Assyr. *sittu*, remnant, stands for *sidtu*, just as יִדָת (*idd*) my side (GB¹⁸ 77*, l. 6). In Arabic this stem يُرُنِّي appears, with partial assimilation of the ُ to the ِ, as يُرِنِّي, just as we have Assyr. *zabālu*, to carry — Heb. דֵּד, or Ethiop. *zabāta*, to strike, instead of *sabāta* — Assyr. šabātu (ZDMG 64, 708, 20). Arab. يُرُنَّي means increment, excess, surplus, residue. In legal parlance *surplus* denotes the residuum of an estate after the debts and legacies are paid. In Assyrian, *sittu* means exclusively residue, remnant, remainder, rest.

On the other hand, Assyr. *atāru* (← *yatāru*) means to increase, to exceed, whereas Heb. דִּדָת — to be left over, remain; יִרְבַּע — abundance, excess and remainder, remnant. Heb. יִרְבַּע and Arab. يُرِنِّي have originally the same meaning (overflow, surplus). The caudate lobe of the liver is in Hebrew יִרְבַּע לִדוֹלְבִּל; in Arabic يُرِنِّي لَعْبَتِي. The primary meaning of both terms is excrescence. HK 125 thinks it remarkable that no one has called attention to the Syr. כְּבֵד לְבַע; he has evidently overlooked my note in ZDMG 61, 195. In Hebrew, יִרְבַּע means to be excessive, i.e. overbearing — overwhelming (cf. Mic. 76,* or haughty; it means also to overflow, boil over, boil, seethe.

For the plural with preservation of the fem. לַעְבָה, Assyr. *sittūti*, sittūti or (with אֶלֶם מָלָא) sittēti) cf. littūtu, progeny, from littu — lidītu, offspring ← לְדִית (ךָלָנ) or birtūtu, fortification, from birtu, fortress (Est. 7) or littāti, victories, plur. of littu, strength, power, fem. of lēʿu, strong (stem מָלָא; cf. ZAT 29, 282; JAOS 32, 17). Similar formations in Hebrew are לְדִית, לְדוֹלְבִּת, לְדוֹלְבָה instead of Assyr. qasātti, dalāti, šapāti (HK²⁸ § 87, k; § 95, f; AG² § 95, note).

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Semachonitis — Jungled Region

In my address on Armageddon (JAOS 34, 419; cf. WF 208, n. 60) I have shown that both Meroz and Merom (in the Waters of Merom) are corruptions of Megiddo (cf. GB¹⁸ xvii*,
below). The Waters of Merom (i.e. Megiddo) denotes the Kishon, not Lake Hûlah (Talmud. אֹמֶּלֶת הָעַמָּלֵה). The meaning of this name may be sand, especially a sandy region exposed by the fall of the water; cf. the Solway Sands, also סָדֹּרִים and סָדָק (plur. סַדִּים) — dune, sand-bank, sea-shore as well as Talmud. חוֹלַה שאָמָלְעַה, חוֹלַה שאָמְעַה. In Meg. 6ª (BT 3, 550; cf. EB 618) we read: תְּסֵּפַּר בֵּית אָבֹד שָׁאָמָלְעַה בֵּין הָעַמְלֵות. In Jastrow's dictionary אָפֵּלְעַה אָפֵּלְאִים is supposed to denote, not Lake Hûlah, but the navigable portion of the Orontes up to Antioch.

Josephus calls the region around Lake Hûlah סֶפַּרְוַּיְּרָה (EB 3038). This cannot be identified with שָׁמְעוֹנָה of the Amarna Tablets (see Weber in Knudtzon's edition, p. 1299; cf. GB¹⁸ s. v. שָׁמְעַוָּה) but represents the Heb. סָם, jungly, alluding to the impenetrable jungle of papyrus-reeds north of the lake (cf. Buhl, Geographie des alten Palästina, 1896, p. 113; contrast RB 999*).

In Bâbâ Bathra 74ª (BT 6, 1138) we read דַּוָּד מִצְמֵּהוּ מֵסֵי יִמְצָא לשׁ סֶבֹּבָא, קֶמֶר אָפָּלְאִים or סֶבֹּבָא קֶמֶר אָפָּלְאִים (cf. Jastrow's dictionary, p. 975*; Levy 3, 546* s. v. סָפּוּב). The original form of the name must have been סָפּוּבָא, derived from סָפְּלָה, thicket, tangle (cf. above, p. 59). Also the place-name שֹׁבֶּא, i.e. בָּשֵׁבֶּא (Bâdeker, Palästina', p. 164) may mean thicket. In the form סָחְבָּא מִסְמֵּהוּ we have partial assimilation of the b to the k; cf. מַסָּחְיָה — מַסָּחְיָה, reclusion — מַסָּחְיָה, hermitage; see Kings (SBOT) 251. For the interchange of b and m cf. ZA 2, 268. Samak in Wady as-Samak does not represent the Greek name סֶפַּרְוַּיְּרָה, but the Arabic word סָמָּא, fish. There is a Wâdi as-Samak on the eastside of the Sea of Galilee (Bâdeker, Pal.', p. 237).

² That is סָפְּלָה; see the picture in RB 772.

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