may stand on the brink of Jacob's well, in the very foot prints of Christ. We are not content to know that Capernaum was north of Tiberias, and insist on fixing the exact spot now disputed by sites only about  $2\frac{1}{2}$  miles distant one from the other. Fierce controversies arise between those who place Cana 4 miles north of the traditional site and those who support the latter view. Topography, in short, takes the place in Palestine of geography, and for this reason a plan rather than a map is required.

Of the character of the proposed identifications, their reasons, and comparative probability, the Appendix will give the reader some idea. It is proposed here briefly to run over the most interesting questions on which the trigonometrical survey has thrown new light, and for this purpose it will be most convenient to follow the sequence of the Scripture narrative rather than to adopt any geographical arrangement, especially as the episodes of Bible history are as a rule each confined to some well marked district of the Holy Land.

Commencing, then, with the immigration of Abraham from beyond Euphrates, the first topographical question which arises is that of the exact position of the Royal Canaanite city of Ai. (Sheet XVII.)

The situation of this ancient town, afterwards entirely destroyed by Joshua, is minutely described in the Bible. It was "beside" Bethel (Joshua xii, 9), and the Hebrew has here the force of "close to," which appears fatal to the claims of various sites south and east of Michmash (or more than 6 miles from Bethel) which have been proposed. Ai lay also east of Bethel (Joshua viii, 9) with a ravine to the north (verse 11) and a desert to the east (verse 15), while to the west was a place fitted for the ambush which the Israelites set. These indications were so definite that but little doubt could exist as to the approximate situation of the town. Travellers visited and described a ruin called *et Tell*, "the mound," which seems first to have been pointed out by Vandevelde, and the somewhat fanciful conjecture was advanced that this place derived its name from the fact that Joshua made of Ai "a heap (*Tell* in the Hebrew) for ever." (Joshua viii, 28.)

To this view there were, however, objections. There is no certain indication that the hillock of *et Tell* was ever the site of a city, and the expression "for ever" should be taken rather as an indication of the early date of the Book of Joshua, for Ai reappears as a town in the later Jewish Books. (Nehemiah xi, 31; Isaiah x, 28.) Fortunately the survey party were able to suggest a better explanation through the discovery of the

ancient ruins of *Haiyân* immediately south of *et Tell*. The name recalls the Aina of Josephus (equivalent to Ai, Ant. v. i, 9) and the existence of large rock-hewn reservoirs with tombs and cisterns proves the site to be of importance and antiquity. To the north is a rugged ravine, to the east the desolate desert of Bethaven. To the west is Bethel, 2 miles distant, and between the two sites is the open ravine called "the valley of the city," where unseen, yet close at hand, the ambush may have lain concealed beneath the low cliffs or among the olive groves after creeping across from the northern valley behind the rough rocky swell which runs out to the mound of *et Tell*.

It was from the flat ridge which rises between Bethel and Ai that Abraham and Lot looked down on the Cities of the Plain and on the "circle" of Jordan, and the view from this point over the desert ranges and the Jordan valley to Nebo and Moab is still striking and picturesque.

As regards the position of these famous cities which Josephus believed to have lain beneath the waters of the Dead Sea, but which modern students place in the Jericho Plain or in the corresponding basin (Ghôr es Seisebân) east of Jordan, the survey results were rather of negative than of positive value. A very close and careful examination of the ground showed that no traces of the sites of any towns occur between Jericho and the Dead Sea shore, the remaining ruins belonging only to mediæval monastic establishments, and that no springs suitable for the supply of even small villages exist, or probably ever existed, in this district. Thus, although an apparently successful attempt has been made by Dr. Selah Merrill to recover the site of Zoar, our information as to the other four cities the destruction of which is described in the Book of Genesis (chapter xix) remains indecisive. Lieutenant Conder has, however, pointed out that the term "plain" (*Ciccar*) is applied in the Bible to the Jordan valley as far north as Succoth, which renders it not improbable that Admah, one of the lost cities, is identical with Adam, a city of Jordan (Joshua iii, 11), the name of which still survives at the *Damieh* ford east of Shechem. (Sheet XV.)

Among the nations inhabiting Palestine in the time of Abraham the Kenites—a tribe as yet unidentified—are mentioned. (Gen. xv, 19). They inhabited a strong fortress in the southern part of the country and survived until the time of David. Lieutenant Conder proposes to identify this site with the town of Cain which Vandevelde found in the present ruin of *Yekin*. This affords an interesting illustration of the Old Testament narrative. *Yekin* perched on the edge of a steep cliff dominating the desert plateau west of the Dead Sea, is one of the most conspicuous objects against the sky-line looking from the east. To Balaam, on the summit of Nebo, it was in full view, and the words of his prophecy thus receive fresh force and significance, "strong is thy dwelling place, and thou puttest thy nest in a rock." (Sheet XXI.)

The history of the late Patriarchs Isaac, Jacob, and his sons is mainly connected with the district called *Negeb* or "Dry" in the Bible Beersheba, Gerar, Rehoboth, and the unknown sites of Esek and Sitna, are all to be found in this part of the country. The reason of this choice

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of country is plainly shown by the survey. The high hills of Hebron, with their steep, rocky valleys, rich soil, and numerous springs, are suitable for agriculture and the growth of the olive and the vine; the low chalky hills and the healthy Beersheba plateau form a pastoral district still capable of supporting large flocks and herds. The Hittite mountains round Kirjath Arba (or Hebron) were already inhabited by an agricultural population in the time of Abraham, and the nomadic Hebrews found a suitable home in the pasture lands of the Philistines and Amalekites in the "dry district," of which the distinctive character remains unchanged. Where the Patriarchs once spread their tents the great tribes of the Azazimeh and Henájereh now pasture their flocks; and in the mountains of the sons of Heth the modern Fellahin lead an agricultural life.

The site of Gerar was discovered before the survey, but was visited by the party from Gaza. There is little to describe beyond a gigantic mound on the side of a deep broad watercourse in the midst of rolling plains.

The question of most interest was that of rediscovering the wells which Isaac dug again in the valley of Gerar after those made by Abraham had been filled in by the Philistines. (Gen. xxv, 18.) No great masonry wells such as those of Beersheba were discovered; and, indeed, at Beersheba itself the survey party were able to show that the masonry once thought to have been the work of Abraham dates only from Arab times. It was ascertained, however, that a strong underground stream flows down the great valley which, rising near Hebron, runs southwards to Beersheba, and thence westwards to the sea, passing by the site of Gerar. The Arabs camping round this latter site are in the habit of making excavations in the bed of the valley, from which the water wells up, and which are called by the Hebrew name *Hufr*, or "pit." If the wells dug by Abraham were of this description they might easily have been filled in by the Philistines and reopened by Isaac; while the loss of the sites of Esek and Sitnah is on the same supposition naturally explained.

The later books of the Pentateuch contain but little information concerning the topography of Palestine proper. A few notes of interest may, however, be here given in connection with the survey.

According to the Law of Moses the scapegoat was set free in the wilderness (Levit. xvi, 9), but at a later period an evasion or modification of this command was introduced by the Jews; the goat was conducted to a mountain named Tzuk situated at a distance of ten sabbath days' journey, or about  $6\frac{1}{2}$  English miles from Jerusalem. At this place the Judæan desert was supposed to commence, and the man in whose charge the goat was sent out, while setting him free, was instructed to push the unhappy beast down the slope of the mountain side, which was so steep as to ensure the death of the goat, whose bones were broken by the fall. The reason of this barbarous custom was that on one occasion the scapegoat returned to Jerusalem after being set free, which was considered such an evil omen that its recurrence was prevented for the future by the death of the goat, as described in the tract Yoma of the Mishna.

