

Bibliography of Prof. L. A. Mayer

by U. BEN-HORIN

The list comprises 116 items (including 12 reviews) published between 1917 and 1944. Reviews of works by Prof. Mayer are also enumerated.

Petrographical Examination of Pottery

by RUTH B. KALLNER and J. VROMAN

Petrographical analyses have been introduced into technological examinations of pottery during recent years. The method described here—examination of the heavy mineral fraction of the pottery—has been used by the authors to study certain wares in Palestine.

It was first applied to sherds of the Kh. Kerak ware with the view of establishing its controversial provenance. The results show that they were made of basaltic earth.

The method and its applicability are illustrated by an investigation of the Royal jar-handles (למלך), which yielded the following results: The material of the handles stamped "Hebron" and "Socho" is very much alike, indicating origin from neighbouring sites. Socho is, therefore, to be identified with Kh. Shuweika E. of Dhahiriya. The jar stamped "Memshat" is of quite different material from those mentioned as well as from sherds found at Kurnub, but shows much resemblance with sherds from Tell ed-Duweir, giving support to Clermont-Ganneau's identification: - MMŠT = Moreshet = Maresha.

Two Remains of our Ancient Art

by M. AVI-YONAH

These are (a) a limestone coffin found at Kufeir (NE of Samaria), decorated in the style of the Jewish ossuaries; (b) a broken marble screen fragment from the synagogue at Hamath-Gader (el Hamme); it is decorated with a menorah inside a wreath. The art trends represented in these objects are discussed, especially with a view to their Oriental connections and comparative material. (Pl. I, 1-2).

The Sacrifice of Isaac in the Beth Alpha Mosaic

by S. YEIVIN

The position of the ram in this scene is peculiar, as it is represented standing with its forelegs touching a tree. This form of representing a "ram caught in the thicket", occurs already in the royal tombs at Ur; but the connection between the two seemed very remote until

the Michigan Expedition at Seleucia discovered one of the missing links in the shape of a barrel-shaped bead-seal of the first century A.D. (?). There a horned ram is represented in a sacrificial scene as climbing a stylized tree (Pl. I, 3) in the same pose.

Crusader and Mameluke Coats of Arms in Catacomb No. 1 at Beth-She'arim

by L. J. RAHMANI

The 19 coats of arms incised by Crusading intruders into the Jewish catacomb are described in detail; the form of the shields allows their dating to the later part of the 13th century, i.e. the time of the last Crusade. A series of four contemporary signs (*tamghas*), which form part of Saracenic heraldry, were also found in the same catacomb, and may be assigned to Mameluke visitors.

Lady Hester Stanhope's Excavations at Ascalon in 1815

by U. BEN HORIN

The discovery and subsequent destruction of a colossal Roman statue at Ascalon, undertaken by this eccentric lady are sufficiently well known. Recently C. el-Basha published a MS. history of Suleiman Pasha by Ibrahim el-'Aura (Sidon, 1936). This writer contributes an eye-witness account of Lady Hester's work at Ascalon, and her relations with the local rulers at Acre and Jaffa, of which a Hebrew translation is given.

Notes on the Sichem Plaque

by P. KAHANE

A re-examination of the main inscription on this plaque (now Pal. Arch. Mus. Inv. No. 38.1201; cf. pl. II, 1) has shown that the two drawings of this inscription published hitherto (Boehl, *ZDPV* LXI, fig. 3 on p. 21; Maisler, *JPOS* XVIII, fig. 1 on p. 282), should be amended mainly in the following points: (a) the limbs of the heavily re-incised second sign from l. are clearly not equal, the lower half of the r. limb representing either traces of a corrected sign underneath or a more or less accidental incision. The sign is suggestive of a *dalet* rather than of a *resh*; (b) the two signs at the r. end are deeply incised corrections; the second sign from r. is written over a rectangle, most probably a *beth* (cf. the Gezer sherd). The fact that the three signs on the r. end are crowded together favours an orientation of the whole line from l. to r.; also the single signs seem to look towards the r.; as is clearly shown by the two head-signs. — The fringed garment of the figure represented, allows the stylistic assignment of the relief

to a known group of plastic and glyptic monuments whose centre lies in North Syria. Date: XIXth-XVIth century B. C.; the ethnic classification remains hypothetical. The combination of proto-Semitic script and North Syrian relief is remarkable.—The article includes on p. 33 a corrected drawing of the main inscription and a complete bibliography on p. 39.

