

may be the consequence of a local outburst or upheaval, as I cannot trace any distinct volcano near Semûnieh, or anywhere near the borders of said plain.

A trial pit 10 feet deep, sunk into the elevated ground, 900 yards north of the village Warakány (west of Tarbaneh), shows 8 feet of reddish-brown humus, and 2 feet of soft limestone, same as in the Tell el Küssis cutting.

The cuttings and banks of the railway at kilometres 48 and 50 near Shutta are worked in basaltic formation. At Beisân we built dwellings for the engineer's staff, but no discoveries have been made yet at this important site. The heat is very intense already, and we have many cases of fever in the plains.

HAIFA, June 5th, 1899.

NOTES ON THE ANTIQUITIES OF THE BOOKS OF SAMUEL.

By Colonel C. R. CONDER, LL.D.

Ramathaim Zophim.—It has been supposed that the native place of Samuel was not the same as Ramah of Benjamin mentioned as his home (1 Samuel ii, 11 ; vii, 17), because it was in "Mount Ephraim." But Bethel and Ramah, though in Benjamin, were in Mount Ephraim (Judges iv, 5), a term perhaps extended beyond the tribe border—the lot of Benjamin having been taken out of country conquered originally by Ephraim (see Joshua xviii, 5, 11). The term Ramathaim Zophim means "People of Ramah of the family of Zuph." Samuel was of the tribe of Levi (1 Chron. vi, 26), and Zuph a Levite of Mount Ephraim (an Ephrathite being an Ephraimite, see Judges xii, 5). There is, therefore, no reason to doubt that Samuel's home was Ramah.

Ahimelech, or Ahiah.—In the margin of the A.V. (1 Sam. xxi, 1, and xiv, 3) these priests are identified, but as there was a lapse of time between the two events they may have been brothers. It is remarkable, however, that if the name was written in Cuneiform it could have been read either way.

Stone Ezel.—This was near Gibeah (1 Sam. xx, 19), and apparently means "stone of departure," or "of starting." As Gibeah was a priestly city it is conceivable that this stone marked the Levitical boundary (Num. xxxv, 4), whence the Sabbath day's journey was measured, as it still is by the Jews of Safed.

Cherethites.—It has been proposed to render Cherethites and Pelethites "executioners and couriers"; but it is clear that the first of these words,

at least, is sometimes topographical. In the Amalekite raid (1 Sam. xxx, 14) against Philistia and the south of Judah (verse 16) the Cherethites are mentioned geographically, and with the Pelethites they are joined to the Gittites, or men of Gath, in another passage (2 Sam. xv, 18). As mentioned in "The Memoirs" of the Survey, vol. iii, 260,¹ and elsewhere, the Cherethites were probably inhabitants of *Keratiya*, in Philistia (see Ezek. xxv, 16; Zeph. ii, 5), west of Gath. Peleth was a Hebrew name (1 Chron. ii, 33) belonging to one of the families of Judah, and the Pelethites may have been his descendants. It is not necessary to suppose that either the Cherethites or the Gittites, who followed David, were Philistines, because they lived, like David himself, in Philistia. It is highly improbable that Obed Edom, the Gittite (2 Sam. vi, 11), in whose house the Ark was left, would have been a Philistine. Ittai, the Gittite, was a "stranger" (2 Sam. xv, 19) in Judah, but David's guards are not likely to have been Philistines.

Ammah and Giah.—These names occur on the "way of the wilderness of Gibeon" (2 Sam. ii, 24), or "on the desert-Gibeon road," and immediately after we find the defeated Abner crossing the Jordan Valley (verse 29, 'Arabah, A.V. "plain"), while the site of the hill in question was within a day's journey of Gibeon (verse 24). The exact rendering of the Hebrew may perhaps be somewhat altered—

עד גבעת אם ה אשר על פני גיה דרך מדבר גבעון

"To the hill Amm ha-Asher facing the fountain (*Giah*) on the road between the desert and Gibeon."

