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## EDITOR'S PREFACE

When the Editorial Committee of the Scripta Hierosolymitana projected the present volume, it was decided that contributions should be invited not only from members of the Department of Bible, but from all those teachers of the University whose studies and interests were in some measure concerned with the Bible in its various aspects. In the Hebrew University the circle of those whose work touches in some measure upon biblical problems is large, and the present volume offers a representative selection of the various fields of research in this sphere. The writers of the articles are attached to the departments of Bible, Hebrew Language, Jewish History, Archaeology, Linguistics, and the Courses on the Ancient Near East. Professors Kaufmann, Segal, and Tur-Sinai are Professors Emeriti of Bible and Hebrew Language respectively.

The articles in this volume are printed in the order in which they were received, a procedure which was followed by the present editor and Prof. Y. Yadin in Scripta Hierosolymitana IV, and which has helped to speed up the printing of the volume.

In the early stages the preparation of this volume was greatly helped by the advice and encouragement of Professor I. L. Seeligmann, Head of the Department of Bible, and the editor is happy to express to him his gratitude. He also desires to thank Professor B. Mazar and Professor E. E. Urbach for their active assistance in overcoming difficulties which arose in the course of bringing this work to its completion. Special thanks are due to that great and open-hearted friend of Biblical Studies, Mr. Silas S. Perry, whose financial assistance made it possible to publish the present volume at a

size greatly exceeding that foreseen for the Scripta Hierosolymitana series, and thus to include all articles received for it. The editor further thanks Mr. G. Liebes and Mr. Toren, as well as the Board of Directors of the Magnes Press, for their unflinching help and kindness. The "Ahva" Co-operative Press has carried out a difficult job of printing with much success, and incidentally been the first to print in Syriac letters in Jerusalem. In this unaccustomed task they were very ably assisted by Mr. Ḥanan Shirun, a student of the University. Last but not least the editor wishes to thank the authors for their patience and co-operation.

*C. RABIN*

## ANCIENT JUDAEAN WEIGHTS AND THE DATE OF THE SAMARIA OSTRACA

### I

The combination of the two subjects mentioned in the title of this paper may seem strange. I hope to show, however, that a renewed discussion of the numerical symbols found on some Judaeian weights may throw fresh light on the main subject of the present article, viz. the date of the Samaria Ostraca. Study of these weights proved to me the unsatisfactory nature of the efforts made up to date to interpret another symbol appearing on the same weights at the side of the numerals. This problem seemed to me worthy of independent consideration, which could not conveniently be incorporated into the discussion of the date of the Samaria Ostraca.

In fact some of the suggestions made in both parts of this paper should be considered independently of each other. The link between them is the study of the nature of some of the old Hebrew numerical signs.

### II. THE MARKED DOME-SHAPED ANCIENT WEIGHTS

Among the series of ancient Hebrew weights a group stands out which, although it bears no writing, is marked by certain signs. The study of these signs has attracted the attention of scholars ever since the discovery of the first weight of its kind in the second half of the last century.<sup>1</sup> Recently these weights were discussed independently in three studies, two of them occasioned by the discovery of two new specimens<sup>2</sup> while the third is dedicated wholly to the study of the nature of the sign, or symbol, which appears on all the weights irrespective of their numerical markings.<sup>3</sup> The pre-

*(Continued on page 3)*

1. Cf. D. Diringer, *Le Iscrizioni Antico-Ebraiche Palestinesi* (Firenze 1934), p. 284.

2. James B. Pritchard, *Hebrew Inscriptions and Stamps from Gibeon* (Philadelphia 1958), p. 29; Nelson Glueck, "A Seal Weight from Nebi Rubin", *BASOR* 153 (Feb. 1959), p. 35 ff.

