A Mother In Israel

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Balian of Ibelin, and a few more cut their way through, and escaped to Tyre. Here Raymond died, broken-hearted, only fifteen days later. Balian of Ibelin survived, to witness the last overwhelming disaster of the fall of Jerusalem on the 1st October.

Guy, Geoffrey de Lusignan, the Grand Master of the Templars, and the oft-perjured Renaud de Chatillon, and those few knights and leaders who yet lived, were brought before Saladin in his tent. Saladin, courteous ever, and compassionate of their plight, ordered iced sherbet to be given to the prisoners. Guy was the first to drink, and then handed his goblet to Renaud de Chatillon. "Thou hast given him to drink, not I," were the ominous words of Saladin, meaning that though partaker of his bounty, the traitor Renaud had no claim upon his mercy. Some say that Saladin himself cut down the hated Sieur of Kerak; others (and this is more likely), that he was dragged from the tent and beheaded outside. Readers of 'The Talisman' will remember the picturesque use which Scott makes of this incident. The Hospitallers and Templars were offered life and freedom if they would change their faith. The offer was rejected with scorn, and two hundred of them were beheaded.

The Battle of Hattin opened the way to the conquest of the whole land. Tiberias, Nablus, Ramleh, Cæsarea, Jaffa, Jericho, Ascalon, Gaza, Beyrout—all the great fortresses, in fact—surrendered one after another. Four months later Jerusalem also lay in Saladin's hand. The Christian dominion in Palestine was broken utterly, never again to be lifted up.¹

A MOTHER IN ISRAEL.

By E. J. PILCHER.

AN incident in the reign of David is related in 2 Samuel xx. A certain man named Sheba attempted an insurrection. The revolt failed through lack of support, and Sheba took refuge in Abel-beth-Maachah, in the extreme north of Palestine. The royal body-guard

¹ Books consulted or read: 'Jerusalem,' Besant and Palmer; 'Research Work in Palestine,' Conder; 'Palestine,' Temple; 'Palestine and Sinai,' Stanley; 'Palestine,' M. Russell; 'Historium Rerum Anglicarum,' William of Newburgh; 'The Crusades,' Archer and Kingsford; 'Tent work in Palestine,' Conder; and others.

came up in pursuit, and proceeded to invest the town. The inhabitants realised that they were likely to suffer in a quarrel not their own, and they accordingly opened a parley from the walls, reproaching Joab, the king's general, with seeking "to destroy a City, and a Mother in Israel." Joab protested that he had no designs against the city itself, but that he was in pursuit of a wicked rebel. Thereupon the citizens promptly decapitated Sheba, and threw his head over the wall to the besiegers; and Joab broke up the siege and returned home fully satisfied with the course of justice.

The phrase employed in 2 Sam. xx, 19, is עיר ואם בישראל 'Ir ve-'em be-Yisra'el = "a city, and a mother in Israel." This is interesting for several reasons. In the Hebrew idiom a city was regarded as a mother, and the surrounding villages were her daughters, as in Josh. xvii, 11, and other passages. Hence it was represented to Joab that he, as a son of Israel, was guilty of an unfilial crime in attacking Abel-beth-Maachah. An exactly similiar phrase is found upon the coins of Berytus. At one period of its history Berytus had its name changed to Laodicea; but, as is usual in such cases, the foreign title failed to take root. The native appellation revived, and the place is now known as Beirût. Some of the copper currency of Berytus bears the legend ללארנא אם בכנען le-La'olike'a 'em be-Kena'an = "of Laodicea, a mother in Canaan," which it will be observed is exactly parallel to 2 Sam. xx, 19.¹

Curiously enough, the great orientalist, Dr. F. C. Movers, forgot the Book of Samuel, and imagined that this inscription claimed Laodicea as the mother-city of Canaan!² This is repeated by E. Babelon, who remarks that the legend gives the city "the pompous title of Metropolis of Canaan."³ As a matter of fact, the phrase was not at all pompous. We may perceive by comparison with "Samuel" that Berytus was merely claiming itself to be worthy to rank among the other cities of Phœnicia. We know nothing of the size of Abel-beth-Maachah. It cannot have been a large place; it was probably quite insignificant. Yet to the inhabitants it was "a Mother in Israel." Consequently, the claim of Berytus to be "a Mother in Canaan," was really a very modest one. Nevertheless,

¹ Geo. F. Hill, *Coins of Phœnicia* (London, 1910), p. 1; D. J. Rouvier, *Revue Numismatique*, 1896, pp. 265, 377.

² *Die Phönizier* (Bonn-Berlin, 1841-1856), Vol. II, 2nd Part, p. 134.

³ *Les Rois de Syrie* (Paris, 1890), pp. cviii, 84.

