

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.

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#### 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,

and I hope to show that the balance of evidence is in favour of this identification. That Nebi Samwil should be identified with some name besides that of High Place of Gibeon, Major Wilson himself allows.

“It should be remembered,” he writes, “that Nebi Samwil is one and a quarter miles from el Jib (Gibeon), a distance so great that it would lead us to expect the place to have its own distinctive name rather than one derived from Gibeon.”

C. R. C.