THE ONOMASTICON.

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AMONG the more important authorities on Palestine geography is the Onomasticon of Eusebius, translated into Latin by Jerome. It has been used by me in the Memoirs of the Survey, but no continuous account of its contents, as illustrated by the Survey discoveries, has been published by the Palestine Exploration Fund. The following notes may be useful as indicating its peculiar value. Jerome speaks of the nomenclature of the country in words which still apply sixteen centuries later: "Vocabula quæ vel eadem manent, vel immutata sunt postea, vel aliqua ex parte corrupta." His own acquaintance with Palestine was wide and minute, and he often adds new details of interest to the Greek text of Eusebius which he renders. It is only necessary here to notice the places which are fixed by the authors, and not those which were (and usually still are) unknown. The order of the names which follow is that of the Onomasticon text, following the spelling of the Greek of Eusebius and the Greek alphabet.

Abarim, the Moab Mountains. Jerome says: "The name is still pointed out to those ascending from Livias (*Tell er Râmeh*) to Heshbon, near Mount Peor—retaining the original name; the region round being still called Phasga (Pisgah)." The road in question appears to be that from Tell er Râmeh to 'Ayûn Mûsa (Ashdoth Pisgah), and thence to Heshbon, passing under Nebo on the north. Jerome calls Abarim "the mountain where Moses died," evidently Nebo itself; but Peor (Phogor) seems to have been further south.

Abel of the Vineyards (Judges xi, 33). Jerome says that two Abilas were still known, one 7 miles from Philadelphia (*'Ammân*), "seen placed among vineyards," the other, 12 miles from Gadara (*Umm Keis*) on the east, "fertile in vines," and a third in Phœnicia, "between Damascus and Banias." The first of these places is not known, the second retains its name, the third is Abila of Lysanias (*Sûk Wâdy Barada*). The culture of vines in Gilead in the fourth century is here indicated, but only the rock-cut wine presses now remain.

Abel maula (Judges vii, 22) is placed 10 miles "contra australem" from Scythopolis (*Beisân*), apparently at *'Ain Helweh*. Another place called Abelmea, between Scythopolis and Neapolis (*Nâblus*), is noticed. The only similar name is that of the well called *Bel'ameh*, south of Jenîn.

Abenezer (1 Sam. iv, 1), "between Jerusalem and Ascalon, near the village of Bethshemesh." This is the modern *Deir Abân*, but whether the site really suits for Ebenezer seems very doubtful.

Agallim (Isa. xv, 8) is identified with Aegalim, 8 miles south of Areopolis. A site still to be found in Moab.

Aggai (Ai, Gen. xii, 8), a few ruins (probably at *Haiyân*), east of Bethel. Jerome here notes that there was a church in Bethel. The present church seems to belong to the twelfth century.

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Agrispecula (*see* Num. xxiii, 14), overlooking the Dead Sea, not far from the Arnon; is not easily fixed among the various peaks of the Moab plateau.

Adasa, near Gophna, now the ruin *'Adasah*.

Addara (Joshua xv, 3), apparently unknown. The Latin continues: "There is also another town in the region of Diospolis (Lydda), near the region of Thamna." Apparently Ataroth Adar is here intended (*ed Dâriah*), Thamna being *Tibneh*, north of Lydda.

Adithaim. Under this head two places are noticed, *Adia*, near Gaza, and *Aditha*, near Diospolis. The first is unknown, the second is now *Hadîtheh*.

Adollam (Joshua xv, 35). "Still a village, not small; east of Eleutheropolis." Now the ruin *'Aid el mia*.

Adommim (Joshua xv, 7), said to be a ruin called Maledomim, "ascent of blood" (now *Tal'at ed Dumm*, "ascent of blood"), on the way from Jerusalem to Jericho, where was a "castle of soldiers." The name is said to have been due to the blood shed by robbers, but it appears really to arise from the red streaks in the white limestone. The castle stood no doubt on the site of the more celebrated twelfth century fortress close by, which still remains in ruins. Jerome connects this site with the Parable of the Good Samaritan, which still is connected with this desolate spot.

Aendor (1 Sam. xxviii, 7), south of Tabor, 4 miles, is said to be "a large village." It is now a very small one, *Andûr*.

Aermon (Hermon). "It is said that there is a wonderful temple on its summit, worshipped by the natives of Paneas and Lebanon." The remains of this temple still exist. The Paganism of Syria was not extinct in the fourth century. A further note says: "Whence the snows are brought in summer to Tyre, *ob delicias*." The snows of Hermon and Lebanon are still used (as they were also in the twelfth century) to cool the sherbet drinks in summer.

Azanoth (Joshua xix, 34). Under this head is mentioned a village in the region of Dio Cæsarea (*Seffûrieh*) in the plains, so called. It has not been found.

Azeca (Joshua x, 10), is said to be "still a village between Jerusalem and Eleutheropolis" (*Beit Jibrîn*), but I never succeeded in finding it, though we inquired several times.

Azor or *Jazer* (Num. xxi, 32), "the limit of the city of Ammon, now called Philadelphia . . . . which is about 8 miles from it on the west." This seems to refer to the ruin *Sûr*, but is not in the right situation for Jazer, which is more probably the present *Beit Zar'a*. (*See* Jazer.)

Azotus (Ashdod) is said to be "non ignobile municipium"; it is now a small village.

Ailath (Elath), on the Red Sea, is said to be the station of the tenth Legion (*see* under Arnon).

Aialon (Joshua x, 12) is said to have been a "villa" east of Bethel

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(*Khurbet 'Alia*), 3 miles distant. "But the Jews affirm that it is a village near Nicopolis (*'Amwâs*) in the second mile towards Jerusalem." The Jews were right, and referred to *Yalô*, but Jerome thus gives us a reference to the small ruined village of *'Alia*, otherwise unnoticed in ancient accounts. He distinguishes Aialon of Dan (Joshua xix, 42), which he places at Alus (*Yalô*) near Nicopolis.

Aemath, "now Amathus, a village beyond Jordan, in twenty-first mil from Pella towards the south" (Joshua xiii, 5); "and there is another village named Amatha, near Gadara, where hot waters burst forth." These sites are now called *'Amâteh*, in Gilead. Jerome rightly distinguishes both from Hamath in Syria.

