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ENGLISH SUMMARY

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Bibliography of M. Avi-Yonah

The bibliography includes 122 items (7 books, 115 papers or reviews) published in the years 1930—1954.

The Excavations at Tell Abu Matar near Beersheba, (1953—1954).

by *J. Perrot*

The excavations at Tell Abu Matar, near Beersheba, reveal a Chalcolithic settlement comprising: a) large underground habitations dug in the loess around the top of the hill in groups of six or seven caves connected by tunnels; access is by horizontal galleries or by vertical shafts; b) on the surface, huts, silos, fireplaces, etc.

Four levels or phases of occupation have been distinguished, the second of which is characterized by round or oval stone houses and the fourth by large rectangular houses on stone foundations.

Stone and bone implements are characteristic of an agricultural and pastoral population, as confirmed by the presence of domestic animals (cattle, sheep, goats) and cereals (wheat, barley and lentils).

The pottery which is not very varied (ten principal types), is decorated with simple geometrical patterns in red paint; more technical skill is shown in the manufacturing of the basalt vases (pedestal, bowls, big basins).

Copper implements (mace-heads, pins, etc.) were locally made, as is indicated by the presence of furnaces and crucibles.

Numerous stone, bone and shell pendentives, human and animal figurines, bracelets, and copper rings, all testify to good taste as well as to the importance of magic practices. Painted stone pebbles fixed in the floors of houses, seem to indicate some building rite in connection with an ancestors' cult.

It the immediate vicinity of Tell Abu Matar, the same culture is represented on half a dozen sites (Kh. el Bitar, es-Safadi, etc.); it is also well known in the whole Beersheba basin, presenting a new aspect of the southern Chalcolithic civilization, as it is also known in the coastal area (on the banks of the W. Ghazzeah and near Tel Aviv), in the caves of the Judean desert (Umm Qatafa, Umm Qala'a, etc.) and in the Jordan Valley (Tuleilat Ghassul and other sites beyond the Jordan). For the moment we can do no more than place the Beersheba culture between the middle of the fourth and the middle of the third millenium B. C.

The Cult of The Ass in Antiquity

by J. Leibovitch

The ancient Egyptians' conception of the ass leaves no place for a cult; on the contrary, we have evidence that they anticipated by some thousands of years the reputation that the modern fabulist was to give to the ass. Excavations carried out in Egypt in the former royal estates of Inshass, and at Tell el'Ajjûl, seem to prove that the Hyksos had some beliefs in connection with this animal, and the account given by Tacitus directly accuses the Hebrews of worshipping the wild ass, which is supposed to have saved them from death by thirst in the wilderness of Sinai. Archaeological evidence however points to a late confusion of Seth with an ass-headed divinity possessing a human body. While there is no trace of a Hebrew cult, the ass-headed Seth survived in Egypt into the Ptolemaic period. Among the evidence assembled in this article, is a late bronze statuette of this ass-headed Seth.

A Fragmentary Stele of Tuthmosis III from Armant

by S. Yeivin

The article gives an annotated Hebrew translation of a fragmentary stele of Tuthmosis III found at Armant (Sir Robert Mond and Oliver H. Myers, *Temples of Armant*, 1940, pls. LXXXVIII, 8; CIII).

The fact that the stele singles out for special mention the conquest of Megiddo and the episode of the elephant hunt at Niyi, emphasized also in the Jebel Barkal stele, seems to the author a further confirmation of his hypothesis, put forward in 1934 (*JPOS* XIV, p. 229), that a rough draft of such laudatory inscriptions was worked out by the royal chancellery, fixing the main points which were to be included, while the detailed wording of the texts, which differ from stele to stele, was left to the local scribal offices.

The date "Year 29" with which the Armant stele breaks off probably referred to Tuthmosis III's fifth campaign in Asia, which may have been mentioned in the stele as illustrating the singular achievement of combined sea and land operations in northern Phoenicia and Central Syria.

Sargon's Campaigns against Ashdod

by H. Tadmor

In fragment S 2022 of a historical prism of Sargon, the campaign against Ashdod is dated enigmatically to the 9th *palû* of the King. It

is suggested that there were two campaigns against Ashdod. The first (S 2022) in 712 — Sargon's 9th *palû* and the 10th year of his reign; the second in 711 — the 11th year of his reign. In 712, the rebellious Aziru was replaced by his brother, after a campaign conducted by Sargon's general (*turtanu*), while the King stayed in Nineveh. The events of Isaiah XX, "In the Year that the Tartan came unto Ashdod" belong to that year. The second campaign (711) — against Jamani the usurper — culminated in the conversion of Ashdod into an Assyrian province; it is well attested in Sargon's historical inscriptions.