The term *Amm ha-Asher*, "Mother of the upright," might refer to a vertical cliff. If we trace the main road from Gibeon eastwards to the Jordan Valley north of Jericho, we arrive at the cliff called *Umm Sireh*, which is a possible corruption from Amm ha-Asher. This cliff looks down on the desert and on the fountain of *'Ain Dāk*, the most remarkable spring near Jericho, which is just below. The distance from Gibeon is under 15 miles, and the whole of the conditions thus seem to be met.

*The Bamoth.*²—These "high places," as they are called in the A.V., were local shrines, where sacrifices were offered contrary to the law. The word *Bamah* seems to mean a "monumental stone," and is used in this sense on the Moabite Stone inscription. The origin of the Bamoth is sometimes recorded at various places. That at Shechem (Joshua xxiv, 26), which had a "great stone," may have been the site of Abraham's altar (Gen. xii, 9, 10), and its oak the same as Jacob's oak at Shechem (Gen. xxxiii, 19; xxxv, 4). At Bethel also was Abraham's altar (Gen. xii, 8; xiii, 4) and Jacob's stone (Gen. xxviii, 18). At Mizpeh, in Gilead, was Jacob's stone (Gen. xxxi, 45), probably at *Saf*, still remarkable for

¹ This identification had not, I believe, been proposed by any other writer before I suggested it, though the site was shown on earlier maps.

² The Assyrian *Bamatu* signifies something "upright"; and the sign (*ZAK* in Akkadian) means also a "shrine," "heap," "building," "memorial."

its rude stone monuments. At Gilgal were the twelve stones: at Bethshemesh (1 Sam. vi, 18) was a great stone on which the Ark was set, and if Kirjath Jearim be the unnamed city of Samuel (1 Sam. ix, 13), there was again a *bamah* where the Ark was kept. At Mizpeh of Benjamin was another stone (1 Sam. vii, 12), and at Gibeah of Benjamin was a *bamah* (x, 5). The great *bamah* was that of Gibeon (1 Kings iii, 4) with an altar, and there was an altar at Ramah of Benjamin (1 Sam. vii, 17), and a sacred place on Olivet (2 Sam. xv, 32). It is noticeable that many of these sacred centres were Levitical cities (Joshua xxi), such as Bethshemesh, Gibeon, Gibeah, and Shechem; while others, such as Bethel, Gilgal, and Kirjath Jearim, were places where the Ark had stayed. Probably the word *bamah* refers to a monument at such sites, rather than a natural "height," since some of the sites were in low ground—especially Gilgal and Bethshemesh.

Nob.—The site of this "city of the priests" is not known, but it cannot have been very far from Gibeon (Isaiah x, 32). It is not noticed in the topography of the Book of Joshua, but it existed after the Captivity (Neh. xi, 32), where it is named between Anathoth and Ananiah (*Beit Hanina*, near Gibeon). It may, perhaps, have been little more than a priest's settlement (1 Sam. xxi, 1; xxii, 9, 19) close to Gibeon, which was a Levites' city, and specially a priests' city (Joshua xxi, 17, 19). A site such as *Btr Nebala* would be suitable, since it is not necessary that Nob should be within sight of Jerusalem. Nob not being noticed in the Book of Joshua, or in any monumental list of towns, but existing from the time of Isaiah to that of Nehemiah, we may suppose that the list in Joshua must be earlier than 700 B.C.; but perhaps later than the time when Saul destroyed the town about 1050 B.C., unless it is to be placed yet earlier, before Nob became the sacred centre with its table of shewbread, and Ephod, and probably also at times the resting-place of the Ark when not taken out to war (*see* 1 Sam. xiv, 18). Nob would have been built after the desertion of Shiloh, and according to a later account (2 Chron. i, 6) the "tent of meeting," or tabernacle, was kept at Gibeon, perhaps after Nob was destroyed. The massacre at Gibeon (2 Sam. xxi, 1) is not noticed in the history of Saul himself, but might have occurred at the time of the massacre of the priests at Nob. There seems, therefore, to be a close connection between the two priestly cities, Gibeon and Nob. Neither of these were priests' cities after the Captivity. In the same connection we may note that David found Goliath's sword at Nob (1 Sam. xxi, 9), but in another passage we read that he took Goliath's head to Jerusalem and put his weapons (בָּלִיָּי) "in his tent" (xvii, 54). In Saul's time Jerusalem was not in possession of the Hebrews as far as we know, and what tent can be intended is not clear. It could hardly be Goliath's tent, even if David knew where that was, or if he had one at all, for the spoil would then have been taken with the rest (*see* verse 53); nor had David a tent of his own. The reference must be to a later period, after David took Jerusalem; but it may be objected that the giant's head might not be preserved. We may, however,

