

soft chalky limestone would render the preservation of a cliff highly improbable.

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C. R. C.

### NOTE ON KADESH BARNEA.

THE recovery of the site of Kadesh Barnea is the most interesting question of the topography of the Sinaitic Desert, and any indication leading to a clearer understanding of the question will be of some value.

In the account of the southern boundary of Palestine (Numbers xxxiv, 4; Josh. xv, 3), this site is noticed next to the Maaleh Akrabbim, and the next points to the west are named Hezron and Adar, or according to the earlier passage Hazar Addar.

The Maaleh Akrabbim has been recognised to be some part of the ascent from the southern shores of the Dead Sea, towards the plateau of the Negeb, and although the name has not been recovered, the great feature called Wâdy Fikreh appears to answer to the "Ascent of Scorpions" (Maaleh Akrabbim) and to the later Acrabbatene (1 Macc. v, 12; Ant. 812 Ant. VIII), where Judas Maccabæus defeated the Idumeans.

It is curious that the identification of Hezron should have escaped even careful writers, but so far as I am aware, and so far as can be gathered from Mr. Grove's articles in Smith's "Dictionary to the Bible," this site has not been recognised as yet.

The name Hezron is derived from the same root with Hazor, signifying "an enclosure," and the Arabic equivalent is properly speaking *Hadireh*, having the same meaning and spelt with the *Dad*, which is one of the two Arabic equivalents of the Hebrew *Tzadi*, represented by the *Z* in Hazor (more correctly *Khatzor*), the other equivalent being the Arabic *Sud*.

There are two cases in which the name Hazor is similarly preserved in Arabic, one being 'Ain Hadireh, representing the Hazeroth (plural' of Hazor) which was one of the Israelite camps (Num. xxxiii, 17); the other being the Royal Hazor of Galilee, the name of which still survives, as discovered by the Survey Party, in the present Merj Hadireh, west of the Waters of Merom.

We should, therefore, expect Hezron to appear in modern Arabic under the form Hadireh (plural. Hadâir), and on consulting the map it will be found that the prominent ridge north of the head of Wâdy Fikreh and west of the main route from Petra to Beersheba is called *Jebel Hadireh*. (See Murray's Map, or the map opposite p. 238 of Conder's "Handbook to the Bible.")

If this identification be accepted, agreeing as it does very completely with the boundary line as usually laid down, then the site of Kadesh Barnea should be sought to the east of *Jebel Hadireh*, probably on the main route which ascends by the well-known pass of the Nukb es Safa, which Robinson strove to show to have been the Zephath of Judges i, 17, and the Hormah of Deut. i, 44. It is, however, by no means certain that the Hormah ("destruction") of the latter passage, is the same place,

while Zephath if identical with Zephathah (2 Chron. xiv, 10), is to be sought much further north near Mareshah.\*

This identification of Hezron would appear to be fatal to the claims of 'Ain Kades as representing Kadesh, and there are, on the other hand, many indications which seem to place Kadesh Barnea on the route from Petra to the vicinity of Tell el Milh (Malatha), Arad (Tell 'Arâd) and Hebron.

(1.) Kadesh lay between the deserts of Paran and Zin (Num. xiii, 26 and xxx, 1), whereas 'Ain Kades must have been in the Desert of Shur—the most western desert district, extending from Beersheba towards Egypt. Shur is translated Khalusa by Rabbinical writers, in reference to the important town of that name (now Khalisa, the Roman Elusa) north-east of 'Ain Kades.

(2.) Kadesh was on the border of Edom (Num. xx, 16), as was also Mount Hor (verse 23), whence the vicinity of Kadesh Barnea to Petra might be inferred, and indeed the Targum of Onkelos translates the name Kadesh by "Valley of Rekem" (or of Petra).

(3.) Kadesh was evidently not far west of the Dead Sea, as its name occurs second on the border line as described from the Salt Sea westwards.

(4.) After the defeat of Israel at Kadesh by the Amalekites, the pursuit extended to Seir (Deut. i, 44), or the ridge of Mount Hor.

(5.) The King of Arad attacked Israel (Num. xxi, 1), which agrees with the supposition that they were advancing from Mount Hor towards Palestine by the great route which leads up the Nukb es Sufa towards Tell Arâd.

(6.) The Israelites journeyed from Ezion Geber—at the head of the Gulf of Akabah to Kadesh, and thence to Mount Hor (Num. xxxiii, 35-37), their most probable route thus lying up the Arabah, which is both the easiest and the best-watered line of march towards the Palestine hills.

It is evident from a comparison of two accounts that Kadesh lay at the foot of a pass from the highlands. The Amalekites "came down" (Num. xiv, 45) from the "mountain" in which they dwelt (Deut. i, 44), and the site should thus perhaps be sought further north than the 'Ain el Weibeh of Robinson, or at the foot of the Nukb es Sufa, east of Jebel Hadreh on the main route. I may perhaps venture to suggest that *Jebel Maderah*, facing the Nukb es Sufa on the south, may represent Adar near Hezron (Josh. xv, 3). A visit to this pass would be of great interest, and the names Kadesh (*Kades*), Mishpat (*Mishpat*), and Meribah (*Meribeh* or *Umm Riba*) should all be sought for below the pass of es Sufa near the junction of Wâdy Fikreh with Wâdy el Yemen.

C.R.C.

\* The valley (*Gia*) of Zephathah is mentioned (2 Chron. xiv, 10) as "at Mareshah." On the survey a ruin called *Sâfieh* will be found 2½ miles north-east of *Mer'ash* (Sheet XX), close to the narrow valley above which stands Deir Nakhhâsh. The name *Sâfieh* ("Shining,") is radically the same as Zephathah, and has the same meaning, and it seems clear that the "Ravine (*gia*) of Zephathah," is thus identical with the narrow valley below this ruin.