The distance given between Tzuk and Jerusalem seems to indicate a

lofty hill top now called *el Muntâr*, "the watch-tower," which dominates the desert west of Jericho. An ancient road leads from Jerusalem to this point, and beside the road is an ancient well preserving the name *Tzuk* in the Arab form *Sâk*. The eastern slope of the hill is steep, and falls unbroken to the stony valley beneath. The goat, dashed on the rocks, in its fall must inevitably have been destroyed, while the mountain may well claim to be considered the entrance to the dreary desert which stretches beneath its summit. (Sheet XVIII.)

Another discovery of some interest was the identification by the survey party of one of the species of deer mentioned in the Pentateuch. In the English version the Hebrew word *Yakhmor* is rendered "fallow deer," but this interpretation has not been accepted by modern scholars. It now proves that the roebuck as well as the fallow deer is to be found in the Carmel thickets, and it has been ascertained that the old Hebrew name *Yakhmor* is still applied by the natives to the former species—the English roebuck.

The researches of Egyptologists have thrown considerable light on the condition of Palestine and Syria during the time of the Hebrew bondage in Egypt and during the time of the Judges. The records of the great conquerors Thothmes III and Rameses II give long lists of places situated in the Holy Land and in the country of the Hittites. The reason why the children of Israel entered Palestine from the east after their long sojourn in the Sinaitic desert appears to have been that the Egyptian Government was then firmly established in the Plain of Sharon. This agrees with the Bible account of the Philistine immigration into the southern plains from Egypt, and in this, as in so many other instances, the records of the Egyptian monuments fully coincide with the history of the Old Testament.

Attempts have been made by Mariette, Brugsch, Rougé, Chabas, and other Egyptologists to identify the towns mentioned in the records of Egyptian conquests in Palestine. Many have been recovered with certainty, but it was not until the survey had been completed that it became possible to study the subject exhaustively. Many existing ancient sites not mentioned in the Bible are found to agree exactly with the Egyptian lists, and the probable correctness of the identifications thus obtained is evinced by the ease with which the lists are shown to preserve a proper consecutive order, while the districts occur along the very line of march which we know, from other inscriptions, to have been followed by Thothmes and Rameses. The number of identifications proposed within the country covered by the survey may also be contrasted with our almost entire ignorance of the topography of the Hittite towns lying north of Damascus, of which scarcely six are known out of a total of over 100 noticed on the monuments.

The Book of Joshua is the central focus of Biblical topography, and the elucidation of this Book has been materially advanced by the survey. Several important cities before unknown have now been fixed with considerable certitude, and the boundaries of the tribes have been traced in a satisfactory manner.

The survey officers were able to confirm entirely the discoveries of M. Clermont Ganneau respecting the sites of Adullam and Gezer, and to these important towns they add the identification of Hazor and Debir, with a large number of less famous names. The site of Gilgal, discovered east of Jericho by the German traveller Herr Schöcke, was fixed by the surveyors, who found the name *Jiljâlîeh* still surviving. The site of Makkedah fixed by Colonel Warren, R.E., at the present village *el Mughâr*, "the caves," has been adopted by the surveyors, who found that at this site only of all the possible sites for Makkedah in the Philistine plain do caves (see Joshua x, 22) still exist. The position also agrees well with the identification of the towns Gederoth, Beth-Dagon, and Naamah mentioned in the same group with Makkedah. (Sheet XVI.)

The site of Joshua's tomb has long been sought, the identification with the rock sepulchre at *Tibneh*, north-east of Lydda, being unsatisfactory for several reasons. Joshua was buried at a place called Timnath Heres, in Mount Ephraim, and there is a remarkable consent of Jewish, Samaritan, and Christian tradition, traceable from the fourth century downwards, which points to a village called *Kefr Hâris*, south of Shechem, as representing the burial place of Joshua. Lieutenant Conder ascertained that this tradition is still extant among the Samaritans, and although it appears little understood by the peasantry, a sacred shrine exists outside the village of Kefr Hâris to which the name *Neby Lush'a* (no doubt a corruption of Yehusha, or Joshua), is applied. Ancient tradition also places the tomb of Nun at this same village, and a second sacred place called *Neby Nûn* was found close to the supposed site of the tomb of Joshua.

The Priests Eleazar and Phinehas, the successors of Aaron, were also buried in Mount Ephraim. The traditional site was sought in vain by the great American explorer Robinson, but the surveyors were more fortunate, and have visited and minutely described the tombs which according to Jewish, Samaritan, and Christian tradition alike, are said to be those of the sons of Aaron. The monument of Phinehas appears to be of great antiquity, but that of Eleazar has been rebuilt. They are both close to the village of Awertah, which the Samaritans identify with the Biblical Gibeah Phinehas. (Joshua xxiv, 33.) (Sheets XIV and XI.)

There is no room in a paper like the present to go very deeply into the question of the boundaries of the tribes. Several important survey discoveries have been cordially accepted by students of the subject, and several very important modifications have resulted from the survey in the lines of the borders as formerly laid down. The general results of the new investigation appear to be as follows :—

1st. The boundaries are shown to be almost entirely natural—rivers, ravines, ridges, and the watershed lines of the country.

2nd. To many of the tribes were assigned distinct districts of the country. Issachar had the great plain, Zebulon the low hills north of it. The sons of Joseph held the wild central mountains, and Naphtali those of Upper Galilee. Dan and Asher occupied the rich Shephelah (or lowland) and maritime plain. Simeon inhabited the desert, while Judah, holding the

largest share of territory, had both mountain and Shephelah plain and desert in its portion.

3rd. The enumeration of towns follows always an order roughly consecutive, and all those of one district are mentioned together.

4th. The proportion of territory to population is calculated to vary exactly in accordance with the fertility of the district. Taking as a basis the tribe populations (Numbers xxvi), it appears that the ancient populations must have been most dense exactly in those districts in which the greatest number of ancient ruins is now found, and which are still most thickly inhabited.

Among the most important discoveries concerning the tribe boundaries are the following: the waters of Nephtoah (Joshua xv, 9) are now placed at the pools of Solomon (so called), besides which the spring 'Atán, the Talmudic Etam, or Nephtoah, still exists. Formerly they were identified with the spring near Lifta west of Jerusalem, probably Eleph of Benjamin; but this theory renders the topography very confused, whereas the new proposal when joined to the new identification of Kirjath Jearim makes the boundary line of Judah follow a natural watershed.

On the north-west border of Benjamin, Aaroth Adar (*ed Dârieh*), and Archi (*Ain Arík*) have been recovered in exact accordance with the words of the Bible (Joshua xviii, 13), which define the position of the former with the greatest minuteness. The course of the brook Kanah, (*Wâdy Kânah*) has now for the first time been correctly laid down, thus fixing the boundaries of Ephraim and Manasseh; and the discovery of Rabbith and other sites has for the first time defined the border of Issachar. Many new identifications are proposed for the towns of Dan and Asher, and a group of places belonging to Naphtali has been fixed in an apparently satisfactory manner in the plateau immediately west of the Sea of Galilee.

