

purpose of seeing the wrestling matches. Here we have again a patriarchal root in the word "putal," from which comes "Naphtali."

I have alluded to an unexpected amount of backwardness in accepting what I have done. Yet have I spoken with 8 or 10 competent men, with whom, curiously enough, the chief objection is that the language as represented by me is not a pure one. Here a Hebrew word, there a Phœnician. This, however, seems to me exactly what might have been expected, for we know that the Aramæan ultimately devoured all the neighbouring dialects, which could not have been done without a good deal of mixing. In fact, this very objection really grants what I myself say, viz., that the language is Semitic, with a large predominance of Aramæan grammatical forms.


DUNBAR J. HEATH.

KHITA.

As my earliest communications on Khita, then called Hamath, appeared in the *Palestine Exploration Journal*, I take the opportunity of communicating the later results. One of those articles was on the Town Names of Canaan, &c., in which I showed the affinity of these to the same class in Asia Minor, (Lydia, Phrygia, &c.) præ-hellenic Greece, Etruria and Italy and Iberia or Spain. This was my basis of argument with regard to the affinity of languages which was thence to be deduced, as has since been done. I have also supplied a few words of Canaanite illustrative of this relationship. A series of papers, not embraced in the *Journal*, records the latest progress of the investigations.

In the last year Professor Sayce recognised Khita characters in Lydia and Phrygia in Asia Minor, and this year he has published his identification of Khita as the other language with Assyrian in the seal of King Tarkondemos, discovered by Dr. Mordtmann.

The Khita of this seal I have found on the Carchemish monument. This gives us the name in the southern Khita district. Linguistically, I have stated that Canaanite is allied to Lydian and Phrygian and these to Etruscan as the town names indicated. These languages have been exterminated by Semites and Aryans. The living representatives of the languages are to be found in Africa, among those tribes formerly under Khita subjugation.

Employing the materials at my disposal I assign to the two animal heads in the inscriptions the value of Tar(a), and Ku(no), for which I find equivalent animal meanings, having also the signification of King and God. These animals are the fetishes or totems of the kingly race. Timmi, which is separable, standing for || || means son, child or offspring. The word I suggest for the emblem of the King is Manes or Minos. The name of the country I cannot explain.  the emblem for country must be Ni, a word for land, region, place.

It is a matter most deserving of remark that most of the characters on the seal, and many of those at Carchemish are to be found on a MS. from Western China, even to such minute details as | | | under the animal's chin. This MS. I believe to be a copy of ancient Kitai sculptured inscriptions, like those of Hamath and Carchemish.

H. CLARKE

THE SITE OF GATH.

I.

THE site of the Philistine City of Gath has hitherto eluded modern research. The Crusaders placed it at Yebna, which is now identified with the ancient Jabneh, Jabneel, and Jamnia. Dr. Robinson sought for it in vain, but he referred to Deir Dubban, as corresponding with the position assigned to Gath by Eusebius. ("Bib. Res." ii, 66.) Fifteen years later, Dean Stanley wrote "Gath has entirely disappeared." ("Sinai and Palestine," 255.) After a journey in Philistia in 1857 expressly in search of Gath, the Rev. J. L. Porter, editor of "Murray's Handbook of Palestine," and the writer of the article "Gath," in Smith's "Bib. Dic.," concluded that its site was Tell-es-Safieh, the Crusaders' "Blanche Garde." Dr. Thomson regarded Bethogabra, Eleutheropolis, Beit Jibrin, and Gath, as all one and the same city. ("The Land and the Book," ed. 1879, pp. 564, 565.) Lieutenant Conder falls back on Tell-es-Safieh, and carries his conclusion so far as to give a picture of that place as one of Gath ("Tent Work," p. 148), besides calling the present chiefs of the village, "Sheiks of Gath" (p. 155).

In the "Quarterly Statement of the Palestine Exploration Fund," just published, another site is advocated by the Rev. W. F. Birch, on the basis of a remarkable collocation of names, mostly brought to light by the new survey of the Fund. These are (1) Wady el Ghueit (Gath), between Beit Jibrin and Ashkelon, in connection with (2) Kulat el Fenish, or the Castle of the Philistine; also (3), Beit Affeh, representing "the house of Aphrah," (4) es Suafir, the biblical Saphir, and (5), Khurbet Jeleidiyeh, which is held to be an Arabic corruption of Goliath. The third and fourth are among the names connected with Gath by the Prophet Micah (ch. i, 10-16), who was a native of Maresbah in this part.

Before a conclusion is formed upon this very alluring proposition, attention is invited to another site, also brought into notice for the first time by the Pal. Ex. Survey. It is Khurbet Abu Gheith, which may be rendered the Remains of Gath. This place is situated at the head of the Wady el Hesy, here called el Muleihah, which falls into the Mediterranean Sea between Gaza and Ashkelon. The position is intermediate between Gaza and Hebron; and it commands the main route from the nomade region of the Negeb or South Country to the lowland hills of the Philistine Shephelah; just as Gaza protects the Philistine coast road, and