remember the carving which represents Assur-bani-pal feasting in his garden with his enemy's head hung on a tree. There is no doubt that the heads of the slain were often salted or embalmed, and taken long distances and preserved long after defeat, among Assyrians and Egyptians alike. In this case the words "in his tent" may refer to the tent pitched in Jerusalem by David for the Ark (2 Sam. vi, 17), just as the sword was preserved "behind the Ephod" in the tent at Nob (1 Sam. xxi, 9).

Simeon and Levi.—The tribe of Simeon appears to have been scattered in David's time, and Judah—especially the family of Caleb—possessed their country (1 Chron. iv, 31). We have already seen that in the cases of Ai and Nob the topography of the Book of Joshua is earlier than 700 B.C. In the present case (Joshua xix, 1-9) it appears to be as early as David's time. The distinction in this book (xi, 21) between Judah and Israel would equally apply to the time of David's rule over Judah at Hebron, when the division between this tribe and the others (*see* Deut. xxxiii, 7) existed before the union of the whole nation. Very different conditions existed after the Captivity (Neh. xi). The most important differences are:—(1) After the Captivity men of Benjamin held cities belonging to the Levites (Anathoth, Nob, and Geba), others in Dan (Lod and Ono), and others destroyed by Joshua and Saul (Ai and Nob), not noticed in Joshua. (2) Men of Judah inhabited the cities of Simeon. (3) The Levite cities were inhabited by the two tribes in question, and no special cities of Levi are noticed, the only allusion to the Levites being that their "divisions" (מחלקות) were in Judah and Benjamin. Levi had no possession (נחלה) in Israel, but only cities and "environs" (סביבות) for grazing (Num. xxxv, 3)—48 in all, including the six cities of refuge. It is, of course, possible that the Levitical cities were never solely inhabited by Levites, but were appointed (about one in ten cities) as religious centres. In this case the frequent allusion to the Levite "within thy gates" in Deuteronomy may refer to such partial inhabiting of certain towns, though, as already mentioned, Levites might live (like Samuel in Ramah) at other places in the character of *Gur*. We have allusion to Anathoth as a priests' city in Solomon's time (1 Kings ii, 26), and to Levites at Bethshemesh in Samuel's time (1 Sam. vi, 15). It is unsafe to assume any corruption in the text unless it is proved by the evidence of versions and manuscripts, and such evidence shows only very minor errors. The institution of possessions belonging to priests and to temples is so ancient, in Babylonia and in Egypt, that we have no reason to suppose it was first instituted in Palestine after the Captivity, especially as it is not then noticed, but is alluded to in the earlier books of Judges, Samuel, and Kings.

The Tsinnor.—There is some doubt as to the translation of this word, rendered "gutter" and "waterspout" in the A.V. (2 Sam. v, 8; Psalm xlii, 7); in the latter passage it refers to some natural object—a flood or torrent, connected with "depths"—a word applied to springs. It has, however, been rendered "cliff" as well as "cataract" by an alteration of

the points, according to Ewald's rendering of the passage. "Whoso smites the Jebusite shall hurl the lame and blind ones from the cliff." The whole passage is difficult, and may mean that the Jebusites said, "Unless thou keep away from thee the lame and blind ones thou wilt not come in here, meaning that David could not come in. But David took the stronghold of Zion, that is the city of David. And David said on that day, Anyone who smites the Jebusites can also reach both the lame and the blind on the cliff. They have hated David himself, therefore they say he is lame and blind, he cannot come within." The name of the town *Sânâr*, in Samaria, north of Shechem, may be connected with the word *Tsinnor*. It is a strong site, on a hill above a flat plain, but has no waterfall or gutter, only a cliff with walls.

