

NOB.

JEROME says that the ruins of Nob were visible from Diospolis of Lydda. A better acquaintance with the Holy Land in recent years has shown that the statement must be incorrect.

Nob is mentioned in three passages in the Bible—1 Sam. xxi., &c.; Neh. xi. 32; Isa. x. 32. From the last place it is evident that it was on the way from Geba to Jerusalem—*i.e.*, in the land of Benjamin.

It is called (1 Sam. xxii. 19) "the city of the priests." This would seem to mean "the city of the priests who were slain," and further, since Nob was entirely desolated by Saul, and burnt, as Josephus adds, a city specially appropriated to them.

So far no difference of opinion seems to exist.

In Joshua xxi. 4 it is said that thirteen cities were allotted to the children of Aaron—*i.e.*, to the priests. In case, then, of Nob being one of these, the question of its position is brought within a very narrow limit, if not virtually settled.

Josephus, himself a priest, seems to assert without hesitation that Nob was one of the cities set apart by divine command (under Joshua) for the priests, since, in moralising about Saul, he speaks of his "overthrowing the city which God had chosen for the property and for the support of the priests." (Whiston. For the remainder of the passage see below, Addenda 5.)

This language is apparently as plain and precise as could be desired, but it is not stronger than is warranted by fact so far as concerns Levitical cities, for their number was fixed at forty-eight by *divine command* (Numb. xxxv. 7), and the particular cities were given by *lot* at Shilch (Joshua xxi. 2; but see also *Jos. Ant.* v. 1. 24). This language, however, is utterly without meaning if Nob was neither one of the forty-eight cities originally selected nor situated within the confined limits of their suburbs.

Admit the testimony of Josephus, and the question is at once settled in favour of Nob being one of the thirteen priestly cities (Josh. xxi.).

No hesitation should be felt in accepting this conclusion merely because the name of Nob is not given to any of these cities, for it was no uncommon thing for a city to have more than one name (*e.g.*, Hebron and Kirjath-jearim).

It has been suggested, however, that Nob was either added to the forty-eight Levitical cities or substituted in the place of one of them. This view must be examined, for if one instance of such addition or substitution can be clearly proved, then the expression, "the city of the priests," certainly, and the words of Josephus perhaps just possibly, cannot be used as an argument that Nob was one of the thirteen priestly cities so assigned under Joshua.

I have failed to find any evidence adduced in favour of either of these suggestions.

On the other hand, it would seem absurd to expect to be able to demonstrate that no addition or substitution was ever made in regard to the original forty-eight Levitical cities.

Certain evidence, however, on the point at issue is forthcoming. There is a second list of Levitical cities in 1 Chronicles vi. dating after the captivity. There is much that points to its being a parallel list to that in Joshua.

That the total number of cities is given at forty-eight seems to me at once to dispose of the question of any addition having been made to the original forty-eight cities.

But though the totals of the two lists agree, the list of names in Chronicles is defective.

A comparison of the lists shows this result (see Paper A below):—

<i>Joshua.</i>	<i>Chronicles.</i>
Names of cities given 48	Names of cities wanting..... 6
	„ same as in Joshua, or with difference admitting of explanation 38
	„ entirely different (apparently) 4
— 48	— 48

It is remarkable that the only difference in the order of the names in the two lists exists in regard to the cities in Benjamin—viz., in Joshua Anathoth precedes, and in Chronicles follows, Almon or Alemeth.

When it is borne in mind that the text of the Chronicles is very corrupt, that certain known cities had actually two names, that the four exceptions (Kishon, Helkath, Kartah, Dimnah) were in Galilee, where there was a great mixture of nationalities, four unexplained discrepancies will hardly be taken as sufficient to disturb the probable identity of the two lists. Further, while Levites and even priests seem to have been settlers in other tribes than those among which their respective cities were situated, we have, I believe, conclusive evidence—

1st. That to the priests there never were assigned special cities within what became the limits of the kingdom of Israel. For on the division the kingdom (2 Chron. xi. 13, 14) “the priests and the Levites that were in all Israel resorted to him (Rehoboam) out of all their coasts. For the Levites left their suburbs and their possessions and came to Judah and Jerusalem; for Jeroboam and his sons had cast them off from executing the priest’s office unto the Lord.”

