

arguments on *names* they will be worse off than ever, since General Gordon ("Reflections in Palestine," p. 14) observed, "The Hebrew 'zion' is always the eastern hill." It will take a few bushels of names to outweigh that of the noble hero of Khartoum.

NOTES BY THE REV. G. H. TOMKINS.

I.

SUGGESTED IDENTIFICATION OF BERTHAH OR BERTHAL.

THIS place, so important on the northern frontier of Palestine, has never yet been fixed. The name B-rôthah, בִּרְוֹתָהּ, is only given by Ezekiel (xlvi, 16) in setting out the boundaries of the tribes. I do not doubt that it is the B-rôthai, or B-rôthi, בִּרְוֹתִי, or בִּרְוֹתִי, of 2 Sam. viii, 8, a city of Hadadezer, King of Zobah, taken from him by David. I hope to show that this place may now be identified in a very interesting way, both by its name and by its probable position, and I will take the matter as it came to me, only premising that if I am wrong in separate points still my main position may hold good.

In the Karnak List of Northern Syrian towns made tributary by Thothmes III (Mariette, "Karnak," pl. 19, 20, 21) occurs Bur-su (141). In "Proc. Soc. Bib. Arch.," Jan. 9th, 1883, I made a guess at its being possibly the Bisuru of Assurnazirpal (now Tell Basher), but this did not satisfy me, and it occurred to my mind that the explanation might be found in the Semitic word for cypress, or perhaps pine-tree, viz., Assy. *burâshu*; Heb. *b-rôsh*, בְּרוֹשׁ; Aram. *b-rôth*, בִּרְוֹת; Arab. (says Kitto) *burasi* and *burati*; Syr. vers. *berutha*; Chald. *berath*.

Now the *Bursu* of Thothmes is very close to the Assyrian *burâshu*, allowing for the Syrian *s* instead of *sh*, which the Rutennu, lords of the land in the time of Thothmes, would use. *Burasu* and the Egyptian transcript *Bur-su* are one word, and this led me to the country of coniferous trees, and to the name B-rothah in the Bible.

It has been supposed that the B-rôthah of Ezekiel is Beirût, but I think this quite inadmissible from the situation of Beirût, and also from the name, which seems much more likely to be Heb. בְּאֲרוֹת, wells; and here I think Egyptian records will help us. For we have a Beerôth in the Palestine List of Karnak, No. 19, *Bartu*, so recognised both by Mariette and by Maspero (Zt., 1881, p. 123). And again, we have Beirût in the Mohar's travels, *Bartha* (Brugsch, "Geog. Inschr.," vol. ii, 42; Pierret, "Voc.," pp. 124, 126). And these names differ from *Bur-su* as Beeroth, בְּאֲרוֹת, from B-rôsh or Burâsu, Berutha in the Syriac, and B-rôthah in Ezekiel, and B-rôthi in 2 Sam. viii, 8, which might well be near Riblah, but could not be Beirût, a place of the Phœnicians who were friends and close allies of David.

But I am anticipating. In the very interesting letter of M. Clermont-Ganneau (*Times*, Dec. 29, 1883, *Quarterly Statement*, Jan. 1884), the name of Wâdy *Brissa* struck me in connection with the rock-inscriptions of Nebuchadnezzar found there by M. Pognon, who thinks "that these texts mark the site of a timber-yard where trees were cut to be sent to Babylon." Now this seems to me to cohere with all the evidence, as I will try to show.

The name of the wâdy, "one of the wildest valleys on the eastern slope of Lebanon, about two hours from Hermel," appears also as the name of a place, *Brisa*, in the beautiful *Carte du Liban* of the French Imperial Government, at the mouth of the wâdy, down which a stream is marked as flowing to the Orontes. *Brisa* seems to declare the root B-R-S, which in various modifications signifies *to cut* (including B-R-TH), and this is the key to the names given above as designating the cypress, or pine, which was regarded as *timber* for hewing.

