

Bibliography of S. Yeivin

by J. A.

The list comprises 127 items, including reviews, published between 1922 and 1946. A supplement lists the books and periodicals edited by the same scholar.

The Innermost Chambers of El in the Ugaritic Epics

by U. CASSUTO

The writer interprets lines 16^b—35^a of the tablet V AB, col. 5, as follows:

She broke forth¹ and entered the abode²,
and the sockets³ of [the dwell]ling⁴ trembled.

The Bull El, her father, raised his voice,
and [hid himself] in seven chambers,
in eight innermost⁵ enclosures.

— — — — —
And the Bull El, her father, replied:

— — — — —
at the feet of the servants — — — — —
I am very [frightened] — — — — —.

The gods' torch, Špš, will be withdrawn⁶,
the light⁷ that lightens⁸ the heaven,
for the "love"⁹ of the gods' son Mot.

And the virgin Anat replied:

For thy distress¹⁰, O El, dost thou weep;
when I attack¹¹ thou wilt not be glad,
thou wilt not be glad when I — — — — —.

I will seize thy [lo]cks with my right hand,

¹) cp. Accad. *mašāru*, to cut, to break. Anat enters her father's house by force.

²) *šad*. to be apart.

³) Hebr. אָרָן.

⁴) perhaps [*mz*]lt or the like.

⁵) *ap* = Hebr. פָּנִים; here פָּנִים.

⁶) *ḫpš*. El fears that his last day has come, and that he will no more see the light of the sun.

⁷) Hebr. and Arab. *šhr*, to be bright.

⁸) *šy*, to shine.

⁹) "Love" of Mot (the god of Death) is an ironical expression.

¹⁰) [*lt*]brk, Hebr. לְשִׁבְרָךְ.

¹¹) Hebr. הָרַח (Ps. 62, 4), with the suffix -i, not represented in the scripture.

thy [cu]r[ls] with the strength of my outstretched arm,
 I will pl[u]ck off ¹² the hair] of thy head,
 I will make [thy] gray hair flow [with blood],
 the gray hair of thy beard with gore.
 And El replied from the seven chamber[s],
 from the eight innermost enclosures:
 I kno[w thee], O my daughter, that thou art indomitable¹³,
 that there is no power to [st]and¹⁴ before the goddesses.
 What dost thou reques[t], O virgin Anat?

Discovery of a New Hebrew Inscription of the Pre-Exilic Period

by A. REIFENBERG

The author reports a rock-cut funerary inscription found in the village of Silwan (Siloam) near Jerusalem (Pl. I, Fig. 1). The inscription is badly mutilated and only the words "burial" and "who" can be made out with certainty. According to the form of the letters the inscription probably belongs to the beginning of the VIIIth century B. C. E., There has surely been a Hebrew necropolis near the village and the suggestion is made that the tombs of the Kings of Judah may have also been in the same vicinity.

The Stone Capitals from Ramat Rahel

by M. KON

After a re-examination of the data concerning the style and design of the capitals carved in a stone found at Ramat-Rahel (Fig. 3, p. 85), the author dates them to the VIIth-VIth century B. C. E. He compares them with the Neandria capitals of Asia Minor. In his opinion the stone on which the capitals were cut was the upper portion of an ornamental frieze decorating the interior or the exterior of a screening wall round a building.

The City of Adam in the Book of Psalms?

by S. D. GOITEIN

The author argues that in Psalms 78, 60 and 68, 18 the word *adam* could hardly have the usual meaning 'man'. However, its identification with the City of Adam (Joshua 3, 16) would suggest that, during one of the calamities which befell Israel, the Tabernacle

¹²) *am*[rt]; cf. Ezra 9,3.

¹³) Cp. Hebr. אָנֹכִי.

¹⁴) *qls*, parallel to *qum* (II AB, III, 12-13); cf. قَلَصَ.

found a more or less temporary refuge in that town, which was situated in a central position and at the same time less exposed than Shiloh. The town might have been a sacred site already in Canaanite times. The proposed interpretation of the two verses is in conformity with Professor Glueck's archaeological findings on modern Tell ed-Damieh.