The conquest of Amqaruna (Eqrn) and Gabutunu (Gibton) on two reliefs from Khorsabad, should be attributed to the second campaign. The author proposes to identify the "Pir'u" of this campaign with Bocchoris of Sais, — not with Shabaka. The surrender of Yamani by Bocchoris to Sargon might be a sign of reconciliation between the Nubian ruler and Assyria. Macadam's and Albright's dates for the beginning of Nubian rule in the Delta would thus better suit the historical setting.

Seven Ancient Hebrew Seals

by N. Avigad

The author discusses seven unpublished Hebrew seals from the Museum of Jewish Antiquities of the Hebrew University. The following names are engraved upon them in ancient Hebrew characters:

1. Šbn' — Shebna
2. Lsm' bn Zkryw — (Belonging) to Shem'a son of Zakharyo
3. Lhsy bn Gmlyhw — (Belonging) to Hasi son of Gamalyahu
4. L'rz bn 'zr'l — (Belonging) to Eli'az son of 'Azarel
5. Yu'sh Zkr — Yo'asah (son of) Zekher
6. Yw'mn 'bdy — Yoaman (son of) 'Abdi
7. Lyr' — (Belonging) to Yira

Most of these names show forms new among Hebrew seals and so far unknown in the Hebrew onomasticon. The seals are assigned to dates ranging from the eighth to the sixth centuries B. C.

A Hebrew Inscription from 'Illâr

by B. Mazar

This Hebrew inscription was discovered in 1938 in a court opening into three rock-cut tombs near 'Illâr, 10 km. north-east of Tul Karem.

It reads: **קבר מנשה בן יני** (Tomb of Menashe son of Yannai). The formula is found in the Maccabean period and occurs also at Beth She'arim and Jaffa in the 3rd and 4th centuries A. D., but the first name is paralleled only once viz. at Jaffa. "Yannai" is found on a 1st century A. D. ossuary near Jerusalem, with a similar style of lettering, and parallels from that area enable the present inscription to be dated as Herodian, the first of that date known in the north of the country. 'Illâr lay on a route from the coastal road eastward; 5 km. to east, at Fahma, a 3rd century synagogue is known; 'Illâr may have belonged to Nabrata in the period of the Second Temple.

Recently Discovered Jewish Inscriptions

by M. Schwabe

Professor Schwabe publishes five inscriptions, — four Greek and one Aramaic, recently found in the country. The first, on an ossuary, possibly from Jerusalem, records the name Heras, paralleled among Jews at Monteverde, Rome; the second, from a rock-cut tomb with kokhim and ossuaries found at Romema, Jerusalem, records on an ossuary a Judas, (in the genitive). The third, recording the "theké" of Nonnos and Entolios, was cut on a detached tomb-door slab found east of the hippodrome, Caesarea; though both names are paralleled among Jews, this inscription is not certainly Jewish. The last two are from the Roman bath excavated in the south part of Roman Tiberias, and were found among architectural fragments suggesting the former existence of a synagogue nearby. The first, in Greek on the abacus of a column, was by Abramios the marble-worker; the second, in Aramaic, was a fragment of a much larger tablet recording benefactors of the synagogue, and hinting that the building also served for study of the Law.

The Excavation of an Ancient Cemetery near Tel Baruch

by J. Kaplan

At this site, in the north of Tel Aviv, was found a series of rock-cut tomb complexes, composed of courts approached by steps, and of tomb-chambers with arcosolia and kokhim. The entries to the chambers were blocked by round stones. Most of the burials belong to the end of the 4th century A.D. but earlier and later burials were present, commencing in the 1st century B.C. A pit full of cattle and sheep bones (reflecting a Jewish custom surviving till recently in Europe and North Africa), identified the tombs as Jewish. They evidently belonged to the neigh-

bouring site of Khirbet el-Aurah near which ossuaries of the Later Second Temple period have been found. This hitherto unknown Jewish agricultural settlement is shown to have existed in the Southern Sharon; it commenced probably after the Maccabean conquest of Apollonia and continued into the Byzantine period.

