

- 129 VERED ESHED and SHAY BAR: An Innovative Analysis of Infant Burials from the Chalcolithic Site of Fazael 2, Israel

**ABSTRACT:** In 2006, excavation at the Chalcolithic site of Fazael 2 in the Jordan Valley (the first quarter of the fourth millennium BCE) revealed two baby burials under the floor of a habitation structure. One burial, an intact jar, was found *in situ* in the north-western part of the room. The second burial, a fetus, was found *in situ* in a primary deposition below the south-eastern corner of the structure, without any container. Both burials were removed from their location without excavation. The jar was taken for a computer tomography scan in the laboratory of Philips R&D Center, Haifa, and the second burial was removed as a block to the Tel Aviv University laboratory. The latter was excavated with traditional archeological/anthological methods. A comparison of the two methods —traditional excavation and the CT scan—was carried out. This paper focuses on the methods used, the data gathered and the first analysis results of the research.

- 141 ITZHAQ SHAI, DEBORAH CASSUTO, AMIT DAGAN and JOE UZIEL: The Fortifications at Tel Burna: Date, Function and Meaning

**ABSTRACT:** The first two seasons of work at Tel Burna have focused on revealing a segment of the fortification walls partially exposed along the perimeter of the upper tel. The discovery of a seventh-century BCE silo cutting the inner wall of the fortifications provides a *terminus ante quem* for the wall. This discovery, in conjunction with other finds from the excavations, presents us with a unique opportunity to explore the significance and meaning of fortifications and the fortified towns along the western border of ancient Judah.

- 158 WAYNE HOROWITZ, TAKAYOSHI OSHIMA and FILIP VUKOSAVOVIC: Hazor 18: Fragments of a Cuneiform Law Collection from Hazor

**ABSTRACT:** Two fragments of a traditional cuneiform law collection of the type best known from the Laws of Hammurabi were recovered in the Hazor excavations in the summer of 2010. The fragments, inscribed on local clay and dating from the Middle Bronze Age, preserve parts of seven laws. A group of laws on the larger fragment (fragment A) concerns the hire of slaves to third parties and compensation

to be paid to the owner of the slave in the case of injury to the slave. The presence of a law collection in cuneiform at Hazor confirms the place of Middle Bronze Age Hazor as a western cuneiform centre of the first rank.

177 LILY SINGER-AVITZ: Khirbet Qeiyafa: Late Iron Age I in Spite of It All

**ABSTRACT:** In a recent issue of this journal, Garfinkel and Kang (2011) rejected my suggestion to attribute the Iron Age settlement at Khirbet Qeiyafa to the Late Iron Age I (Singer-Avitz 2010), maintaining their original proposal to assign the settlement to the Iron Age IIA. The present rejoinder is intended to show that my original observations and conclusions should be retained

186 AARON DEMSKY: An Iron Age IIA Alphabetic Writing Exercise from Khirbet Qeiyafa

**ABSTRACT:** Since its publication in 2009, the Khirbet Qeiyafa ostrakon continues to ignite scholarly discussion regarding its meaning and its historical and social context. One should take note of the unusual characteristics—namely, that it was written on the concave side of the sherd, each row set off by a dividing line. Drawing upon the palaeographic and linguistic evidence, evidence that is admittedly problematic, this paper argues that the ostrakon is an elementary writing exercise that reflects a local scribal tradition listing human and divine titles similar to those found in scribal encyclopaedic lists. Whatever implications may be drawn from this text regarding a centralised monarchy is beyond the scope of this paper. The appendix expresses my reservations with regard to the Qeiyafa/She'araim identification.

200 RONNY REICH: A Fiscal Bulla from the City of David, Jerusalem

**ABSTRACT:** This article presents a clay bulla (13 × 14 mm. in size), discovered in the excavations conducted by R. Reich and E. Shukron on the eastern slope of the City of David, south of the spring, in association with pottery sherds of the eighth–seventh-centuries BCE. The bulla, inscribed in palaeo-Hebrew script, reads: ב.ש.ב.ע.ת/[ב]י.ת.ל.ח.ם/[ל.מ.ל.]ך. It seems to be a bulla of the type first dubbed 'fiscal' by N. Avigad. Over 20 similar bullae are currently known, all except two unprovenanced. The present bulla, as well as one recently excavated by G. Barkay in Jerusalem, are provenanced, as they originate from licensed excavations. The significance of these two items lies in

the possibility of tracing the path of the taxes to which this docket was attached. In addition, the bulla under discussion is the first mention of the toponym Beit Lehem in a source external to the Bible.

- 206 MITKA RATZABY GOLUB: The Distribution of Names on Hebrew Bullae from the Time of Jeremiah: A Comparative Study

**ABSTRACT:** Over a period of several months from October 1975, a large group of bullae reached the antiquities market. These were described by Avigad in 1986 as a single assemblage of Hebrew bullae from the time of Jeremiah. In a separate line of work, Judean names of the First Temple period were recently found to have a specific distribution of theophoric elements that distinguishes them as a group from other regions. This study found that the names on the unprovenanced hoard of bullae from the time of Jeremiah show a very similar distribution of theophoric elements. This similarity not only supports the Judean origin of the hoard of bullae, but also suggests that it originated in Jerusalem/

- 223 SHMUEL AHITUV: A Rejoinder of Nadav Na'aman's 'A New Appraisal of the Silver Amulets from Ketef Hinnom'

**ABSTRACT:** This rejoinder calls into question N. Na'aman's dating of the amulets to the Restoration Period, as well as his suggestion that the Temple is the people's 'Redeemer', and argues that we should view the amulets as personal documents of humble character.

- 233 CHRISTOPHER A. ROLLSTON: Epigraphic Notes on the Ossuary of Mariam, Daughter of Yeshua': Limning the Broad Tableau

**ABSTRACT:** In this article, the author suggests that the 'Mariam Ossuary inscription' should be read 'Mariam daughter of Yeshua' son of Caiaphas, priest of Ma'aziah from Beth 'Imri', that this inscription is Aramaic and not Hebrew, and that the preposition *min* occurs twice and not once. The author also notes that 'Mariam',

rather than 'Miriam', is the ancient vocalization and suggests that although we cannot know with certainty if the 'Caiaphas' of this ossuary is the high priest himself, it is surely a member of the same family.

244 NOTES AND NEWS

248 REVIEWS