An Appeal for Peace in the Ugaritic Tablet V AB

by M. D. U. CASSUTO

Lines 11b-17a of V AB, C, were interpreted by the author, in a lecture delivered at the Hebrew University of Jerusalem on February 15, 1943 (before the publication of Goetze's article in BASOR, No. 93, February 1944), as follows:

Remove war from the earth / put love in the world. // Establish peace in the midst of the earth / increase love in the midst of the fields. // Spare your rod / hold back your sword. // May your feet run towards me / may your legs hurry towards my abode.

L. 11 *qry* = "to collect" (as in Arabic); cf. Hebr. קָרַח in Joel ii, 10 and Jer. xlvii, 6. — l. 12 *prt*, parallel to *arš* ("earth, world"), as usual in Hebrew and in Ugaritic. — *ddym*, "love", as opposed to "hatred" or to "war". — l. 13 *sk*, not "to pour out", but "to establish". — l. 14 *lkbd*, not "over", but "in the midst of". — *rb*, imper. af'el of *rby*, "to increase". — l. 15 *hsk*, imper. of *hsk*, "to spare"; cf. Prov. xiii, 24. — *bšk*, "your sword" (ar. *ḏb* = sword). — l. 16 *my*, "to cover [the sword]", i. e. "to put in to the scabbard, to sheathe" (cf. the primitive meaning of Arab. *my*, "to cover"). — Second *my* = Hebr. *immi*, viz. in Ugaritic: "towards me". — *twth*, ifteal of *why*, to hurry (cf. Arab.). — *dm*, "my abode" (cf. Arab. *dwm*).

A Hebrew Seal in a Gold Ring

by I. BEN-DOR

The author describes a Hebrew seal showing a four-winged scarab above a lotus flower and bearing the inscription לְשֵׁם ה' (in the name of the Lord); the seal is set in its original mount in a gold ring. Approximately VIIIth century B. C. (Pl. II, 2).

Two Moabite Seals

by A. REIFENBERG

No. 1. (Pl. II, 3). — Geyserite; not perforated; origin as reported Lebanon. IXth-VIIIth cent. B. C.: "(Belonging) to Chemosh'am (son of) Chemosh'el, the scribe".

No. 2. (Pl. II, 4). — Agate; bought at Damascus; *lmš*^{ss}, "(Belonging) to Mesh'a".

A Hebrew Incantation of the Biblical Period against the Demons of the Night

by H. TORCZYNER

A gypsum tablet (Pl. III) found at Arslan-Tash was published by du Mesnil du Buisson (*Mélanges Dussaud* I, pp. 421-434) and discussed by Albright (*BASOR* No. 76, pp. 5-11). On it are represented: obv. above, a cherub (winged human-headed lion), and below, a she-wolf devouring a demon; rev.: a god lifting an axe.

The inscription consists of five parts:

A. Incantation addressed to Ssm son of Pdrš:

Incantation against the she-demons, curse of
Ssm, son of Pdrš:

Take up a curse,
and to the she-stranglers
say: the house which I enter
ye shall not enter,
and the court which I tread
ye shall not tread. Thou
hast made for us a covenant
of eternity, which thou hast made
for us, (thou) and every god
and "chief" and "officer", all our holy ones,
by conjuration of heaven and earth
above, by conjuration of Ba'al
below the earth, by a conjuration...

B. Spoken by Sz to Hwrn:

Put, Hwrn, six (demons) into my mouth,
and seven (will devour) my rival-wife,
and eight (she who also is) the wife of my holy husband.

C. Spoken by the conjuror to the She-Stranglers:

To the She-demons in a dark chamber:
Go away horror, horror of my night.

D. The gods reply to the conjuror:

With olive-oil thou art washen, it went away.

E. Spoken by the conjuror to Sz:

Sz, an olive open me,
so light comes to us,
arises the sun, shows forth the morning.

