

the water runs now, was hewn in this rock terrace, towards the wall of the rock or scarp.

Captain Conder makes the remark, that my second aqueduct cannot have been such an one, as the levels will not agree. Now the Ordnance Map shows the level 2,081 feet (a tank in printed map) at the top of the bridge or dam of a large pool near (west) the ruin of a building. I found the outlet of my aqueduct (if I may call it so), or the "second," to be 5 feet higher; hence 2,086 feet above the sea. The bottom of the Virgin's Well is 2,087 feet; the difference is, therefore, only 1 foot. But even at present, the sole of the canal itself is 2 feet 6 inches above the bottom, hence 2,089 feet 6 inches at Virgin's Well; and where it comes out, on western or upper side of the pool, 2,087 feet; therefore the whole fall is 2 feet 6 inches, for 1,650 feet in length, or 1 inch for 55 feet. The second aqueduct is shorter, only about 1,150 feet long; at the same rate there would be a fall of 1 foot 9 inches, and hence the outlet would be 2,087 feet 9 inches high, a difference of 3 inches; but as at shaft *C* I found the bottom of the second aqueduct more inclined, I think the head at Virgin's Well was at that time about 1 foot 6 inches, or even more higher, and that at that remote time the water came out from a cleft between the layers of the rock or some other fissure, and ran originally in the bottom of the valley. In order to shut it up, and hide the spring from an invading enemy, King Hezekiah worked out the basin, and so made the outlet at a little lower level. This explains why the water now comes out from under the lowest step of the lower stairs, as the real source is more to the east.

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GATH AND ITS WORTHIES.

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TELL ES SÂFI: "Memoirs," II, p. 440; "Name Lists," p. 275; Sheet XVI;
"Tent Work," II, p. 153; Murray, p. 263.

PERHAPS I can help a little towards settling the position of Gath, which has been placed at Tell es Sâfi.

The Arabic name means "the clear or bright mound, here called *Alba Specula*," the *Blanche Garde* of the Crusaders. Close by we find *Wâdy es Sâfi* and *Khurbet es Sâfi*, the Valley and Ruin of Sâfi; and I think that, as in so many instances, this is really a proper name, and, if so, one of great interest, for then we have the very name of a great worthy of Gath still sprouting from the soil.

In the *Quarterly Statement*, 1885, p. 112, I wrote thus of "Lakhmi, the brother of Goliath the Gittite" [man of Gath]: "This devotee of Lakhmu would well match the son of Anak devoted to Saph (Saphi) 'of the sons of Rapha' in the verse before (1 Chron. xx, 4). See my paper on 'Biblical Proper Names,' *Trans. Vict. Inst.*, 1882." And I may refer to my "Studies on the Times of Abraham," pp. 86, 102, where I have referred the origin of Anakim to Chaldæa, and stated my impression that they were a ruling clan of the Amorites, and that the Arba' of Kiriath-Arba' was a god whose numerical symbol was 4 (compare Ba'al Shalisha, 3). Now all that comes to light confirms this Chaldæan origin, as I have shown with regard to Lakhmu. But by-the-bye I would point out that the name of Goliath, גִּלְיָת, may be connected with the goddess Gula, and also that the name Rapha (of the father of these gigantic brethren) actually remains in their Philistine land, for Khurbet Râfa is to be found in the great map, Sheet XX, J.V.; "Name Lists," p. 374, about two miles north-east of Beit Jibrin, and close to another Khurbet Sâfieh.

Now this name Saphi, ספִּי, is found in Chaldæa, as, for instance, in a Babylonian tablet of dynasties as Sappai, $\frac{\text{𐎶}}{\text{Sap}} \frac{\text{𐎶}}{\text{pa}} \frac{\text{𐎶}}{\text{ai}}$ (Boscawen:

"On Fragments of an Inscription," &c., p. 14), and Mr. Boscawen thinks the king, who was the son of Sappai, reigned probably about B.C. 1100-1050—namely, about the time of David of which we are writing.

The story is this (2 Sam. xxi, 18, R.V.): "And it came to pass after this that there was again war with the Philistines at Gob: then Sibbecai the Hushathite slew Saph (סֶפִּי) which was of the sons of the giant (*margin*, Heb., Raphah)." 2 Chron. xx, 4, gives Gezer for Gob, and Saphi (ספִּי) for Saph.

As to the scene, we have a very instructive set of variants: In Samuel, Gob; in Chronicles, Gezer; but in Samuel we find Thenius and Ewald reading Gezer; and the LXX, the Peshito-Syriac, and Grätz, following them, read Gath. In Chronicles the Peshito gives Gaza, and Dr. Grätz reads Gath. (See the very useful "Variorum Bible.")