3. R. B. Y. Scott: "The Shekel Sign on Stone Weights", *BASOR* 153 (Feb. 1959), p. 32 ff.

8		8		7 8		T 8 (Γ 8)	
Provenance	weight in grms	Provenance	weight in grms	Provenance	weight in grms	Provenance	weight in grms
Gezer <sup>4</sup>	11.30	Gezer <sup>6</sup>	22.50	Tell Zakariyeh <sup>10</sup>	44.60	Jerusalem <sup>14</sup>	90.00
Gezer <sup>5</sup>	11.37	Jerusalem <sup>7</sup>	24.50	Tell Zakariyeh <sup>10</sup>	45.60	Tell el-Judeideh <sup>10</sup>	93.00
		Nebi Rubin <sup>8</sup>	21.90	Jerusalem <sup>11</sup>	46.00	Gezer <sup>15</sup>	94.60
		Tell Jemmeh <sup>9a</sup>	23.20	Tell Jemmeh <sup>12</sup>	46.60	Lachish <sup>16</sup>	92.50
		Tell Jemmeh <sup>9b</sup>	23.20	el-Jib (Gibeon) <sup>13</sup>	51.58	Lachish <sup>17</sup>	91.98
		<i>mlk</i>				Lachish <sup>18</sup>	91.43
		Gezer <sup>9</sup>	22.80			Lachish <sup>19</sup>	91.11
						Lachish <sup>20</sup>	91.05
						Lachish <sup>21</sup>	88.65
						Ramath Raḥel <sup>21a</sup>	90.8
Average weight of each type	11.33		23.00		45.70*		91.51
Average weight of unit	11.33		11.50		11.40		11.43
General average of unit							
11.40 grammes = one shekel							

\* Not including the heavier weight from el-Jib.

(Continued from page 1)

sent attempt to discuss these weights anew was prompted by two reasons:

- a) it seemed that not enough emphasis was put on the value of these numerical signs for the study of the character of the ancient Hebrew system of numerical signs;
- b) the unsatisfactory suggestions to explain the nature of the symbol appearing constantly on the weights.

The appended table gives the provenance and weight of the various weights according to their types as marked by the different numerical signs.

As the table opposite indicates, three weights came from Jerusalem, four from Gezer, six from Lachish, two from Tell Zakariyeh, two from Tell Jemmeh and one each from Nebi

#### NOTES TO THE TABLE ON P. 2

4. R. A. S. Macalister, *The Excavation of Gezer*, II (London 1912), p. 285, Fig. 432; p. 287.
5. *Ibid.*, p. 285; p. 287.
6. *Ibid.*, p. 285; p. 287.
7. H. Guthe, *Ausgrabungen bei Jerusalem* (Leipzig 1883), Taf. X, Fig. G.
8. Glueck, *op. cit.* (supra n. 2), Figs. 1-3.
- 8a. F. Petrie, *Gerar* (London 1928), p. 26, Pl. XVII, 52.
- 8b. *Ibid.*, Pl. XVII, 53.
9. *Gezer* II, p. 285, Fig. 433.
10. F. J. Bliss and R. A. S. Macalister, *Excavations in Palestine* (London 1902), pp. 145-146; Fig. 58.
11. Guthe, *op. cit.* (supra n.7) Taf. X, Fig. H.
12. F. Petrie, *op. cit.* (supra n. 8a) p. 26, pl. XVIII, 54. The  $\square$  sign is inscribed upside down.
13. Pritchard, *op. cit.* (supra n.2) p. 29, Figs. 12; 6, 7.
14. F. J. Bliss, *Excavations at Jerusalem* (1894-1897) (London 1898), p. 267.
15. *Gezer* II, pp. 286-287.
16. D. Diringer, in *Lachish* III, (1953), p. 353, Pl. 51,1.
17. *Ibid.*, p. 353; Pl. 51, 2.
18. *Ibid.*, p. 353; Pl. 51, 3.
19. *Ibid.*, p. 353; Pl. 51, 4.
20. *Ibid.*, p. 353; Pl. 51, 5.
21. *Ibid.*, p. 353; Pl. 51, 6.
- 21a. Y. Aharoni, *IEJ* 6 (1956) 137, Pl. 12:9. This weight was found in Stratum IV ("from the fifth century B.C. to 70 A.D."). This is a very disturbed stratum, since its floors "were almost totally destroyed" (*ibid.*, p. 137).

Rubin, Gibeon (el-Jib), Ramath Raḥel, and Tell Judeideh.<sup>22</sup> All these localities belonged to the Kingdom of Judah.<sup>23</sup>

All these dome-shaped stone weights bear on top two groups of signs: a) an X with a cross-bar (or X X)<sup>5</sup>) at the bottom, which appears on all the weights. b) Various signs which obviously represent numerals: |, ||;  $\sqcap$ ;  $\sqtop$  ( $\sqcap$ ).<sup>24</sup>

It has been observed a long time ago that the numerical signs, |, ||;  $\sqcap$ ;  $\sqtop$ ; must represent the numbers 1, 2, 4, 8 respectively.<sup>25</sup> This is obvious from an analysis of the table. The weights with the | mark have an average weight of 11.3 gr.; the || = 23 gr. (unit = 11.5); the  $\sqcap$  = 45.7 gr. (unit = 11.4)<sup>26</sup>, and the  $\sqtop$  = 91.51 gr. (unit = 11.43).

