

Some thirty years ago the *jarid* was played at Mamilla near Jerusalem, but owing to the want of space and the rise of new buildings, this beautiful sport on horseback is now unknown. Nevertheless, at the feasts of Rubine the horsemen of Jaffa, Ramleh, and Gaza indulge in it. The race-course, called *midān*, no longer exists, though the Arab may be called a born horseman, and no sooner is he old enough to get on a horse than he will gallop away and try to throw the palm-stick or any other stick that he can get hold of.

(*To be continued.*)

THE GALILEE OF JOSEPHUS. THE POSITIONS OF GABARA, JOTAPATA AND TARICHEAE.

By Dr. E. W. G. MASTERMAN.

THE majority of the places in Galilee mentioned in the *Life* and the *Wars* of Josephus are now identified. The great cities of Ptolemais (*Akka*), Sepphoris (*Suffuriyeh*), and Tiberias (*Tabariya*), are known to everybody. Cana (*Kh. Kānā*), Chabolo (*Kabul*), Gischala (*el-Jish*), Japha (*Yāfā*), the plain of Asochis (*el-Battauf*), Sogane (*Sukhnān*), Salamis (*Kh. es-Salāmeh*), and several other less important places are fixed beyond any likelihood of reasonable dispute. It is possible through our knowledge of the situation of these places to know with exactitude the particular area of what is popularly known as "Galilee," in which occurred the stirring events of the rebellion, and the subsequent campaign of the Romans.

Three important places, each the site of stirring events, are still the subject of some dispute, viz., Gabara, Jotapata, and Taricheae.

The conduct of the campaign was as follows:—Vespasian marched out of Ptolemais and came to "the bounds of Galilee" and there pitched his camp. This must have been somewhere in the direction of Sepphoris, for the followers of Josephus, who were camped, with their leader, at Garis (an unknown site) "not far from Sepphoris," when they caught sight of the Roman army took immediately to flight, Josephus himself going to Tiberias—where he was by no means welcomed (*Wars*, III, vi, 2, and .vii, 2). Vespasian

marched on to the city Gabara (*Wars*, III, vii, 1), which he took upon the "first onset"; from there he proceeded, on 6th of Iyyar, to the great stronghold of Josephus, Jotapata, which he captured with the historian himself, after a prolonged struggle on Tamuz 1st (*Wars*, III, vii and viii).¹ During the time of the siege Trajan was dispatched to capture Japha (near Nazareth) "the largest village in all Galilee and encompassed by very strong walls" (*Life*, § 45) which he did with the assistance of Titus (*Wars*, III, vii, 31). Then Vespasian, having garrisoned Caesarea with two legions, and Scythopolis (*Beisān*) with the famous 5th and 10th legions (*Wars*, III, ix, 1), proceeded to capture and utterly destroy Joppa (*Yaffa*) (*Wars*, III, ix, 4). Vespasian and part of his army were then *fêted* for three weeks at Caesarea Philippi by King Agrippa (*Wars*, III, ix, 1), but there learning that "Tiberias was full of innovators, and that Taricheae had revolted" he betook himself to Scythopolis, and having sent Titus to bring up three legions from Caesarea, he himself advanced on Tiberias from the south and received its speedy submission (*Wars*, III, ix, 78); the fall of Taricheae and the massacre of its inhabitants on 8th of Elul, took place soon after. With the conquest of the rebels at Mount Tabor, at Gamala (probably, but not certainly, *Kul'at el-Husn*) on 24th of Elul, and finally at Gischala (*el-Jish*), the subjugation of Galilee was complete.

GABARA.

Of Gabara we know nothing except through Josephus, and even in his works the name—though there is little doubt but that one place is referred to—appears in several forms. Josephus has been often credited with the statement that Tiberias, Sepphoris, and Gabara were the "greatest cities in Galilee" (see *Life*, § 25). But the passage in the original is ambiguous and is translated by Whiston thus:—

"He tried to persuade the inhabitants of Tiberias and of Sepphoris (and for those of Gabara he supposed they would be also of the same mind as the others), which were the greatest cities in Galilee, to revolt from their subjection to me," etc.

