

Holy oil.—The authority for the statement in the "Handbook to the Bible" is not stated as clearly as it should be. It is, as said at the beginning of the paragraph, Maimonides commenting on Kerithoth. The statement must be taken for what it is worth, but Maimonides is a very careful authority, and his statements are generally based on older authority.

Rude Stone Monuments.—I hope to be able to write more fully on this question later. A great deal of light is thrown on the subject by a study of Indian monuments, and of traditions connected with cromlechs and menhirs. There is plenty of evidence of sepulture in dolmens, where covered with cairns; but there is also plenty of sound evidence connecting cromlechs, circles, and menhirs, with sun-worship and nature-worship, and existing customs prove this beyond reasonable doubt. These monuments are of many ages, and are still erected by Arabs and Hindus, as well as by Polynesians, and are found in all parts of the world, including North and South America. Great circles were used as meeting places and council places; heroes were buried in such sacred spots; but, nevertheless, the evidence of sacrifices having been offered, and observations of sunrise having been connected with menhirs, is quite as full and sound as that connected with the sepulchral theory; and the connection in the Bible between early worship and circles, menhirs, and dolmens is sufficiently clear.

Rock Rimmon.—I should be much obliged for further information as to the name *Rummâr*, or *Rummân*, collected by Mr. Rawnsley. The care which he took to avoid leading questions, and the assistance of so excellent a guide as the late Mr. Selami, makes the collection of the name valuable. I have not, however, been able to find out where it applies, or what is the proper form of the word, whether with N or R at the end. My guide in 1881, when I re-visited this valley, did not know this name, even though I asked for it, and although he gave me nearly all the other names collected by Mr. Rawnsley and a few besides. The word *Rummân*, meaning "pomegranate," is common in Palestine—indeed is one of the commonest of the descriptive names in the Survey lists.

Mount Ephron (*Quarterly*, 1883, p. 52), Mr. Birch seems to identify with Ephrath. It may be noted, however, that the words are radically different, viz. :—**עפרון** and **אפרת**. It is, therefore, not a mere question of termination.

C. R. C.

NOTE ON THE "KEY TO EZEKIEL'S PROPHETIC DIVISIONS."

(See *Map of W. Palestine, Special Edition, illustrating Old Testament.*)

If it be permitted—to an always interested reader of the *Quarterly Statement*, who has geography on the brain, having been instructed therein from his earliest youth up, until the features of the earth and its divisions are as familiar to his mind's eye as A B C, and who has of late years, not once,

but many times, pondered this same impressive subject of Ezekiel's "*Prophetic Divisions*"—to assert an expression of his views differing by 34 minutes of latitude from the apparently authoritative holding of the Palestine Exploration Fund, I venture to write down my impressions.

"34° 34' N. latitude" is the northern boundary of the northernmost of Ezekiel's divisions, as recorded in the Old Testament edition of the Map of Western Palestine.

34° N. latitude is the result which my own calculations brought out not many weeks ago.

And on these grounds:—

1. "Hamath, Berothah, Sibram" (Ezek. xlvi 16). "Hamath" is explained, in this and the following verses, to be not the town, but the territory, of that name.

2. "Berothah," or *B'rat-h*, בְּרוֹתָהּ, is, beyond possibility of question, *Beirat*—lat. 33° 55' N.

3. "Sibram," or *S'brim*, סַבְרִים, may be *Shebruch* on the west slope of Lebanon, at the entrance of the pass on the north of Jebel Sunnin, situate within two miles of the head waters of the Leontes—lat. 34° 1'.

4. There follows upon the mention of these places a specification of their locality, as being "between the border of Damascus and the border of Hamath," *literally*, "between the border of Damascus and *between* the border of Hamath,"—that is, in English, they are *points on the common border* of the districts named. Now the *natural border* between the jurisdictions of Hamath and Damascus practically coincides with the 34th parallel of N. latitude—being the watershed between the basins of the Orontes and Leontes. Moreover, *the* Leontes valley is the *natural commencement* of the valley of the Jordan.

The beautifully clear and detailed map of Palestine in Keith Johnston's "Shilling Quarto Atlas" is all that is needed to elucidate this point. The following facts will be therein clearly seen. The four main heads of the Leontes rise respectively (from west to east) in 34° 1', 34° 9', 34° 10', and 34° 2'. The two main heads of the Orontes rise each in 34° 5'. And the watershed, starting in the crest of Lebanon in 34° 10', runs south to 34° 2', then north-east to 34° 10', then south-east to 34° 2', or even 34°, east of Baalbek. This is a more "natural" boundary than the "northern base of Mount Lebanon" in 34° 34'. *The ridge of Lebanon is prolonged north of the 36th parallel, to the mouth of the Orontes.*

5. In verse 15, the border is defined in *general terms* to be "from the great sea, the way of Hethlon, as men go to Zedad"—*literally*, "for going to Zedad." Now Zedad, or *Ts'd'd-h*, צֶדָדָה, is—again beyond possibility of doubt—*Sudud*, on the edge of the Syrian desert, in lat. 34° 21'.

