

DEPICTION OF HUMAN BEINGS IN ANCIENT
ROCK DRAWINGS

by E. ANATI

Following his studies of ancient rock-drawings in the Negev (PEFQ., 1955, p. 49 ff.) the author discusses the human figure in the six styles established by him. Style 1: (Neolithic-Chalcolithic) deep cut outline, large realistic representations, pastoral culture; Style 2: small-scale drawings in full area, agricultural exploitation; Style 3: (LB?) realistic representations of hunters with the bow and arrow and of dancers; Style 4 A: (10th—9th cent. B.C.) geometric schematization, pastoral culture; Style 4 B: (Nabataean-Thamudic) hunting and warfare, swords and round shields; Style 5: (influenced by contacts with Roman and Byzantine soldiers) dress and arms as before, with addition of lances; Style 6: Arab stylization.

THE FOUNDATION OF THE DYNASTY OF ALALAKH

by SAMUEL E. LOEWENSTAMM.

The author analyses the oldest of the Alalakh tablets (text no. 1), by which Abban confers the rule of Alalakh upon Jarimlim. Abban should be identified with Abban, king of Jamhad, son of Hammurabbi, king of Jamhad, a contemporary of Hammurabbi of Babylonia. Jarimlim was Abban's brother. When Abban's other brothers rebelled, Jarimlim remained loyal to the king and helped him conquer the town of Irridi. As a token of his gratitude Abban bestowed upon Jarimlim Alalakh "ina naram libbisu", verbally "in the love of his heart", i.e. as a gift. This interpretation is corroborated by Aramaic legal documents in which the expression **בזממן** appears in the technical sense "gratis" — as a gift. The final clause of the document also clearly indicates its character as a deed of donation.

"AND ABIMELECH DWELT IN ARUMAH"

by M. NAOR

After analyzing the passages mentioning Arumah in Jud. ix, 41 and "Tormah" in Jud. ix, 31, both in the MT and the LXX, the author suggests that both refer to a place called Beerim mentioned in the Samaria ostraca, and to be identified with Burein 7 kms. SW of Sichem.

ON THE HISTORY OF THE JEWISH SETTLEMENT IN GAZA

by M. BENAYAHU

The article covers the period from the end of the 17th century up to the destruction of the Jewish community in 1929, and is a continuation of a paper by J. Kenaani on the history of the community from the late 15th to mid — 17th century (BJPES V, p. 33 ff.). The end of the Sabbathaian period found the community growing progressively weaker, but about 1690 a revival occurred, when a member of one of the city's oldest families, R. Samuel Kashtil, with help obtained from the Jews of Egypt, set about rehabilitating it. At that time there was barely a *minyan* except for the festivals and many of the Jews in Gaza were merchants from other cities, and notwithstanding his efforts the community remained comparatively small. There was no change in the situation until the invasion of Napoleon's army in 1799, in which the community was completely engulfed, and most of its members forced to take refuge in Hebron and Jerusalem, and in 1820 the last remnants disappeared. In 1839 some Gaza Jews who had fled to Hebron tried to re-establish themselves in Gaza. They requested aid from Sir Moses Montefiore, but the plan was never carried out. We find a very few Jews in 1870, and in 1882 their number was increased by Russian Jews who set up a flour mill; they were not well off, indeed the small community included hardly any permanent settlers. In the troubles of 1929 the community was liquidated.

THE PROBLEM OF THE MOUNDS OR "TULEILAT EL 'ANAB"
AND THEIR RELATION TO ANCIENT AGRICULTURE IN THE
CENTRAL NEGEV

by J. KEDAR

In this paper the author puts forward a new view of the origin of the *tuleilat el 'anab* or *rujum el kurum*, the mounds of assorted stones in the Central Negev which occur in groups, some 80 to the hectare, laid out in straight rows with shallow canals with raised furrows between them on the slopes above cultivated wadi bottoms. So far two theories have been suggested:

1. That they were vineyards, and that the mounds had a micro-climatological influence.
2. That they had been removed to clear the slope for cultivation.

But these are rendered untenable by the low rainfall (below 100 mm. p.a.).

The author suggests that the mounds are made up of stones removed in order to let the rain get at the soil lying under the *bamada*, and to wash it down to the wadi bed, where it was collected by damming, thus collecting enough soil for cultivation within a reasonable space of time. He arrives at this conclusion by a consideration of the erosion rate and the catchment area of certain wadis, and finds that the builders of the dams would have had to have waited four centuries for the minimum of soil required for cultivation to collect had there been no mounds.

MISCELLANEOUS

Y. Abaroni adds two additional points (pp. 44—47) to his article on Ramath Rachel (Vol. XIX p. 147 ff.) concerning the identification of the site with the biblical Beth ha-Kerem instead of Netophah, as earlier put forward by him; and a new reading of two jar handle stamps from the Persian period. L. Kadman (p. 47) requests a fuller description of the coins found at Ramath Rachel, which is furnished by L. Y. Rabmani (p. 48) and U. Ben-Horin (p. 50). A. Kindler lists some further coins of Alexander Yannai bearing

IV

imitated Hebrew legends, to be found in his personal collection and that of the "Ha-Aretz" Museum in Tel Aviv (p. 51). This is followed by the preliminary communique from Hazor, which can be found in *IEJ* 6, 1956, pp. 120—125.

A. ALT

In Memoriam, by B. M.

REPORTS OF THE ACTIVITIES OF THE SOCIETY

These include a detailed report on the Eleventh Annual Convention at Tivon in October 1955 (see *IEJ* 6, 1956, pp. 129—131), and news of the current excavations at Beth Shearim, Hazor, Caesarea and Jaffa, which will be published in full in due course.

תיקוני טעויות:

- בעמ' 54 שורה 9 מלמטה צ"ל הצפוני במקום הדרומי
בעמ' 56 שורה 4 מלמעלה צ"ל II—IV במקום II—VI
בעמ' 57 שורה 1 מלמעלה צ"ל 900 מטרים במקום 80
" " שורה 7 " " צ"ל IV במקום VI
לוח י"א, 1 צ"ל לצפון במקום מצפון
לוח י"ב, 1 צ"ל למזרח במקום ממזרח
לוח י"ב, 2 צ"ל מצודה משכבה III, מבט למערב