tablets do we find very few names which contain this element. It seems to have appeared gradually in the course of the second millennium adhering at first only to theophoric place-names [1]. As regards the preceding $\dot{\imath} = {}^{\prime}a$, it is a frequent phenomenon in the place-names of Palestine known from the execration texts, e.g. *'Iksp'* (= hebr. אַכְשָׁף), *'I;ḥbw* (= hebr. רְחֹב), *'Isq;nw* (= hebr. אַשְׁקְלוֹן), *'Iś;pw* (read : *'Aśrapu*). It might be suggested that in the case of *'As'nw = 'Aš'ânu* (אשאן) we have an epithet of Makal, the Ba'al of Bethshan, the simplified form שְׁאָן coming into use later [2].

E 4 : *Ḥ;mw.*—

The assumption that this is the town of *Hâm* in northern Transjordan (*Gen.* 14, 5), which is perhaps also mentioned in the list of Thutmosis III (No. 118-*Hm*), the present *Tell Hâm* (7 km. south of Irbid), meets with orthographic difficulties. This identification is also contradicted by the archaeological facts at *Tell Hâm* [3]. ; may rather be taken to represent

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[1] There is no doubt that the component *bêtu*, Hebr. בַּיִת was subsequently added in numerous place names known from later sources. As to theophoric names, it may be assumed that *bêtu* was added only after the foundation of a *city temple*. In Bethshan this was the case in the xvth century (Rowe, *The Topography and History of Bethshan*, p. 10 ff.; *The Four Canaanite Temples of Bethshan, passim*; Wright, *A.J.A.*, 1941, p. 485). It may also be considered with regard to *Śalem* for instance (*Gen.*, 14, 18, cf. *Ps.*, 76, 3, *Josephus Arch.*, I, 10, 2), the fortress of Jerusalem—*Bit-Śalim* mentioned in *EA*, 290, 16 (Lewy, *J.B.L.*, 1940, p. 519 ff.). Most place names known from the Bible which have בית as the first component and the name of a god as the second are also used without the first component, e. g. בית בעל מעון — בעל מעון ,בית[בעל]פעור — [בעל]פעור ; עשתרות (cuneiform *Aštartu*) appears only once in its aramaeic form בעשתרה (= בית עשתרה, *Jos.*, 21, 27). בית שמש is also called עיר שמש (*Jos.*, 19, 41), with the first component subsequently attached. בית-אל, of course, represents a special case.

[2] This would be the case if Albright, *Archaeology and the Religion of Israel*, p. 79 ff. were right in seeing in *Makal "an exaggerated form of the god of pestilence"*. It would then suggest the root שוא, Arabic سوأ "*evil*", *i. e.* שאה "to devastate", where from שָׁאוֹן-שׁוֹאָה "devastation" has been derived.

[3] Prof. N. Glueck kindly informed me that in Tell Hâm he did not find any sherds from the later phases of the Early Bronze or from the Middle Bronze Ages.