Gabinius' Partition of Judaea

by B. Kanael

The author investigates Gabinius' territorial partition after the revolt of Alexander in 57 B.C., pointing out that the parallel with the breaking up of Macedonia after Pydna (168 B.C.) does not apply in so far as Hyrcanus remained the titular head of all Judaea. Gabinius' aim was to stabilize the political situation in favour of the pro-Roman party, hence he divided the country among the three rivals for power, viz. Antipater, Pitholaus and Malichus, so arriving at a partition corresponding to a longstanding division of the kingdom into the districts of Jerusalem (Judaea), Sepphoris (Galilee), Amathus (Peraea), Jericho and Gadora. Pitholaus became governor of Judaea, Antipater of Idumaea, Malichus of Peraea or Galilee, and his brother of Jericho. The unidentified *synhedrion* of Gadora he believes should be read as Adora, capital of the province of Idumaea. Thus Gabinius' partition followed the country's natural regions, which can be traced back to the Has-moneans, and which occur again under Herod as *μερίδες*, as well as in the revolutionary organization of A.D. 66.

A Reexamination of the "Judgement of Solomon" Fresco at Pompeii

by J. Guttman

A fresco of the fourth style (A.D. 50-79) found at Pompeii in 1882 appears to illustrate the Judgement of Solomon, and its illusionistic style has been believed to originate in Alexandria. But there is no evidence that illusionism was restricted to that city, or any reason why an Alexandrian resident of Pompeii should have parodied a Jewish subject. The story also appears in India, but whether the Jews borrowed it from there or *vice versa* is undecided. The only vague artistic parallel is from the 9th century Bible of St Paul. There is good archaeological evidence for a Jewish community at Pompeii; the town was enthusiastic for the theatre and many of its murals, particularly in the fourth style, stem

directly from stage plays; there is also contemporary evidence for Jewish interest in drama. (Ezekiel, Philo, Aristeas; Miletus). The Pompeii fresco may therefore be a reflection of a Biblical play.

Azal (Zechariah XIV, 5) — Jebel Abū Tōr

by J. W. Hirschberg

The resemblance between the name Azal (אָזַל) and the name Wādi Yāsūl (1720. 1298) was noticed by Clermont-Ganneau, Abel, Dalman and others. There can be no doubt, however, that the prophet was not referring to a valley, but to an elevated place, which was to serve as a refuge to those fleeing from Jerusalem.

On the basis of the data in Zechariah the author identifies אָזַל with Jebel Abū Tōr, near the Wādi Yāsūl. (The spelling with s rather than ś is confirmed by a document from the beginning of Ottoman rule in Palestine).

The Stratigraphy of the Yarmukian Culture

by M. Stekelis

The Yarmukian culture of Sha'ar ha-Golan, while a complete culture of recognized importance in the Middle East remains without chronological or cultural parallel elsewhere in spite of increasing knowledge of the Neolithic period in that area. Its stratigraphic position has remained unclear, as Neolithic settlements are generally found in alluvial soil geologically undatable and their distinction from Chalcolithic settlement has been inadequate. Now several sections in the Neolithic settlement area at Sha'ar ha-Golan have enabled the author to draw the following conclusions: In three of them it was established that the old River Yarmuk had in retreating formed a terrace in the Middle Palaeolithic period, in which worn tools of Mousterian—Levallois type were found. Over this was laid clay on which Neolithic man settled; in this period fresh flooding by the Yarmuk formed a new terrace and destroyed the settlement; the retreat of this flooding formed a stratum yielding transitional Early / Middle Bronze finds, whereas Chalcolithic occupation was absent.

The Meaning of the Beth Alpha Mosaic

by Rachel Wischnitzer

The palm-branch and ethrog symbols are found on coins of Bar Kochba, the reverse showing a structure which is either a synagogue or the Temple.

A similar association is found at Dura Europos, and, with the addition of other objects, on Jewish tombstones, lamps, glassware, etc. A 4th century goldglass from Rome clearly represents the Temple and similar adjuncts prove an evident connection with the water ritual of the Festival of Tabernacles. This enables the author to interpret similarly that part of the Beth Alpha mosaic closest to the Ark of the Synagogue; the analysis of its symbols shows a detailed representation of the rain-making ceremony of the Tabernacles. This suggestion is confirmed by the association of vases with the figure of Autumn on the mosaic, whereas Winter is shown with a Torah scroll, reflecting the beginning of the yearly reading of the Law at Sukkoth.