Baal Perazim and the Valley of Rephaim.—The topography of this episode (2 Sam. v, 17-25) is remarkable. David "went down" to the "hold" (by which term Adullam is often meant, cf. 1 Sam. xxii, 5), but "went up" against Philistines in the Valley of Rephaim. The latter was south of Jerusalem (Joshua xv, 8 ; xviii, 16), and the allusion is probably in this case to the head of the deep valley (עמק), now *Wâdy Serâr*, the direct route from Gath (*Tell es Sâfi*) to Jerusalem. At Adullam David flanked this advance. The name of Baal Perazim may linger at '*Ain Fâris*, and have belonged to the high ridge north-east of Adullam, and south of the Valley of Rephaim, to which David would "go up" from Adullam and so be above the Philistines in the valley. In the second case, instead of going up he "went round to the west," and came "in front of Becaim." The passage following may be rendered: "When thou hast heard a sound of marching on the hilltops (ראשי) of Ha Becaim, then thou shalt bestir thyself." Finally (verse 25), David smote the enemy from Geba to Gezer. Becaim is rendered by various writers "mulberries," "balsam trees," and "poplars," but none of these trees grow anywhere near Jerusalem, and poplars could not live in so dry a region. Trees are not specified at all. The Geba in question is probably Geba of Judah (*Jeb'a*), on the hill north-east of Adullam, and there is a ruin just west of it called *Habeik*, which might preserve the name of Ha Becaim. In this case the Philistines left the direct route and turned south to Adullam, where David was to await them, while they occupied the ridge which he had held on the previous occasion. Marching north for two or three miles he would be on the west of the hills near Geba, and so cut off Philistines just ascending by the southern road from the Valley of Elah to Jerusalem. The whole topography of the two contests thus seems intelligible. Geba of Judah is noticed in Joshua (xv, 57) with Timnah (*Tibneh*, a little further north), and it is to be noticed that the Valley of Rephaim is only mentioned on the border of Judah in connection with a hill to its north. If the head of the valley is intended, the hill just south of Jerusalem is north of the source of *Wâdy Serâr*. The name of '*Ain Fâris* is spelt with *Sin* instead of *Sad*, but this may be a corruption, *Fâris* meaning "Persian," whereas *Perez* (with *Tsade*) is not a common Arabic word. The Valley of Baca (Psalm

lxxxiv, 6) may also be connected with this place called Becaim (in the plural), and would be a main route to Jerusalem for pilgrims. The term *Baca*, "weeping," probably means drippings of the rocks, as opposed to plenteous springs, the context giving the contrast, "crossing by the Emek ha Baca find it full of springs, the rain truly has covered it with blessings." The appearance of the hard limestone ridges of this particular region, after rain, is very remarkable. They gleam with the waters which drip from the rocks and cover the ledges. This would be the case at the time of Passover, whereas in summer they are dry, the only large spring in the valley near Geba being 'Ain Fâris.

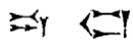
Goren Nachon, otherwise *Goren Chidon* (2 Sam. vi, 6; 1 Chron. xiii, 9), was a place between Kirjath Jearim and Jerusalem, where the Ark was left in the house of Obed Edom. It was lower than Jerusalem (verse 12), but probably above Kirjath Jearim, and it was probably not quite on the road (verse 10). The site of *Jûrah*, a village about two-thirds of the distance from Kirjath Jearim to Jerusalem, just north of the direct road, would be suitable, and may preserve a trace of the word Goren.

The Tent.—It is supposed that "the tent" in which the Ark was placed in Jerusalem (2 Sam. vi, 17) was not the original Tabernacle, because, according to the Chronicles, as already noted, the latter was at Gibeon. It is not mentioned in the Book of Kings as being at Gibeon, but may have been placed there later than the seventh year of David. The expression "in its place" would seem to show that the Ark was placed in its proper tent—the Tabernacle. The definite article occurs "in the midst of the tent" (בְּתוֹךְ הַאֹהֶל) (see 1 Kings viii, 4).

