

THE FOUNDATIONS OF NATIONAL IDENTITY
A STUDY IN ANCIENT NORTHWEST SEMITIC PERCEPTIONS

THESIS SUBMITTED IN ACCORDANCE WITH THE
REQUIREMENTS OF THE UNIVERSITY OF LIVERPOOL
FOR THE DEGREE OF
DOCTOR IN PHILOSOPHY

SCHOOL OF ARCHAEOLOGY AND ORIENTAL STUDIES

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LIVERPOOL, ENGLAND
NOVEMBER, 1981

ABSTRACT

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The investigation seeks to recover the perception(s) of national identity possessed by the ancient Syrians in the period from 1200-500 B.C. It consists of two parts. In Part I the designations for "nation" occurring in Northwest Semitic texts are examined. **עם**, the most common, served originally as a kinship term. When applied to a nation it retains its warm relational overtones, and may even hint at the consanguinity of the group. **גוי** appears only in Hebrew (in the period under discussion). Although echoes of a gentile sense are heard occasionally, this was a colder, more formal term. Pronounced political overtones are suggested by its frequent association with derivatives of **מלך**. **לאם** is quite rare in Hebrew, being restricted to poetic texts, and seems to have been an archaic expression. **אמה** is used in a national sense only once. Its probable etymology hints at a maternal kinship base for the people so called.

Part II consists of an examination of the factors which seem to have contributed to the growth of national self-consciousness among the various nations of the Levant. Chapter V establishes that a sense of ethnic unity, i.e., descent from a common ancestor is reflected in the forms used to identify specific nations. This is most explicit in **zr^c-GN**, strong in the Hebrew use of **bny-GN**, and implied in **byt-GN**. Memories of a common ancestor are also reflected where personal eponyms are used as national names. In Chapter VI the territorial association is seen not only to guarantee an economic base for national growth, but also to provide a homeland for the group. A divorce from the homeland rendered the population vulnerable to centrifugal tendencies. The role of the deities in the growth of national spirit is examined in Chapter VII. The patron gods were perceived to have enjoyed a special relationship with their respective nations. The severance of this tie was commonly viewed to signal the disintegration of the nation. In Chapter VIII it is learned that political leaders were often looked to as a unifying force, inasmuch as the **מלך** was seen to embody the people, model their ideals, and guarantee their well-being. However, the cause of the nation was often betrayed by the selfish pursuits of the monarchs. In the final chapter the role of a national language is discovered to have contributed considerably less to a sense of national self-consciousness than is commonly perceived by moderns. National languages/dialects seem to have been reflections rather than determinants of a group's sense of corporate identity.

It has become apparent that these factors were of unequal significance in ancient Levantine perceptions. In the south Syrian states, Israel, Ammon, Moab and Edom, the ethnic factor seems to have been much more important than in Phoenicia and Aram. Here political and territorial considerations seem to have predominated. Seldom were ethnic, territorial, religious, political and linguistic boundaries coterminous.

The investigation concludes by suggesting some implications the findings may have for the interpretation of the Old Testament.

ACKNOWLEDGMENTS

The preparation of this thesis has been a demanding but stimulating task. It could not have been accomplished without the support of many. I am grateful to Winnipeg Bible College/Theological Seminary for an extended sabbatical leave, and the Social Sciences and Humanities Research Council of Canada for their generous financial assistance, without either of which the research could not have been conducted at the University of Liverpool. The practical assistance of the librarians in the School of Archaeology and Oriental Studies as well as in the Sydney Jones Library also deserve acknowledgment, especially for their help in procuring sources not found in their stacks. I express my thanks also to the members of the faculty in the Department, particularly Dr. K. A. Kitchen, whose advice on Egyptian matters was of special significance.

I am keenly aware of all that I owe to my mentor, Alan R. Millard, who granted me every needed benefit. Not only were his practical suggestions concerning methodology and direction, the generous access to his files, and his timely expressions of encouragement of inestimable value; he introduced me to the exciting field of Assyriology. This study has contributed greatly to the present project.

Above all others my wife, Ellen, deserves to share whatever merit this thesis may claim, not only for typing the rough and final drafts of this manuscript, but also for ministering to my spiritual and physical needs through these three and one-half years.

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PREFACE

In view of the importance of the notion in both modern and ancient civilizations, the scarcity of full-scale research in the ancient Near Eastern perception of national identity is as lamentable as it is surprising. For biblical studies the matter is especially acute. On almost every page of the Old Testament allusions may be found to Israel, the nation. In the Pentateuch the vision is largely proleptic; in the Former Prophets it has become reality; in much of the Latter Prophets it is in danger of evaporating, but not without eschatological glimpses of its ultimate restoration. Even in the Psalms the nation plays a prominent role. Indeed the vision recedes only in the Wisdom Writings found in Job, Proverbs, Qoheleth, and Canticles, where more universal issues predominate. Yet a systematic investigation of the theoretical ancient Near Eastern, specifically Syrian, perspective informing the Hebrew historians' and poets' accounts of Israel's national pilgrimage remains an item of unfinished business. If Buccellati could complain of a lack of attention to the field of political institutions in the history of that period,¹ with respect to the broader realm of nationalism and nationality the problem is even more serious. To be sure, his and other works have examined the nature of political institutions, the role of the deity in state affairs, and the importance of kinship in tribal societies, but an analysis of the part played by these and other factors in the development of national

¹G. Buccellati, Cities and Nations of Ancient Syria: An Essay on Political Institutions with Special Reference to the Israelite Kingdoms, Studi Semitici, 26 (Rome: 1967), p. 18.

spirit in the Levant, with the view to establishing ancient attitudes toward the issue, has not yet been attempted. This does not imply, however, that no thought has been given to the matter. Our handbooks and commentaries are replete with comments on the topic. But it is the superficiality of many such statements which has provoked the present study.

Ours is a quest for the ancient Syrian attitudes toward what may prove to be merely a modern abstraction: the foundations of national self-consciousness. Nationalistic movements in modern times have been rooted in a variety of factors: language, cultural ties, tribal associations, sometimes even in the power of a visionary political figure. But may we expect the same features to have characterized early Semitic thought? Our objective is not to demonstrate a particular thesis. Rather, it might be compared with the task of an artist engaged in the production of a colourful mosaic. The goal is to portray one central idea. But in the process, a variety of stones, each with its own independent qualities, must be used. These several parts are examined from close up in order that their distinctive contributions to the overall picture may be identified, thereby rendering it more understandable. But like any mosaic, so abstract an idea as "national identity" is much more than the simple sum of its parts. The nature of the relationships among the parts also has a bearing on the final product. Therefore, having analyzed the constituent parts of the mosaic under discussion, and recognized their associations, we will be able to step back and gaze at the picture, and hopefully thereby come to an understanding of the concept that corresponds to the views held by the ancients.

Scope and Method

To prevent the project from becoming excessively large, we have limited our study both geographically and chronologically. Geographically, our primary focus of attention will be on ancient Syria, the home of the northwestern Semites. We use the designation "Syria" here in a broad sense, referring to the area bounded by the Mediterranean on the west, the Arabian desert on the east, the Taurus mountains on the north, and the Sinai peninsula to the south. The region is made up today by the states of Jordan, Israel, Lebanon, Syria and a small section of Turkey. It is clear that a more extensive study would need to consider Egyptian, Hittite and Mesopotamian views as well. These will be referred to rather frequently, especially when satisfactory data from the area of our primary concern is unavailable. Furthermore, ancient Syria was part of a larger region in which many aspects of culture were shared. By introducing evidence from the broader sphere we shall avoid dealing with the northwestern Semitic data in isolation. Nevertheless, our objective will be to discover the perceptions of the peoples of the eastern seaboard of the Mediterranean.

Chronologically our investigation is limited to the period extending from the last centuries of the second millennium to the fifth century B.C. This represents an easily identifiable era in the history of the Levant. The documents from Ugarit, the Amarna correspondence, and the Book of Joshua all agree in depicting the political scene during the early part of this time as being dominated by a series of small city-states. The arrival of the Sea Peoples, on the one hand, and the maturation of the states of Edom, Moab, Ammon and Israel, on the other, however, spelled the end of the Canaanite city-state structures. Farther north, although they

appear to have had city-state roots, strong political entities grew up in Tyre, Damascus and other centres, with the result that the smaller entities were often swallowed up. The terminus ad quem for our discussion is marked by the end of the separate existence of these states. This was brought about by the successive conquests of the region by the neo-Assyrians and the neo-Babylonians, with the final blows being struck by the Persians. With the division of the empire into administrative satrapies, many of which contained several different nationalities, the hope of these nations ever rising again as separate political entities was dashed forever. To be sure, elements of continuity remained and the Jews were able to maintain a strong sense of identity, due largely to their unique religious convictions. They even managed to proclaim their own independence for a short time. But this entity was far removed from the kingdom of Judah, not to mention the kingdom of Israel established by Saul and David. By the end of our period other nations have disappeared entirely. The Moabites and Ammonites are gone; the Edomites have been replaced by Idumaeans; in the north Damascus is never able to reassert itself again. This then is the era of the medium-sized state. Although the great powers continued to influence Levantine affairs somewhat throughout the period, for the most part the fortunes of the various peoples depended upon the waxing and waning of the indigenous entities.

Our search for the ancient northwest Semitic perspective on national identity consists of two parts. In the first we shall be concerned to capture the precise significance of the designations for "nation" and "people" which were employed by the ancient Aramaeans, Phoenicians,

Israelites, etc. We are indebted to Rost,¹ Speiser,² Hulst,³ Clements,⁴ and Malamat,⁵ whose studies have made valuable contributions to our understanding of the sense borne by these terms in their native contexts. If some of our efforts appear to duplicate work already done, this is not to minimize those efforts. Our objective is rather to test their hypotheses, and to relate their/our conclusions specifically to the foundations of national identity. In each case we shall attempt to answer the question, "How does the use of this term reflect ancient views of the matter?"

The topics selected for discussion in Part II have arisen largely out of the lexical studies of Part I. Each chapter will isolate one factor which appears to have been critical in the development of national spirit. The first, which deals with the role of a consciousness of kinship among the members of a nation, is most complex. Although the Hebrew traditions are quite consistent in their presentation of the nation of Israel as the descendants of Jacob, hence ethnically related, these traditions are unique. Since no other nation has passed on such accounts of its origins, we have had to erect a different basis for determining the importance of this factor. By studying the forms used to identify the

¹L. Rost, "Die Bezeichnungen für Land und Volk im Alten Testament," in Das kleine Credo und andere Studien zum Alten Testament (Heidelberg: 1965), pp. 76-101 (originally published in Festschrift für Otto Proksch [1934], pp. 125-48).

²E. A. Speiser, "'People' and 'Nation' of Israel," JBL, 79 (1960), pp. 157-63.

³A. R. Hulst, "עַם/יִשְׂרָאֵל ^cam/^gōj Volk," THAT, II, pp. 290-325.

⁴R. E. Clements, "יִשְׂרָאֵל goy," TDOT, II, pp. 426-33.

⁵A. Malamat, "UMMATUM in Old Babylonian Texts and its Ugaritic and Biblical Counterparts," UF, 11 (1979), pp. 527-36. This article supercedes occasional comments made elsewhere by the same author. Cf. infra, pp. 138ff.

various nations, we shall search for hints concerning the ancient Syrian view of the importance of this factor.

The remaining chapters will investigate the importance of a territorial homeland, a patron deity, a specific type of political institution, and a national language, respectively, to the growth of national self-consciousness. Although many scholars have dealt with these topics, each section will begin with a lexical study of the terms used to denote the factor under discussion. This will be followed by an examination of the grammatical forms employed to express the association between the factor and the nation. In the absence of ancient theoretical discussions of the topic all we are able to do is examine modes of expression. By tying our investigation so closely to the texts we should also prevent interference by modern conceptions in our search for ancient views.

In the concluding chapter, we shall synthesize the results of our findings and suggest some practical implications they may have.

Sources

The written sources for a study of ancient Levantine perceptions of national identity are of two basic types. The most extensive body of literature is the Hebrew Old Testament. While we recognize that many of the biblical traditions underwent several redactions, and occasionally the text suffered accidental changes as well as intentional modifications, the basis for our investigation will be the final form as it is reproduced in the Masoretic text.¹ Although the final form of some passages was

¹Unless otherwise indicated, the edition used will be Biblia Hebraica Stuttgartensia, edited by K. Elliger and W. Rudolph (Stuttgart: 1967/77), hereafter cited as BHS. Cf. the previous standard edition, Biblia Hebraica, 3rd ed., ed. by R. Kittel and P. Kahle (Stuttgart: 1937), hereafter cited as BHK.

undoubtedly arrived at after the terminus ad quem of the period under discussion, we may assume that in general most books reflect the viewpoint of the era. Therefore, our procedure is based upon the semantic and grammatical analysis of the text as it stands. Where manuscript evidence suggests an original reading different from MT the alternative(s) will be afforded due consideration.

The second group of sources is comprised of non-biblical records, mostly in the form of royal inscriptions, letters, legal materials and literary texts. The efforts of archaeologists and epigraphists in recent years have been paying handsome dividends as annually new texts are being published.¹ These extra-biblical documents possess the advantage of not having suffered a long history of modification; they represent the original texts as they came from the authors' hands. Their value in providing a basis for comparison and contrast with the biblical documents is inestimable. Consequently, reference will be made to these materials wherever they can be of assistance. Of special importance will be the Aramaic, Phoenician, Moabite, and a growing number of Ammonite inscriptions. Although the number of texts is limited, and many are fragmentary, they

¹The most important ones have been conveniently transcribed, and commented upon by H. Donner and W. Röllig, Kanaanäische und aramäische Inschriften, 4th ed., 3 vols. (Wiesbaden: 1979). References to specific texts will use the abbreviated form, e.g., KAI 181:3. Citations from the commentary will use KAI, II. For recent publication and commentary in English, see J. C. L. Gibson, Textbook of Syrian Semitic Inscriptions, vol. I: Hebrew and Moabite Inscriptions, reprinted corrected ed. (Oxford: 1973); vol. II: Aramaic Inscriptions including Inscriptions in the Dialect of Zenjirli (Oxford: 1975). Hereafter these volumes will be cited as Gibson, HMI and AI, respectively. We await his publication of Phoenician and Punic inscriptions in a proposed third volume. For many of the north-west Semitic texts, as well as those from Mesopotamia, frequent reference is also made to J. B. Pritchard, ed., Ancient Near Eastern Texts Relating to the Old Testament, 3rd ed. with supplement (Princeton: 1969), hereafter cited as ANET. Texts not included here will be referred to on the basis of the journal/monograph in which they were published.

provide important clues concerning vocabulary and modes of expression, many of which parallel Hebrew usage. Where the northwest Semitic documentation is unsatisfactory or unavailable, frequent appeal will be made to Akkadian sources. By referring to the biblical and extra-biblical materials it should be possible to describe with reasonable accuracy the northwestern Semites' attitude(s) toward their own national self-consciousness.

A few additional remarks on the rendering of ancient texts are in order here. The northwest Semitic citations will be given according to the consonantal text, except where the argument is affected by the vocalization, in which case the vowels will be inserted. Akkadian texts are quoted in transcription; wherever it seems appropriate to reproduce the original cuneiform more closely, syllabic transliteration, logograms and determinatives will be employed. The system followed will be that adopted by CAD. The same applies to the method of citing the place of publication. Translations of ancient texts will usually be quite literal, even at the expense of English style.

PART ONE

DESIGNATIONS FOR "PEOPLE" AND "NATION"
IN NORTHWEST SEMITIC TEXTS

INTRODUCTION

A philological study represents a logical starting point for our investigation into the ancient Near Eastern conception of "nationality". Specific words for "people" and "nation" do not serve only as convenient labels for a well known concept; they may well open further doors in the overall investigation. Our initial study, therefore, will investigate those terms employed by the Northwestern Semites to designate this notion. The procedure will consist of an analysis of the frequency and forms of the occurrences, the subjects to which they refer, the special parallel relationships that appear especially in the poetic writings, and where possible, the employment of antithetical expressions. Since the Old Testament represents our most important primary source, the examination of each term will commence with a study of its usage in biblical Hebrew. This will be followed by an analysis of its employment in the cognate languages.¹

¹For discussions of methodology in philological study see J. Barr, Comparative Philology and the Text of the Old Testament (Oxford: 1968) (hereafter referred to as Comparative Philology); idem, "Semantics and Biblical Theology--A Contribution to the Discussion," VTS, 22 (1972), pp. 11-19; idem, "Etymology and the Old Testament," OTS, 19 (1974), pp. 1-28.

CHAPTER I

THE FORMS AND USE OF **goy**

goy in the Old Testament

Frequency and Distribution

The importance of **goy** in the Hebrew vocabulary is indicated by the frequency with which the term is used.¹ Appearing 1879 times in its various forms,² this total more than triples the combined occurrences of all other expressions for "nation" or "people". Table 1 demonstrates that some form of **goy** is found in every book of the Old Testament. These range in frequency from a minimum of one in Obadiah, Jonah and Canticles to a maximum of 175 in Exodus. The occurrences are rather evenly distributed among the four major divisions of the Hebrew canon.³ Nor is **goy** restricted to the Hebrew of the Old Testament. Considering the limited amount of text, those parts of Daniel and Ezra written in Aramaic contain a relatively large number of references.⁴ Although prose and poetic

¹For previous studies of the term see L. Rost, "Die Bezeichnungen für Land und Volk im Alten Testament," Das kleine Credo und andere Studien zum Alten Testament (Heidelberg: 1965), pp. 86-93 (originally published in Festschrift für Otto Procksch [1934], hereafter referred to as "Bezeichnungen"); E. A. Speiser, "'People' and 'Nation' of Israel," JBL, 79 (1960), pp. 157-63 (reprinted in Oriental and Biblical Studies [1967], pp. 160-70, hereafter referred to as "'People' and 'Nation'"); A. R. Hulst, "**goy** / יִגְוֹי am/goy Volk," THAT, II, pp. 290-325.

