

I am obliged to Dr. Wright for advocating the popular Hinnom error which (Bonar, 488) first appeared in the seventeenth century. His objections to my Tyropœon line have now (it seems to me) been amply proved to be groundless; and this is the only line that satisfies Judges i, 3; Josh. xv, 63; Jer. xxxi, 40; and vii, 32.

In conclusion I quote from Mr. Henderson's "Palestine," p. 123: "A most ingenious note will be found in Dr. Bonar's 'Land of Promise,' p. 486, proposing to find the Hebrew Ge-ben-hinnom in the Greek Tyropœon. He supposes that Josephus took the first two syllables of the name Ge-ben-hinnom for *Geben*, the Hebrew for *cheese*, and translated it by the Greek equivalent, and he points to an exactly similar mistake by the LXX in Ps. lxxiii, 15, 16."

PISGAH.

By the Rev. W. F. BIRCH, M.A.

DR. POST points out in *Statement*, 1888, 196, that "the most comprehensive, as well as the most detailed, view of the whole Promised Land" is to be obtained from Jebel Hosh'a. Apparently he would identify it with Pisgah or Nebo, if the name Neba did not occur near Siaghah. As any possible site for Dan must be invisible from Siaghah and its immediate neighbourhood, Neba deserves no consideration or favour as Pisgah so long as a view is required strictly conformable to the Biblical details in Deut. xxxiv. Neba may derive its existence from the city Nebo, and Ayûn Mûsa (the Springs of Moses) be no more genuine than the traditional Mount Zion.

While there are some attractive arguments for making Jebel Hosh'a to be the head of Pisgah, the objections to such an identification seem to me solid and unanswerable.

In favour of Jebel Hosh'a it might be urged that:—

1. It commands the finest panorama in Palestine, taking in even the extreme southern end of the Dead Sea, the plain of Jericho, and (I believe) Dan, in the Merj Ayun, together with Hermon. Perhaps this last item is a positive drawback.
2. As Shittim was in the plains of Moab, so possibly Jebel Hosh'a may have been in the *land* of Moab (*Statement*, 1898, 113), though I suspect it was in "half the land of the children of Ammon" given to Gad (Josh. xiii, 25).
3. Jebel Hosh'a is certainly *over against*, *i.e.*, in sight of Jericho (Deut. xxxiv, 1).
4. If Moses in his first survey from Jebel Hosh'a faced N.N.E., then the Dead Sea would have been to him "the behind sea."

5. It is said to Moses, in Num. xxvii, 12, "Get thee up into this Mount Abarim." From the use in Jer. xxii, 20, r.v., of the three terms, Lebanon, Bashan, and Abarim, it might seem that Abarim was applied not only to the mountains in Reuben, but also to those in Gad, south of Bashan.

To the above I could only reply that the N.N.E. prospect is hardly satisfactory, since there is no subsequent mention in detail of Gilead south of Jebel Hosh'a or of Reuben's territory, though both would be in view.

On the other hand, as against Jebel Hosh'a, it is easy to show that in the Bible the terms Abarim, Nebo, and Pisgah are connected with the block of mountains east of the Dead Sea.

a. Num. xxxiii, 44, states that "Israel pitched in Iye-Abarim in the border of Moab." This places Abarim near Moab. Again (47), they "pitched in the mountains of Abarim before Nebo," and (48) departing from the mountains of Abarim, "pitched in the plains of Moab by Jericho." This last march to Abarim, previous to the descent to Shittim, seems identical with that (xxi, 20) "to the valley that is in the field (*Sadeh*) of Moab, to the top of Pisgah which looketh down upon the desert (Jeshimon)." The *Sadeh* of Moab certainly did not extend to Jebel Hosh'a, even if the *land* of Moab did. Thus it is clear that Abarim, Nebo, and Pisgah are at home east of the Dead Sea.

b. Further, Pisgah is four times associated with this part through the mention of Ashdath-pisgah (the slopes of Pisgah, r.v.). For—

1. The boundary between Gad on the north and Reuben on the south practically ran along Wady Hesban, and near Tell Râmeḥ (Beth-haran), in the Ghor Seisaban, four miles north of the present Dead Sea. As then the Jordan valley (Deut. iv, 49) reached southwards "unto the sea of the Arabah (*i.e.*, Dead Sea) under the slopes of Pisgah," it follows that "the slopes of Pisgah," and therefore "Pisgah" itself, had to do with the mountains adjacent to this sea.

