

Assyr. *sittu*, remnant, stands for *sīdtu*, just as אִתִּי, with me — *idtī* (יִדְתִּי) my side (GB<sup>16</sup> 77\*, l. 6). In Arabic this stem **سِد** appears, with partial assimilation of the **د** to the **ت**, as **سَد**, just as we have Assyr. *zabālu*, to carry — Heb. סָבַל, or Ethiop. *zabāṭa*, to strike, instead of *sabāṭa* — Assyr. *šabāṭu* (ZDMG 64, 708, 20). Arab. **يَادَة**, means *increment, excess, surplus, residue*. In legal parlance *surplus* denotes the *residuum* of an estate after the debts and legacies are paid. In Assyrian, *sīttu* means exclusively *residue, remnant, remainder, rest*.

On the other hand, Assyr. *atāru* (= *yatāru*) means *to increase, to exceed*, whereas Heb. נֹתַר — *to be left over, remain*; יָתַר — *abundance, excess and remainder, remnant*. Heb. יָתַר and Arab. **يَد** have originally the same meaning (*overflow, surplus*). The caudate lobe of the liver is in Hebrew יִתְרֵת הַכֶּבֶד; in Arabic **يَادَة لِكَبِد**. The primary meaning of both terms is *excrescence*. HK 125 thinks it remarkable that no one has called attention to the Syr. **ܩܘܪܐ ܟܒܪܐ**; he has evidently overlooked my note in ZDMG 61, 195. In Hebrew, יָד means *to be excessive, i. e. overbearing — overwhelming* (cf. *Mic.* 76,\*) or *haughty*; it means also *to overflow, boil over, boil, seethe*.

For the plural with preservation of the fem. ת, Assyr. *sittāti*, *sittāti* or (with **سالة** *sittēti*) cf. *littātu*, progeny, from *litu* — *lidtu*, offspring — **לדת** (لِد) or *birtātu*, fortification, from *birtu*, fortress (*Est.* 7) or *lītāti*, victories, plur. of *litu*, strength, power, fem. of *lē'u*, strong (stem **לֵא**; cf. ZAT 29, 282; JAOS 32, 17). Similar formations in Hebrew are **שפתות, דלתות, קשתות** instead of Assyr. *qašāti*, *dalāti*, *šapāti* (HK<sup>28</sup> § 87, k; § 95, f; AG<sup>2</sup> § 95, note).

Johns Hopkins University

Paul Haupt

### Semachonitis — Jungled Region

In my address on *Armageddon* (JAOS 34, 419; cf. WF 208, n. 60) I have shown that both *Meroz* and *Merom* (in the *Waters of Merom*) are corruptions of *Megiddo* (cf. GB<sup>16</sup> xvii<sup>b</sup>,

below). The *Waters of Merom* (i. e. *Megiddo*) denotes the *Kishon*, not *Lake Hûlah* (Talmud. יַמַּא דְּחֻלְתָּא). The meaning of this name may be *sand*, especially a sandy region exposed by the fall of the water; cf. the *Solway Sands*, also Σύπτις and θῆς (plur. θῆves) — *dune, sand-bank, sea-shore* as well as Talmud. חֹלֶת שֶׁל אַנְמוּכָא, חֹלֶת שֶׁל וּבְנֵה. In *Meg.* 6<sup>a</sup> (BT 3, 550; cf. EB 618) we read: קָסְרֵי בֵּית אֲדוּם שֶׁהֵיא יוֹשְׁבֵת בֵּין הַחֻלּוֹת. In Jastrow's dictionary יַמַּא דְּחֻלְתָּא is supposed to denote, not *Lake Hûlah*, but the *navigable portion of the Orontes up to Antioch*.

Josephus calls the region around *Lake Hûlah Σεμαχωνίτις* (EB 3038). This cannot be identified with *Šamxuna* of the Amarna Tablets (see Weber in Knudtzon's edition, p. 1299; cf. GB<sup>16</sup> s. v. שְׁמַחֻן) but represents the Heb. סַבְכִי, *jungly*, alluding to the impenetrable jungle of papyrus-reeds north of the lake (cf. Buhl, *Geographie des alten Palästina*, 1896, p. 113; contrast RB 999<sup>a</sup>).

In *Bâbâ Bathrâ* 74<sup>b</sup> (BT 6, 1138) we read יַדֵּן יַצֵּם מִמְעָרָת וּמַהֲלֵךְ בִּיפְהָ שֶׁל סִבְכִי וּבִיפְהָ שֶׁל מַבְרִיא פְּמִיִּים<sup>2</sup>. Dalman points סַבְכִי or סְבְכִי (cf. Jastrow's dictionary, p. 975<sup>a</sup>; Levy 3, 546<sup>a</sup> s. v. סַבְכִי). The original form of the name must have been שׁוֹבְכִי, derived from שׁוֹבְךְ, *thicket, tangle* (cf. above, p. 59). Also the place-name *Shôbak*, i. e. الشوبك (Bædeker, *Palästina*<sup>7</sup>, p. 164) may mean *thicket*. In the form סוֹבְכִי for סַבְכִי we have partial assimilation of the *b* to the *k*; cf. חַפְשִׁית = חַבְשִׁית, *reclusion* — مَكْبَسَة, *hermitage*; see *Kings* (SBOT) 251. For the interchange of *b* and *m* cf. ZA 2, 268. *Samak* in *Wady as-Samak* does not represent the Greek name Σεμαχωνίτις, but the Arabic word *sâmak*, fish. There is a *Wadi as-Samak* on the eastside of the Sea of Galilee (Bædeker, *Pal.*<sup>7</sup>, p. 237).

<sup>2</sup> That is بانيامس; see the picture in RB 772.