²This figure conflicts with the total given by Hulst, ibid., pp. 293ff.

³Considering the Former and Latter Prophets separately.

⁴Daniel (10x); Ezra (5x).

TABLE 1

BY IN THE OLD TESTAMENT: FREQUENCY,
NUMBER AND GENRE

Book	Total	Number		Genre	
		Singular	Plural	Prose	Poetry
Genesis	33	10	23	30	3
Exodus	175	170	5	171	4
Leviticus	43	29	14	43	. . .
Numbers	86	82	4	82	4
Deuteronomy	104	79	25	90	14
Subtotals	441	383 (87%)	58 (13%)	415 (94%)	26 (6%)
Joshua	70	67	3	70	. . .
Judges	66	64	2	60	6
1 Samuel	110	110	. . .	110	. . .
2 Samuel	103	102	1	99	4
1 Kings	83	77	6	83	. . .
2 Kings	53	53	. . .	53	. . .
Subtotals	485	473 (98%)	12 (2%)	475 (98%)	10 (2%)
Isaiah	130	105	25	13	117
Jeremiah	165	162	3	120	45
Ezekiel	98	69	29	93	5
Hosea	19	15	4	4	15
Joel	13	11	2	. . .	13
Amos	7	7	. . .	1	6
Obadiah	1	1	. . .	. . .	1
Jonah	1	1	. . .	1	. . .
Micah	19	12	7	. . .	19
Nahum	2	2	. . .	. . .	2
Habakkuk	6	2	4	. . .	6
Zephaniah	7	5	2	. . .	7
Haggai	8	8	. . .	8	. . .
Zechariah	19	10	9	16	3
Malachi	2	2	. . .	2	. . .
Subtotals	497	412 (83%)	85 (17%)	258 (52%)	239 (48%)

. . . . continued

TABLE 1--Continued

Book	Total	Number		Genre	
		Singular	Plural	Prose	Poetry
Psalms	120	83	37	. . .	120
Job	8	5	3	. . .	8
Proverbs	9	8	1	. . .	9
Ruth	10	10	. . .	10	. . .
Canticles	1	1	. . .	. . .	1
Qoheleth	2	2	. . .	2	. . .
Lamentations	11	9	2	. . .	11
Esther	31	24	7	31	. . .
Daniel*	26	19	7	24	2
Ezra*	28	21	7	28	. . .
Nehemiah	53	46	7	53	. . .
1 Chronicles	45	40	5	40	5
2 Chronicles	112	106	6	112	. . .
Subtotals	456	374 (82%)	82 (18%)	300 (66%)	156 (34%)
Grand Totals	1879	1642 (87%)	237 (13%)	1448 (77%)	431 (23%)

*The figures given include the Aramaic sections of the book.

occurrences of the term are fairly evenly distributed within the Latter Prophets, overall the former outnumber the latter by more than three to one.

It is apparent from table 2 that there were no restrictions on who could use the term, *עַם*. It is found most frequently in comments by the narrator; however, its occurrence in the speech of Yahweh and that of the Israelites, either collectively or individually, is not far behind.¹ Although the tally for non-Israelites is relatively low, this should not be interpreted as a hesitation on the part of aliens to use the term; it simply reflects the Israelite nature of the document. The Old Testament was written by Hebrews primarily for Hebrews.² Nowhere is a difference between Israelite and alien usage apparent.

The nature of the audience seems likewise to have had little effect on the use of *עַם*. Table 3 indicates that the term was employed by the narrator when he wrote for the sake of the reader, Yahweh when he spoke to the Israelites, the Israelites when they addressed Yahweh, each other, or foreigners, and foreigners when they spoke to one another or to the Israelites.

¹The apparent relative equality of the latter two is affected by the dilemma presented by the prophetic material. It is often difficult to decide whether Yahweh or the prophet is the speaker. In most instances, however, because the prophet functions as the official spokesman of Yahweh, what he declares is viewed as a divine declaration.

²This is illustrated by Exod. 1:9, in which Pharaoh is said to complain to his own countrymen of the threat posed by the population explosion occurring among the *עַם בְּנֵי יִשְׂרָאֵל*. It is ludicrous to suppose that he actually used the term *עַם*.

TABLE 2

BY IN THE OLD TESTAMENT: SPEAKER

Book	Editor	Yahweh	Israel- ite	Alien	Other
Genesis	16	3	10	4	. . .
Exodus	74	57	27	17	. . .
Leviticus	7	33	3	. . .	. . .
Numbers	39	16	22	9	. . .
Deuteronomy	4	3	97	. . .	. . .
Joshua	49	8	13	. . .	. . .
Judges	41	4	17	4	. . .
1 Samuel	79	6	22	3	. . .
2 Samuel	67	4	32	. . .	. . .
1 Kings	37	11	32	3	. . .
2 Kings	41	2	9	1	. . .
Isaiah	2*	122	4	2	. . .
Jeremiah	55	89	20	1	. . .
Ezekiel	3	95	. . .	. . .	. . .
Hosea	. . .	19	. . .	. . .	. . .
Joel	. . .	13	. . .	. . .	. . .
Amos	. . .	7	. . .	. . .	. . .
Obadiah	. . .	1	. . .	. . .	. . .
Jonah	. . .	. . .	. . .	1	. . .
Micah	. . .	19	. . .	. . .	. . .
Nahum	. . .	2	. . .	. . .	. . .
Habakkuk	. . .	4	2	. . .	. . .
Zephaniah	. . .	7	. . .	. . .	. . .
Haggai	4	4	. . .	. . .	. . .
Zechariah	. . .	19	. . .	. . .	. . .
Malachi	. . .	2	. . .	. . .	. . .
Psalms	. . .	6	114	. . .	. . .
Job	. . .	. . .	. . .	8	. . .
Proverbs	. . .	. . .	7	2	. . .
Ruth	3	. . .	4	3	. . .
Canticles	. . .	. . .	1	. . .	. . .
Qoheleth	2	. . .	. . .	. . .	. . .
Lamentations	. . .	. . .	11	. . .	. . .
Esther	22	. . .	4	5	. . .
Daniel	6	. . .	6	3	11**
Ezra	14	. . .	9	5	. . .
Nehemiah	40	. . .	13	. . .	. . .
1 Chronicles	17	6	22	. . .	. . .
2 Chronicles	68	4	33	7	. . .
Totals	690	566	534	78	11

* The speech of the prophet as narrator or prophet, and that of Yahweh have been distinguished only where this is clear from the text (e.g., Isaiah 6). Otherwise, prophetic speech is treated as Yahweh's speech.

** The interpreting angel.

TABLE 3

BY IN THE OLD TESTAMENT: ADDRESSEE

Book	Reader	Yahweh	Israel- ite	Alien	Other
Genesis	16	. . .	14	2	1
Exodus	74	19	57	25	. . .
Leviticus	7	. . .	36	. . .	. . .
Numbers	39	13	24	9	1
Deuteronomy	4	. . .	100	. . .	. . .
Joshua	49	1	20	. . .	. . .
Judges	41	6	14	5	. . .
1 Samuel	79	. . .	27	4	. . .
2 Samuel	67	9	26	1	. . .
1 Kings	37	23	23	. . .	. . .
2 Kings	41	. . .	8	4	. . .
Isaiah	2	9	98	17*	4
Jeremiah	56	6	90	13	. . .
Ezekiel	3	67	26	2	. . .
Hosea	. . .	. . .	19	. . .	. . .
Joel	. . .	. . .	13	. . .	. . .
Amos	. . .	. . .	6	1	. . .
Obadiah	. . .	. . .	. . .	1	. . .
Jonah	. . .	. . .	1	. . .	. . .
Micah	. . .	1	16	1	1
Nahum	. . .	. . .	. . .	2	. . .
Habakkuk	. . .	2	1	3	. . .
Zephaniah	. . .	. . .	4	3	. . .
Haggai	4	. . .	4	. . .	. . .
Zechariah	. . .	. . .	19	. . .	. . .
Malachi	. . .	. . .	2	. . .	. . .
Psalms	. . .	57	45	18	. . .
Job	. . .	. . .	. . .	8	. . .
Proverbs	7	. . .	. . .	2	. . .
Ruth	3	. . .	4	3	. . .
Canticles	. . .	. . .	1	. . .	. . .
Qoheleth	2	. . .	. . .	. . .	. . .
Lamentations	. . .	6	4	1	. . .
Esther	22	. . .	1	8	. . .
Daniel	6	4	11	5	. . .
Ezra	14	2	9	3	. . .
Nehemiah	45**	8	. . .	. . .	. . .
1 Chronicles	17	10	17	1	. . .
2 Chronicles	68	18	25	1	. . .
Totals	703	194	806	167	9

* In the prophets, oracles against foreign nations are treated as if they were addressed to them, even if the immediate audience might have been Israel (e.g., Amos 1-2).

** The covenant terms agreed to by the people are written down for public reading and incorporated into the narrative; hence their inclusion here. 10: 29-40

Forms

If the above summary reflects great freedom in the use of *dy*, this is equally true of the variations in its form.

Plurality

The most obvious formal change involving the root concerns the application of the plural ending. From table 1 it is apparent that the singular occurs more than six times as frequently as the plural. However, the Old Testament is not uniform in this respect. In the predominantly narrative Former Prophets only twelve of 485 occurrences are plural (2%). On the other hand, in the Latter Prophets the figure is eighty-five out of 497 (18%). But these broad divisions may be misleading. Individual books reflect a much greater variation. Some books do not use the plural at all; others very seldom.¹ Especially noteworthy are 1 Samuel and 2 Kings in which the combined total of singular appearances is 163, but plural forms are entirely absent.² By way of contrast, among the minor prophets Zechariah utilizes the plural on nine of nineteen occasions.³

Suffixes

The proportion of suffixed forms of *dy* reflected in table 4 (more

¹ 1 Samuel, 2 Kings, Amos, Obadiah, Jonah, Nahum, Haggai, Malachi, Ruth, Canticles, Qoheleth.

² Cf. also Exodus, 5/175 (2%); Jeremiah, 3/165 (2%).

³ Cf. also the relatively high percentages in Genesis (30%); Leviticus (32%); Deuteronomy (24%); Isaiah (24%); Ezekiel (29%); Psalms (30%).

than one-fourth) is remarkable. So also is the variation of suffixes used. The only possible pronominal ending not appearing on the singular form is the second person plural. The significance of this high percentage of suffixed forms should not be overlooked. People(s) are spoken of as belonging to Yahweh,¹ other gods,² prophets and writers,³ kings,⁴ and officials,⁵ private individuals,⁶ cities and countries,⁷ and tribes.⁸ From this usage it is apparent that *by* was perceived as a personal expression. One related to an *by*: he belonged to it, and it belonged to him.⁹ Nowhere is this relational significance more dramatically reflected than in the use of the suffixed form as a personal name for one of Hosea's children.¹⁰ The prefixing of the negative particle emphasized that the previous relationship expressed by *by* had indeed been severed.

¹E.g., 2 Sam. 7:8,10,11,23(bis),24; Dan. 9:15,16,19; 2 Chron. 7:14.

²E.g., Jer. 49:1; 2 Chron. 25:15; 32:14,15,17.

³E.g., Isa. 22:4; Jer. 6:26; Ezek. 3:11; Mic. 1:9; Dan. 9:20; 12:1.

⁴E.g., Gen. 41:40; Exod. 12:31; Num. 21:23; Josh. 8:1; Jer. 25:19.

⁵E.g., 2 Sam. 10:12.

⁶E.g., Judg. 14:3,17; Ruth 1:15,16; 2 Kings 4:13; Ps. 45:11; Est. 8:6.

⁷Isa. 65:18; Ezek. 26:11; Nah. 3:13; Lam. 1:7,11.

⁸Gen. 49:16; Deut. 33:7; Judg. 5:14 (plural).

⁹Cf. Speiser's description of *by* as "something subjective and personal," "'People' and 'Nation'," p. 158.

¹⁰*לֹא בְיָמֵי*, Hos. 1:9.

TABLE 4

THE USAGE OF עַם WITH PRONOMINAL SUFFIXES IN THE OLD TESTAMENT

People to Whom the עַם Belongs	עמי	עמנו	עמך(m)	עמך(f)	עמו	עמה	עמם	עמיך(m)	עמיו	עמיה	Totals
Yahweh	157		77		73						307
Foreign Gods					5		2				7
A Prophet or Author of Book	23	12									35
A King, Ruler, or Officer	14	3	23		36						76
A Private Person, Countryman	15		5	4	5	6		1	5		41
A Country or City				3	1	3					7
A Tribe					2			2			4
Ancestors*	1				3	3	4	3	9	9	32
Proper Names	37**										37
Totals	247	3	117	7	125	12	6	6	14	9	546

* This usage occurs in the idioms, "to go to one's עַם," and "to be cut off from one's עַם." Cf. *supra*, pp. 43ff.

** These include בן עמי (Gen. 19:38), לא עמי (Hos. 1:9), עמיאל, עמיהוד, עמיזבד, עמישדי. For references see Mandelkern, *s.v.*

Names

עמ appears as a component of six different Hebrew place names, none of which, however, is very common. In five of these, the root is the final element¹ and apparently functions as the subject of an imperfect verb.² The form of the sixth, עמעד,³ is enigmatic. In view of his substitution of a ם for the final ך, Boree's classification of this name among the reduplicated bi-radical stems is not entirely satisfactory.

The employment of עמ as an element in personal names is more common, and may be interpreted as an extension of the personalized emphasis reflected by the use of pronominal suffixes.⁴ The significance of the

¹יבלעם, Josh. 17:11; Judg. 1:27; 2 Kings 9:27 (so MT; LXX^L interprets קבלעם in 2 Kings 15:10 as Ιεβλααμ as well); יקדעם, Josh. 15:56; יקמעם, 1 Kings 4:12; 1 Chron. 6:53; יקנעם, Josh. 12:22; 19:11; 21:34; ירקעם, 1 Chron. 2:44. W. Boree, Die Alten Ortsnamen Palästinas, 2nd ed. (Hildesheim: 1968, reprint of the 1930 edition), pp. 99-100, equates the last name with יקדעם. So also W. F. Albright, "The Jordan Valley in the Bronze Age," AASOR, 6 (1924-25), pp. 37f.

²For discussion see Boree, loc. cit.

³Josh. 19:26.

⁴These names have been studied frequently. See E. Nestle, Die israelitischen Eigennamen nach ihrer Religionsgeschichtliche Bedeutung (Haarlem: 1876), pp. 187-88; M. Grünwald, Die Eigennamen des Alten Testaments in ihrer Bedeutung für die Kenntnis des hebräischen Volksglaubens (Breslau: 1895), pp. 46-47; G. B. Gray, Studies in Hebrew Proper Names (London: 1896), pp. 41-60 (hereafter cited as HPN); M. Noth, Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung (Stuttgart: 1928), pp. 76-82 (hereafter cited as IPN); J. J. Stamm, "Hebräische Ersatznamen," Studies in Honor of Benno Landsberger on his seventy-fifth Birthday, ed. by H. G. Güterbock and T. Jacobsen (Chicago: 1965), pp. 416-19. Gray, loc. cit., has conveniently classified these names according to their morphology as follows:

- 1) Those in which עמ precedes a noun: עמיהוד, עמיאל, עמישדי.
- 2) Those in which עמ follows a noun: יתרעם, אניעם, אליעם.
- 3) Those in which עמ precedes a 3rd person singular perfect verb: עמיזבד, עמינדב.
- 4) Those in which עמ follows a 3rd person singular perfect verb: רחבעם.
- 5) Those in which עמ follows a 3rd person singular imperfect verb: ישבעם, ירבעם, יקמעם, ירבעם.

root within these names has been the subject of considerable debate. Some interpret DY as a theophoric element, derived from the name of the Semitic deity, C^{Amm} . The god appears to have been especially favoured by the Qatabanians of Old South Arabia. One group, the tribes of Himyarum were even designated as the wld^{C_m} , "children of C^{Amm} ".¹ According to Speiser, the element also represented a family deity in the personal names of the Amorites (cf. Hammurabi), the Aramaeans and the early Hebrews.² Stamm follows Noth in his assertion that the element DY in עמי־נדב and עמי־זבד must refer to deified relatives.³ However, several words of caution are in order. In the first place, practices and beliefs characteristic of one Semitic group should not be transferred too readily to another. The presence of a cult devoted to the deity C^{Amm} in one tribe (or even two or three) does not mean, a priori, that this is to be expected among the Hebrews. Indeed, apart from these personal names, the Old Testament provides no evidence of a cult of this nature. Second, Huffmon

¹For references see A. Jamme, "On a Drastic Current Reduction of South-Arabian Chronology," BASOR, 145 (1957), pp. 28f. Cf. also the text Ja 878 (=AM 200, Qat), in A. Jamme, Sabaeen Inscriptions from Maḥram Bilqīs (Mārib) (Baltimore: 1962), p. 346, for a specific reference to the deity. For further discussion see A. van den Branden, Histoire de Thamoud (Beyrouth: 1960), p. 108; M. Höfner, " C^{Amm} ," in Wörterbuch der Mythologie, Vol. I: Götter und Mythen im Vorderen Orient, ed. by H. W. Haussig (Stuttgart: 1965), pp. 494f.; idem, "Die vorislamische Religionen Arabiens," in Die Religionen Altsyriens, Altarabiens und der Mandäer, Die Religionen der Menschheit, Vol. 10/2 (Stuttgart: 1970), pp. 282f., 377.