A.: 1. 1: *lhšt* — stat. constr. of incantation, cf. *Is.* iii, 20. 'ft' — night demon, *Job* x, 22. 'lt — st. const. of 'lh curse, cf. *Num.* v, 20, etc. — 1.2: the curse is the one first used by the hero Sasam son of Padrash (represented on the reverse). — 1.3: *s' 'lh* cf. *s' qynh* I *Ki.* viii, 31; II *Chr.* vi, 22. — 1.4: *hnqt* — 'she stranglers', cf. Montgomery, *Aramaic Incantation Texts from Nippur*, pp. 146, 148. — ll.8-9: here 'lh in sense of 'covenant', cf. *Gen.* ix, 16; *Exod.* xxxi, 18; *Deut.* xxix, 5, 11. — 1.10: 'šr — proof of Biblical Hebrew. — 1. 12: *rb* — son of gods. *w. r.* [not *w. d!*] to be completed perhaps *w[š]r* (*Is.* lxiii, 9), but preferably *w[s]r*, (cf. *Dan.* x, 20-21; xii, 1). — *bn 'lym kl qdšn*, cf. *Job* v, 1; vi, 10. — 1.13: adjuration by heaven and earth, cf. *Deut.* iv, 26, xxx, 19; *Hos.* ii, 20-23. — 1.14: to complete *m'lh*, i.e. Baal connected with the world above and below.

B. Addressed by she-wolf goddess Sz to her husband, the cherub Hwrn, while she is devouring the night demons. As to the modesty of her speech, cf. *Jud.* vi, 15. — ll. 16-18: probably intended to form a rhyme; if so, this is its first occurrence in Biblical Hebrew.

C. 1.20: *p'm* — nightmare, cf. *Gen.* xli, 7-8; *Dan.* ii, 1-3.; *Ps.* lxxvii, 5; *Jud.* xiii, 25. For 'fear by night', cf. *Cant.* iii, 8; *Ps.* xc, 9; xci, 5.

D. Cf. Akk. *ina shamni tapašaš*, 'wash yourself with oil', and the *šmn rhš*, oil for washing, of the Samaria ostraca.

E. The lighting of the oil lamp makes the spirits believe it is morning, when they must depart, cf. *Gen.* xxxii, 27. — *hld*, cf. *Job.* xi, 17 parallel to *bqr*, morning. The root is repeated as verb and noun.

The defective spelling resembles that of the Samaria ostraca; the language is pure Biblical Hebrew, except for the Aramaic names of the gods. The script seems of the VIIIth-VIIth cent. B.C. The writer was probably an Israelite exile in Syria; the tablet is also evidence for the popular superstitions in Israel before its fall.

The Inscription in the Bene Hezir Tomb

by N. AVIGAD

This monumental funerary inscription was first discovered by de Saulcy in 1854; it was published simultaneously in 1864 by Rabbi J. Sapir in Hebrew (*ha-Lebanon*, II, 1864, Nos. 11-12 and *Eben Sappir*, 1876, pp. 15-16) and by de Vogüé in French. The defective reading was completed by the author from close local observation, and a drawing and reconstruction of the text are published on p. 61, where it reads: "This is the tomb and memorial (*nefesh*) of El'azar, Haniah, Yo'ezer, Yehudah, Šim'on, Yoħanan / the sons of Yosef the son of 'Obed [or 'Oded] (and of) Yosef and El'azar the sons of Haniah / priests

of the Bene Hezir" (*Neh.* x, 21; 1 *Chron.* xxiv, 15). The script and ligatures resemble the inscriptions on ossuaries and the 'Uzziah tablet.

Two Jewish Tombstones from Sepphoris

by E. L. SUKENIK

1. (Pl. IV, 1) Found in 1930 near Qabr Banat Ya'qub. Marble tablet pierced by iron nail still in position. Seven-branched candlestick and below: "Rabbi (or: Rav?) Yesa (= Joseph) / Hiwrurah" (i.e. affected by a discolouration of the pupil), cf. *Hiwrur*, *Bekhor.* 44a.

2. (Pl. IV, 2). Bought in 1929; limestone: "Tiq (= Θήκη, tomb) (of) Rav / Menisas (Μνησέας) / (son of?) Daniel." Byzantine.