The priests are not here said to have left their suburbs, and with reason, since they had not any to leave in Jeroboam’s kingdom, according to the original institution.

But a passage in Joshua (xxiv. 33, &c., LXX.) seems at first sight to

assert an instance of a perpetual possession being assigned to a priest in the tribe of Ephraim outside the limits of the special inheritances :

“They buried Eleazar in a hill that pertained to Phinehas his son, which was given him in Mount Ephraim.”

But if this had been an inheritance appertaining to a *priestly* family, why is no mention of it made in the above passage in 2 Chronicles xi. 13, 14 ?

What thus antecedently would seem to be an exception to is rather a confirmation of the above (the 1st) proposition.

2nd. That to the Levites there never were assigned special cities within the tribes in which the thirteen original priestly cities were situated (2 Chron. xxxi. 19, Auth. Vers. ; also 15 verse).

“Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.”

Here nothing is said about the *cities* of the Levites. But if there had been any precedent for giving additional cities to the tribe of Levi, surely the time for thus acting would have been when the Levites forsook their possessions and flocked in a body to support Rehoboam ; and some trace of such an assignment ought to appear in this passage.

Nehemiah-xi. 3 and 20 perhaps, at first sight, seem to tell the other way, but I think not really, for while Lev. xxv. 32-34 preserved the original possessions of the Levites; there was no regulation laid down to prevent their acquiring and holding as an inheritance houses in a walled city, as Samuel apparently did.

So also 1 Chron. ix. 2 is to be explained. Clearly Neh. xii. 28, 29, and 1 Chron. ix. 16, prove only residence on the part of the Levites, and not specially assigned dwelling-places allotted to them, and this, too, at a date after the return from the captivity (1 Chron. ix. 3).

May not a wide dispersion of the Levites be contemplated in the repeated expressions in Deuteronomy, “The Levite that is within thy gates” ? just as it seems to be confirmed by Judges xvii. 7 ; xix. 1 ; 1 Sam. i. 1 ; vii. 1, Abinadab being a Levite, according to Josephus, and much later, 2 Chron. xxxiii. 2.

Even Shiloh does not seem to have been specially allotted to the tribe of Levi, and when David brought the ark to Jerusalem there is no indication that he assigned lands to Abiathar and the Levites (1 Chron. xvi. 5, 6, 37).

The case then may be summed up thus :—

1. Josephus regarded Nob as one of the thirteen priestly cities.
2. The difference between the two lists of Levitical cities in Joshua and Chronicles is such (of so slight and uncertain a character) that no argument for the diversity of the cities can be based upon it.
3. We find the original regulations in regard to the forty-eight Levitical cities strictly observed in these two respects :—

1. No special cities in the ten tribes were, up to the time of Rehoboam, ever allotted to the *priests* as their peculiar property, although the ark was for a long time at Shiloh in the tribe of Ephraim.

2. No special cities (so far as we know) were ever peculiarly allotted to the Levites in the kingdom of Judah, although there were special circumstances favourable to such an allotment being made, if allowable.

It seems, then, reasonable and fair to conclude that the rest of the regulations in regard to the Levitical cities were strictly observed—*i.e.*, that the tribe of Levi never had any city appropriated to itself other than the forty-eight originally given, and that, therefore, Nob was one of the thirteen priestly cities named in Joshua, just as Josephus distinctly states.

From Isaiah x. 32, Nob was evidently in Benjamin, and so one of the four priestly cities—Gibeon, Geba, Anathoth, Almon.

As the second and third are also mentioned in the above passage, the final choice lies between Gibeon and Almon.

The argument (attempted above) must now prove a hopeless dilemma if the conditions under which Nob is mentioned in the Bible are not satisfied by the situation of one of these two places.

Major Wilson (*Quarterly Statement*, 1875, p. 95) gives reasons for rejecting Gibeon. It remains therefore that Almon or (Chronicles) Alemeth is the city Nob under another name.

