

the site of 'Ain Kadis is still too far west to suit the requirements of the case. Generally speaking, one feels that the evidence has been rather twisted in favour of 'Ain Kadis, though Dr. Trumbull has striven to be impartial and candid.

The omission of any notice of Hadireh, and several minor errors above pointed out, seems to spoil the completeness of the work.

Robinson's site at 'Ain Weibeh is conjectural. Perhaps Kadesh may yet be found in the vicinity of Jebel Madurah, where Berton claims to have found the name. The name Wâdy Fikreh, or the "cloven valley," at this place might have some connection with the rock cloven at Kadesh. It has been established that an 'Ain Kadis does really exist further west, but it is not established that this is the site of En Mishpat. It may be either a monkish site, for the monks were not careful as to the biblical requirement of their sites; or it may indicate that the name Kadesh applied to a large tract, but the Scripture narrative seems clearly to point to a site for Kadesh Barnea close to the Arabah.

The excursus on Set, though interesting, is not novel, and it seems hardly worth while to have revived the suggestion that Set was connected with the Assyrian word Sed, and the Hebrew Shedim, meaning "powerful." Set is more probably connected with Thoth, as meaning a "pillar" or "stone," for both Set and Thoth were pillar gods and gods of darkness, night, and the moon, and the determinative accompanying the name Set in hieroglyphics is a stone.

The route of the Exodus as laid down by Dr. Trumbull seems to be a mean between three views—those of Brugsch and the traditional, together with that resulting from the latest observations and discoveries. Surely however the wanderings are as meaningless as they well could be, extending from Ism'ailieh to Tell Hîr, and back again west of the Bitter Lakes, to cross the sea at Suez. The view which seems destined to survive is that which discards the old traditional Baal Zephon at Jebel Attakah, and makes the crossing to have occurred near Ism'ailieh. Bir Mejdol, East of El Jesr, is a relic of the name Migdol, and the name of Baal Zephon may perhaps survive in Birket Balah. The old sites near Suez rest on no sound basis, and the fact that the head of the Gulf of Suez was once much further north is now fairly well established.

C. R. C.

ROUND MOUNT CARMEL.

Haifa, 29th November.

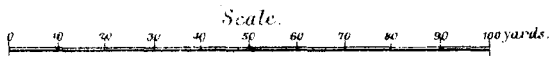
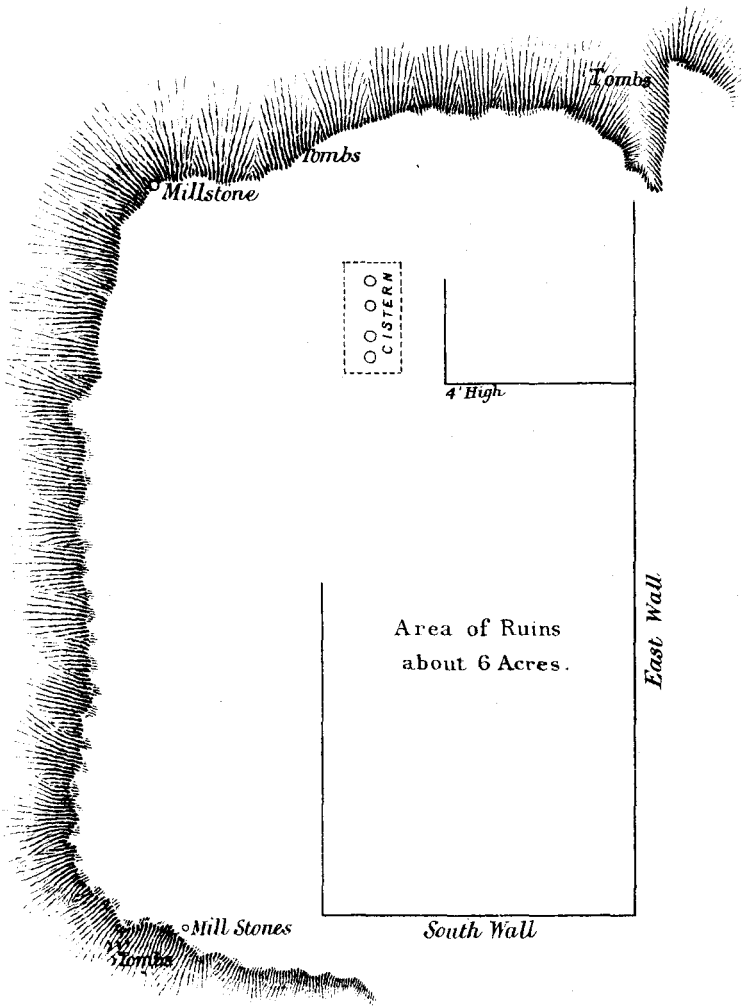
THE confusion which the Crusading nomenclature has introduced into the identification of sites, is nowhere, as Captain Conder has shown, more curiously illustrated than in Haifa and its neighbourhood.