Let us now pass to the elucidation which has been effected, through the survey, of the episodal histories of the Book of Judges,—the adventures of Caleb, Sisera, Gideon, and Samson.

The site of the city Debir, for the conquest of which the valiant Othniel was rewarded by the hand of Achsah, Caleb's daughter, had long been sought in vain. Many towns of the group surrounding it had been identified. It was known to stand in the Negeb, or "dry," country south of Hebron, and that certain springs should be found not far off. The name signifies "back," suggesting that the city stood on a ridge, and Lieutenant Conder was the first to point out the probable identity with the ancient village *Dhâhertÿeh* ("of the back"), standing in a conspicuous position among ancient tombs and quarries close to the other towns of the group, while, at a short distance to the north, a valley was discovered full of springs, some on the hill side, some in the bed of the ravine, answering in a most satisfactory manner to the "upper and lower springs" for which Achsah besought her father. (Judges i, 15.) (Sheet XXV.)

The topography of the Scriptural episode of the defeat and death of isera has been as yet very little understood. The scene of the battle has

often been placed on the south-west of the great Esdraelon plain, and the defeated general has been supposed to have fled a distance of 35 miles over the high mountains of Upper Galilee. The scene may, however, be now confined to a very small area (see Judges iv).

The forces of the Hebrews under Barak were assembled on the slopes of Mount Tabor, and the conflict took place on the plain south-west of the mountain near Endor. (Psalm lxxxiii, 10.) The pursuit of the main body was westwards towards Kishon, and as far as Harosheth (el Harithyeh) evidently through the plains, because chariots are mentioned. Thus the battle was almost exactly identical in locality with the famous battle of Tabor, in which Kleber repulsed the Turks, driving them into the treacherous quagmires, which now, as in 1799, or as in the time of Sisera, nearly 24 centuries earlier, fringe the course of the apparently insignificant stream of Kishon. (Sheets VI and VIII.)

The flight of Sisera himself took an opposite direction to the plain of Zaanaim. The Jewish commentators have made it clear that this name should be translated not "by Zaanaim" but Bitzaanaim, "the marshes," and the occurrence of the same name in a group of towns west of the Sea of Galilee seems to show pretty conclusively that the neighbourhood of *Besstäm*, with its marshy springs east of Tabor, is intended. The Kedesh of the passage is probably a site so called south of Tiberias, and the tent of Heber the Kenite would thus have been spread on the open plateau within 10 miles of the site of the battle.

Among the graphic episodes of Hebrew history there is, perhaps, none more picturesque than that relating to Gideon's victory over the Midianites. The general scene is known, the Valley of Jezreel, now Wâdy Jâld ; but the details of the minute topography are still obscured through the loss of many sites east of Jordan. Beth-Shittah, Zererath, and Tabbath, Beth-barah, Penuel, Nobah, Jogbehah, and Karkor (Judges vii, 22 ; viii, 11) are still unknown, and it is only possible to say that the pursuit extended from some point below Jezreel to the mountains east of Jericho.

The survey throws light on the position of Abel Meholah, and Succoth is identified at Tell Der'ala. Suggestions may also be offered for the situation of the famous "Spring of Trembling" (En Harod), where Gideon selected his band, and light may be thrown on the curious notice of a Mount Gilead, west of Jordan, in the same connection.

It is clear from the account given by Josephus that Harod is to be sought not far from Jordan, and Lieutenant Conder has suggested that the name 'Ain el Jem'aïn, "Spring of the two Companies," applying to an abundant stream at the foot of the eastern slope of Mount Gilboa, may retain a trace of the memory of Gideon's famous selection of three hundred tried men, who, as able to satisfy their thirst by water taken in the palm of the hand, were indicated as fitter to endure the trial of a long and rapid pursuit than the remaining multitude who drank more freely.

As regards the name Gilead (Judges vij, 3), it has been found that from an early period the name *Jalâd* or *Jelden* has applied to the stream flowing down the Valley of Jezreel, and it is suggested that the name Gilead,

applying according to the passage above cited to a mountain near this stream is the true Hebrew form of the modern Arab *Jalad* and of the Jelden which is mentioned in Egyptian documents.

The history of Samson has been elucidated to a certain degree by the addition of the probable site of Etam to those already known, viz., Timnah, Sorek, Zoreah, and Eshtaol.

There were several places in the south of Palestine named Etam ("The Eagle's nest"), but that which became the hiding place of Samson is described as a "rock" or "cliff" (Judges xv, 11.) The new identification is with the village of *Beit 'Atab*, standing on a conspicuous and rugged knoll of rock above a deep valley. Under the village is a long tunnel, to which a Hebrew name signifying "Cave of Refuge" still applies, and it is proposed to recognize in this curious cavern, close to the principal spring, the cleft (wrongly rendered "top") of the Rock Etam into which the Hebrew hero descended when hiding from his enemies. (Sheet XVII.)

The site of Ramoth Lehi still remains doubtful, but, with this exception, the scenes of Samson's life are now grouped round the vicinity of Zoreah, his native home, and at this village the site of Samson's tomb, according to mediæval Jewish tradition, has been recovered at the shrine of the Prophet Samat, to which certain confused traditions still attach, in which the principal episodes of Samson's career may be recognized.

A site long sought in connection with the history of Samson, and also with the succeeding episode of the Danite conquest of Laish, is that of the Mahaneh Dan, or "Camping place of Dan," which was "behind" (*i.e.*, west of) Kirjath Jearim (Judges xviii, 12), and near Zoreah and Eshtaol. These indications could not be reconciled with the site usually proposed for Kirjath Jearim. It appeared probable that the wide corn valley east of Samson's home was the camping ground in question, but this is eight miles from Kuriet el 'Anab, where Dr. Robinson places the famous city Kirjath Jearim, the resting place for so many years of the Ark.

It has now been pointed out that this latter identification rests on no surer basis than a fifth century tradition of foreign origin, and we are left free to seek the "Town of Thickets" elsewhere. The survey identification points to a ruin on a thickly covered ridge amongst copses and thickets, to which the name *'Erma* still applies, corresponding to the latest form Arim, which took the place of the original Ya'rim, or Jearim. (Ezra ii, 25.) This ruin is distant only three miles from the great valley towards which it looks down. It lies close to the border of the lower hills and the high Judean mountains, and it shows evidence of having been an ancient site.

Close to the same vicinity the survey party fixed the situation of Deir Aban, "The Convent of the Stone," which St. Jerome identifies with the site of Ebenezer, "The Stone of Help," a name so familiar to our ears as that of the monument raised by Samuel to commemorate the great victory over the Philistines (1 Samuel vii, 12), and probably marking the final limit of the pursuit.

The situation of the site seems to render the traditional view not im-

probably correct, for the village stands at the mouth of the great valley, down which undoubtedly the Philistine hosts were driven, and just at the border which, until the time of Solomon, appears to have divided the land of the Philistines from the territory actually occupied by the sons of Judah. (Sheet XVII.)

The history of Saul is elucidated by the survey in the recovery of Bezek, the mustering place of Israel. (1 Samuel xi, 8.) Jerome and Eusebius place this site, which is known to have been near the centre of the country, at a certain distance from Shechem on the road to Beisán. At this exact distance on the ancient road the ruin *Ibzk* occurs on the survey, and this is a case which, if we take into consideration Mr. Grove's argument on the subject before this discovery had been made, may fairly be considered to be past dispute the recovery of a long lost site. (Sheet XII.)

