

Mark vi. 45; viii. 22; Luke ix. 10). Eastern Bethsaida was such an essentially heathen place that it had as little to do with the Gospels as the town of Tiberias.

Thus, until further research has been made, we may look for Chorazin in Kerāzeh, for Bethsaida on the Jordan opposite Bethsaida Julias, and for Capernaum in Tell Hum.

OBSERVATIONS ON THE ABOVE BY LIEUT. KITCHENER, R.E.

Some remarks appear to me to be necessary on Professor Schaff's summary of the existing evidence on the position of Capernaum.

I. In point Professor Schaff states that it would be simpler for travellers on foot to proceed with greater rapidity than a boat on the lake starting from Tell Hum rather than from Khan Minia, as the distances are proportional. Whether they both started from either place I cannot follow the Professor in his argument.

II. By following the very graphically described fight between Scilla and Josephus on the map, and working out the different movements of the troops, it appears certain that the position of the battle was between Tell Hum and the mouth of the Jordan. Tell Hum was therefore the Julias that Josephus was defending. It appears only natural that when wounded he should be carried to the first village in rear of the headquarters, which would be at Khurbet Minia. I am therefore of opinion that Josephus's testimony is decidedly in favour of Kh. Minia.

It being allowed that Ain Tabighah is the spring of Capernaum mentioned by Josephus, it cannot be too strongly pointed out that the water was undoubtedly carried to Kh. Minia directly in the opposite direction to Tell Hum.

III. Though I inquired diligently for the tomb of the Prophet Nahum around the lake, I could not find any Arabic or Jewish traditions locating that sanctuary at Tell Hum, or anywhere else near the lake.

Doubtless some Jews in Tiberias would say if asked, that the tomb was at Tell Hum, as they would say anything else.

V. I would suggest an addition to this point in the Professor's arguments: "But leading by a very circuitous route, and passing over a very difficult country."

As far as I could discover, this road led from Khurbet Minia to Tell Hum, thence to Kerāzeh—in other words, from Capernaum to Bethsaida, and thence to Chorazin. As Wildbad describes the journey, no doubt there was a road from Chorazin to the great Damascus road, but I found no traces of it, and it would pass over some very difficult country covered with loose blocks of basalt.

VI. The synagogue explored by Colonel Wilson, C.B., is evidently similar in date to others in the country, such as those at Kerāzeh, Irbid, and elsewhere. I have attempted in a paper (*Quarterly Statement*, 1877, p. 123) to prove the date of these synagogues, and that they

could not have been erected by the heathen captain. Besides, a soldier was not likely to be able to build such a magnificent and costly structure. There seems little or no proof that Capernaum was a large town, as stated, or other than a village built of mud, with a custom-house and a guard-house for soldiers, the remains of which still exist on the summit overhanging the site now called Khurbet Aureimeh. I am of opinion that the synagogue given by the centurion was probably only a rather larger mud building than the rest. The fact that Capernaum is so rarely mentioned seems to prove that it was a small place, easily liable to disappear.

If it be allowed, as Professor Schaff states, that there was only one Bethsaida, near the mouth of the Jordan, it seems only possible to place it on the important ruins of Tell Hum. There are no ruins at the mouth of the Jordan. Tell Hum is only two miles from the mouth. We know that it was an important place, with magnificent buildings, just such as we find the remains of at Tell Hum.

Thus, in my opinion, we may look for Chorazin at Kerazeh, for Bethsaida and Bethsaida Julias at Tell Hum, and for Capernaum at Khurbet Minia.

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## WHERE IS THE BIRTHPLACE OF THE PROPHET NAHUM TO BE SOUGHT?

By Dr. G. NESTLE, of Tübingen. (Translated from the Transactions of the German Society for the Exploration of Palestine.)

STARTING from the general and well-grounded belief that the designation "Nahum the Elkoshite" is derived from the name of the prophet's birthplace, and neither from that of his family nor of his father, three different theories respecting the position of this locality have been promulgated. The latest of these, which was almost unanimously accepted last century, and which is now as unanimously discarded, held that it was to be found at Alkush, a village situated not far from Mosul, in Assyria, where the grave of the prophet is still shown. The second theory rests on the authority of S. Jerome, who is known to have spent the last years of his life, from 385 to 420, in a monastery near Bethlehem. He informs us that "Helkesei" was one of the Galilean towns still in existence in his day, and describes it as "small, and scarcely showing by means of ruins any traces of ancient buildings, but yet they were known to the Jews, and were pointed out to me by my guide" (Prol. Comment. ad Nahum). Unfortunately Jerome does not describe the position of the place more particularly; it is now generally identified with the present el-Kauzeh (the "el-Kauzah" of Van de Velde's map, 33 deg. 8 min.—35 deg. 21 min.) between Rameh and Bint-Jebel. The third theory is found in a work ascribed to Epiphanius, who was born