

probably used for a tomb. In like manner in the previous plan, it is necessary to leave a considerable distance between the parallel lines E F, B C, since it is not likely that the Tomb would be excavated near the top of the malaki bed, lest the roof of malaki should not be sufficiently strong.

The *scarp* (*Quarterly Statement*, 1879, p. 175) seems, however, to offer a short cut. Ten pounds spent by Mr. Schick would (I think) settle the question as to whether a wall ever stood at the top of it. If no city wall ever did, then (I believe) the face of the scarp (if bared) would reveal the entrance to *a*, if not to *the, royal tomb*. The cost might perhaps be £50.

N.B.—The discovery of the wall crossing the Tyropæan would be valuable on its own account, and would not, I imagine, be a difficult matter.

The same may be said of the consequent discovery of the stairs of the City of David, and of the Pool (of Siloah), and these would show that we were on the right track for the Tomb of David, and would (probably) vastly reduce the area of malaki to be searched by giving us the right positions of D F or D<sub>2</sub> F<sub>2</sub>.

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### EBEN-EZER.

As sparks of topographical truth are likely to be elicited by the collision of different opinions, I hope that the identification of Mizpeh with Neby Samwil will be attacked by those who disapprove of it. Confident that this is the real position of Mizpeh, we next turn to the Survey Map to search for the other places named in 1 Sam. vii, 11, 12, viz., Bethcar, Shen, and Ebenezer. Mizpeh witnessed a trying hour for penitent Israel when the Philistines drew near to battle as Samuel was crying to God: the smoke of the burnt offering was still going up to heaven, when suddenly the black clouds burst in a terrific thunderstorm over the heads of the unfortunate invaders. They reeled, turned, and soon before the well-known Jewish rush were flying panic-stricken down the long slopes towards Yesin, nor did the pursuit along Wâdy Beit Hanina cease until they came under Ain Kârim.

Let us stand in imagination upon the octagon tower at Neby Samwil and survey this most interesting scene of Samuel's victory.

There, due south of us, just three miles off on the high ground, we see Shen (Yesin). More to the right (*i.e.* west) appears Ain Kârim (Bethcar) under which the Philistines passed in their headlong flight. Still further to the right we detect Apek (Küstül) three and a half miles off. Below us (between us and Shen), on the ridge running towards Lifta—is a ruin (about a mile from where we stand) called Khurbet Samwil. There it was that "Samuel took a stone and set it up, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us."

I hope the New Expedition will accept the omen, and begin its valuable

work by taking a photograph of so deeply interesting a spot. And then if every person and place bearing this world-wide name will either take a copy or subscribe to the Palestine Exploration Fund, enough money will be at the disposal of the Committee to enable them to discover the sepulchre of David (on Ophel so called) in "the city of David, which is Zion." Thus will the great Zion controversy come to a happy end, in the complete identification of "the first three mighty" places of religious fame, Bethel, Ebenezer, and Zion.

*Shen*, *lit.* Ha-Shen, easily assumes the form Deir (Convent); *Yesin* (Survey Map); or Dair *Yaseen* (Finn).

*Ain Kârim*. In *Quarterly Statement*, 1878, p. 198, it is suggested that this may be Kirjath Jearim. For Bethcar Lieut. Conder proposed Khurbet Hâsan in 1876. *Ain Kârim*, 1878, but rejects both in 1879 ("Handbook," p. 424).

*Aphek*, where the Philistines encamped near Ebenezer (1 Sam. iv, 1), is said to mean a *fortress*, and so identifies itself by reason of *distance*, *character*, and *name*, with "the fortress-like village" of Kûstûl, "an ancient 'Castellum' of the Roman conquerors." A neighbouring spring called Ain el Foka, might also be taken to preserve the ancient name of Aphek, if "Foka" (upper) did not frequently occur elsewhere on the map.