Names and Titles.—The discrepancies as to personal names and titles in various passages in the O.T. were often observed by the Jews (as in the A.V. margin) long before modern criticism arose. Explanations were suggested, but the text was preserved. Unscrupulous copyists or editors might have erased these differences, and their existence is evidence of early respect for the written text. None could fail to observe that the father-in-law of Moses is sometimes called Jethro, and sometimes Reuel or Raguel. David's sons are said to have been priests (2 Sam. viii, 18), though in the Books of Samuel generally the priesthood is confined to the family of Aaron. These differences are, as a rule, far too great to be explained by a scribe's mistake between two or more similar letters. An explanation of such discrepancies may, however, at once be found if we suppose that the Cuneiform character was still in use in David's time—as among the earlier Canaanites—and the alphabet not yet introduced.¹ The Cuneiform

¹ The theory of an alphabet existing before 2000 B.C. in Arabia appears to me utterly unsound, contradicted by the forms of the letters, and by the distinction of later sounds unknown in the oldest Semitic alphabets. The suggestion of a Hittite origin for the alphabet has been disputed by one critic, who, however, involves himself in the paradox that the characters derived from the Hittite (Cypriote) are found in Egypt as early as 2900 B.C., but that the original script, whence these are derived—that is the so-called Hittite—is not older than 700 B.C. In both dates he is wrong.

emblems had in each case more than one sound, and might be variously transliterated. The author of Chronicles appeals to records of David's time (1 Chron. iv, 22 ; ix, 1 ; xxvii, 24 ; xxix, 29), which are not found in the extant Books of Samuel. He speaks of David's sons, not as priests, but as "Chiefs at the King's hand" (1 Chron. xviii, 17) : he gives Eshbaal for Ishbosheth, Meribbaal for Mephibosheth, Abinadab for Ishui (1 Chron. viii, 33, 34). In the first case the explanation may be as follows, from the Cuneiform :—


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The meaning of these signs is "a chief man" (in Assyrian, *Rab-saku*, "General"—Rabshakeh, 1 Kings xviii), but it might be taken by the transcriber as phonetic, and so rendered *Cohen* (כֹּהֵן) "priest," the soft *h* not being marked in Cuneiform writing. In the later account (1 Chron. xviii, 17), Benaiah is said to have been "over the Cherethites and Pelethites," but not in the earlier (2 Sam. viii, 18), which reads, "and Benaiah, son of Jehoiada, and the Cherethites, and the Pelethites, and David's sons were Chiefs" (*Cohenim*). The same meaning is supposed (A.V. margin) to attach to the word *Cohen*, applied to the father-in-law of Moses (Exod. ii, 16) and to Potipherah (Gen. xli, 45). As to the name of the former it may have been written



This could be read either *Iteru* (Jethro), or *Rikhu alu* or *Ri'ualu* (Raguel or Reuel), in Hebrew יִתְרוֹ and רֵעוּ אֵל, meaning "pre-eminent" and "ruler of the camp" (or "city").

The Chronicler reads Bosheth for Baal, the first word meaning probably "living" (from *basu*, "to exist"), and if the name of the deity was originally



which is a known title for one of the gods, meaning "the living God," it can be rendered either *busitu*, "living," or *belu*, "Lord," and thus *Bosheth*, or *Baal*. The name of Jonathan's son would then be written in the original document



which may be read either *Mipi busitu*, or *Mirub belu* ; that is either Mephibosheth or Meribbaal.

Many of the other discrepancies as to personal names are easily accounted for on such a principle, the true reading of such names being always subject to doubt in Cuneiform, unless established by variant spelling. No error in transcribing letters of an alphabet would account for *pi* instead of *rib*, or for *Bosheth* instead of *Baal* but the "polyphony" of the Cuneiform will account for these and other variations in names and

titles. The name of Abinadab and that of Ishui (or Ishvi) have no visible connection, but it may have been written

אָבִי נָדָב אִשְׁוִי

This means "Father of giving"—like Abinadab, "Father of liberality," and the signs may be read either *abi nad-ab*, or *isevi* (or *aisevai*).

In the same way Bathsheba is also called Bathshua (2 Sam. xi, 3; 1 Chron. iii, 5), perhaps written

בַּת שְׁוֵא

which might be read either Bathshu'a or Bathseb'a.

