

There is nothing in Holy Scripture to show that the bodies of the eleven sons of Jacob were ever buried at Hebron, and therefore, nothing to show that they were ever carried from Hebron to Shechem. St. Stephen (Acts vii, 16) does not say that they were carried to Shechem from *Hebron*, but from *Egypt*, in which country they died.

It is true that Josephus (Antt. II, viii, 2, and B. J. IV, ix, 7) is positive that the eleven patriarchs were buried in Hebron; but this will not help "Clericus," for Josephus implies that the bodies were still in Hebron when he was writing. He says he had seen their monuments there, elegantly constructed of the best marble, and he says nothing about the tombs being empty. But the learned Lightfoot (Hor. Hebr. on Acts vii, 16), who is followed by Bishop Wordsworth, suggests that this claim of the later Jews to possess the sepulchres of the eleven patriarchs arose only out of their jealousy of the Samaritans, and they would probably have claimed the tomb of Joseph as well but for the express words of Scripture at Joshua xxiv, 32.

St. Stephen's statement, that the eleven patriarchs were carried from Egypt and buried in Shechem, is supported by the authority of St. Jerome, who distinctly says that the twelve patriarchs (including Joseph) are not buried at Hebron, but at Sychem, where his disciple St. Paula saw their sepulchres (Ep. 86, &c., App. Bp. Wordsworth). It is worth while observing that St. Stephen's words need not be pressed so as to make out that Jacob also was buried at Shechem; the fact that he was buried at Hebron was sufficiently notorious to make further reference to it needless.

Your faithfully,

CHARLES DRUITT.

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SAUL'S JOURNEY.

(1 Sam. ix.)

BY HERR C. SCHICK.

(*From the Zeitschrift of the German Exploration Society.*)

IN considering the route by which Saul reached the land of Zuph, my chief endeavour will be to point out the most likely positions of Rachel's grave, Saul's Gibeah, and Samuel's habitation, Rama.

Of the various suppositions about Rama we must speak later on—for the present it is more important that we should discuss the position of Gibeah. It is generally thought that the latter should be sought in Tel-el-ful, and that Saul started from thence, with his servant, and passed by Mount Ephraim, and through (Salisa) Shalisha, Shalim and Benjamin into the land of Zuph. The journey to Rama lasted three days, and the whole context seems to suggest slow travelling on foot rather than the speedy

progress which the Rabbi Schwarz attributes when he describes this journey as extending through the whole of Samaria as far as the Jordan. With regard to Mount Ephraim, the *Wady Hannina* (commencing to the north of Gibeah, and running in a south-westerly direction to Beit Hanina and 'Ain Karim) forms the natural boundary between the mountains of Judah and Mount Ephraim. The land of Shalisha must be sought for to the east of the present Ram, and is most likely identical with Laish, Isaiah 10, 30, which we find mentioned in connection with Rama and Anathoth. The next place through which Saul passed was the land of Shalim, and this must be sought in the neighbourhood of Mickmas and Tayebe, a district now called Bene Salim¹). Arrived here Saul must have passed into the land of Benjamin, and continued in a westerly direction. Journeying towards Bethel, we may imagine that the first night would be spent near Surda, or somewhere in that neighbourhood. On the second day, travelling southwards, they would about reach Abu Ghosh. And the third day, as they continued in an easterly direction from Gibeah (and when in the neighbourhood of Beit Nakuba) they would see before them on a hill the present Suba. Robinson has already tried to identify this place with the habitation of Samuel, the ancient *Ramathaim Zophim*. This would therefore be the scene of Saul's meeting with the prophet. The springs of Suba lie below in the valley to the west.

As Saul departed on the following day to return to his home, the route (1 Sam. x, 2) which he was directed to take, was by Rachel's sepulchre in the border of Benjamin at Zelzal, the oak of Tabor, Gibeah Elôhim where the garrison of the Philistines was. We receive, throughout, the impression that this was the natural route, and it does not seem possible that a turning away to the Rachel's grave of tradition was intended, for the latter is in the territory of Juda. Now there is actually an ancient tomb north of the hill on which is the village Kastal (and on the top of the ridge of hills) called Kubbet 'Abd el-'Aziz, or sometimes Kubbet *Rahel*. The appearance of the place suggests great age; near some old trees there is a tank cut in the rock, and the remains of houses. If the boundary line was drawn from the spring of Lifta to Abu Ghosh this spot would lie within the border of Benjamin, and near to its limits. The direct way from Suba to Tell-el-ful leads past it, running in a north-easterly direction along the ridge of the mountain as far as Neby Samwil.

North of this tomb, below the gardens of Beit Surik there is a rocky valley, and it is here perhaps that Zelzal should be sought. Ascending again from the valley, we find a little grove which is considered sacred (a wely), and which may be a survival of the tradition of the oak of Tabor, and, possibly, the three men who here crossed Saul's way, were coming from Koloniyeh and Beit Tulma and were passing over the ridge to go by Neby Samwil to Beitin.