The exact site of the great cliffs Seneh and Bozez, which Jonathan climbed with his armour bearer (1 Samuel xiv, 4), has been pointed out by the surveyors through the aid of a remarkably exact description by Josephus of the site of the Philistine camp. The name Seneh, "thorn bush," given at a later period to the intervening valley (as noticed by Josephus) is still recognizable in the present Arab name of the same splendid gorge *Wady Suweintt*, or "The Valley of the Little Thorntree." The name Bozez, or "shining," is explained by the fact that it is that of the northern cliff crowned by a mound of white chalky marl, presenting a shining and conspicuous aspect, contrasting strongly during the daytime with the dark shadow of the southern precipice.

The fixing of this famous spot depends to a certain extent on the right allocation of Gibeah (of Saul or of Benjamin), a site which Mr. Robinson transferred to the old beacon platform called Tel el Fól. There is not here space for the arguments connected with this question, but it may be noted that the survey shows that Tell el Fól cannot have been the site of an ancient town.

The romantic adventures of David during the time of his exile and wanderings have received much important illustration from the results of the survey. Elab, Sechu, Adullam, Gath, Hareth, Hachilab, Sela-ham-Mahlekoth, and Choresh Ziph are now pointed out with some degree of certainty. The capital of the Cherethites (1 Samuel xxx, 14) is known and the site of Nob is fairly fixed. Visiting the ruins of the "hold" of Adullam (*Aid-el-Ma*), first identified by M. Clermont Ganneau, the surveyors found a cave close to the ruins of the ancient town, a cave sufficiently large to have been the habitation of David while his band were garrisoning the hold or fortress. Not many miles away lies the broad corn vale where the shepherd boy slew the giant with one of the smooth pebbles which still fill the bed of the winter torrent flowing through the valley. The various hiding places to which the future King of Israel retired occur in consecutive order, each south of the other, each further from his native town, each in a country more widely desolate, more difficult of access than that surrounding the preceding strongholds. The probable site of the "Cliff of Divisions," Sela-ham-Mahlekoth, is the present

Wâdy Malâky south of Hachilah (*el Kôlah*), and close to the site of Maon (*M'ain*). Here, in full sight of the hunter, but protected by the mighty precipices of the gorge, David was rescued by the sudden Philistine invasion which compelled Saul to retreat just as the prey appeared to be within his grasp. (1 Samuel xxiii, 26.)

Among the most vexed questions of the later episode of David's flight before Absalom was that of the site of Bahurim (2 Samuel xvi, 5), where the spies lay hid in the cistern covered by the corn. (2 Samuel xvii, 7.) It has been assumed that David's flight across Olivet was directed along the road leading by Bethany, but Bahurim belonged to Benjamin, and was identified by the Jews of the fourth century (see the Targum of Jonathan) with the later Almon, or Alemeth, lying beside the ancient road which leads across the saddle north of the principal summit of the Mount of Olives. Lieutenant Conder proposes to accept this explanation, for the site of Almon (*'Almit*) is sufficiently near to the "top of the hill" to render its identity with Bahurim possible, while the existence of numerous rock-cut cisterns with narrow mouths illustrates the incident of the concealment of Jonathan and Ahimaaz, who "came to a man's house in Bahurim which had a well in his court, whither they went down, and a woman took and spread a covering over the well's mouth and spread ground corn thereon, and the thing was not known." (Sheet XVII.)

Among the illustrations of later Jewish history springing from the survey, we may notice the discovery of winepresses at Jezreel where no vines at present exist; the probable identification of Tirzah (*Teiâsfr*), where the Kings of Israel were buried, and the indication of a possible site for Megiddo at the important ruin Mujedd'a. The topography of the apocryphal Book of Judith is now shown to be quite possible, and the famous city Bethulia has been located in a position answering every known requisite at the modern village of *Mithilia*. A curious but important distinction may now be made between Tiphah or Thapsacus, on Euphrates, and the Tiphah where Menahem so cruelly avenged himself on rebellious subjects. (2 Kings xv, 16.) At a time when the King of Israel was a tributary of the Assyrian monarch it seemed highly improbable that Hebrew conquests should have extended to Euphrates, and an ancient ruin called *Tafsah* still existing south of Shechem seems more probably the site of the rebellious city, which refused to submit to the usurper Menahem after his conquest of Samaria and Tirzah. (Sheet XIV.)

The victories and defeats of Judas Maccabæus are in like manner illustrated by recent discovery. The site of the great battle in which he lost his life has been variously placed near Ashdod, and north of Jerusalem. The identification of Eleasa (*Ilasa*), Berea (*Breh*), Berzetho (*Bir ez Zeit*), and Mount Azotus near the last, now show that the position which he occupied was originally intended to intercept the retreat of Bacchides by an advance from Modin—the native town of the Hasmoneans—on the narrow pass through which the road from Samaria to Jerusalem leads in the vicinity of 'Ain el Haramtyeh. (Sheet XVII.)

The site of the famous battle of Adasa in like manner is found at a spot where the two main lines of advance on Jerusalem from the north join one another; and the first campaign of Judas, as is now clearly evident, consisted in the defence of the three main passes leading from the north-west, the west, and south-west to the Holy City.

Turning from the Old Testament history to the study of the topography of the Gospels, it will be found that the survey of Palestine has not been without important results in illustration of the life of Christ. New information has been collected as to Bethabara, Emmaus, Ænon, Sychar, Antipatris, Capernaum, Cana, and Calvary.

Bethabara, "the house of the passage," was a place east of, but from its name and the fact that it was a place of baptism probably close to, the River Jordan. The ancient MSS. in many cases read Bathania (Bashan) for Bethabara; and though this may be considered to give some indication of the district intended by the Evangelist, there is sound authority in favour of the present reading, Bethabara.

This place, which we often speak of as the site of the Baptism of Christ, is noticed in only one passage as the scene of events succeeding the Temptation. Cana of Galilee was apparently at the distance of not more than a day's march (20 miles) from Bethabara, and this circumstance has given rise to much cavil on the part of commentators, who, assuming that the traditional site of Bethabara was indisputably the correct one, have argued the impossibility of a journey of some 80 miles or more having been accomplished by Christ in a single day. This objection the surveyors have removed in the discovery of the Jordan ford to which the name *Abâra* still clings, just as the name of the city Adam also still survives at the lower ford of Damieh. The newly discovered ford is only some 20 miles from the most probable site of Cana (*Kēfr Kenna*), and leads over to the lands of Bashan, the Bathania of the time of Christ. Sheet IX.)

The identification of Emmaus is another instance of the importance of minute examination of the ground. The district where the supposed site is found was fairly well known, but the ruin hidden in a well-watered valley among gardens of lemon and orange had not previously been explored. It was generally recognized by scholars that the Emmaus, where Christ supped with two Disciples, could not be the same as the famous Emmaus Nicopolis where Judas conquered the Greeks.

The latter city was 160 stadia from Jerusalem, but the village Emmaus, where Herod's soldiers were settled, was both according to St. Luke, and also according to Josephus, only 60 stadia distant from the capital. The name Emmaus is a corruption of the Hebrew *Khammath*, a "hot spring," applied to medicinal springs, even when not of very high temperature, as at Emmaus Nicopolis. The ruin which has now been found at nearly the exact distance (60 stadia) from Jerusalem, is called *Khamasa*, thus representing the vulgar pronunciation of the Hebrew original. Ancient rock-cut sepulchres and a causeway mark the site as being of considerable antiquity, and the vicinity is still remarkable for its fine

supply of spring water. Among the numerous sites proposed for Emmaus there is none which has so many arguments in its favour as has the new discovery of the survey party. (Sheet XVII.)

