

Some Remarks on Professor Schmidt's Article Kadesh-Barnea

GEORGE ADAM SMITH

UNIVERSITY OF ABERDEEN

MAY I offer a few remarks on Professor Nathaniel Schmidt's very interesting and valuable paper on Kadesh in the *Journal of Biblical Literature*, vol. xxix, part one, which has just reached me?

First, on the name Kadesh-Barnea. The Semitic etymologies suggested for this name are not only far from obvious, but more or less fanciful. Dr. Schmidt's ingenious proposal is, to me, not more convincing than the others. May not Barnea belong to the number of apparently *non-Semitic* place-names which occur in the region between Beersheba and the gulfs of 'Aqaba and Suez, for example, the thrice-repeated Gharandel (cf. the Arabian tribe of Garindaei mentioned by Strabo, *Geog.* xvi. iv. 18).

Second. To a hill southeast of 'Ain Kudeis Musil's map attaches the name Forni. This appears to me a possible echo of Barnea'. If Musil, or his Bedawee reporters, be right in omitting the 'Ayin from Forni, we may remember that in many other place-names modern Arabic has dropped the 'Ayin, found in their ancient equivalents.

Third. It is interesting that Professor Schmidt's vocalization of the modern name 'Ain Kdês is practically the same as that reported by Seetzen and Rowlands, and confirmed by Musil, in opposition to the various forms given by other travelers.

Fourth. Professor Schmidt justly suspects 'Ain Kudeis (or Kdês) as the exact site of Kadesh; on the grounds of the scanty fertility of the site in contrast with neighboring wells and wâdies, and of the well-known fact that place-

names tend to drift in Syria. Musil, who visited 'Ain Kudeis thrice, doubts its identity with Kadesh, and suggests a site considerably further north (*Edom*, i. 212). Yet he admits that the most fertile landscapes in all the region are found in the neighborhood, describes the wadies as either cultivated or full of the relics of ancient cultivation, and even reports one of them as more fertile than the plain about Gaza.

Fifth. Professor Schmidt says that the name of the mountain ridge (or range?) Jebel 'Eneka "appears to go back to ענקה." In a course of lectures delivered at Chicago University last summer I made this suggestion, but dismissed it in favor of another, that the word as a place-name is rather due either to the height or to the shape of the locality so designated. This appears probable, not only from the fact that more than one place-name is so designated—besides Jebel 'Eneik south of 'Ain Kudeis there is 'Ain 'Eneḳ, south of Ma'an,—but also from the meanings of the root in Arabic. 'Anaḳa, in that language, is "to overtop." 'Unḳ is "neck," the plural means "outstanding men." A'nak is "long necked," "tall." The applicability of the term to the configuration of the ground is, therefore, obvious.