Jabesh-Gilead, Abel-Mehola and Zaretan

by M. NAOR

The author contends in favour of the traditional identification of *Jabesh-Gilead* with Tell el-Maqlub (following Eusebius) and rejects Prof. Glueck's identification with Tell el-Maqbara on topographical, historical and archaeological grounds. He considers the identifications *Abel Mehola* = 'Ein Helwe on the same grounds more likely than Glueck's proposed = Tell el-Maqlub. *Abel Mehola* should not be placed in Trans-Jordan; moreover, the site of Tell el-Maqlub does not even fulfil the requirements postulated by Glueck himself, viz. that from *Abel Mehola* one should see the Jordan Plain, in view of Glueck's own interpretation of Jud. 7, 22. As regards *Zaretan* it is suggested, on the basis of Jos. 7, 16 and the Vulg., that this city was placed "besides," i. e. either E. or W. of Adam; I Kings 7, 46 seems to prove that it was to the west of Adam, i.e. at Qarn Sartaba. The apocrypha (The Testament of Judah V, 1 etc.) also place *Zaretan* west of the Jordan. The author rejects therefore Glueck's identification with Tell es-Sa'idiye and various conjectural emendations of the Biblical text connected therewith.

"Rains in their Time"

by H. TORCZYNER

1) As the small rains (*rebhibhim*) upon the tender herb, and as the showers (*se'irim*) upon the grass (Deut. 32, 2).

The Hebrew words, thus translated according to their secondary meaning (cf. also *rbb* in Ugaritic), originally mean: "sheep" and "he-goats", as a designation of the clouds according to their colours. As in other languages, the white clouds are compared to sheep and the black that carry the wintry showers, to the black goats of Palestine and Syria. The word *rebhibh*, in this meaning of "sheep", "lamb", as Arabic *rabib*, is known also from the Syro-Palestinian. It was used in this sense also by the Talmud where the Biblical passage is explained by a comparison of the study of the Thora to the way of a lamb following its shepherd. Such designation of sheep as *rebhibhim*, literally

"the many," "the myriads" (cf. *rebhabhah*, *ribbo*, myriad; cf. also *älaphim*, lit. thousands, for the (herd of) cattle), is made even more clear by Psalm 94, 13: "Our sheep bring forth thousands (*ma'aliphóth*) and myriads (*merubbabhóth*) in our fields". Instead of *rebhibh*, in Zech. 10, 8 we find *rbw*; for here also we have, to translate: "and they shall increase *as sheep*".

As the rains derived their names from the clouds, seen by the shepherds of Palestine and Syria as sheep and goats, thus also the name of the dew, *tal*, may only be another form of the word *taleh*, lamb.

2) Rain and demons in the nights of *Rebhi'iyjóth*.

By a curious misunderstanding of Talmudic sources the evenings before Wednesday, i.e. Tuesday-night had been chosen as the right time both for rainfalls, and for the excursion of evil spirits, especially of the she-demon *Agerath bath Mahalath*. But in all these passages the word used: *rebhi'iyjóth* has no connection at all with Wednesday or the number four, but simply means: "the rainy seasons." Thus the words: "And I will give you rains in their time" (Lev. 26, 4) are explained: in their seasons, called in the Talmud: first and second *rebhi'ah*: and thus it is in the dark nights of the rainy seasons that the demons haunt the earth.

The Scribe of King David and the Problem of the High Officials in the Ancient Kingdom of Israel

by B. MAISLER

The author considers the civil and military administration of David and Solomon as rooted in Canaanite political traditions and rejects the recent opinion that it was derived *directly* from Egyptian prototypes. Together with the introduction of the royal régime and its institutions, the King's justice (I Sam. 8, 11-17), the corvée, the royal sanctuary and palace in Jerusalem, the organisation on new lines of classes and of the country's economy there crystallized a complicated administrative organism, combining Canaanite elements with the tribal-patriarchal traditions of Israel in their later stage. The fact that Jerusalem, a royal city which had a long past of independent alternating with semi-independent status, became the capital of the Israelite state, might have influenced David to adopt from the former rulers, whose territory he inherited, ready-formed conceptions of state administration. He could also draw on instructive examples of the royal régime in Philistia, in the Canaanite cities which he conquered