With respect to Ænon and Sychar, the Surveyors have only confirmed the views advocated by Dr. Robinson and Canon Williams. The existence of "much water" and of open ground suitable for the assembly of a crowd has now been pointed out in the vicinity of the village Sâlim or Salem, and of the ruin 'Ainûn or Ænon.

Of the numerous sites previously proposed there is no other which unites every requisite of name and water supply. Other Ænons exist far from any Salem, and other Salems in water districts where no name Ænon is found; but in the Great Wâdy Fâr'ah, which, starting at Shechem, formed the north boundary of Judea, in the Jordan valley, we find a site which appears to satisfy every requirement and to agree well with the new identification of Bethabara. (Sheet XII.)

As regards Sychar, Canon Williams has argued in favour of the village 'Askar, close to Jacob's well—a hamlet apparently overlooked by Robinson. The survey investigations have shown that the ancient Samaritan name of this village closely approached to the Hebrew Sychar, and the error first made by the crusaders, who confounded Sychar with Shechem, and which has subsequently been adopted by Dr. Robinson, in spite of the evidence of the early travellers of the fourth to the seventh centuries, and which has found its way into the pages of Canon Farrar's *Life of Christ*, may now be corrected through the explorations which prove the antiquity and ancient name of the village 'Askar near Jacob's well. (Sheet XI.)

Antipatris, long since supposed to have stood at the great mound of Râs el 'Ain, is now proved to have been so situated through careful measurement to surrounding places and through comparison of these distances with those recorded by ancient pilgrims. As regards Bethsaida the evidence is purely negative, no trace of the name of the supposed Galilean Bethsaida having been found. The theory that two Bethsaldas existed on the shores of the Sea of Galilee was originated by the learned Reland, and has been adopted by many authorities. Lieutenant Conder, however, agrees with Renan and Robinson in supposing that only one site of that name existed, namely, the village afterwards named Julias, east of the Jordan and not far from its mouth.

As regards Capernaum, the authorities are still divided into two parties. Lieutenant Conder and Lieutenant Kitchener agree with Robinson, Renan, and many others in placing this city at the ruin Minyeh (the "town of the Minim" or Christian heretics who are called in the Talmud "Sons of Capernaum"). Colonel Wilson, R.E., has, however, clearly shown that from the fourth century down, Tell Hûm has been the traditional site of this town, and assumes that the Christian tradition is correct. Much still remains to be done to elucidate this subject; careful levels along a line of aqueducts are required, and excavations at Minyeh are very desirable.

A site which, though not scriptural, was of much importance for the understanding of the topography of the Sea of Galilee, was recovered by Lieutenant Kitchener in the modern Sinn-en-Nâbra, the ancient Sinnabris. This discovery supports the generally received identification of the important town of Tarichea (Kerak), which owing to a misconception has been placed on recent maps north instead of south of Tiberias.

The question of the boundaries of Samaria in the time of Christ is one not a little important to the understanding of His journeys through Peræa. By the recovery of Anuath ('Aina), Borceos (Berkft), Antipatris, Beth-Rima, and other places, we have been able for the first time to lay down the line of the border between Judea and Samaria with considerable accuracy of detail, and to show the necessity of the journey across Jordan in passing from Galilee to Jerusalem. (Mark x, 1.)

Without entering into the famous controversy as to the site of Calvary, it should be noticed that an important piece of novel information bearing on the question has been collected during the course of the survey. The place of execution used by the Jews before the destruction of Jerusalem, and called in the Talmud Beth-has-Sekilah, or the "house of stoning," is still shown by their modern descendants outside the Damascus gate north of the city. To Christians it is known as the cliff of Jeremiah's grotto, in consequence of a tradition which is only traceable as far back as the fifteenth century. The fact that a precipice is mentioned (in the Talmudic account of the punishment of stoning) as existing at the place of execution appears to confirm the tradition. This spot has according to modern authorities always been outside Jerusalem, and some travellers think they have observed a skull-like formation in the hill-top above the cave such as the early fathers often attribute to Golgotha. That Christ was executed according to Roman custom rather than the Jewish is certain; but there is no reason to suppose that Jerusalem possessed two places of execution at the time—the conservatism of the east would indeed point to an opposite conclusion. If the Jewish tradition be trustworthy we see in the site thus recovered an identification which possesses in a high degree a claim on our attention, as one of the most important that can be expected in Palestine.

The discoveries thus far described have been mainly topographical, as must be naturally expected from the character of the work undertaken. The survey party, however, enjoyed unusual opportunities for the study of the manners and customs of the native peasantry and of the Bedawin in districts where a Frank had sometimes never been seen before; and from this intimate intercourse many interesting results were obtained in illustration of the manners and customs of the lower classes as described in the Bible. A detailed account of many of these discoveries will be found in the last chapters of "Tent Work in Palestine," published by the Committee, which are devoted to the description of various nationalities to be found in Syria.

The antiquity of the native peasant stock is evidenced both by their language and by the peculiarities of their religion. Their pronunciation of

many letters is archaic, and approaches much closer to the Aramaic or to the Hebrew than to modern Arabic. There are also many pure Hebrew words in use among the Fellahin which are unintelligible to the inhabitants of towns who use the modern Arabic words instead. The worship of Mukâms or "Shrines" among the peasantry is also intimately connected with the old worship of trees and high places by the Canaanites, although the traditions attaching to these sacred places are traceable to crusading, Byzantine or Moslem origin as well as in other cases to an older indigenous source.

In manners, customs, and dress the peasantry recall the incidental notices of the same population in pre-Christian times. The "round tires like the moon," against which Isaiah declaimed, are still worn by the women of Samaria. Like Jezebel, they still paint their faces; like Elijah, the men still gird up their loins. The "corner of the field" is still left for the poor, and a tithe of corn for the Levite (or Derwish). The harvest customs and methods of tillage are unchanged; the olives are still beaten down with a rod. These are but single instances of the numerous scriptural expressions which are now illustrated by the customs of the Syrian peasantry. The nomadic life of the early patriarchs is in the same way illustrated by the manners of the Bedawin of the deserts, and, as above stated, the settled and pastoral districts retain the same relative position as in earlier times.

Such, briefly sketched, are a few of the principal Biblical gains accruing from the Survey. Until the voluminous memoirs have been placed before the public little idea will be gained of the amount of information and minuteness of detail which has been obtained. Many of the traditions of the country are carefully registered with the archæological remains and the natural features of the land, and the aid of all standard works, from Josephus downwards, has been called in requisition to explain by historical connections the origin and date of every monument. Though discoveries may still remain to be made in Palestine, we are probably justified at least in saying that no such complete account exists of any other Asiatic country as is now obtained for the Holy Land.

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#### INDEX OF LIEUT. CONDER'S IDENTIFICATIONS.

N.B.—The Roman Numerals I, II, &c., refer to the Sheets of the Map.