¹ The Jewish months concerned are—

Nisan, corresponding more or less to April; the 1st of *Nisan* is usually between the middle of March and the beginning of April.

Iyyar, say, May.

Ab, say, August.

Sivan, say, June.

Elul, say, September.

Tamuz, say, July.

Tisri, say, October.

In the edition, revised by A. R. Shilleto (with notes by Sir Charles Wilson), the editor commits himself by saying "and these three were the greatest" though "three" is not in the original.

It may be said with perfect certainty that Gabara was not to be classed in any degree with Tiberias and Sepphoris in grandeur of building or in political importance—the whole narrative shows this—and it seems incredible that Josephus could have intended this in his original writing. It is possible that including "all the villas and small villages that were round about it"—which Vespasian destroyed with it (*Wars*, VII, vii, 1)—it may have had a population third, though much after, these other two great cities. But in that case Josephus cannot have counted Taricheae—much less Scythopolis—as in Galilee.

The name itself being a matter of some doubt, where can we, on grounds of the History, look for the place?

Now in the first place this town was an important one in the account of Josephus' life, and there is a strong presumption from the narrative that it was somewhere within the area of his chief activities, *e.g.*, not far from the plain of Asochis, from Cana his home, and Jotapata his fortified stronghold. It was not a walled town, for Josephus took no steps to fortify it (*Wars*, II, xx, 6), though within it was a dwelling—the house of Jesus—which Josephus described as "a large castle, in no way unlike a citadel" (*Life*, § 48). When the envoys, hostile to Josephus, came to Galilee (*Life*, §§ 44, 45) their route was through Xaloth (*Iksal*), Japha (*Yāfā*), Sepphoris (*Seffuriyeh*), Asochis (either the plain itself or the town of that name in the plain which is believed to have lain at *Tell Bedawiyeh*). Vespasian also, as mentioned above, approached it by "the neighbourhood of Sepphoris."

When the envoys were at Gabara, Josephus "arose from Chabolo (*Kabul*) with 3,000 armed men . . . and came to Jotapata as desirous to be near them, the distance being no more than 40 furlongs." While here, within his fortifications, Josephus at first refused to go to Gabara for a conference, because its inhabitants had been persuaded by Simon, the principal man of the city, to go over to the side of John (*Life*, § 25). Later on, having "cut off the the passages" from Gabara both to the north and south, and having stopped the bearers of hostile messages, he collected a large force and came there. "Now on the fifth day following, when I was at

Gabaroθ, I found the entire plain, that was before the village, full of armed men who were come out of Galilee to assist me." Here Josephus stirred up the crowds until the envoys were in the greatest danger, and then, fearing the consequences of their threatened violence, he withdrew his men to the village of Sogane (*Sukhnîn*) "which was 20 furlongs from Gabara."

Gabara was then situated in a plain, but from the fact that the "passages" could be stopped, must have been among the mountains; it was 20 stadia (2½ miles) from *Sukhnîn* and twice that distance, by road, from *Jefat*; it was nearer to the latter place than to *Kabul*. The best approach to it, both from the south (Jerusalem) and from the north-west, was from the neighbourhood of *Seffurîyeh*.

All the geographical details point to '*Arrâbet el-Battauf*, a large and important village almost hidden away in the mountains of *es-Saghâr*. The distances both from *Sukhnîn*, between which and '*Arrâbet el-Battauf* is a plain, and from *Jefat* agree very well. It is situated in the very centre of what we may call the "Galilee of Josephus." All around it are the cities and villages mentioned in connection with the rebellion—Chabola, Sogane, and Jotapata to the west; Asochis, Sepphoris and Cana, south-west; Salamis and Bersabe, north-east. In striking at this place first of all Vespasian was seizing the very heart of the rebellious district.