The tradition, first suggested by William of Tyre, that Porphyriion was identical with Haifa, is still firmly clung to by the monks of Carmel, and both Reland and Sepp identify the ruins in the neighbourhood of that town with Porphyriion, basing their arguments, however, upon other than Crusading tradition: the latter admitting that while one Porphyriion

may be eight miles north of Sidon at Khan Yum's, there must have been another near the point of Carmel on the authority of the Onomasticon, which places here a town called Chilson, which he maintains is the Hebrew name for Murex, the shell which produces the purple dye, and which is found here in considerable quantities. Hence the name Porphyriion. But on analogous grounds the town might rather have occupied the site of the ruins of Haifa el Atikah, where the coast is strewn with such a profusion of fragments of porphyry carvings as are not to be found elsewhere—an hypothesis scarcely sufficient in itself to warrant the identification of a site. The fact that there was a Bishop of Porphyriion who was under the Metropolitan of Cæsarea, only adds to the difficulty, which is not elucidated by any of the itineraries of the pilgrims or ancient travellers, as none of these give the distances between Acre, Cæsarea, and the intervening towns with sufficient accuracy to enable us to identify the places they mention. Thus it happens that there are the ruins of five towns within a short distance of one another on this coast, none of which have been identified with absolute certainty. These are, first, the ruins of Haifa el Atikah, distant a mile and a half from modern Haifa, which may itself be the site of an ancient city; second, those at Tel el Semak, distant two miles from Haifa el Atikah; third, those of Kefr es Sâmîr, distant two miles and a half from Tel el Semak; fourth, those of Khurbet el Keniseh, distant two miles and a half from Kefr es Sâmîr; and fifth, those of Athlit, the *Castra Peregrinorum* of the Crusaders, distant three miles and a half from Khurbet el Keniseh. That one of these is Sycaminum, and another Calamon, is pretty certain, and the conclusion generally arrived at is, that the ruin at Tel el Semak is the former, and that at Kefr es Sâmîr the latter. It was in the hope that I might find something at Tel el Semak that might throw light on the subject, that I examined the neighbourhood somewhat minutely, and in the course of my explorations stumbled upon a ruin which turned out to be Khurbet Temmaneh,¹ which Guèrion vaguely mentions as being somewhere in this vicinity. Attracted by a flight of rock-cut steps near which are some tombs to the left of the road, I scrambled up the steep hill-side through the bushes for about 300 yards, where, at an elevation of 200 feet above the level of the sea, I came upon a comparatively level plateau, about 6 acres in extent, covered with the traces of an ancient town. Fragments of columns and capitals and pieces of carved marble were strewn about in profusion; the rocks in the neighbourhood were honeycombed with tombs: two of the best of these contained six loculi, each in a perfect state of preservation, the entrances to several others were closed; there were traces of rock-cut chambers, two large millstones, and the foundations of walls which may possibly have been those of a fort. This Khurbet lies due east of the mound of Tel el Semak, from which it is distant about 400 yards, and may have formed an upper town to the lower city of Sycaminum. The ruin is bounded on the east side by a wall running nearly due north and south, 112 yards in length, from which at right angles runs a wall 40 yards long, terminating in an angle where it stands to a height of 4 feet from the ground.

¹ On the map Tinány.

KH. TEMMANEH OR TINÂNY.