The name Almon or Alemeth, as obviously applied to a place, is only found in the two lists of Levitical cities, and happily there seems to be no question about its identification.

One mile north-east from Anathoth (Anàta) is a ruin marked Almit on Van de Velde's map.

Dr. Porter says, "Descending from Anathoth into a bleak valley, we see on a hill on the right a ruin called Almit, the ancient Alemeth or Almon, a city of Benjamin."

It remains now to submit this site to the ordeal supplied by the requirements of the three passages in which Nob is mentioned.

1st. It is mentioned in the flight of David (1 Sam. xxi., &c.). Almit is not much more than two miles east of Tuleil el Fûl (generally taken to be Gibeah); but since David manifestly went to Nob to consult the priest, as the story shows, the question is not one of a few miles in any direction.

A curious coincidence may be mentioned here, even though there be nothing in it. David, to quiet Ahimelech's alarm at not seeing any attendants with him, replies that Saul had commanded him saying, "Let no man know anything of the business . . . and I have appointed my servants to such and such a place."

LXX. ἐν τῇ τόπῳ τῇ λεγομένῳ θεοῦ πίστις φελωὶ Ἀλμωνί.

It is odd that the word Ἀλμωνί, Almon (however explained), should

turn up in this place, when it is sought to show that Nob itself was Almon. From the New Testament we learn that David actually had attendants with him, though they kept out of the priest's sight. (Perhaps there was not so much of falsehood in what David said as is generally supposed.)

The command of Solomon to Abiathar (1 Kings ii. 26, and Josephus), "Get thee to Anathoth, unto thine own fields," would seem to show that the inheritance of Abiathar was in that priestly city. Could the contiguity of the two places (Anathoth and Almon—*i.e.*, Nob) in any way explain the circumstance that on a Sabbath day the only food Ahimelech had within reach was the shew-bread just removed from the table?

Indeed the two places were so close to one another that their Levitical boundaries must have almost touched, if not intersected, so that after the destruction of Nob its lands might have been said to be at Anathoth.

2nd. It is named in the march of Sennacherib (Isaiah x. 28-32) in a passage on which the present Survey will probably throw much light.

He comes to Ai, passes through Migron,
 At Michmach deposits his baggage;
 They cross the pass, Geba is our night station;
 Terrified is Ramah, Gibeah of Saul flees.
 Shriek with thy voice, daughter of Gallim;
 Listen, O Laish! Ah! poor Anathoth!
 Madmenah escapes, dwellers in Gebim take flight.
 Yet this day he halts at Nob:
 He shakes his hand against the mount, Daughter of Sion,
 The hill of Jerusalem.

(*Dictionary of the Bible*, Art. Nob.)

The great king, instead of advancing to Jerusalem by the easier road past Beeroth (Bireh), here first is found or comes into sight at Ai, and passes on (through or) to Migron, or the precipice (no place would seem so well to answer this description as the broken cliff on the north side of the passage of Michmash, and then the south cliff might well be the Migron of 1 Sam. xiv. 2, the two making the rocks Bozez and Seneh. See Lieutenant Kitchener's photograph), to secure for himself as a base for operations Michmash, a position of advantage, as being the centre of a fruitful district (*Quarterly Statement*, 1876, p. 125, and 1 Sam. xiii. 17), and of great strength (held by Saul, 1 Sam. xiii. 2; by the Philistines, *id.* 5; and the residence of Jonathan, *Jos. Antiq.* xiii. 1. 6, and 1 Maccab. ix. 73). Here then he lays up his baggage, crosses the great ravine by a short march to Geba, where he encamps for the night. The next day he continues his advance upon

Jerusalem by the road past Anathoth, but abruptly, after a very short stage, turns aside a little out of the way to Almon—i.e., Nob.

This slow advance may have been due to the pestilential distemper from which (Josephus says) Sennacherib found his army suffering.

Isaiah's description seems to be worked up to set forth in the strongest light the greatness of the catastrophe, being equivalent to

He has occupied the strongest position,
Crossed the most difficult ravine,
Seized the fortress of the northern frontier,
Penetrated to a very secluded spot in the country,
Threatens to destroy Jerusalem;
And then himself is suddenly overthrown.