²"'People' and 'Nation'," p. 160.

³Stamm, loc. cit., p. 418; cf. Noth, IPN, loc. cit. Although Stamm initially, but with reservation, included רחבעם in the same category, later he concluded that this name signified, "Das Volk ist weit geworden." "Zwei alttestamentliche Königsnamen," Near Eastern Studies in Honor of William Foxwell Albright, ed. by H. Goedicke (Baltimore: 1971), pp. 443-49.

has demonstrated that Amorite 'm, from which is derived the name of the deity, and hmm, "paternal uncle", represent two different roots which are always carefully distinguished by the scribes.¹ Furthermore, the interpretation of מ in the basic sense of "kinsman" makes perfect sense in each of the names in which it occurs. A name like מִיאל bears witness to the nature of the relationship which the bearer (or rather the giver) perceived to exist between himself and אל. The relational overtone of the element is confirmed by the existence of other names identical in form, except that מ is replaced by another kinship term, א or ח.² Although he acknowledges that the question concerning the significance of מ in many personal names is still open, Hulst prefers to interpret the expression as a "Verwandschaftsbezeichnung im appellativischem Sinne" rather than the name of a deity. He adds, "Sie betrachten also den Gott als ihren nahen Verwandten und erwarten von ihm Schutz und Hilfe, wie sie ja auch der Onkel väterlicherseits zu geben bereit ist."³ This usage of מ as an alternative to א and ח provides further indication of the relational overtones inherent in the Hebrew use of the root.

¹H. B. Huffmon, Amorite Personal Names in the Mari Texts: A Structural and Lexical Study (Baltimore: 1965) 166f. and 196f. (hereafter cited as AFNM). See further infra, p. 79.

²מִיאל; אִבִּיאל; עִמְרִם; אִבִּי(י)רִם; אֲחִינֹדֶב; אֲבִינֹדֶב; עִמְיִנֹדֶב; אֲבִינֹדֶב; אֲבִינֹדֶב; עִמְיִנֹדֶב.

³Hulst, loc. cit., pp. 291f.

Application

The flexibility of usage of עַם suggested by the foregoing is confirmed by the almost bewildering variety of subjects to which the term was applied. Although in many instances the plural was employed simply to denote plurality, the occasional appearance of a slightly different nuance justifies the separation of the treatment of the singular and plural forms.

עַם (singular)

עַם as a general term for people (populus)

In its broadest sense the Hebrews employed עַם to refer to the human inhabitants of the earth. Isa. 24:4-5 speaks of the exalted of the עַם הָאָרֶץ fading away and withering with the earth itself.¹ In 40:7, where הָעַם appears to function as a closer definition of הַבָּשָׂר,² the transitory nature of people is compared with that of grass. According to 42:5 the עַם עֲלֵיָהּ (i.e., the earth) are said to receive their breath from the God who also stretched out the heavens and spread out the earth.³ In one of Job's responses to Zophar he asserts, "He (God) takes away understanding from the chiefs of הָאָרֶץ."⁴ Ps. 22:32 and 102:19 use עַם

¹So MT. RSV understands עַם in the prepositional sense. Some suggest the entire stich may be a gloss. So G. B. Gray, A Critical and Exegetical Commentary on the Book of Isaiah, ICC (Edinburgh: 1912), p. 411 (hereafter cited as Isaiah).

²Cf. also v. 5. So MT. Once more some question concerning the authenticity of the text has been raised. C. R. North, The Second Isaiah (Oxford: 1964), p. 70 comments, "It may be a (perfectly sound) gloss defining 'all flesh' to mean 'mankind'."

³Cf. the use of צִמְצוּמֵיהֶם in the parallel stich.

⁴12:24. So MT. With LXX, BHS suggests עַם be deleted.

to refer to future generations, "people yet unborn". Contrariwise, in Job 34:20 the עַם are depicted as mortals.¹

The עַם are not only people of the earth, however; they may also be the people of a land. Both senses are covered by the same expression עַם הָאָרֶץ. Although this common phrase has occasionally been interpreted as a technical designation for a special class of people, the owners of property and those with political influence as opposed to the masses,² in most contexts the sense, "inhabitants of a certain geographic area"³ is preferable.⁴ To our knowledge the phrase is never used of a specific nation associated with a specific territory. The population of a city may be referred to variously as הָעָם הַיֹּשֵׁב בְּעִיר,⁵ הָעָם בְּ-גִן,⁶ הָעָם אֲשֶׁר בְּעִיר,⁷

¹Cf. Ezek. 26:20, where the departed dead are referred to as עַם עוֹלָם. This meaning is not to be applied, however, to Isa. 44:7, where the same expression represents "an ancient people."

²So E. Würthwein, *Der Camm ha'rez im Alten Testament*, BWANT, IV/17 (Stuttgart: 1936); M. H. Pope, "Cam ha'arez," *IDB*, I, pp. 106-107; A. Alt, "Das Königtum in den Reichen Israel und Judah," in *KS*, II, p. 127 (The article appeared originally in *VT*, 1 [1951], pp. 2-22). For defences of a broader interpretation see E. W. Nicholson, "The Meaning of the Expression עַם הָאָרֶץ in the Old Testament," *JSS*, 10 (1965), pp. 59-66; G. Buccellati, *Cities and Nations of Ancient Syria*, *Studi Semitici*, 26 (Rome: 1967), pp. 168ff. (hereafter cited as *Cities and Nations*).

³Gen. 23:12,13 (Hittite population); 42:6 (Egyptians); Exod. 5:5 (Israelites in Goshen); Lev. 20:2,4 (Israel); Num. 14:9 (Canaanites); 2 Kings 11:14, *et passim* in 2 Kings (Judah); Jer. 1:18; 34:19; 37:2; 44:21; 52:6,25 (frequently in Jeremiah עַם הָאָרֶץ is juxtaposed with references to kings, princes and priests); Ezek. 7:27, *et passim* in Ezekiel; Hag. 2:4; Zech. 7:5; Dan. 9:6; Ezra 4:4; Neh. 9:10; 2 Chron. 23:13, *et passim* in 2 Chronicles.

⁴The same applies to expressions like עַם יְהוּדָה (Jer. 25:1,2; 26:18; Ezra 4:4; 2 Chron. 26:1), and עַם מְדִינֹת (Est. 4:11).

⁵E.g., Josh. 8:16. Cf. הָעָם אֲשֶׁר בִּירוּשָׁלַם, Jer. 29:25; 34:8.

⁶E.g., Jer. 36:9 (Jerusalem).

⁷E.g., Jer. 29:16.

GN-עם,¹ or GN-העם הבאים מערי-י.² Where the emphasis is on the entirety of a population, expressions like כל העם,³ כל העם מקטון ועד גדול,⁴ or כל העם כל הגברים והנשים⁵ were used. Segments of the population were identified in several ways: יתר העם,⁶ שאר העם,⁷ שארית העם,⁸ קצה העם,⁹ העם הנותר,¹⁰ העם הנשארים.¹¹ Specific groups referred to include the poor,¹² and blind.¹³

Difficulties in distinguishing between the national sense of עם and the general popular significance, are frequently encountered.¹⁴

This applies to several texts in which עם is juxtaposed with a variety of designations for rulers.¹⁵

¹ E.g., 2 Chron. 32:18 (Jerusalem); Isa. 1:10 (Gomorrhah). The expression עם העיר is lacking.

² E.g., Jer. 36:9.

³ E.g., Gen. 19:4.

⁴ E.g., Jer. 42:1,8.

⁵ E.g., Jer. 44:20.

⁶ E.g., 1 Kings 12:23.

⁷ E.g., Neh. 10:29.

⁸ E.g., Jer. 41:10,16.

⁹ E.g., Num. 22:41.

¹⁰ E.g., 1 Kings 9:20.

¹¹ E.g., Jer. 40:6.

¹² E.g., Jer. 39:10 (העם הדלים); Prov. 28:15 (עם דל); Jer. 52:15 (דלות העם).

¹³ E.g., Isa. 43:8 (עם עור).

¹⁴ Between these two categories we might also identify the assembly of enfranchised citizens as well as the cult assembly, cf. Rost, p. 91.

¹⁵ Job 34:20,30; Prov. 11:14; 29:2; Qoh. 4:16.

Occasionally **אִם** is used in rather special ways. In several texts it refers exclusively to men.¹ Elsewhere **אִם** represents lay people in contrast to the priests.² Where the common people are explicitly identified **אִם לְנָבִי** often appears.³ Jeremiah 17:19 refers to the gate used especially by the common folk as **שַׁעַר לְנָבִי אִם**. None of these texts represents an essentially new meaning. They are rather to be understood as extensions, or specific applications, of the general significance borne by the term.

אִם as a designation for smaller groups

Although **אִם** is commonly used to represent "people, population", the term is frequently used for groups of very limited size. This is true of the emissaries sent by Israel to Eglon,⁴ the merchants of Jerusalem,⁵ the Philistines in attendance at a banquet,⁶ Saul's acquaintances,⁷ the sons of the prophets,⁸ and Solomon's labour force consisting of aliens.⁹ Members of a household, including family and servants, are the **אִם** of the head of

¹Men of Sodom (Gen. 19:4); men of Israel (Num. 25:1,2; Josh. 5:4,5); the men of the new community of Jerusalem (Neh. 4:8,13,16).

²Isa. 24:2; Hos. 4:9; Ezra 9:1. This significance is reflected also by **אִם הָאָרֶץ** in Hag. 2:4; Zech. 7:5.

³2 Kings 23:6; Jer. 26:23; 2 Chron. 35:5,7,12,13.

⁴Judg. 3:18.

⁵Zeph. 1:11 (**אִם כְּנֹעַן**).

⁶Judg. 16:30.

⁷1 Sam. 10:11.

⁸2 Kings 4:41,42,43.

⁹1 Kings 5:30; 9:23; 2 Chron. 2:17.

the house.¹ The returnees accompanying Ezra are called an dy,² as are those who have assembled for religious and cultic exercises.³ The expression is frequently applied to the small class of people responsible for political leadership,⁴ or party factions which gravitate around the leaders themselves⁵ or issues that concern the leaders.⁶ In fact, it appears that any time two or more individuals are united in any way, they could legitimately be designated as an dy.

dy as a military term

It is possible that in texts where dy has reference to an army or group of warriors it is actually being used in the general sense of "the people of PN". However, apart from the ambiguous passages,⁷ there are many in which dy serves almost as terminus technicus for a

¹Lot (Gen. 14:16); Jacob (Gen. 32:8; 35:6); Esau (Gen. 33:15); cf. also Elisha (1 Kings 19:21), though here he is a member rather than the head of the household.

²Ezra 8:15.

³Worshippers in the temple (Jer. 19:14; 26:7, et passim; 28:1, et passim; 36:6, et passim; Ezek. 42:14; 44:11,19; Ps. 35:18; 107:32); those gathered for the dedication of the temple (2 Chron. 7:4,5,10); those assembled for the reconsecration of the temple and the celebration of the Passover (2 Chron. 29:36; 30:20,27, respectively); the members of the new community of Jerusalem gathered for the purification rites (Neh. 8:3, et passim; 12:38; 13:1).

⁴The lords of the Philistines (Judg. 16:24); leaders of Gilead (Judg. 10:18; 11:11); the elders of Israel (1 Sam. 8:7, et passim); the elders of Boaz' clan (Ruth 4:9,11); the counsellors of Ahab (1 Kings 20:8); the leaders of Israel (1 Chron. 13:4; 29:9).

⁵David (2 Sam. 13:34; 15:17,23,24,30; 16:6,14; 17:2, et passim; 18:1; 19:3); Absalom (2 Sam. 15:12; 16:15,18; 17:9); Solomon (1 Kings 1:39,40); Jehoshaphat (2 Chron. 18:2); Zedekiah (Jer. 34:10); Ishmael (Jer. 41:13).

⁶Opponents of Athaliah (2 Kings 11:13, et passim; 2 Chron. 23:5, et passim); opponents of Gedaliah (2 Kings 25:26).

⁷E.g., the people of Amalek, Exod. 17:13; the people of Og, Num. 21:35 (but cf. v. 33).

military force. On several occasions the armies of a ruler, a general, or even of a nation are referred to simply as an עַם, when צָבָא¹ or חֵיִל² might have been expected. Joel 2:5, in a context wholly concerned with military forces and achievements, speaks of an עַם עֲצוּם עֲרוֹךְ מִלְחָמָה. The expression עַם הַמִּלְחָמָה³, frequent in Joshua, is quite explicit. 2 Kings 13:7 has the עַם broken down into units of cavalry, chariotry and infantry.⁴ Occasionally עַם may refer also to the combined forces of allied powers.⁵ Where foreign armies are referred to as עַמִּים, however, they are usually described as belonging to a person or accompanying him.⁶ So consistent is this usage that when the Amalekites and Edomites appear in battle against the Israelites, in the absence of the name of the king or general, the nations themselves are referred to as if they were the individuals, Amalek and Edom respectively.⁷ Armies attached to city states are never identified as "the army of GN", but as "the army of the king of GN".⁸

With regard to the military forces of Israel, the texts are also

¹Judg. 8:5, cf. v. 6.

²Exod. 14:6; cf. v. 4,9,17,28; Ezek. 17:15, עַם רַב, but cf. v. 17. חֵיִל גְּדוֹל וְקָהַל רַב.

³Josh. 8:1,3,11; 10:7; 11:7.

⁴Cf. Deut. 20:1.

⁵Josh. 11:4; Dan. 11:15.

⁶E.g., Pharaoh's people (Exod. 14:6); Shishak and the people with him (2 Chron. 12:3); Sihon (Num. 21:23; Deut. 2:32,33; Judg. 11:20,21); Og (Num. 21:33,34,35; Deut. 3:1,2,3); Sisera (Judg. 4:13); Hiram (Josh. 10:33); Ben-Hadad (1 Kings 20:10); Nebuchadnezzar (Ezek. 26:7). Note also the enigmatic עַם נִגִּיד in Dan. 9:26.

⁷Exod. 17:13; Num. 20:20. Note, however, Ezek. 17:15 which speaks of the army of Egypt. But cf. v. 17, where it is said to belong to Pharaoh. A non-military sense is preferable in 1 Sam. 13:5.

⁸Maacah (1 Chron. 19:7); Ai (Josh. 8:14).

remarkably consistent. Only in 2 Sam. 18:7 is the army referred to as עם ישראל.¹ On the other hand, as noted above, the fighting forces are commonly identified as "the עם with PN". The principle applies whether they represent the entire nation,² they function as the personal forces of the king,³ or serve as a unit under one of the generals.⁴

This military interpretation also best suits the plural forms of עם found in Judges 5:14 and Hosea 10:14. The rare poetic form of the word in the former⁵ is interpreted by some as "thy clansmen"⁶ or "thy kinsmen".⁷ This translation is not impossible, but in the context of the celebration of a great military victory, "your forces" seems more appropriate.⁸ Similar considerations also apply to Hosea 10:14.⁹ Clearly,

¹Cf. אנשי ישראל (2 Sam. 19:41), and the occasional עם ישראל (1 Sam. 7:11, etc.).

²E.g., Saul's forces (1 Sam. 13:15,16,22; cf. vs. 4,6,7,8; 14:2, et passim).

³David (1 Sam. 30:4,21; 2 Sam. 18:2, et passim); Rehoboam (1 Kings 12:23); Asa (2 Chron. 14:12); Jehoshaphat (2 Chron. 20:25); Amaziah (2 Chron. 25:11).

⁴Gideon (Judg. 7:1, et passim); Abimelech (Judg. 9:32, et passim); Gaal (Judg. 9:33); Joab (2 Sam. 3:31; 10:13; 20:15).

⁵עממך. Cf. Neh. 9:22,24. On the doubling of the מ see C. F. Burney, The Book of Judges, with Introduction and Notes (London: 1918), p. 172. Burney rejects the Aramaic argument for a late date of the Song of Deborah. See also GK 93aa.

⁶Burney, p. 134; NEB.

⁷RSV; J. Gray, Joshua, Judges and Ruth, NCB (London: 1967), p. 286.

⁸R. G. Boling suggests "troops"; Judges: A New Translation with Introduction and Commentary, AB (Garden City: 1975), p. 102. G. F. Moore commented, "... among thy kinsmen (populares) is less natural here than in thy ranks." To emend to בעמך (as GK suggests) would be "rash" in this "desperate context". A Critical and Exegetical Commentary on Judges, ICC (Edinburgh: 1898), p. 153.

⁹H. W. Wolff, Hosea, BKAT (Neukirchen: 1965), p. 243, tentatively suggests, "gegen dein Kriegsvolk," for בעמך. Cf. also J. L. Mays, Hosea: A Commentary, OTL (London: 1969), p. 149. Although W. R. Harper,

therefore, as a military term, עַם has begun to assume some very specific and technical senses.

עַם as a designation for "a people"

Although עַם , when translated as "people" is best interpreted as "population" in the majority of instances, in many this is clearly inadequate. The subtle, but nonetheless real, transition from "people" to "a people" is reflected in scores of texts too numerous to cite. Consequently an exhaustive study of this evidence is precluded here. Nevertheless, this semantic development may be adequately demonstrated by examining several significant syntactical constructions.