¹ Any connection between these two names is, according to philological laws, hardly possible.

With regard to Neby Samwil, many things lead us to suppose that it is the ancient Mizpeh. Before Saul reached this hill he passed a post of the Philistines, and from here his way would lead him to the southern side of the hill, where he came across, and joined the company of the young prophets. As the hill was one of the chief seats of learning, it was called the "hill of God," or "Gibeat Elôhim," and it is identical with Gibeon, the high place at which Solomon sacrificed (1 Kings 3, 4). The town of Gibeon lay at the northern foot of the hill. The tradition that Samuel was buried there is of comparatively modern date, and perhaps arose from its being the burial place of some Christian or Mohammedan saint of the same name.

From there Saul would have had about an hour's journey—by Bet Hnina before reaching his home in Gibeah.

THE GEORGIAN INSCRIPTION AT JERUSALEM.

DECIPHERED BY PROFESSOR ZAGARELLI OF ST. PETERSBURG.

(*From the Zeitschrift of the German Exploration Society.*)

IN September, 1879, in the large Greek convent at Jerusalem, Herr Schick discovered a stone in the corner of a wall on which was a large and very well cut inscription.

Upon making inquiries he was told the characters were in "Korgi," and that they were cut by a people whose kings once had considerable influence in Jerusalem, and whose descendants now lived in the far north on the Caucasus; but no one knew the modern name of this nation. Herr Schick sent me this information, and after a little consideration I concluded that most likely the characters were the ancient Georgian—which used to be called "Khuzuri" (or the priestly), see Fr. Ballhorn "Alphabets," 1880).

Professors Leskien and Euting, of Strasburg, agreed with this view, but neither were able to decipher the characters.

Herr Euting was therefore good enough to forward the copy to Dr. von Dorn in St. Petersburg, by whom it was given to Professor Zagarelli. A long delay occurred owing to Professor Zagarelli's first translation being lost in the post; but after waiting a long while I wrote about it, and he was good enough to send me a copy of his work.

As I neither know the language, nor am well versed in the history of the Georgians, I cannot decide on the historical value of the inscription, but Professor Zagarelli points out that it is of considerable importance to Georgian history, as it proves the long connection of the Georgians with the Holy Land by the fact that at various times they built and supported cloisters. And also (according to Professor Zagarelli) the inscription has a certain importance paleographically as being a specimen of the ancient Georgian ecclesiastical characters. The inscription will doubtless soon be fully explained, as many efforts are being made in various directions to elucidate it.—H. Guthe. Leipzig, 1881.

1. The following is the inscription (with interpolated additional characters) in ecclesiastical Georgian characters¹:—

ღმრთობაჲ! მონღოლთა მტრისაგან დაგვიცხადე
 როგორც ჩინოვნი და მტრისაგან დაგვიცხადე
 ღმრთობაჲ მტრისაგან დაგვიცხადე.

3. Translation. Christ.² Holy Nicholas be thou intercessor with Christ for the Queen (=Princess) of Kachetien³. Elizabeth, formerly Helena.⁴

LIST OF RECENT PALESTINE LITERATURE.

By PROFESSOR SOCIN.

(From the *Zeitschrift of the German Palestine Exploration Society.*)

AMONGST works treating of early ethnographical subjects, *Baur* and *Kautsch's* short sketches deserve especial notice.

In *Kugler's* compendium of the History of the Crusades, we have a most valuable book, and one that supplies a long felt want. To students it will prove an excellent guide, as it disentangles the contents of a ponderous mass of publications, and gives a very clear account of our present knowledge of the subject. It can have been no easy task to elucidate the policy of a period so bewildering in its confusion of interests and claims. The jealousies of the European powers, the self-interestedness of the pontiffs, the arrogance of the Byzantine court, and the endless dynastic and family conflicts, all combine to make an accurate history of the time an almost impossible task. Herr Kugler, however, has triumphed over all these difficulties, and given us a book which, both for historical and geographical investigations, can hardly be too highly commended. The accompanying map of Syria in the time of the Crusades is especially valuable.

¹ The capitals are the ecclesiastical characters; the rest is filled up in civil Georgian.

² All ancient Georgian documents of any importance commence with the letter ⴂ ⴃ (=kh), it signifies "the name of God," or God willing.

³ The early kingdom of Kachetien is included in the present province of Tiflis.

⁴ The Helena here mentioned, is doubtless the daughter of the king of Kachetien, David II, 1604, and sister of Teimuraz I, 1605-1665. She first journeyed (about 1615) to Persia, and later (1624) to Jerusalem, where she founded the cloister of St. Nicholas, in which she became a nun under the name of Elizabeth, or according to some inscriptions, Anastasia. See Brosset's "Histoire de Georgie," ii, and *Bullet.* "Hist. Philolog.," ii and iii.