

trained geographer and many of her results are highly questionable. Yet traditions were established by her that continued for centuries, many of them right up to the present time. More productive for our knowledge of Palestine was the work of the church historian Eusebius, who wrote his Onomasticon, a list of Palestinian proper names with an attempt to identify their sites. Eusebius sought out traditions regarding Biblical places, preserved such names as had lasted up to his day, and included information about Roman roads and other important data that would otherwise be completely lost to us. A century later Jerome, the learned translator of the Vulgate, translated Eusebius' book into Latin with comments of his own.

During the greater part of the Middle Ages the Holy Land was held by hostile Moslems, but many pilgrims made brief visits to that region, and some of them wrote descriptions of their experiences. Some of the pilgrim accounts that have been preserved are of value, but in most cases their importance for the understanding of Palestine is slight.

The new day dawned with Edward Robinson, an American theological professor. After graduate study in Germany under the best geographical and linguistic scholarship of the time, Robinson had taught Biblical subjects for many years and took a great interest in locating Palestinian places. Finding the material on the subject very scanty and often not at all dependable, he determined to make a trip to Palestine to investigate for himself. In 1838 he went to Egypt and there was joined by Eli Smith, a missionary who had spent years in becoming familiar with Arabic language and customs. The two of them travelled for six weeks in Palestine, and Robinson added hundreds of names to the map. He applied excellent scientific methodology to checking the location of Biblical places and criticizing arguments that might not be valid. The result is that far