Robinson (*B.R.*, III, pp. 86, 87) proposed to find in *Kh. Kubara* (or as it is called in the P.E.F. Memoirs *Kh. Kabra*) the site of Gabara, but except on philological grounds this ruin has nothing to recommend it. The site is one of no natural advantages, the ruin is insignificant, and the position in no degree corresponds with the details of Josephus. For example, Vespasian would never have approached it from "the neighbourhood of Sepphoris" as he advanced from Ptolemais, and Josephus, in coming from Chabolo to Jotapata would have been going farther from the envoys instead of, as he says, approaching them. The distance of *Jefat* from *Kh. Kabra* is much over 40 stadia.

The claims of '*Arrâbeh* on purely philological grounds are, however, stronger than at first appears. It is very probable that the *gamma* of Gabara may represent the Hebrew '*ain*, and the two remaining consonants, the "b" and the "r," are present in '*Arrâbeh*, only in a different order (as with *Jefat* and *Jotapata*). Moreover, in § 51 of the *Life*, the original Greek has ἀραβα (*Araba* instead of Gabara), while in some of the MSS. such forms as γαραβα, S

Garabana (*Life*, § 40); γαραβων, Garabon (*Life*, § 51); and γαραβω, Garabo (*Life*, § 47) occur. It is highly probable that the original name was Garaba representing a Hebrew 'Araba. In Eusebius no such name as Gabara occurs, but he mentions an *Araba* in the neighbourhood of Sepphoris.

JOTAPATA.

Of Jotapata it cannot be said that there are rival suggested sites: all authorities have to admit that *Kh. Jefat* is the probable place, but there appears to be a sense of disappointment in the minds of some of those visiting the site that there is not more to see, as it were, either extensive ruins or real dizzy precipices. Josephus writes of this place in his usual characteristic way, and though his description is very different from the restrained account of, let us say, a trained military engineer, it fits, for those who bear in mind his Oriental style, very fairly to the conditions of the place. It runs:—

“Now Jotapata is almost all of it built upon a precipice, having on all the other sides of it, every way, valleys immensely deep and steep, insomuch that those who would look down would have their sight fail them before it reached the bottom. It is only to be come at on the north side, where the utmost part of the city is built on the mountain, as it ends obliquely at a plain. This mountain Josephus had encompassed with a wall when he fortified the city, that its top might not be capable of being seized upon by the enemies. The city is covered all round with other mountains, that it can no way be seen till a man comes just upon it” (*Wars*, III, vii, 7).

In other passages (*Wars*, III, vii, 35) Josephus mentions the great number of caverns, the absence of any fountain (*Wars*, III, vii, 12), and he states that, after the capture of the city, “Vespasian gave order that the city should be entirely demolished and all the fortifications burnt down” (*Wars*, III, vii, 36).

It is an extraordinary thing how very few travellers in Palestine go out of their way to visit this site. To the summit of the hill is less than half an hour's ride from *Kh. Kānā*, which is only two and a-half hours' ride from Nazareth, and one accustomed to riding can easily visit, as I did, both these places from Nazareth, and reach Tiberias via *el-Battarf* and *Nimrān* in one day. The secluded nature of the site is remarkable. Coming up the woody valley, which runs west and then north-west from *Kh. Kānā*, we came upon a wide open plateau (the plain referred to by Josephus),

dotted over with the black tents of some Bedouin and their flocks and herds. To our south-west the hill of Jefat rose steeply, and a ring of mountains isolated this hill from the country around. Only on the north-west a low narrow neck connects the *Jebel Jefat* with the higher hills farther north. Upon this neck of land, and also for a small distance up the hillsides to the north, lies a confused mass of squared stones—many of them well finished, and some showing signs of their original positions arranged in walls. Among them, at the lowest part of the neck, is a dried up *birkeh* (pool). The wall-foundations, the *birkeh*, etc., clearly belong to a much later period than that of the Romans, and there is, I think, but little doubt that this *Kh. Jefat*—the remains of a small indefensible village of more peaceful days—is built of materials carried from the defences which once stood on the hill above. Indeed, there are indications of this in the many half-buried stones which strew this steep hillside. For even on this, the one vulnerable side, the hill rises steeply to a considerable height above the neck. On all the other sides, the west, south, and east, the hill falls very precipitously to the valleys. Both the western and the eastern valley rapidly deepen and unite at the south-east corner of the hill to form the wady, which descends and enters *el-Battarf* near *Kh. Kānā*. As, persuaded by our Bedouin guides, I scrambled along the hillsides to examine one cave after another, I realized that, if not anywhere a sheer precipice, the slopes were very uncomfortably steep, and over the greater part of the circumference it would have been impossible for any considerable armed force to ascend in the face of an enemy entrenched behind walls commanding such an approach. Unquestionably, it was a site unique in its combination of seclusion and natural strength. Even the northern side—the one weak spot—rises high above the plateau to the north-east and the narrow neck to the north-west.

