never was a 'wood' in the district of Ziph (see 1 S. 23 15, EV, and see below). 'The country is emphatically a dry land, looking down on the barren wastes which lie above the Dead Sea between Masada and Engedi. There is no moisture capable of supporting vegetable growth' (*PEFQ*, 1875, p. 45). G. A. Smith (*HG* 300 n., 307 n.) substantially agrees.

Among the many difficult points connected with the Hebrew traditions is this: Was the chief Calebite city Hebron or Kiriath-arba (*q.v.*)? If the latter, then the Ziph of 1 Ch. 2 42 may be that mentioned in Josh. 15 24. And another is this—Was David's Ziph the first or the second place so called? The חרש (Horesh) of 1 S. 23 15 may very well be a corruption of אשור (Ashhur) which seems to have been a name nearly equivalent to Jerahmeel. We may also doubt about Rehoboam's Ziph, as well as about the other names in 2 Ch. 11 6-10 (see REHOBOAM).

T. K. C.

ZIPHION (צִפְיוֹן), Gen. 46 16 = Nu. 26 15, ZEPHON (*q.v.*).

ZIPHRON (זִפְרוֹן), scarcely 'stench,' see ZANOAH, but cp NAMES, § 106, n. 1; ΔΕΦΡΩΝΑ [B], ΕΦ. [BA]; ΖΕΦ. [AL]), a point on the N. frontier of Canaan, Nu. 34 9, the mod. *Zafarāneh*[1] (Rob. gives *ez-Zafferāneh*), ESE. of *er-Restan*. This, however, does not suit Furrer's own view of the frontier, for *Ṣedad* (his Zedad) is SSE. of *Zafarāneh*, whereas it should be to the N. Hence Mühlau, in Riehm's *HWB*, following Wetz. (*Reisebr.* 88), prefers the ruins called *Ṣifrān*, fourteen hours NE. of Damascus.

There is reason to think, however, that the description originally referred to the Negeb (see ZEDAD), that Ziphron corresponds to the SIBRAIM of Ezekiel, and that both names are corruptions of Zarephath. See ZEDAD.

T. K. C.

ZIPPOR (צִפֹּר, צִפּוֹר; ΣΕΦΦΩΡ [BAFL]), BALAK (*q.v.*), king of Moab, is called 'son of Zippor' (Nu. 22 2 4 10 16 23 18 Josh. 24 9 Judg. 11 25), *i.e.*, either son of a person called Zippor ('bird'), or 'native of Zarephath,' the Zarephathites being a section of the N. Arabian Misrites (see ZAREPHATH, MIZRAIM, § 2 *b*). It is probable that just as the Edomite king Shaul (AV Saul) was a Misrite of Rehoboth (see REHOBOTH), so the Moabite king Balak was a Misrite of Zarephath (unless indeed Balak was king of Muṣri; see MOSES, § 17). The Cushite wife of Moses bore the startlingly similar name ZIPPORAH (*q.v.*). See, however, NAMES, § 68.

T. K. C.

ZIPPORAH (צִפֹּרָה; ΣΕΠΦΩΡΑ [BAFL]), daughter of Hobab or Jethro, 'priest of Midian,' and wife of Moses (Ex. 2 21, J; 4 25, J; 18 2, E).

In Nu. 12 1*b* she is called a 'Cushite woman'; 'Misrite' would perhaps have been more accurate, but Miṣṣur (=Muṣri) and Cush in N. Arabia were contiguous (see CUSH, 2). On the significance of her name (probably a distortion of Zarephath), and of her connection with Moses, see MOSES, §§ 4, 7, and cp CIRCUMCISION, § 2; ZAREPHATH; ZIPPOR.

In its present form the name means 'bird'; cp NAMES, § 68. There is an Aramaic proper name צפרא in *CIS* (104) 11 2 12 2; the Greek equivalent being σεφφερα (S. A. Cook, *Aram. Gloss.* 102, who refers to Cl. Gan. *Rec. d'archéol.* 1885, p. 23). The name Zippor (*not* Zipporah) occurs as a woman's name in Talm. Jer. *Gittin*, 5 3.

T. K. C.

ZITHRI, RV **Sithri** (כִּתְרִי; for origin see SETHUR), b. Uzziel, a (Kohathite) Levite, Ex. 6 22 (σεγρει [B], σεθρει [A], σετρι [FL]).

ZIV (זִו), 1 K. 6 1 37 RV, AV ZIF. See MONTH, § 2 (2).

ZIZ, GOING UP OF (מַעֲלֵה הַצִּיץ), a pass in the S. of Palestine, 2 Ch. 20 16 (ΤΗΝ ΑΝΑΒΑΣΙΝ ΑΣΑΕ [BA]. Τ. Α. ΤΗΣ ΕΞΟΥΗΣ ΑΣΙΣΑ [L]). The name looks suspicious; but the ordinary view that the Wādy Ḥaṣāṣa, by which the old Roman road leads from En-gedi to Jerusalem, is meant, is plausible.

