

Crusaders, and dressed with a deep draft and a rustic boss quite different from the dressing of the temple stones. The tool marks are often diagonal (as at *Soba*), and the stones used in pointed arches at 'Athlit are of exactly similar character, and must evidently have been quarried by the twelfth century masons.

C. R. C.

THE SITE OF JESHANAH.

(Reprinted from the *Athenæum*, by permission of the Proprietors.)

REHOBAM, son and successor of Solomon, was powerless against the usurper Jeroboam, who caused the schism of the ten tribes, and established, for his own advantage, the kingdom of Israel. The hands of the king of Judah were too full already with the invasion of the Egyptian Shishak, protector and, perhaps, father-in-law of Jeroboam.

Eighteen years later, Abijah, Rehoboam's son, found himself strong enough to measure arms with his father's enemy. He assumed the offensive, and, at the head of a strong army, invaded Jeroboam's territory, taking up his position in Zemaraim, in Mount Ephraim, north of Jerusalem. Jeroboam, whose forces were double those of his adversary, accepted battle; wishing, however, to take advantage of his superiority in numbers, and to attack Abijah in flank, he divided his forces in two parts, and was completely defeated. Abijah, following up the victory, took possession of three cities, Bethel, Jeshanah, and Ephron, each "with the towns thereof" (2 Chron. xiii. 19), a fact which assigns them considerable importance. Two of these places are already identified, Bethel with Beitin, Ephron with Ophrah at Taiyibeh. As to Jeshanah, it is classed among the desiderata in Biblical topography.

These three places, whose capture is the immediate result of Abijah's victory, must be very near each other. They formed a strategic group; they were on the confines of Judah and Israel; Bethel marked very nearly the frontier, Jeshanah was probably to the north of that place, and in its neighbourhood; it would, therefore, belong to Ephraim, a fact which explains why it is only mentioned once in the Bible, the list of Ephraim, as every one knows, being omitted from the Book of Joshua.

This granted, I propose to locate Jeshanah at Ain Sinia, about five kilomètres north of Beitin.

The village of Ain Sinia is indubitably an ancient site. Its numerous and abundant springs must very early have attracted residents. A large cemetery is cut in the rock, and on the door of one of the tombs I found an inscription in ancient Hebrew character, in which I traced the name of Hananiah, son of Eleazar.

The name of Sinia, found also in that of the valley where the village stands, corresponds exactly to the Hebrew Jeshanah, generally explained to mean *old*. Geographical names commencing in Hebrew with *je*

generally lose the initial syllable on passing into Arabic, as Jericho=Riha, Jeshimoth=Suweimeh, Jezrael=Zerin, &c.; the Hebrew *shin* becomes an Arabic *sin*, the alteration of *á* into *í* is quite natural in the mobility of Semitic vowels. We thus obtain successive and normal transformations, Jeshànah, Shanah, Sanah, Sínah. From Sínah to Sinia is but a single step, and we have the analogous names of Kebbia, Ain Kefria, Jilgilia, &c.

Topographically and onomastically, Ain Sinia has every right to be accepted for the ancient Jeshànah. It is remarkable that Beitin, Ain Stnia, and Taiyibeh, otherwise Bethel, Jeshànah, and Ephron, form a triangle (its south point represented by Bethel), which must have possessed considerable strategic value, occupying as it does a plateau whence run in different directions the wadys to the Mediterranean and the Dead Sea. It is in this triangle that I would place the territory acquired by Abijah with the "benoth," or villages dependent on the three cities, and now represented by ruins or scattered hamlets.

C. CLERMONT-GANNEAU.