'Peace upon Israel' — in Caesarea and the Thessalian Diaspora

by M. SCHWABE

A marble fragment of a bilingual (Hebrew-Greek) inscription found at Caesarea (Pl. V, 1): "[Am]en. Pea[ce upon Isra]el" is discussed in connection with the formula τῷ λαῷ χαίρειν in Larissa (Fre y, *CIJ*, Nos. 700-708) and πατὴρ λαοῦ at Mantinea (*ib.*, No 720).

A Judaeo-Greek Amulet from Syria

by M. SCHWABE and A. REIFENBERG

The bronze amulet (Pl. V, 2) was bought in Syria. Obv.: Seven-branched "menorah"; rev.: [Υπ]ὲρ σωτηρίας/ Κυράς Ματρώνας—"For the salvation of the Lady Matrona." Parallel formulas occur at Alexandria (Preisigke, *Sammelbuch* I, 2654); a Matrona is mentioned on a Jewish inscription found at Ascalon (*Tarbiš* xiii, p. 66). Evidence of the use of similar amulets by Christians is adduced from archaeological and patristic sources, and for the Jews from the Talmud. The *menorah* appears also as protective symbol. The amulet may be dated to the IIIrd to Vth or Vth to VIth centuries.

A Jewish Bread or Cheese Stamp of the Fatimid Period

by M. NARKISS

This wooden object, in possession of A. Reifenberg, has the form of a grooved disc (Pl. V, 3) with the inscription: (Hebrew) "Blessing" / (Arabic) "Ibrahim bin Ishāq / el Falisi (?)". A responsum of R. Hay Gaon (XIth cent.) mentions the stamping of Berakha ("blessing") on cheese as sign of ritual purity. Other rabbinic sources mention wooden breadstamps. The script of this stamp is Cufic and not later than the XIIth. cent.

A Samaritan Inscription of the XIth. Cent.

by Z. BEN-HAYYIM

This inscription was first published by J. Pedersen from the Ustinow Collection. Its revised reading is based upon numerous textual emendations and the end of the various lines is completed as follows (p. 82):

1. d[y ʾtr] — 2. ʾlrwʾn w] — 3. [dkn] — 4. dyd — 5. [bh] — 6. [ʿwbd] — 7. wʾdk[yr ltb ʿb] — 11. [lmlkwʾt bny Y]šmʿ[ʾl] —: “[In memory of N. N. of] the city of Sichem [the place of] God, (because) he repaired of his own free will the scrolls of the Law and his hands support and strengthen the building of the synagogue after it became shaken and tumbled... and all the notables of the Samaritans did well to act with him in gladness and willing spirit. Remembered be their deeds for good for ever and remembered be for good the slave of God, and in his mercy... Elʿazar the High Priest... in the year 440 [of the rule of the sons of] Išmael.”

According to the Tolidah Elʿazar the son of Aharon was High Priest 1015/6-1053/4. The use of Aramaic is still usual in the XIth century Samaritan texts.

A Samaritan Inscription of the Ayyubid Period

by I. BEN-ZEVIE

A stone with a six-line inscription came to light after the collapse of an annex of the old Samaritan synagogue in Sichem (Nablus). It reads: “In the name of God / The Lord our God / is one God alone / Moses the son of Amram is his servant / (This was) written by the High / Priest Ittamar the son of Amram.” This Ittamar came to Nablus from Damascus in 1205/6 and remained in office for 48 years. The synagogue itself was built or repaired before his time, shortly after Saladin.

An Ayyubid Inscription from Beith-Hanun

by YIGA'EL SUKENIK

The inscription on the lintel of the village mosque, written in cursive Ayyubid *naskhi* mentions the erection of the building by the emir Shams ed-Din Sunqur, the former mahmāndār and Mameluke of el-Malik el-Kamil and el-Malik el-ʿAdil, after the defeat of the Franks at Beit Hanun on Sunday, the 15th of Rabiʿ II, 637 (= November, 1239 A.D.). It was called “the Mosque of Victory”. The inscription was written by Muhammad b. Hamdān b. ʿUqail el-Anṣari the scribe...