Aenan (Genesis xxxviii, 14), "now a ruin, and near the great village of Thamna." Perhaps *'Ain 'Ainah*, near Tibneh (Timnah of Judah Jerome notes that the Jews did not consider the word עינים in the passage cited to refer to a locality. He says that at Aena, or Aenan, "stands an idol much venerated in this region," another indication of the Paganism of Palestine in the fourth century.[1]

Aenon, near Salim (John iii, 23), "at the eighth milestone south of Scythopolis (*Beisân*), near Salim and Jordan." We failed to find these names there extant. Probably *'Ainûn*, though further south.

Aphraim (Joshua xix, 19), "now Affarea, 6 miles from Legio (*Lejjûn* to the north." This identification is very probably the correct site for Haphraim, at the ruin now called *el Ferrîyeh*.

Acheldama, "south of Mount Sion," was shown apparently at the same site recognised in the twelfth century, now *Hakk ed Dumm* (Acts i, 19).

Accaron (Ekron), "still a great village" in the fourth century, but now quite small. Some wrongly identified Ekron in Jerome's time with Cæsarea.

Acrabbim (Joshua xv, 3). Under this head is added, "there is, however, a village, still large, 9 miles from Neapolis (*Nâblus*) to the east, going down to Jordan and Jericho thereby, called Acrabittene" (*'Akrabeh*, in Samaria).

Acsaph (Joshua xi, i) is wrongly identified with Chasalus (*Iksâl*), "8 miles from Dio Cæsarea, at the foot of Tabor in the plains" (Chesulloth); the Greek, however, reads Ἐξάδους (*see* Achaseloth).

Accho, "now Ptolemaïs," is Acre.

Amman, "now Philadelphia," is Rabbath Ammon.

Anab (Joshua xv, 50), "still a village, in the region of Eleutheropolis; and there is another large town (villa) of the Jews called Anea in Daroma, south of Hebron, 9 miles from it." The first is now *'Anâb*, the second perhaps *el Ghuwein*, the Anim of Joshua (xv, 50).

Anathoth, 3 miles from Jerusalem, *'Anâta*.

Aniel (Ανειήρ), Joshua xix, 27, "is a village called Betoænea, 15 miles

[1] Felix Fabri speaks of an idol in the form of a black boy adored by Arabs in the Sinaitic desert at the close of the 15th century A.D.

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from Cæsarea, in the mountain to the east, where are baths (lavacra), said to be salubrious." Apparently *'Anîn.*

Anim is identified rightly with an Anea (*see* Anab), now *el Ghuwein.* Jerome mentions that there were two Aneas: there are two Ghuweins (Upper and Lower) with Byzantine ruins. Jerome says, "all the inhabitants are Christians."

Anua (Joshua xix, 13). Under this head is mentioned "another village, Anua, in the tenth mile from Neapolis, towards Jerusalem." This is *'Ain 'Aina.* The Greek reads ιε (15) miles instead of 10, as in the Latin. The same place is called Anuath by Josephus (3 "Wars" iii, 5).

Astemœ (Joshua xv, 50), "a Jewish village in Dar(o)ma, north-east of the place Anem." This agrees with the positions of *el Ghuwein,* just noticed, and *es Semû'a.*

Anob (Joshua xi, 21). Two places are noticed under this head: Betho-annaba, 4 miles east of Lydda, and Bethannaba, 8 miles distant. These appear to be *'Annâbeh* and *Beit Nûba,* but the Bible site is probably Anab, already noticed.

Araba (Deut. i, 7). "There is another village, Arabas by name, in the district of Diocæsarea, which was formerly called Saphorine" (*Seffûrieh*), "and another 3 miles from Scythopolis (*Beisân*) to the west." The first of these is *'Arrâbeh,* the second is perhaps *'Arabôneh.*

Arad (Numbers xxi, 1) "is 20 miles south of Hebron," now *Tell 'Arâd;* and "4 miles from the town Malatha" (*Tell el Milh*).

Arbela. Two places are noticed under this head. Arbel, beyond Jordan, in the Pella region (now *Irbid*), and another in the great plain, 9 miles from Legio. This may be *Irbid,* west of the Sea of Galilee, though the distance does not agree. Perhaps *'Arabôneh,* on Mount Gilboa, is intended.

Arboc (Kirjath Arba). Under this head, Jerome speaks of the Oak of Mamre, "which was shown till the reign of Constantine, and the mausoleum can still be seen; and, when our people built the Church there, the place of the terebinth was superstitiously adored by all the people round about." This is mentioned also in Constantine's letter on the subject. The ruins of the chapel remain at *Râmet el Khalîl.*

Argob. Under this head a place is noticed, 15 miles west of Gerasa. Probably *Rujîb,* 20 miles west of Gerasa, is intended.

Area Atad (Gen. l, 10) is placed at Beth Agla (*Kusr Hajlah*), 3 miles from Jericho and 2 miles from Jordan. In the Bible it is placed "beyond Jordan," which is very difficult to understand, as the route from Egypt to Hebron, where Jacob was buried, would hardly seem to lie across the Jordan. The statement is repeated (Gen. l, 11). Josephus does not mention the episode.

Arisu. Under this head a village near Lydda, called Betariph, is noticed—perhaps *Deir Tureif.*

Ain (Joshua xv, 32), wrongly placed at Bethenim (*Beit 'Ainûn*), 2 miles from the terebinth of Abraham (*Râmet el Khalîl*).

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Arith (1 Sam. xxii, 5). A village, Arath, west of Jerusalem, is mentioned, probably the ruin *Harâsh* near Koloniah.

Arisoth (Judges iv, 2). Under this head a village, Jabis (Yabis), is mentioned as "very great," lying between Pella and Gerasa. This is Jabesh Gilead (in *Wâdy Yâbis*); but no connection with the name of Jabin really exists, as Eusebius and Jerome suppose.

Arcem (Rekem), is identified with Petra, as in Rabbinical writings, and by Josephus. (*See* Petra.)

Armathem Sophim (1 Sam. l, 1), "in the region of Thamna, near Diospolis, whence was Joseph who is called of Arimathea in the Gospels." Apparently *Rantieh* is the place intended.

Arnon River. The name still survived in the fourth century, and a garrison at Areopolis is noticed under this head. In the Notitiæ ("Reland," 1, p. 231), they are said to have been the Equites Mauri Illyriciani, who also garrisoned Elath, where the Onomasticon places the Tenth Legion.