Now here we find that the war arose at Gob, Gath, Gezer, or Gaza, but anyhow in the Philistine land.

There is, in reality, nothing but coherent variation here, for there was doubtless fighting over much ground, and Gezer is only about eleven miles north (a little east) from Tell es Sâfi. If Gob be the true reading it may yet be discovered. Indeed this Gôb (גֹּב, cave or pit) may survive in the name Sheikh Jôbas, some half-mile south of Gezer, where there is a cave (Map of Gezer, "Memoirs," II, p. 428).

If, however, Gath be the true reading in verse 18, then it would seem that Saphi was killed at his own city of Gath (verse 22), which is now known by his name, perhaps for that very reason, being not only the place of his birth but also of his death in battle.

Saphi was one of the four born to Raphah in Gath. The other three worthies of this house came to a like end.

2. Ishbi-benob, whose name has been a sad stumbling-block to the critics, **ישבי בְּנֹב**.

The LXX in one reading has *Ἰεσβί ἐν Νοβ*, and the Vulgate gives equally Jesbibenob; and I think we may as well, with the Revised Version, stick to this.

The form as a proper name seems to be found in Babylonia, for Isbi-Bar-ra is given as one of the early kings of Karrak, and Isbi-Zikar is an early Chaldæan king ("Babelon. Hist.," List at the end). So we need not suspect anything amiss in the form of the name, especially as we find in 1 Chron. iv, 22, Ishbi Lekhem, of whom I have something to say presently. And I am very loth to fall back on **בְּנֹב** as the likely reading, and make it Gob instead of Nob. It is surely best to stick patiently to Nob till we know more.

Now it was Ishbi-benob who was the occasion of a terrible but well-meant mistake on the part of David's generals. For the enterprising Ishbi-benob, seeing David spent with battle, "thought to have slain" the king, and (as I believe) with a weapon familiar in the hands of kings. For he was girded with something that has been the despair of the interpreters.

What it was that had so nearly been the death of David perhaps we can make out. In our Hebrew Bible it is **קודש**, "a new" something (Revised Version, "a new sword;" margin, "new armour").

In the excellent Variorum edition by my friend Professor Cheyne and others there is a very sensible note which may well be commended as an example: "The adjective has nothing agreeing with it in the Hebrew, and can scarcely therefore be right; probably it is a corruption of the name of some rare implement—*Thenius, Ewald, Wellhausen, Keil.*"

I believe the supposed adjective is itself the name of a weapon little known to the Hebrews, and very naturally misunderstood and altered by scribes into a common Hebrew adjective, to the confusion of all readers since the time of the first writer, perhaps.

The LXX has *κορύνη*, which means a very usual weapon in those days, a battle-mace.

But I think a very slight alteration in the form of a Hebrew letter of the earliest style will give us the true name of the weapon.

If for **ק** Phœnician and Hebrew we read **ך** Phœnician (see alphabets in Gesenius, *Lex. or Gr.*), then instead of **קודש** we have **חפש**, an Egyptian name for a very deadly weapon, generally seen in the hands of Pharaohs on the temple-walls, but also as a common arm of Egyptian soldiers, and of their auxiliaries and mercenaries of other races. (See Wilkinson, "Ancient Egyptians," I, pp. 347, 369, 338.)

It is the   **חפש** in Hebrew letters, and in English letters we have KH—P—SH instead of KH—D—SH—"girded with a falchion, or glaive," instead of—"girded with a new ———."

I may add, that if I am right, a scribe in copying would almost

inevitably avoid the right word unless he were familiar with the Egyptian, for **הַפֶּשֶׁת** in Hebrew is "a bed, a couch" (Ges.). "Girded with a bed" would be sad nonsense, and might well drive the copyist to **הַדָּש**, "girded with a new ———" something. In the hand of a mighty *sabreur* of the Philistines an Egyptian *khopesh* would be a most fit and fearful weapon, for the Philistines were first rate auxiliaries of the Egyptians. But Abishai came to David's help and slew the Philistine.

The next brother was Lakhmi, of whom I have written something before (*Quarterly Statement*, 1885, p. 112). We learn his name from 1 Chron. xx, 5, and hence we know that he was a brother of Goliath of Gath, which brings the number of the sons of the giant (Raphah) altogether to five. Lakhmi was killed by Elkhanaan in a later battle in Gob (*Peshito*, Gath).