NOTE 1. Perhaps the mention of Nob, recalling the memory of its former total destruction, is meant to be ominous of Sennacherib's approaching overthrow, and to encourage confidence in the fulfilment of the second terrible prophecy by the recollection of the first.

NOTE 2. It seems possible (see below, Addenda 4*b*) that Nob was near the road to Jericho, and so commanded the road eastward as well as northward.

The words in Isaiah xiv. 25, "Upon my *mountains* tread him under foot," would seem to indicate that Sennacherib's disaster took place in the mountainous district of Judæa.

Josephus says, "On the very first day of the siege" (i.e., of Jerusalem), but it is a question how far this statement is consistent with 2 Kings xix. 32 :

"Therefore thus saith the Lord concerning the King of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return."

Is it necessary, however, to understand that Sennacherib's army was destroyed at Nob, or that even from that place he was to shake his hand against the mount of the daughter of Sion?

A further examination of the passage (Isa. x. 28-32) will perhaps show that it is not less worthy of an accurate topographer than of an inspired prophet.

It is highly probable, if not certain, that the places are named in consecutive order as they would be thought of by, if not rather actually visible to, an observer on the look-out from Geba.

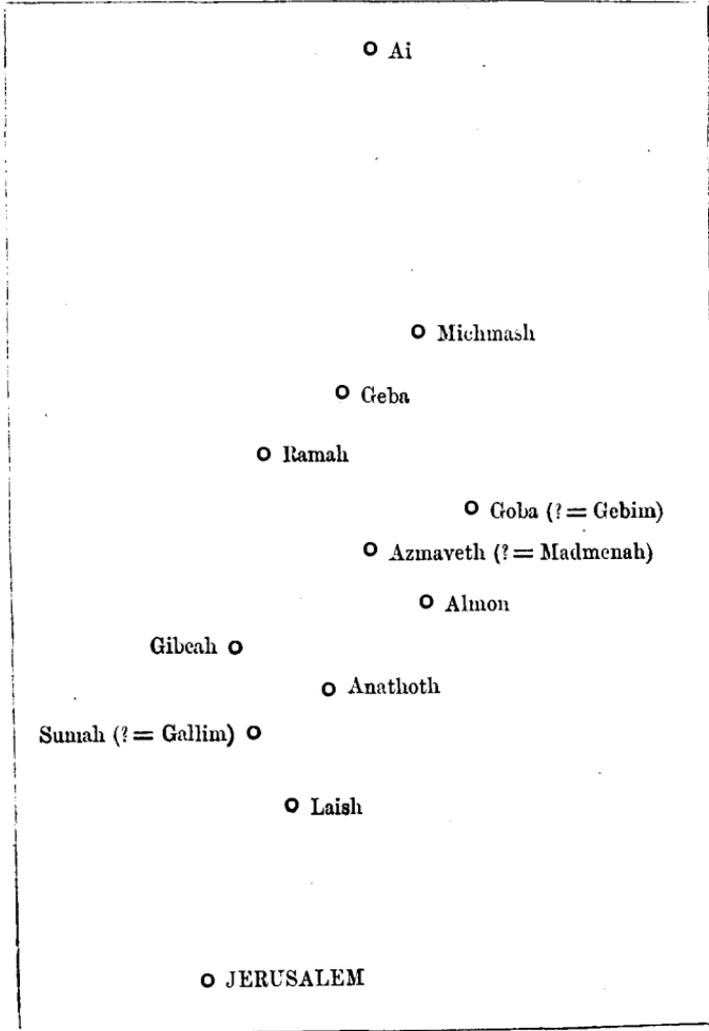
First, looking north, he sees the invader rushing down from the heights of Ai, marching through (or on to) Migron, occupying Michmash, crossing the ravine and ascending to Geba.

The next morning (as has been said) dawns upon a terror-stricken neighbourhood. The spectator faces southwards towards Jerusalem, and, beginning from the right (as in the view of Moses from Pisgah), he sees in thought, or in reality, and probably in the very order

specified, all the cities named—viz., Ramah, Gibeah, Gallim, Laish, Anathoth, Madmenah, and Gebim. Nob also is probably in sight (and, perhaps, just possibly Jerusalem itself).