The victory commemorated is shown by the date to refer to the

surprise and destruction of a Crusader raiding force under Henry, Count of Bar and Gautier de Brienne ("La chevauchée du Comte de Bar"). The Saracen commander-in-chief, called "Rocneldin" in Western sources is shown by comparison with Abu Shāma's chronicle and other sources to have been Rukn ed-din Elṭunba el Hijawi. The actual commander in battle was Sunqur who had served el-Adil II (1238-1240) and before that el-Kamil Nāṣr ed-Din (1218-1238). Beit Hanun was apparently the site of the last stand and final defeat of the Crusaders.

Topographical Researches

by B. MAISLER

5. *Lebo Hamath and the Northern boundary of Canaan.*

Lebo Hamath, usually translated "the entrance of H." is shown to refer to a locality Lebo (once without "Hamath", *Ez.* xlvii, 15 and translated Λαβώ LXX *Jud.* iii, 13). It marks the N. limit of the Egyptian province of Canaan (Kinahhu or Kinahna), bordering on the lands of the Hittites. The Biblical border of Canaan passes Šdd (modern Sadad N. of the Hermon) and Lebo (modern Libwa in the Baqa'). In *Jud.* xviii, 28 reference is made to the plain (rḥb) of Lebo. In the time of David Lebo marked the boundary of Aram-Zoba (Damascus) subdued by Israel, and the Hittite kingdom of Hamath, the rival and enemy of Damascus (*II Sam.* viii, 9. etc.). After Jeroboam's II re-conquest of Aram it became again the boundary of Israel (*II Ki.* xiv, 25). Under Assyrian rule Lab-q was the boundary of the province of Hamath (Inscription of Tiglath Pileser III); Ezekiel (chaps. 47 and 48) mentions it in describing the ideal N. boundary of Judah (In *Ez.* xlvii, 15-16 the order *Lbw' Šdd Hmt* must be corrected to *Šdd Lbw' Hmt*). As late as the *Itinerarium Antonini* Libo is mentioned between Hemisa and Laodicea, 32 miles from each. — It appears that Lebo existed at the time of Amenophis II, on whose Memphis stela it appears as *R}b'w in the forest*; as such it occurs also in Rameses' II inscription at Abu Simbel. Finally, a *Rwb* mentioned between the Shirion, Qani and the lands of Apum (Damascus) in the *Aechtungstexte* makes the name go back to the XIIth Dyn. It may also have appeared in the Amarna tablets as Labana or Labu/a near Qadesh. Lebo Hamath means 'Lebo in the land of Hamath' (cf. Ashteroth Qarnayim or Jabesh Gilead); this combination has as its *terminus a quo* the foundation of the Hittite state of Hamath in the XIth cent. B. C.

Palestine and its Inhabitants in Measures and Numbers at the end of 1944

by A. J. BRAWER

The author gives a geographical-statistical summary, based on the most recent available material, showing the length of frontiers, the area of the country as well as of its natural regional sub-divisions, the drainage areas, and the density of the Jewish and non-Jewish population (in absolute numbers and percentage) in each sub-division.

The Relations between the Jews of Egypt and Aden in the XIIIth. Cent.

by S. ASSAF

The Genizah (*Camb. T.-S.* 13, J. 8, 17) has furnished a decision taken by the court of Samuel Han-nagid (1141-1159 A.C.E.) at Cairo concerning the appointment of a trustee for the property at Aden of Halphon b. Shemarya, a Cairo merchant drowned in Aden harbour, who left a widow and three children. After hearing evidence of his death, the court appoints one Abraham b. Yosef to take charge of the goods held by Mašmon b. Yefet, head of the Yemenite Jews (d. ca. 1145). The document itself belongs, therefore, to the years 1141-1145.

The Sanctity of Palestine in Moslem Piety

by S. D. GOITEIN

After refuting the traditional view, first expressed by Goldziher, that the Umayyads created the "tradition" of the sanctity of Palestine for political reasons (by showing the anti-Umayyad bias and untrustworthiness of el-Ya'qubi, the principal witness) the author proceeds to discuss the geographical meaning of the 'Holy Land' [*Qur.* 5, 21 (24)] and the ḥadith; this was finally interpreted as 'Shām', i.e. Syria and Palestine. As the goal of Abraham's *Hijra* these countries became very popular with Moslem mystics; other factors which contributed to this aura of sanctity was the belief that the 40 just men (*Abdāl*) resided there, and also that one could gain there one's livelihood 'legitimately', i.e. without fear of committing oppression or robbery. Many of Islam's most celebrated mystics took up their abode in Sham, either before or after visiting Mecca. The origin of this belief may be attributed partly to the influence of the Christian hermits and pilgrims, and partly to Jewish (especially Midrashic) elements. Of course, even 'Shām' took a second place to the overriding sanctity of Mecca and its Ka'aba, and the whole trend ended with the Crusades.