Aroer (Num. xxxii, 34) is rightly placed at *'Ar'aîr* on Arnon. The account seems to show that Eusebius had visited the country beyond Jordan, or received information from someone well acquainted with this region.

Asan (Joshua xv, 42). "There is still a village, Bethasan, belonging to Jerusalem, 15 miles from it." (The Greek gives ις', or 16.) The direction is not given. Perhaps *Beit Shenneh.*

Aser (Joshua xv, 25) is wrongly placed at "a large village between Ascalon and Ashdod." This is, perhaps, a mistake. There is a ruin called *Yasîn* between the two towns, and a village, *Yasûr*, east of Ashdod.

Aser (Joshua xvii, 7). Under this head is noticed a village on the road from Neapolis to Scythopolis at 15 miles. This seems to point to *Teiasîr;* and the words "in decimoquinto lapide juxta viam publicam" are very explicit. There is a Roman milestone at Teiasîr on the road to Beisân from Nâblus at the required distance. This is the "town of Job" of the Bordeaux Pilgrim. The sacred place of the village is now called *Neby Tôba*, apparently Aramaic for "the good prophet." But perhaps *'Asîreh* is intended by Jerome.

Asthaol (Joshua xv, 33) is wrongly placed at Astho, between Ascalon and Ashdod. The latter is probably the ruin *Khasseh.*

Azion Gaber (1 Kings ix, 26), is placed at Essia on the Red Sea near Elath. The true site is probably *'Ain Ghudiân*, at the head of the salt marshes (once sea) north of Elath.

Astaroth (Deut. i, 4) is placed 6 miles from Adra, which was 25 from Bostra. Apparently *Tell 'Ashterah* is meant. Eusebius says there were two places in Bashan, so called, 9 miles apart, between Adra and Abila. Perhaps the second is *Tell 'Asherah.*

Asor (Hazor of Galilee). Under this head is noticed an Asor in the region of Ascalon to the east, now *Yasûr.*

Atharoth (Joshua xvi, 7). "Now a village 4 miles north of Sebaste." The modern *'Attâra.*

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Atharoth (Joshua xviii, 13). Under this head Eusebius notices two places so called near Jerusalem. These occur on Sheets XIV and XVII of the Survey Map—*'Attâra* in each case.

Aulon (Deut. i, 1, Septuagint), Jerome says, is not Greek, but Hebrew, for the Jordan Valley (אלון).

Apheca (Joshua xiii, 14). "But there is still a great castle, Apheca by name, close to (juxta) Hippos." This agrees with the discovery of Hippos at *Sûsieh* close to *Fîk*.

Aphra (Joshua xviii, 23), "is to this day the village Effrem, in the fifth mile from Bethel to the east." The site is now called *Taiyibeh*.

Achaseloth (Joshua xix, 18) is placed by Eusebius at *Iksâl* (*see* back, Acsaph). The writers seem confused about this site, and place it 8 miles from Sepphoris to the east. The real direction is southwards.

Achziph (Joshua xix, 29), correctly placed at *Ez Zib*, and said to be 9 miles from Ptolemaïs.

Achor (Joshua vii, 24) is placed north of Jericho, and the name is said still to have survived not far from Gilgal.

Baal (Joshua xv, 9), or Kirjath Jearim, is said to be a village on the road to Lydda, 10 miles from Jerusalem. The direction does not suit, as Josephus says the town was near Beth Shemesh, and no similar name occurs at this distance.

Baalthamar (Judges xx, 33), "still so called," near Gibeah. Since Gibeah is wrongly placed in the Onomasticon, apparently at Jeb'a, south-west of Jerusalem, the above may be the present *Beit Ummâr*, to the south of Jeb'a.

Bethacath (2 Kings x, 14), "not more than 15 miles from Legio," now *Beit Kâd*.

Bethel is placed 12 miles from Jerusalem (*Beitin*).

Bethsarisa (2 Kings x, 42) is placed 15 miles from Lydda, in the region of Thamna, to the north. This appears to be now *Sirîsia*.

Bala (Zoar, Gen. xiv, 2), overlooking the Dead Sea, and said to be a station of Roman soldiers. Possibly *Tell esh Shaghûr*.

Balanus (Judges iv, 6), "in the suburbs of Neapolis, towards Joseph's tomb," is now *Balâta*.

Bathne (Joshua xix, 25), 8 miles from Ptolemaïs to the east, called in the fourth century Bethbeten; seems to be *El B'aneh*.

Baalmeon (Num. xxxii, 38). "Still a large village near Baaru in Arabia, where the ground produces natural hot springs," 9 miles from Heshbon. Now *M'aîn*, Baaru being (*see* "Reland," pp. 487, 611, 881) Machærus, and the hot springs those of the Zerka M'aîn.

Bezec (Judges i, 4). "There are still two villages named Bezec near each other, 17 miles from Neapolis, going down to Scythopolis." The ruin *Ibzik* occurs in the required position.

Bethsur (Joshua xv, 58). Rightly placed (20 miles) south of Jerusalem on the Hebron road, with a spring at the foot of the hills. (*Beit Sûr*), another place so named, a mile from Eleutheropolis, has not been found (perhaps the cave called *Sh'arah* might be meant).

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Bethfogor (Joshua xiii, 20), 6 miles above Livias (near Nebo; *see* Abarim).

Bethdagon (Joshua xv, 41). Correctly placed between Jamnia and Lydda, now *Beit Dejan*.

Bethabara (John i, 88), placed at the traditional site east of Jericho, where baptisms still occurred.

Bethagla (Βηθαλαΐμ). One village is noticed 10 miles from Eleutheropolis on the way to Gaza (now *'Ajlân*), and another, Bethagla Maritima, 8 miles from Gaza. Probably the second is the important ruin *Tell 'Ajjûl*, south of Gaza; the distance is only 5 miles direct.

Bethana (Joshua xix, 38). "There is a town, Batanæa, 15 miles from Cæsarea, where the baths are said to be salubrious" (*see* back, Aniel), apparently now *'Anîn*.

Bethania (John xi, 1, 18), on Olivet, 2 miles from Jerusalem. A church was there shown—the present cave chapel at Bethany (*El 'Azeir*).

Betharam or Livias, now *Tell er Râmeh*.

Bethsimuth (Joshua xii, 3). "There is still a village, Jsimuth, over against Jericho, 10 miles from it to the south, on the shore of the Dead Sea." Now the ruin *Suweimeh*.

