

In each of the other graves only one skeleton was found. The skeletons were in their natural state, but unfortunately some of the skulls were handled and as soon as touched crumbled to dust. The rest were left undisturbed. Clay lamps were found and three pieces of glass—one a small jug and two Collyrium boxes. Two flint instruments were found by one of the natives, which he described as a kind of axe, and a smaller instrument, but these he unfortunately threw away in the debris. It is still hoped that they may be found again. All the other findings are kept by the Father Superior of the Franciscan Convent of Terra Santa. It is most likely that the cave dates back to the flint period. The aforementioned square is of rough masonry, and it seems clear that those who built it knew nothing of the cave.

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## GOSHEN IN PALESTINE.

By DR. SAMUEL DAICHES.

GOSHEN is known as the province in Egypt in which Joseph settled his father and his brethren after they had come to live in Egypt (*Genesis xlv, 10, and passim*). But there is also a Goshen in Palestine. The Palestinian Goshen is mentioned in *Joshua x, 41, and xi, 16* (*cf. also Joshua xv, 51*). Let us look at *Joshua xi, 16*, which is the more important of the two verses. In English translation the verse reads as follows:—"And Joshua took all that land, the mountain (-land), and all the south, and all the land of Goshen, and the lowland, and the Arabah, and the mountain (-land) of Israel, and its lowland." The commentators do not know what "the land of Goshen" signifies in this verse (or in x, 41). *Kimhi* says: "This is not the Goshen of Egypt." In the Century Bible

Commentary on Joshua the note on x, 41 reads: "not, of course, that of Egypt (Genesis xlvi, 28); the reference is obscure, since no place or district of this name is known in the south of Palestine. The town of this name in the hill-country of Judah (xv, 51) cannot be intended." George Adam Smith, in *The Historical Geography of the Holy Land* (14th edition), p. 652, in quoting Joshua xi, 16, says with regard to "all the land of Goshen": "an unknown quantity extending from Gibeon (Joshua x, 41; cf. xv, 51) southwards across Judah, and out upon the Negeb, and to be distinguished from that land of Goshen where Israel was settled in Egypt."

I suggest that "Goshen" signifies here "low hills," "table-land," as distinguished from "mountain," "mountain-land." *ha-Har* (הַחָרֶר) stands for "the mountain," "the mountain-land (of Judea)." *ha-Shéphéla'h* (הַשְּׁפֵלָה) stands for "the lowland," "the valley-land," "the plain."<sup>1</sup> There remains the country of the low hills lying between the mountain-land and the valley-land, the table-land, to be accounted for. And that portion of the country is called אֶרֶץ גִּשְׁן (or אֶרֶץ גִּשְׁן in Joshua x, 41), i.e., "the land of the low hills," "the land of the plateau," "the table-land." A look at the map of Palestine will make clear the meaning of "table-land." That "Shephelah" does not mean the "low hills" (see Smith, *l.c.*, pp. 49–50, and pp. 201 *sqq.*) is also shown by the last words of the verse: "and the mountain-land of Israel and its Shephelah." The "mountain-land of Israel" does not have its continuation in table-land, but descends on the plain (see Smith, *l.c.*, p. 49). "Shephelah" is the plain, the whole valley-land. But between the mountain-land of Judea and the plain there is the range of low hills, the table-land, the land of "Goshen." In this verse Western Palestine is described by its physical features: (1) The mountain (-land) of Judea; (2) the *Negeb* (the region south of Judea); (3) The land of *Goshen*, i.e., the table-land; (4) the lowland (the valley-land, the plain); (5) the *Arabah* (the Jordan Valley); (6) the mountain (-land) of Israel; and (7) its lowland (the valley-land, the plain).

Very often the Bible speaks of highland and lowland without referring particularly to the table-land lying between the two

<sup>1</sup> Cf. the view of Budde as to the identity of הַשְּׁפֵלָה and הַעֲמָקָה. (See Smith, *l.c.*, p. 651.)

regions; cf. Deuteronomy i, 7; Joshua ix, 1; xii, 8; Judges i, 9; also 19. חוף הים (Deuteronomy i, 7; Joshua ix, 1) seems to refer only to the narrow strip of the sea-coast, the sea-board; cf., Jeremiah xlvi, 7 (**אֶל-אֲשָׁקְלוֹן וְאֶל-חַוֹּף הָיִם**). "Shephelah" is the designation for the whole of the lowland. "Sea-coast" and "valley" (חוֹף הַיָּם, and עַמְקָה) are sometimes mentioned as particular parts, or sub-divisions, of the lowland; cf., Jeremiah xlvi, 5 (**אֶשְׁקְלוֹן שָׁאָרִית עַמְקָה**), and 7.<sup>1</sup> In Joshua x, 41, "all the land of Goshen" has the same meaning as in xi, 16. In xv, 15, *Goshen* is the name of a town.

I do not venture to suggest an etymological explanation for גָּתָן = "table-land," although one might be inclined to think of גָּרָשׂ "a clod," "a crust" of earth, and of Arabic جَسْنٌ and جَسْوَدٌ "rough ground" (see the *Oxford Gesenius*, p. 159, and Freytag, *Arabic Lexicon*, Vol. I, p. 277), also أَرْضٌ جَانِسَةٌ, "hard, or hard and level, and rough ground" (see Lane, *Arabic Lexicon*, I, p. 243). "Rough, hard and level ground" may describe the nature of the table-land as compared with the rocky mountains on the one hand and the sandy soil of the plain on the other hand.

The following fact, however, seems to me to be of great interest: the land of Goshen in Egypt is a region which follows (from south to north) immediately upon mountain-land. Of all Egypt the land of Goshen is nearest to mountain-land and forms the transition to the lowland of Egypt (see Smith and Bartholomew, *Atlas of the Historical Geography of the Holy Land*, 1915, Maps 7–8). It may be that the sons of Israel called that part of Egypt "Goshen" because, as "Goshen" in Palestine, that district in Egypt was land following on mountain-land and leading to valley-land. And so the "Goshen" of Egypt may have its origin in the "Goshen" in Palestine.

<sup>1</sup> It is to such distinctions that the statement in the Mishnah, *Shebiith*, IX, 2 seems to refer (see Smith, *i.e.*, p. 202, note 5). פְּנֵי refers there particularly to the sea-board (cf. the note from the *Jerushalmi* quoted by Smith, *i.e.*).