

by a *ghoul* who used to devour every passing wayfarer who omitted to wish "Good morning." The chamber is very small, only 3 feet 3 inches high in the centre of the arched rock-hewn roof, and it is only at the very end of the hatchet-shaped space that a full grown man can lie full length.<sup>1</sup>

The limestone around Bittir is fossiliferous. Fossil sea urchins (*Echinidæ*) and hippurites abound.

JAFFA, February 13th, 1894.

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## JERUSALEM TOPOGRAPHY.

By GEORGE ST. CLAIR, F.G.S.

REV. W. F. BIRCH, in the *Quarterly Statement* for October, 1893, begins by assuming that Zion is the same as the stronghold of Zion, and in his very title assumes Zion to be coincident with Akra.

On going back to *Quarterly Statement*, 1889 (p. 286), to which he refers me, I find that he considers me radically wrong in accepting Warren's position for Akra, north-east of the Upper City, because there are passages in Josephus which require Akra to be on Ophel, as he conceives. Yet nothing is commoner in Mr. Birch's writings than to find him throwing Josephus overboard when he disagrees with him.

But I have no wish for controversy with Mr. Birch. I readily admit that he has given a great deal of patient study to the question. His views and opinions are before us in many numbers of the *Quarterly Statement*. My own conclusions and opinions are sufficiently set forth in my volume on "Buried Cities." We differ from one another; and Sir Charles Wilson, the surveyor of Jerusalem, differs from us both. The difficulty of the problem is universally recognised, and no final solution can be expected except from further excavation. We are all agreed that the sepulchres of the kings were excavated in the rock of Ophel, and therefore a great discovery may probably reward renewed search.

I am glad to see that Herr Baurath von Schick, in the *Quarterly Statement* for July, 1893, gives a plan in which he represents Millo as a great rampart across the Tyropœon Valley. This indicates that he adheres to his view expressed in *Quarterly Statement*, 1892, p. 22, that "the house of Millo (2 Kings, xii, 20) was a palace standing on the embankment of Millo, which embankment closed the Tyropœon Valley, and so protected the 'City of David' towards the north (1 Kings, xi, 27.)" This is a confirmation of my own views, published in the *Quarterly Statement*, 1891 (p. 187), when I think they were new to all readers.

It is only fair to Herr Schick to say that he places Millo a little higher up the valley than I do. If there is truth in either position, I might

<sup>1</sup> Unless he choose to lie straight down the centre from the doorway.

repeat now what I said then, viz., that Millo might be found by sinking one shaft in the Tyropceon Valley and driving a gallery north and south. And then would follow the discovery of the Stairs of the City of David, and the Sepulchres of the Kings.

## CANA AND MEGIDDO IN TATIAN'S DIATESSARON.

By the Rev. ARCHIBALD HENDERSON, D.D.

IN Dr. J. Hamlyn Hill's newly-issued "Diatessaron of Tatian," translated from the Arabic, there are two passages bearing on interesting and disputed points of Palestinian topography.

It has been proposed to locate Kazin of Josh. xix, 13, at *Kefr Kenna*. Major Conder pointed out as an objection (*Quarterly Statement*, 1892, p. 206) that Kazin should appear in Arabic as *Kaḏīn*. In a footnote (p. 60) Dr. Hill gives *Qatīna* as the form in the Arabic of Tatian of the Cana of John ii. If this is so, and if it should be confirmed by the ancient Syriac MS. recently discovered at Sinai, will it not go far to prove the identification of both Kazin and the Cana of John's Gospel with *Kefr Kenna*?

The other point is perhaps equally interesting. In Mat. xv, 39, the R. V. properly reads "Magadan" for the "Magdala" of the "Authorised." Ewald suggested that "Magadan" represents "Megidon," the Megiddo of the V. T. In Dr. Hill's Tatian the form in the text is "Magheda," which confirms Ewald's conjecture. Is Dalmanutha (Mark viii, 10) the same? Dr. Thomson suggested *Ed Delemiyeh*; Ewald that it might be a Galilean pronunciation of *צלמון*, a town which, as he says, "must be sought in Southern Galilee."

He would identify the parts of Dalmanutha with South-Western Galilee, no doubt because he accepted the traditional site of Megiddo at El Lejjûn.

Some years ago I quoted from Brugsch, "Egypt under the Pharaohs," the words of the "Mohar" recounting his travels: "The ford of Irduna (Jordan), how is it crossed? Teach me to know the passage in order to enter into the city of Makitha (Megiddo) which lies in front of it" (Ed. 1891, 305). These words certainly imply a position near the Jordan, far nearer than El Lejjûn, and agree better with Major Conder's proposal to place Megiddo at Mjeddâ, south of Bethshean (*Beisan*). If "the borders of Megiddo" and "the parts of Dalmanutha" are equivalent terms, as they seem to be, this also would, I think, require a locality in South-Eastern Galilee, rather than South-Western, for the language of both Gospels suggests that the locality was *near* our Lord's landing-place from the boat in which he crossed the Sea of Galilee. Such criticism may seem to rest on small points and mere turns of phrases, but such evidence is of value, if concurrent, because it is the unconscious testimony of persons speaking of what they are familiar with; at least till the spade decide, we must make the most of it.

## A BRONZE MEDAL FROM JAULAN.

DR. MASTERMAN and the Rev. W. M. Christie, of Safed, have both sent an account of a bronze stamp or medal with an inscription upon it which is said to have been found recently in Jaulan. Below is a facsimile of



the inscription. The Rev. J. J. Milne suggests that it may be read "Semper felix Saturninus." Saturninus was one of the presidents of Syria after Agrippa (Joseph., Ant. xvi, 10, 8).