Bethaun (Joshua xviii, 12), "some regard as Bethel."

Bethesda (John v, 2), placed at the "Twin Pools" in Jerusalem.

Bethoron (Joshua x, 10; 1 Kings ix, 17), correctly placed at *Beit 'Ûr*, 12 miles from Jerusalem, on the Nicopolis road.

Bethleem, the city of David. The tower Eder was shown a mile from the town.

Bethmacha (2 Sam. xx, 15). Under this head is noticed a place *Machamim*, 8 miles from Eleutheropolis, on the road going up to Jerusalem. Perhaps the ruin now called *Makhbiyeh*.

Bethamnaram (Num. xxxii, 36), 5 miles north of Livias, now *Tell Nimrîn*, correctly fixed.

Bethsames (Joshua xxi, 16). "Shown to those who go from Eleutheropolis to Nicopolis in the tenth mile towards the east," now *'Ain Shems*.

Bethsan (Joshua xvii, 11), "now called Scythopolis," is now *Beisân*.

Bethaphu (Βηθτάφον) (Joshua xv, 53). Said to be found 14 miles south of Raphaim (*Refâh*), on the way to Egypt and on the border of Palestine.

Bera (Judges ix, 21), north of Eleutheropolis 8 miles. Now *Bîreh*.

Bersabee (Beersheba). "Still a large village 20 miles from Hebron, towards the south, in which is a Roman garrison." The ruins of the Christian town still remain at *Bîr es Seb'a*.

Beroth (Deut. x, 6), of the Sons of Jacim, was shown 10 miles from Petra on the top of a mountain. This site is unknown, but agrees with the traditional Jewish view that Petra was Kadesh Barnea.

Beroth (Joshua ix, 17), on the way from Jerusalem to Neapolis (otherwise "Nicopolis"), "under the hill of Gibeon" at the seventh mile. Apparently *Bîreh* is intended.

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Bosor (Joshua xx, 8) is fixed at Bostra—incorrectly; and Bosor of Edom (Isaiah lxiii, 1) correctly at *Buseirah* in Edom.

Bunos (Joshua v, 3), at Gilgal, 2 miles from Jericho. A stone was still shown said to come from the Jordan. The site is now *Jiljûlieh.*

Byblos (Ezekiel xxvii, 9). Gebal.

Gaas (Joshua xxiv, 30). The tomb of Joshua is said to have been still shown "near Thamna." Probably at *Kefr Hâris.*

Gabaath (Joshua xxiv, 33). A Gibeah 12 miles from Eleutheropolis is noticed, with the tomb of Habakkuk. Probably *Jeb'a,* south-west of Jerusalem, is intended, near which is the ruin *Habeik.*

Gabathon (Joshua xix, 44). Under this head are mentioned: (1) Gabe, 16 miles from Cæsarea—now *Jeb'a;* (2) *Gabatha,* near the plain of Legio —now *Jebâta,* north of the plain of Esdraelon; (3) *Gabaa,* and (4) *Gabatha,* villages east of Daroma, which are doubtful sites; (5) *Gabatha,* in Benjamin, *Jeb'a,* north of Jerusalem; (6) *Gabatha* of Judah; the ruin *Jeb'a,* south-west of Jerusalem, is intended.

Gabaon (Joshua ix, 3, xi, 19), near Ramah and Rimmon, 4 miles west of Bethel; now *El Jîb.*

Gadara (Matt. viii, 28), with its hot baths, now *Umm Keis.*

Gadda (Joshua xv, 27), of Judah, "now a town in the extreme limits of Daroma, to the east above the Dead Sea." *'Ain Jidy* is intended.

Gadera (Joshua xv, 36), wrongly placed at *Jedûr,* "near the terebinth" (of Abraham).

Gaza, "where the Cappadocians dwelt, when the first inhabitants had been slain." The Philistines are apparently here called Cappadocians, according to a theory of their origin found elsewhere. "Still a famous city of Palestine."

Gazer (Joshua x, 33), 4 miles from Nicopolis; now *Tell Jezer.*

Gai (for Ai, Num. xxxiii, 44). Under this head *Gaia,* near Petra, is noticed. Probably now *El Jî.*

Gai (for Ai, Joshua xii, 2) is said to be "now only a ruin" near Bethan (Bethaven) and Bethel.

Gehennom (Joshua xv, 8), "near the wall of Jerusalem to the east," is apparently identified with the Kidron Valley.

Galgala (Joshua iv, 19, v, 2). "Still a ruin 2 miles east of Jericho" (*Jiljûlieh*), and another near Bethel (*Jiljilia*).

Gallim (1 Sam. xxv, 44, Isaiah x, 30). "There is said to be a village near Ekron called Gallaa." Evidently *Jîlia,* about 5 miles south of 'Akir.

Gasion Gaber (Num. xxxiii, 35, Deut. ii, 8), identified with Esiam ('Ασιαν), near Elath and the Red Sea. Probably the true site, *'Ain Ghudiân,* is intended, or else 'Akabah, called *'Asiûn* by Arab writers.

Gaulon (Deut. iv, 43), "a large village in Batanæa," is apparently *Sûhem el Jaulân.*

Gebal. Eusebius and Jerome deny that Ebal and Gerizim were at Shechem, and place them near Jericho.

Gahedur (Joshua xv, 58), wrongly placed at Gedrus, "a large village 10 miles from Diospolis going to Eleutheropolis"—now *Jedûreh.*

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Geth (Joshua xi, 22). "Five miles from Eleutheropolis on the way to Diospolis." Apparently *Tell es Sâfi.*

Gettha (1 Sam. v, 8), placed between Antipatris and Jamnia, "but there is another village called Geththim." The latter may be *Jett* in Samaria; the former is unknown.

Getremmon (Joshua xix, 45). Placed 12 miles from Diospolis, on the way to Eleutheropolis—apparently the same as Geth. Now *Tell es Sâfi.*

Gethsemani (Matt. xxvi, 36). At the foot of Olivet, said to have a church. Probably the present Greek site.

Gelboe (1 Sam. xxviii, 4). Under this head the village Gelbus is noticed, 6 miles from Scythopolis. Now *Jelbôn.*

Gelgel (Joshua xii, 23). Placed 6 miles north of Antipatris. Apparently at *Kalkilieh.*

Gerara (Gen. xx, 1). Twenty miles south of Eleutheropolis. Now *Umm el Jerâr.*

Gargasi (Gergasenes) is placed by Eusebius and Jerome at Gerasa, or else at Gadara, but distinguished from Gergesa (Mark vii, 31), said to be "a little village near the Lake of Tiberias"—probably *Khersa.*

Gebin (Joshua x, 31). Placed at Geba, 5 miles from Guphna, on the way to Neapolis. Now *Jebîa.*

Golgotha is placed north of Sion.

