

THE SITE OF EMMAUS.

(See *Quarterly Statement*, October 1884, April 1885.)

IN reply to Mr. Mearns, I only ask permission to prove my statement that Josephus (Bell. Jud. iv, 1) does interpret *Emmaus* to mean, in the particular place referred to, *Hotwells*. Mr. M. contends "The word he uses is *θερμα*, *warm baths*, referring to the gentle heat of baths. But if he had meant hot springs he would have used the feminine, *θερμαι*." Whatever the lexicon may say, Josephus leaves no doubt as to his own employment of *θερμα* in the passage before us. His words are : *μεθερμηνευομενη δὲ Ἀμμαῶν, θερμὰ λέγουι' αὖν, ἔστι γὰρ ἐν αὐτῇ πηγὴ θερμῶν ὑδάτων πρὸς ἄκρην ἐπιτήδειος*. Mr. Mearns paraphrases this passage in the following somewhat imaginative manner :—"Josephus says that the meaning of a warm bath was peculiarly applicable to the Tiberian Emmaus ; for in it was a spring of hot water to supply the bath, and useful for healing. *The historian distinctly says that the name always points to a warm bath.*" (The italics are mine.) If Mr. Mearns reads his authors in this fashion, I think I may safely leave my argument to take care of itself on other points on which he animadvert.

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