22. The weights from Beth-Zur, mentioned by Glueck, *op. cit.* (supra n.2), p. 35, n. 1, allegedly belonging to this group, are in fact, *nsp*, *bqc*, and *pym*, respectively. Cf. O. R. Sellers, *The Citadel of Beth-Zur* (Philadelphia 1933), p. 60, Figs. 53-54.

23. Diringier, *op. cit.* (supra n.1) P. 284, refers to a similar weight published by G. Schumacher (*Tell el Mutesellim*, Leipzig 1903, p. 67). The examination of the above publication, and particularly Taf. XVA, shows no such weights. The weights from Gezer should be dated in the last quarter of the seventh century, i.e. after Gezer became again a Judaean city through the actions of Josiah. I thank Professor Mazar for this observation.

24. In some cases a  $\sqcap$  is inscribed instead of the  $\sqtop$  (Cf. Lachish III, Pl. 51,3). Macalister, *op. cit.* (supra n.4), p. 287 prints the sign  $\sqcap$  on the weight from Jerusalem (supra n.14), but the drawing published by Bliss, *op. cit.* (supra n.14), p. 267 shows it clearly to be a  $\sqtop$ . The weight from Tell el Judeideh, allegedly bearing the sign  $\sqcap$  (*Gezer* II, p. 287), is doubtful, according to Bliss and Macalister, *op. cit.* (supra n.10), p. 146. The two weights from Lachish (*Lachish* II, Pl. 51,2;6) shown to bear the sign  $\sqcap$  are obviously an error, as already observed by Pritchard, *op. cit.* (supra n.2), p. 30.

25. Macalister, *PEQ*, 1904, p. 210; Diringier, *op. cit.* (supra n.1), p. 284; I. Benzingier, *Hebräische Archäologie* (3rd edition, Leipzig 1927), S. 196. The curious fact that such a series was used — and not, say 1, 2, 5, 10 — may be explained not only because one weight doubles that of the other, but mainly as being the only combination which enables the owner to use one set of four weights for weighing any amount from 1 to 15. I thank Professor N. Freedman for this observation.

26. Not taking into account the weight from el-Jib, which weighs 51.58 gr., and thus is heavier than the rest. Cf. Pritchard *op. cit.* (supra n.2), p. 30.

## AZRIYAU OF YAUDI

*Benno Landsberger*  
*Septuagenario*

## I. THE QUEST FOR AZRIYAU

One of the interesting chapters in the much-discussed subject of the Bible and the Monuments is the episode of Azriyau of Yaudi, which in the hands of the critics has passed through the three classical stages of thesis, antithesis and synthesis. This paper deals with the third stage, the synthetic, from the point of view mainly of Assyro-Syrian relations in the ninth to eighth centuries B.C.E.\*

Azariah-Uzziah<sup>1</sup> was one of the greatest Judaeen kings to follow David, yet the editor of the Book of Kings devotes only seven verses to his reign. One is a biographical note: "Sixteen years old was he when he began to reign, and he reigned two and fifty years in Jerusalem." (II Kings xv, 2); one is historiographical: "And he did that which was right in the sight of the Lord" (*ibid.*, 3); and only one verse speaks of his actual reign: "And the Lord smote the King, so that he was a leper unto the day of his death, and dwelt in Beth

\* I thank Prof. Mazar for reading the manuscript and offering valuable criticism.

Some of the problems I have attempted to elucidate in the present paper were discussed in the Graduate Seminar in Biblical History at the Hebrew University directed by Prof. B. Mazar, Dr. A. Malamat and myself. I have benefited from the discussion and from the remarks of my colleagues.

The following special abbreviations are used:

*ANET* = *Ancient Near Eastern Texts*, ed. J. B. Pritchard.

*AR* = D. D. Luckenbill, *The Ancient Records of Assyria and Babylonia*, I-II (1927).

*CAD* = *The Chicago Assyrian Dictionary*.

*Enc. Miqr.* = *Encyclopaedia Miqra'ith* (Encyclopaedia Biblica) 1950-1958.

*MNHK* = E. R. Thiele, *The Mysterious Numbers of the Hebrew Kings* (1951).

*Rost, TP* = P. Rost, *Die Keilschrifttexte Tiglath-Pileser III*, I-II, 1893.

1. It has now been demonstrated by Gershon Brin (*Leshonenu* 24 (1960) 8-14) that the roots  $\text{עזר}$  and  $\text{עז}$  converged in the course of time and could equally stand for each other. This seems to settle the old vexed problem of Uzziah's "first name" and his "throne-name".