עַם with attributive modifiers. A wide variety of adjectives are associated with עַם . Perhaps no combination reflects the idea of "a people" more clearly than אֶחָד עַם , "one people". Two texts are especially illuminating in this regard. In Genesis 11:6, with respect to the citizens of Babel, Yahweh observes, "See, they are אֶחָד עַם , and they all have one language; and this is only the beginning of what they will do, and nothing that they propose to do will be impossible for them." The translation "one population" is possible, but hardly satisfactory. The presence of אֶחָד along with the stress on the unity of language and ambition indicates that the community at Babel enjoyed a high degree of cohesiveness; a cohesiveness which in later times would have been considered sufficient

A Critical and Exegetical Commentary on Amos and Hosea, ICC (Edinburgh: 1910), p. 357, refuses to emend the text, he prefers "tribes", who are understood as "peoples". Cf. C. F. Keil, Biblical Commentary on the Old Testament: The Twelve Minor Prophets (Edinburgh: 1874), I, p. 135, comments "The expression is chosen with reference to רֹבַח גִּבּוֹרִים (the multitude of mighty men), in which Israel put its trust."

to identify them as "a people" and not just "the population" of Babel.¹

A different basis for this sense of community is reflected in Gen. 34:15-16:

If you will become like us, in that every male among you will be circumcised, then we will give our daughters to you, and we will take your daughters to ourselves, and we will live with you and become
 תִּהְיוּ עִם.

For the narrator, the critical issue in the context is the distinction between the patriarchal family and the Shechemites. The conditions proposed are designed to remove such distinctions. The assimilation of common customary practices, cohabitation and intermarriage would produce from two separate entities one "people".²

Almost as forceful are the numerous texts in which הָעָם is followed by the demonstrative pronoun, הַזֶּה. The use of the expression is striking even if not consistent. In Judg. 20:16 the expression הָעָם הַזֶּה is employed for the military forces mustered by the tribe of Benjamin. Judg. 9:29 identifies the citizens of Shechem similarly. The significance of the phrase in 1 Kings 12:6ff. and the parallel passage in 2 Chron. 10 is not clear. Three interpretations are possible: הָעָם הַזֶּה may refer to 1) the nation of Israel; 2) the delegates as a group which presents the petition to Rehoboam; 3) the delegates as representatives of the nation. Since the text speaks of "this people who have spoken to me" (1 Kings 12:9), on the one hand, but "all Israel"(v. 16), on the other, the last suggestion seems most appropriate.

In most other instances, however, the meaning of הָעָם הַזֶּה is

¹For further discussion of the relationship between language and this sense of community see infra, pp. 587ff.

²For further discussion of this text see infra, p. 235.

unequivocal. The expression is first applied to Israel in Exod. 3:21 where Yahweh declares that he will grant **העם הזה** favour in the sight of the Egyptians. The distinction between the two peoples in the context is important. In the interchange between Moses and Yahweh in Exod. 32:9, national, or at least ethnic, cohesion is implied.¹ In this text, as in many others, the phrase has assumed strong overtones of reproach occasioned by the people's corporate infidelity.² This censorious usage is especially prominent in the prophets.³ This attitude is not reflected everywhere, however. The descriptions of the crossing of the Jordan in which the phrase appears several times are quite neutral.⁴ Definite positive feelings toward **העם הזה** may be recognized in Zechariah 8:6,11,12. Nehemiah's tone is almost affectionate as he intercedes on behalf of the people of the new community in Jerusalem.⁵

עם is combined with many other modifiers in contexts which are equally clear in their demand for the interpretation "a people". **עם אחר**⁶ "another people", is equated with **עם אשר לא ידעת**, "a people which you do not know",⁷ but juxtaposed with **בניך ובנותיך** in Deut. 28:32-33. A related

¹Cf. also 32:21; 33:12. Cf. v. 13 in which **העם הזה** is called a **גוי**. Compare also Deut. 9:13,27.

²See Num. 11:11, *et passim*; 14:11, *et passim*. For a full discussion of the issue see J. Boehmer, "Dieses Volk," *JBL*, 45 (1926), pp. 134-48.

³Isa. 6:10; 8:6,11,12; 9:15; 28:11; 29:13,14; Jer. 6:19,21 and 20+ occurrences in Jeremiah; Mic. 2:11; Hag. 1:2; 2:14; also by Elijah, 1 Kings 18:37.

⁴Deut. 3:28; Josh. 1:2,6; 7:7.

⁵Neh. 5:18,19. For further discussion of the expression see *infra*, p. 519, n. 5.

⁶Cf. **עם אחרך**, Dan. 2:44 (Aramaic).

⁷So also Ruth 2:11.

expression is עם נכרי, "a foreign people", in Exod. 21:8.¹ Both phrases represent the antithesis of העם הזה. Other phrases employing עם in a similar sense include עם גדול ורב,⁴ עם קדוש,³ עם חכם ונבון,² עם קשה ערף,² עם ממשיך ומורט,¹⁰ עם נורא,⁹ עמך הכבוד,⁸ עם שקט ובטח,⁷ עם נבל,⁶ עם סגלה,¹¹ עם מבחירין,¹⁶ עם רב ועצום,¹⁵ עם עמקי שפה,¹⁴ עם נועז,¹³ עם מרי,¹² עם עז,¹⁷ עם סכל ואין לב.¹⁸

¹Cf. also עם אחד מפזר, "a certain scattered people," Est. 3:8.

²"An obstinate people," Exod. 32:9; 33:3,5; 34:9; Deut. 9:6,13.

³"A wise and understanding people," Deut. 4:6. עם is here juxtaposed with גוי.

⁴"A holy people," Deut. 7:6; 14:2,21; 26:19; 28:9 (cf. 33:3).

⁵"A people great and tall," Deut. 9:2.

⁶"A people of special treasure," Deut. 7:6; 14:2; 26:18.

⁷"A foolish people," Deut. 32:6.

⁸"A quiet and secure people," Judg. 18:27. Cf. also v. 10.

⁹"Your great people," 1 Kings 3:9.

¹⁰"A feared people," Isa. 18:2,7.

¹¹"A people tall and smooth," Isa. 18:7.

¹²"A strong people," Isa. 25:3. Cf. the description of ants as עם לא עז, in Prov. 30:25.

¹³"A rebellious people," Isa. 30:9.

¹⁴"A fierce people," Isa. 33:19.

¹⁵"A people of unintelligible speech," Isa. 33:19; Ezek. 3:5. On the significance of this expression see *infra*, p. 604.

¹⁶"A people great and mighty," Joel 2:2. Cf. עם עצום also in v. 5. In Prov. 30:26 badgers are identified as עם לא עצום.

¹⁷"A chosen people," Dan. 11:15.

¹⁸"A foolish and senseless people," Jer. 5:21.

Genitive constructions. Many of the occurrences of עם with pronominal suffixes should be interpreted in the national sense.¹ The same is true of numerous bound constructions. Several types of expressions deserve notice: 1) עם with a designation for deity in the genitive position. These include general expressions like עם אלהים,² as well as the specific עם יהוה,³ and עם כמוש.⁴ 2) עם with a geographic designation in the genitive. These are rare, but an example is עם צפון,⁵ עם ארם in Amos 1:5 represents the only instance in which the term with this national significance occurs with a national name in the genitive. It seems best to treat the genitive as epexegetical in this case, i.e., "the people which is Aram."⁶ 3) עם with a personal name in the genitive, such as עם מרדכי.⁷ עם נגיד in Daniel 9:26 replaces the personal name with a title. 4) עם with a noun of quality in the genitive. Most common are

¹Cf. supra, p. 19, for forms and representative references.

²Judg. 20:2. Cf. עם אלהים, 2 Sam. 14:13.

³The antiquity of the expression is indicated by its occurrence in the song of Deborah and Barak, Judg. 5:11. In four of the six texts in which the expression is used in an obviously national sense, "the people of Yahweh" are seen in relationship to foreign nations: Judg. 5:11, victory over Sisera; 2 Sam. 1:12, defeat by the Philistines; Ezek. 36:20, dispersion among the nations; Zeph. 2:10, being taunted by Ammon and Moab. In the remaining two, rulers are said to have been appointed over the עם יהוה; David, 2 Sam. 6:21; Jehu, 2 Kings 9:6. Cf. also Num. 11:29; 17:6; 1 Sam. 2:24.

⁴Num. 21:29; Jer. 48:46. Although the same expression for Ammon as the people of Malkam is lacking, the step from עם מלכא to עם מלכא in Jer. 49:1 would be small. Its absence may be due to the relatively few references to the cult of Malkam and his relationship to his people.

⁵"People of the North," Jer. 46:24.

⁶Cf. GK 128k.

⁷Est. 3:6.

variations of עם הקדש,¹ but note also עם עברתי,² עם עולם,³ עם לעז,⁴ עם בנינות⁵ and עם מרעיתו.⁶ A significant singular occurrence of עם in the genitive position is found in the expression עם ברית in Isa. 42:6 and 49:8.⁷

The covenant formula. Closely related in sense to the expression עם יהוה are the numerous references to Israel's covenant formula. The first of these occurs in Exod. 6:7 in the form, לקחתי אתכם לי לעם, "I will take you for my people, and I will be your God."⁸

Appositional expressions. The employment of national names in an appositional relationship to עם provides perhaps the clearest indication of the sense "a people" for the term. Israel appears in this

¹Isa. 62:12. Cf. עם קדשך, Isa. 63:18; עם קדשים, Dan. 8:24; עם קדש, 12:7; עם קדשי עליונין, 7:27 (Aramaic).

²"People of my wrath," Isa. 10:6.

³"People of old," Isa. 44:7. Cf. the same expression with a slightly different significance noted above, p. 25.

⁴"A people of strange language," Ps. 114:1. For a discussion of the expression see infra, p. 606.

⁵"A people of discernment," Isa. 27:11.

⁶"People of his pasture," Ps. 95:7.

⁷On the expression see J. J. Stamm, "B^erit C^am bei Deuterojesaja," in Probleme biblischer Theologie, G. Von Rad Festschrift, ed. by H. W. Wolff (Munich: 1971), pp. 510-24.

⁸Cf. Lev. 26:12; Deut. 26:17f.; 29:13; Jer. 7:23; 31:33; Ezek. 11:20; etc. for variations of the theme. Deut. 4:20 contains the form, להיות לו עם נחלה. Cf. 2 Kings 11:17. On the covenant formula see R. Smend, Die Bundesformel (Zurich: 1963).

position with great frequency,¹ but note also Jacob,² Judah,³ and Ephraim.⁴ Sometimes the name Israel is replaced by alternative descriptive expressions.⁵ The names of foreign peoples appearing in this position include the Anakim,⁶ the Philistines,⁷ and Egypt.⁸ Occasionally, the order is reversed and עם is used in apposition to a national designation.⁹

Miscellaneous texts. Several additional texts deserve notice.

These include those in which עם is juxtaposed with גוי. The terms appear to be interchangeable in Hag. 2:14, כן העם הזה וכן הגוי הזה לפני, "Thus is this people and so is this nation before me." However, elsewhere, although they are closely associated, there can be no question of their interchangeability. Speiser has already noted¹⁰ that to do so in Exod. 33:13¹¹ may be possible in translation, but in the Hebrew it is

¹Deut. 21:8; 26:5; Josh. 8:33; 1 Sam. 9:16; 1 Kings 6:13; Jer. 12:14; Ezek. 25:14; Joel 4:2; Amos 7:8; Dan. 9:20; Ezra 7:13 (Aramaic); 1 Chron. 11:2, etc. Note especially 2 Kings 9:6 in which ישראל appears in apposition to עם יהוה. Occasionally compound forms of the name occur. Thus בני ישראל, Exod. 3:10; 7:4; Judg. 2:6; בית ישראל, Ezek. 34:30.

²Ps. 78:71.

³בית יהודה, Isa. 2:6.

⁴Isa. 9:8.

⁵צון מרעיתך, "sheep of your pasture", Ps. 79:13; 100:3; חסידיו, "his holy ones", Ps. 85:9.

⁶Deut. 9:2.

⁷1 Sam. 13:5.

⁸Isa. 19:25.

⁹"Israel his/my people" occurs in Exod. 18:1; 1 Sam. 2:29; 1 Kings 8:66; Ps. 135:12; 2 Chron. 7:10. Cf. עבדיך ועמך, in Neh. 1:10.

¹⁰"'People' and 'Nation'," p. 158.

¹¹עמך הגוי הזה, "This nation is your people."

unthinkable. גוי seldom, if ever, appears with a suffix relating it to Yahweh.¹ A similar distinction is reflected in 2 Sam. 7:23 (= 1 Chron. 17:21): מי כעמך כישראל גוי אחד בארץ, "Which single nation on earth is like your people?" Deut. 4:6 is slightly different in form: רק עם חכם ונבון הגוי הגדול הזה, "Surely this great nation is a wise and understanding people." It is clear from these texts that עם and גוי belonged to the same semantic field, even if their meanings were not identical. From Jer. 33:24 it is apparent that עם status does not guarantee גוי status at the same time. Yahweh quotes to the prophet the thoughts of a despondent people, וימאסם את עמי ינאצון מהיות עוד גוי לפניהם, "They despise my people, no longer are they a nation before me." At the same time that Israel's status as the עם of Yahweh is affirmed, her gôyness is denied.

Twice an עם is identified by gentilic forms. In Exod. 7:16 and 9:1,13, Yahweh, אלהי העברים demands, "Let עמי go." Compare Isa. 23:13, הן ארץ כשדים זה העם לא היה, "Behold the Chaldaeans; this is the people that was not." Twice also reference is made to the extinction of an עם: Isa. 7:8, יחת אפרים מעם, "Ephraim will be annihilated from being a people;" Jer. 48:42, נשמד מואב מעם, "Moab will be destroyed from being a people." In each instance עם is clearly to be interpreted as "a people".

עם as a designation for kinsman

For ninety-five per cent of the occurrences of עם the translation

¹Speiser, loc. cit., overlooks Zeph. 2:9 and Ps. 106:5. See further, infra, pp. 91ff.

"people" or "a people" will be appropriate.¹ In a limited number of passages, however, this rendering is unsuitable. The anomalous texts (if "people" is in fact the normal meaning) are more frequent in the plural forms, but several singular appearances are noteworthy.

The application of **עַם** to personal names has already been referred to.² Although some of the names are meaningful if the element is translated as "people",³ for others this is ludicrous.⁴ That **עַם** should occasionally serve as an alternative to **אָב** and **אָמ** suggests strongly that it too could be used as kinship term.⁵ Other hints of this usage may be produced. When Samson demanded permission of his parents to marry the Philistine maiden his father responded, "Is there not a woman among the daughters of your kinsmen (**אָחִיךָ**), or among all **עַמִּי** that you must go to take a wife from the uncircumcised Philistines?"⁶ In Psalm 45:11 the bride was encouraged to "forget **עַמֶּךָ** and your father's house (**בֵּית אָבִיךָ**)."
According to 2 Sam. 14:7, the wise woman of Tekoa appears to use **עַם** interchangeably with **מִשְׁפַּחָה**. First she tells David that her whole family (**כָּל הַמִּשְׁפָּחָה**) has risen up against her. Later in v. 15 she declares that the people (**הָעָם**) have made her afraid.

¹It was these anomalous appearances which first stimulated M. Krenkel to look further for the basic meaning of the root. See "Das Verwandtschaftswort **עַם**," *ZAW*, 8 (1888), pp. 280-84.

²*Supra*, pp. 21ff.

³E.g., **רַחֲבָעַם**, interpreted by Stamm, "Zwei Alttestamentliche Königsnamen," p. 448, as "Das Volk ist weit geworden;" **יִרְבָּעַם**, "the people have increased." So Gray, *HPN*, p. 59. But cf. Stamm, *loc. cit.*, p. 452, who interprets the name as "Der Onkel hat Recht geschafft."

⁴**עַמִּי אֱלֹהִים**, "God is my kinsman." "God is my people" is absurd.

⁵Cf. *supra*, p. 23.

⁶Judg. 14:3.

Occasionally the suffixed form of עַם appears also to bear the sense "relative". When Elijah offered to repay the Shunemite woman for her kindness she refused all favours, protesting, "I live among עַמִּי."¹ Apparently her kinfolk were fulfilling their normal duty by attending to her needs. The combination of בְּנֵי with some suffixed form of עַם may also reflect kinship overtones. This seems especially obvious in Lev. 19:17-18, where בְּנֵי עַמֶּךָ is juxtaposed with אַחֶיךָ, עַמִּיתֶךָ, and רֵעֶךָ.²

In this context mention should also be made ^{of} ~~to~~ two common idiomatic expressions, "to be gathered to one's people,"³ and "to be cut off from one's people."⁴ However, because they occur more frequently in the plural, and that without obvious shift in meaning, the discussion of these is reserved for the following section.

עַם (plural)

עַמִּים as a designation for "peoples"

The usage of עַמִּים is much more consistent than its singular counterpart. In the main it signifies the plural of עַם bearing the sense "people, nation". As such it was applied to a wide range of groups of people, from the powerful Egyptians to the small Canaanite

¹2 Kings 4:13. Cf. Rost, p. 90.

²Cf. also בְּנֵי עַמִּי, Gen. 23:11 (the kin of Ephron); Judg. 14:16 (Samson's wife's kin); so also בְּנֵי עַמָּה, v. 17. This significance is farther in the background in Ezek. 3:11; 33:2,12,17,30; 37:18, as well as Isa. 13:14; Jer. 46:16; 50:16, where security is found in one's own עַם and land. בְּנֵי עַמּוֹ in Num. 22:5 has been the subject of considerable discussion. See *infra*, p. 343, n. 6.

³וַיֵּאסֹף אֶל עַמּוֹ, Gen. 49:29.

