

from Philistia to Jerusalem. It is curious to note that there is a Fikieh near Bâb el Wâd, on the road from Ramleh to Jerusalem, and a convent of El 'Azar east of it near Abu Ghosh. These may represent an early tradition of the episode of 1 Samuel iv, being sites respectively for Aphek and Ebenezer; but the Christian origin of the latter site, and the fact that Fikieh is not near any spring, seem to preclude the acceptance of these sites as genuine. If, however, a line be drawn from Neby Samwîl through Deir el 'Azar south-west it nearly strikes 'Aslîn, which has been thought to be Ashnah (Josh. xv, 33), a name very close to Shen. Ebenezer was between Mizpeh and Shen.

No real trace of Ebenezer has yet been found, and the whole topography of the episode is vague. Deir el 'Azar occupies a very prominent site looking down towards the plain of Sharon. The ruins, which I revisited in 1881, present heaps of stones and large cisterns. It seems to me probable that it was once supposed to be the site of Ebenezer, and that the Philistine camp was then supposed to have been in the Merj Fikieh at the bottom of the pass. I have pointed out that Jerome places Ebenezer at Dier Abân, no doubt supposing 'Ain Shems to be Shen; but this tradition seems far less probable than even the localisation now suggested. The evidence is perhaps hardly strong enough to allow of our considering Deir el 'Azar to be the real Ebenezer, but its claims ought not to be forgotten, as 'Azar and Ezer are the same word.

C. R. C.

HAZOR.

THIS name, so common in the old nomenclature of Palestine, signifies "enclosure," and has been thought to refer to cattle-yards. The aboriginal Avim "dwelt in Hazarim" (Deut. ii, 23), but the name Baal Hazor suggests a religious enclosure. In the vicinity of Kefrein we found a Tell Mahder, the name of which is radically the same as the Hebrew Hazor. The top of the Tell is surrounded by a great wall of stones piled up in a circle. Many such circles, some of great size, occur on the plateau above, and appear to be very ancient. It may be suggested that the name Hazor applied to such circles, and that they had (as in other lands) a sacred origin.

C. R. C.

DIBLATHAIM,

"THE two cakes," or discs, was a town of Moab (Jer. xlvi, 32), and Diblath (now *Dibl*) of Galilee (Ezek. vi, 14). The name is a very curious one, and occurs on the Moabite Stone. Now in Moab we discovered immense stone discs resembling millstones, but not pierced in the middle, and