The summit is crowned by a bare rocky platform, cut about, both to receive the foundations of walls and to give access to underground cisterns; it is now swept clear of every trace of the masonry of the citadel which once stood here. All around the summit are caves, many evidently once cisterns. They lie in three or four tiers along the edges of the highest limestone strata, and many are large and show clear traces of their artificial origin. Several were, on my visit, full of cattle of the Bedouin, here taking refuge from the midday glare.

Properly fortified and defended by a desperate and brave people such a place might well have defied any power less resolute and disciplined than that of Rome. Here Placidus after a sudden violent attack was repulsed and compelled to retreat, and here Vespasian was detained practically all May and June (from 6th Iyyar to 1st Tamuz) in a siege which appears to have been one long assault pressed with unflinching vigour. When the news of the fate of Jotapata was related at Jerusalem "a great many at the first disbelieved it, on account of the vastness of the calamity" (*Wars*, III, ix, 5).

TARICHEAE.

Taricheae (*τάριχαι*)—a name derived from *τάριχη*, "pickled fish," the town finding its chief industry in salting fish—was a very important fortified city on the west side of the Lake of Galilee (*Wars*, IV, i, 1). The population must have been considerable, even if a liberal discount is deducted from the figures given by Josephus, who states (*Ant.*, XIV, vii, 3) that Cassius here captured 30,000 and who (in *Wars*, II, xxi, 4) puts the permanent population at 40,000. After the capture of the city by Vespasian (*Wars*, III, x, 9 and 10), 6,500 are said to have been killed in battle, 1,200 were massacred in cold blood as being old and useless, 6,000 were sent to Nero, 30,400 were sold as slaves and some others were given as a present to Agrippa—altogether a total of about 40,000. Taricheae was important enough to have given its name, at one time, to the whole lake (Pliny, *H.N.*, V, 15); according to the same authority it was south of Tiberias (*H.N.*, XII, 3), and from Josephus we learn that it was 30 stadia ($3\frac{3}{4}$ miles) from Tiberias (*Life*, § 32). Many ships found shelter in its harbour—Josephus once got together 230 here from all parts of the lake (*Wars*, II, xxi, 8)—and there were, too, shipbuilding yards and many artisans (*Wars*, III, x, 6). There was a hippodrome, proof of its Greek tastes (*Wars*, II, xxi, 3). It was surrounded by walls, of strength inferior to Tiberias—which we know to have been powerfully fortified—except where it was washed by the sea (*Wars*, III, x, 1). This latter statement implies that the sea-front was itself a natural protection, whereas Tiberias needed fortifications along its level shore.

Between the city and Tiberias there were hot baths (*Wars*, III, x, 1, *cf.* IV, i, 3). "Before the city" there was a plain (*Wars*, III, x, 1) large enough for a considerable body of cavalry to spread

emselves widely (*Wars*, III, x, 3), and there was a hill or mountain adjoining the city so near that archers gathered upon it could prevent those upon the walls coming to the assistance of their companions fighting in the plain¹ (*ib.*).

