

Gibeah of Saul. In this case also we have to contend with an assumption of Dr. Robinson's. There is no connection either by name or distance between Tell el Fâl (probably a corruption of the Hebrew Ophel or "tumulus") and Gibeah; and after many visits to the site I entirely failed to find any traces of a town or village. *Tell el Fâl* is an isolated monument (probably a beacon) and not a city at all.

In writing on this question Mr. Birch concludes that the Gibeah where the Levite's concubine was killed was not Geba of Benjamin, but a distinct city. It is, however, worthy of notice that a confusion is here introduced by the authorised version which in two cases reads Gibeah where the Hebrew has Geba. This has already been pointed out by Mr. Grove:—

"That they may do when they come to Gibeah (לִבְעָה) of Benjamin, according to all the folly they have wrought in Israel (Judges xx, 10), and again:—

"The liers in wait came forth out of their places, even out of the meadows of Gibeah (מִמְעֵרָה גִבְעָה literally "from the cave of Geba," Judges xx, 33); this shows that linguistically no distinction was made between Gibeah and Geba, just as the word is now spelt indifferently *Jeba'* and *Jeba'h*.

Josephus places Gabaoth Saule at the Valley of Thorns; and if he refers to Wâdy Suweint ("valley of the little thorn tree"), this favours the identification with *Jeba'*.

That Gibeah of Saul was a district having its capital at Geba would seem to follow from the following passages:—

"The uttermost part of Gibeah, under a pomegranate tree which is in Migron" (1 Sam. xiv, 2), Migron being near Ai, probably a district name or that of a natural feature (c.f. Isaiah x, 28).

"Saul abode in Gibeah, under a tree in Ramah" (1 Sam. xxii, 6) Ramah being south of W. Suweint and west of *Jeba'*.

C. R. C.

NEW IDENTIFICATIONS.

Beit ^AAula has generally been identified with Bethul, but is too far in the hills. The suggestion of Beit Leyi for Bethul leaves Beit Aula for Holon (Joshua xv, 51), which fits far better topographically.

Zephathah (2 Chron. xiv, 10) is probably the present *Sâfieh*. See foot note to the note on Kadesh Barnea.

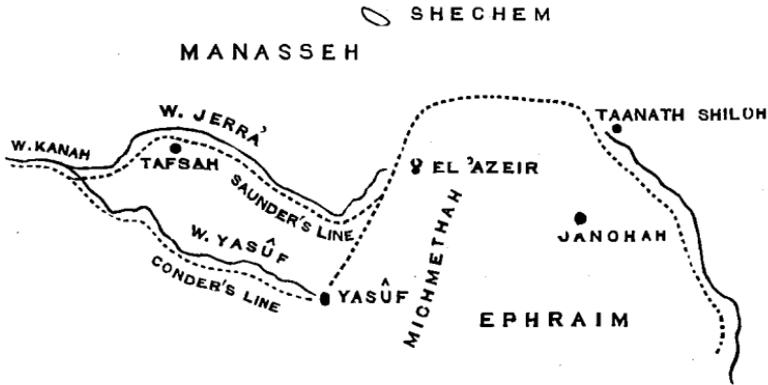
C. R. C.

THE BOUNDARY OF EPHRAIM AND MANASSEH.

IN writing on this subject, Mr. Trelawney Saunders accepts in the main the line proposed by Mr. Kerr (*Quarterly Statement*, 1877, p. 41) which I have adopted in the "Handbook to the Bible" (p. 264), being convinced of the justness of Mr. Kerr's arguments.

Mr. Saunders, however, proposes a slight modification near the Mukhnah, carrying the line some two miles further north than I should do.

Mr. Saunders also proposes two new identifications, one for Asher, the other for En Tappuah (Joshua xvii, 7); both of these appear to be open to very serious objections, and had Mr. Saunders been in possession of facts recorded in the Survey Memoirs he would, I think, have hesitated in proposing these identifications.



As regards Asher, Mr. Saunders says (*Quarterly Statement*, 1880, p. 226)—

"On turning to the new map to discover Asher-ham-Michmethah that lieth before Shechem, there will be found the ruin El Azeir (Asher) in the Plain of Mukhnah (Michmethah) just outside Shechem, on the high-road to Jerusalem, and on the south side of Wâdy Kânah. The identification of Micmethah with the Plain of Mukhnah is suggested by Lieutenant Conder in his 'Handbook to the Bible,' p. 264, but he takes no notice of el Azeir except to insert it on the map."

So far, however, is this from being the case, that a careful account of el 'Azeir will be found in the "Survey Memoirs," while the place is described in "Tent Work" (chap. ii, p. 42, new edition) and mentioned in the "Handbook to the Bible," p. 256. The word is the common corruption of the Hebrew proper name Eleazar, and has only the R in common with Asher. The site is the well known tomb of Eleazar, the high-priest, son of Aaron, venerated by Jew, Samaritan, Moslem, and Christian alike, and mentioned by travellers from a very early period. A few ruins surround the monument, but the place is not the site of a town. It may also be noted that it is not in sight of Shechem at all, as implied in the Bible respecting Michmethah.

Such being the case, there is no reason to enter into the question whether the site would suit Asher, or whether Mr. Saunders is justified in making the word an adjective—preceding as it does the article. Gesenius renders Micmethah “hiding place,” and it is not impossible that the word Asher is a copyist’s error, reduplicating the word **אָשֶׁר** (“which”) that follows Micmethah in the Hebrew.

The second suggestion of Mr. Trelawney Saunders refers to En Tappuah, which he proposes as identical with the ruin *Tafsah*. The identification tempted me greatly when first considering this question, but the philological objection is too strong, for the introduction of the *Sin* (representing the Hebrew Samech) could not well be accounted for. There is, moreover, a more probable identification for this site, namely, Tiphseh (2 Kings xv, 16), noticed in connection with Tirzah and Samaria, as rebelling against Menahem, for it is impossible to suppose that in this passage the Thapsacus on Euphrates is intended.

Mr. Trelawney Saunders argues that the main line of W. Jerra’ should be considered the Brook Kanah rather than the affluent W. Yasûf, but this must remain a question of opinion, because the name Kânah only now applies to the lower part of the great valley below the confluence of these two heads.

The important passage respecting this question (Joshua xvii, 7) reads thus :—

“The border went along on the south (“right hand” in A.V.) unto Yeshebi En Tappuah,” rendered “Iassib and the spring Taphthoth” in the LXX. The A.V. rendering, “unto the inhabitants of En Tappuah,” is so unusual and unmeaning, that it is only natural to conclude that the LXX translators were right in treating *Yesheb* as a proper name.

Now the confusion of F and B is a well known Samaritan vulgarism, and there is nothing impossible therefore in the identification of Yesheb with Yasûf, especially as there are five springs in the vicinity, one of which may have been the ancient En Tappuah or “apple spring.”

It appears to me *necessary* to carry the border thus far south, because of the special definition “~~on~~ the south” as above noticed: for Mr. Trelawney Saunders’ line runs almost east from Taanath Shiloh, as will be seen on the detached diagram.

This interesting question might perhaps be still settled by a very careful investigation of the names of springs in the two valleys; for ancient names still stick occasionally to the springs. Inquiries have, however, been made in 1877 without result.

12th November, 1880.

C. R. C.

MIZPEH.

PALESTINE is the place for panics. Seized with sudden terror, Philistines, Syrians, Romans, in turn left their fortifications and fled; now at the rustling of a few leaves even Britons forsake the choicest identifications. Let those who stay behind divide the spoil.