

It will be understood that I have not attempted to represent any of these more ancient ruins on the accompanying plan.

Besides the stone ball, three relics of the tenth legion were found, consisting of broken bits of pottery with the stamp of this legion upon them. Great quantities of broken pottery were thrown up from the trenches, mostly Roman.

Those who have made plans of Jerusalem now have an opportunity to verify their work. From what I have written above, the line of the second wall for a distance of 40 or 50 yards can be traced on any good map of the city, and as one result it seems to me more improbable than ever that the Holy Sepulchre should have been outside the second wall.

*Jerusalem, September 15th, 1885.*

### KHURBET 'ORMA.

THE fact that during a residence of several months at 'Artouf I was in the immediate vicinity, and indeed within view, of a site which Captain Conder has attempted to identify with that of Kirjath-jearim, induces me to ask consideration for a few remarks which will, I trust, not be deemed out of place, though they may throw only a negative light on the Kirjath Yearim controversy in which the well-known Imperial German Baurath, C. Schick, upholds the views of Robinson in favour of Abu Ghosh or Kuryet-el Anab, the Rev. W. F. Birch advocates the claims of Soba as the site of the City of Rocky Mountain-side Thickets, whilst, as above stated, Captain Conder suggests the ruined site, called (for want of knowledge of the real name) Khurbet 'Erma, or, more correctly, Khurbet 'Orma, by the fellahin. Captain Conder's reasons for making this suggestion are stated at length in the *Quarterly Statement* for April, 1879 (pp. 95-99), and he is seconded in his views by the Rev. A. Henderson, whilst Herr Schick (pp. 181-187, *Quarterly Statement* for July, 1884) and the Rev. W. F. Birch (p. 61, *Quarterly Statement* for January, 1882) show, on topographical grounds, the serious objections to which this view is open. In the following I would deal with the statement of Captain Conder that the word 'Erma "preserves the principal letters of Jarim, which means 'thickets,' &c."

At first sight this argument appears very plausible, but a closer examination at once reveals its speciousness. The word 'Orma <sup>عُرْمَة</sup> means nothing more or less than "heap." The root is <sup>עָרַם</sup>עֵרַם = עָרַם, aw ord not used in the Kal form, but cognate to the verbs <sup>רָאָם</sup>רָאָם, <sup>קָרַם</sup>קָרַם, <sup>רוּם</sup>רוּם, <sup>רָמַם</sup>רָמַם, meaning to be high, elevated, &c. From this root <sup>עָרַם</sup>עָרַם = עָרַם comes the word <sup>עֵרְמָה</sup>עֵרְמָה = עֵרְמָה, 'Orma, which is applied to "a 'heap' of wheat or grain on the threshing-floor," and which, used in this sense, occurs in Canticles vii, 3. In this passage the Hebrew word given is <sup>עֵרְמָה</sup>עֵרְמָה,

which in the Arabic version (originally printed at Rome in 1671) is rendered by *عرمة* 'Orma. The same word is also used for "a heap" of sheaves, *vide* Ruth iii, 7. In this passage the noble Arabic version of Drs. Eli Smith and Van Dyck gives *عرمة* as the equivalent of *ערמה*. Turning to Luther's German Bible we are struck with his rendering of the word as "*eine Mandel*." Every German scholar knows that this word, which is feminine in gender, means first, an almond (not an almond-tree, but the stone-fruit), and secondly, a quarter of a *schock* (a *schock* = 60, therefore a *mandel* = 15), or fifteen. Luther could not possibly have meant that Boaz went and lay down behind a single almond-fruit, and we are therefore forced to the conclusion that he was under the impression that the *ערמה* contained fifteen sheaves. In a pile containing that number we should have five in the lowest tier, four in the next above, then three, then two, and at the top one, thus—



This arrangement produces a figure which in its outlines remarkably resembles those of Khurbet 'Orma as seen from a distance, and most especially from the spot where, through a *cleft* in the rock, one *descends* by a staircase cut in the face of the sheer precipice on the opposite side of the valley to the curious ancient laura and cavern in the 'Arak Ism'ain (possibly Samson's Etham, Judges xv, 8).

The plural of *ערמה* in *ים ערמים*, 'Arayim, a word altogether different from *יערים*, 'Yarim = Jearim, which, as every Biblical scholar is aware, is the plural of *ער = יער*, meaning a rocky hill-side covered with thickets. *ים ערמים* may be looked up in Jeremiah i, 26, which in the Authorised Version reads—

"Come against her"—i.e., Babylon,—from the utmost border, open her store-houses, cast her up *as heaps*, = *ערמים*, &c. Here Drs. Smith and Van Dyck give the word *عراما* 'Erāma (n.).

We now come to the plural *ערמות = ות*, 'Armoth, and find it in the Hebrew in Nehemiah iii, 34, which corresponds with the second verse of Nehemiah iii in our English Bibles. In the Arabic versions the root *عرم* does not appear in this passage.

The Niphal form of the Hebrew root *ערם* is used in Exodus xv, 8, where we read that the floods stood upright as a "heap," &c.

I believe I have now said enough to show that the descriptive appellative Khurbet 'Orma means a "rain-heap," and that though in the latter part of the word Y'arim the letters *ע*, *ר*, and *מ* do occur, yet that the word *عرمة*, which contains these same letters as radicals, has no

connection therewith, and that, taking Baurath Schick's and the Rev. W. F. Birch's objections into consideration, and calmly weighing all the evidence, one cannot help feeling that the gallant officer who so boldly maintains that *thickets* and a *heap* are one and the same thing, has discovered "a mare's nest" at Khurbet 'Orma.

My stay at 'Artouf came to an end early in August, a day or two after I forwarded tracings representing the Zorah altar. On the 23rd of October I rode down again in the company of Baurath Schick, who carefully examined my find, tested my measurements of the same, and inspected some minor discoveries I made in the same neighbourhood, especially a columbarium, and a large and massive but rude stone monument I had found on a hill-top. As Herr Schick intends publishing a description and plans of these I need not dwell upon them.

J. E. HANAUER.

*Jerusalem, November 3rd, 1895.*

## NOTES BY REV. W. F. BIRCH.

### I. ACRA SOUTH OF THE TEMPLE.

(See page 105, 1885).

JOSEPHUS ("Wars," V, iv, 1) places his Acra on the site of the Maccabæan Acra, which (1 Macc. i, 33) was identical with the City of David. I propose to show that Josephus places his Acra entirely south of the Temple, *i.e.*, on Ophel (so called), and so without design supports the view that the City of David was on Ophel.

1, 2. In the passage referred to, Josephus says: "The city of Jerusalem was fortified with three walls on such parts as were not encompassed with impassable valleys, for in such places it had but one wall. The city was built upon two hills, one called the Upper Market-place, the other Acra, or the Lower City. The Tyropœon Valley which divided the two hills reached to Siloam. The first wall ended at the eastern cloister of the Temple," and therefore enclosed Ophel (so called).

Now as the Tyropœon Valley reached to Siloam, it must have separated the Upper City from Ophel (so called). Therefore Ophel—*i.e.*, the ridge south of the Temple—was a separate hill from the Upper City (or Market).

Thus, first historically (according to Josephus) we have two hills, *viz.*, the Upper City and Acra, within the first wall, and next topographically (according to modern excavations) two hills, *viz.*, the same Upper City and Ophel (so called), also within what was the line of the first wall.

But the third axiom of Euclid is, that "If equals be taken from equals the remainders are equal." Accordingly, from these two equals let us take the Upper City, and the remainders, *Acra* and *Ophel* (so called), must be equal. In other words, Acra was on Ophel south of the Temple.