⁴וְנִכְרַתְהָ אִישׁ הֵהוּא מִקְרֹב עַמּוֹ, Lev. 17:4,10; 18:29; 20:3,5,6,17,18; 23:30; Num. 15:30.

tribes.¹ If size was relatively unimportant in being designated an עַם, so was political independence. The subjugated peoples were usually incorporated into the larger empires in such a way that their עַם status was retained.² Thus Pharaoh could even be identified as "the ruler of the peoples" (משל עמים).³ Frequently the עמים are represented as acting in consort against common enemies.⁴ In Ezekiel's prophecy against Gog this usage almost merges into a terminus technicus for "military forces", in the sense that was observed with respect to the singular use of עַם.⁵ The עמים are occasionally represented as the spectators of Israel's drama of redemption.⁶ These great acts of Yahweh on behalf of his people cause them to concede that Israel is a nation privileged above all others.⁷ On the other hand, the destruction of the

¹In Ezra 9:1,11, the list of עמים includes the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians and Amorites. Deut. 20:16 lists the Canaanite עמים as Hittites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites. For a discussion of this and other similar lists see T. Ishida, "The Structure and Historical Implications of the Lists of Pre-Israelite Nations," Biblica, 60 (1979), pp. 461-90.

²For the Babylonian period see Dan. 3:4,7,31 (all Aramaic עממיה). For the Persian era see Dan. 6:26 (Aramaic); Est. 1:16; 3:8,14; 8:13,17; 9:2.

³Ps. 105:20. The Assyrian policy of mass deportation of the conquered עמים appears to have been exceptional and designed deliberately to destroy any sense of amness. See 2 Kings 17:24ff. Note also the boast of the Assyrians in Isa. 10:15 that they had removed the boundaries of the עמים. For further discussion see infra, pp. 392ff.

⁴Against Ammon, Ezek. 25:7; Egypt, Ezek. 29:13; 32:3; Israel and Jerusalem, Hos. 10:10; Jer. 34:1; Zech. 12:2, et passim.

⁵Note the close association of עמים and אגפים in 38:6,9,15,22; 39:4.

⁶Exod. 15:14; Josh. 24:17; Deut. 2:25.

⁷Deut. 4:6-7; cf. also vs. 32ff.

nation in the sight of all the עמים was equally dramatic, and the cause of intense public humiliation.¹

In all of the texts cited, the עמים represent the ancient Near Eastern contemporaries of Israel.² Often, however, the term is applied to the entire population of the earth. This emphasis is indicated by three devices: by placing כל, "all", before עמים (ה);³ by adding a specific qualification;⁴ and, by combining עמים with ארץ in a bound relationship.⁵ In all of these passages, the עמים may be seen as the basic units into which the population of the earth has been divided.

Most of these passages treat the עמים in a relatively objective way. In the Psalms, however, they come to represent the forces of evil arrayed against God. Psalm 7 characterizes the עמים as the psalmist's enemies, evil and wicked. According to 96:5 they are idolators, worshippers of futility.⁶ On the other hand, they are not totally written

¹Lam. 1:18; 3:45f.

²In Deut. 33:3 the plural form is applied to Israel (parallel קדשים). If the text is correct the reference seems to be to the tribes of Israel viewed as separate עמים (cf. Gen. 28:3; 48:4). Most suggest, however, we read עמו with LXX. See S. R. Driver, A Critical and Exegetical Commentary on Deuteronomy, ICC, 3rd ed. (Edinburgh: 1902), p. 393.

³So Exod. 19:5; Deut. 6:14; 7:7; 10:15; Isa. 25:6,7; 56:7; Ps. 47:2; 49:2; 96:3; 97:6; 99:2; 1 Chron. 16:24; 2 Chron. 7:20.

⁴E.g., כל העמים אשר על, Deut. 4:19; כל עמים תחת כל השמים, פני האדמה, Deut. 7:6; 14:2.

⁵עמי הארץ occurs in Deut. 28:10; Josh. 4:24; 1 Kings 8:43,53, 60; Ezek. 31:12; Zeph. 3:20; 2 Chron. 6:33.

⁶See further, 33:10, their plans are frustrated by Yahweh; 56:8, the psalmist pleads for Yahweh to put the עמים down in his wrath because they are seeking to violently take his life; 68:31, they delight in war; 89:51, they are identified as enemies whose reproach the psalmist cannot escape.

off. The peoples may be hardened, but the psalmist looks forward to the day when they will assemble themselves as the עם אלהי אברהם.¹ In fact, the עמים are frequently called upon to praise the name of Yahweh.²

עמים as a designation for "kinsman"

It was observed earlier that the plural form of עם occasionally served as a kinship term.³ These occurrences are restricted almost exclusively to two stereotyped idioms, "to be gathered to one's people," and "to be cut off from one's people." These will be examined separately.

"To be gathered to one's people."⁴ The ten occurrences of this expression are restricted to the Pentateuch.⁵ In each instance, the person described as being "gathered to his people(s)" is prominent in the traditions of Israel's earliest history, either as a patriarch or as a leader associated with the birth of the nation.⁶ Gen. 49:29,⁷ however, is anomalous in two respects. First, only here is an individual reflecting upon his own death. In all other cases the representation of death as a reunion with one's עמים derived from either the pen of the narrator⁸ or the lips of Yahweh.⁹ Second, this is the only occurrence of

¹Ps. 47:10; 102:23.

²E.g., Ps. 67.

³See *supra*, p. 40.

⁴וַיֵּאסֶף אֶל עַמּוּוֹ.

⁵Gen. 25:8,17; 35:29; 49:29,33; Num. 20:24; 27:13; 31:2; Deut. 32:50 (*bis*).

⁶Because of his membership in the primary patriarchal family, Ishmael is not here considered to be a foreigner.

⁷אֲנִי נֹאסֵף אֶל עַמּוּוֹ.

⁸So the Genesis texts.

⁹So the texts in Numbers and Deuteronomy.

the singular form in the expression.

It is obvious that to interpret עמים as "peoples" in the sense of "nations" is inappropriate for the idiom. Although the patriarchs especially are closely associated with their "nations", these are for them only potential realities. The nations come from and after them. Alternatively, the application of the term to the peoples of their Mesopotamian origins is equally impossible. This would signify a reversal and contradiction of the tradition which stressed that when Abraham was called to leave Ur, Yahweh demanded a severance of all ties, not merely with his homeland (מארצך), but especially with his relatives (ממולדתך)¹ and his father's household (מבית אביו).² A different understanding of עמים is therefore clearly required.

The presence of alternative forms of the idiom may be of assistance here. In Judg. 2:10 the identical expression occurs, except that here אבות replaces עמים.³ This change in a stock expression parallels exactly the development with respect to personal names observed earlier.⁴ The text also deviates from usage elsewhere by democratizing the idiom and applying it to an entire generation (דור). The form of the idiom in 2 Kings 22:20 (cf. 2 Chron. 34:28)⁵ is interesting for several reasons:

¹For the close association of עם and מולדת see Est. 2:10,20; 8:6.

²On the partitive use of מן see GK 119*.

³Whether עמים or אבות belonged to the original form of the idiom is impossible to determine. If the original meaning of עם was indeed "paternal kinsman, uncle," this may have been the primal element. It may have been replaced by an unambiguous term to avoid the possibility of misinterpretation.

⁴See supra, p. 23.

⁵לכן הנני אספר על אבותיך ונאספת אל קברתך בשלום.

1) as in the previous text, אבות replaces עמים; 2) a Qal participle,¹ with Yahweh as the subject, substitutes for the Niphal stem used in all other texts; 3) a parallel phrase is added whose verbal form and preposition agree with the previous citations; 4) קברתיך replaces עמים. The plural form of קבר is surprising, but may be explained by a desire to maintain consistency with אבות and the more common rendering of the idiom with עמים. This verse represents a link between "to be gathered to one's אבות/עמים", a euphemistic abstraction of death, and שכם עם אבותיו, or the even more literal ויקבר עם אבותיו, both of which are used frequently in Kings to refer to the decease of monarchs. Literally, the latter expressions refer to the burial of kings in family sepulchres. However, the Hebrews conceived death to represent a change in the sphere of existence. Inasmuch as he was believed to have rejoined in Sheol those who had predeceased him, he was seen to have been "gathered to his fathers."²

Therefore, in view of 1) the inappropriate nature of the translation, "peoples", for עמים in this idiom; 2) the existence of bi-forms of the expression using אבות instead of עמים; and 3) the common view of death as a reunion with one's predeceased ancestors, it seems best to interpret

¹On the form see GK 61h. This use of אל + על occurs nowhere else in the Old Testament. The construction is usually reserved for military contexts, i.e., the gathering together of forces against someone. The presence of אל in the parallel phrase and in the idiom elsewhere confirm the present interpretation of the preposition as "to, towards". Cf. GK 119dd.

²Cf. J. Pedersen, Israel: Its Life and Culture (London: 1926), Vol. I, pp. 495f.; R. de Vaux, Ancient Israel, Vol. I: Social Institutions (New York: 1965), pp. 57-59. Cf. the more recent comment by E. M. Meyers, "Secondary Burials in Palestine," BA, 30 (1970), p. 17, "The biblical phrase, 'to be gathered to one's fathers' thus means to die and to descend to Sheol where the family of all Israel was assembled."

עמים in this idiom as a kinship term.¹

"To be cut off from one's people." This expression occurs only in the Pentateuch.² Plural and singular forms of עם/עמים are almost evenly divided, the latter outnumbering the former by twelve to ten.³ Except for Lev. 23:30, in which the Hiphil of אכר is used, all employ the verb כרת. This verb occurs mostly in the Niphal stem, although the Hiphil is preferred in Lev. 17:10; 20:3,5,6. The variations appear to be purely stylistic. Although both 7:27 and 17:10 are concerned with the eating of blood, the former employs the Niphal, whereas the latter prefers the Hiphil stem. On the other hand, the adoption of the active stem in chapter 20 may have been determined by intentional stress on Yahweh's response to offences which seem to have struck at the heart of Yahwism, namely, Molech worship and its attendant human sacrifices, and the practice of necromancy. But this cannot be confirmed. The final prepositional phrase exhibits some variation. In most cases it consists of מן plus its object, a suffixed form of עם/עמים. Several prefer מקרב, perhaps to emphasize the drastic nature of the punishment.

In determining the significance of עם/עמים in the idiom, several considerations should be kept in mind. First, since religious or moral

¹The singular occurrence of עם in place of עמים in Gen. 49:29 emphasizes the collective aspect. Jacob interprets his imminent departure as a reunion with "the people" who are his kinsmen.

²Source critics are unanimous in their ascription of each text to P.

³Plural occurrences: Gen. 17:14; Exod. 30:33,38; 31:14; Lev. 7:20,21,25,27; 17:9; 19:8; 23:29; Num. 9:13. Singular occurrences: Lev. 17:4,10; 18:29; 20:3,5,6,17,18; 23:30; Num. 15:30. In Lev. 17:14 and Num. 15:31 the idiom appears in truncated form, lacking the final prepositional phrase.

offences are involved in each context, it appears that עַם/עַמִּים might be related to the cultic community. This is confirmed by several variations of the expression found elsewhere. In Exod. 12:15 and Num. 19:13, the name Israel replaces עַמִּים . Even more specific are Exod. 12:19 and Num. 19:20. In the former, for eating leavened bread during the feast of Unleavened Bread the offender shall be cut off מַעֲדַת יִשְׂרָאֵל. An equally corporate term is used in the latter, in which case, he who defiles the sanctuary on account of his uncleanness shall be cut off מִתּוֹךְ הַקֹּהֵל. However, although the "cutting off" appears to be from the cultic community, it does not involve mere excommunication, but execution.¹ The nature of the punishment is clearly defined in Exod. 31:14 and Lev. 20:2 where a parallel phrase, מוֹת יוֹמָה, accompanies the idiom.

This collective interpretation of עַמִּים does not, however, preclude kinship undertones. It should be remembered that the worshipping community was also an ethnic community. The texts constantly refer to the recipients of the regulations as בְּנֵי יִשְׂרָאֵל,² בֵּית יִשְׂרָאֵל,³ or even יִשְׂרָאֵל.⁴ On the other hand, many passages specifically identify participants in the cult who, nonetheless, are not native Israelites. Especially instructive is Lev. 17:8ff. Note the contrast between

¹So also M. Noth, Leviticus: A Commentary, OTL (London: 1965), p. 63, and G. J. Wenham, The Book of Leviticus, NICOT (Grand Rapids: 1979), pp. 241f. and 285f. Wenham rightly observes that the agent should be interpreted as God himself.

²Exod. 30:31 and throughout Exodus-Numbers.

³Lev. 17:4,8. On the ethnic significance of these expressions see chapter V.

⁴Lev. 19:2,8.

אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל and אִישׁ אִישׁ בְּתוֹכְכֶם in v. 8,¹ and the אֶזְרָח and the גֵּר in v. 15.² Therefore, although the author recognized a community based on the cult, he was also aware of heterogenous elements within that community.

It would appear, therefore, that, as in the previous idiom, so here also, עַמִּים/עַם bears kinship overtones. This interpretation is supported by the only patriarchal occurrence of the expression, Gen. 17:14. In v. 12 the distinction had been drawn between the direct descendants of Abraham and other members of his household. Why the plural form should have been adopted in more than one-half of the occurrences of the idiom is not clear. Perhaps it was intended to reflect the various classes of people involved within the community. On the other hand, since this form appears in the Genesis text, which reflects a family unit rather than the cultic community, it seems preferable to see in this idiomatic usage, echoes of the original meaning of the term. עַמִּים therefore, refers to "relatives". Where עַם appears, these are viewed in a more collective sense.

Miscellaneous texts. Three additional texts require comment in this connection. The common feature of each is the presence of the plural עַמִּים in place of the expected singular form. Lev. 19:16 prohibits the slander of one's עַמִּים. In the context עַמִּים serves as but one of a series of terms expressing a close relationship: עֵמִית (vs. 15,17), עַמִּים (v. 16), רֵעַ (vs. 16,18), אֶחָד (v. 17), and בְּנֵי עַם (v. 18).³ The basis

¹Cf. vs. 10,12,13; 20:2.

²Cf. Lev. 18:26; Num. 9:14. On these expressions, see further infra, pp. 66ff.

³Noth, Leviticus, p. 141, understands these terms as "without recognizable material difference."

of that relationship is not specifically spelled out, but since several words have kinship connotations, this significance for עמים may not be excluded.

Leviticus 21 is concerned with regulations regarding the priests, specifically their purity (vs. 1-9) and their marriages (vs. 10-15). In each section עמים occurs twice. In the first, priests are forbidden to defile themselves by handling the corpses of any of their עמים, except for their שארו הקרב אליו.¹ These "blood relations" are further defined as עמו, אחיו, בתו, בנו, אביו, and אחתו הבתולה הקרובה אליו. Any one more distantly related than these is excluded from the priest's attention. Later, in v. 11, for the high priest even this exceptive clause is removed. With respect to the marriage of the latter, he was prohibited from marrying outside of his עמים because this would profane his offspring (v. 15).²

Finally, we note Ezekiel 18:18, a text dealing with the practice of extortion against one's brother (אח) and his עמים. This juxtaposing of terms suggests again that עמים is here best interpreted as a kinship designation.³

¹Lit. "his flesh near to him." On the expression see F. Baumgärtel, "σαρξ," TDNT, VII, pp. 107f.

²On this text cf. Rost, p. 90 and n. 191.

³G. A. Cooke, A Critical and Exegetical Commentary on the Book of Ezekiel, ICC (Edinburgh: 1936), p. 200, interprets עמים as "fellowtribesmen". After admitting that in P the plural form frequently bears this sense, he nonetheless, suggests the present form be emended to the singular on the basis of the absence of this usage in the rest of Ezekiel. So also W. Zimmerli, Ezekiel, BKAT (Neukirchen: 1969), p. 394. J. Wevers, Ezekiel, NCB (London: 1969), p. 144, prefers עמי.

וַי in Poetic Parallelism

The value of the study of poetically parallel terms for philological research has been widely recognized in recent years.¹ By observing the association of וַי with other terms from the same semantic field, we are provided with another tool for deciphering its true significance. However, the application of the method here is prefaced with several cautionary comments. 1) The distinctions between Hebrew poetry and prose are not always clear. Whereas the semantic balance of cola has long been recognized as the characteristic feature of Semitic verse,² does this mean that wherever this occurs we are to recognize poetic form? This is a special problem in the prophets. Large sections of Jeremiah and Ezekiel display this feature even though neither Biblia Hebraica Stuttgartensia nor the English versions set them apart as poetic in form. Perhaps the dividing line has been drawn too sharply. In any case, in view of Watters' observation that words which are associated in poetic parallelism can almost always be found in prose adjacent to each other but connected by a conjunction,³ we need not be too concerned about precision in the identification of a text's

¹See the brief but helpful discussion by Barr, Comparative Philology, pp. 277-82.

²This was first recognized by R. Lowth, Lectures on the Sacred Poetry of the Hebrews, trans. by G. Gregory (1829), pp. 157-66. Cf. also G. B. Gray, The Forms of Hebrew Poetry (London: 1915).

³W. R. Watters, Formula Criticism and the Poetry of the Old Testament, BZAW, 38 (New York: 1976), pp. 91, 107.

impossible to determine if elements A and B could be reversed without altering the sense. Although formally apparently equal in these two texts, the true relationship of עַם and אֶרֶץ is reflected clearly in Mic. 1:2 in which the עַמִּים are actually to be identified as the contents of the earth.¹

Of special interest are Ps. 96:13 and 98:9. Here a triad is created by introducing תְּבֵל² in a third parallel colon.³ Since all three serve as objects of the same verb, the context suggests synonymous usage. However, if תְּבֵל actually means the "inhabitable earth", a subtle progression may be intended: אֶרֶץ (earth)-תְּבֵל (inhabitable earth)-עַמִּים (inhabitants). But the distinction should not be pressed.