2. Again, among Reuben's cities (Josh. xiii, 19) are named (apparently from south to north) Zareth-Shahar (Zara?) in the mount of the valley, and Beth-peor and Ashdath-pisgah and Beth-jesimoth (Ain Suweineh). Here again Pisgah must be in the eastern mountains.

c. The march to "the top of Pisgah which looketh towards Jeshimon" brought Israel to the encampment "in the valley over against Beth-peor" (Deut. iii, 29; iv, 46), the precise description (xxxiv, 6) of the burial-place of Moses.

This mention draws together Pisgah and Beth-peor, so that as Pisgah looked toward Jeshimon, it is not strange that "the top of Peor" (to which Balaam came) is also said to look toward Jeshimon.

Any eminence projecting westwards among the mountains on the east of the Dead Sea might suitably be said to "look down upon" or "bend forward in sight of" the Jeshimon, whether this be the desert of Judah

on the west of the Sea, or the district near Beth-jesimoth on the east, whence from an elevation the Galilean Sea could be seen, if we credit the Talmud (*Statement*, 1897, 119).

It has thus been abundantly shown that the top of Pisgah overlooking Jeshimon was east of the Dead Sea; while there is not a rag of evidence to show that (*a or*) the top of Pisgah, in the land of Moab, over against Jericho (Deut. xxxii, 49; xxxiv, 1), was identical with Jebel Hosh'a. This "Jericho" detail seems to be a later addition by one viewing Pisgah from the western side.

d. The fact that Moses was buried near Beth-peor on the east of the Dead Sea seems fatally to exclude the notion that his last view and death occurred on Jebel Hosh'a, some 27 miles distant from the place of his burial.

If it can be proved that the view required by Deut. xxxiv is not to be gained from the mountains of Moab, but can be seen from Jebel Hosh'a, then apparently it must be admitted either (1) that the details in Deut. xxxiv are *incorrectly* added; or (2) that Jebel Hosh'a represents the Pisgah of Moses, and that his body was transferred nearly 30 miles, and that Hermon (Lebanon) was an object within view, indeed, but unaccountably omitted in the description. Colonel Conder writes: "I was on Jebel Osh'a in fairly clear weather after rain, but the view was disappointing in the far distance. The fact is, one cannot, in the best weather, see much 100 miles away in any country."

Moses might, indeed, have been favoured with exceptionally pellucid atmosphere on his last day, but the observer who furnished the final detail "unto Dan," had no advantage over a modern surveyor armed with a telescope. I trust, therefore, that judicious observation will make out the Merj Ayun from Talat el Benât, and so save me from the horns of the above dilemma.

BAALGAD.

In placing Baalgad (*Quarterly Statement*, 1898, 114) in western Palestine, I omitted to quote the passage proving this position, viz., Josh. xii, 7: "These kings . . . Joshua smote on this side, Jordan *on the west* from Baal-gad in the valley of Lebanon, even unto the Mount Halak that goeth up to Seir." The northern slopes of Hermon near Ain Jideidih, mentioned by Colonel Conder (p. 120), are certainly not *on the west*, and therefore this site is impossible. To his adverse criticism on the desirable connection of Kady with Gad, I have, in ignorance of Arabic, nothing to say. Still the collection of dolmens, unique in this district, seems to point to a centre of ancient worship at this spot.