Golgol (Deut. xi, 30), "near which were—as written—the mountains Gerizim and Ebal," is placed near Jericho (*Jiljûlieh*), and the Samaritans are said to be wrong in placing these mountains near Shechem.

Dabira (Joshua xii, 13). On Mount Tabor. Now *Debûrieh.*

Dibon (Num. xxi, 30, xxxii, 34; Joshua xv, 2; Jer. xlviii, 18–22) is distinguished wrongly from Dibon near Arnon. Now *Dhibân.*

Dedan (Jer. xlix, 8) in Idumæa is placed 4 miles north of Feno.

Dan (Gen. xiv, 14). Four miles from Paneas towards Tyre. Now *Tell el Kâdy.*

Dannaba (Gen. xxxvi, 32). Said still to exist 8 miles from Areopolis towards the Arnon. The distance appears to be incorrect.

Another Dannaba is placed on Mount Phogor, 7 miles from Heshbon. The site is unknown, but seems to show that Phogor was supposed to be near Nebo.

Decapolis (Matt. iv, 25). The region round Hippos, Pella, and Gadara.

Dumah (Joshua xv, 52). A large village in Daroma, 17 miles from Eleutheropolis. Now *Dômeh.*

Drys (Abraham's oak at *Râmet el Khalîl*) is said to have been then much worshipped by the natives.

Dodanim (Joshua xxi, 13) is said to be near Areopolis.

Dothaim (Gen. xxxvii, 17; 2 Kings vi, 13). North of Sebaste 12 miles, now *Tell Dothân.*

Dornapheth (Joshua xi, 2), said to be 9 miles from Cæsarea Palestina on the way to Tyre. Now *Tantûrah.*

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Engaddi (Joshua xv, 62; 1 Sam. xxiv, i), now *'Ain Jidy*, is said to produce opobalsamum.

Eglon, also *Odollam*. Placed 12 miles east of Eleutheropolis. Now *'Aid el Mia*.

Edomia (Joshua xviii, 17). Under this head is noticed Eduma in Acrabattene, nearly 12 miles from Neapolis to the east. Now *Ed Dômeh*.

Edrei (Num. xxi, 32; Deut. i, 4), placed at Adra, 24 miles from Bostra in Arabia. Now *Edh Dhra'a*.

Ether (Joshua xix, 7). "Now the large village *Jeththira*, in the interior of Daroma, near Malatha." The present *'Attîr*. (*See* Jether.)

Eleale (Num. xxxii, 3, 37; Isaiah xv, 4, xvi, 9). A mile from Heshbon. Now *El 'Al*.

Elthice (Joshua xix, 44). Placed at Tekoa, 9 miles south of Jerusalem. Now *Tekû'a*. The tomb of Amos was shown at this site.

Elul (Joshua xv, 58). Placed near Hebron, at *Halhûl*.

Emmaus (Luke xxiv, 13). Identified by Eusebius and Jerome with Nicopolis (now *'Amwâs*).

Eremmon (for En Rimmon). Placed 16 miles from Eleutheropolis to the south in Daroma. Now *Umm er Rumamîn*.

Ereb (Joshua xv, 52). Said to be in Daroma to the south, and called Eremiththa. Unknown.

Ermon (Hermon). (*See* back, Aermon.)

Esthaol (Joshua xix, 41). Placed 10 miles from Eleutheropolis, on the way to Nicopolis. Now *Eshu'a*.

Esthemo (Joshua xv, 50). "A very large village" in Daroma. Now *Es Semû'a*. (*See* Astemoe.)

Ephratha (Bethlehem). The tomb of Rachel is here said to be called "the hippodrome" in the LXX version (*see* Reland, "Pal.," p. 704). The Alexandrine text is followed, κατὰ τὸν ἱππόδρομον Χαβραθὰ τῆς γῆς, for בעוד כברת ארץ, "a little way." The site is called Cabra and Cabratha for the same reason (Gen. xxxv, 16, 19).

Ephron (Joshua xv, 9). Placed 20 miles north of Jerusalem.

Echela (1 Sam. xxiii, 19). Correctly placed at *Kîlah*, 7 miles from Eleutheropolis. The tomb of Habakkuk is said to have been shown here (and the tomb of Micah according to others. "Mem." III, p. 316.)

Zannohua (Joshua xv, 34). Placed at a village near Eleutheropolis towards Jerusalem. Now *Zanû'a*.

Ziph (1 Sam. xxiii, 14, 15). Placed at *Tell ez Zîf*.

Zib. Placed 8 miles east of Hebron; appears to be the same with the preceding.

Zogora (Jeremiah xlviii, 34). "Now called Zoara or Segor." Apparently *Tell esh Shaghûr*.

Elath. Ten miles east of Petra. Apparently *Aila*, on the Red Sea, though the direction is scarcely correct.

Enadda (Joshua xix, 21). Under this head is noticed a town Ennadab, 10 miles from Eleutheropolis on the way to Jerusalem. Possibly *Beit Nettîf* is intended.

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Enaim (Joshua xv, 34). Placed at Bethemin, near the Terebinth. Probably *Beit 'Ainûn*. The identification is incorrect.

Engaddi (as above, Gadda), at *'Ain Jidy*.

Enganni (Joshua xix, 21). Under this head a town called Enganna, near Gerasa, is noticed, evidently *'Ain Jenneh*, north-west of Gerasa.

Engannim (Joshua xv, 34). Wrongly placed near Bethel. Perhaps *'Ain Sinia* is meant.

Endor (Joshua xvii, 11), *see* Aendor.

Thaanach[1] (Joshua xvii, 11), near Legio, a large village, 3 miles away. Now the small village *et Taanuk*.

Thabor is placed 10 miles east of Diocæsarea (Seffûrieh). Now *Jebel et Tûr*.

Theman (Gen. xxxvi, 11). "Still a village 5 miles from Petra." Unknown.

Thalcha (Joshua xix, 7; LXX, trans.), in Simeon. A place 16 miles south of Eleutheropolis called Thella is noticed as a large village. Perhaps *Tell Abu Dillîkh*.