in the plains and on the coast, and in the vassal kingdoms beyond the Jordan; he could also profit from the accumulated experience of the ministers and officers of these territories. We, therefore, find at the court of David and Solomon ministers of Israelite and foreign extraction serving side by side, the latter drawn mostly from the "Canaanite" population and from the conquered countries. We find foreigners not only among David's "mighty men" such as Uriah the Hittite of Jerusalem, and among administrative officials, but also among the principal ministers of David and Solomon, such as Sheva the scribe of the King in the time of David, and Adoram who was in charge of taxes in the time of David and Solomon. The names of the ministers, which are partly Western Semitic (but not Israelite) and partly Hurrite, support this view. The author connects with the latter class the personal name of David's scribe. After analysing the sources (including the Septuagint versions) he concludes that it is quite impossible to ignore all three principal versions of this name, as written in the Bible, viz. Šwš³, Šw³, and Šryh. It seems that the scribe bore a Hurrite name, such as Ša/e-wa/e-šarri, as found at Nuzi, from which all the above forms were derived. It could be abbreviated in ordinary use to Ša/e-wa/e-ša, in alphabetic script to Šwš³ or Ša/e-wa/e (a common Hurrite name) written in alphabetic Šwā. Šryh, however, is the Israelite adaptation of this name, exchanging the Hurrite element Ša/e-wa/e with the theophoric Yhw. This tendency to adapt foreign names to Israelite usage is typical of the period of the early Israelite monarchy. The author considers that the name Uriah, too, is the result of a similar development: a theophoric Hurrite name composed of the element ewri (or ewar) "lord", "ruler" and the name of a god was adapted to Israelite usage by the replacement of the pagan god by Ywh. The element ewri (ewar) occurs also in the title of Ārwnh or Āwrnh (with the Hurrite suffix -ne in cuneiform ewrine or ewarne, in Ugaritic ʾAwrn), the last Jebusite King of Jerusalem (I Sam. 26, 23; ib. 16 with the article Hāʾwrnh). It is also possible that the son of Šwš³ the scribe, i.e., Elyhrp the scribe in the days of Solomon, bore a "Canaanite" name composed of the name of the Hurrite deity Hurpa or Harpa. The author discusses briefly the history of scribes in the Ancient East in general and in Palestine in particular, and concludes that it is not unusual for this duty to pass from father to son in families of scribes.

The "Ophel Ostrakon"

by YIGA'EL SUKENIK

By comparing the ostrakon itself with a good photograph, the

author offers a new reading which agrees in parts with the previous readings of both Albright and Torczyner.

He suggests the following reading:

L. 1 H_zqyhw bn qr'h b(n) šrš[n] b(n) ḥqyhw

L. 2 'Aḥyhw bn hšrq b(n) 'mqyhw [b(n) x]

L. 3. [?]yhw bn qry b(n) 'mqyhw [b(n) x]

The *bn* preceding the grand-fathers' names is written *b* and is attached to the name, as is sometimes the case in the Bible and in the inscriptions from Byblos.

The proper names mentioned in the Ostrakon are:

חזקיהו, קראה, שרשן, בקיהו, אחיהו, השרקנו, עמקיהו, קרי.

The Date and Place of the Story about the Three Bodyguards of the King in the Apocryphal Book of Ezra

by A. SHALLIT

The author considers Βαρτάκου a conflation of the Syriac *Brṯ' drb' 'rtq* "the daughter of the satrap Artaces", in Greek Θυγατέρα <ρα> βαρτακου = θυγατέρα Βαρτακου. Artaces is a shortened form of Artacamas. Θαυμαστος is a corruption of Themissios, a Phrygian city. The theme is a story of Indian origin which became a Persian folk-tale. It was related to Artaxerxes Memnon and his beautiful concubine Artacamas, of the family of the hereditary satraps of Phrygia. A descendant of the family, Themision, seized the district during the wars of the Diadochs and built the city of Themissios. A Greek writer revised the Persian story in the time of Seleucus Nicator and it has come down to us in the form he gave it.

A "Gezer" Stamp

by N. AVIGAD

A stone object found at the excavations of Gezer and treated by Macalister as a jar-stopper with meaningless scratches on its top, is identified by the writer as a stamp, bearing the name of *Gezer* in square Hebrew characters. The letters are carved in the positive, but it is pointed out that seal-impressions in the negative are frequently found on jar handles (e.g. many of the *Yerushalem* and *Yehud* impressions) (Fig. 1, p. 129).

So far, it is the first city-stamp proper to have been found in Palestine, since other city names occur on seal-impressions only. It served apparently to stamp the city's name on jar stoppers made of clay. The letters of the stamps are similar to those of the well known boundary inscriptions of Gezer, and both are to be dated to the Hasmonean period.