For the site of a city so large, so strongly fortified and so conveniently situated for shipping, it is not too much, I think, to say there is only one possible place on the whole western shore. This is the large and naturally defensible site known to-day as *Kh. el-Kerak* (Arab. "The ruin of the fortress"). It is a place incomparably the best defended by natural conditions on any part of the lake. It is a large plateau about 1000 yards long by 180 wide, some 15 or 20 feet above the lake level. On three sides it is protected by water. To the north lies the lake, the plateau falling to the lake by steep semi-precipitous mud banks, difficult of ascent except where small footpaths have been worn; the water at the foot of the mud-cliffs is nowhere deep, but walking or riding is difficult because the bottom is strewn with large stones. To the east and south-east the Jordan runs, while along the west and south-west there is a broad, and apparently artificial, ditch—still over part of its length a lagoon in connection with the Jordan. At the north-west corner there was once a causeway connecting the island (for such it practically was) with the adjoining land, close to hill *Sinn en-Nabra*. Some remains of a fortress can be traced here and signs of a wall surrounding all but the seaward side of the hill-top are still to be found. The whole hill-top is strewn with blocks of stone, and fragments of Roman pottery come to the surface everywhere in such quantities as to make it certain that the last time this spot was fully occupied was in Roman times (see *Q.S.*, 1907, p. 103). It must have been a place of great importance, not only from its natural advantages, improved as these were by levelling, by walls, and by the moat, but because of its position. It guarded an important ford (perhaps even once a bridge) at the mouth of the Jordan, and from it passage might have been prevented across the now ruined bridge—*Umm el-Kanâtir*—a little farther south. It lay upon the main road from Beisân to Tiberias. Its large area, while well adapted to a large city, is ill suited for defence by a small

¹ It is nowhere described that "arrows could be shot into" the city from the overhanging hills as Prof. G. A. Smith implies (*Hist. Geog. of Holy Land*, p. 453).

community and hence, perhaps, it has been for so many centuries a deserted spot.

In the Talmud it is known as *Beth Jerach*¹ (in which one can catch an echo of both Taricheae and of *Kerak*) and it is described as situated at the Jordan mouth.

The land a little to the west is known to-day as *Ard el-Mellaha*, "the salt land," and the Jews have a tradition that this name was due to the fact that their ancestors used to dry and salt fish at this spot. This name and tradition were given me by a very intelligent Jew who had lived four months at a Jewish farm now built on the hill *Sinn en-Nabra* and who had himself never heard of either Josephus or of Taricheae. Curiously enough, too, he did not know the name *Sinn en-Nabra*.

On these topographical grounds, both the data given above from Josephus, and the geographical conditions to-day, this spot appears to suit all the conditions. Nevertheless, many writers have found difficulties for the historical facts given in Josephus: difficulties which, however, are, I think, in no degree comparable with those created by the only possible alternate site. If Taricheae was not at *el-Kerak*, it must have been to the north of Tiberias, and, apart from the statement of Pliny that it was to the south, we are landed with the difficulty that the only possible site is *el-Mejdel*, the traditional site of Magdala. It is a site which shows no remains at all of a city of any size and no fortifications; it must have been so overhung by the mountains that the archers could have riddled the city from the heights; as there is a low, shelving beach instead of mud cliffs it is difficult to see how any fortified city could have been held there without sea-walls, as there were at Tiberias; there are no hot springs between here and Tiberias; the only possible plain on which fighting could have occurred was *el-Ghuweir*, the well-watered and highly cultivated region of Gennesareth, which was in the first place ill suited to cavalry tactics, and secondly, would, without doubt, have been referred to by name had Josephus had it in mind. It is also difficult to see how Titus could have got on to this plain at all—unless he made a long circuit through the mountains—because a city such as Taricheae was must have covered the whole ground between the shore and the lake, and made the passage of a hostile force impossible,

¹ Neubauer, p. 216, n. 2.

except through its walls. Lastly, if such a city lay here, so near the special scene of Our Lord's activities, its entire omission from the Gospel records is far more difficult to explain than if it lay to the south, a part of the lake which Our Lord apparently never visited. The difficulties of this site far outweigh those of *el-Kerak*; indeed, I think it is possible, by a careful study of Josephus, to make his account fit exceedingly well with the geographical conditions.