Thamna (Gen. xxxviii, 12; Joshua xv, 57), rightly placed at *Tibneh*, in the Lydda region on the way to Jerusalem (the southern site so called).

Thamnath Sara (Joshua xxiv, 30), where Joshua's tomb was shown (*see* Gaas); apparently *Kefr Hâris* is the site intended.

Tharsis (Tarshish). Said to be identified by Josephus with Tarsus (*see* Ant, ix, 1–4) and by the LXX with Carthage. Some had suggested India.

Thersila (2 Kings xv, 14, Tirzah), a Samaritan village in Batanæa, so called, is mentioned.

Topheth (Jer. vii, 32). The name is said still to have survived in the fourth century near Aceldama.

Thaffa (Joshua xii, 17; xv, 34), *see* Bethtaphu.

Thebes (Judges ix, 50–53). Placed on the way from Neapolis to Scythopolis at 13th mile. Now *Tubâs*.

Thenath (Joshua xvi, 6), east of Neapolis 10 miles. Now *T'ana*.

Jarimuth (Joshua x, 3). Placed 4 miles from Eleutheropolis, near Esthaol (*see* Jermus). Now *el Yermûk*.

Jabis Galaad (Judges xxi, 8). Placed 6 miles from Pella on the mountain towards Gerasa. The name survives in *Wâdy Yâbis*; the site is doubtful.

Jaboc River (Gen. xxxii, 23), now *Nahr es Zerka*.

Jazer (Num. xxi, 32). Placed 15 miles from Heshbon, "where a great stream bursts out received by Jordan." Apparently *Ŝâr* (*see* Azor).

Jamnel (Joshua xix, 33), placed at *Yebnah*.

Janum (Joshua xv, 53). A village, Janua, is noticed 3 miles south of Legio, now *Yamûn*.

Jano (Joshua xvi, 6; 2 Kings xv, 29). "A village, Jano, is still shown in Acrabattene, 12 miles east of Neapolis." Now *Yanûn*.

[1] Mentioned again as Thanæ, or Thaanach, and placed "in the fourth mile from Legio."

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Jafthie (Joshua xix, 12), "still called Joppa"—now *Yâfa*, near Nazareth. Under this head Epha (*Haifa*) is noticed as identical with Sycaminum (*Tell es Semak*).

Jedna, 6 miles from Eleutheropolis towards Hebron—now *Idhnah*.

Jezreel (Joshua xix, 18), "still a very large village between Scythopolis and Legio." Now *Zeri'n*.

Jether (Joshua xv, 48). Placed at the "very large village Jethira," 20 miles from Eleutheropolis: "all its inhabitants also are Christians." Now *'Attîr* (*see* Ether).

Jericho. Three successive towns are noticed, one still standing, with ruins of the others.

Jermus (Joshua xv, 35), *see* Jarimuth. Under this head the later name is correctly given as Jermucha (*el Yermûk*), but it is here placed 10, instead of 4, miles from Eleutheropolis, which is more correct.

Jassa (Num. xxi, 23) "is still shown between Madeba and Dibon." Unknown.

Jetan (Joshua xv, 55). "A very large village of Jews," 18 miles from Eleutheropolis southwards in Daroma. *Yuttah* seems to be intended.

Iturœa and *Trachonitis;* under this head Trachonitis is said to be the land near the desert of Bostra.

Cades (Num. xxxiv, 4). The tomb of Miriam is said still to have been shown here. It is placed in the desert near Petra as by Jewish tradition.

Camon (Judges x, 5), supposed to be Cimona, 6 miles from Legio to the north, towards Ptolemaïs. Now *Tell Keimûn*.

Cana, near Sidon (Joshua xix, 28), now *Kâna*.

Canath (Num. xxxii, 42), "now Canatha." *Kanawât* in Bashan.

Cariathiarim (Joshua xv, 10), 9 miles from Jerusalem on the way to Diospolis. The position is doubtful, as well as the identification.

Cariathaim (Joshua xiii, 19), "a Christian village very flourishing, near Medaba." Now the ruin *Kureiyât*.

Carcar (Judges viii, 10), a day's distance from Petra.

Carmelus (Joshua xv, 55), 10 miles from Hebron, now *Kurmul;* and another Carmel (Mount) dividing Phœnicia from Palestine, now *Jebel Kurmul*.

Carnaim, Ashtoreth (Gen. xiv, 5), "in a corner of Batanæa, a village called Carnæa," "where they say was the house of Job" (now shown at *Sheikh S'ad*). The writer mentions another Carnæa, 9 miles from Jerusalem, but in what direction is not stated.

Capharnaum (Matt. iv, 13), "by the Lake of Gennezar." It is placed (*s.v.* Chorazaim), 2 miles from *Kerâzeh*, and in the fourth century was placed (but perhaps wrongly) at *Tell Hûm*.

Cedes of Naphtali (Joshua xxi, 32), "now called Cydissus, 20 miles from Tyre, near Paneas." Probably *Kades* in Upper Galilee. There is, however, another site in this region called *Kadeisa*.

Cedron (2 Sam. xv, 23), east of Jerusalem. Now *Wâdy en Nâr*.

Ceila (Joshua xv, 44), "nearly 8 miles east of Eleutheropolis, where is

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shown the grave of the prophet Habaccuc." Now *Kilah*. The site of the tomb now called *Neby N'amân* ("Memoirs," III, 316) is the tomb of Micah, 28 stadia from Keilah. The tomb of Habaccuc has been noticed as near Gabaath, north-east of Keilah.

Cison (Judges iv, 13), near Tabor. The true head of the present *Nahr el Mukutta'*.

Lebna (Joshua x, 29), "now a village in the region of Eleutheropolis." Probably *Beit el Bân*, but whether this is Libnah is doubtful.

Laisa (Judges xviii, 7, 29), "near Paneas," probably now *Tell el Kâdy*.

Luith (Isaiah xv, 5), "still a village between Areopolis and Zoar, called Luitha." The name seems to survive in *Tal'at el Heith* on Nebo.

Luza (Joshua xvi, 2), "near Shechem, 3 miles from Neapolis," apparently *Lôzeh* on Gerizim.

Luza (Gen. xxviii, 19), east of the road from Neapolis to Jerusalem, is placed apparently at Bethel.

