

The Development of the Letters and the Date of the Dead Sea Scrolls.

by N. H. TUR-SINAI

In an article, first published in 1939 and reprinted in 1948 in *Halashon Wehasefer*, Vol. I, p. 10—31, it was shown that while the double form of the four letters נצפך, with an horizontal stroke to the left in the middle of the word and without it at the end, could be regarded as a natural development in cursive writing, this is not so in the case of the letter מ, ׀, which in both forms shows the horizontal stroke to the left. Open or closed forms of מ are indeed used in inscriptions from the time of the Hasmonaeans until the revolt of Barkochba and, according to Talmudical sources, without any difference in their position. The two forms of מ, ׀, represent only different ways of writing the letter, in a single stroke or in two strokes. The later differentiation is the result of a voluntary decision by rabbinic authorities among them the Tannaites R. El'azar, R. Jehoshua and R. 'Akiba) who "reinstated" the "forgotten" differentiation of open and closed letters. Thus this different use of the two forms of מ, ׀, — followed later in other letters — has to be put at the beginning of the second century C. E. as part of the final fixation of the massoretic text of the Bible.

Accordingly, this date can serve as a valuable criterion for the date of the Dead Sea Scrolls. The scrolls themselves belong to three different groups, showing different stages in the use of the letters, and so can be dated approximately according to their use of the final and middle letters מנצפך. Only the oldest manuscript, the fragments of Leviticus (see also later), has one single form for all these letters, just as the inscriptions before 100 C. E. On the other hand, the youngest group of manuscripts such as Isaiah II, shows, together with an almost strict adherence to the Massoretic text, also full agreement with the Massoretic rules for מנצפך,

and thus their time, is fixed after the Barkochba war, at the middle or the end of the second century. The middle group, Isaiah I etc. which differs from the Massoretic text, shows as a rule a differentiation of final and middle letters for מ and נ, while using only "middle forms" of כפצ, thus confirming the Talmudical statement that the Tannaites at the beginning of the second century settled only the arrangement of part of the double letters, namely of מ and נ — while the use of other letters was established only later. For כפצ these manuscripts continue to use only the middle forms, just as in the manuscripts of the first group. But even the double forms of נ, ן and later on of כפצ are the result of rabbinical decision, reached only in the second century C. E. For the double form נ, ן, far from being a natural development in later cursive writing, is shown already in the Lakhish letters of the sixth century B. C. E. where some documents (as in letter II — VI) use only the middle נ, with a definite stroke to the left, but in others (such as I) the original "final" ן alone is used at the end as well as in the middle of the word. The middle forms of ן״כ and the open מ alone were used more and more in Palestine (also by the Samaritans), and it is only by deliberate decision of the rabbinic authorities that at the end of the words the so-called final letters have been "reinstated" during the second century C. E. The library, or Genizah, of the Dead Sea cave is seen to contain, with the exception of at least one older text, mostly manuscripts written or copied after the beginning of the second century C. E.

The Chronology of the Beth-Shean Temples

by B. MAISLER

After a re-examination of the pottery at the University of Pennsylvania Museum, Philadelphia, and its re-alignment by comparison with parallel material from Megiddo, Tell Abu Huwam, Tell Qasile and Tell Beit Mirsim, the author suggests the following chronological equation:

Beth-Shean	Megiddo	Tell Abu Huwam	Tell Qasile	Tell Beit Mirsim	Chronology (approx.)
IX—VII	VII, B	V		C 2	1300—1175/65
VI	VII A	—	XII	B 1—2	1175/65—1120
—	VI B	—	XI	—	1120—1050
V	VI A	IV	X	—	1050—985
"	V B	III	IX, 2	B 3	985—945
"	VA—IVB	"	IX, 1	"	945—920
IV	IV A	"	VIII	A 1	9th century
"	III	—	VII	"	8th century to 733/2.

The salient points of the new chronology are: Beth-Shean strata IX—VII correspond to Megiddo VIII—VII B and Tell Abu Huwam V. Megiddo VII B is now seen to be the latest LB stratum, between Seti I. (1300) and the invasion of the Sea Peoples ca. 1170, which corresponds to the pottery of these strata being mostly Mycenaean III B.

