reason is stated in a roundabout way : " . . . In Gibeon the Lord appeared to Solomon in a dream by night : and God said, Ask what I shall give thee . . . " [1]

Sleeping at Holy Places in order to achieve a cure or attain some other wish was a common enough practice in antiquity, in various countries ; thus, Petrie found numerous sleeping cubicles at Ṣarabîṭ-l-Ḫâdim in Sinai, round the sanctuary of the Baʿalat (*ḥtḥr*) [2], dating to the Middle Kingdom (the beginning of the second millenium B. C.) ; on the other hand, we know from various classical sources that the sick and ailing in Greece were wont to spend a night in the temples of Esculapius in order to see in their dreams the means by which they could be cured (the priests interpreted the dream-oracles on the following morning) [3]. Hence, it is conceivable to assume that Solomon went to Gibeon in order to ask the Lord there for wisdom and understanding ; while the sacrifies offered at the high-place there were intended to propitiate the deity and gain his ear. But if so, we are still at a loss to know why Gibeon was chosen as the appropriate place. For the Arc of the Covenant of the Lord God of his father David was already housed in Jerusalem [4].

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[1] 1 *K.*, 3, 5.

[2] See W. M. F. Petrie, *Researches in Sinai*, pp. 67-69 ; 102, and the references cited there.

[3] The temple of Esculapius at Epidaurus in the Peleponesos gained special renown in the ivth century B. C. ; but the custom was much more ancient. The author owes this particular instance to the courtesy of Prof. Clark Hopkins of the University of Michigan.

[4] The author of the *Book of Chronicles* justifies this visit of Solomon's by reporting the ancient tradition that Gibeon was the place of the Tabernacle. The *Book of Samuel*, too, hands down the same tradition, namely that the Arc of the Covenant was housed at Gibeon during the period between its return from the Land of the Philistines and its removal to Jerusalem by David. Though it is probable that the original Tabernacle was destroyed at Shilo after the death of Ely, it still seems likely that a new Tabernacle was erected at Gibeon soon after the Arc came to be re-established. Still the account seems surprising : for what possible connection could there have been between the Canaanite-Gibeonite city of Gibeon and the Arc of the Covenant of the Hebrews? Then, again, even if the author of *Chronicles* implies that the particular sanctity of the high-place at Gibeon was derived from the fact that the Arc and the Tabernacle were situated there, but as