Lochis (Λαχις, Joshua x, 3), "now a *villa* 7 miles from Eleutheropolis going to Daroma." *Tell el Hesy*, which was still an inhabited site in 4th century A.D.

Magdiel (Joshua xix, 38), "a small village 5 miles from Dora, on the way to Ptolemaïs." Unknown.

Matthane (Num. xxi, 18), "now called Masechana, 12 miles east of Medaba, on the Arnon."

Maceda (Joshua x, 10), "8 miles east of Eleutheropolis." The position is unsuitable.

Maon (Joshua xv, 55), "east of Daroma." Now *M'âin*.

Maresa (Joshua xv, 44). "Two miles from Eleutheropolis." Now *Mer'ash*.

Masapha (Joshua xiii, 26). "There is now another Maspha in the region of Eleutheropolis, to the north." Unknown.

Machmas (1 Sam. xiii, 2, 5), "still a large village, 9 miles from Jerusalem, near Rama." Now *Mukhmâs*.

Medaba (Num. xxi, 30), near Heshbon. Now *Mâdeba*.

Mennith (Judges xi, 33), "4 miles from Esbus, going to Philadelphia." Unknown. It may be the present *Minyeh* further south.

Merrom (Joshua xi, 5). "There is another Merrus, 12 miles from Sebaste, near Dothan."

Medemena (Joshua xv, 31). Placed at "Menois, a town near the city Gaza." Apparently *El Mîneh*, the port of Gaza, but wrongly identified. The name seems to survive at *Umm Deimneh*, north of Beersheba.

Mephaath (Joshua xxi, 37), wrongly said to be in Benjamin. "But there is another beyond Jordan, where is a garrison of Roman soldiers, near the desert." This might be the real site, but is unknown.

Modim of the Maccabees, "near Diospolis." Now *el Medyeh*.

Morasthi (Micah i, 14), apparently Marcsa, placed "east of Eleutheropolis."

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Naaratha (Joshua xvi, 7), "now Naorath, a village of Jews, 5 miles from Jericho." Appears to be the ruin now called *El 'Aujeh.*

Nabau (Nebo, Deut. xxxii, 49), "6 miles from Heshbon, in the east region." Now *Jebel Neba.* Under the next heading, *Nabo*, it is said to be a "deserted place," 8 miles south of Heshbon.

Nazareth, "15 miles from Legio, near Tabor, towards the east." Now *en Nâsirah.*

Naim (Luke vii, 11), "2 miles from Tabor to the south, near Endor." Now *Nein.*

Nepheddor (Joshua xi, 2; xii, 23). "Dor is a town, now deserted, 9 miles from Cæsarea going to Ptolemaïs"; apparently *Tantûra* is meant, but the identification causes confusion in the Bible topography.

Nemerim (Isaiah xv, 6), "Now a village called Bennamarim, north of Zoar." *Tell Nimrîn.*

Nemra of Reuben (Num. xxxii, 3), wrongly placed at Namara, in Batanæa.

Neela of Zebulon (Judges i, 30). "There is still a village Neila in Batanæa." This has no connection.

Neesib (Joshua xv, 43). "Now Nasibi, 7 miles from Eleutheropolis on the way to Hebron." *Beit Nusib.*

Ulammaus. "There is a certain village called Ulamma, 12 miles from Diocæsarea to the east. Now *'Aulam.*

Petra is identified with Jectael (2 Kings xiv, 7) and said to be called Recem by the Syrians (*see* Arcem).

Rabbath (2 Sam. xi, 1). "Now Philadelphia." The present ruin *'Ammân.*

Rabboth (Joshua xix, 21). "There is still another *villa* Rebbo in the region of Eleutheropolis to the east." Now the ruin *Rubba.*

Rama (Joshua xviii, 25). "To the north over against Bethel." Now *Er Râm.*

Rammoth of Gad (Joshua xx, 8). "Now a village 15 miles from Philadelphia towards the east." *Remtheh* seems intended.

Rephaim Valley (Joshua xvii, 5). "South of Jerusalem."

Reblathah (2 Kings xxv, 6). Wrongly placed at Antioch. It is now *Ribleh.*

Remma (2 Kings v, 18). "There is also a village Remmus in Daroma." Now *Umm er Rumamîn.*

Remmoth Galaad, "near the River Jaboc" (Joshua xxi, 38). Apparently the village *Reimûn*—the true site.

Remmon (Joshua xv, 32). "There is still a village Remmon near Jerusalem to the north 15 miles distant." Now *Rummôn.*

Rhinocorura (Isaiah xxvii, 12). "Added by the Septuagint interpreters." Now *El 'Arîsh.*

Ruma (Judges ix, 41). "Now Remphis, in the region of Diospolis, and by many called Arimathea." Now *Rentîs* or *Rantieh* (*see* Armathem Sophim).

Roob (Num. xiii, 21). "There is still a village Roob 4 miles from Scythopolis." Now *Tell er Rehâb.*

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Rohoboth (Gen. xxxvi, 37). "Still a garrison in Gabalena, and a large village." *Ruheibeh*, south of Beersheba, seems intended.

Saalim (1 Sam. ix, 4) is placed "in the region of Eleutheropolis to the west 7 miles distant." Perhaps *Summeil*.

Salabim (Joshua xix, 42). "A large village in the region of Sebaste named Salaba."

Salem, "which is Shechem." Two places are noted: (1) near Jerusalem to the west; (2) 8 miles from Scythopolis, in the plain called Salumias. Perhaps *Deir Sellâm*.

Samaria. "Now called Sebaste." *Sebustieh*.

Saara (Joshua xv, 33). "About 10 miles north of Eleutheropolis going to Nicopolis." Now *Sur'ah*.

Sarefta (1 Kings xvii, 9). "On the high road." Now *Sarafend*, near Sidon.

Saron (Isaiah xxxiii, 9). "The region between Mount Tabor and the Lake of Tiberias is still called Sarona." The ruin *Sarôna* here exists (Biblical Lasharon), but is not the Bible Sharon.

Saphir, "between Eleutheropolis and Ascalon." Now *Es Suwâfîr*.

Senna (Num. xxxiv, 4). "There is still a Magdal Senna, 7 miles north of Jericho." Unknown.

Sephela (Isaiah xxxii, 19). "All the region near Eleutheropolis, plain and field, to the north and west." The Hebrew word still survives here in the name of the village *'Allâr es Sifleh*, "the lower 'Allâr."

