

On June 22 Justice Sir T. D. and Lady Archibald assembled their friends at 7, Porchester Gate.

Mr. Denny spoke of the great interest he felt in the subject, he himself having been in the Holy Land. A description of the work hitherto accomplished in Palestine was then given, and also of the map of Palestine now in course of construction.

On July 7 a meeting was held at Mrs. Whitehead's, at Harrow, and on July 19 Mrs. Pierce Butler arranged a meeting, with the kind assistance of the Rev. W. C. Wheeler, who spoke and commended the subject to the friends present as one of practical importance as well as of sacred interest.

This last meeting led to another on August 3 at the house of the Dowager Lady Herschel, Collingwood Hawkhurst, Kent. Mr. A. Herschel explained the object of the meeting and bade the friends present welcome. After the various points of interest connected with the Exploration in Palestine had been described, the Rev. H. A. Jeffreys spoke, summing up the topics which had been touched upon.

On August 15, Clara Lady Rayleigh gathered a large party at her house, "Tofts," Chelmsford. Mr. R. Strutt and Col. Lovibond, R.E., both spoke. The latter expressed his special interest in the work carried on by his brother officers of the Royal Engineers in Palestine. The Rev. G. B. Hamilton, local secretary at Chelmsford, also spoke, and obtained the names of several ladies who were willing to join in forming a Ladies' Association. The list was headed by the hostess, Clara, Lady Rayleigh.

On August 24 a meeting was held at Nursling Rectory, Southampton, by the Rev. H. C. and Mrs. Hawtrey, and the interest shown was so great that two other meetings were offered by friends present to be held in the course of some weeks.

We trust that all those who have helped us in arranging the meetings thus briefly described above will accept our best thanks. There can be no doubt that these meetings do tend to increase the pleasure felt in studying Holy Scripture, that many a little illustration is gained which helps the reader to understand the sacred volume better, and that, therefore, those friends who aid us by attending the meetings and contributing to our Fund, do obtain in return something, not merely of pleasant amusement, but of knowledge, which has real value and importance in so far as it bears upon the elucidation of the Bible.

ON THE MOUNTAIN OF THE SCAPE-GOAT.

THERE is no ceremony of the law of Moses which possesses greater interest to scholars than that on the day of Atonement when the "scape-goat" (as the Authorised Version has rendered it) was sent out into the wilderness.

It is not my object to enter into the question of the true meaning of the term "the goat for 'Azazel," which represents the Hebrew text (Levit. xvi. 8), or to enquire whether this word is properly to be connected with the demon of that name who was supposed to inhabit deserted and ruined places, and to have been a fallen angel teaching many arts to mankind. (Book of Enoch, chap. viii.) The name is still applied (according to Gesenius) by some Arab tribes to an evil genius,

but it is sufficient here to take the words of Josephus that the goat was "sent out of their coasts to the desert for an expiation and a supplication for the sins of the whole multitude" (*Antiq.* iii. 10. 3).

According to the original law the scape-goat was set free and went away into the wilderness, but we learn from the Talmud that on one occasion a scape-goat found its way back to Jerusalem, and this was considered so ominous that an innovation was made, and the goat was effectually prevented from taking so unusual a course by being precipitated from the top of a lofty mountain.

The tract *Yoma* of the Mishna, devoted to the ceremonies of the great Day of Atonement, gives a full account of the ceremony as performed at the later period. The high priest stood in the temple court with the two goats "for Jehovah" and "for Azazel" before him. To the horns of the latter he bound a tongue-shaped scarlet cloth to distinguish it, and the lots were then cast, it being considered of good omen if the lot for Jehovah fell in the right hand.

The reason of the red cloth was, according to Maimonides, to distinguish the goat, but the doctors of the Gemara, ever anxious to put an unnatural meaning to every act, quoted the passage, "though your sins be as scarlet they shall be white as snow" (Isaiah l. 18), and asserted that the atonement was not acceptable to God unless the scarlet cloth turned white, which it ceased to do forty years before the destruction of Jerusalem.

The goat, when chosen, was sent out with a special messenger to a place called *Tzook*, and passed on the road another place called *Beth Hidoodoo*. The passage in the Mishna runs as follows:—

Yoma, chap. vi. :

(4) "And the nobles of Jerusalem went with him to the first tabernacle, for there were ten tabernacles between Jerusalem and *Tzook*, and ninety stadia (*Ris*), and seven and an half stadia were one mile" (*Mil*).

(5) "At every tabernacle they said to him, Behold food, behold waters (*Mim*), and they went with him from one tabernacle to the next, except at the last, for they did not go with him to *Tzook*, but stood afar off and watched what he did.

(6) "What did he do? He divided the scarlet tongue and placed half upon the rock and tied half between the horns of it (the goat), and he pushed it (the goat) backwards, and it rolled and fell down, and or ever it was half down the mountain every bone of it was broken. And he went and sat under the last tabernacle till the evening. . . .

(8) "And they said to the high priest, 'The goat has reached the desert.' And how did they know that he had reached the desert? They made watch-towers on the road, and waved cloths, and knew that the goat had reached the desert. Rabbi Jehuda said, 'Was not this the great sign; from Jerusalem to the entrance of the desert (*Beth Hidoodoo*) was three miles? They went one mile and returned, and counted for one mile, and they knew that the goat had reached the desert.' The foreign legend. Rabbi Ismail said, Was not this the sign, they tied the red

tongue to the gates of the temple, and when the goat had reached the desert it became white, since it is said, 'Though your sins be as scarlet they shall be white as snow'?"