Movers and Babelon tended to mislead Dr. G. A. Cooke, and caused him to find somewhat unnecessary difficulties in the legend, for he characterised it as syntactically "objectionable."¹ He proposed to read it, not **אם בננען**, 'em be-Kena'an = "Mother in Canaan," but **אש בננען**, 'esh be-Kena'an = "which (is) in Canaan." He argued that **מ** and **ש** are often indistinguishable upon Phoenician coins. Quite apart from its grammatical difficulties, Dr. Cooke's emendation is unnecessary, for 2 Sam. xx, 19 shows conclusively that the coin is employing a common native phrase, or idiom.

The claim of motherhood appears in a slightly different form on the coinage of Sidon. The full text runs **לצדנם אם כמב אפא כת** צר, "le-Zidonaim 'em Kambe 'Ap'o Kiti Zor, i.e., "Of Sidon, mother of Carthage, Hippo, Citium, Tyre." Kambe was the original name of the celebrated Carthage in northern Africa. The Punic **קרת הודשת**, *Kart Hadasht*, simply means "new town," corrupted by the Latins into Carthago; by the Greeks into Καρχηδών. Hippo was the bishopric of St. Augustine. Kition, or Citium, was the principal city of Cyprus. Sidon claims all these as her colonies, and also the rival city of Tyre. The inscription on the coin was first correctly deciphered by Dr. F. C. Movers in 1850. He rendered it "*Von den Sidoniern Metropole von Kambe Hippo Citium Tyrus.*" That is to say, he construed **צדנם** as a masculine plural; and in this he has been followed by later writers; though the construction is obviously faulty, because "Sidonians" (plural) cannot have been "a mother" (singular) of colonies, or anything else. This difficulty has been fully appreciated by some scholars, such as Mr. Geo. F. Hill (*Phoenicia*, p. cvi), who translates "Belonging to (the city of) the Sidonians, the metropolis of Cambe, of Hippo, of Citium, and of Tyre." But it remains to be seen if there is any real difficulty at all.

In the Old Testament we meet with a large number of place-names which end in "*aim*." Prof. G. Buchanan Gray (*Encyc. Biblica*, Vol. III, article "Names") enumerates no less than twenty-two. Each of these words has the appearance of a dual; but it is very difficult to understand why duality should be so frequent in the geography of Palestine. Accordingly, several scholars have disputed whether the "*aim*" termination were a real dual or not; although Prof. Gray, with some hesitation, is inclined to accept these names

¹ *A Textbook of North-Semitic Inscriptions* (Oxford, 1903), pp. 46, 349.

as denoting for the most part some double feature in the site. Dr. Jacob Barth in his book entitled "*Die Nominalbildung in den Semitischen Sprachen*" (Leipzig, 1894), pp. 316-354, discusses the matter, and comes to the conclusion that the *-aim* is an ancient local-ending, or an intensive suffix of the same nature as the terminations *-am*, *-om*, *-an*, and *-on*, which are so frequent in Semitic names.

The name of Jerusalem itself is instructive in this connection. The city goes back to at least the Tell-el-Amarna Period, when it figures as *Urusalim*, from which it would appear that the final M is an essential part of the word, and not a suffix. In most passages of the Old Testament it is ירושלם which should, strictly, be transcribed *Yerushalem*; but in a few of the very latest instances we have the form ירושלים, i.e., *Yerushalaim*. That is to say, the word is assimilated to those numerous place-names that have the appearance of a dual. The Jewish coins bear witness to differences of opinion upon the subject. When we examine those of the First Revolt (A.D. 66-70) we find that the pieces of the First Year have *Yerushalem*. In all the following years the spelling is *Yerushalaim*. Those of the Second Revolt (A.D. 132-135) all have *Yerushalem*.¹ There is no doubt that the form *Yerushalem* is the ancient and correct one.² Yet we see that the scribes considered that they were making it more venerable and dignified by writing it *Yerushalaim*, so as to resemble the numerous other cases where the place-name has an apparent dual form. If, therefore, as is extremely probable, the Phoenicians had the same idea, the enigmatical צדנם is capable of an intelligible explanation. We should not transcribe it *Zidonim*, and treat it as a plural; but we should render it *Zidonaim*, and consider it an intensive form of *Zidon*. This will at once dispose of all syntactical and grammatical difficulties.

¹ Geo. F. Hill, *Coins of Palestine* (London, 1914), pp. 269, 270, 292. It is needless to remark that the Massoretic pointing is always *Yerushalaim*, whatever the consonantal form of the O.T.

² Prof. Sir George Adam Smith, *Jerusalem* (London, 1908), Vol. I, pp. 250-265.