Now in Syriac names habitually end in the vowel *a*, and (as we have said) take the sound of *s* rather than of *sh*. And I think *Brisa* may well be so called from the tree in question, which Mr. Carruthers, of the British Museum, takes to be the *Pinus Halepensis* ("Bible Educ.," iv, 359); and it may well be this tree which the conquered people of the Lebanon are represented as felling for Seti I, that he might build a great ship, and rear their stately stems as masts for the bright streamers in front of his temples.

We know that Thothmes III led his armies to the Lebanon, and thence drew the tribute that pleased him. The ships of Phœnicia were laden with sticks of timber and masts, together with long poles of wood for [the dwellings of] the king, who had founded in the country of Lebanon a fortress of unusual strength, named after himself, near the Phœnician cities of Aradus and Simyra at the foot of Lebanon (Brugsch, "Hist.," vol. i, pp. 334, 336).

The great valley of Cœle-Syria, the course of the Orontes, the new walls and towers of Kadesh, were well known to this hardy warrior-king. And I know not why the name Bursu should not have marked the place in his time, where Nebuchadnezzar gathered his stores of pine-timber so long afterwards, and which is now known by the name of *Brisa*.

Possibly another name, hard by *Brisa*, may illustrate this supposition. In the *Carte du Liban* I find on the other side of Hermel a place marked Erénieh.

Now *érinu* is the Assyrian name for the cedar, as in Hebrew עֵרֵב occurs in Isaiah xlv, 14. May not Erénieh be named from êrin, as *Brisa* from B-rôsh?

I will now endeavour to prove that *Brisa* is a very likely site for Berôthah, taking that place also as the B-rôthi of Samuel.

It was one of the cities of Hadadezer, King of Zobah, whom David defeated towards Hamath, where an intrusive Hittite king, Toui, was at war with Hadadezer (see Sayce, "Fresh Light from the Monuments," p. 163.) It is not surprising that Hadadezer, who had subjugated the

minor "kings of Zobah" whom Saul had beaten, should hold lordship over the upper course of the Orontes.

And, as far as we know, Brisa will suit Ezekiel's boundary right well. Unfortunately "the way of Khethlon" is not known. May Heit, west of Riblah, be Khethlon? It is on the way from "the great sea" to Zedad, *i.e.*, Sudud (Ezek. xlvii, 16). I think this description may be partly cleared as follows: "from the great sea the way of Khethlon towards the entrance to Zedad-Hamath [or Zedad of Hamath]; Berothah, Sibrim (which is on the frontier of Damascus and Hamath); the middle Khatser (which is on the frontier of Khauran); and the frontier from the west Khatser-Ainûn the frontier of Damascus, and Zephôn [the Orontes, as Captain Conder suggests] northwards, and the frontier of Hamath." The Septuagint, which is very confused, seems to read Zedad-Hamath as one name transposed, *viz.*, Hemaseldam. If we take it as meaning Zedad of Hamath the difficulty of getting Hamath into the frontier-list disappears; and then all will go consistently. For we thus cut out the Phœnician territory, including the Lebanon, by a line following the opening of the Nahr el Kebîr to a little south of the Bahr el Kades, then striking the Orontes near Hermel, and perhaps making its south-east corner at Sabura, west of Damascus (Sibrim? סבירים), and then westwards to the north of Hermon until it finds the sea again. This will not take the frontier to Zedad, but to the entrance (לבוּי), "as men go to Zedad" (A.V.), or, as the Vulgate puts it, "a mari magno via Hethalon, venientibus Sedada."

Then Khatser-ainûm, if it be at 'Ain el Asy, as Captain Conder suggests, would be quite in the line following the higher waters of the Orontes (Zephon), and he says that it is "close to the present north-west limit of the Damascus district."

But the situation of Berothah seems to be nearly settled by one Biblical coincidence. The place called Berothai in 2 Sam. viii is designated Kôn, כּוֹן, evidently the Conna of the Antonine Itinerary, in the parallel text of 1 Chron. xviii, 8.

This has been set by Porter and the *Carte du Liban* at Râs Ba'albek; but the thirty-two Roman miles given from Heliopolis will overreach Râs Ba'albek, and accordingly Captain Conder suggests Kamû'a el Hirmil. But this distance will very nearly bring us to Brisa, which may surely well be B-rôthah and Kôn.