Taxation in Jerusalem in the XVIth. Cent.

by ST. H. STEPHAN

The records of the Shari'a court in Jerusalem contain an official list of taxes drawn up in 1640 A. C. E. (1050 A. H.) for the Jerusalem district. It lists taxes on fruit, orchards and vineyards (items 3-14), on cattle, sheep and bees (15-20), market taxes on goods, taxes on artisans, millers, bakers etc. (21-30), fruits and vegetables both locally grown and imported (31-45).

Notes on Mamluke Military Schools

by D. NEUSTADT

The military schools of the Mamluke Sultans were an important link in the transformation of non-moslem slaves into full-blown free Moslem warriors. These schools were housed in barracks (*tabaqa*) in the Cairo Citadel; there were 12-17 of them (the author lists their names). They were destined for the Mamelukes of the Sultan only. They were built at the latest by Qalawun (729 A. H.) and perhaps even earlier. Instruction included Moslem religious teaching followed by military drill. The students received no salary and did not own any weapons; they were organized in companies and subject at first to strict discipline, which later on decayed (especially under Barquq). The teaching lasted 14-15 months, at least towards the end of the relevant period; pupils graduated by groups; there were ca. 200-250 pupils in these schools. On graduation the trained Mamluke received arms, a horse and an infeodated estate of his own. While still in school the pupil was protected by a grown-up Mameluke (his *Agha*); this relation of patron and client, the fraternity of graduates of the same issue, and of the Mamlukes of the same ruler, were amongst the strongest bonds of the Mameluke society, denoted by terminology borrowed from family ties.

The Nunation (Tanwin) in Judaeo-Arab Texts and its development into a separate particle

by D. Z. BANETH

The author refers to a discussion which arose out of a Genizah fragment published by S. Assaf (*Bulletin JPES* VII, pp. 22-29) and a note by S. Yeivin (*ib.*, pp. 85-89). W. Bacher in discussing Hirschfeld's *Chrestomathy* suggested that the *ân* written separately should be joined to the preceding word; while Worrell and Gottheil regarded it as a particle. To help a solution of the problem the author furnishes a list of examples from the Xth. cent. to modern times illustrating the use of such *ân* in popular literature, On the basis of the material collected,

the author draws the following conclusion; (a) *ān* as a separate particle follows all cases (and not only the accusative); (b) the same follows all letters and not only *alif*, *he* and *ta*; (c) separate *ān* is not a substitute for every *tanwin*, but comes only in certain combinations; (d) in a combination of noun and adjective *ān* comes only between the two, but not after the adjective.

He also concludes that this separate particle *ān* has its origin in the *tanwin*, but that in certain syntactical combinations the *tanwin* was felt as a separate entity, identical with the conjunction *ʾan*.

Numismatic Section

A Mint of Bar-Kokhba?

by B. KIRSCHNER

In 1910 the Benedictine Monastery *Dormitio St. Mariae* in Jerusalem acquired from the inhabitants of Battir (Beth-Ter) a set of iron weapons and tools. The author suggests that part of the tools formed a mint-set from the time of Bar-Kokhba's Revolt (132-135) and was used by the Jews for coining. He arrives at this conclusion by comparing the tools with the representations and finds of Roman mint tools. If this suggestion is accepted, the Battir find would represent the only remains of Bar-Kokhba's mint, as well as of any Jewish mint in antiquity, besides being (apart from coins) the only Jewish remains of the circles close to Bar-Kokhba.

Two Coins of Neapolis Samariae

by STELLA BEN-DOR

1. Unpublished coin of Commodus as Caesar. Legend: K·AY·KO MOΔOC; on a horse, not recorded so far among Roman coins in Palestine (Pl. VII, Fig. 2, 1).