It is worth notice that among the few names in the Old Testament beginning with Ishbi is Ishbi Lekhem (1 Chron. iv, 22), one of the descendants of Judah, "who dwelt in Neta'im and Gederah" (**ישבי נטעים וגדרה**). Now this Gederah is "mentioned in the Onomasticon, *s.v.* "Gedor" as ten miles from Eleutheropolis on the road to Diospolis—the important ruin of Jedtreh." (Sheet XVI. See "Twenty-one Years' Work," &c., p. 225.)

This brings us within two miles of Tell es Sâfi northwards. So Ishbi Lekhem lived hard by the home of the giants. But where is Neta'im (**נטעים**)? Five miles east (a little south) of Tell es Sâfi, and thirteen miles south of Gezer, is a ruined place called Khurbet Nuweitêh (plural of Nattâh, "Name Lists," p. 270), with traces of an ancient road and cisterns. ("Memoirs," II, p. 425.)

May not this be Neta'im? For the Arabic will correspond to the Hebrew in Nattâh ("Name Lists," p. 94); for we have the equivalent of **נ**, and for **י** we have **ح** equivalent of **ה**; "sometimes **י** appears as **ح**," says Professor Palmer (Preface to "Name Lists"). I venture to think, then, that we have found in the trivial Nuweitêh ("those that butt with their horns") the real old Neta'im of the book of Chronicles in its right place.

Did not Ishbi Lekhem derive his name from the place of his abode Lakhman, or Lakhmas, now el Lahm (LXX, one reading *Aqmas*; Vulg., Leheman), three miles south of Beit Jibrin? This, as well as Mareshah (Mer'ash), mentioned with it, is quite within the same district dominated at that time by the Philistines.

The connection of David with the Philistines, and the personal and local names of this region, are very tempting matters, and very interesting, for we are emphatically told by the scribe of the Chronicles, "these are ancient things;" or rather, with the Revised Version, "the records are ancient," and we may depend on it that they were, and authentic too.

To return to the sons of Raphah. The remaining brother was the most prodigious of all, for he "had on every hand six fingers, and on every foot six toes, four and twenty in all." But, for all that, David's nephew, Jonathan, slew him, and his fingers and toes have eclipsed his name.

Now Gath was the hearth that reared these sons of the giant, and it

seems to me, as I have explained, that the one among them who was slain by Sibbekaf the Hushathite has left his name at the Tell, and Khurbet, and Wâdy of Sâfi, and that this is an additional reason to believe that Gath was there.

Captain Conder wrote in 1880 (*Quarterly Statement*, p. 220): "Gath cannot be identified until the name Jett is recovered, and as the name of the city drops out of the enumerations of Philistine places in the later books of the Old Testament, so also it seems to have dropped out of the nomenclature of Philistia." May not this be accounted for because it was known by the name of one of its lords?

TAMMUZ, LAKHMU, ASHËRA, SUTEKH.

In the *Quarterly Statement* for April, 1885, I ventured to suggest that Bethlehem originally owed its name to a sanctuary of the primordial god Lakhmu, of whom we read in the tablet of cosmogony, now so famous through the labours of George Smith, Sayce, Lenormant, Friedrich Delitzsch, and Boscawen. I am happy in having the approval of my friends Professor Sayce and Captain Conder. In pointing out that the northern Bethlehem in Zebulun was built in an oak-grove (and it is on high ground with ruined edifices: "Memoirs," I, pp. 270, 301), I omitted to mention that the sacred Bethlehem Ephratah had, as Jerome says, a shady grove of Thammuz, and in the cave of the nativity of our Lord the spouse of Ishtar used to be bewailed. (Lenormant: "Sur le nom de Tammouz." *Cong. des Orient.* Paris, 1873, p. 150.) Now we are informed in an explanatory tablet that Lakhmu was Anu (heaven), and his consort Lakhamu Anat (earth). (Lenormant, "Les Origines," I, p. 494.) This brings us very near to the mystic characters of Tammuz and Istar.

With regard to the name of the god of fertility being given to the food itself, it reminds us of Ceres in the sense of corn, and the like; and the wailing devotees of the lost Tammuz in the late pagan times at Harran were wont to eat only dried fruits, and to abstain from corn-meal. In the absence of the god they were to withhold themselves from his gift. (Lenormant, "Tammouz," p. 154.)

The myth of Tammuz seems still preserved at Neby Mashûk, where "in the middle of July the Tyrians celebrate the feast of Sheikh Mashûk, whose tomb lies near that of his wife on the hillock." ("Memoirs," I, p. 69; "Name Lists," p. 10.)

On the connection between this myth and that of Osiris, much interesting lore is given by M. Colonna Ceccaldi in his paper, "Sur le Monument de Sarba." But I think also that even the name of Tammuz is still spoken at Deir Tammeis on the Nahr el Kelb. ("Jerusalem," p. 524.)