If indeed the Brisa of the rock-inscriptions of Nebuchadnezzar were the Bursu of Thothmes, and the Biblical Berotha, it would be a wealthy place, and David might well have taken "exceeding much brass" thence. And this would bring David's northern limit very near to the land of the Hittites and to Kadesh, as the record of his census shows in 2 Sam. xxiv, 6.

P.S.—I think it a very interesting thing that in the Karnak List of Northern Syria, No. 246, is found the name *Lebu*, which must, I think, be *Lebweh* on the road half-way between Ba'albek and Brisa, which

"modern name is sometimes pronounced *Lebu*," says Captain Burton. "It is the Lybo or Lybon of the Antonine Itinerary." ("Unexpl. Syria," vol. i, 64) [? Libo].

II.

THE QUÊ OF THE ASSYRIAN ANNALS IN THE BIBLE.

THE land of Quê, mentioned by Assyrian kings in their records of conquest, was the plain of Cilicia.

In the last work which, still incomplete, left the hand of the lamented Fr. Lenormant ("Les Origines de l'Histoire," vol. iii, p. 9), he has pointed out the interesting fact that this land is mentioned in 1 Kings x, 28, and 2 Chron. i, 16, where the word translated in A.V. "linenyarn" has so perplexed the interpreters. Jerome has given the true sense: "And horses were brought to Solomon from Egypt and from *Coa*, for the king's merchants bought them from *Coa*, and brought them at a settled price;" and similarly in the parallel passage. In the Hebrew it is קרן, קרן, and it is to be noticed that "all the kings of the Hittites" must include the King of Quê, as indeed we know.

In the Septuagint the name is given as Thékouë, Θεκουέ, but I think this was caused by the Egyptian prefix *Ta*, meaning "the land," which might be familiar to the Alexandrian Jewish scholars.

This is an excellent instance of the light to be gained from Assyria for the explanation of the Bible. The name Quê also occurs in Egyptian records in the composite personal name of *Kaui-sar*, a Hittite officer in Egypt.

III.

LUZ IN THE LAND OF THE HITTITES.

CAPTAIN CONDER thinks that the Lûz built by the man who betrayed Bethel (Lûz), as recorded in the Book of Judges (i, 22-26), may be the present Lûweizeh, near Bâniâs.

But if a more remote and northerly part of the "land of the Hittites" is to be preferred, it may be worth notice that in Rey's map a place called Qalb Louze is marked between Aleppo and Antioch, in the middle of the Hittite region.

IV.

THE NAME BETH-LEHEM.

THE ordinary meaning given to the name Beth-lekhem is "house of bread," the modern name being hardly different at bottom, viz., "house of flesh" in Arabic, since the root **לחם**, to eat, is only varied in application, as we now restrict the old general word "meat" to flesh-meat.

But I have long suspected that Beth-lekhem was originally a sacred place of the Lakhmu of whom we read in the Chaldean cosmogony (G. Smith, "Chaldæan Genesis," by Sayce, 58, 60, &c). Lakhmu and his female counterpart Lakhmu seem to have been deities of fertility.

There is another Bethlehem (of Zebulun), equally called Beit Lahm, an old city of the Canaanites (Josh. xix, 15), "in the midst of an oak forest," says Dr. Porter (Murray, 370), a better place for a sanctuary of Lakhmu than for a "house of bread."

I think this Lakhmu will also account for the name of "Lakhmi, the brother of Goliath the Gittite, whose spear-staff was like a weaver's beam" (1 Chron. xx, 5), and vindicate the text of the passage in the Chronicles in preference to that in 2 Sam. xxi, 19, which is otherwise doubtful. This devotee of Lakhmu would well match the son of Anak devoted to Saphi (Saphi) "of the sons of Rapha" in the verse before. (See my paper on "Biblical Proper Names," Trans. Vict. Inst., 1882.)