The Mekal stele and the two Seti stelae belong to stratum IX. It follows that the temple of stratum VIII belongs to Ramses II, that of VII, as well as the "Migdal", to Merneptah; stratum VI to Ramses III (including the lintel of his official Ramses-Weser-Kheperesh. The pottery of VI is Early Iron Age I, including a "Philistine" sherd. Stratum V, with its Cypriote Geometric (White Painted I-II and Black on Red I) belongs to the time from about 1050 till the end of the United Kingdom. Stratum IV (black burnished juglets, wheel burnished bowls, Cyprus Geometric — White Painted III—IV, Black on Red I—II) belongs to the Middle Iron Age. — The new Jericho publication of Miss K. M. Kenyon suggests a further correspondence between the "Fourth City" of Jericho = Beth-Shean IX—VIII = Lachish Temple II—III = Late Bronze Age II. If Beth-Shean VIII belongs to Ramses II, and Lachish as well as Debir (Tell Beit Mirsim?) were destroyed at the

end of the thirteenth century, then the destruction of Jericho is to be dated to the *Middle* of the 13th century.

An EB Tomb at Tel Aviv

by J. KAPLAN

In digging the foundations of a house at Nordau Boulevard 93, a patch of brown earth in the Kurkar led to the excavation of a EB cave-tomb. The cave was roughly circular; it contained calcinated bones and pottery (hand-made, red slip ware, occasionally burnished: jars with ledge and lug handles, some teat-handles, bases, some concave, some flat, deep bowls). Specially noteworthy was a lamp composed of one bowl set within another — apparently the inner bowl contained oil, the outer water, which pressed the oil upwards through a connecting hole. Foundations of a Persian building overlay and had partly destroyed the cave.

Section 7 of the Code of Hammurapi Light of a Legal Proposition in the Talmud.

by J. J. RABINOWITZ

The clue to the correct interpretation of this section, which has given rise to considerable discussion among scholars, is to be found in the term *mār awīlim*, which in this context, means *a minor*. If this term be so understood, the section provides that any person buying or accepting on deposit from a minor or from a slave, goods of any description without witnesses and without bill of sale, he is punishable by death as a receiver of stolen goods — the presumption being that the goods were stolen by the slave from his master or by the minor from his father. A similar prohibition, though not entailing the death penalty, is found in the Babylonian Talmud, *Baba Bathra*, 51b: "One must not accept deposits from (married) women, slaves or minors".

Samaria and "Marissa" of Antiquities XIII, 275

by M. AVI-YONAH

According to the standard text of Josephus, the siege

of Samaria by Hyrcanus was preceded by an attack of the former on "the Jewish colonists and their allies" at Marissa (usually understood to be Marissa in Idumaea). In view of the obvious difficulties of this interpretation, the emendation Γερασηνους for Μαρισηνους is suggested; the reference being to Gerasa (BJ IV ,487) a village of the Acrabattene, a region partly settled by Idumaeans (I Macc. V, 3).

New Light on the History of the Alphabet

by S. E. LOEWENSTAMM

A discussion of the newly discovered tablet on which the Ugaritic letters are written in their proper alphabetical order leads to a comparison between the Ugaritic and the Phoenician-Hebrew alphabets. Both seem to have originated from an old Canaanite alphabet of 27 letters (Albright-Gordon). From the development of the three signs of 'Aleph in the Ugaritic alphabet it may be concluded that this letter was so called already in the old Canaanite alphabet. The puzzling parallel of Ugar. *t* with the Phoenician-Hebrew *w* (š and š) is tentatively explained by assuming that the Phoenician-Hebrew alphabet was created by a people, in whose dialect *t* and *š* amalgamated *t* with *š*. As yet there is no proof that the Hebrew-Phoenician alphabet was earlier than the 10th century B. C.

The hypothesis of a Canaanite origin of the forms of the Ugaritic letters has been weakened since it has been proved that three of the supposed correspondences were based on fallacious assumptions.