Bathsheba.—There seems no reason to suppose that this lady was a Hittite (2 Sam. xi, 3; xxiii, 34), as the family names are Hebrew. She was the granddaughter of Ahithophel, whose pernicious influence may have originated with her. If she was a Hittite, Solomon was half Hittite, but her name and that of her father are Semitic. That the Hittites were non-Semitic is very generally agreed. An anonymous reviewer of late has stated that "specialists" will not admit that they were Mongols, but without giving any names. This is a mistake, for the late Dr. Birch held them to be so, and Dr. Sayce has said the same in print. Sir H. Rawlinson held that many of the tribes on the borders of Syria were Mongol. Dr. Isaac Taylor adds the Etruscans to the list on very good grounds. That the Akkadian of Mesopotamia was a Mongol language is very generally admitted, and can only be doubted by those who have not studied this tongue. The relation of Tarkhundara's Hittite letter to the Akkadian (and so to Mongol speech) has also been admitted. No names of equal weight will be found on the opposite side of the question. The Hittites, however, early intermarried with Semitic and Egyptian stocks, and even Uriah may have been only a half-bred Hittite married to a purely Hebrew wife.

Rabbath Ammon (2 Sam. xii, 26).—The A.V. reading which makes Joab take this place seems confused, and it would appear better to render the words (עִיר הַמְּלִיכָה), "a city of the kingdom," which he terms (v. 27) "the city of waters"—probably on the Jabbok. Rabbah itself was then taken by David.

Bahurim.—This place is only noticed in David's history, and is not found in lists of cities. The Targum of Jonathan identifies it with Almon (otherwise Alemeth), now *Almtt*, and the position is suitable. There is a connection between עֵלָם, "youth," and בַּחֹר, "choice youth," which may have suggested this view. The place where David "took breath" (2 Sam. xvi, 14) is not specified, and the name has been thought to have dropped out of the text, but it may very well have been Bahurim (*see* verse 5).

Nahash and Jesse (2 Sam. xvii, 25; 1 Chron. ii, 13, 16).—According to the chronicler, Joab and Amasa were nephews, or half-nephews, of David. In Samuel, David also addresses the latter as a relative (2 Sam. xix, 13),

but Nahash stands for Jesse in this book. As, however, *Nakhasu* means "prospering" in Assyrian, and Jesse is usually rendered "wealthy," the difference may be due to an original ideogram having both sounds.

The Berites (הבריים, 2 Sam. xx, 14), mentioned with Abel Beth Maachah, are supposed to be *Bahurim*, or "young men," by the Septuagint translators. The term seems rather to be geographical, and on the boundary of Galilee, according to the Talmud, was a place called *Beris*, which is now *Beriás*, to the south-west of Abel (*Abil*). The Beth Barah of Judges (vii, 24), which is often wrongly supposed to be the same as Beth 'Abarah, was in Ephraim, and the root is not the same as in the word Berites. Probably it comes from ברה, "to feed," and it was near the "waters" held, to Jordan, by the Ephraimites. Not improbably it is the present *Beit Fâr*, near the head of the great stream (Enon) which bounded Ephraim on the north. Lining this boundary, all along the "waters" to Jordan, the Ephraimites prevented the defeated Midianites from crossing at the great Dâmieh Ford and forced them back towards Gideon.

Abel.—The speech of the wise woman to Joab (2 Sam. xx, 18, 19) is difficult to translate, and a theory has arisen from it that this city was a sacred place. The true rendering may perhaps be: "They speak a speech especially to say that they ask a question in Abel, and so decide thou it. I am seeking things for the true peace of Israel, thou to destroy a city and a mother in Israel. Why dost thou destroy the heritage of Jehovah?" The mother in question may mean the speaker herself.

Merab and Michal (2 Sam. xxi, 8; 1 Sam. xviii, 19).—It seems clear that Michal is an error for Merab in the later passage, as Michal did not marry Adriel, and had apparently no children. The two names (מרב and מירב) would easily be confused if written in Cuneiform—

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The second sign has the sounds *Cal* and *Rab*, and the whole could be read *Merab* or *Mical*.