The mention of HAZAZON-TAMAR (*q.v.*) in v. 2, however, introduces a perplexing element into the geography. For a way out of the difficulty, see NEGEB, § 7.

T. K. C.

ZIZA (זִיזָא), perhaps abbrev., § 58, cp ZAZA, ZUZIM).

1. A prince of SIMEON (§ 5 [ii.]), temp. Hezekiah, 1 Ch. 4 37 (ωσαλ [B?], ζουζα [A], ζιφα [L]).

2. One of Rehoboam's children by Maacah; 2 Ch. 11 20 (ζιζιζα [BAL]).

[1] For a southern Zafarāneh (cp Rob. *BR* 2 165) see ASPHAR.

ZIZAH (זִיזָה), 1 Ch. 23 11. See ZINA.

ZOAN (צֹעַן; ΤΑΝΙΣ [BNA]), an Egyptian city. Vg., and Tg. identify it with Tanis, certainly cor The city had the name *Ṣ'nt*,[1] in Coptic times, *Dj* (also *Djaane*, *Djani*). The Greeks called it Τάνις (). The modern Arabic name is *Ṣān*. Conseqt the name must have been pronounced *Ṣa'ne*, *Ṣa'* the Hebrews (following the later habit of droppin feminine termination [t]).

The city, the capital of the 14th nomos of L Egypt, near the NE. edge of the Delta, was sit on the right bank of the Tanitic branch of the Ni a plain which is at present, in summer, a marshy longation of the Menzaleh lake, in winter a salt-d The modern village of Ṣān is inhabited mostly by n men. The adjoining mound, *Ṣān el-ḥaǧar*, ' Ṣān,' was excavated first in part by Mariette in 1 then completely by Petrie (in 1883-84, see *Tanis* 1 2, 1885). There were found many statues, sphi obelisks, etc., belonging to a large temple, begn would seem) by kings of the sixth dynasty, conti in the twelfth dynasty, and completed by the gre builder among the Pharaohs, Rameses II. See, o fragments of the largest monolithic colossus kn EGYPT, § 37. The temple seems to have had a le of about 1000 ft. King Psusennes of the twenty- dynasty built a huge wall of bricks around it. importance of the city is shown by the fact Rameses II. seems to have resided there and that twenty-first dynasty originated from the city. Esarhaddon's and Aššur-bani-pal's time, *Ṣa'nu* or *Ṣ* was the seat of a prince; on its sack by the Assyr see TIRHAKAH. In Strabo (802) it still figures a considerable place. Of its ultimate downfall not m is known.

The biblical mentions are as follows. In Is. 19 11 the princes of Zoan represent Egypt (13 " with No Memphis). In 30 4, the Israelites are blamed for se ing embassies to Zoan; the passage looks as if Pharaohs were still residing at Zoan at times. Ezek. 30 14, Zoan stands parallel with the old capital Upper Egypt, No, which shows that in Lower Eg only Memphis can have rivalled Tanis in importan Perhaps it is thus to be explained that Ps. 78 (12 speaks of the wonders done 'in the land of Egypt, the field of Zoan' in Moses' time. Zoan-Tanis see to have been considered as the capital of Egypt, or least of the Delta, in the time of the psalmist. T inference that Zoan was the residence of Pharaoh Moses' time and that 'fields of Zoan' and Goshen we equivalent expressions has often been drawn by scholar especially by Brugsch, who tried to show the identity Rameses and Zoan.[2] Brugsch's arguments howeve are fallacious (although Rameses II. may have reside here, see above); certainly Goshen cannot have extend to the surroundings of Tanis.

The curious remark Nu. 13 22 (Hebron was bni seven years before Zoan in Egypt) seems to imply tha the writer considered Tanis as one of the oldest cities Egypt. Indeed, we can trace it to the sixth dynast (see above); as capital of the nome it may belong t prehistoric times. Chronological conclusions about th date of Hebron's foundation cannot, of course, be draw from the biblical remark, whether taken literally or not.

W. M. M.

ZOAR (צֹעַר, in Gen. 19 22 30 צוֹעַר; CΗΓΩΡ

[1]

[2] See RAMESES, § 3, on Brugsch's argument (followed by Ebers *Durch Gosen*, 408), and EXODUS, § 10.

[3] A stele of the time of Rameses II., found at Tanis, wa curiously dated 'year 400 of king Set.' If this date has a historical basis, it must mean that about 1700 B.C. the cult o Set was established (by Hyksos-kings?), not that Tanis was then founded, as some scholars have assumed.