The Relation of Helios and the Quadriga to the Rest of the Beth Alpha Mosaic

by S. Renou

A comparison of the Dura Europos synagogue paintings with the Beth Alpha mosaic shows that both reflected Messianic ideas. The building represented in the latter is not a synagogue ark, but the Temple, the associated scene of Abraham and Isaac symbolizing the sacrifices. The theory that the Quadriga symbolizes the power of Rome encounters internal contradictions and is at variance with the motive of the rest of the panel; but if it is interpreted as God's glory and as an allusion to the Messianic rule of the House of David, the moon-symbols on the four horses are explained, as the moon is known to have signified the Davidic dynasty, while the four horses stand for the four hundred years of Davidic rule in the Messianic era.

Burgi and Burgarii in Eretz Israel

by S. Appelbaum

On the basis of Mishnaic and Talmudical material collected by Prof. M. Schwabe and G. Allon, and of archaeological parallels, it is suggested that the burgus might take the form of an enclosed yard surrounded by rooms within the wall. A Midrash shows the existence of burgi in the Flavian period on the roads to Jerusalem from the west; these can be connected with the "vineyards" of the emperors and Hadrian's "vineyard", which may have been the territory of the x Legion, later of Aelia. The Mishnah shows that Jews served as burgarii in the 2nd century. There were probably burgi in the Flavian period on the Limes of south Judaea,

later imperial domains, and the parallel of the Brittones on the Upper German "Inner Limes" suggests that Jews served as *burgarii* here from the 2nd century onwards, as they were there in the 3rd. Here are found forts (Qasr el Juheiniye II) and road-stations of "enclosed yard" plan. This plan is very ancient in the country, and evidence of *burgi* from the Flavian period precedes similar evidence in other Roman provinces.

A Byzantine Monastery-Farm near Beth ha-Shittah

by Y. Aharoni

The ruins of the farm were discovered about 500 m. east of Qibbutz Beth ha-Shittah in the Plain of Jezreel; they were excavated in October 1952.

The farm building consists of 8 rooms and a central yard. A large room west of the yard served the needs of agriculture, a press installation being found in it (I; Fig. 1; Pl. vii, 1). The two main rooms were SE of the yard and served as a chapel (ϑ), and anteroom (π). Both were floored with mosaics in black, white and red. In the centre of the anteroom was a large Greek cross in red, surrounded by various geometric motifs (Pl. vii, 2). The floor of the chapel, being preserved in its entirety, has been transferred to the garden of the Kiryah in Jerusalem; it is divided into seventy squares. On the eastern margin were drawings of a rosette, a gate, and a palm-branch with a cross (Pl. viii, 1-2). The squares are filled with various drawings, partly geometric, partly Greek abbreviations of *nomina sacra* and of various formulae (Fig. 2).

In the building only a few potsherds were found, of the 5th-6th centuries A.D.

Excavations at a Byzantine Monastery near Sha'ar ha-^cAliya

by M. Dothan

In 1951 the Department of Antiquities excavated the foundations of a large building near Tell es-Samak, probably the ancient Shikmona. The building is orientated to the east and comprises a nave divided in two, two aisles and a court. The coloured mosaics show geometrical and floral patterns, also birds. One of the Greek inscriptions on the mosaic floor is of special interest, being of a type found for the first time in Palestine: "This is the place of lucky days". The plan of the building, the mosaics and the inscriptions prove that the remains of the monastery belong to the Byzantine town of Sycaminos (5-6th cent. A.D.).

A Samaritan Inscription from Kfar Bilu

by I. Ben-Zvi

The inscription was found on marble fragments reused in a mosaic pavement west of Kfar Bilu, Rehovot. The neighbouring site yielded Arab pottery of the 12th—14th centuries, but the Arab name of the site (Kh. el 'Asafirah) indicates a connection with the Samaritans, and there is evidence of Samaritan settlement in the district in the Byzantine period. The inscription, which is complete and in late Byzantine style, records the initial words of the verses of the Decalogue, (the positive commandments are carelessly omitted). The Samaritan practice of placing "Méuzazah" inscriptions near their doors is well known, and parallels inscribed with the Decalogue are numerous. At an earlier period the Jews probably also included the Decalogue with the "Shema" on their doorposts. Here, however, the first line is that opening the Account of the Creation; it is paralleled only at Shechem, where all ten verses of the account appear. There is ample historical evidence of Samaritan settlement in the Yavneh-Gaza area in the 5th, 7th and 9th centuries A.D.

A Minor Detail Concerning Jewish Influence on Muslim Coinage

by L. A. Mayer

On a coin of Muhamad b. Tughlaq of the dynasty of the "Sultans of Delhi", the main inscription contains a paraphrase of *Sayings of the Fathers* III, 2. The author discusses two ways by which this text could have found its way to an Indian Muslim coin: (a) a Jewish mintmaster, (b) a Muslim adoption of this saying.