The accompanying tracing from Van de Velde's map shows the relative position of the above places, so far as they are known for certain, and always supposing that map to be correct. The new map of the Fund will settle the positions conclusively.

[NORTH.]



Places mentioned Isaiah x. 28—32, and seen in the panorama from Geba :

	Modern name.			Situated on
Al.....	Et Tel	—	Is visible from Geba ...	Hill.
Migron ...	—	Not identified, but if a district, near the passage of Michmash	” ”	Hill.
Michmash..	Mukhmas	—	” — ”	Hill.
Geba	Jeba	—		Hill.
Ramah	Er Ram	Not visible from Geba according to Murray's guide book, but	Not visible.	Hill.
Gibeah	Tuleil el Ful	—	Is visible from Geba ...	Hill.
Gallim	?Sûmah or Khirbet el Somâ	Named in Captain Warren's letters, page 19. Lt. C. R. Conder. Possibly the same place	} Is probably visible from Geba	Hill.
Jaish	L'Isawiyeh	Lt. C. R. C., in a valley (perhaps ruins also on a hill) in either case		
Anathoth	Anâta	(I believe)	Is visible from Geba ...	Hill.
Madmenah	—	Not identified ?=Hizmeb, i.e. Azmaveth — which, as required, is to the left of Anathoth, or some other ruin thereabouts	} Is probably visible from Geba	Hill.
Gebim	—	Not identified (in this locality), but almost so by Capt. Warren (Letters, p. 29), who mentions “a high hill S.E. of Geba (in the position required), which may have been one of the ancient Gibeahs or Gibeons”		
Nob	Almit	—	Must be visible from Geba	Hill.
			Must also, I believe, be visible from Geba.	Hill.

But Jerusalem (?) can hardly be visible from Geba.

If all the places named Ramah-Gibeah . . . Gebim were visible from Geba, it might seem that Nob also might consistently be expected to be visible.

It is said that nine ruined towns are visible from Geba. A careful examination of the prospect from the spot would probably, according to the above theory, settle the doubtful or unknown sites here mentioned.

I hardly think that any part of Jerusalem can be visible from Almit (though this point can only be finally settled by a careful observer), so that the condition that “Sion should be visible from Nob,” can scarcely, I imagine, be fulfilled by the proposed identification.

This condition, however, though very desirable, is not (so far as I can see) absolutely required, or necessarily involved in the words, “he shall shake his hand against the daughter of Sion,” which may be only a very significant expression for threatening Jerusalem with destruction.

It is stated that the Rabbins assert that Jerusalem might be seen from Nob; but, on the other hand, D. Kimchi says his father took it for Jerusalem (on 1 Sam. xxi. 1).

3rd. Nob is mentioned in Neh. xi. 32 next to Anathoth, agreeably to what is stated above, that Almit is in close proximity to Anâta. (See Paper B.)

ADDENDA.

In conclusion, a few points of doubtful value may be briefly touched upon:—

1. Among David's warriors were men from several cities in Benjamin—viz., Gibeon, Gibeah, Azmaveth, Anathoth, Rama, Beeroth, and Bahurim, but none are mentioned from Almon, which was likely to be the case if Almon was Nob, all of whose inhabitants, except Abiathar, were slain by Doeg the Edomite; though, of course, it is not necessary that every native of Nob should have been in Nob at the time so as to be slain. (See below, § 4.)

2. Can the remarkable tombs or peculiar constructions (*Quarterly Statement*, 1874, p. 78) a mile north of Almit, called generally Kabur Beni Israil or Kabur el Amalikeh, mark the spot where the massacred priests or people were buried, and by these interchanging names preserve the memory of the victims and instrument of Saul's frenzy, for Doeg the Edomite might perhaps be an Amalekite. The number of priests slain (A. V. 85; LXX. 305; Josephus, 385) shows that with all the inhabitants of Nob included, a great multitude of persons must have been slain, and that Nob itself was therefore a considerable place.