We may here examine the three topographical terms here used.

The Desert.—Midbar, "wilderness." The word has, according to Dean Stanley, the idea of a wide open space without pasture. It is applied in the Bible (Josh. xv. 61) to a district including the northern shores of the Dead Sea, and extending at least to Engedi, and, on the west, apparently to the vicinity of Bethlehem. The distance from Jerusalem to the entrance was three miles, and *Tzook* in this desert was twelve Jewish miles from the capital, and probably on some important road.

Tzook comes from a root meaning "narrow," and equivalent, according to Gesenius, to the Arabic *Dāk* spelt with *Dād*. According to Bartenora the term applies to any prominent and lofty mountain, but it is generally taken to be a proper name, and in this view Maimonides, commenting on the passage, agrees.* A precipitous mountain, probably a narrow ridge but lofty, and easily seen from a distance, with a road leading to it from Jerusalem, is required evidently at a distance of twelve Jewish miles from the capital, somewhere in the direction of the eastern desert.

Beth Hidoodoo.—The word stands Beth Horon in the Jerusalem Talmud, which appears to be a corruption. In the Targum of Jonathan on Lev. xvi. the same no doubt is intended by *Beth Hidoori*, spelt with the *He*. Buxtorf translates the word, as does Surenhusius, "the entrance to the desert." The root has, however, the meaning "to be sharp," and the word *Hidoodim* means "wrinkles." This term would apply well to the knife-like ridges of the desert east of Jerusalem.

The circumstances of the case may not perhaps allow of very certain identification, as it is doubtful whether either word is to be taken as a proper name; but there are indications which may perhaps point to the exact spot.

The ancient road from Jerusalem to the desert, and to the curious ruin of Mird (Mons Mardes), is now traced throughout. At the distance of some six English miles from Jerusalem it reaches a long, narrow ridge, running north and south, having extremely steep sides and deep gorges running northwards, separated on the west by the Wady of *ed Dekâkin*, and on the east overlooking the *Bukei'a*, or table-land above the Dead Sea. This ridge culminates in the high point called el Müntâr, about half a mile farther east, and is bounded on the north by the precipitous

* In another passage (Mishna Baba Metzia vii. 10) the word also occurs in the plural, *li rasi tzooktn*, and in this case also Maimonides takes the word to apply as a proper name to *Tzook*, the Scape-goat Mountain. It is worthy of notice that the Arabic name *Súk*, under the feminine form *Súktyeh*, applies to a narrow ridge, *Dhahret Súktyeh*; a valley, *Wâdy Súktyeh*; and a well, *Bir Súktyeh*, in the same desert four miles east of *Neby Yûktn*. The distance from Jerusalem prevents identification with *Tzook*, but the origin of the name is probably the same.

valley of *Mukelik*, above which, a little farther north, is the peak called *el Haddeidûn*.

The name *Hidoodoo*, which, as we have seen above, means sharp or knife-edged, is applied to two points in the same district, under the Arabic equivalent form *Haddadiyeh*, having an identical meaning, and the term *Haddeidûn* is not improbably a corruption of the Hebrew *Hadûdim*. Thus the Beth Hidoodoo would be the entrance to the district of sharp ridges which is peculiar to this part of Palestine.

It is remarkable also that there are a series of wells, at the average distance of three quarters of a mile apart, all along the ancient road to this ridge; and, finally, it is still more interesting to find one of these, the first upon the ridge itself, bearing the name *Sûk*.

This name has been collected by Mr. Drake as written with *Sîn*, in which case it may be rendered "well of the market," though why a well in the middle of the desert should be so called is not apparent. The *Sîn* and *Sâd* are, however, so closely allied that they are not unfrequently confused, and some words (such as *Sunt*, the acacia) may be written with either. Curiously enough, this is the case with all words from the root *Sâk*, including *Sûk*. (See *Freytag Lex.*) Spelt with the *Sad* the Arabic is the exact equivalent of the Hebrew *Tzook*, for the last letter is a *Kof*, representing the Hebrew *Koph*.

The antiquity of these wells is certainly considerable. Many of them are reservoirs hewn in the rock with great care and labour. They exist in a part of the country quite uncultivated, and are evidently intended for travellers along the road, which also shows marks of antiquity, being hewn in the face of the cliff in parts. The exact length of the Hebrew mile it is not easy to determine, but the *Rîs* as determined from Maimonides appears to have been 125 yards, which would give six and a half English miles as the total distance from Jerusalem to *Tzook*. This brings us to the summit of *El Mûntâr*, and the *Bîr es Sûk* may be supposed to mark the site of the last tabernacle.

These indications seem to point to the ridge of *el Mûntâr* as representing the *Tzook* of the Talmud, and the exact point whence the scapegoat was rolled down into the valley beneath.

CLAUDE R. CONDER, Lieut. R.E.

7th August, 1876.

NOTES FROM THE MEMOIR.

THE following points of interest have come out in preparing the nomenclature of Sheets 16 and 18 since the publication of the July *Quarterly Statement*.

1. *Joshua's Altar on Ebal*.—The site is very possibly represented by the modern sacred site called '*Amâd ed Dîn*, "monument of the faith," on the top of Ebal. This discovery is specially interesting, because the tradition cannot well be either Christian or Samaritan, but is preserved