

## KIRJATH-JEARIM

The earliest record of the name (if we suppose it to have been correctly transmitted) is probably Judg. 18:12. See also Jer.

39:20 (see *παρθιαριμ* [pā], Josh. 9:17 (*παρθιαριμ* [pā]), 1 Ch. 2:50 32 f. (v. 53 *παρθιαριμ* [pā]), *παρθιαριμ* [pā], om. l.) 135 (*παρθιαριμ* [pā]), 2 Ch. 14: *Ερτα225* . . .

(KIRJATH-ARIM [RV KIRJATH-ARIM, *παρθιαριμ* [pā]) should be 'Kirjath-jearim'; Neh. 7:29 (*παρθιαριμ* [pā]). Kirjath-Baal (*קִרְיַת בַּעַל*; *παρθιαριμ* [pā]), and Baalath, with the explanation, 'that is, Kirjath-jearim,' occur in Josh. 18:14; Josh. 15:60; 1 Ch. 13:6 (*εἰς πόλιν βαυθ, ΒΑΛ*). Baalath alone in Josh. 15:10 (here and in v. 9, *Β* has 'Baal' except in v. 10 *Β* is *ΒΑΛ*). 'Baal-Judah,' without explanation, occurs in 2 S. 6:2 (on *Β* see below); but Dory, Kuenen, We., Dr., Ki. read 'Baal'; Klo., Hu. 'Baalath'.

Evidently the earliest name of the place included the divine name Baal; but how came the same place to be afterwards called Kirjath-jearim? It is not a superfluous inquiry. The most obvious explanation—viz., that, in the course of religious progress, 'Baal' came to be discredited as a divine name—is insufficient. We should have expected some better divine name to be substituted for 'Baal,' not the reconstruction of the place-name on an entirely different plan. Moreover, we do not find that Baal was entirely removed from the southern place-names (Baalath, Josh. 15:29; Bethoth, Josh. 15:24, both in P). The first step towards a solution of the problem is to show (a) that the original name of the place was Baal- or Baalath- (hag) gibeath—i.e., 'Baal of the hill,'—and (b) that the full name under which the Deity was worshipped in this Gibeath ('hill') may have been Baal-yarib ('Baal contends').

(a) In 1 S. 7:1 (EV) the ark is said to have been brought into 'the house of Abinadab in the hill' (*בְּבֵית אֲבִינָדָב*); cp the same phrase in 2 S. 6:3 RV (AV RVmg. have 'in Gibeath'). It looks as if, in the original writing, *בְּבֵית*, 'Gibeath,' was the name of the town where Abinadab lived; that the description 'on the hill' refers to 'the hill on which the town was built' (H. P. Smith), is surely improbable. Near the latter of these passages (2 S. 6:2) *Β* has the strange rendering *ἀπὸ τῶν ἀρχόντων τοῦ βασιλῆως* [*τὸν βασιλῆως*]; two readings are combined, viz., *הַבְּעֵל* and *הַבְּעֵל* [*הַבְּעֵל*], the latter of which is misrendered, and really means 'to Baalath of the hill.' Probably the latter reading is the original one (see Klo. on 2 S. 6:2); observe the Pseph after *הַבְּעֵל*, which warns us that the text is doubtful. Nor must we overlook the close of the list of the cities of Judah in Josh. 15:28, which runs thus in AV, 'and Jebusi, which is Jerusalem, Gibeath, (and) Kirjath (RV KIRJATH). The current opinion is that 'Gibeath' means 'Gibeath of Saul,' and that 'Kirjath' is an error for 'Kirjath-jearim.' But it is more in accordance with the analogy of textual errors elsewhere to suppose that 'Kirjath' is an editor's correction of Gibeath, and that the original reading was 'Gibeath-jearim,' though 'jearim' itself may turn out to be incorrect.

(b) We have reached the conclusion that an early name for the place afterwards called (at any rate by scribes) Kirjath-jearim was 'Baal of the hill.' Analogy entitles us to assume that the local Baal had a fuller title describing his chief attribute; cp Baal-hanan, El-Ishtib, etc. The second part of this title ought to underlie the second part of the name Kirjath-jearim, for of course such a name as Baal-jearim (Baal of the woods) would be contrary to analogy. We can hardly doubt what that second part was; it was either jarim (*יָרִים*) or (more probably) jarib (*יָרִיב*). *ב* and *י* are interchangeable; cp *יָרִיב* (*Β*) Hos. 5:13 10:6 for the Heb. *יָרִיב*, *yārīb*. 'Baal contends' was the name; cp *יָרִיב*, Jehojarib, and *יָרִיב*, 'Let the Baal contend with him,' Judg. 6:32. Our further conclusion is that Kirjath-jearim is a late distortion of an older name, Gibeath-baal-yarib, which was current side by side with Baal hag-gibeath. It is hardly necessary to suppose that Har-jearim (Josh. 15:10) is a distortion of Har-baal-jarib; but this is of course a possible view.