¹
 שָׁמְעוּ עַמִּים כָּלֵם "Hear, O peoples, all of you (lit. "them");
 הַקְשִׁיבִי אֶרֶץ וּמְלֵאָה Give ear, O earth, and all it contains."

²The precise meaning of תְּבֵל is uncertain. The word occurs thirty-six times, always in poetry, and never with an article. On twenty-six occasions it appears parallel with another word: // אֶרֶץ (22x); // עַמִּים (2x); // לְאֻמִּים (1x); // שָׁמַיִם (1x); // רְשָׁעִים (1x). Thrice it is combined with אֶרֶץ in a single phrase: עַל פְּנֵי תְּבֵל אֶרֶץ (Job 37:12); אֶרֶץ וְתְּבֵל (Ps. 90:2); כִּהְבֵּל אֶרֶץ (Prov. 8:31). Only seldom is it the A-element (with reference to אֶרֶץ only in Isa. 18:3; Ps. 77:19; 97:4). The word may be related to יָבֹל, "produce of the soil" (BDB, p. 385). Cf. Franz Delitzsch, *Psalms*, 3 vols., trans. by F. Bolton (Grand Rapids: n.d.), vol. I, p. 166, "the fertile surface of the globe, the οὐλοῦσάτης (as distinct from אֶרֶץ, the body of the earth, and אֲדָמָה, the covering of the soil of the earth). Cf. also F. Zorelli, *Lexicon Hebraicum et Aramaicum Veteris Testamenti* (Rome: 1957), s.v., *potissimum terra habitata*. Some also relate the word to אֲבַל (KB, p. 1018). Its relationship to Akkadian *tabalu*, "trockenes Land" (AHw, p. 1298), appears certain.

³Ps. 96:13:
 כִּי בָא לִשְׁפֹט הָאָרֶץ "For he comes to judge the earth;
 יִשְׁפֹט תְּבֵל צְדָק He will judge the world with righteousness;
 וְעַמִּים בְּאֵמוּנָתוֹ And the peoples in his faithfulness."

Ps. 98:9:
 כִּי בָא לִשְׁפֹט הָאָרֶץ "For he comes to judge the earth;
 יִשְׁפֹט תְּבֵל בְּצֶדֶק He will judge the world with righteousness;
 וְעַמִּים בְּמִישְׁרֵיהֶם And the peoples in uprightness."

In the final text, Isa. 8:9, עמים is placed opposite ארץ הארץ. It is clear here that עמים is not to be associated with ארץ, but its distant places. The former are the inhabitants of the latter.

In view of the normal meanings of עמים and ארץ (and תבל), it is doubtful that the Hebrews ever considered them to be synonymous. This, however, did not prevent the poets from addressing the ארץ as if it ^{were} ~~was~~ an animate (Mic. 1:2), or even moral (Ps. 96:13; 98:9), being. In view also of the consistent use of the plural עמים, recognition was given to the fragmented nature of the earth's population. It consisted of "peoples", not merely עם, "a people".

Parallel terms representing "mankind"

On only two occasions is עם paralleled with a term representing all of humanity. Ps. 49:2 employs the phrase, ישבי חלד, opposite עמים.¹ Although the precise meaning of חלד remains in doubt,² the sense of the phrase seems to be "the inhabitants of the world",³ perhaps with a stress on the transitory nature of the earth. In Ps. 22:7, where עם is paralleled with אדם,⁴ the parallelism is perfectly symmetrical, and

¹
שמעו זאת כל עמים "Hear this, all peoples;
האזינו כל ישבי חלד Give ear, all inhabitants of the world."

²LXX has ἔσθη // οἰκουμένη. H. J. Kraus, Psalmen, BKAT (Neukirchen-Vluyn: 1960), vol. I, p. 365, maintains that this is the only text in which the term signifies Welt. But see Isa. 38:11, in which ארץ החיים // ישבי חלד.

³So Delitzsch, Psalms, I, p. 127. Cf. Job 11:17; Ps. 17:14; 39:6; 89:48.

⁴
ואנכי תולעת ולא איש "But I am a worm, and not a man;
חרפה אדם A reproach of mankind,
ובזוי עם And despised by the people."
This text minimizes the force of Speiser's categorical association of עם with איש in contrast to גוי and אדם. "'People' and 'Nation'," p. 159.

the two terms could be interchanged without altering the sense.¹ Both terms serve as collective designations for "people" in general.

Parallel terms representing "nations"

The number of texts in which עַם is juxtaposed with another term signifying "nation" exceed the other categories by a wide margin. Two words, גּוֹי and לְאֻמָּה appear in this capacity. Since the examples of גּוֹי // עַם are so numerous, and since a difference may be recognized in each form of the parallel pair, it seems appropriate to divide the discussion into three parts: עַם//גּוֹי, עַם//גּוֹיִם, and עַמִּים//גּוֹיִם.

עַם//גּוֹי

This set of parallel pairs occurs in fourteen texts.² The remarkable feature of all, except for Ps. 105:13 (= 1 Chron. 16:20), is the degree of synonymy between the two terms. This is reflected first by the interchangeability of the two terms. This actually occurs in Isa. 8: 2 and 7 where both expressions appear with the modifiers מְמֹשָׁךְ וּמִרְטָה, "tall and smooth". Elsewhere a "Nichtvolk" is designated as a לֹא עַם and a גּוֹי נָבֵל;³ Israel is a גּוֹי חֲטָא and an עַם כְּבוֹד עוֹן;⁴ Assyria an עַם חֲנָפֵה and an עַם עֲבָרְתֵי.⁵ The effectiveness of Jer. 2:11 depends upon

¹Cf. other similar expressions: Isa. 51:7, חֲרַפְתָּ אֲנוֹשׁ; Jer. 49:15, בְּזוּלֵי בְּאֲדָם.

²Deut. 32:1; Isa. 1:4; 10:6; 18:2,7; 65:1b-2a; Jer. 2:11; 6:22; 50:41; Zeph. 2:9; Hag. 2:14; Ps. 33:12; 105:13 = 1 Chron. 16:20.

³Deut. 32:21. On this verse see G. Gerleman, "Der Nicht-Mensch: Erwägungen zur Hebräischen Wurzel N B L," VT, 24 (1974), pp. 152-53.

⁴Isa. 1:4. Cf. also Hag. 2:14 where Israel is identified as הָעַם הַזֶּה and הַגּוֹי הַזֶּה.

⁵Isa. 10:6.

the synonymy of the two elements.¹ In both 6:22 and 50:41 the emotion is heightened by identifying the coming oppressor of Zion and Babylon respectively, as an עַם first, then a גּוֹי גְדוֹל. In the latter text this גּוֹי is accompanied by many kings. Although the relationship between the blessed עַם/גּוֹי is described from two different angles in Ps. 33:12, the identity of the terms is obvious.² The parallelism in Zeph. 2:9 is quite simple, every element in the first colon having its counterpart in the second.³ Indeed, so determined is the poet to maintain the balance of thought that he departs from convention and attaches a pronominal suffix to גּוֹי.⁴

The synonymy of עַם and גּוֹי is reflected also by the absence of any fixed pattern of priority in the parallel pair.⁵ Excluding Ps. 105:13

¹
 הַיְמִינִי גּוֹי אֱלֹהִים "Has a nation ever changed gods,
 וְהֵמָּה לֹא אֱלֹהִים When they were not gods?
 וְעַמִּי הִמִּיר כְבוֹדוֹ My people have changed their glory
 בְּלֹא יוֹעִיל For what does not profit."

²
 אֲשֶׁר־יִהְיֶה אֱלֹהֵי אֲשֶׁר יִבְחַר לְנַחֲלָה לּוֹ "Blessed is the nation whose god is Yahweh;
 וְהָעַם בְּחַר לְנַחֲלָה לּוֹ The people he has chosen for his inheritance."

³
 שְׂאֵרֵי עַמִּי יִבְזְזוּם "The remnant of my people will plunder them;
 וְיִתְרֵי גּוֹי יִנְחַלּוּם And the remainder of my nation will inherit them."

⁴ MT Kethib reads גּוֹי; cf. Qere, גּוֹי. The suffixed form is reflected by LXX, καὶ οἱ κατάλοιποι λαοῦ μου διαρκῶνται αὐτοῦς, καὶ κατάλοιποι ἔθνους μου κληρονομήσουσιν αὐτούς. On the suffixed form see GK 8k. Unfortunately, Speiser, "'People' and 'Nation'," p. 159, has failed to note this verse.

⁵ Cf. the comment by M. Held, "an A-word is the more common word, used in the first of two parallel clauses; whereas a B-word is usually or even exclusively used in the second of two parallel clauses where the poet had to find a synonym." Held adds that A-words are generally more common in prose, whereas B-words are rarely used except in poetic construction. This is certainly true of תָּבַל, but not of עַמִּים. However, it is acknowledged that Hebrew style is more flexible in this regard than Ugaritic. "Studies in Ugaritic Lexicography and Poetic Style," (unpublished Ph.D. dissertation, Johns Hopkins University, 1957), pp. 5-18., as noted by R. G. Boling, "'Synonymous' Parallelism in the Psalms," *JSS*, 5 (1960), pp. 223-24.

(= 1 Chron. 16:20) the six appearances of עַם as the A-word are matched by an equal number of texts in which it appears in the B-position.

Ps. 105:13 requires special comment.¹ Following מְגוּי אֵל גּוֹי in the first colon, either מְעַם אֵל עַם, or מַמְלַכָּה אֵל מַמְלַכָּה might have been anticipated. In a surprising turn, however, the two possibilities have been combined with significant change in meaning. Although both עַם and מַמְלַכָּה could be used synonymously with גּוֹי,² this apparently was not true with reference to each other.³ Since in the context עַם does not appear to fully represent גּוֹי, מַמְלַכָּה may have been inserted intentionally to compensate for the feature missing from the former but present in the latter.

עַם//גּוֹיִם

In most instances in which the singular form of עַם is juxtaposed with the plural form of גּוֹי, the parallelism is imprecise. Balaam's first oracle describes Israel as an עַם while at the same time denying her גּוֹי status.⁴ In Ps. 18:44 both forms represent the subjects of David.⁵

1

וַיִּתְהַלְכוּ מְגוּי אֵל גּוֹי
מַמְלַכָּה אֵל עַם אַחֵר "They wandered about from nation to nation;
From a kingdom to another people."

2

See infra, pp. 62f.

3

C. A. Briggs, A Critical and Exegetical Commentary on the Book of Psalms, ICC (Edinburgh: 1907), Vol. II, p. 354, suggested the last line is "doubtless a textual error for מְעַם הַלֵךְ." But it is inconceivable that a scribe should have altered a perfectly simple parallelism into the present complex form. Which of the nations among whom the patriarchs sojourned was considered to be the מַמְלַכָּה and which was the עַם is difficult to determine. Perhaps the flight of Jacob to his kin in Aram is in view.

4

הֵן עַם לְבַדּוֹ יִשְׁכֵן
וּבְגוֹיִם לֹא יִתְחַשֵּׁב "See, a people dwelling apart,
Not reckoned among the nations." (Num. 23:9)
For a discussion of the significance of this verse see infra, pp. 515f.

5

תְּפַלְטַנִּי מֵרִיבֵי עַם
תְּשִׂימַנִּי לְרֹאשׁ גּוֹיִם "You delivered me from the clamour of the people;
You have made me head of the nations."

Delitzsch is quite right, however, in interpreting the עַם רִיבִי as conflicts among his own people, and the עַמִּים as foreign nations. This conclusion is confirmed by the recension of the same psalm in 2 Sam. 22. In verse 44 עַם appears with the first person singular suffix.¹ In the following cola, on the other hand, עַם also bears a foreign application, but the shift in sense is determined by the attributive clause, לֹא יִדְעָתִי. Isa. 13:4 poses no great problems. Both context and grammatical structure suggest that עַם רַב be translated as "many people", rather than "a great people". Of all of the texts in which עַם and גּוֹיִם are paired, Isa. 42:6 displays the greatest symmetry.² This has led many to interpret עַם in the plural sense, "peoples", in agreement with גּוֹיִם.³ However, parallelism is not the only factor to consider. On the basis of the anarthrous use of עַם, especially in Israel's covenant formula, as well as the dual nature of the mission of the servant as described in 49:5f., it is preferable to retain the singular interpretation.⁴

עַמִּים/גּוֹיִם

The plural forms of our terms are brought together in a parallel relationship in more than twenty texts. Their synonymity is assured in

1

וּתְפַלְטֵנִי מִרִיבֵי עַמִּי	"You delivered me from the clamour of my people;
תִּשְׁמַרְנִי לְרֹאשׁ גּוֹיִם	You kept me as head of the nations;
עַם לֹא יִדְעָתִי יַעֲבֹדֵנִי	A people whom I have not known serve me."

H. W. Hertzberg, following LXX, reads עַמִּים for עַמִּי. I & II Samuel: A Commentary, OTL, trans. by J. S. Bowden (Philadelphia: 1964), p. 391.

2

אֶתְנַךְ לְבְרִית עַם	"I will appoint you as a covenant of the people,
לְאוֹר גּוֹיִם	as a light to the nations."

3

E.g., North, The Second Isaiah, pp. 38, 112; R. N. Whybray, Isaiah 40-66, NCB (London: 1975), pp. 74f.

4

So also Stamm, "B^erit C^am," pp. 510-24.

ten of these¹ from 1) the symmetrical nature of the cola in which they occur; 2) the reversibility of their order without altering the sense; and 3) the ability of either term to occupy the initial position. In a second group of texts the parallelism is less symmetrical but the synonymy of עמים and גוים remains intact.² Especially important are Isa. 2:2c-3a and its parallel, Mic. 4:1c-2a.³ Because in the former גוים bears the article and is preceded by כל, whereas עמים is followed by the modifier, רבים, at first sight it appears that the significance of the two terms may be different in this context. However, the reversal of the A and B elements in the latter text confirms that this variation is purely stylistic. The same applies to Isa. 2:4 and Mic. 4:3. Although Micah adds a few details, in their essentials these passages are similar, except for the transposition of עמים and גוים.⁴ In spite of the complex nature of the construction of

¹In each reference the letter indicates the relative position of עמים. Isa. 14:6 (A); 25:7 (A); 33:3 (A); 61:9 (B); Ezek. 36:15 (B); Mic. 5:7 (B); Hab. 2:5 (B); Ps. 33:10 (B); 96:3 = 1 Chron. 16:24 (B).

²Isa. 2:2c-3a (B); 2:4 (B); 11:10 (B); 30:28 (B); 49:22 (B); Ezek. 28:25 (A); Joel 2:17 (B); Mic. 4:1c-2a (A); 4:3 (A); Hab. 2:8 (B); Ps. 106:34-35 (A).

³Isa. 2:2c-3a:
 ונהרו אליו כל הגוים "And all the nations will stream to it,
 והלכו עמים רבים And many peoples will come."

Mic. 4:1c-2a:
 ונהרו עליו עמים "And the peoples will stream to it,
 והלכו גוים רבים And many nations will come."

⁴Isa. 2:4a:
 ושפט בין הגוים "And he will judge between the nations,
 והוכיח לעמים רבים And render decisions for many peoples."

Mic. 4:3a:
 ושפט בין עמים רבים "He will judge between many peoples,
 והוכיח לגוים עצמים עד And render decisions for mighty, distant nations."
 [רחוק]

Jer. 10:2-3, the reference to **גוים** **הגוים** in v. 2 should be closely associated with **חקות העמים** of v. 3. A final text, Zech. 8:22, in characteristic prose style conjoins **עמים** and **גוים** as an adjacent pair with identical meanings.

From this extensive evidence of Hebrew poetic usage, it is apparent that the distinctions between **עם** and **גוי** reflected in the prose texts have been blurred considerably.

עמים//לאמים

This parallel pair occurs eight times, but Jer. 51:58 = Hab. 2:13 and Ps. 57:10 = 108:4. The former pair of verses is interesting because, although the order of the word pair remains the same, the modifiers are reversed, indicating a measure of interchangeability between **עמים** and **לאמים**.¹ The parallelism of the cola in Isa. 17:12, Ps. 47:4; 57:10 = 108:4, and Prov. 24:24 is symmetrical enough to confirm the synonymity of our terms. The slightly different meanings of the two cola in Ps. 67:5 does not affect the similarity of sense of **עמים** and **לאמים**.²

These texts all share several features: 1) **עמים** is always the A-element, reflecting the relatively greater importance of this term in

¹Jer. 51:58:

ויגעו עמים בדי ריק "So the peoples will toil for nothing,
ולאמים בדי אש ויעפו And the nations grow weary for fire."

Hab. 2:13:

ויגעו עמים בדי אש "And the peoples toil for fire,
ולאמים בדי ריק ויעפו And the nations grow weary for nothing."

²**כי תשפט עמים מישור** "For you will judge the peoples with uprightness,
ולאמים בארץ תנחם And guide the nations on the earth."

the Hebrew vocabulary; 2) all forms of the pair are in the plural. Singular forms, however, are found in Isa. 51:4 and Prov. 14:28. The former juxtaposes עַם and לְאוּם in chiastically parallel lines.¹ Both terms appear with the first person singular suffix, and both refer to Israel. In Prov. 14:28 the parallelism is antithetical. This text represents one of the rare instances in which לְאֻמִּים bears the sense, "people, population".² Here the numerical emphasis precludes any other interpretation.³

עממיא//אמיא//לשניא

Daniel 7:14, an Aramaic text, contains the only example of this combination in the poetry of the Old Testament. In a style characteristic of prose,⁴ however, they appear as an adjacent triad rather than as A, B and C elements in parallel cola. In the context all three terms represent "peoples" in a general sense,⁵ having been brought together to emphasize the universality of the kingdom of the Son of Man.