The sequence of events appears to be this:—Vespasian marched with three legions from Scythopolis (*Beisān*), and took up his station "at a certain station easily seen by the innovators"—that is, I take it, by the rebels at Taricheae, for it was out of sight of practically all Tiberias—called Sinnabris. This is the hill *Sinn en-Nabra*, an easterly spur of the mountain, standing immediately over *Kh. el-Kerak*. It must be remembered that Vespasian, with his well-drilled and well-armed forces, had little to fear from aggressive attack from the ill-disciplined "innovators"; indeed he may have hoped, by this display of force, to overawe them. Titus did much the same later on at Jerusalem, when he arrayed his troops in the Tyropoean Valley (*Wars*, V, ix, 1). From Sinnabris Vespasian dispatched Valerian with fifty horsemen, hoping to get a peaceable entrance to Tiberias. He knew that at Taricheae he had to do with a crowd of rebels (*Wars*, III, ix, 7), but at Tiberias he had a city in which the Jewish king and the mass of the people were prepared to receive and welcome him. He, therefore, left Taricheae to be dealt with later, and hastened to secure the capital. Valerian was met with an "unexpected onset" from a few Jews, and retreated with the loss of six of his horses. The peaceable party, however, with King Agrippa, hastened to Vespasian, and begged that the "madness of a few" might be forgiven. This having been granted, the irreconcilables, Jesus and his followers, thought it not safe to continue in Tiberias, but "ran away" (by ship most probably) to Taricheae—possibly under cover of darkness. The next day the Romans entered the city, breaking down the south wall. Vespasian now "pitched his camp between this city and Taricheae, but fortified his camp more strongly, as suspecting that he should be forced to stay there and have a long war, for all the innovators had gotten together at Taricheae" (*Wars*, III, x, 1). (Does it seem strange that he should have passed this place by while proceeding to the quiet occupation of the capital?) From another passage

(*Wars*, IV, i, 3) we know that the site of this camp was at Emmaus,¹ the modern hot baths near Tiberias. This camp, together with the wide breach in the south wall in its neighbourhood, ensured the safe holding of Tiberias, but, doubtless, a considerable number of soldiers were detached to guard points within the city. During the fortifying of the camp Jesus and his men made an attack upon it, but were repulsed and retreated to their ships (*Wars*, III, x, 1). It is possible that, up to this point, Titus was still either at Sinnabris, or even farther south. Vespasian hearing that a great number of the innovators "were gotten together in the plain that was before the city" (Taricheae), sent orders to Titus, with six hundred chosen horsemen to disperse them. Titus finding how considerable was the force opposed to him—possibly (though it does not actually say so) come out to stop his advance from the south to join his father—"sent to his father and informed him that he should want more forces," and Vespasian sent Antonius and Silo with two thousand archers to seize upon "the mountain that was over against the city," *i.e.*, the lower slopes of the hill known to-day as *Sinn en-Nabra*, and repel those that were upon the wall; that is, as it says a few lines farther down, "to prevent those who attempted to assist them that way." In other words, to prevent a sortie from the people in the city to the assistance of the "great multitude" in the plain. It is difficult to picture any topographical conditions in which a body of archers upon a hill slope could more effectually have carried out their purpose than those here—a narrow causeway abutting on the land at the foot of the very hill where the archers were. Meanwhile Titus, finding the eagerness of his men, delivered a fierce attack upon the "innovators," in which he signally routed them, so that apparently but few found their way back to the city. Immediately after the battle in the plain, there arose a "terrible sedition" among the people in Taricheae. The burgers had never been anxious for the fight, but when they had witnessed the defeat they were terrified: but the various refugees in the city now wished "to fight so much the more." Titus hearing this tumult, "for he was not far from the wall," after exhorting his soldiers,

¹ Oehler (*Z.D.P.V.*, XXVII, p. 15), argues that Vespasian may have made two camps, but this is impossible in the short time—some three weeks at most—between his entering Tiberias and capturing Gadara. Those who have seen what a "strongly fortified" Roman camp was—*e.g.*, at Masada—cannot believe this possible.