3. I think from Paper A it will be seen that we might fairly expect to find the Levitical cities among the tribal cities. Can the city of Benjamin called (Josh. xviii. 24) Cephar-Aammonai represent the city Almon? Cephar = Kefr or village, just as we have Beth-azmaveth, or simply Azmaveth.

4. The Targum says Bahurim (2 Sam. xvi. 5) was the same as Almon. Bahurim still defies identification, and the question is too wide to be discussed here, but it may be mentioned that—

a. David went past the top of the hill (*i.e.*, Mount of Olives), and one road to Anathoth still crosses the same ridge.

b. "There are two Roman roads to Jericho, one near El Isawiyeh and one by Bethany" (Lt. C. R. Conder); perhaps the former, farther on, passes near Almit.

c. The same road to Anathoth would probably bring David nearer to Saul's estates, so that Ziba would more easily meet him.

d. The above road by Anathoth (if continued, as supposed) would also bring Phalti to Bahurim (= Almon) on the direct way to his home at Laish (2 Sam. iii. 16).

e. The words (2 Sam. xvii. 20), "They be gone over the brook of water," are of doubtful meaning, but possibly might apply to Wady Farah or W. Suweint.

5. This point is suggested by the remainder of the passage quoted from Josephus, Ant. vi. 12. 7, which perhaps ought not to be kept out of sight, lest it should seem to have been purposely suppressed, because by the novelty of its statement it might appear to throw discredit on the previous part of the sentence. The words quoted already are, "over-

throwing the city which God had chosen for the property and for the support of the priests" (the remaining words are) "and prophets which were there, and had ordained as the only city allotted for the education of such men."

The instant objection is obvious—viz., that we do not know of any particular cities being allotted to the prophets.

But, then, what is meant by "prophets"?

We learn this from a comparison of 1 Sam. x. 5,

"Thou shalt meet a company of *prophets* coming down from the high places with a *psaltery*, and a *tabret*, and a *pipe*, and a *harp*, before them; and they shall prophesy,"

with 1 Chron. xxv. 1, 2, 3, 6,

"David separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should *prophesy* with *harps*, and *psalteries*, and *cymbals*."

"The sons of Asaph which *prophesied* according to the order of the king."

"The sons of Jeduthun who *prophesied* with a *harp*."

All these were of the tribe of Levi receiving their appropriate work. Why should the prophets mentioned by Josephus be different? Why should musical instruments not be used in the service of the tabernacle before the time of David?

It seems, then, that there is no reason for thinking that Josephus makes his assertion without any warrant.

But if one had to show that Nob was famous for the education of such men (*i.e.*, men skilled in sacred music), something might perhaps be built upon the baffling expressions, "With psalteries on *Alamoth*" (= *Alemeth* = *Almon*), 1 Chron. xv. 29; "A song upon *Alamoth*" (Title, Psalm xli.).

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NOTE ON THE ABOVE.

The country in question consists of a series of parallel ridges of about equal height. The view from Tell el Fûl is very extensive, including Jerusalem, Anathoth, Hizmeh, Jeb'a (Gibeah of Saul, C. R. C.). Michmash is hidden, and the neighbourhood of Ai and Rimmon is seen. From Anathoth also a good view is obtained of the villages lying north, Hizmeh (*Azmaveth*) being very conspicuous. Almit is visible from near Anathoth, but Jeb'a is hidden by the Hizmeh ridge. As regards the remainder, Ai (et Tell) is not visible from Jeb'a, nor is Rameh and Laish (*L'Isawiyeh*), which is hidden behind Anathoth; Almit being directly in line, is hidden from Jeb'a by Hizmeh. The view from Jeb'a is not so good as might be expected, and is especially very confined on the north and north-west. It is certainly impossible to see Jerusalem from *Almit* or from any place north-east of the Olivet ridge.

The peculiar position of Jerusalem makes it impossible to place Nob near Anathoth, or indeed in any position except near Tell el Fûl, and the only objection to its identification with Sh'afât (a word having a similar meaning) lies in the identifying of Tell el Fûl with Gibeah of Saul, for which no adequate reason has ever been adduced. Placing the latter at Jeb'a the whole question is simplified. See my note, *Quarterly Statement*, 1875, p. 183.

