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S U M M A R Y

IN MEMORIAM

E. L. SUKENIK

by B. Mazar-Maisler

P. L. O. GUY

by M. Avi-Yonah

On The Chronology of Hiram King of Tyre

by J. Liver

The Chronology of Hiram's reign is computed from a passage of Menander's Chronicle on Tyre cited by Josephus (Contra Apionem I,177-126) which states that Hiram began to rule 155 years before the foundation of Carthage i.e., according to the usually accepted date (814 B.C.), in the year 969 B.C. This date, which precedes by approximately one year the beginning of Solomon's reign, contradicts the synchronism between the fourth year of Solomon (the date of the foundation of the Temple according to 1 Kings VI, 1) and the eleventh year of Hiram.

A solution of the problem is offered, however, if we accept Pompeius Trogus' date for the foundation of Carthage, 825 B.C. (a date corroborated by a new Assyrian text — *Sumer VII*, pp. 11-12- which mentions the name of Balezaros II of Tyre in the year 841 B.C.). Then Hiram began to rule in the year 979/8 B.C., the Temple was commenced eleven years later, in 968/7 B.C. This is the fourth year of Solomon, who began to reign, according to most chronological systems, in the year 971/70 B.C.

A Hebrew Inscription from Tell en-Nasbeh

by N. Avigad

A fragment of a jar-handle found at Tell en-Nasbeh bears an inscription which was previously read: [בן עניי] or [בן קניי]. (C.C. McCown, *Tell en-Nasbeh*, I, 1947, p. 168, pl. 57, 21).

The author proposes a new reading: [בַּה לְמֶלֶךְ] = *bath lemele[kh]*, "bath of the king" or "royal bath"; the word *bath* indicating a standard liquid measure mentioned in the Bible.

The Legal Papyrus from 'Auja el-Hafir

by J. J. Rabinovitz

I

This papyrus, published by M. Schwabe, does not represent a manumission document but one of release of a boy who had been delivered by his father as a pledge for a loan.

The essential formula in the document under discussion is contained in line 8, in which the boy is granted "authority over himself". This formula contains a legal Aramaism. The expression τὴν ψυχὴν αὐτοῦ, is but a literal translation of the Aramaic בנפשיה, meaning *over himself*. The Aramaic נפשה, the primary meaning of which is *soul*, is also used as a reflexive pronoun. This formula presents therefore a close parallel to the κυριεύει αὐτοσαυτοῦ which is characteristic of releases from *paramone* in the Delphic inscriptions. The occurrence of a legal Aramaism in a formula which seems to be Greek in origin is striking. However, as has already been noted by Koschaker, the Greek formula closely resembles one found in a Babylonian document from the First Dynasty. A formula in all respects similar to that of the Babylonian document occurs in Mishnah, Gittin, IX, 9 ("The essential formula in a writ of emancipation is, 'Lo, thou art a freedwoman; lo, thou belongest to thyself'"), and is also discernible in Jer. XXIV, 16.

The "freedom of movement" granted to the boy, a feature which is common to this document and to many of the Delphic inscriptions, also has close parallels in ancient Semitic sources. In the Middle-Assyrian Laws, tablet A, col. IV, line 70, it is said of a woman who is free of the duty of leviratical marriage "and she shall go whither she wishes". In the Aramaic papyri (Cowley, no. 15, 1.25) it is said of a woman who has been divorced "and she shall go whither she wishes". The legal terminology of release from the marital tie is similar to that of release from *paramone*.

It may well be that the origin of the legal institutions of *paramone* is to be sought in ancient Babylonia. In a Babylonian manumission document from the First Dynasty, published by Ungnad and Koschaker, we read: "as long as X and Y (the manumitting husband and wife) shall live, she (the freedwoman) shall stand before them". The expression *to stand before someone*, which also occurs a number of times in the Bible in the sense of serving, *waiting upon*, is strongly reminiscent of the Greek παραμένειν, the primary meaning of which, is *stay beside or near, stand by*.

II

The occurrence of but one witness' signature on the document, despite the rule of *testis unus, testis nullus*, is probably to be explained by the fact that the scribe's signature was also counted as the signature of a witness. Similarly, in Mishnah, Gittin IX, 8, it is stated: "If (a bill of divorce) was signed by the scribe and one witness, it is valid".

III

It is not unlikely that the introductory formula "In the name of God" represents an old Jewish notarial practice, for which there is some support in Talmudic sources. It may be surmised that this formula was introduced among the Jews in the pre-Hasmonean period under the indirect influence of the Greek formularly. From the 3rd century B.C. onward, the dating formula in the Greco-Egyptian papyri refers to the reigning king and queen as gods. This practice, which was apparently in force throughout the Ptolemaic Kingdom, must have been offensive to pious Jews and therefore they added the words *in the name of God* at the beginning of each document, as if to emphasize that they did not recognize the divinity of the king and queen.

