

ZUR

'rock of my salvation' are suggested by an early divine title זר ('rock')? If so, the author of Dt. 32 and those who followed him did but revert to an ancient usage when they employed Zur and Yahwé synonymously. And if this early divine title existed among the Hebrews, we may, not without some plausibility, regard the four personal names ELIZUR, PEDAHZUR, ZURIEL, and ZURISHADDAI (all in P) as ancient names preserved by the late Priestly Writing.

The literary evidence, however, is not favourable to this view; and on the sole ground of the place-name Bethzur (which can quite well be explained 'rock-house' or 'rock-place') we cannot venture to regard as beyond all doubt the early existence of a divine name Zur. If, therefore, the four names referred to really contain the (late) divine name Zur, they must be artificial coinages of P. But it is an objection to this view that P never employs the title זר of God. Are we to suppose, then, that P derived the names from some other late, post-deuteronomic writer?

The difficulty can only be removed by a keener criticism of the MT. As the result of this we have found elsewhere that the four names are probably corruptions of ethnics or gentiles. The corruptions in the proper names of P are so numerous that this theory has to be seriously considered. See PEDAHZUR, ZURIEL, ZURISHADDAI. Cp also PASHHUR; if this word be a corruption of Pedahzur, we get another set of references to this name. The date of Jer. 20 (Pashhur chapter), however, is questioned (see JEREMIAH II, § 6).

On the biblical passages, cp Gray, *HPN* 105 ff., and on Jewish views of the meaning of Zur see Wogand, *Z. 171* 19 § 5 ff. ('90).

ZUR (זר), abbrev., perhaps from זרם, Mišsur in N. Arabia [see MIZRAIM, § 2b] cp Rekem = Jerahmeel, Reba = 'Arâb; צור [BAFL]. 1. A Midianitish chief. Nu. 25 13 318 Josh. 13 21.

2. A name in a genealogy of BENJAMIN (q.v., § 9 ii. β), cp ZEROR (1 Ch. 8 30 צורק [A] = 9 36 צורק [BN.A]). His mother bears the Jerahmeelite name MAACAH (Che.). See JQR 11 110-113, §§ 10 ff.

ZUZIM

ZURIEL (זריאל), as if 'my rock is El,' but see below; צוריהל [BAFL], b. Abihail, 'prince' of families of Merari (Nu. 8 35)†.

The name taken by itself might be a combination of names of God (cp ZUR). But if Abihail is a (popular) corruption of 'Jerahmeel' (see MAHALATH, and cp זריהל, if correct 1 Ch. 2 29) and if 'Mahl' is a corruption of 'Jerahmeel' ('Merari' of 'Miri' (q.v., 'belonging to Misur or Musri for S. Palestinian border)], or from some other ethnic (cp MES it is probable that זר is simply an affirmative, and that it implies a clan-name זרי, possibly from זור, and ultimately זרם. Cp צרתי (SOPHERETH).

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ZURISHADDAI (זרישדיי), § 43, as if 'my rock Shaddai,' but see below; צור[ε]יכאדאי [BAF]. צוריקאδε [L.], father of the Simeonite prince Shimeiel, Nu. 16 (212, צוריקאדαι [F]; 7 36 41 101). Under the form SALASADAI he is mentioned along with his son SHELUMIEL (q.v.) in the compiled genealogy of Judith (8 1, σαλασαδαι [B], σαλα. [A], σαρι. [C]. See GENEALOGIES I, col. 1662, n. 1.

זר (Zur) and צר (Shaddai) may both be names of God ZUR, SHADDAI. But names (especially in P) being so corrupt, it is not improbable that both were originally ethnics and ultimately come respectively from צרפת (Zarephath) זרימל (Ishmael). See ZURIEL and SHADDAI. Ashur = southern Geshur, with which the Simeonites may have been connected. Possibly, too, the Danite name, AMMISHADAI (q.v.), may be a distorted form of Ishmael, and SHELUMIEL (q.v.) may also have a tribal reference.

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ZUZIM (זוזים), a people on the E. of the Jordan. Gen. 14 5† (cp HAM). Sym. Ζουζιμοι, ΕΒΛΕΘΗΤΗ ΣΑΧ perhaps reading either זוזים (Klo, *Gesch.* 107) or זוזים (Pesh. זוזים, 'the mighty ones,' and the form זוזים, ZAMMIM. See EMMI). At any rate, we cannot venture to connect name with that of the Roman military station Ziza, SE Heshbon. Sayce's theory (*Crit. Mon.* 160 f.) is also hazardous. Probably the Zuzim are to be identified with ZAMMIM (q.v.), and are a branch of the Rephaim—probably of the Sārephāthim. זוזים may in fact have come from צרית (Perizzites (though the plur. of צרית does not actually occur); צרית itself may be a corruption of צרתי. See PERIZITE, REPHAIM.

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