The Population of Galilee

by D. H. K. Amiran

Situated at a certain distance from the major political centres of the country, Galilee was an area of refuge for all waves of population that entered Palestine. Its population is, therefore, much more mixed than that of other parts of the country, containing elements which have not been preserved elsewhere. Minority groups generally are to be found in the population of Galilee at a considerably higher percentage than in the rest of the country.

ARCHAEOLOGICAL SURVEYS

Rock Drawings in the Central Negev

by I. Anati

Some hundreds of rock drawings of varied styles and different ages have been found in the Central Negev. A deeply incised drawing found in a cave is to be attributed to the prehistoric period. In a second drawing style, area is stressed, and evidently the attempt was made to represent rounded shapes. This style is pre-Hellenistic but at present its exact date cannot be established. A third realistic style is full of movement and life. The fourth is schematic, in a stylized line and is in many cases accompanied by Nabatean and Palmyrene inscriptions, and dates between the last century B.C. and the 3rd century A.D. In a fifth style a return to realism and movement is recognisable; the subjects also change, horses, camels, war scenes, soldiers, caravans, etc. appearing in place of wild animals and hunting. This style belongs to the period in which the area was held by Rome and Byzantium between the 3rd and 7th centuries. With the Moslem conquest this art reverts to schematic representations and abstract forms. Many inscriptions in archaic Arabic accompany this sixth style. Today the local Beduin continue to carve on the same rocks their tribal signs and geometrical drawings devoid of all descriptive character. The rock-drawings thus reflect in an interesting manner the development of history and art in the Negev.

Masada

by S. Guttman

The writer reports on a ten days' survey of the fortress conducted by members of the Qibbutz Meuhad in 1953, with the aim of studying (1) the paths ascending to the fortress, (2) the water supply, and (3) the location of Herod's palace. (1) The easiest approach is from the west, but its course has been obliterated by the Roman siege bank. The eastern approach, the "Snake Path", has for the first time been identified with certainty throughout its length; on its course was found an ancient Jewish camping place. The path remains complete except in its uppermost sector. The three Roman camps to east of the fortress were meant to guard this path, because on the assumption that the Dead Sea could be crossed from the Lisan peninsula, it would communicate with Transjordan on the east and with Judaea on the west via Wadi Saba. One branch of the path led to the fortress and a cistern just below it; the other to a cistern on the lower terrace below the north end of the

rock. Camp G to the south of the rock was found to block a path from the south-west end of the fortress to Wadi Saba. Camp H commanded the route from Wadi Saba eastward to the Dead Sea. (2) Josephus records that Herod dug cisterns about Masada; caves observed on the N and NE slopes of the rock proved to be large artificial cisterns supplied by channels, and linked by a path to the Snake Path. Three more were found N of the Roman siege bank and were fed by an aqueduct which also served as an approach road, and was in turn fed by water accumulated by a dam in Wadi Saba. Other cisterns on the west slope were supplied from dams near camps E and F. The total capacity of these cisterns was about 40,000 cub. metres.

(3) The highest cisterns to the N of the rock were linked by a built path with the N summit, immediately below which were two terraces; the upper one had a semicircular construction, the lower a hall with engaged Corinthian columns on the S and porticoes to E and W. This hall corresponds in situation to Josephus' account of Herod's palace.

Short Notes

Z. Harkavi contributes a short account of the progress of the compilation and publication of the bibliography of the late Professor Samuel Klein, and makes several additions thereto.

J. J. Rabinowitz, with reference to N. Avigad's publication of two tomb-inscriptions from Beth-She'arim cursing those who open the graves (*Bull. Isr. Expl. Soc.*, XVIII, 1-2, 15-16), points out that the "cursed be" formula, according to the evidence of rabbinical commentaries, applies particularly to acts done secretly, such as the desecration of burials.

N. Zori publishes a late 6th or early 7th century lamp with a Samaritan inscription, found on the site of a potters' workshop and iron foundry near Beth ha-Shittah. The latter part of the inscription appears to read: "Thou shall not sow nor grow".

Z. Vilnai writes on Arab names of modern Jewish villages which have become Hebraized, in some cases losing their original Arab meaning. Some of these may be derived from otherwise unrecorded ancient Hebrew names.

The *Ninth Annual Convention* of the Society was held at Beersheba on September 25-29. A summary of the papers read was published in the *Israel Exploration Journal*, Vol. 4, 1954, pp. 47-59.