Perhaps Lakhmam, or Lakhmas, may be similarly named. It is supposed to be the present El Lahm, very near Beit Jibrin. "The situation appears satisfactory. The site is ancient" (*Quarterly Statement*, 1881, p. 53). This brings us to the very haunt of the sons of the giant, "the house of the giants." "We still find the neighbourhood of this town [Beit Jibrin] producing an exceptionally tall and fine race of peasants, greater and more stalwart men than those to be found in any other part of the country." So wrote the late Professor E. H. Palmer ("Jewish Nation," p. 58). Captain Conder speaks of the "gigantic sheikh" of this place ("Tent Life," vol. ii, p. 153). Indeed this Lahm might well be the home of "Lakhmi the brother of Goliath the Gittite," and Gath is only twelve miles off. That the old heathen significance of Lakhmu should resolve itself into "bread," and the proper name Lakhmi become unintelligible to the Jews, would be only characteristic of the purification that so signally swept Western Palestine of the monuments of its pristine idolatry, of which, however, the quaint memorials linger in occult forms of names and old-world folk-lore of the fellahîn, as M. Clermont-Ganneau and Captain Conder and others have disclosed.

V

ZOBATH, ARAM-ZOBATH, HAMATH-ZOBAB.

ZOBAB has, I think, never yet been identified, unless, indeed, by the lamented George Smith in his last explorations from Aleppo.

Dr. Friedrich Delitsch, in his work "Wo lag das Paradies?" p. 266, gives most interesting extracts from George Smith's last pencil notes, in which he wrote: "(April) 6 (1876): 2.30 P.M. to 6.30 P.M. on to Sfirā. —7: 6.15 to 3.30. Kanassar, at corner of lake building of basalt, road through hills, large city by lake. Greek inscriptions and remains, remains of large camp near city—earth inclosure.—8: 3 hours past end of hills to Zobat or Zibat 4 miles round extensive ruins. Many Greek inscriptions, nothing earlier, tombs on hills.—9: 8 hours to Meskenēh, (Tīpsah.)"

Now the name Zobat would agree with the Assyrian form of the name Zubitu, or Zubutu: and the place, more than a quarter of the way from Aleppo to Palmyra, would surely suit well enough for Zobab. Professor Sayce considers Pethor, at the outlet of the Sajur into the Euphrates, to have been in Aram-Zobab, and says: "The territory Zobab, which extended into the desert towards Palmyra, adjoined Aram-Rehob, and Aram-Maachah (2 Sam. x, 6). Aram-Maachah again bordered on Geshur "in Aram" (2 Sam. xv, 8; iii, 3); and both formed parts of the territory allotted to Manasseh (Josh. xiii, 11, 13). However, Rehob and part of Zobab alone are included under the name of *Arumu* or Aram in the Assyrian inscriptions, which place them on the west of the Euphrates, southward of Pethor and the R. Sajur" (Queen's Pr. Bible Supp., p. 69).

Is it not possible that the Tōb of 2 Sam. x, 6, whence the Ammonites hired Aramæans against David (with the warriors of Zobab, Beth-rehob, and Māakah) may be found at Taiybeh (marked Tyba in ancient maps), between Palmyra and Thapsacus, and that Rehob may be Ruheibeh, north-east of Damascus, on the old route to Palmyra by Geruda (Porter, "Syria, &c.," p. 505). It does not seem necessary that this Rehob should be the same as the northern limit of the reconnaissance of Joshua's spies. The name is frequent.

"Maachah," says Canon Tristram, "lay east of Argob (Deut. iii, 14), and east of Bashan (Josh. xii, 5)."

As to Khamath-Zobab, may not this be explained as the *warm baths* near Kanasir in the land of Zobab (חממת), the same in Hebrew without points as Khammath, viz., the present Hammâm ("Unexpl. Syria," vol. ii. 180), just as at Tiberias the Khammath of Josh. xix, 35, now Hammâm Tabariya?

P.S.—Is it possible that the name Māakah may in altered shape survive in the Tell Umm Ma'azah, visited by Burton and Drake, north-east of the Lejah? ("Unexpl. Syria," vol. i, p. 231.)