“leaped upon his horse and rode apace down to the lake, by which lake he marched and entered into the city first of them all”; in other words, he entered the city by the utterly unexpected route of the sea front, where the only defences were the semi-precipitous earth cliffs before described. A panic and great slaughter occurred. Titus sent to his father to tell him the good news, and Vespasian came thither himself.

The remaining events do not concern us here. I have sketched the events as they appear to me after many visits to this spot, and it seems to me that *Kh. el-Kerak* explains the narrative in a way no other site could do. The city so strongly fortified on all but the sea front, overhung with a spur of the mountains, the plain “in front of the city”; the whole explanation of the unfortified condition of the sea front and the unsuspectedness of the direction of Titus’ attack, are evident when we stand on the site itself.

Of the minor difficulties it does not seem worth while going into them *seriatim* here—one or two may be touched upon. Principal G. A. Smith (*H.G.H.L.*, p. 453) says “Josephus, on one occasion, speaks of going to Arbela from Tiberias through Taricheae.” If any one will look up the reference (*Life*, §§ 59, 60) he will see that Josephus escaped in desperate haste by boat to Taricheae to evade John who was advancing from the north, and it was not *till some days later*, having in the meantime received important letters, that Josephus decided to go to Arbela. Even had Josephus wished at the first to go to Arbela, it was danger to his life, and not the geographical conditions, which sent him to Taricheae.

Upon the same passage Oehler (*Z.D.P.V.*, XXVIII, p. 17) argues that Taricheae must have been to the north because Josephus nearly met John’s men when he went out of Tiberias, but the exact reverse is the case. Josephus says: “I was just upon meeting John who was marching with his armed men. So I was afraid of him, and turned aside and escaped by a narrow passage to the lake, and seized upon it and embarked in it and sailed over to Taricheae.” Any argument based on this passage is surely in favour of the southern site? Josephus set out to the north, almost encountered his enemy, and made a rapid retreat by sea away from him.

In the German Palestine Society’s publications (*Zeitschrift des Deutschen Palästina-Vereins*) the subject of the site of Taricheae has

been debated through many numbers, but except in the writings of Principal G. A. Smith it does not appear to have received much attention in recent years in England. It is entirely at the instigation of Principal G. A. Smith, in his Introduction to my *Studies in Galilee*, that I have given now what time and attention I could spare to the subject.

FURTHER NOTES ON PALESTINIAN GEOGRAPHY.¹

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1. *Beth-Haccereem*, from which a district (Neh. iii, 14) and a beacon-station (Jer. vi, 1) was named, was near, though not necessarily south of Jerusalem. The remark of Jerome that *Bethacharma* was a village between Jerusalem and Tekvah (in his comment on the latter passage) reveals the influence of the passage under discussion; we may accuse him of a looseness of statement. *Bethacharma*, "situated on a mountain," and "one of the villages which he could see every day with his own eyes from Bethlehem," cannot have been situated on the Frank Mountain, where, since Pococke, many have placed it, for in Jerome's time that mountain was crowned by the remains of the *Herodium*, and not by a village upon its ruins, it would seem. In the LXX of Josh. xv, 59, *Karem*, which is evidently the same as Kerem, is named with *Galem* (γαλέμ) and *Bether* (θεθηρ), *Beit Jala* and *Bittir* respectively, and these are in the same group as Tekoah and Bethlehem. Hence the identification of Beth-Haccereem with 'Ain Karim would seem to be correct (Conder, *Q.S.*, 1881, p. 271). Neh. iii, 13 *sqq.*, affords conclusive evidence. Zanoah, Beth-Haccereem, Mizpah, Beth-Zur, and Keilah are named in roughly consecutive order (taking Jerusalem as a centre), if we place Beth-Haccereem at 'Ain Karim. On the ridge above 'Ain Karim are cairns which evidently served as beacons (*Q.S.*, *loc. cit.*), those to which Jer. vi, 1, refers.

¹ See *Q.S.*, 1909, pp. 275-280; 1910, pp. 126-131.