Here it turns north for 12 yards. It is composed of rubble from which the ashlar has been removed, and is from 3 to 4 feet in thickness; the wall bounding the ruin on the south is 65 yards long, commencing from the south corner of the east wall, and the south wall is 70 yards long, terminating apparently near a large cistern with four circular apertures. I had myself let down into this, and found it to be hewn out of the rock, 70 feet in length, 20 feet in breadth, and 12 feet in height; but the floor was covered with an unknown depth of *débris*. The sides had been cemented, the cement still remaining in parts in a very perfect state of preservation, and the roof was supported by three columns hewn from the living rock, 4 feet square. The annexed plan will give some idea of the ruin. I could find no traces of a wall on the north side, but I think it probable that a little excavation would lay them bare. Near the east wall I picked up a fragment of marble on which had been carved the word "Allah," and two or three other letters indicated that it was the commencement of an old Arabic inscription, though the characters were not Cufic.

I take this opportunity of adding a few notes of objects of interest which have come under my observation in the course of my rides in this neighbourhood. At Kefr Lam (Sheet 7, I *i*) the fellahin have, since the visit of the officers of the Palestine Survey, opened an ancient well, which furnishes them with a good supply of water. It is 35 feet deep, and approached by a flight of steps, partly hewn out of the solid rock and partly artificial; the sides of the well, the mouth of which is about 30 feet square, are also partly of masonry and partly of hewn rock. In the neighbourhood are two rock-hewn chambers, or they may possibly have been cisterns; the largest was 15 feet square, and spanned in the centre by a single stone 15 feet long and 2 feet broad by 2 deep. Cut in the rock at intervals of about 8 inches were two rows of holes, which may have been used for supporting rafters. The fellahin also pointed out to me two stone vaults, 40 feet long by 12 feet broad and 7 feet high. The roofs consisted of massive blocks of stone, which were supported in the case of each vault by five arches, each arch hewn from a single block of stone 4 feet in breadth, thus leaving a comparatively narrow interval between each arch, and forming a chamber of a very peculiar construction. At Zimmârin (Sheet 8, K *j*) the Jews, who are settled there in a colony, have in the course of their operations also brought to light a curious chamber, 10 feet by 8 feet and 10 feet deep; on three sides it is hewn out of the living rock; on the longest side have been cut four rows of eighteen holes, each hole being 6 inches square and about 6 inches deep at the base, but standing upwards; on the shorter sides there are four rows of ten holes, each row being about 3 inches above the one below it. Whether these entered into the construction of the roof of the chamber or served some religious purpose for which the room may have been originally designed, I am unable to conjecture.¹ At El Makura, a

¹ The survey party came across a number of those rock-hewn chambers along the ridge running parallel to and near the coast line, having square pigeon-holes in rows of about the same dimensions; some chambers had steps leading down, others not.—G.A.

Khurbet near Ijzim (Sheet 8, J j) I found the largest rock-hewn cistern¹ which I have yet observed in this part of the country. It measured 98 feet long by 40 feet in width. The bottom was so full of undergrowth that it is impossible to conjecture the real depth, but it was doubtless capable of containing an abundant supply of water. Should the country ever be repopulated, many of these ancient cisterns could be utilised. I was myself fortunate enough to discover a bell-shaped cistern at Dâlieh, which only required cleaning out and re-cementing, in a position which has since enabled me to turn it to good account; in excavating near it I came upon the foundations of an old house, apparently of Byzantine times, which have since served me for the foundations of a new one, and unearthed twelve large iron rings, 3 inches in diameter, with iron staples 4 inches long attached—probably used for fastening horses, some coins of the time of Constantine, some carved cornices and drafted stones, and a great quantity of fragments of glass, stems of vases, and rims of drinking goblets, and heaps of broken pottery, while the neighbouring field is abundantly strewn with tesserae, giving evidence that the former occupier must have been a man of means, and that more excavation may bring further evidences of it to light. In the course of my rides over Carmel I have observed erections² which I do not see mentioned in the Survey. The most perfect of these lies about half-way between Dâlieh and the Mahrakah, a little off the road to the left, concealed in the thick brushwood. It is a pile of stones 14 feet square by 12 feet high, the stones averaging 3 feet in length by 2 feet in breadth and 1 foot in thickness. They have been carefully cut, and laid so as to form a perfect square, but without cement. I have since come upon five or six similar erections, generally in very remote and unfrequented spots, and the natives can give me no tradition in regard to them.³

At Khurbet Keramis, near Umm es Zeinat (Sheet 8, K j), I found two underground vaults, each 20 feet long by 10 feet broad and 5 feet high; but they were much filled with rubbish, also foundations, and drafted stones. Standing in close proximity to each other were what at first appeared to be the base of four gigantic columns, as they stood 4 feet high from the ground and were about 6 feet in diameter; from the square hole in the centre of each they appear to have been the lower halves of mills.

