

## SUMMARY

## A Bronze-Age Tumulus in Eastern Palestine

by M. STEKELIS

In 1931 the author excavated a tumulus situated 3.5 km. N.E. of the Dead Sea, in the neighbourhood of Tuleilat Ghassul. Its dimensions were: height 1 m., N.-S. axis 8 m., E.-W. axis 7 m. An oval outline was bordered by 24 sandstone boulders. Inside the covering earth was a rectangular enclosure (6.5 m. by 2.75 m., height 0.40 m.) of unhewn stones, and inside it the tomb proper (2 m. by 1 m., 0.50 m. deep), also bordered and covered by stones. At the W. end were the remains of a hearth, with an ash-layer 50 cm. deep. The tomb contained a decayed skeleton, lying on the r. side, with arms and legs contracted. The skull was to N., facing E. The finds included a bronze toggle-pin and piece of wire, a necklace of beads of ostrich egg-shell, red quartz, sandstone, *Pectunculus sp.* and *Nasa arcularia sp.*, and a pot fragment with grooved lip, rope ornament and striations. A box-like stone construction (another tomb?) and buttressing stones were found at the SW. end of the tomb. The whole is dated to the transition from EB to MB, i. e. ca. 2100-1900 B.C.

## An Egyptian Epithet for a Learned Scribe

by H. J. POŁOTSKY

Two roughly contemporary inscriptions, a stela from Edfu (Cairo, Journ. d'entrée 46,200) and a scribe's palette temp. Apophis (Berlin 7798), furnish the hitherto unrecorded epithet "Whom Thoth himself has taught, into whose mouth Seshat has spat", apparently an original contribution of the Second Intermediate Period to the stock of laudatory phrases.

Aryans and Non-Aryan Persians in the Bible (*Ezra IV*, 9)

by N. H. TORCZYNER

The terms **אֲרָמִי** (אֲרָמִי) and **אֲרָמִי** (אֲרָמִי), considered mostly as describing people according to their country or place of origin, actually refer to the division, usual in Persian documents, of real, freeborn (**אַחַזְרָא**) Persians and affiliated (**אֲרָמִי** instead of **אֲרָמִי**, like **שִׁשְׁתִּי** instead of **שִׁשְׁתִּי**, etc.) Persici, such as "Babylonians, Shushanites, that are Elamites".

# **°Elnathan ben °Akhbor and the Prophet °Uriahu of Qiryat-Hayearim**

by A. MALAMAT

The author deals with the parallel passages in Lachish Letters, III, II. 14-18 (ed. Torczyner) and *Jerem.* XXVI, 20. Both refer apparently to the same event, but differ in the name of the officer sent to Egypt. The Scripture has °Elnathan ben °Akhbôr, the Letter *K(n)yhw bn °Intn*. The author advances various reasons to show that Elnathan could not have undertaken the duty assigned to him in the Scriptural version, especially in view of his attitude towards the prophetic party in another passage (*Jer.* XXXVI, esp. 25); therefore the form of the Lachish Letters should be preferred and the Scriptural version explained as due to confusion caused by the similarity of the two versions.

## **Varia Epigraphica Judaica V-VI**

by M. SCHWABE

An ossuary published by Sukenik (*Kedem* II, pp. 23 ff.) has the following inscription arranged in three *tabulae ansatae*:

ΣΑΛΩ                      ΙΩΣΗΦ  
ΜΑΡΙΑ                    ΚΟΡΑΣΙΟΝ  
ΙΩΣΗΦΚΑΙΕΛΙΕ  
ΖΕΡΔΙΔΥΜΟΙ

The author suggests the version Σαλώ (= Shalom, Peace!), °Ιωσήφ, Μαρία κοράσιον etc. as a last greeting addressed to those buried in the ossuary, all of whom are children; viz. Joseph, Maria a small "maid" or "damsel" (Matthew IX, 24-25, Mark V, 41-42). This interpretation can be supported by many inscriptions from the Beth She'arim necropolis.

In another ossuary *ibid.* appears the name °yds (Aides). It has an Aramaic parallel in the Dura Europos synagogue, viz. Ydy, in Greek Σαμουήλ Εἰδδέου πρεσβύτερος. Idi and Adi are identical names, cf. Issay-Jesse. The Aides of Jerusalem and the Εἰδδέας of Dura have similar Semitic names with a Greek suffix.

## **Studies in the History of Palestine in the Talmudic Period**

by G. ALLON

### **(a) Archiliporin.**

The author explains this title (found in *Pesiqta d'Rab Kahana*, ed. Buber, 91b-92a) by comparison with parallel passages in b *BM* 83b and *Yer. Maas.* III, 50d, as ἀρχιριπάριος. The form ῥιπάριος (*riparius*) is found in many papyri and refers to a police officer of low rank, whose function was imposed as a duty (λειτουργία, *munus*) from the IIIrd century onwards.

## The Friars of Mount Zion and the Jews of Jerusalem in the XVth century

by J. PRAWER

The author describes the three attempts made during the XVth century to dislodge the Friars of Mt Zion from the so-called *Coenaculum*. According to Christian sources the Jewish community of Jerusalem took an active part in these attempts, as the *Coenaculum* was popularly believed to contain the Tomb of David.