Selo (Joshua xviii, 1). It is 10 miles from Neapolis in Acrabattene." Now *Seilûn*.

Sicelag (Joshua xv, 31). "In Daroma," perhaps *'Aslûj* is meant.

Seon (Joshua xix, 19). "Still is shown, a *villa* near Mount Tabor." Now *'Ayûn Sh'aîn*.

Sior (Joshua xv, 54). Wrongly placed between Jerusalem and Eleutheropolis.

Soccho (Joshua xv, 35). "Two villages, one in the mountain, one in the plain, are called Socoth, 9 miles from Eleutheropolis going to Jerusalem, on the high road." Now *Shuweikeh*.

Someron (Joshua xi, 1). "They say is Sebaste where the relics of St. John Baptist are kept." This confuses the site with that in 1 Kings xvi, 24, for the city Samaria was not built till late in history.

Sunem (Joshua xix, 18) "is still a village called Sulem 5 miles from Tabor to the south." Now *Sûlem*.

Sichar (John iv, 5). "Near the field which Jacob gave his son Joseph," "where there is now a church." The true site at *'Askar* may be intended. The church would be that at Jacob's Well. The church is not noticed in the Greek, which gives an approximate date for its erection. Shechem, "now deserted," is placed in the next article at this same spot, not at Neapolis itself, but this appears incorrect.

Sonam (Joshua xix, 8). "There is a village in the region of Sebaste in the Acrabattene district called Sanim." Perhaps *Sâlim*.

Sorech (Judges xvi, 4). Near Estaol. Now *Surîk*.

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Trachonitis, "or Ituræa," is placed between Bostra and Damascus, including the modern *Lejah* region.[1]

Fathura (Num. xxii, 5; Deut. xxiii, 5). "There is near Eleutheropolis a certain *villa* called Fathura on the Gaza road."

Faran (Gen. xiv, 6). "Now a town across Arabia in the desert where the Saracens wander. . . . Three days from Aila to the east" (the Greek says "west"). Apparently *Wâdy Feirân* is intended, which was identified with Paran in 390 A.D. (*See* Choreb.)

Fenon (Num. xxxiii, 42). "Now a little village in the desert, where the convicts dig for copper, between Petra and Zoar." Unknown.

Fogor (Num. xxiii, 28). "There is another villa Fogor not far from Bethlehem." Now *Beit Faghûr*.

Chasalon (Joshua xv, 10). "A large village in the Jerusalem region." Now *Kesla*.

Charran (Gen. xi, 31), "now Charra," the present *Harrân* beyond the Euphrates, near Edessa.

Charchamis (Isaiah x, 9), "beside the Euphrates." Now *Jerâblus*.

Chasbi (Gen. xxxviii, 5), "now a ruined place near Odollam." This I place at *'Ain Kezbeh*.

Chasalath (Joshua xix, 12), near Tabor. Now *Iksâl*.

Chennereth (Deut. iii, 17), identified with Tiberias.

Chetthiim (Gen. x, 4). Identified with Kition in Cyprus.

Chobaa (Gen. xiv, 15). This is identified with a village, Chobaa, inhabited by Ebionite Christians, who observed all the Law. Probably the Cocaba (Euseb., H.E.I., vii, 15), now *Kaukaba* in the Jaulân, where the Ebionites lived, is intended. The Ebionites are here said to have been Jewish converts, and Jerome says that this heresy is condemned in the Epistle to the Galatians.

Chorazain (Matt. xi, 21), "now a ruin 2 miles from Capharnaum." *Kerâzeh* is intended.

Choreb (Eoxdus iii, 1). In this article Pharan is placed near Sinai.

Or (Mount Hor, Num. xx, 25). "At the city Petra, where still is shown the rock whence Moses, striking it, gave the people water." This is because Kadesh was identified at Petra. It accounts for the modern name, *Wâdy Musa*, "the Valley of Moses," and the stream flowing from a narrow gorge is supposed to have been that which Moses produced.

This list of 300 sites known to the authors of the "Onomasticon" shows a very complete knowledge of the topography of the Holy Land as it existed in their time; and the large majority of the sites have been recovered, many being identified for the first time during the course of the Survey, 1872-1882. It is however to be remarked that the distances as a rule, except along Roman roads with milestones, are approximate only; and in some cases there are errors in copying, as is shown by the

[1] Lejah is generally translated "crevices": but I find that among the north Syrians the word is used for "basalt." It thus answers to the foreign term "Trachonitis."

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fact that the Greek and Latin do not agree. The "Onomasticon" cannot be received as authority for identification, because its suggestions in many cases are irreconcilable with the Bible. In many cases, however, Jerome appears to accept Jewish traditions, which are sometimes correct. The work is interesting, as indicating the Roman garrisons; the mixed population—Jewish, Christian, and Pagan; the convict miners; the survival of temples in remote places; the native superstitions; and the early date of churches like those of Bethel and at Jacob's Well; with other points which have been noted. The greatest value lies, however, in its witness to the survival of the Hebrew nomenclature of the country in the fourth century, even more perfectly preserved than now.

SOUTHAMPTON.

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THE DATE OF THE EXODUS.

I.—By Captain A. E. HAYNES, R.E.

WITH the great progress that we have made in the knowledge of the history and condition of the peoples of the Old Testament, it is necessary occasionally to pick up and group our results and see whither they have led us. This operation, though very necessary, is not altogether an easy one for the casual student: for as the range of facts widens it is more difficult to take anything but a partial view of them; and in many cases, it is feared, our assumed facts are but fictions. However, the process is fascinating enough; and, though one must endeavour to control within reasonable limits the tendency to outrun our facts in the deductions we make, yet some boldness may perhaps be forgiven and even welcomed, as summoning a greater and wider interest, and thus leading to the correction of its errors by increased research.

Amongst the most useful advances in our knowledge of ancient history are the chronologies of the dynasties and kings of Egypt which Professor Petrie has put into the final chapter of his "History of Egypt from the Earliest Times to the XVI Dynasty." The following table gives the dates of the first nineteen dynasties; and in studying it and using it, we must remember—what Professor Petrie stoutly insists on—that he does not vouch for it any absolute accuracy, but that for the earlier parts of the scale only he claims an approximation within a century of the actual date. This, however, matters little, while his scientific comparison of the accumulated data gives warrant for a confidence in the tables that has not hitherto been obtainable in the very varying chronologies of older works :—