The Sons of the Giant (2 Sam. xxi, 16-22; 1 Chron. xx, 4-8).—The later account reads Gath for Gob (גב), and Gezer for Gob (גוב). Possibly the original document gave a sign reading *Gatu* or *Gubu*, as does one Cuneiform sign. Another Cuneiform sign has the sounds *gazaru* and *gut*. Probably the true reading throughout is *Gath*. The account of the "New Sword" (verse 16) has raised the supposition that חרשה ("new") was the name of a weapon. The Septuagint says "a club"

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is a Cuneiform sign for a "mace," and may be read *Khad-su*, which perhaps is the explanation.

The names of the giants, *Saph*, *Lahmi*, and *Ishbibenob*, appear to be Semitic, meaning probably "big," "warrior," and "he who rests in Nebo." As to the Philistines generally—the giants being of that race—

the monumental as well as the Bible names of these "migrants" are Semitic. Goliath may also be compared with the *Gulata* of Joppa mentioned in the Tell Amarna texts; and the Assyrian *Gula* means "great."

Zelah (זֶלַח) was a place in Benjamin (2 Sam. xxi, 14; Joshua xviii, 28), apparently near Gibeah (*Jeb'a*), Saul's home. The word means "cliff" or "slope," and may be connected with the cliffs near Michmash (1 Sam. xiv, 4). Similar cliffs occur in *Wady Redeideh*, just south of Gibeah, and above them is the curious rude monument now called "Graves of the Children of Israel." There is a possibility that these might represent the graves of Saul and his family. They are fully described in the Survey "Memoirs," vol. iii, pp. 101, 102.

The *Jebusites* (יְבוּסִי) were inhabitants of Jerusalem till David's time. According to Ezekiel (xvi, 3), this population was a mixture of Amorites and Hittites; that is to say, partly Semitic (Aramean), partly non-Semitic (Mongol). The ancient tribes of Palestine generally (see Gen. xv, 19-21, &c.), may be grouped under these two heads, some of the titles having a well-known Semitic meaning, others being untranslatable as such, but easily explained by Mongolic words. The first class includes Canaanites ("lowlanders"), Amorites (perhaps "highlanders," or possibly "people of the cities"),¹ Perizzites ("villagers"), Hivites ("tribesmen" or "villagers"), Kenites ("spearmen"), Kenizzites ("hunters"), Kadmonites ("Easterns"), and Rephaim ("tall men"). The other class includes Anak ("tall"), Amalek ("Lowland tribe"), Gergashites (probably "mountaineers"), Hittites ("allies"), and Jebusites. The last word has no Semitic meaning, but may be explained by the Mongolic *Eb-usu*, meaning "Abode of Safety" (Akkadian, *ab, ib, or ub*, an "abode," and *us* or *uz*, "rest," "safety"; Turkish, *eb*, "abode," and *is* or *uis*, "confidence"), so that the non-Semitic name of Jerusalem had the same meaning as the Semitic *Yeru-salim*, "abode of safety." From the Tell Amarna letters we know that the Jerusalem Amorites (see Joshua x, 5) called the city *Urusalim* in the fifteenth century B.C. Jebus (*Yebus*) was thus the Hittite term, having the same meaning in their language. The name of Araunah or Ornan, the Jebusite (2 Sam. xxiv; 2 Chron. iii), is variously spelt (אֲרֹנָה, אֲרֹנָה, אֲרֹנָה), and has no Semitic explanation. Probably it was a Hittite name, *Ur-nin, Uru-nin, or Ur-ni*, written in Cuneiform—

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The meaning would then be: "Priest of Nina"—the goddess called Baalath in Semitic speech. The name *Urnina* is well known in Mesopotamia as that of an Akkadian ruler (in Assyrian, *Culab Belti*).

¹ Dr. Sayce supposes the Amorites to be Aryans. Their language, however, was Aramaic, as are all the personal names among them yet known from the Bible, and the monuments. Dr. Petrie speaks of the colour of their faces on monuments as red. All such faded colours are, however, unsafe arguments.