

## Two Judaeo-Aramaic Epitaphs from the Vicinity of Zoar

by I. BEN-ZEVI

The two newly discovered inscriptions here published are printed on stone, together with Jewish symbols such as the seven-branched candlesticks, the lulab and the ethrog. The dated inscriptions commemorate respectively one *Eleazar b. Ya'aqov*, who died a. 435 after the destruction of the Temple (A.D. 505), and *Esther b. Adin*, who died a. 382 (A. D. 450). Both stones bear also a date in the seven-year cycle of the Shemitah.

## Contributions to the Geological History of the Palestinian Coastal Plain: Nahariya and its Vicinity

by M. AVNIMELECH

The author describes the morphology and geology of the area round Nahariya, as typical for the northern part of the Palestinian Coastal Plain. The analysis of the morphological features and of the geological formations occurring on and under the surface has made possible the construction of palaeogeographical maps of the northern Coastal Plain up to Lower Pliocene times. In the Roman period (fig. 2) the beach was about  $\frac{1}{2}$  to 1 km. farther west than to-day. In Palaeolithic times (fig. 3) the Coastal Plain extended still farther. There are vestiges of an extensive freshwater formation-remnants of a series of lakes in the Upper to Middle Pliocene, as also of a thin marine ingression, lying on continental sands just under the present beach. This geological history is illustrated by a W-E section of the region (fig. 5).

## The Reception of Baal in the Ugaritic Tablet V AB

by U. CASSUTO

The writer interpretes the first column of the tablet V AB (*La déesse Anat*) as follows:

He served Aleyan Baal, / worshipped<sup>1</sup> the Prince, Lord of the Earth. // He rose up, took portions<sup>2</sup>, and proffered him meat; / breasts

<sup>1</sup> sa'ida, perfect. — <sup>2</sup> Nikkal 35: f'Γ = to put a thing into scale (נשׂ), Job 6, 2); here = to place portions of food before some one (נשׂ), Gen, 43, 34).

did he cut<sup>3</sup> before him, / fatlings' udders<sup>4</sup> with a suckling<sup>5</sup> knife. // He stood up, blessed<sup>6</sup> him, and gave him to drink; / he gave a cup into his hand, / a goblet into both his hands; // a large vessel<sup>7</sup>, great to look upon<sup>8</sup>, / a bowl of the heavenly Lords; / the holy cup that the Lady<sup>9</sup> did choose<sup>10</sup>; / the goblet that Asherah did prefer<sup>10</sup>. // He took jars of wine by thousands, / he mixed his mixture by myriads. // He stood up, and began<sup>11</sup> to sing / — cymbals in the singer's hands — / he did sing, the sweet-voiced hero. // Baal went up to the recesses of the North, Baal returned<sup>12</sup> to his dwelling-places. // He looked<sup>13</sup> on Pdry daughter of Ar, / and, too, on Tly daughter of Rb...

In an additional note, the writer proposes further the following interpretation of V AB, iv, 29-32:

Then Anat did see the god, / anb her feet slipped<sup>14</sup> under her<sup>15</sup>. / Behind, her loins did break<sup>16</sup>; / above, sweat did cover her face. // The sides of her loins shook, / the [muscles] of her back trembled<sup>17</sup>.

<sup>3</sup> brd, cognate to פָּרַד (cf. בָּרָדִים, Gen. 31, 10, 12, and Zech. 6, 3, 6). — <sup>4</sup> cf. קִינּוֹ שֶׁל יוֹד; for the whole imagery cf. Isa. 60, 16; 66, 11. — <sup>5</sup> ملح. — <sup>6</sup> III D, vi, 13-14, שָׂר parallel to pl̄t (Accad. balātu); II D, vi, 30-31, parallel to ḥwy (ḥyy); therefore = to give life, to wish life, to bless. — <sup>7</sup> bk rb, two words. — <sup>8</sup> r̄i must be separated from ḥn; for the expression cf. גִּדּוֹל מְרֹאָה, Joshua 22, 10. — <sup>9</sup> = Asherah. <sup>10</sup> to see, i. e. to elect, to choose. — <sup>11</sup> bdd, cognate to בָּדָא. — <sup>12</sup> מָרַע. — <sup>13</sup> root ḥn; for the sense cf. וַאֲשֶׁרוֹנוֹ, Hos. 14, 9. — <sup>14</sup> root n̄t̄, cognate to n̄ty; cf. Ps. 73, 2. <sup>15</sup> Anat surmises that the messenger of Baal will announce a misfortune, and therefore she trembles. — <sup>16</sup> cf. שָׁבְרוֹן מַתְנִים, Ez. 21, 11. — <sup>17</sup> Accad. enēšu, sometime = to vacillate, to tremble.

