

NOTE ON SHAARAIM.

IN Joshua xv. 33-36 there occurs the following group:—

“Eshtaol, Zoreah, Ashnah, Zanoah, En-gannim, Tappuah, Enam, Jarmuth, Adullam, Socoh, Azekah, Shaaraim, Adithaim, Gederah, and Gederothaim, fourteen cities with their villages.”

Ashnah = Asalin, quite close to Sara.

En-gannim = Um Jina.

Tappuah = Artuf.

In my paper on Adullam will be found some notes on Azeka.

As to Shaaraim, I am very nearly convinced that we find it in the ruin Sa'irè, which is not marked on any map, but is in Robinson's lists district of Arkab between Shuweikeh (Socho) and Beit Netif—*i.e.*, precisely in the region required.

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AVEN HASH-SHETEYAH.

IN Joma v. 2 we read, “there was there (in the Holy of Holies) a stone from the time of the first prophets. It was called Sheteyah, and its height from the earth was three fingerbreadths.” Upon this stone the ark would appear to have been placed, and it was a notion of the rabbis that the earth was founded upon, or rather *from*, it. In the Toldoth Jesu the Aven Sheteyah is affirmed to be the stone which the patriarch Jacob anointed at Bethel. Upon it was said to be written the nomen tetragrammaton, the ineffable name of God, and lest any one should learn the letters of this name, and become possessed of the wondrous powers which that knowledge conferred, two dogs were placed near the sanctuary, which, if any one had succeeded in learning the letters of this name, barked so fiercely at him as he was passing out as to cause him immediately to forget it. It is said that Jesus having entered, learned the name, wrote it upon parchment, and placed the parchment in an incision which He made in His thigh, the skin growing over it on the name being pronounced, and having escaped the canine guardians of the place, thus became possessed of the supernatural powers which He afterwards manifested.

Rabbi Schwarz (Das Heilige Land) identifies this wonderful stone with the Sakhrab, and after remarking that it is now raised about 10 feet above the ground, adds, “so that since that time (when Joma was written) the temple hill has been lowered nearly 10 feet.”

It seems strange that this stone should have been confounded with Zohelath, yet in the Jewish manual *arb'a taanoth* (*tisha b'av*) this identity is suggested.

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With reference to preceding remarks of Dr. Chaplin, I have to suggest that the "Little Sakhrāh," now lying at the northern end of the Haram enclosure, may possibly be the stone which Jacob anointed at Bethel, and which is supposed to have been placed in the Sanctuary of the Temple at Jerusalem.

The Sakhrāh, on which the Dome of the Rock is built, is a portion of the solid rock of Mount Moriah, only elevated about 24 feet above the general level (2,420 feet) of the Haram enclosure. It is doubtful, therefore, whether its highest peak could have been on so high a level as the floor of the Sanctuary of the Temple.

C. W.

NOTE ON NOB.

THERE is a certain amount of evidence as to the position of this place, which not only escaped me when first writing on the subject, but also appears to have escaped the notice of Major Wilson, whose argument in favour of another site is confined to the one requisite that Nob should be on the direct road to the capital.

Major Wilson mentions only two passages in the Bible as referring to Nob, but he has omitted the most important, Nehemiah xi. 32, where, in a systematic enumeration of towns in Benjamin, we get the names, Anathoth, Nob, Hananiah, Hazor, consecutively. This would place Nob between Anáta on the east and Beit Hanína, close to which is Khirbet Hazúr on the west.

Major Wilson says that, "of the others [towns enumerated Isaiah (x. 28—32)] nothing is known." For these towns—viz., Laish, Gallim, and Gebim—I have already proposed identifications which seem to me probable—viz., for Laish, which is evidently near Anathoth, *L' Isawiyeh*, the next village to *Anata*; for Gallim, "the heaps," *Khirbet el Soma*, "ruin of the heap;" for Gebim, *el Jib*; and possibly we may add, for Madmenah, near Gebim, *Bir Nebála*, close to *El Jib*.

All these indications point to the correctness of the site given by Mr. Grove for Nob—viz., the village of Sh'afat, the modern name having a meaning almost the same as that of Nob. This site also fulfils the other requisites: 1. It is in full sight of Jerusalem. 2. On the direct route. 3. A conspicuous point. This last requisite is in accordance with the expression *Zophim*—i.e., the place whence the tabernacle was visible. As the second tithes were allowed to be eaten in all the *Zophim*, it is only natural to suppose a site would be chosen so that a good view of the tabernacle might be obtainable at a considerable distance.

These arguments do not in any way interfere with the identity of Mizpeh and Nebi Samwil, for which I contended in the original paper,