It may be noted, in passing, that this is the nearest point mentioned to the 34° 34' of the Map of Western Palestine. It is, however, *not* Zedad, but the "way to Zedad," that is given as a point on the border.

6. "Hethlon" I do not claim to identify,¹ nor have I ever seen any identification proposed. But the "way of Hethlon, for going to Zedad,"

¹ See, however, the note appended at the end of this article.

may well be that which lies through the opposite pair of steep and rugged mountain passes in the ranges of Lebanon and Antilebanon,—penetrating the former in $34^{\circ} 1'$, the latter—ten miles due east of Baalbek—in *precisely* 34° N. latitude. This route is the nearest way to *Sudud* for one starting from *Beirût*.

7. To return to verse 16. The account continues, "Hazar-hatticon, which is by the coast of Hauran." The "village" (H'ts'r, an enclosed place) "of *Tibân*"—*חצר ה תיבון*—I consider to be not unreasonably represented by the modern *Kury-e-tein* (Kury being the same as *קיר*, *Kîr*—from root *Kûr*—meaning an enclosed place)—lat. $34^{\circ} 9'$.

Kuryetein is the easternmost place on this latitude, being on the very edge of the desert. Moreover, it is

8. "beside *Hauran*." The mention of Hauran here, as a place near the northern boundary of the land, excludes the *Jebel Hauran*, the *Bashan* or *Auranitis* of the ancients, in $32^{\circ} 45'$. So also does the mention of Hauran in verse 18, where it is named as north of *Damascus*. We may, therefore, fairly conclude that, beyond possibility of doubt, the *H'w'r'n*—*חורן*—here

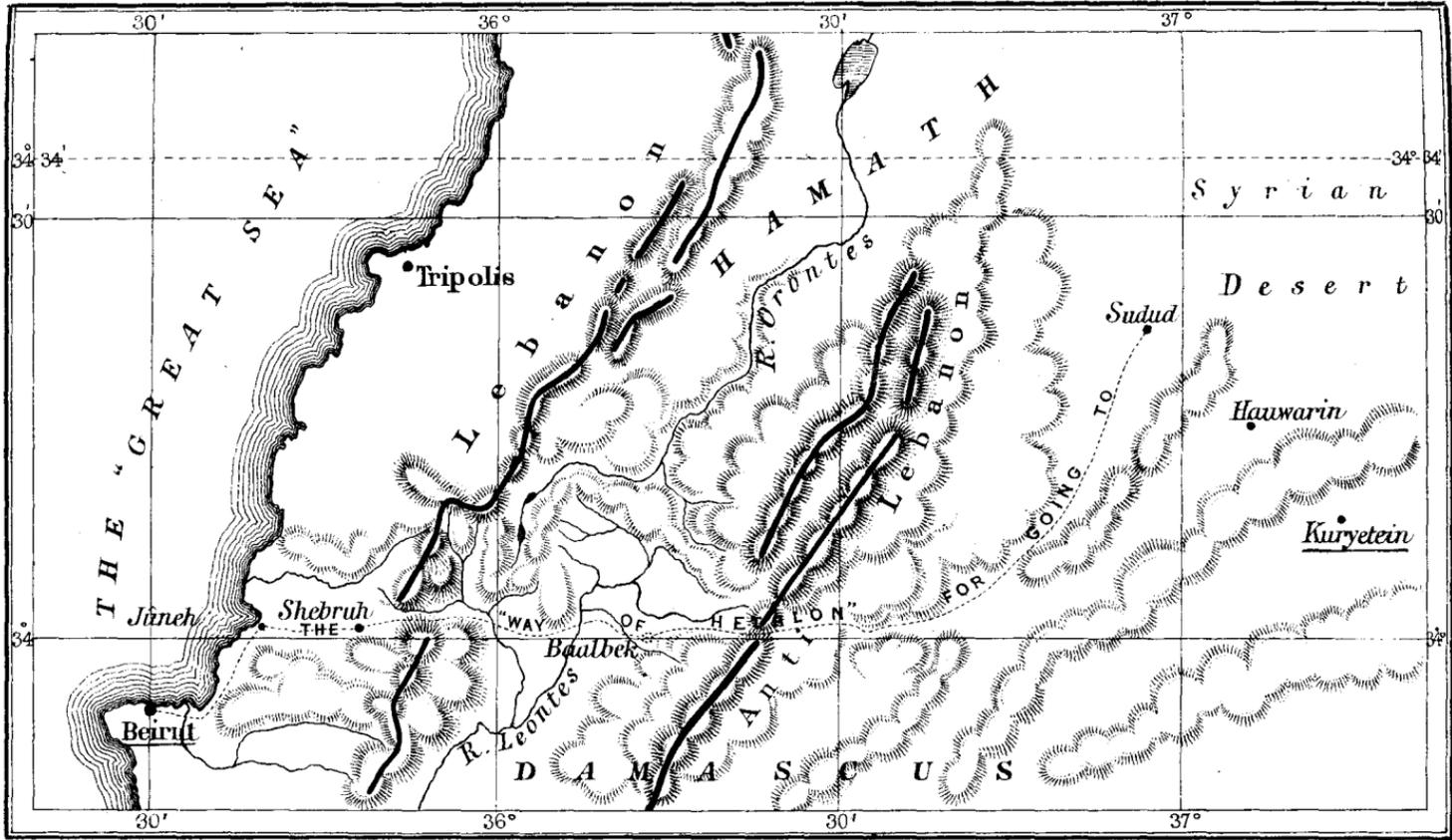
intended is the immediate neighbour of *Kuryetein* on the north-west, lying half-way between that place and *Sudud*—to wit, *Harwarin*, in lat. $34^{\circ} 15'$.