### The „Final -m“ (= mā?) in the Ugarit Tablets

by Endre A. D. SINGER

The writer investigates every passage in Ugaritic epics where *final -m* is or appears to be different from *plural*, resp. *dual*, *-m*. By the context of the passages examined, and especially by the *parallelismus membrorum*, he arrives at the following conclusions: 1. There is no sufficient evidence in our present texts as to the exact meaning of *verb + -m*; 2. *Final -m* affixed to *substantives* gives them *adverb-like* meaning (instrumental, modal, local and other *adverbial phrases*); 3. *Proper-name + -m* forms the *vocative*; 4. Evidence lacks as to *particle + -m*; 5. It may be conjectured, that this *-m* affixed to *nominal forms* (cf. Nos. 2, 3) is in some way connected with Semitic *mimation*. In

the Appendix (pp. 61-62) the writer offers a new interpretation of V AB, E 10-11 and parallel passages.

### Khirbet Kerak Ware and its Relation to the EB Tomb Discovered at Kinneret

by Ruth B. KALLNER

The author accepts the 28th—27th centuries B.C. as the assigned by the excavator to this tomb-group<sup>1)</sup>, but suggests that its a) supposed contemporaneity with the Kh. Kerak Ware is based on an unconvincing interpretation of the absence of this ware from the tomb; b) the tomb antedates the period of the Kh. Kerak Ware, which belongs, on as all sites where found, to the first centuries of the second half of the third millenium B.C.; c) that the Kinneret tomb-group probably supports Wright's division of the EB into four sub-periods, as against the contrary opinion of the excavator.

### Genizah Fragments Concerning Beth-Gubrin, Hebron and el-'Arish

by J. BRASLAWSKI

The author publishes several new fragments, proving the existence of Jewish communities in the 11th A.C.E. century at the places named, viz. (a) Camb. T.S. 13, J 7, fol. 18 a-b, a letter of a travelling indigo merchant who spent a sabbath at Beth-Gubrin; (b) T.S. 8, J. 18, fol. 11, 24, 32; T.S. 10, J. 11, fol. 12, which concern two Jewish families originating from Hebron, that of Abraham b. Nathan and of the priest Ghulayb. The superscriptions point to a special community office of *servants of the Patriarchs* connected with the Tombs in the Machpelach cave, and to a Jewish burial ground near the cave; (c) T.S. 8, J 20, fol. 12, refers to a R. Salomon b. David of el-'Arish, of the 11th cent., thus extending the list of Jewish settlements the South, beyond Rafah. In conclusion the author gives the full text of T.S. 13, J. 7, fol. 18 a-b and an index of names.

### Topographical Studies III

by B. MAISLER

3. *Give'at ha-Elohim* The Hill of God (I Sam. 10, 5). The author supports by an exhaustive analysis the accepted view, identifying this site with *Give'at Shaul* (Tell el-Fül), and points out its importance as an administrative centre (I Sam. 13, 3), showing that the term *Town of God*, *al-ilāni*, appears as an administrative *terminus technicus* in cuneiform writings.

1) B. Maisler, *BJPES*, X (1942), pp. 1 foll.

### Topographical Essays

by I. PRESS

The author identifies — Biblical *Dan* with Banyas (Paneas); the Midrashic *Hulath* of Antioch (the Ἀντιόχου παραγή of Josephus, *Ant.* XII, 3, 3) with the Huleh Valley; and *Judah* (Jos. 19, 34) with Kh. Jamala N. of Tibnin, near which an el-Yahudiye still exists.

### Varia Epigraphica Judaica

by M. SCHWABE

In addition to his previous note (*BJPES*, X, p. 26) the author gives one more example of the use of ψυχῆ on a Jewish tombstone found at Umm 'Auja, S. of Gaza (*RB*, 1905, p. 253). He also gives some additional facts on the Gadya family at Rome (*CIJ*, Nos. 510; 535; 543) and adds a note on *CIJ* No. 294, where he reads Ḥazan.

### MISCELLANY

**Z. Vilnay** identifies (a) Naṣḥana of Eccl. R. 2, 8 with Ṣalḥana in Syria, near (E. of) Ḥanita; *Gublana* (y. AZ 2; y. Meg 3) with Jalbina in E. Gaulanitis; *Biri* (*Sepher ha-Yishuv*, p. 11) with Birwi N. of the Safad-Acre Rd; *Beit el-Ma*, the site of the ruins of a Samaritan synagogue N. of Nablus, with the el-Maya mentioned in Samaritan sources.—

**M. Benari** brings more Talmudic and later evidence in support of S. Yeivin's remarks on the guest house near the synagogue at *Beth She'arim* (*BJPES* X, p. 22).—

**M. Ish-Shalom** supports (against Klein, *BJPES*, VI, pp. 19-22) the genuineness of the name of Menahem b. Perez of Hebron.

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