

9. Wâdy Asberra. This can hardly be an Arabic word. Probably some error has crept in. The name Sâdet et Ta'leb occurs here on the Survey, "cliff of the fox."
10. Wâdy Abu Sehban. This word also does not seem to be Arabic. The valley is called on the Survey Jûrat el Kutufi, "hollow of the St. John's wort"—a plant growing abundantly here.
11. Wâdy Kefr Anja. Unknown.
12. Wâdy ez Zarha. Apparently "broken valley." It is called Abu Hashîsh on the map; both names are of little value archaeologically.
13. Wâdy el Eurkan. "Valley of cliffs." This like the preceding would apply to any of the little valleys hereabouts, as they all have low cliffs. It is called Abu Lôz on the map.
14. Siret el Maazeb. "Fold of the summer grazing place." These folds are marked (there are several). The peasantry from the villages use them in spring. This formidable looking name is consequently nothing beyond a description given by the guide of what the enclosure was used for.
15. Khurbet es Sîreh. "Ruin of the fold." See preceding.
16. Wâdy Abu Sedra. Sidreh on the map, which is a more correct way of spelling the word, as the final Aleph is very rare.

Out of these 16 names, therefore, only Nos. 3, 7, 9, 11, can be fairly considered to be omissions, and of these one seems to be a mistake, and the others unimportant; unless it be Kefr Anja—a name not noticed by any other traveller.

The above comparison seems to show how necessary it is, both for the explorer and the critic, to be acquainted with Arabic, and especially with the local Syrian dialect, which presents many peculiarities in the use of topographical terms, which may be studied in the Name Indexes now published. It also serves to illustrate the contention that the names of the smaller valleys, especially in Bedawin districts, have very little importance for the antiquarian. Several misprints occur on this page of Mr. Saunders's work, *e.g.*, Katurj for Katwy, and Taleh for T'aleb.

C. R. C.

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### NEW IDENTIFICATIONS.

*Mount Baalah* (Josh. xv, 11). A relic of this lost name may perhaps be recognised in the *Wâdy el Baghl* (the *gh* representing one of the two Arabic equivalents for the Hebrew 'Ain), which runs into the Valley of Sorek from the north, on the west of Zoreah. The name appears to have applied to the Ekron ridge (see "Handbook to the Bible").

*Bethsaida*. Without entering into the controversy whether there were

one or two places so-called, on the shores of the Sea of Galilee, it may be noted that the mediæval writers place the so-called Galilean Bethsaida at Minieh. The name of the little sacred place 'Aly es Seiyâd ("the fisher") may be a survival of this idea.

*Beror-Hail* (Midrash Koheleth vii, 7), the place to which Rabbi Johanan retired when the younger Gamaliel took charge of the school at Jamnia. It appears to have been in the Philistine plain, and is perhaps represented by the modern village *Bureir* south-east of Ascalon.

C. R. C.

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## NOTES.

JERUSALEM, 15th March, 1882.

*Kadesh on Orontes.* Mr. Tomkins will not expect me to abandon so favourite a child as this, without a careful debate, and it is evident from the tone of his paper (*Quarterly Statement*, 1882, p. 47) that he is anxious to discuss the matter without prejudice. I am, however, obliged to wait until I can consult Lepsius, the Epic of Pentaur, and other authorities, before replying. I cannot but think, however, that the evidence in favour of our discovery will prove too strong, and that the north point on the famous Egyptian bas relief will have to be placed differently from his supposition. *N.B.*—I have, since writing this, consulted Lepsius and Rosellini, and the result seems to confirm my views as to Kadesh in a remarkable manner, as I hope shortly to show.

*The Funeral Tablet.* The interesting paper by Mr. Boscawen on this matter contains much fresh information. On reading Le Normant's "Magie," it seemed clear to me that the three figures on the right of the third division represented the soul escaping from the evil genii, who turn against one another, as described in the Accadian Magical Formulae, a view which Mr. Boscawen has fully worked out. The two fish-deities seem to be similar in idea to the Egyptian figures of Isis and Nephtys, as represented standing at the head and feet of the mummies, and to the angel Munker and Nakir, whom Moslems believe to question the soul. The same belief is well known to have existed in the Mazdean faith, and the Persian story of the soul's trial, by its own thought, word, and deed, is one of the most beautiful fancies in the Zend-Avesta. Mr. Boscawen's notes do not seem to militate against the idea that the deities in the second row are the planetary genii, but these belong to Assyrian rather than Accadian mythology. I have referred in my original paper to M. Clermont Ganneau's previous description of the tablet, from which I obtained various valuable indications, which I hope I acknowledged sufficiently. M. Ganneau, however, promised a further paper on the subject to the "*Revue Archéologique*," and I am not aware whether this has ever been published. It is to be hoped that he will be able