*Ebenezer*. The only previous site proposed (so far as I know) is Deir Abân (M. Ganneau, 1877, p. 155), advocated by Lieut. Conder, 1876, p. 149, and "Tent Work," ii, 336. It is, however, twelve miles distant, as the crow flies, from Neby Samwîl, and far more by Wâdy Surâr.

As the stone was set up between Mizpeh and Hashen, while in this line Wâdy Beit Hannîna is but two miles distant from Neby Samwîl, the choice for a position for Ebenezer is very limited.

A reference to the map will show that there is a declivity running towards Lifta, on some part of which Ebenezer *must* have stood, since it is absurd to suppose that it was in the narrow ravine to the west. (1 Sam. iv, 1; v, 1.) Aphek is the present Kûstûl.

Samuel's name might easily be connected with Ebenezer (just as Lieutenant Conder's is with the cairn on Râs es Sherifeh (*Quarterly Statement*, 1880, p. 105), and the place being called Khurbet Samwîl would easily lead to the height above being called Neby Samwîl, suggesting the present traditions. The recovery of this celebrated site seems to me to witness to the great value and excellence of the Survey work.

W. F. BIRCH.

*Sodom*. After placing Zoar at Tell esh Shâghur, I have no choice left but to identify Sodom with Tell er Rama, about a quarter of an hour's walk towards the south. It is a gratuitous supposition to think that Zoar was nearer to the hills than Sodom. The narrative also requires that there should be but a short distance between the two places.

*Seirath* (Judg. iii, 26). The name apparently still survives in Umm Sirah and Wady Umm Sirah, about three miles north-west of Ain es Sultán.

W. F. B.

### VALLEY OF HINNOM.

I PROPOSE to reconsider Colonel Warren's theory of extending the Valley of Hinnom up the Kedron ravine to the east side of the city. The Dean of Westminster has endorsed it ("Recovery of Jerusalem," p. xiv), and called special attention to its importance. M. Ganneau, in 1870, advocated the same theory on finding a rock (Zehweleh) close to the Virgin's Fount, which he identified with the rock Zohelath, and the fountain En Rogel. Other writers have also affirmed that the valleys of Kedron and Hinnom are identical; so that the theory would seem to have received some considerable endorsement; and Colonel Warren has reaffirmed it recently in his "Underground Researches" in the following words: "I have shown that the Valley of Hinnom is to the east of the city," p. 19.

It thus appears, a passage in Jeremiah has led eminent authorities astray, and that *east gate* has been accepted as a correct translation in chap. xix, 2.

"Go forth into the Valley of Hinnom, which is by the entry of the east gate." Jer. xix, 2.

This word would be as correctly translated *west* as *east*, and would be incorrect in either case, as the following comparison will prove.

"Entry of the (haresoth), east gate." Jeremiah xix, 2.

"Before the (haresath), sun went down." Judges xiv, 18.

If it indicates sun-*rising* in the first case, it indicates sun-*setting* in the other case; and hence means *west* in the one case, and *east* in the other, which is an absurdity.

The actual truth is simple enough. The word is used in the Bible to represent the sun as god of day, whether in the east, or west; and, therefore, the words *shor haresoth* (Jeremiah xix, 2) ought to have been translated by the simple title, *sun-gate*. It is the idolatrous and Moabitish name for the god of day, whether rising or setting. Hence, we read that one of the five Egyptian cities was called in the language of Canaan עִיר תְּחֻמִּים = City of the Sun, or Sun City (Isaiah xix, 18). And in another place, we read: "He commandeth לְחָדָם = the sun, and it riseth not (Job ix, 7). The Hebrew root-word is *huras*, and in Arabic, *harasha*. The feminine plural form is *haresoth*, as given in the disputed passage.

A careful consideration of the whole chapter (Jeremiah xix), will make it self-evident that the prophet was not sent to the *east gate* of the Temple Area, but to some gate at the *south* of the Temple Hill, and of the Ophel. Here are all the controlling passages. Let us examine them.