C. R. C.

PAPER A.

Conspectus of Levitical Cities (Joshua and Chronicles), and Tribal Cities (Joshua).

Levitical Cities.				Tribal Cities.			
Joshua xxi.		1 Chron. vi.		Joshua.		Chapter.	
Judah and Simeon, 9 :							
Hebron .....	—	.....	id.	.....	id.	.....	xv. 44
Libnah.....	—	.....	id.	.....	id.	.....	„ 42
Jattir .....	—	.....	id.	.....	id.	.....	„ 48
Eshtemoa .....	—	.....	id.	.....	id.	.....	„ 50
Holon .....	=	.....	Hilen	.....	Holon	.....	„ 51
Debir .....	—	.....	id.	.....	id.	.....	„ 49
Ain	=(Bible Dict.)	.....	Ashan	.....	Ain or Ashan	.....	xix. 7
Juttah .....	—	.....	Wanting.	.....	id.	.....	xv. 55
Beth-shemesh .....	—	.....	id.	.....	Ir-Shemesh in Dan.	.....	xix. 41
In Simeon.							
Afterwards allotted to Dan.							
Benjamin, 4 :							
*Gibeon .....	—	.....	Wanting.	.....	id.	.....	xviii. 25
Geba .....	—	.....	id.	.....	Gaba	.....	„ 24
Anathoth .....	—	.....	(2) id.	.....	?	.....	— .....
Almon.....	=	.....	(1) Alemeth	.....	? Cephar Aammonai	.....	xviii. 24
The above are the priestly cities (= 13).							
Ephraim, 4 :							
Shechem.....	—	.....	id.	.....	{ No attempt made to give cities of Ephraim, only border cities named. }		
Gezer	—	id.	.....				id.	.....	xvi. 3 .....
Kibzaim	may=(B.D.)	.....	Jokmean	.....	Wanting.	.....	.....
Beth-horon .....	—	.....	id.	.....	id.	.....	xvi. 3 or 5

? Can Parah xviii. 23=Farah near Wady Farah, and Ophrah, or Ophni, be any corruption of Anathoth? Gaba seems (xix. 21) to stand out curiously from the other cities, being named next to Ophni (generally=Gophna) and is in a separate list from Rama, Beeroth, though the ravine, Wady Suweinit, would seem the natural geographical boundary—but there is a good deal of confusion in MSS.

Levitical Cities.

Tribal Cities.

Joshua xxi.		1 Chron. vi.		Joshua.		Chapter.	
<i>Dan, 4 :</i>							
Eltekch .....	—	.....	Wanting.	.....	Wanting.	.....	xix. 44
Gibbethon .....	—	.....	Wanting.	.....	id.	.....	„ 44
Aijalon .....	—	.....	id.	.....	Ajalon	.....	„ 42
Gath-rimmon.....	—	.....	id.	.....	id.	.....	„ 45
<i>Manasseh, 4 :</i>							
Tanach	may=(B.D.)	.....	Aner	.....	Tanach	.....	xvii. 11
Gath-rimmon*	=(B.D.)	.....	Bileam	.....	Ibleam	.....	„ 11
Gojan .....	—	.....	id.	.....	} included in “all Bashan” xiii. 30 }	.....	xiii. 30
Beeshterah.....	=	Ashtaroth		Ashtaroth	.....	xiii. 31 .....
<i>Issachar, 4 :</i>							
Kishon .....	?=	.....	Kedesh	.....	Kishion	.....	xix. 20
Dabareh .....	=	.....	Daberath	.....	} ? Rabbith or Daberath	.....	xix. 20
Jarmuth	=(B.D.)	Ramoth		Reneth	.....	xix. 21 .....
En-gannim.....	=	.....	Anom	.....	En-gannim	.....	xix. 21
<i>Asher, 4 :</i>							
Mishal .....	=	.....	Mashal	.....	Misheal	.....	xix. 26
Abdon .....	—	.....	id.	.....	?=Hebron	.....	xix. 28
Halkath .....	?=	.....	Hukok	.....	Helkath	.....	xix. 25
Rehob.....	—	.....	id.	.....	id.	.....	xix. 28
<i>Naphtali, 3 :</i>							
Kedesh .....	—	.....	id.	.....	id.	.....	xix. 37
Hammoth Dor .....	→	.....	Hammon	.....	Hammath	.....	xix. 35

* Error of copyist for Ibleam from Gathrimmon above in Dan.