1

הקשיבו אלי עמי "Pay heed to me, O my people,
ולאוּמי אלי האזינו And give ear to me, O my nation."

2

But cf. Prov. 11:26. For further discussion see *infra*, p. 129.

3

ברב עם הדרת מלך "In a multitude of people is a king's glory,
ובאפס לאם מחתת רזון But in a dearth of people is a prince's
ruin."

4

The triad also appears repeatedly in the prose of Daniel. Cf. 3:4,7,29 (singular), 31; 5:19; 6:26. Cf. the association of עַם with לְשׁוֹן in Est. 1:22; 3:12; 8:9.

5

The similarity of meaning between עַמְמִיָּא and אַמִּיָּא is not difficult to understand. Cf. the study of אַמְהָ, *infra*, pp. 138ff. For a discussion of the relationship between לְשׁוֹן and nationality see *infra* pp. 591ff.

that he will destroy the bny Ammon from among the עמים and the ארצות.¹ Interestingly, in each of the Ezekiel texts עמים is used as the A-word. It is clear that although the basic meanings of the expressions precludes a synonymous interpretation, for Israel to be scattered among the עמים also signified to be among the ארצות. Both represented the antithesis to this nation.

Parallel terms representing political entities

The instances in which עמ is paralleled with a word representing a nation or people from a political or administrative perspective are rare. Indeed, only Ps. 102:23, where עמים appears as the A-word, uses the expression opposite the common term, ממלכה. Neh. 9:22 brings them together as an adjacent pair. Both terms refer to the nations under the rule of Og and Sihon.² Interestingly, here the order of the pair is reversed. This may have been done intentionally to conform to the stress found in the traditions concerning the battles with these nations. In each reference to these conflicts the role of the kings is emphasized; the part played by the subjects is of secondary importance.³ In describing the extent of the influence of Tyre's commercial empire, Ezek. 27:33 uses מלכי הארץ as the B-element opposite עמים.

¹Ezek. 25:7

והכרתיו מן העמים "And I shall cut you off from the peoples,
והאבדתיו מן הארצות And make you perish from the lands."

²

והתן להם ממלכות ועממים "And you gave to them kingdoms and peoples,
והחלקם לפאה And you allotted them to them as a corner."

³Num. 21:21-35; Deut. 1:4; 2:26-3:4; cf. Ps. 135:10-11; 136:18-22.

These are the only occurrences of עַם in parallel with political terms in the poetic texts. Occasionally, however, such terms are associated in prose passages. The parallelism is almost poetic in 1 Kings 5:14, which describes Solomon's fame as having spread to כל העמים and כל מלכי הארץ. In several late texts adjacent pairs employing עַם and some political term appear in conjunction with formal royal pronouncements. In Ezra 6:12 (Aramaic) Darius warns against any king or people (כל מלך ועם) attempting to interfere with the fulfillment of his decree.¹ In Esther עַם is frequently juxtaposed with מדינה, an administrative term.² This usage may suggest that the nationality groups continued to be acknowledged and respected. In none, however, is עַם to be equated with מדינה.³ Their boundaries may have been congruent, but the latter term appears to have had reference to regions as administrative units,^{*} whereas the former signified the people who occupied those units.

Parallel proper names

Not only were several different designations for "nation" frequently

¹This use of עַם may have been necessitated by the absence of גוי in the Aramaic vocabulary. See further, infra, pp. 123f.

²E.g., 1:22: אל מדינה ומדינה ככתבה "To each province according to its script, ואל עם ועם כלשונו And to every people according to their language." Cf. also 8:9. Note the variant form in 3:14 and 8:13, בכל מדינה ומדינה //לכל העמים/. While מדינה are usually associated with later administrations (especially imperial), the term was also used of much earlier units. Under Ahab the Northern Kingdom was divided into מדינות, each governed by שרים (1 Kings 20:14,15,17,19). The same term is used in Ezek. 19:8 and Dan. 8:2. On the derivation of the expression see M. Fraenkel, "Zur Deutung von Medina, 'Bezirk, Staat'," ZAW, 77 (1965), p. 215.

³F. C. Fensham, "Medina in Ezra and Nehemiah," VT, 25 (1975), pp. 795-97, has argued that in Ezra 2:1 and Neh. 7:6, the term applies to Babylonia, i.e., a province, not an area of government:

used in parallelism with עַם; specific names also appear. However, when this occurs, the proper name is usually the A-element. Furthermore, in such contexts, עַם never occurs in the absolute form, but always in a genitive relationship, being modified either by a pronominal suffix or another word in a bound construction. The names of three foreign nations, Edom,¹ Moab² and Egypt³ are used in this way, but designations for Israel are more common.⁴

Jerusalem, a city name, appears parallel to עַם in Isa. 52:9, 65:19 and Jer. 8:5. Again a modifier for עַם appears in each case. This name could be used in this way because Jerusalem was the capital of the nation, and in a sense embodied it. In each context the concern extends to the nation.

This usage indicates that עַם represented no theoretical abstraction. Although it was employed with great flexibility, it was specific enough to be associated with definite named entities.

Miscellaneous parallel terms

The flexibility of usage for עַם established earlier is also reflected in the wide range of additional terms occurring parallel to it. Most of these have little bearing on the Hebrew concept of nationality, except insofar as they illustrate the scope of the expressions used for "nation".

The national significance of the term is still near the surface in

¹// עם חרמי למשפא (Isa. 34:5).

²// עם כמוש (Jer. 48:46).

³// עם לעז (Ps. 114:1).

⁴ עם נושע ביהוה// ישראל (Deut. 33:29); עמי (Isa. 1:3; Ps. 50:7; 81:9,14); עמו// בני ישראל (Joel 4:16); עם// ישרון (Deut. 33:3, though here the parallelism is not synonymous); עמו// יעקב (Deut. 32:9); בית יעקב// עמי (Isa. 58:1); עמו// בני יעקב ויוסף (Ps. 77:16).

the numerous texts which provide a qualitative description of the עמ in the parallel cola. In most of these the suffixed form of עמ, attaching it to Yahweh, appears in the first line, with the descriptive word as the parallel element in the second. In effect, they function as appositional explanations.¹ Elsewhere עמ is juxtaposed with designations for leaders. In view of the symmetry of the parallelism,² the context, and the presence of עמ as the B-word after קצינים, good reason is provided for interpreting עמ in Isa. 1:10 as "the people who count, the nobility". This understanding does not, however, suit Job 34:20, which conjoins עמ and אביר. The second colon merely stresses that even the nobility are not immune to death. The addition of the modifier, נבל, renders עמ a suitable parallel to איב in Ps. 74:18. In 35:18 the term, as a parallel to קהל, represents an assembly of people; in 45:11 (//בית אב), kinsmen; in 102:19 (//דור), a future population.

1		
<u>Parallel Expression</u>	<u>References</u>	
עניים	Isa. 3:15; 49:13; Ps. 72:2; cf. also 72:4 in which בני אביון//עניי עם.	
ענוים	Ps. 149:4.	
בנים	Isa. 30:9; 63:8.	
בחירים	Isa. 65:22; Ps. 105:43.	
חסידים	Ps. 85:9; 148:14.	
נחלה	Isa. 47:6; Joel 2:17; Ps. 28:9; 78:62,71; 94:5,14;	
צאן נחלה	Mic. 7:14.	[106:40.
עבדים	Deut. 32:36; Ps. 105:25; 135:14.	
צפונים	Ps. 83:4.	
קדושים	Deut. 33:3 (//עמים). Cf. <u>supra</u> , p. 34.	

2

שמעו דבר יהוה קציני סדם האזינו תורת אלהינו עם עמרה	"Hear the word of Yahweh, O rulers of Sodom; Give ear to the instruction of our God, O people of Gomorrah."
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Antithetical Terms

The search for the significance of **עַם** in the Old Testament does not end with an examination of the positive evidence of its usage. In philological study it is often as instructive to establish what an expression does not mean, by examining antithetical words, as it is to determine what it does mean by observing its association with synonyms. Not all of the designations for "nation" possess antithetical counterparts. With reference to **עַם** however, we are fortunate in being able to identify at least four different expressions which were employed in this way.

גַּר

Of the terms which function as the antithesis of **עַם** the most common is **גַּר**.¹ The problem of the **גַּר** is most dramatically illustrated in Genesis 23, the description of Abraham's attempt to purchase a burial plot for his wife, Sarah.² The emphasis on the internal unity of the Hittites appears to be a deliberate literary ploy. The narrator refers to them as **בְּנֵי חַת**, an expression reflecting ethnic cohesion,³ and **עַם הָאָרֶץ**, which identifies them with the territory.⁴ The Hittites, on the

¹KB³, p. 193, defines the **גַּר** as "a man who, alone or with his family on account of war, famine, epidemic, bloodguilt, etc., leaves his native village and tribe and seeks refuge and residence elsewhere, where his rights in the possession of land, marriage, and his participation in cultic and military affairs are restricted." For full discussions of the term see D. Kellermann, "גַּר gur; גֵּר ger; גֵּרֻת geruth; מְגֻרִים m^eghurim," TDOT, II, pp. 439-49; Martin-Achard, R., "גַּר gur als Fremdling weilen," THAT, I, pp. 409-12.

²Verse 4 identifies the problem succinctly: **גַּר וְחוֹשֵׁב אֲנֹכִי עִמָּכֶם**.

³Vs. 3,5,7,10,16,18,20. On the significance of the form see infra, pp. 153ff.

⁴Vs. 7,12,13. On the significance of this expression see supra, pp. 25f.

other hand, identify each other as בני עמי, "country men, kinsmen".¹ But Abraham, the newly arrived גר, lacks even the most basic social right, the freedom to bury his deceased wife.

The Pentateuch provides a great deal of information on the status of the גר in Israel. Certain rights are granted to him: the right to Sabbatical rest,² to a fair trial,³ to participate in the Feasts of Booths and Weeks,⁴ and the Day of Atonement.⁵ His welfare is to be guaranteed by the tithe offered by the Israelites;⁶ he may identify with the people in their covenant with Yahweh;⁷ and he is to be taught the torah.⁸ The Israelites are repeatedly exhorted to show kindness to the גרים in their midst.⁹ These rights, however, were not theirs by inheritance, but by concession.¹⁰

¹v. 11. The social unity of the Hittites may be implied by the appositional clause following בני חת in v. 10, לכל באי שער עירי.

²Exod. 20:10; 23:12; Deut. 5:14.

³Deut. 1:16.

⁴Deut. 16:11,14. Although the native born are specifically instructed to live in booths during this Feast, Kellermann's conclusion, TDOT, II, p. 446, that the גר was excluded from participation in the Feast, is based on argument from silence.

⁵Lev. 16:29.

⁶Deut. 26:11-12.

⁷Deut. 29:10-13.

⁸Deut. 31:9-13.

⁹Lev. 19:10 (// עני); 19:34; 23:22 (// עני); Deut. 10:18,19; 14:28-29 (// יתום ואלמנה); 24:19-22 (// יתום ואלמנה). Cf. the prohibition of the oppression of the גרים: Exod. 22:20; 23:9; Lev. 19:33; Deut. 24:14,17; 27:19; Jer. 7:6; 22:3; Zech. 7:10 (all // יתום ואלמנה).

¹⁰Cf. BDB, p. 158.

If the laws of Israel guaranteed the rights of the גר, they also placed certain responsibilities upon him. In order to enjoy these privileges he had to submit to circumcision,¹ observe the Day of Atonement,² offer his sacrifices in the prescribed manner,³ abstain from the eating of blood,⁴ and observe the purification rites.⁵ In numerous texts his cultic and moral duties are deliberately equated with those of the אזרח, the "native".⁶

The extent to which these standards were observed in Israel is difficult to determine. Hints of early compliance may be recognized in Deut. 29:9-10. At the covenant ceremony celebrated on the plains of Moab, the list of participants is given as ראשיכם שבטיכם זקניכם ושטריכם and כל איש ישראל טפכם נשיכם וגרך אשר בקרב מניך. According to Josh. 8:33 the גרים were also present at the covenant renewal ceremony at Mts.

¹Exod. 12:48.

²Lev. 16:29.

³Lev. 17:8.

⁴Lev. 17:10-16.

⁵Lev. 17:15.

⁶This equation is made with respect to the following laws: circumcision (Exod. 12:48,49); Passover (Num. 9:14); Day of Atonement (Lev. 16:29); sacrificial procedures (Num. 15:11-16); unintentional and defiant sin (Num. 15:27-31); Unleavened Bread (Exod. 12:19); purification after eating unclean meat (Lev. 17:15); blaspheming the name of Yahweh (Lev. 24:16); sexual and moral purity (Lev. 18:26); lex talionis (Lev. 24:22); the right to love (Lev. 19:34). In Ezekiel's vision of the restored community (47:22), the identification is almost complete: the גרים even receive inheritance rights in the division of the land. אזרח appears to have been a special term, used in the contexts of discussions of the גר. Only in Lev. 23:42 does the former appear in isolation from the latter. Compare also Deut. 1:16 which contrasts the גר with one's אה. 16:11,14 contrast him with the members of the household, be they family members or servants.

Gebal and Gerizim. From later history, however, comes specific documentation of second class treatment of the גרים. Both David¹ and Solomon² had labour gangs consisting exclusively of these aliens.

בן נכר/נכרי

Although the connotations of the Hebrew term, נכר,³ are not as overtly hostile as its Akkadian counterpart,⁴ the aversion felt by the Israelites toward outsiders is reflected more pronouncedly by this word than by גר. To be sure the sense of the Akkadian cognate appears to surface in Isa. 62:8 where בני נכר occurs parallel to איננים. More often, however, the Hebrews used נכר in the milder sense, "stranger, foreigner".⁵

Several texts imply a strong sense of kinship as the basis for Israel's hostile attitude toward the נכרי. Gen. 17:12 defines the בן נכר as one who is לא מזרעו. Twice אח is juxtaposed with נכר.⁶ Further

¹ 1 Chron. 22:2.

² 2 Chron. 2:16-17.

³ The nominal form applied to people occurs primarily in two forms, בן נכר and נכרי. The latter is actually an adjective, but frequently functions as a substantive. For a recent study of the word see R. Martin-Achard, "נכר nekar Fremde," THAT, II, pp. 66-68.

⁴ Nakrum, "feindlich, Feind," AHw, p. 723.

⁵ This is illustrated by the terms which are paired with נכר. נכר // גר, Deut. 14:21; // גלה, 2 Sam. 15:19. Most often some form of נכרי is associated with זר. נכרי // זר, Prov. 27:2; זר // נכריה, Prov. 27:13; זר // נכרים, Prov. 20:16; זרים // נכרים, Lam. 5:2; Ob. 11; זרה // נכריה, Prov. 5:20; נכרי // מוזר, Ps. 69:9; נכרי // זרים, Prov. 5:10; זרה // נכריה, Prov. 2:16; 7:5; cf. נכריה עבדתו // זר מעשהו, Isa. 28:21.

⁶ לא אחיך // איש נכרי, Deut. 17:15. Here the foreigner is precluded from royal office in Israel. אחיך // נכרי, Deut. 23:21. Interest may be exacted from the foreigner but not from one's kinsmen.

evidence comes from Judg. 19:12, according to which the Levite is said to have refused to spend the night in Jebus because it was an עיר נכרי אשר לא מבני ישראל.¹ This connotation renders Rachel and Leah's complaint all the more poignant, when in exasperation they agree to Jacob's scheme to leave Paddan Aram. Since they feel they have been treated as נכריות by their father, they despair of receiving any inheritance.² This explains also Ruth's amazed response at the kindness she, a Moabitess, had received from Boaz.³ In post-exilic times Ezra's revulsion at the mixed marriages occurring in Jerusalem had its roots in his abhorrence of the נכרי. In 9:2 he deplors the resultant pollution of the "holy race".⁴ According to Neh. 9:2, a later reform resulted in the separation of the seed of Israel from the foreigners.⁵

On the other hand, the use of the adjective קדש in Ezra 9:2 suggests the distinction between Israelite and alien also had a sacral basis. Indeed, in many instances the נכרי are viewed as the spiritual antithesis of Israel, as well as an ethnic opposite. This notion is reflected especially strongly in Lev. 22:25, where animals acquired from the בני נכר are prohibited from use as sacrificial offerings because

¹Cf. also Deut. 29:21 where the נכרי אשר יבא מארץ רחוקה is contrasted with הדור האחרון בניכם.

²Note also Ps. 69:9: מוזר הייתי לאחי
ונכרי לבני אמי

³אנכי נכריה Ruth 2:10.

⁴התערבו זרע הקדש בעמי הארצות. Note the references to the נשים נכריות in Ezra 10:10,11,14,17,18.

⁵ויבדלו זרע ישראל מכל בני נכר.

they are, by definition, defiled; their corruption is inside them by virtue of their association with the alien.¹ Even Ezekiel, who displays considerable sympathy toward the גרים,² regards the נכרי as uncircumcised of heart and flesh.³ In 1 Kings 11:1,8, Solomon is castigated for his marriages with foreign women who have led him into idolatry. Because prostitutes in Israel were primarily non-Israelites, in Proverbs נכריה has become almost a terminus technicus for "harlot".⁴ Ps. 144:7-11 implies that the characteristic quality of the נכרי was insincerity and deceit.⁵ Ultimately, the Israelites associated the term with oppression and exploitation.⁶

The Israelite response to the נכרי was understandably much less sympathetic than toward the גר. No נכרי was permitted to eat the Passover;⁷ none of his animals was suitable for sacrifices;⁸ debts owed by a נכרי to an Israelite were not remitted in the sabbatical year;⁹ interest

¹ כי משחתם בהם מום במ.