The Sepphorenes and Vespasian

by M. Narkiss

In this book *Jewish Coins* (Hebrew, 1936, p. 111, Corpus 56,57) the author published two coins, one-totally unknown, the second read incorrectly.

1. AE. 24 mm. 8,300 gr. Pl. I ill. 1 and enlargement.

Obv. Two cornuacopiae crossed, with caduceus between them; around inscr.: — — — СЕΠΦΩΡΗΝΥΕСΠΑ — — —

Rev. Within a circle, surrounded by a wreath inscr.:

— — / — — — — / ΚΛΑΥΔΙΟΥ / ΚΑΙCΑΡΟ / C

2. AE. 19 mm. 8,900 gr. Pl. II il. 2 and enlargement.

Obv. In centre SC. above them in reverse: СЕΠΦΩΡ and above around remnants of inscr.: — — ΗΝΟCΙΡΗΝΟΠΟΙ — —

Rev. Within a circle surrounded by a wreath inscr.

ΛΑΙ / ΝΕΡΩΝΟ / ΚΛΑΥΔΙΟΥ / ΚΑΙCΑΡΟ / C

It was stated there that these 2 coins were struck in Sephoris in the reign of Agrippa II in the 14 year of the reign of Nero — 67/68 A.D. The first coin was read relying on the coin of Coll. Massy (BMC Pal. p. C, Pl. LXII, 3).

ΕΤΟ ΔΙ ΝΕΡΩΝΟC СЕΠΦΩΡΗΝΟΥΕCΠΑ (στανου)

Sepphoris starts in the year 56/57. This can only be the date of the transfer of Tiberias to Agrippa, when Sepphoris became seat of the Roman administration in Galilee. (Josephus Vita IX). This clarifies at least one date of the double dating of Agrippa II on his coins (BMC p. xcvi-c) and inscriptions, where there is difference of five years — year 11 is also year 6. The year 11 signifies the transfer of Tiberias to Agrippa (56/57 A.D.) which means also the beginning of the era of Sepphoris.

The style of minting and lettering definitely conform to that of the period. If we compare this minting with that of Rome or Egypt we find special emphasis during the time of Nero on the attributes of Peace, "Peace on Land and Sea" brought to the "ara pacis" and personification of 'pax'. In Alexandria they used to describe other qualities of the Caesar, his personification as "Peacemaker" and the Goddess of Peace IPHNH bearing the cornucopiae and caduceus (Vogt. *Rom. Politik in Aegypten* p. 21, Pl. I, 4-7).

The historical background for the minting of these coins at Sepphoris during the revolt is confirmed by Josephus (Vita), and the coins prove it. The loyalty of Sepphoris to Rome (the city greeted Vespasian at Acre and previously entered into a treaty with Cestius Gallus) seemed a basis for minting these coins in the 14th year of Nero, most probably after April 67. It is difficult to accept, as does M. Seyrig, that the city was titled *Εἰρηνοπόλις*, as it is difficult to believe that two cities so near each other as Neronias and Sepphoris should be called by identical names. The fact that the name of Irenopolis was not retained by Sepphoris later on proves that it never carried this name. One may agree that the name of Neronias was abolished after the death of Nero because of the "damnatio memoriae", but why abolish the name of Irenopolis?

The author believes that these 2 coins are the first mintings of Sepphoris, before its name was changed to Diocaesarea, and that its era started in the 11th year of its autonomy when it became the seat of the Roman administration in Galilee, viz. 57 A.D.

Christian-Greek Inscription from Beersheba

by M. Schwabe

The fragmentary inscription (13 × 7,5 cm., 7 cm. high) reads: CTEΦA — — / BPAAMI — — / INΔ B E The author calculates its width to 15 letters and completes: [Ἐνεπείη ὁ μακάριος] / Στέφα [νος] — — / Ἀβρααμί [ου — — / ἰνδ (ικτίωνος) β' εἰ [τους — —] .

ARCHAEOLOGICAL SURVEY

Researches in Upper-Galilee

by Y. Aharoni and Ruth Amiran

In this, the third report of the Circle for Historical Geography, the following were the main sites examined:

1) *Tell Hazor* (Tell Waqqas) — the bulk of the sherds were MB; with small quantities of EB and IA. The large circular hole between the tell and the Camp may belong to a water installation similar to that of Megiddo. The plan of the camp enclosure and its fortifications, as established by Garstang, were modified somewhat.

2) *Tell Na'ame* — EB, MB, IA (few), Roman, Arab (many). A sounding on this tell, identified by several scholars with Egyptian Yeno'am or Biblical Yanoah, is recommended.