9. Lastly, before finally summing up the border, once more, as the common border of Hamath and Damascus, the account specifies the precise point where the boundary line starts "from the great sea." And it seems not altogether unreasonable to identify this point, given as "the village" (Hazar, H'ts'r, as above) "of *עיבון*," or (xlviii, 1) "*עיבון*," with the village and bay of *Juneh*, situate within one minute of the 34th parallel. This identification, in itself perhaps weak, is yet strong when considered in the light of the above cumulative evidence.

Briefly to recapitulate, the evidence is as follows :—

The 34th parallel is a mean between the latitudes of *Beirût* and *Kuryetein*, respectively the most western and most eastern places referred to in the definition of the boundary. The former (just below the parallel), mentioned as being an important place lying very near the border-line; destined, moreover, to retain its name unchanged. The latter (just above the parallel) being that one of the few scattered desert villages which is nearest to the eastern extremity of the border-line. This same 34th parallel, moreover, cuts all the other places mentioned as points on the boundary; while it is the nearest possible conventional line which will at the same time preserve the natural physical divisions of the country. Lastly, if $34^{\circ} 34'$ had been intended, why should mention have been made of *Beirût*, a place distant more than forty miles, when a place fully as important, namely, *Tripolis*, lies within eight miles?

Assuming, therefore—what is certainly the plain inference from a careful consideration of the whole passage, Ezekiel xlvii 13, to xlviii 29—that a line due east and west is intended (and here I am at one with the "Key to Ezekiel's Prophetic Divisions"), it follows that, unless either the validity of the above identifications be disproved, or a case equally strong be made



THE NORTHERN BOUNDARY OF "EZEKIEL'S PROPHETIC DIVISIONS."

out to establish some other result, the boundary line indicated is the 34th parallel of N. latitude.

Some may be tempted to imagine that this is but a trifling point ; but if, as many believe, and as the whole of the great work undertaken by the "Palestine Exploration Fund" seems plainly to indicate, Britain be the Divinely ordained instrument for effecting the restoration of the Jews to the Land of Promise—these investigations may become of paramount value.

APPENDED NOTE.

Since writing the above it has occurred to me that it may, after all, be possible to identify *Hethlon*. If there be any reasonableness in the following proposed etymologies, it is more than probable that *Hethlon* is only another name for *Baalbek*. I submit the etymologies for the consideration of Hebrew scholars.

BAAL-BEK.	HETH-LON (חֶתְלוֹן).
(1) בעל, בקע = to cleave, break, rend ; whence בקעה, <i>El Beka'a</i> , "The Valley."	(1) חתת = to break or crush ; לוֹן by contraction for לאון, "for Ōn"—Ōn being another designation of the sun-god, Baal.
(2) בעל, בבה = to weep.	(2) <i>Same</i> , only with the derived meaning for the root חתת = to alarm, be terrified.

In the first case the meaning of the two names will be "The Breach of Baal or Ōn." In the second case, "The Sorrow, or Terror, of Baal, or Ōn." If either of these meanings be established, we have at once the identification of the else unknown "Way of Hethlon ;" the track, namely, leading from Beirût and the sea across the steep ranges of Lebanon and Antilebanon, with the majestic ruins of Baalbek lying between, to Sudud on the edge of the Syrian desert.

I may further add that what I have lately learnt from a friend, who has himself ridden along the Syrian coast, about the continuity of the Valley of Coele-Syria, with scarcely any perceptible watershed between the Orontes and the Leontes, has in no wise affected, in my own mind, the striking nature of the identification set forth in my article. May I venture to hope that the subject may not be left altogether unnoticed ?

"OXONIAN."

SILOAM AND THE POOLS.

THE newly-discovered aqueduct "in connection with the Fountain of the Virgin, which apparently carried water direct to the lower Pool of Siloam" (1882, 4), seems to me to supply a missing link and to clear up an important question. I was of opinion four years ago (1879, 180) that "the waters of Shiloah" had to do with the Virgin's Fountain, and yet could not