2. A coin bearing on the reverse the word ΕΠΙΔΗΜΙΑ (Pl. VII, Fig...) i.e. struck on the occasion of an imperial visit. Narkiss [*Omanuth* 1, 3 (1940), pp. 56-57] ascribed it to Marcus Aurelius' visit in 154/5. However, the coin is either of Antoninus Pius, who came to the East in that year, or, more likely, of Marcus Aurelius, who visited Palestine in 176 after the revolt of Avidius Cassius.

Miscellanea

1. — J. Press suggests that (a) the 'inhabitants of Gebim' (*Is.* x, 31) i.e. those 'sitting in the hollow places' (caves), be interpreted as the inhabitants of the rock-cut tombs of W. el-Joz (cf. *Is.* lxx, 4. (b) the *Hamar Hiwarin* of b. Kerit. 6a = Jer. Yoma IV, 5—41d, used in the preparation of temple incense as a second choice, be

interpreted as wine of *Auereia* (Ptol.), *Euhara* (Tab. Peut.) or *Euhari* (Not. Dign.), modern *Huwarin*, an oasis between Damascus and Palmyra; he recalls the Lebanon wine mentioned in *Ez.* xxvii, 18.

2. — J. Braslawski continues the discussion on the XIIIth. cent. cemetery of Acre (*BJPES* XI, pp. 65-66) by placing one cemetery at Tell el-Fukhkhar, just within the Halakhik boundaries of Eretz-Israel, the other at the foot of Mt. Carmel, near Old Haifa, which was preferred because Haifa was further within the boundaries of the Holy Land and also because of the nearness to the sanctuary of "Elijah's Cave".

3. — J. Braslawski seeks an interpretation of the translation 'River Zered' in Pseudo-Jonathan to *Num.* XXXIII, 35 as '*River Tarwaya*', in the Greek *Τάρψα* (thicket, wilderness), applied to the Wadi Hesa (cf. translation of the same *nahal* in Pseudo-Jonathan *Num.* XXI, 12).

4. — J. L. Zlotnik points out, with reference to H. Z. Hirschberg's article (*BJPES* XI, p. 54), that the tradition of a peculiar power of the Jews to pray successfully for rain is also found in non-Islamic countries, quoting *Şeror ham-Mor*, "Yithro" and "Beḥuqotay."

תיקוני טעויות והוספות

צ"ל	במקום	העמוד
Cantenau	Cantineau	ע' 37, הערה 41, שו' 5 מלמעלה
H. G. May, <i>Moses and the Sinai Inscriptions, The Biblical Archaeologist</i> VIII, no. 4 (Dec. 1945), p. 96, fig. 12.		ע' 39 בסוף הוסף:
QDAP XII, pp. 77-83	QDAP XII	ע' 45, הערה 18
הוא גדול ממני בשנה,	הוא גדול ממני פי-שניים,	ע' 53, שו' 18-19
המחבר מעיר כי הוספות ענייניות לביאור הכתובת תבואנה בספרו: לשון וספר א', העמוד להימסר לדפוס בשבועות הקרובים.		
הכתובת הנדונה להלן (ר' לוח ו', ציור 1)	הכתובת הנדונה להלן	ע' 74, שו' 7 מלמטה
נתפרסמה...	נתפרסמה...	
העתיקות	העתיקות	ע' 83, שו' 3
הכתובת	הכתובת	— שו' 6
تاريخ غزة (1943), ע' 133, הערה 1, יש...	تاريخ غزة יש...	ע' 91, הערה 40, שו' 2
השערות	השרות	ע' 96, המשך הערה 85, שו' 9
ע' 37.	ע' 27.	ע' 123, הערה 31
I, fig. 660; II, fig. 948;	Figs. 660; 948;	עמ' 155, הערה 10, שו' 3-4
Rom. Rep. III; Rom. Emp. I, III, Indices	Rom. Rep. III, Index	עמ' 157, הערה 16
found in a layer of the Ist cent.	of the first Century	Summary, p. II, ll. 2-3
A. C. E. (of much earlier date).	A. D. (?)	

ידיעות על הנעשה בחברה ודוחיות על פעולותיה יידפסו בחוברת הבאה, העומדת לצאת לאור בראשית שנת תש"ז.