A mile and a half, a little to the east of south, of Dâlieh er Ruhah (Sheet 8, K k) I found a Khurbet Umm Edd Fooḥ ^{أص المنوف} where there were tombs, cisterns, millstones, and the usual foundations and heaps of stone.

At Rushmia, which is situated on Mount Carmel, at an elevation of about 700 feet above the sea, distant an hour's ride from Haifa, and described in the Memoirs, I am engaged with a friend in making

¹ Marked on the map Bkt = Birket.

² Probably old watch towers (vineyard?), which are found on many of the spurs of Carmel; also in the wooded country to the south of Umm el Fahur. They vary in dimensions, but generally measure 12 to 15 feet square of dry stone masonry. Those in a fair state of preservation are usually found in the thickets of copse wood.—G.A. See Mr. Drake's Reports, *Quarterly Statement*, 1873, p. 31.

³ Usually called El Muntâr (watch tower).

an excavation at the well of Elias, with a view of seeing whether the spring affords a sufficient amount of water to furnish a supply for the town of Haifa, in view of the change contemplated by the Government of moving the seat of the Mutessarifik from Acre to this place. The water enters the well through an apparently natural tunnel, but has no outlet from the well itself, which thus becomes a sort of backwater, the native tradition being that the spring is much further up, and is in fact the source of a small rivulet, which, after an underground course, reappears in the gardens below Haifa, and forms there a small lagoon. We first endeavoured to strike this stream about 20 yards below the well, down the wâdy, but, beyond finding some cut stones at a considerable depth, made no discovery. We then dug in the immediate neighbourhood of the well, and came upon the roof of an artificial tunnel; on opening this we found it completely filled with the soil, which had silted into it, and at a depth of 7 feet from the surface came upon the stone floor in which a channel had been cut for the water. As the water in the well was, however, now 4 inches lower than this channel, we have had to take it up. We followed this tunnel for 10 yards; the roof was arched and the sides built of stone, both hewn and unhewn, but without cement. Altogether, we cleared a channel 30 yards long and 8 feet deep, into which we let the water; but the operation of following up the channel, by which it reaches the well, and in which it somewhere loses a good deal of its volume, is not yet sufficiently completed to enable us to decide whether it will be worth conveying to Haifa, a distance of over three miles.

LAURENCE OLIPHANT.

BETH HABBECHEREH, OR THE CHOSEN HOUSE.

CHAPTER I.

1. It was an affirmative command¹ to make a house for the Lord suitable for offering in it the offerings, and celebrating the feasts thereat, three times in a year, as is said, "and let them make me a Sanctuary" (Exod. xxv, 8). The Tabernacle made by Moses our master has already been described in the *Book of the Law*. It was temporary as is said "for ye are not as yet come," &c. (Deut. xii, 9).

2. After the *children of Israel* entered the *promised land*,² they placed the tabernacle at Gilgal for fourteen years, whilst they subdued and divided *the land*. And thence they came to Shiloh and built there a house of stones, and spread the curtains of the Tabernacle over it, and it was not roofed there. The Tabernacle of Shiloh stood 369 years, and after the death of Eli it was destroyed, and they came to Nob, and there built a Sanctuary. After the death of Samuel *this* was destroyed, and they came

¹ מצות עשה. The Rabbis enumerate 613 commandments, of which 248 are מצות עשה, *præcepta affirmantia*, and 365 מצות לא תעשה, *præcepta prohibentia*.

² "Three commands were given to Israel on their entrance into the land: to set up a king over them; to cut off the seed of Amalek; and to build the chosen house."—Sanhedrim 20 b.