an inscription from the time of Amenemhet IIIrd found in Sinai (n° 110): "20 *ʿA;mw* from *Ḥ;m'*"[1] are mentioned there who work in the mines. I completely agree with his view[2] that these inhabitants of *Ḥ;m'* in the immediate surroundings of the Sinai peninsula were taken by the Egyptians of the Middle Kingdom to work in the mines, and that *Ḥ;m'* must then be identified with the biblical חָרְמָה; the more so as it appears first before Ashkelon in Posener's list. Moreover, חלאם, which was suggested at first, is not mentioned before David. The masculine form *Ḥ;m'* = חרם[3] by the side of the feminine form חָרְמָה in the Bible, presents no difficulty as regards identification[4]. In the Old Testament the town of Ḥormah is once called הַחָרְמָה (with the article, *Nu.* 14, 45) in order to emphasize the meaning of the name in popular ethymology, i. e. "ban". According to biblical tradition Ḥormah was a fortified Canaanite royal residence before the Israelite conquest; it was the most southern seat of government in the Palestine mountains on the border of the Negeb in the neighbourhood of ʿArad (the present Tell ʿArâd).

After the conquest it was colonized by the tribe of Šimeʿon[5]. Only in one source, *Jud.* 1, 17, is חָרְמָה identified with צְפַת. However, no conclusions about the old name of the town should be drawn from this. Such ancient identifications are in no way decisive, the less so as the source in question is an isolated specimen.

The assumption that חָרְמָה was the old name of the town is much more likely; it may also have been the name of the whole district (cf. *Nu.* 21, 2-3). Albright's suggestion[6] of identifying it with Tell eš-Serîʿeh is just as improbable—on account of its distant western situation

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[1] See Jaroslav Černý, *Semites in Egyptian mining expeditions to Sinai,* Archiv Orientalný, t. VII (1935), p. 384 ff.

[2] I find now that L.-H. Vincent has accepted the same conclusion in *Vivre et Penser,* 2ᵉ série, 1942, p. 193.

[3] Cf. the North Palestinian place-name חֲרֵם. LXX : Ἀρειμ, Ὡραμ; see Margolis, *The Book of Joshua in Greek*, p. 384.

[4] Compare : אָדָם (*Jos.,* 3, 16)—elsewhere אֲדָמָה : גֶּבַע (Egyptian *Qbʿ*)— גִּבְעָה : בֶּצֶר — בָּצְרָה. etc.

[5] Cf. *Num.,* 14, 45; 21, 1-3; *Deut.,* 1, 44; *Jos.,* 12, 14; I. *Chron.,* 4, 30.

[6] Albright, *J.P.O.S.,* IV, p. 157 ff.