{ But how to be explained? In the great plain.
But Daberath mentioned xix. 12 as on the borders of Zebulun.

{ ? Error in transcribing on account of similarity of letters,

Kartan = Kirjathaim ?=Iron xix. 38 ...

Zebulun, 4 (2 out of 4 wanting):

Jokneam.....	—	..... (say) Wanting.....	Jokneam	.....	xix. 11	.....
Ḳartah .....	?	..... Rimmon (or 2) ...?	Remmon-methoar....	.....	xix. 13	..... Or Kattath, xix. 15.
Dimnah .....	?	..... Tabor (or 1)	?Chisloth-tabor	.....	xix. 12	..... { But "Tabor" simply mentioned
Nahalal .....	—	..... (say) Wanting ...	Nahallal	.....	xix. 15	..... as limit, xix. 22.

Reuben, 4:

Bezer .....	—	..... id.	.....	{ Included as one of the cities of the plain.	.....	xiii. 17	.....
Jahazah .....	=	..... Jahzah	.....	Jahaza	.....	,, 18	.....
Kedemoth .....	—	..... id.	.....	id.	.....	,, 18	.....
Mephaath .....	—	..... id.	.....	id.	.....	,, 18	.....

Gad, 4:

Ramoth Gilead .....	—	..... Ramoth in Gilead ...	Ramath Mizpeh	.....	xix. 26	.....
Mahanaim .....	—	..... id.	.....	id.	.....	,, 26
Heshbon.....	—	..... id.	.....	id.	.....	,, 26
Jazer .....	—	..... id.	.....	id.	.....	,, 25

48 cities in all. In Chronicles, Cities wanting 6
 ,, of same name, or difference explainable 38
 ,, different altogether apparently—
 Kishon—Kedesh.
 Helkath—Hukok.
 Kartah—Rimmon } or vice versa 4
 Dimnah—Tabor }

PAPER B.

The only object of this note is to show that Nob (in Neh. xi. 31-35) is not out of its place in being named after Anathoth instead of before it. The consecutive order of the places must only be looked for within certain limits.

Group.	Name.	Modern Name.	Relative Situation represented (roughly).	Direction in which mentioned.
1 {	1. Michmash...	Mukhmas	Bethel	From S. E. to N. W.
	2. Aija = Ai...	Et Tel	· Ai	
	3. Bethel	Beitin	· Michmash	
2 {	1. Anathoth ...	Anāta	· Almit	From S. W. to N. E.
	2. Nob	Almit	· Anathoth	
3 {	1. Ananiah =	Beit Hanina	Hazor Ananiah	? E. to W.
	2. Hazor =	C. R. C. Khirbet Ilazur C. R. C. (<i>Q. S.</i> 1875, p. 183.)		
4 {	1. Ramah	Er Ram		Perhaps points to Gittaim being near Ramah. ? Northward — ? near Beeroth. Inhabitants of Beeroth fled to Gittaim, 2 Sam. iv. 3.
	2. Gittaim	? Unknown		
5 {	1. Hadid	?=El Haditheh	Neballat	S. W. towards N. E.
	2. Zeboim	? Unknown	·	
	3. Neballat ...	Beit Nebala	· Hadid	
6 {	1. Lod	Ludd	· Ono	S. to N. with some W.
	2. Ono	Kefr Auna	·	
	3. Valley of the Craftsmen	? Unknown	· Lod	

From the above, with one exception (in which case no map has been consulted, No. 3), it would seem that the universal direction of the cities of each group is S. to N., sometimes inclining to W., occasionally to the E.