The Basalt Siphon of Beth-Yerah and the Date of the Roman Baths there

by RUTH B. KALLNER

M. Stekelis and M. Avi-Yonah in their preliminary report (*BJPES* XIII, 1-2, p. VIII) assign the baths tentatively to the IVth-Vth century C. E. The author assumes that the discovery of the baths explains the existence of the basalt siphon which conveyed fresh water to the settlement of Kh. Kerak. Some new observations on this siphon are added, and it is studied in the light of similar installations in Asia Minor and Italy. Water-supply systems making use of this hydraulic principle are known from Hellenistic Anatolia and late Republican — early Imperial Rome, and are dealt with in Vitruvius' *De Architectura*. Recapitulating the data about our neareast parallel, the High-Level aqueduct of Jerusalem, part of which is a stone-siphon, the following conclusions may be reached:— (a) The High-Level aqueduct is uniform, as against Wilson (QS 1905, pp. 75-77) and G. A. Smith (*Jerusalem* I, pp. 128-9), and the centurial inscriptions carved on nineteen of the uncovered tubes are not part of "extensive repairs," but of the original line. (b) It seems that this aqueduct was constructed during the early part of the period when the Legio X was stationed at Jerusalem (70—ab. 250 C. E.), *i. e.* between 70 and 135 C. E. The inscription on which the dating to Severus' reign was based (on a tube now in the Palestine Archaeological Museum, No. 43.30) reads:— CON CLEMENT and not COS I CLEMENT as believed by Germer-Durand and Clermont-Ganneau (*Recueil d'archéologie orientale* IV, pp. 206-201). Thus the connection with the consul Iulius T. Clemens of the year 195 C. E. is to be abandoned altogether.

The baths at Beth-Yerah — if their dependence on the stone-siphon be assumed — must, therefore, have been built in the first century or in the first half of the second century C. E. considering the foundation of Tiberias by Herodes Antipas (between 17 and 26 C. E.) as the terminus *post quem*, since the Beth Yerah siphon is fed by the open contour-canal from Wadi Fejjas to Tiberias.

Palmyrene Inscriptions

by Z. BEN-HAYYIM

Of the inscriptions published here, four (I, 1, 2; III and IV) are published for the first time, and two (II, 1, 2) seem to be identical with inscriptions published in *RES*, No. 409 C.B. In addition, the author proposes (VI) to correct the reading and translation of four other inscriptions. The personal names not found in Palmyra and first published hers are *'mtb'l*, *Srykâ*, *Zbl*, *'dl*.

Two Funerary Inscriptions from Ascalon and their Archaeological Significance

by M. SCHWABE

The two following inscriptions, now in the collection of Dr. W. Moses, Tel Aviv, were found at Ascalon (Pl. IV, Figs. 1—2):

(a) Ζήνόβιε, / χρηστὲ καὶ / ἄωρε, χαῖρε / ζῆσας ἔτη 5' / μῆν(ας) ι',
ἡμε(ρας) κβ'

(b) Ἀνθουσα, / χρηστὴ / καὶ ἄλυπε / χαῖρε.

The names and formulas are quite common, but the shape of the stones is unusual. A square base supports a small column decorated on top with a garland and flowers. Both are cut from the same block. According to the material collected by Moebius such forms occur in the Greek world till the second century B.C.E. This form developed from the altars placed in the Orient in front of mausolea. When the later went out of use, the altar remained and was transformed into a sepulchral stone with inscription, to identify the dead. The base, originally the base of the altar, grew in size, so as to have room for the inscription, and the upper part of the altar which, would be either round or square, was transformed into a column. The garland and flower ornament preserved the characteristics of an altar; what was real in early antiquity became in the course of time an ornamental motif. The inscriptions should be dated to the IInd century C. E. Inscriptions on stones of such kind are especially numerous at Tyre and Sidon; it seems therefore that the Ascalonites who continued to use this form were Hellenized Phoenicians.

Remains of an Ancient Synagogue at Fahma Village

by M. AVI-YONAH

A relief of an ornamental door and a lintel fragment (Pl. III, Figs. 1-2) were discovered at the mosque of this village (Jenin Sub-District), once a Crusader church, by Inspectors of the Department of Antiquities. Both fragments belong to a IIIrd to IVth century Jewish synagogue, the door representing as usual the Ark of the Law. Fahma occurs as Fame in written sources only since Crusader times, but it must have been settled before by Jews, perhaps of the adjoining district of Narbata.

Concerning the Mount of Olives in the Gaonic Period

by J. W. HIRSCHBERG

The importance of the Mount of Olives as a Jewish place of worship during the Gaonic period is an established fact. But the

common opinion that services were held there immediately after the Arab conquest of Jerusalem is erroneous, because Jewish and Moslem documents both confirm that during a certain period the Jews were permitted to gather for worship in the Temple-area. In the times of Omar II (717-720) the permission was restricted to a single gate [probably the Eastern (= the Golden) Gate]; but in the end this privilege also was withdrawn — apparently during the reign of Mutawakkil, as appears from some indirect notices. The Jews were then expelled from the whole Temple-area. We are therefore entitled to assume that only *after* that eviction the Jews began to assemble for worship on the Mount of Olives.