1. *Abel Meholah*, 1 Kings iv, 12. Jerome (Onomasticon s.v., *Abel Maula*) places this 10 miles south of Scythopolis "in Aulone" (*i.e.*, the Jordan Valley) which indicates the present *Ain Helweh*. (XII.)
2. *Abez*, Joshua xix, 20. Probably the present ruin *el Beida*, at the north end of the plain of Esdraelon. The Arabic exactly corresponds to the Hebrew with the same meaning, "white." (VIII.)
3. *Achshaph*, Joshua xix, 25. Wrongly placed by Robinson near Banias, probably the present village *el Yasif*, north-east of Acre.

- It is often mentioned in Egyptian records, and the proposed site agrees both with these and with the Biblical indications of situation. (III.)
4. *Adami*, Joshua xix, 33. The present ruin *Admah*, on the plateau south-west of the Sea of Galilee, in a satisfactory position with relation to towns noticed in the context. (IX.)
  5. *Adasa*, see p. 15. (XVII.)
  6. *Adullam*, see p. 14. (XXI.)
  7. *Aenon*, see p. 17. (XII.)
  8. *Ai*, see p. 4. (XVII.)
  9. *Amad*, Joshua xix, 26. Apparently the ruin called *el 'Amâd*, north of Acre, in correct relative position. (III.)
  10. *Anab*, Joshua xv, 50. The ruin '*Anâb*, west of edh Dhahertyeh, incorrectly fixed by Robinson at Deir esh Shems, east of the same. (XXV.)
  11. *Anaharath*, Joshua xix, 19. The village *en Na'ârah*, in correct relative position to other towns of Issachar. (IX.)
  12. *Anem*, 1 Chronicles vi, 73. The village '*Anîn*, in the hills west of the plain of Esdraelon, in a satisfactory position within the border of Manasseh. (VIII.)
  13. *Aner*, 1 Chronicles vi, 70. Possibly the present village '*Allâr*, in the hills south-west of the plain of Esdraelon.
  14. *Arab*, Joshua xv, 32. The present ruin *er Rabtyeh* in suitable relative situation. (XXI.)
  15. *Archi*, see p. 10. (XVII.)
  16. *Ataroth Adar*, see p. 10. (XVII.)
  17. *Baalath*, Joshua xix, 44; 1 Kings ix, 18; VIII Ant. vi, 1. Probably the present village *Bela'in*, in a suitable position west of Bethhoron and commanding the main road to Jerusalem. (XIV.)
  18. *Baal Shalisha*, 2 Kings iv, 42. Probably the present village *Kefr Thilth*, in suitable situation in the territory of Ephraim on the lower hills. The Arabic *Thilth* is derived from the Hebrew *Shalish* ("three"). (XIV.)
  19. *Bahurim*, see p. 14. (XVII.)
  20. *Berea*, see p. 15. (XVII.)
  21. *Beten*, Joshua xix, 25. Is identified by Eusebius (Onomasticon s.v., Batnai), with a village, Beth Beten, 8 miles east of Acre. This seems to indicate the village *el Banek*. (IV.)
  22. *Bethabara*, see p. 16. (IX.)
  23. *Beth Dagon*, Joshua xix, 27. Probably the present ruin *Tell D'âk*, in correct relative position near the mouth of the river Belus. (Compare Dagon or Docus, near Jericho, now 'Ain Dûk). (V.)
  24. *Beth Shemesh* (of Issachar), Joshua xix, 22. Possibly the ruined site '*Ain esh Shemstyeh*, in the Jordan Valley. (IX.)
  25. *Bethulia*, see p. 15. (VIII.)
  26. *Betomestham* (Judith iv, 6). The present ruin *Massin*. (VIII.)
  27. *Bezek*, Judges i, 5. Probably the ruin *Bezakah*, south of Lydda. (XIII.)

28. *Bezek*, I Samuel ii, 8. See p. 13. (XII.)
29. *Calvary*, see p. 18. (XVII.)
30. *Charashim* (Valley), 1 Chronicles iv, 14, mentioned in connection with Lod and Ono (Nehemiah xi, 35). The name survives at *Khurbet Hirsha*, on the bank of the great valley east of Lydda. (XVII.)
31. *Chezib*, Gen. xxxviii, 5; Joshua xv, 44. The name appears to linger at the spring '*Ain Kezbeh*, near Beit Nettif, in a satisfactory position in relation to other towns of the same group. Jerome (Onomasticon s.v.) makes Chasbi a ruined site near Adullam, which agrees. (XXI.)
32. *Choba* or *Chobai*, Judith iv, 4. The Peutinger Tables place Coabis 12 miles south of Scythopolis. This points to the ruin called *el Mekhobby*, on the ancient road from Shechem. The name has the meaning "hiding place." (XII.)
33. *Chozeba*. 1 Chronicles iv, 22. Possibly the ruin *Kuizeba*, north-east of Hebron. (XXI.)
34. *Dannah* ("low ground"), Joshua xv, 49. Probably the village *Idhnah* in the low hills. The position appears suitable. (XXI.)
35. *Debir*, see p. 10. (XXV.)
36. *Diblath*, Ezekiah vi, 14. Apparently the village *Dibl*, in Upper Galilee, unless it be an error for *Riblah*. (IV.)
37. *Ebenezer*, see p. 13. (XVII.)
38. *Edrei*, Joshua xix, 37. Apparently the present village *Y'ater*. The relative position is suitable, and the letters T and D often interchanged. (IV.)
39. *Eleasa*, see p. 15.
40. *Eleph*, Joshua xviii, 28. The present village *Lifta*, west of Jerusalem. The situation agrees with the boundary of Judah. See p. 10.
41. *Elon*, Joshua xix, 43. Probably the present village, *Beit Ellá*. The relative situation is satisfactory. (XIV.)
42. *Elon Beth Hanan* ("plain of B. Hanan"), I Kings iv, 9. Probably the village *Beit Anán*, in the low hills east of Lydda. The situation agrees with the context. (XVII.)
43. *Emmaus*, see p. 16. (XVII.)
44. *Eltekeh*, Joshua xix, 44. Apparently *Beit Likia*, in the territory of Dan. In the list of the victories of Sennacherib (Assyrian Discoveries, pp. 302-305), the "plains of Eltekeh" are mentioned with towns of Dan. This agrees with the situation of the modern village. (XVII.)
45. *Enam*, Joshua xv, 34. Possibly the ruin '*A'ltin*, in the low hills south-west of Jerusalem. The relative situation appears satisfactory. The change of N to L and M to N is not unusual. (XVII.)
46. *Engannim* (of Judah), Joshua xv, 34. Apparently the present ruin *Umm Jna*. The relative situation is satisfactory. (XVI.)
47. *Enhaddah*, Joshua xix, 21. Probably the present ruin *Kefr Adán*, south-west of the Plain of Esdraelon. The situation appears probable. (VIII.)
48. *Eshean*, Joshua xv, 52. Possibly the ruin *es Símia*, near Dumah (Dómeh), south of Hebron. The situation is satisfactory, and the site ancient. (XXI.)