The first attempt of 1427 resulted in a partial confiscation of the place by the Moslem government. As a reprisal, Pope Martin V directed the Italian maritime cities to stop all Jewish immigration into Palestine, and in the Kingdom of Naples a general tax was laid on the Jews. This chapter was closed, and the papal ban rescinded (perhaps unofficially) ca. 1430, when free entrance into the place was granted to the Christians.

In 1452 (according to Mujir ed-Din, but more probably in 1456) the Moslems destroyed the place almost completely. No Jews were connected with this act. — The third attempt to expell the Friars from Mt. Zion occured in 1467. This the author proves from a Turkish document of 1534. The Jews were accused of inciting the Moslems, and were struck again by a ban on their immigration into Palestine.

Nevertheless for 10 years the Jews evaded this restriction and managed to come to Palestine through Italy. However the blood libel of Trent with its evil results, and the general wave of antisemitism in northern Italy, cut off their lines of communication from Central Europe to the Mediterranean shores. On this occasion, between 1475 and 1478, was written the famous proclamation of Rabbi Isaac Zarfati, calling upon the Jews to use a land route, viz. the new road opened through European Turkey. Two documents bear witness to the success of this proclamation. The ban on Jewish immigration was abolished *de facto* ca. 1485.

## Jewish Fellahin in the Vicinity of Jerusalem in the XVIIIth Century

by J. BEN-ZEVIE

The author describes the existence of Jewish peasants living in the vicinity of Jerusalem, as evidenced by a letter of R. Haim b. 'Aṭar, dated Heshwan 5503 (=1742).

## Dura — a typical village on the Bedouin frontier

by D. KALLNER

The villages of the southern part of Hebron Sub-District are few in number, but are — both as far as population and village-area are concerned — amongst the largest in Palestine; for owing to the unsettled security conditions on the Bedouin frontier the settled population had to concentrate in large villages, strong enough to defend themselves against even large-scale raids.

The case is well exemplified by Dura, the largest of these villages (7,255 inhabitants in 1931). Whilst the village was the only inhabited place in this huge area of 240,152 dunams in the XIXth century, seven secondary settlements — “khirab” — have been revived today, bringing about a very considerable extension of the cultivated area. This again proves that the “absorptive capacity” of a country is a very variable factor, determined at any given time by the creative abilities of the population, as expressed in the economic and security conditions.

### *Numismatic Section*

#### Jewish Lead Coins

by A. KINDLER

The author describes three lead coins of Alexander Jannai, one of Herod, and one of Archelaus. He suggests that these were coins struck in times of economic crises, and compares them to the 35 lead tetradrachms of Bar-Kochba. — B. Kirschner suggests in an additional note that these are specimens of mint trials, a view rejected by the author of the above article.

### *Miscellany*

N. Zimbalist describes the ancient site of el-Karm (or Karm el-'Inab) near 'Ein Harod. Surface examination of the mound has produced flints (Palaeolithic to Early Bronze) and sherds (Chalcolithic to EB). — B. Kirschner completes the article of N. Wilbush (*BJPES* XIII, pp. 24-27) by a bibliography of the oil production in ancient Palestine. — E. Haltrecht explains the unusual geographical name *Pi-ha-Mašuba* in the Tannaitic border list (*Yer. Demai* II, 2; *Tos. Sheb.* VI) as derived from a Phoenician name compounded with *py*, of which he adduces several parallels. — J. Braslawski analyses Prof. Klein's article on the work of Esthori hap-Parhi as a topographer. He shows that Parhi used three almost modern criteria for his work: the cardinal points of the compass, the distances measured by hours,

and the identification of ancient toponymy with modern Arabic names. However in the application of this method hap-Parḥi erred sometimes. The author gives instances of mistakes in orientation from 45 to 180 degrees; distances given as "half an hour" measure 3, 6 or 12 kms., "an hour and half" 18 kms., "two hours" 4 and once 25 km. There are also various mistakes in the transcription of Arabic place names. It appears, therefore, that Esthori hap-Parḥi composed his work from memory. His cumbrous style has misled Prof. Klein in some of his commentaries: e.g. his "Zephath-ʿAdi" was not N. of Safed near Biri, but corresponds to Sufta ʿAdi near Shefa ʿAmr. Also there was no Peqi'in at that time between Yabne and Lydda; it is just a theory of Parḥi's. Only consideration of all these details will make possible a scientific edition of Parḥi's "Kaphtor wa-Ferah", doing justice to all its original identifications.

The *Legend of King Keret* by H. L. Ginsberg is reviewed by the late A. D. Singer. — Z. Ben-Haim corrects the reading of a Samaritan inscription published by J. Kaplan and I. Ben-Zevie in *BJPES* XIII, p. 165 foll.; he suggest the following version of the first line: "Praise be to the Lord who read" (the Ten Commandments to Moses) "be (his Name) praised for ever". — J. Ben-Hananiah gives a detailed account of the reaction in the Turkish Parliament and the Arabic press to the attempt of the Parker expedition in 1911 to excavate on the Temple Mount by stealth. — A short account is given of the Fourth Archaeological Conference held by the Society at Tiberias, 30th Sept. — 2nd October, 1947. — Reports on the activities of the Society (Archaeological Circle, Lectures and Papers, etc.), in Jerusalem and in the branches, as well as an account of receipts and expenditure conclude the number.