Many attempts had been made to return to the Temple-area; first and foremost by those Jews who had been exempted from poll-tax ever since the time of the Caliph 'Abd el-Malik, because it was their hereditary duty to sweep the Haram clean of the dust left by the Moslems and to clean the places of ablution. To prevent these attempts the Government passed an order which forbade the *ahl adh-Dhimma* (i.e. Jews and Christians) to enter the whole Temple-area, whether to clean the dust or for any other reason, without exception.

This seems to be the explanation of the curious Arabic inscription, which was found fifty years ago near the Anastasis, but the true meaning of which was not clear at all, as admitted by van Berchem. It reads: "1. In the name of Allah, the Merciful the Compassionate. 2. This high order has been issued by this Pure Majesty, 3. to keep this Mesjid and to preserve it in good condition and not to 4. allow any of the dhimmi's to enter it, to clear its dust or 5. for any other reason. And everyone shall be warned against transgressing this (order) and shall obey 6. the edict in its matters. If Allah wishes."

A Samaritan Synagogue Inscription from Yabne

by J. KAPLAN

In 1943 the inscription (62x56x6 cms. on white marble, 20 lines) was acquired by the author. The first two lines commemorate the erection of the synagogue by one Qorah; then follows a summary of the Decalogue in the Samaritan version, followed by two words: "Let the Lord arise".

Notes on the Foregoing Inscription

by I. BEN-ZEVIE

The author corrects, and comments upon, the text of the inscription, compares it to parallel Samaritan texts, discusses the story of

the Samaritans in Yabne, and assigns it to a period between the last days of Byzantine rule and the XIth century C. E.

A Sixteenth Century Samaritan Hanging

by L. A. MAYER

An embroidered Samaritan hanging (pl. V) for a Thorah-shrine, depicting the Temple and some of its appurtenances. A votive offering of Jacob son of Abraham son of Isaac from Damascus, designed ("written") by Joseph son of Şadaqa, the Priest, and made in 1509/10 C.E. According to a Samaritan priest this hanging is being put up only on the Day of Atonement and stored away immediately afterwards.

A Roman Gem from Palestine

by STELLA BEN-DOR

The gem, made of obsidian, shows an Egyptianizing deity, wearing the 'atef crown and holding flail and sceptre, standing on three lions (Pl. IV, Fig. 3). The representation is copied from a type found on some coins of Ascalon, and is almost identical with that of a coin of Geta struck in this mint (Pl. IV, Fig. 4).

Thus the gem seems to have been made in Ascalon or its vicinity at the very beginning of the IIIrd century C. E.

MISCELLANY

P. Bar-Adon corrects the reading by J. W. Hirschberg of the Himyarite ligature at Beth-She'arim (*BJPES* XI, pp. 25-34) by completing the letter *mem* on the right and thus restoring the name Menahem in Himyarite, as written in the parallel Greek inscription.

מאת המערכת

לחוברת המוקדשת לש. ייבין נתקבלו במערכת גם המאמרים שלהלן:

טומולוס מתקופת הברונזה בארץ-ישראל המזרחית	: שטקלים	מ.
תיאר הסופר בתעודות מצריות	: פולוצקי	י.
עין-חרוד המקראית	: צימבליס	ג.
היחסים בין היהודים והנוצרים בירושלים במאה הטי'	: טראור	י.
סלחים יהודים בסביבת ירושלים במאה הי"ח	: בן-צבי	י.
דורה - לדמות היישובים בספר הכדוים	: קלנר	ד.
אלנתן בן עכבור והנביא אוריהו מקרית יערים	: מלמט	א.
צפיפות והרכב האוכלוסייה באזורים השונים של הארץ	: ליפשיץ	ז.
חילול קודש של משלחת ארכיאולוגית בריטית	: יהושע בן-חנניה	י.
הערה	: קירשנר	ב.
אגרת כרת המלך	: זינגר	א. ד.

אנו מצטערים, שמסיבות בלתי תלויות בנו לא יכולנו לפרסם את המאמרים האלה בחוברת זו והם יבואו בחוברת הקרובה.

דין וחשבון על פעולות החברה יידפס בחוברת הבאה.