49. *Esora*, Judith iv, 4. Probably the village 'Astreh, north of Shechem. The situation is suitable. (XI.)
50. *Etam*, 2 Chronicles xi, 6. The present ruin 'Aitán, south-west of Hebron. The situation agrees with the context. (XX.)
51. *Etam* (Rock). See p. 13. (XVII.)
52. *Ether*, Joshua xv, 42. Probably the ruin *el 'Atr*, near Beit Jibrin, on the west. The situation appears satisfactory. (XX.)
53. *Gallim*, 1 Samuel xxv, 44; Isaiah x, 30. Possibly the village *Beit Jála* near Bethlehem. (XVII.)
54. *Gederah*, Joshua xv, 36. (Mentioned in the Onomasticon, s.v. Gedor, as 10 miles from Eleutheropolis, on the road to Diospolis), the important ruin of *Jedtreh*. The situation appears to agree with the context. (XVI.)
55. *Gederah* (of Benjamin), 1 Chronicles xii, 4. The present ruin *Jedtreh*, north of Jerusalem. (XVII.)
56. *Gederoth*, Joshua xv, 41. Probably from its situation the present village *Katrah*, near Yebnah, as proposed also by Colonel Warren, R.E. (XVI.)
57. *Gezer*, see p. 8. (XVI.)
58. *Gibbethon*, Joshua xix, 44. Probably the present village *Kibbiah*, at the foot of the hills near Lydda. The situation agrees with the context. (XIV.)
59. *Gibeah*, Joshua xviii, 28. The present ruin *Jibta*, in the territory of Benjamin. (XVII.)
60. *Gibeah-ha-Elohim*, 1 Samuel x, 5; and 1 Samuel XV, 3. See p. 14.
61. *Gibeah Phinehas*. See p. 9. (XII.)
62. *Gilead Mount*. See p. 12. (IX.)
63. *Gilgal*. See p. 8. (XVIII.)
64. *Giloh*, Joshua xv, 51. Probably the ruin *Jála* in the Hebron Mountains. The situation appears to agree with the context. (XXI.)
65. *Hachilah* (Hill). See p. 14. (XXI.)
66. *Hammon*, Joshua xix, 28. Apparently the ruin *Hima*, south-east of Tyre. The situation appears to be satisfactory. (III.)
67. *Hannathon*, Joshua xix, 14. On the boundary of Zebulun and Naphthali. The present village *Kefr 'Anán*. (VI.)
68. *Huphram*, Joshua xix, 19. In the Onomasticon, s.v., the village Affrea is placed 6 miles north of Legio (*el-Lejján*); this fixes it at the ancient ruined site *el Farrtyeh*, which appears to be a suitable position for the Biblical town. (VIII.)
69. *Hareth*. See p. 14, now *Kharás*. (XXI.)
70. *Harod*. See p. 12. (IX.)
71. *Hazor*, Joshua xi, 1. See p. 8, *Hadrch*. (IV.)
72. *Hazor*, Nehemiah xi, 33. Evidently the ruin *Hazzár* north of Jerusalem. (XVII.)
73. *Horem*, Joshua xix, 38. Apparently the ruin *Hárah*. The situation seems possible. (IV.)

74. *Hozah*, Joshua xix, 29. Apparently the present ruin *Ozziyeh*, on the coast south of Tyre. The situation is satisfactory, and the changes of 'Ain for *Kheth* and of *Zain* for *Tzadi*, are both recognized. (III.)
75. *Ijon* ("ruin"), 1 Kings xv, 20. Possibly *Khiyam*, in the *Merj 'Ayân*, west of Banias. The name survives in the latter title, but the former may be a corruption and represent the exact site. (II.)
76. *Irpeel*, Joshua xviii, 27. Probably the village *Râfât*, north of Jerusalem. The name is derived from a similar root, and the situation is satisfactory. (XVII.)
77. *Jabneel*, Joshua xix, 33. A town of Naphtali stated in the Jerusalem Talmud (Megillah i, 1) to have been called at a later period *Caphar Yama*. This indicates the ruin *Yemma*, and the situation agrees with that of the other towns in this group. (VI.)
78. *Janoah*, 2 Kings xv, 29. The present village *Yanâh* in the hills south-east of Tyre. The situation appears satisfactory as within the territory of Naphtali. There is a second *Yanâh* further south. (II.)
79. *Janum*, Joshua xv, 53. Probably the village *Beni Naim*, east of Hebron. The situation appears to agree with the context. (XXI.)
80. *Jeshanah*, 2 Chronicles xiii, 19. The situation points to the identity of this site with the ancient village 'Ain *Sinia*. (XIV.)
81. *Jeshua*, Nehemiah xi, 26. Probably the present ruin *S'awi*, east of Beersheba. The situation is relatively satisfactory. (XXV.)
82. *Jethlah*, Joshua xix, 42. Probably the ruin *Beit Tâl*, in the low hills west of Jerusalem. The situation appears probable. (XVII.)
83. *Joktheel*, Joshua xv, 38. Belonging to a group of which little is yet known. Possibly the large ruin *Kutlâneh*, south of Gezer. The words are from similar roots. (XVI.)
84. *Kedesh* (in Issachar), 1 Chronicles vi, 72. Possibly the ancient site *Tell Abu Kudeis* near Lejjûn. (VIII.)
85. *Kibzaim*, Joshua xxi, 22. The name is radically identical with that of *Tell Abu Kabâs*, near Bethel. The situation is not impossible. (XVII.)
86. *Kirjath*, Joshua xviii, 28. The present *Kuriet el 'Anab* is more generally known to the natives as *Kurieh*. The situation agrees well for *Kirjath* of Benjamin, but not for *Kirjath Jearim*. (XVII.)
87. *Kirjath Jearim*. See p. 13. (XVII.)
88. *Lachish*, Joshua x, 3. (In the *Onomasticon*, s.v., this city is placed 7 Roman miles south of *Elêutheropolis* (B. Jibrin). The site of *Tell el Hesy* nearly agrees with this, and is more satisfactory than *Umm Lakis* proposed by Robinson. The identification supposes the change of *Caph* to *Kheth*, of which we have an accepted instance in the case of *Michmash*. (XX.)
89. *Lahmam*, Joshua xv, 40. Possibly the ruins *el Lahm*, near *Beit Jibrin*. The situation appears satisfactory, the site is ancient. (XX.)
90. *Lasharon*, Joshua xii, 18. Apparently in Lower Galilee. Possibly the ruin *Sarôna*, west of the Sea of Galilee. Jerome (*Onomasticon*, s.v.) says that the plain east of Tabor was called *Sharon* in his time. (VI.)