Hahofshith" <sup>2</sup> (*ibid.*, 13). The single historical note about Azariah is contained in a preceding chapter, xiii, 22, which states: "He built Elath and restored it to Judah". If it were not for the information given by the Chronicler, nothing would be known of this crucial period in the history of Judah. In II Chron. xxvi, we find:

1. "And he went forth and warred against the Philistines and brake down the wall of Gath <sup>3</sup>, and built cities about Ashdod and among the Philistines" (xxvi, 6). <sup>4</sup>

2. He fought "against the Arabians . . . and the Mehunims . . . and the Ammonites <sup>5</sup> gave gifts to Uzziah, and his name spread abroad even unto the entering of Egypt" (7-8). <sup>6</sup>

3. He "built towers in Jerusalem . . . and fortified them . . . and he made in Jerusalem engines invented by cunning men" <sup>7</sup> (9;15).

4. He strengthened his troops and "prepared for them . . . shields and spears and helmets and habergeons and bows and slings to cast stones" (14).

5. "He built towers in the desert and digged many wells, for he had much cattle in the low country and in the plains . . ." (10).

This single description of Judah's military, political, and economic expansion is given by the Chronicler within the

2. Another name for Sheol, explained first by Cassuto (*Tarbiz* 12 (1941) 176) on the basis of Ugaritic *bt ḥptt* (I\*AB 5:15; II AB 8:7).

3. Probably a northern Gath, which, according to Mazar, is identical with Gittayim, now Râs Abu-Ḥamid near Ramle (IEJ 4 (1954) 227 ff).

4. Uzziah's building activities in northern Philistia seem to be evidenced now through the soundings of J. Kaplan (BIES 21 (1957) 199-207) and the excavations of M. Dothan in Tell Mor (IEJ (1959) 272).

5. LXX has here *Minaioi*. If, however, the reading *מְמוֹנִים* is retained, it might then be taken as a reminiscence of the wars against Ammon conducted in Uzziah's time by his son and co-regent Jotham (II Chron. xxvii, 5).

6. B. Mazar has made clear that the expression *לְבַא חַמַּת* denotes usually Lebo' of Hamath, on the northern border of Canaan (BJPES 1945/6, 92). The only exceptions to that would be I Chron. v, 9 and our passage. It is therefore not impossible that *עַד לְבַא מְצָרִים* is just a contracted version of the original: *עַד <נַחַל> מְצָרִים <חַמַּת> לְבַא <מְצָרִים>*

7. *וַיִּלְךְ שָׂמוֹ <מְצָרִים> לְבַא <חַמַּת> עַד <נַחַל> מְצָרִים*, elucidated by Y. Yadin (BJPES, 1947, 19ff., and *Enc. Miqr.* III, 314—315).

framework of a priestly tradition of the Jerusalem Temple, and is mainly intended to explain his leprosy. The continuation states (*ibid.*, 16) "But when he was strong, his heart was lifted up to his destruction . . . and went into the temple of the Lord to burn incense" <sup>8</sup>, whereupon he was driven out by the priest and his aides: "Go out of the sanctuary; for thou hast transgressed", and "behold he was leprous in his forehead".

It is of interest that this tradition evolves further in the period of the Second Commonwealth, where the motif of the earthquake in Uzziah's time — an ill omen — mentioned in Amos i, 1 and Zechariah xiv, 5, was added. Josephus combines the earthquake and the leprosy:

"But, after he had made these arrangements and preparations, he was corrupted in mind through pride . . . Thus, on the occasion of a notable day which was a public festival, he put on the priestly garment and entered the sacred precinct to offer sacrifice to God on the golden altar. And, when the high priest Azarias, with whom there were eighty priests, tried to prevent him . . . and they all clamoured for him to go out and not transgress against God, he became angry and threatened them with death if they did not hold their peace. But, while he spoke, a great tremor shook the earth, and, as the temple was riven, a brilliant shaft of sunlight gleamed through it and fell upon the king's face so that leprosy at once smote him, while before the city at a place called Eroge half of the western hill was broken off and rolled four stades till it stopped at the eastern hill and obstructed the roads and the royal gardens." (Ant. IX, x, 4; translation by Ralph Marcus).

With this, the circle closes. Azariah-Uzziah, the warrior-king, is transformed into the hero of a priestly folk-tale.

The same source in II Chron., xxvi describes Judah's power in the days of Uzziah; it conquered substantial parts of northern Philistia, ruled over Edom, and cast its supremacy

8. On this problem, see now M. Haran, *Tarbiz* 26 (1951) 124, n. 13. On the general aspects of the use of incense in the Temple, see *idem*, VT 10 (1960) 113-129.