as authentic sources of the history of Jesus. They rather reflect
the ideas of the Christians of the second century as to what might
have occurred when Jesus was raised from the dead.

Still, these passages may contain some features and remarks
which are derived from sound and authentic traditions. Perhaps
that Jesus appeared to his disciples in Galilee, not at Jerusalem,
as is stated expressly in the first two Gospels, may be a historical
fact. Luke and John, including Acts, locate the appearance of
Jesus at Jerusalem. Yet their versions of the pericope of the
Women at the Tomb do not mention the Jewish capital. In so far,
they do not contradict Matthew and Mark. However, anything
beyond the mere mention of this problem exceeds the limits of
the present investigation which reached its goal as soon as the dif-
ferent accounts of the resurrection preserved in the Gospels were
clearly defined, explained, and dated.

MISCELLANEOUS.

"ARIMATHÆA."

To the Editor of The Open Court:

In "The Interment of Jesus" (Open Court, October, 1919) Mr. Wm. Weber
says that scholars have been unable to locate Arimathæa in Palestine. As far
as I know, scholars have quite unanimously identified the Greek Arimathæa
of the Gospels with the Armathaim of the Septuaginta (1 Sam. i. 1, and re-
peatedly in 1 Sam.), for the Hebrew Ramathaim, with ha, the article, pre-
ceding (the h hardly sounded). The Syriac translation of the New Testament
has Remathea. A Ramathem occurs also in 1 Macc. xi. 34.

The only question is whether the Ramathaim (a dual form for Ramah) in
1 Sam. is the same as Ramah (height) occurring otherwise in 1 Sam., mostly
preceded by the article ha, as also the Ramathem in Macc. The Septuaginta
in 1 Sam., by having Armathaim where the Hebrew has Ramah, identifies
these two. Besides this, even if different towns were meant by Armathaim in
the Septuaginta for the Hebrew Ramathaim in 1 Sam. i. 1; by Ramah in other
places of 1 Sam.; and by the Ramathem in 1 Macc. xi. 34; all of them were
either near Jerusalem, or in the hill country of Ephraim, and on the northern
border of Judea, as the context in 1 Sam. and 1 Macc. xi. 34 shows.

After having written the above, I find that Josephus in Ant., V, 342; VI,
47, 293 (Ed. Naber, 1895) has Armatha for the birthplace and home of
Samuel, thus like the Septuaginta identifying it with Ramah.

A. Kampmeier.

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