91. *Luz*, Judges i, 26. Possibly the ruin Luelzeh, west of Banias, on the border of the Hittite country. (II.)
92. *Maarath*, Joshua xv, 59. Probably from its relative position the present village *Beit Ummar* (the Bethamari of the Onomasticon). (XXI.)
93. *Madmannah*, Joshua xv, 31. Possibly the ruin *Umm Deimneh*, north of Beersheba. The situation appears satisfactory. (XXIV.)
94. *Madon*, Joshua xi, 1. Apparently in Lower Galilee, perhaps the ruin *Mad'in* close to Hattin. (VI.)
95. *Mahaneh Dan*, see p. 13. (XVII.)
96. *Makkedah*, see p. 9. (XVI.)
97. *Manahath*, 1 Chronicles viii, 6. Possibly the village *Málhah*, southwest of Jerusalem, which appears to be the Manocho of Joshua xv, 60 (inserted passage in LXX). The change of L for N is common.
98. *Maralah*, Joshua xix, 11. According to the description of the boundary of Zebulon, this would occupy about the position of the present village *Málh*. The L and R are easily convertible. (VIII.)
99. *Mearah*, Joshua xiii, 4. Apparently *Mogheiriyeh*, north of Sidon.
100. *Megiddo*, see p. 15. (IX.)
101. *Meronoth*, 1 Chronicles xxvii, 30. Possibly the ruin *Marrina*, in the Hebron hills. (XXI.)
102. *Misheal*, Joshua xix, 26. Probably the ruin *Mátsleh*, near Acre. The situation is suitable for a town of Asher. (III.)
103. *Mozah*, Joshua xviii, 26. According to the Jerusalem Talmud, was called Kolonia. A ruin called *Beit Mizzeh* exists near Kolónia, west of Jerusalem, in a suitable situation. (XVII.)
104. *Naamah*, Joshua xv, 41. Probably *Na'áneah*, south of Ramleh, as proposed by Colonel Warren, R.E. The situation is suitable. (XVI.)
105. *Nahallal*, Joshua xix, 15. According to the Jerusalem Talmud (Megilla i, 1) this place was called, at a later period, *Mahlul*. This seems to indicate the village *'Ain Mahil*, in a suitable position. (VI.)
106. *Nebo*, Ezra ii, 29. Perhaps *Nába*, south of Jerusalem. (XXI.)
107. *Neiel* (Han-N'aial), Joshua xix, 27. The ruin *'Anin* is found in the required position. The change in the position of the guttural and of N for L is not unusual. (V.)
108. *Nekeb*, Joshua xix, 33. The Jerusalem Talmud (Megilla i, 1) gives the later name of this site as *Siadetha*. This points to the ruin *Seiyada* on the plateau west of the Sea of Galilee, a position agreeing with the context. (VI.)
109. *Nephtoah*, Joshua xv, 9 (a spring). The Talmud of Babylon (Yoma 31a) identifies this with the En Etam, whence an aqueduct led to the Temple. This indicates *'Ain 'Atán*, south of Bethlehem. See p. 10. (XVII.)
110. *Ophrah*, Judges vi, 11. Probably Feráta, near Shechem, the ancient name of which was Ophrah (see Samaritan Chronicle). (XI.)
111. *Pirathon*, Judges xii, 15, and Pharathon (1 Macc. ix, 50).

- Possibly *Fer'on*, west of Shechem. The loss of the T is not unusual, and the present name retains the guttural. (XI.)
112. *Rabbah*, Joshua xv, 60. Possibly the ruin *Rubba*, west of Beit Jibrin. (XXI.)
  113. *Rabbith*, Joshua xix, 20. The present village *Rāba*, south-east of the plain of Esdraelon, appears to be in a suitable position. (XII.)
  114. *Rakkon* ("shore"), Joshua xix, 46. The situation of *Tell er Rakkeit* appears suitable, north of Jaffa, near the mouth of the river Aujeh (probably Mejarkon). (XIII.)
  115. *Sarid*, Joshua xix, 10. The Syriac version reads Asdod, and the LXX reads Seddouk (Vat. MS.). The original may be thought to have been Sadid, in which case *Tell Shadūd* occupies a very probable position for this site (compare Maralah). (VIII.)
  116. *Secacah*, Joshua xv, 61. In the Judean desert. Possibly the ruin *Sikkeh*, east of Bethany. (XVII.)
  117. *Sechu*, see p. 14. (XVII.)
  118. *Seneh* (Rock), see p. 14. (XVII.)
  119. *Shaaraim*, Joshua xv, 36. The ruin *Sātreh*, west of Jerusalem, occupies a suitable position. (XVII.)
  120. *Shamir*, Joshua xv, 48. Probably the ruin *Sōmerah*, west of Dhāhertiyeh, the situation being suitable to the context. (XXIV.)
  121. *Sharuhēn*, Joshua xix, 6. Probably *Tell esh Sher'ah*. The position is suitable, and the conversion of the guttural Kheth to 'Ain is of constant occurrence, as is also the loss of the final N. (XXIV.)
  122. *Sorek* (Valley). The name *Surtk* was found applying to a ruin north of this valley, as mentioned in the Onomasticon. (XVII.)
  123. *Thinnatha*, Joshua xix, 43. Generally identified with Timnah of Judah, appears more probably to be *Tibneh*, north-east of Lydda, on the border of Dan. (XIV.)
  124. *Timnath Heres*, see p. 9. (XIV.)
  125. *Tiphseh*, see p. 15. (XIV.)
  126. *Tirzah*, see p. 15. (XII.)
  127. *Ummah*, Joshua xix, 30. The ruin *'Atma* occupies a suitable position in the territory of Asher. The L represents the Hebrew M and the guttural is preserved. (III.)
  128. *Uzen Sherah*, 1 Chronicles vii, 24. Mentioned with Bethhoron. Possibly *Beit Stru*, south-west of the site of Bethhoron. (XVII.)
  129. *Zaanaim*, see p. 11. (VI.)
  130. *Zartanah*, 1 Kings iv, 12. Mentioned as "beneath Jezreel." Probably the large site of *Tell Sārem*, near Beisān. (IX.)
  131. *Zereda*, 1 Kings xi, 26. In Mount Ephraim. Probably the present *Surdeh*, west of Bethel. (XIV.)
  132. *Ziz* (Ha Ziz) (ascent of), 2 Chronicles xx, 16. Probably connected with the name Hazezon Tamar, for Engedi, Genesis xiv, 7; 2 Chronicles xx, 2. The name *Hasdsah* was found to apply to the plateau north-west of Engedi. (XXII.)

This list contains 132 names. Out of about 620 topographical names mentioned in the Bible in Western Palestine, about 430 have now been identified (or about two-thirds). Out of these 430 a total of 132, as above shown (or about a third), are thus due to the Survey.

On the other hand, out of about 200 names of the places in the Sinaitic Desert, or in the country east of Jordan, 70 only are known, including the latest identifications of the American survey and of Lieutenant Conder (*Handbook to the Bible*), being a proportion of little over one-third. Many important sites, such as Mahanaim, Jabesh Gilead, &c., remain still to be recovered east of Jordan.

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### SUPPOSED CLIFF IN THE HARAM.

CONSIDERABLE importance has been attached to the question whether the rock on the western slope of the Temple Hill may be supposed to fall with an uniform slope, or whether beneath the surface and within the west wall of the Haram, a cliff exists hidden by the filling-in which forms the present interior plateau.

In discussing the paper which I had the honour to read to the Royal Institute of British Architects, on 2nd December, 1878 (see "*Transactions R.I.B.A.*," No. 3, p. 41), Mr. James Fergusson said :—

"So far as I can make out, and I believe I may state that Colonel Wilson entirely agrees with me in this : the rock rises gradually, though irregularly, from the valley of Jehoshaphat to a ridge terminating westwards in something very like a cliff, where I believe the tower of Antonia to have been, and just behind the Holy of Holies of the Temple where I place it."

This passage explains the reason why importance is held to attach to the question, for if no such cliff should exist, then the Temple as restored by Mr. Fergusson must have rested on foundations of great depth, or on vaults as yet undiscovered, and not described by any ancient author.

The difference of opinion as to this cliff is also shown in the plans published in the *Palestine Exploration Fund Quarterly Statement* for 1880, pp. 9 and 20, where Colonel Wilson shows the rock as rising much more rapidly than according to Colonel Warren's section would be the case.

As regards these plans it may be noted in passing that a slight misapprehension occurs in the Editor's note, p. 97, by which I am supposed to be responsible for the first-mentioned plan, and am said to differ from both of the above-mentioned authorities respecting the lie of the rock in this part of the Haram. My plan, constructed in 1873, was taken from Colonel Warren's "*Recovery of Jerusalem*," p. 298, so far as the contours within