Archaeological Survey of the Nahr Rubin Area

by M. DOTHAN

The results of the survey indicate that there has been no change in the area as far as geology is concerned. The prehistoric stations are clustered near the river; in the EB period the first city rose on Tell es-Sultān; in the MB period begins the settlement at Minet Rubin (the harbour of the earlier city?), both to be identified with M³hš of

the Egyptian sources. In Iron Age I the two areas (coastal and riverine) are balanced; from the Persian period onwards the coast develops faster, and keeps the upper hand in the Hellenistic, Roman and Byzantine periods.

For the full version of this article see the *Israel Exploration Journal*, Vol. 2, 1952, No. 2.

Researches of the Circle for Historical Geography

This group of Prof. B. Maisler's students, reports on a survey trip of the Dan area. The main results were: the suggested identifications of Gibbethon with *Ras Abu Hamid* (Map 9, 140. 145) with plenty of Iron Age pottery as well as later Roman to Arab sherds; at *Tell Malat* the following periods were identified: EB, MB II, EI, MI, Persian to Arab. At *Kh. Muqanna'* were found sherds of EI II, 1 (Philistine), EI II, 2—3, MI, Persian, Byzantine. *Tell el Batashi* (the site now proposed by Prof. Maisler for Ekron): EI-MI, Persian, Hellenistic, Byzantine; *Kh. Tibna*, Roman-Byzantine only; it seems therefore that the Biblical Timnah should be looked for elsewhere.

NUMISMATIC SECTION

The Greek Letters on the Coins of Jehochanan the High-Priest

by B. KANAEL

The writer attributes the Greek letters and monograms which appear on the reverse of the coins of יהונתן the High Priest, to Hyrcanus II (63—40 BC) instead of Hyrcanus I (134—104 BC) as was previously believed. He holds, that these letters (partly reproduced on p. 55 fig. 1) constitute most probably an abbreviation of Ἀντίπατρος (Herod's father) in his capacity of ἐπιμελητής and later of ἐπίτροπος of the Jewish ethnarchy.

Two Observations on Ancient Jewish Coins

by B. KIRSCHNER

1. *An expression of "Terra Marique" on a coin of Alexander Jannaeus.*

The author rejects the interpretation of the circle on some coins of this king as the representation of a star, comet or the sun, and considers it on the analogy of other coins as a carriage-wheel, symbolizing the conquests of this king.

2. *The year of the first Procurators' coin.*

The date of the first coin struck by the Roman Procurators of Palestine, has to be read (on numismatic and historical grounds): LAF, i. e. the 33. year of Augustus, according to the Anni Augusti (and not to the Actian Era).

MISCELLANY

Aḥa of Yahud

by Y. YADIN

The author suggests the interpretation of ha-Yahudi in Samaria ostracon 51 as a place name Yahud and identifies it with Khirbet Yahuda (Survey of Palestine map 1: 100.000, Sheet 7, m. v. 179188).

קנישקין — Q'nê šāqayin, the Canes of the Butlers

by N. H. TUR-SINAI

The Talmud (Sabbath 62b; 'Abodah Zarah 72b-73a) mentions קנישקין as a means by which two or more people may drink out of the same vessel. Egyptian and Mesopotamian drawings depict two or more men drinking out of a vessel using canes or pipes put in their mouth by a butler or a cup-bearer. The talmudic term may be therefore interpreted as the aramaic q'nê shāqayin, the canes (pipes) of the butlers; it is probably derived from an Accadian qân šaḳī with the same sense.

Remarks on Hebrew Inscriptions

by B. KIRSCHNER

1. *The seal B'd'l = Ben 'Ed(i)'el?*

This reading is suggested by the frequent use of theophoric names composed with the Hebrew 'ed = witness.

2. *On an inscription from Zo'ar.*

The return of exactly the same date, Tuesday, 11 Elul 435 after the destruction of the Temple = 504/5 C. E., on two (out of only five!) tombstones from Zo'ar challenges further investigation, of a possible common cause for the two deaths due to some historical events.

Notes to the Pre-Hammurapi Codes

by P. ARTZI

Raspûna or Kaspûna ?

by B. MAISLER

הוועד המנהל של החברה העברית לחקירת ארץ-ישראל ועתיקותיה
משתתף בצער ה-École Biblique של הדומיניקנים בירושלים

על מותו הטראגי של

האב רפאל סוויניאק

(R. P. Savignac)