According to Winckler (*GI* 2:104), 'Kirjath-jearim,' or 'city of forests,' is 'nothing but a half-suggesting, half-concealing reproduction' of the name Baal-Tamar (Judg. 20:33), which name (of mythological origin) was, he thinks, converted into Baal(e)-judah (2 S. 6:2) in the time of David, when this locality ceased to be Benjaminite, and became Judahite. See, however, JUDAH, § 3, TAMAR.

In identifying the place which we may conventionally call Kirjath-jearim, we must be careful not to lay equal stress on all the biblical data. We

2. Identifications must not, for instance, be too confident that Kirjath-jearim and Beth-shemesh

1 The latter name was corrupted into *הַבְּעֵל*, the *ב* having dropped out; this became indistinct, and was misread *הַבְּעֵל*, to which *י* was prefixed by conjecture.

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were near one another. The description of Jos. (*Ant.* vi. 1. Niese), *γέφυρα πάλιν τῆς Βηθὲν κώμης* (Nabes. τοῖς Βηθσαμύραις), appears to be suggested by the narrative in 1 S. 6 f., as it now stands, and cannot be treated as authoritative; Josephus was not writing a handbook of geography. Nor is it at all necessary that the site of Kirjath-jearim should be in a wooded or bushy neighbourhood, *jearim* being probably only an artificial distortion of 'jarib.' The clearest and most certain of all the data is the statement in Josh. 9:17, that the dependent cit. of the Gibeonites were Chephurah, Beeroth, and Kirjath-jearim. Now GIBEON, CHEPHURAH, and BEEROTH (*qq.v.*) are securely identified, and Kirjath-jearim must not be placed too far off from the other members of the group. If in addition to this we require a city on the border of Judah and Benjamin, there is, it would seem, only one site which is available, and that is *el-Karya* or *Karyet el-Enab*<sup>1</sup> (city of grapes). Eusebius places *παρθιαριμ* at the ninth milestone from Jerusalem towards Diospolis or Lydda. This suits the position of Karyet el-Enab, which is about three hours from Lydda. The high authority of Robinson supports this view. The nearness of the mountain Neby Samwil (see MIZPEH), which Eusebius expressly states (*OS*<sup>2</sup> 278 96; cp 138 13) to be near Kirjath-jearim, is no slight confirmation. The village of el-Karya is but a poor one; there is a Latin church of great interest dedicated originally to St. Jeremiah, owing to a mistaken identification of the place with Anathoth. Prof. G. A. Smith (*HG* 225 f.) speaks with somewhat more hesitation than the present writer thinks necessary. For the rival site (*Kh. 'Erma'*) near Bēt 'Atāb, the principal argument is its greater nearness to Beth-shemesh ('Erma is about 4 miles E. of 'Ain Shems). This, however, is hardly an argument for critics to use (see ARK. § 5), and, on the other hand, Kh. 'Erma is too near Zorah and Eshtaoi to suit the narrative in Judg. 18:11 f.,<sup>2</sup> and also in the wrong direction (S. of Kesā). Moreover, for el-Karya it may be urged (but without laying much stress upon it) that this village marks the point of departure of the rough bushy country\* (*qq.v.* see FOREST, 3); hence the later name, 'city of dense cope,' was not an inappropriate one. That it fits the position of Kirjath-jearim on the N. border of Judah and Benjamin, is also beyond refutation, though different views as to the line of demarcation are no doubt tenable.

The following is Conder's description of the new site at *Kh. 'Erma'*.

'The surrounding hills are more thickly clothed, even at the present day, with dense cope, than is any part of the district in which the town can be sought. The ruin is situated on the southern brink of the great valley which broadens into the valley of Sorek, and it is about four miles E. of the site of Beth-shemesh, thus agreeing with the words of Josephus.' According to Conder the boundary line W. of 'Erma can be drawn in a satisfactory manner (see *PEFQ*, '79, p. 98 f., and cp Henderson, '78, p. 196 f.).

Cp H. A. Poels, *Le sanctuaire de Kirjath-jearim* (Louvain, '94). Kirjath-jearim and Gibeon are here thought to have been on opposite sides of the same hill; their common sanctuary being on the summit of the hill.

When Kirjath-jearim became an Israelitish city is uncertain. It must, however, have been at least partly

3. Biblical references. inhabited by Judahites in the time of David (2 S. 6:2 f.; cp ARK. § 5). In later times it produced a prophet in the style of Jeremiah, who fell a victim to Jehoikim's tyranny

<sup>1</sup> The latter name is said to occur first in the fifteenth century. A still more modern name is Abū Gōsh (from a sheikh so called, who lived at the beginning of this century, and left a name of fear). In support of this identification cp Clermont-Ganneau, *Archaeological Researches*, ii. (99).

<sup>2</sup> Cp MAHANEH-DAN.

<sup>3</sup> There are *waars* on every side almost, and some very impracticable ones N. and SW. of it (Thomson, *LEI*, ed. '94, p. 666). 'Aujourd'hui encore, on est frappé de l'aspect différent des deux versants; à ce point précis de maigres taillis commencent, qui ne demanderaient qu'à grandir' (Lagarange, *Revue biblique*, '94, p. 140).