3) *Tell Sheikh Yusuf* — small tell, EB and Hellenistic to Arab sherds.

4) *Kadesh Naphtali*: In the Northern tell EB, MB, LB (few), IA (not clear), Persian, Hellenistic and Arab. In the Southern tell EB, MB, LB, IA I, IA II, Persian, Hellenistic.

5) *Tell Khirbet er-Ruweisa* — all periods. In view of the size and importance of this tell in Upper Galilee, its identification with Beth Shemesh or Beth 'Anath might be considered.

Researches in the Gederah — El-Mughar Area

by J. Kaplan

In the course of the last 13 years the author collected an extensive series of observations relating to the ancient sites in the area extending from Gederah along the Sorek and Ekron Valleys, North and East. His results are:

Tell el-Ful near Shahma: Tell: LB only; Byz. in village and east of it.

Gederah: MB II tombs; later tombs with loculi to west; Byz. sherds on surface.

Tell Qatra: South part: IA II and Persian; North part: MB II, IA I (few), IA II, Hellenistic (few), Byz., Early Arab.

el Mughar: South part: EB I (2 m. thick); North part: Chalcolith., R-Byz., EAr.; few MB II, IA II, Hell. Below MB II and locul tombs.

Khirbet Habra: R.-Byz, Ar., few Hellenistic. Architectural fragments.

The author discusses the historical development of the settlement in this area in the light of his finds.

MISCELLANEOUS

Note on the "Double bowl" found in an EB Tomb at Tel-Aviv

by Ruth Amiran

- a) This type belongs to a different class than the Tell en-Nasbeh "Double-cups". It has parallels in Gezer (1934 excavations) and Stratum K of Hammah in Syria.
- b) It is possible that it is an ancestor of the LB and Iron I "cup-and-saucer". The usage of both as a lamp seems improbable. Considering all the details (the connecting hole existing in some cases, the traces of smoke sometimes on the inner bowl, sometimes on the outer, sometimes on both bowls) it seems to belong to the class of incense-burners; cf. Exodus, xxx, 34-36.

Libation cup or lamp?

by M. Dothan

The writer attempts to show that a connection exists between the "double bowl" from the Early Bronze Age tomb found in the vicinity of Tel Aviv, and many similar vessels which have been found in Palestinian excavations from the Early Bronze Age onwards. It does not seem likely that these vessels were used as lamps, because only very few of them bear any signs of burning. It seems rather that the vessel was used for libations and the perforation between the two bowls served for mixing liquids.

Door-Panel With a Menorah from 'Ibellin in Galilee

by B. Sapir

In August 1952 the author discovered a fragmentary door-panel of a synagogue or a Jewish tomb. On it are represented a seven branched candlestick, a six-petalled rosette and geometric ornaments. 'Ibellin is known from Talmudic sources; a synagogue inscription from there was published by J. Braslawsky in BJPES, II, pp. 31 ff.

REVIEWS

B.K.: W. Wirgin, *Biblical Numismatics and Biblical Archaeology*, The Numismatist, New York, 1952; pp. 463-8; id., The authenticity of the three Shekel Hoards from Jerusalem, *ib.*, pp. 878-886.

S. Assaf draws attention to a *Tradition relating to the Tombs of the Patriarchs* near Zippori, found in a Genizah fragment T.-S. frag. 92.

Activities of the Society: : A full report on the Eight Archaeological Conference will be published in the next number.

Excavation at Sha'ar ha-Golan. In autumn 1952 Dr. M. Stekelis excavated at Sha'ar ha-Golan and found the following successive strata: EB IV, EB, alluvial soil, Neolithic, sterile. The Neolithic stratum included an oval dwelling-pit; over its herd was a human skeleton, with a conical stone mound of five strata on top of it.

Soundings at Kadesh Naphtali. Mr. Y. Aharoni, assisted mainly by voluntary workers and acting on behalf of the Israel Exploration Society, cut a stepped trench in the side of Tell Qadas from the top to above an EBA brick wall 5,40 m. broad. (Pl. VIII). The following strata were established:

Arab (3 m. deep), Hellenistic (0.75 m.) LBA, IA I, IA II (0,75 m.), MBA (1,25), EBA (5.25).

Excavations near Wadi Raba (Rosh ha-'Ayin) Mr. J. Kaplan excavated there in November 1952 and found three strata and a small section of a wall 2 m. thick. The top stratum is Ghassulian; below are red-and black-burnished pottery; the herring-bone pattern is most common. Most of the flints are sickle-blades, a few, polished axes and arrow-heads.

The work of clearing and conservation continues at Beth-She'arim.

The Reports are published on the activities of the Tel Aviv, Haifa and New-York branches of the Society.