

The writer continues:—"And the sun was (dark?) and the moon remained." "So the sun was (dark?) in mid-heaven and hasted not to come out nearly all day" (verse 13).

*The Hivites.*—There is no account of the conquest of Central Palestine. The cities that submitted (Joshua ix, 17) were Hivite cities (v. 7), and the inhabitants of Shechem were Hivites (Gen. xxxiv, 2). Perhaps, therefore, the submission of the Hivite league led to that of the country round Shechem.

## NOTES ON ANTIQUITIES OF THE BOOK OF JUDGES.

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*Bochim.*—Nothing is known of this site, except that it was above Gilgal, and a place of sacrifice (Judges ii, 1, 5); the word means "weepers," and may be connected with Allon Bachuth (Gen. xxxv, 8), "the oak of weeping." The latter was at Bethel, and Bethel was the place of religious meeting in the time of the Judges (Judges xx, 27).

*The Levites.*—It has been said that the Levites are represented as being members of other tribes (Judges xvii, 7), but the term *Gur*, applied to the Levite in this case, proves the contrary. The *Gur* (Arabic *Jār*, A.V. "sojourner") means properly the man of any tribe living in another tribe. In the present case the Levite lived "among the family" (מִשְׁפַּחַת) of Judah, and sought (verse 9) to become a *gur* anywhere else where he might be accepted. The Levite, who was *gur* in Ephraim, might, however, be connected by marriage with the tribe of Judah (Judges xix, 1). In the first-mentioned case the Levite was a grandson of Moses (Judges xviii, 30), though a later scribe introduced confusion by writing the letter *V* over the name of Moses (as it still stands in the St. Petersburg MS.), and so made him a descendant, not of Levi, but of Manasseh. In the same verse the "captivity of the land" is a corruption for "captivity of the Ark" (according to the same MS.), which earlier reading agrees with the words that follow: "all the time there was a House of God in Shiloh."

In this connection it is to be noticed that, although the Levites were thus scattered in other cities, not always assigned to them, they yet were accustomed, in the time of the Judges, to go up to the central shrine at Shiloh (Judges xix, 18), or "House of Jehovah," where a yearly feast was observed (Judges xxi, 19). Gibeah was probably chosen as a resting-place by the Levite (xix, 15), because it was a Levitical city (Joshua xxi, 17), and his host, who was not a Benjamite, may have been a Levite. The fact that Levites resided in other than Levitical cities does not prove that such special cities had not been allotted, for Levites might sell or pawn their houses (Levit. xxv, 33).