² 47:21-23. Cf. the comments supra, p. 68, n. 6.

³ כל בן נכר ערל לב וערל בשר (44:9).

⁴ So BDB, p. 649. See Prov. 2:16; 5:20; 6:24 (// אשה רע); 7:5; 23:27 (// זונה).

⁵ אשר פיהם דבר שוא וימינם ימין שקר, v. 8.

⁶ Isa. 62:8; Lam. 5:2; Ob. 11.

⁷ Exod. 12:43. But cf. the treatment of the circumcised גרים in v. 48.

⁸ Lev. 22:25.

⁹ Deut. 15:3.

could be collected from those who had borrowed money from an Israelite;¹ animals which died a natural death could be given to a נכרי for consumption.² The prophets also reflect this antagonism. Isaiah, in 2:6, scolded the house of Jacob for its commercial intercourse with the ילדי נכרים. In 62:8 a day is envisaged in which the oppression from the hands of the נכרי will cease. Zeph. 1:8 rebukes the Israelites for donning the garments of נכרי, which have become symbols of moral and spiritual decadence.

Only faint glimmers of hope for the בן נכר appear in the Old Testament. Solomon, in his dedicatory prayer at the opening of the temple expresses the radical confidence that Yahweh's response to the prayer of the נכרי will be the decisive demonstration to כל עמי הארץ that he is indeed Yahweh and Israel is his people. According to Isa. 61:5 the eschatological age will mean the subjugation of the בן נכר to servant

¹Deut. 23:21.

²Deut. 14:21. According to this text the גר may also eat such meat, in apparent contradiction to Lev. 17:15. The common explanation is to attribute the documents to different periods of religious development. Lev. 17:15 (P) is said to derive from the post-exilic period when the status of the גר had greatly improved. Cf. *supra*, p. 68. At the time of the composition of Deuteronomy, however, his rights were greatly curtailed and the identification of the נכר with the גר was still rather close. So A. Bertholet, Die Stellung der Israeliten und der Juden zu den Fremden (Freiburg & Leipzig: 1896); cf. also S. R. Driver, Deuteronomy, p. 165. However, it may be countered that the documents do not preclude the presence of two categories of גרים, those who identified with the Israelites completely, indicating this by circumcision, and those who did not. Exod. 12:43-49 (P) initially places the גר and the בן נכר on the same footing. What alters the situation, therefore, is not another 150 years of religious evolution, but circumcision. Cf. Wenham, Leviticus, p. 246, who suggests that this is a case of upholding a principle (i.e., the meat is forbidden to Israelites), but varying its detailed application.

status for Israel. However, in 56:6-8 the **בְּנֵי נֹכַר** are depicted as one day becoming wholehearted participants in the love, service and worship of Yahweh. 60:10 even envisages the involvement of the **בְּנֵי נֹכַרִי** and the **מַלְכִים** in the reconstruction of Zion. For their part, that day will end the foreigner's fear of rejection by Yahweh. No more will he be separated from עמו.¹

זָר

זָר represents a third frequent counterpart to **עַם**.² Like **נֹכַר** this term is also used commonly for "stranger, outsider".³ However, its range of application appears to have been somewhat broader. In its narrowest sense, the expression could refer to those outside the sphere of one's household or circle of friends. This is illustrated most lucidly by Job 19:13-19 in which Job complains that he has become a **זָר** in his own house, rejected by his brothers (**אָחִי**), acquaintances (**יָדְעִי**), relatives (**קָרוּבִי**), intimate friends (**מִיָּדְעִי**), those who live in his house (**גַּרֵי בֵּיתִי**) his maids (**אִמָּהֶתִי**), his servants (**עַבְדֵי**), his siblings (**בְּנֵי בְטָנִי**), his associates (**מַחֵי סוּדִי**), and his wife (**אִשְׁתִּי**). Elsewhere along the same line, according to the Levirate law of marriage, a childless widow was prohibited from marrying an **אִישׁ זָר** if the deceased husband had an unmarried brother.⁴ According to 1 Kings 3:18 when the two harlots

¹Isa. 56:3.

²For discussions of the term see R. Martin-Achard, "**זָר** *zār* fremd," *THAT*, I, pp. 520-22; and especially L. A. Snijders, "The Meaning of the **זָר** in the Old Testament: An Exegetical Study," *OTS*, 10 (1954), pp. 1-54.

³For texts in which the terms are paralleled see *supra*, p. 69, n. 5.

⁴Deut. 25:5.

appeared before Solomon to adjudicate their case, they assured him that their tragedy had occurred when no זר was in the house. Note also Prov. 14:10 which observes that זרים do not share the joys and sorrows of one's heart.¹

זר was used as a technical term for two different concepts. In Proverbs, זרה, like נכריה, becomes a designation for "adulteress" or "prostitute".² Related to this usage is the wise man's instruction that the wife of one's youth is not to be shared with זרים.³ According to Ezekiel, Israel was the adulteress wife who had taken in זרים instead of her own husband.⁴ Hosea went a step farther, stating that Israel had borne בני זרים.⁵ Quite different from this significance is the usage in Exodus-Numbers where the term is employed exclusively for "laymen", especially those not members of the priestly family.⁶

The most significant difference between the use of זר, on the one hand, and גר and נכר on the other, is reflected in the plural forms. Except for a few isolated texts,⁷ נכר/גר generally refer to individuals,

¹Not unrelated to this usage are several references, which apply the term to outside creditors. In Prov. 6:1 זר appears opposite רע to emphasize the tragedy of incurring a debt with anybody outside the household, even if the creditor is a neighbour. Cf. also 11:15; 20:16; 27:13; Ps. 109:11 (//נושה). Cf. also Prov. 5:10.

²See 2:16; 5:3,20; 7:5; 22:14; 23:33.

³Prov. 5:17.

⁴16:32, זרים as opposed to אישה.

⁵Hos. 5:7. Cf. ילדי זנונים, 1:2.

⁶Exod. 29:33; 30:33; Lev. 22:10,12,13; Num. 3:10,38; 17:5; 18:7. In Num. 1:51 and 18:4 it applies to non-Levites.

⁷Ob. 11.

or at least a class of private aliens. זרים, however, often signifies strangers who are enemies of the nation. In Hos. 7:8-9 זרים is used almost synonymously with עמים, both having reference to Ephraim's foes. Ezek. 28:7 juxtaposes עריצי גוים with זרים, while in 32:12, the expression זרים עריצי גוים associates the terms even more closely. In numerous texts זרים signifies the enemies of Israel,¹ Babylon,² Assyria,³ Tyre,⁴ and Egypt.⁵ Violent overtones are reflected in its association with עריץ.⁶

Since זר never represents a specific nation, nor serves as another term for "nation", we must be careful not to overstate the case. Nevertheless, in view of its application to personal and national strangers, it appears that זר, more than גר or נכרי represents a total counterpart to עם at the individual and national levels.

תושב

Because of the paucity of occurrences of תושב and the absence of texts in which it appears independent of a parallel term,⁷ the precise

¹Isa. 1:7; 29:5; Jer. 5:19; 30:8; 51:51; Ezek. 7:21; 11:9; Hos. 7:9; 8:7; Joel 4:17; Ob. 11. Note also Lam. 5:2, in which the significance of זר as a stranger to a household is figuratively applied to strangers of the land.

²Jer. 51:2.

³Ezek. 31:12.

⁴Ezek. 28:7,10.

⁵Ezek. 30:12.

⁶Isa. 29:5; Ezek. 28:7; 31:12; Ps. 54:5.

⁷Except for 1 Kings 17:1 where we should probably read מתשבי, a place name, with LXX.

meaning is difficult to establish.¹ This nominal form of יָשַׁב, "to dwell",² occurs thirteen times in the Old Testament. Four times the word is paired with שָׂכִיר, "hireling". The two classes are treated similarly in that both are excluded from the eating of sacred food,³ or participating in the Passover meal.⁴ However, both, along with the עֶבֶד and the אִמָּה, were entitled to the natural produce of the land during the sabbatical year.⁵ In Leviticus 25:40 the תּוֹשֵׁב and the שָׂכִיר are contrasted with the Israelite countryman (אִח). The context also differentiates between the עֶבֶד and the תּוֹשֵׁב. Should an Israelite become impoverished he could sell himself to a fellow Israelite, but not as an עֶבֶד. His status would be that of a שָׂכִיר or תּוֹשֵׁב, which meant that he could gain his release in the year of Jubilee.

Elsewhere תּוֹשֵׁב always appears alongside גֵּר. According to Lev. 25:45, both could become the personal possession of an Israelite. The reverse, however, was prohibited. Should the latter occur, the תּוֹשֵׁב had to relinquish control over the Israelite in the year of Jubilee. In any case, mistreatment of the latter by the תּוֹשֵׁב master was forbidden.⁶ The relatively free status of both גֵּר and תּוֹשֵׁב is reflected in Num. 35:15,

¹For a short study see Kellermann, "גֵּוֹר," loc. cit., p. 448.

²On the form see GK 85p.

³Lev. 22:10. This contrasts with the household slaves of the priest, who were permitted to do so.

⁴Exod. 12:45.

⁵Lev. 25:6.

⁶Lev. 25:47-55.

according to which both had access to the cities of refuge.¹

The term is used in several texts to describe Israel's relationship to her land. According to Lev. 45:23, the true owner of the land was Yahweh. David expresses a similar notion in 1 Chron. 29:15. Seeing their lives are temporary and transient, all Israel had and was, was due to the grace of Yahweh.²

On the basis of the probable root, יָשָׁב, it may safely be concluded that the תּוֹשָׁב was a type of alien resident in Israel. In contrast to the גֵּר, however, he does not appear to have identified fully with his hosts by becoming a proselyte.³

Inasmuch as גֵּר, נֹכְרִי, זָר and תּוֹשָׁב, all represent aliens within an indigenous population, they serve as antitheses for the term עַם. That four different terms should have been used for the concept reflects the keenness with which the Israelites distinguished themselves as a nation from other people. The expressions are not to be interpreted synonymously, however. In contrast to the נֹכְרִי, the גֵּר appears to have made some attempts to come to terms with his alienation. The same applies to the תּוֹשָׁב, although greater limits were placed upon his identification with

¹Cf. also Gen. 23:4, where Abraham complains that he is but a גֵּר and תּוֹשָׁב among the Hittites.

²Cf. also Ps. 39:13.

³F. Delitzsch, Psalms, II, p. 31, defines a תּוֹשָׁב as "a sojourner, or one enjoying the protection of the laws, who, without possessing any hereditary title, has settled down there, and to whom a settlement is allotted by sufferance." This contrasts with Bertholet, pp. 156-66, who understands him to be but a גֵּר whose residence in one location is fixed, but who lacks the latter's right to hold real estate. Noth, Leviticus, p. 161, includes within this group "artisans and the like."

his hosts. 77 seems to have served as a general term for "stranger", being uniquely applied both individually and nationally. Nonetheless, he who was any of these lacked full membership in the family, the national community.

ny in the Cognate Languages

Since *^cm appears to have been common in all of the Semitic languages an examination of its usage outside the Old Testament may further clarify the scope and significance of the term. In this discussion its use in early West-Semitic, the Canaanite dialects, Aramaic and other Semitic languages will be considered.

Early West-Semitic

Evidence for the use of *^cm in West-Semitic may be extracted from several sources. At Mari the root, appearing as hmm, and signifying "paternal uncle",¹ was a common element in personal names.² The root also appears in the name A-a-ha-am-mu-u, found in an eighteenth century B.C. list of Egyptian slaves.³ Albright understood hammu here as "paternal clan".⁴ In the alphabetic texts from Ugarit, ^cm bears the sense, "people".⁵

¹In contrast to *hal, "maternal uncle". Cf. Huffmon, APNM, p. 196. For Huffmon's caution against confusing this root with *'m, "father-in-law", cf. ibid., p. 166. Cf. also supra, pp. 22f.

²For lists see ibid., p. 197; T. Bauer, Die Ostkanaanäer: Eine philologische-historische Untersuchung über die Wanderschicht der sogenannten "Amoriter" in Babylonien (Leipzig: 1926), p. 73.

³Interpreted by W. F. Albright, "Northwest-Semitic Names in a List of Egyptian Slaves from the Eighteenth Century B.C.," JAOS, 74 (1954), p. 226, as a lengthened form of Aya-ha-am-mu-u, "Where is the Paternal Clan?" Cf. A-ia-ha-lu, "Where is the Maternal Clan?"

⁴In ibid., n. 26, Albright indicates this represents a modification of an earlier interpretation of hammu = ^cammu as "paternal uncle or clan in general."

⁵2 Aqht I:28; II:17. See further C. H. Gordon, Ugaritic Textbook, AnOr, 38 (Rome: 1965), p. 457, #1864 (hereafter cited as UT).

The Canaanite Languages

Since this is the linguistic family to which Hebrew belongs it is not surprising that *ny* should occur quite frequently, and with a significance similar to the most common Hebrew usage. The term appears twice in the Moabite Mesha Inscription, both times in the phrase, *לכל העם*.¹ Here it bears the sense, "people, population". *עם* has also been identified in two recently discovered Ammonite texts.² If these readings are correct the root is preceded in both instances by *bn* to form *עמ(ן) בן*, and refers to the nation by that name.³

The Phoenician texts are more helpful. KAI 51:Rs 4 has been reconstructed by Donner & Röllig as *עם כל*, "das Ganze Volk", but this reading is admittedly uncertain.⁴ The expression *עם ארץ ז*, which appears twice in KAI 10:10, parallels closely Hebrew *עם הארץ*. In the Karatepe inscription, the inhabitants of the town (*קרית*) Azitawadda are identified as *עם ז אש ישב בן*, "this people which dwell in it".⁵ A very specialized

¹KAI 181:11,24 (= HMI 16:11,24).

²The first, the Amman Theatre Inscription, is transcribed by R. W. Dajani, "The Amman Theatre Fragment," ADAJ, 12-13 (1967-68), pp. 65-67, as *[נ]עמ[ן] בן אבנה*. So also F. M. Cross, "Ammonite Ostraca from Heshbon," AUSS, 13 (1975), p. 11. This reading has recently been challenged by W. J. Fulco, who prefers *אש[ן] בן אבנה*. "The Amman Theatre Inscription," JNES, 38 (1979), pp. 37-38. In the second, the Tell Siran Bottle Inscription, the reading is clear. See F. Zayadine & H. O. Thompson, "The Ammonite Inscription from Tell Siran," Berytus, 22 (1973), pp. 115-40; *idem*, "The Works of Amminadab," BA, 37 (1974), pp. 13-19; P. E. Dion, "Notes d'epigraphie ammonite," RB, 82 (1975), pp. 25ff.

³On the form and its significance see infra, pp. 183ff.

⁴KAI, II, p. 69.

⁵KAI 26A III:7-8.

development was the use of עמ to denote "era" in the dating of inscriptions.¹ Although most of the texts are dated considerably later than our period of concern, Punic usage of עמ is also of interest. Most often עמ appears with a place name in the genitive position.² In KAI 86:4 the term applies to the personnel of the temple of Melqart. Two Neo-Punic texts are also significant. KAI 145:3 speaks of עמא ישב ארמת, "the people who dwell in the land." From the first century A.D. comes the expression, עמ בנא, "sons of the people", a reference to the people of Leptis.³

Aramaic

The Sefire treaties contain the only occurrences of עמ in Old Aramaic. Instead of combining the term with the place name in the genitive, in several places the form GN-ועמה is used.⁴ The subjects of the king may be identified either as עמה⁵ or עמא זי בידוי.⁶ The association of עמי with ביתי, בני, אחי, and עקרי hints at the kinship overtones found in Hebrew usage.⁷ The kinship significance appears in the recently discovered Deir Alla texts which are written in an Aramaic dialect. In I:6 the word

¹This appears to have been a late development. See KAI 18:5, 143 שח לעם צר; cf. also KAI 19:8; 43:5, 33 אש המה לעם לפת שנה, "which is according to the era of Lapethos, year 33"; KAI 60:1, 14 בשח 14 לעם צרן. The more usual form of dating a text was to identify it with the year of the current king's reign. Cf. KAI 14(Eshmunazar Sarcophagus); 15; 19.

²For references see DISO, p. 216.

³KAI 126:5,6

⁴For variations see KAI 222A:29,30; 222B:5,11.

⁵223B:3 (Mati^cel's people).

⁶224:5,10,13.

⁷KAI 224:21. Cf. also 223C:16, כל רבוה ועמהם מן בהיהם, "all the great ones and their people from their houses."

has been interpreted as "paternal uncle".¹

¹J. Hoftijzer and G. Van der Kooij, eds., Aramaic Texts from Deir ^cAlla (Leiden: 1976), pp. 173 and 179. Cf. A. Caquot and A. Lemaire, "Les Textes Arameens de Deir ^cAlla," Syria, 54 (1977), p. 194, "chez lui." Besides these texts from the cognate languages, *^cm has also been attested in Akkadian as ammum/hammum (CAD, A/II, p. 77; AHW, p. 44; the latter suggesting this may be a Canaanite loanword) and ummana (AHW, p. 1413); Old South Aramic (G. L. Harding, An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions [Toronto: 1971], pp. 434-43), Nabataean (J. T. Milik and J. Starcky, "Nabataean, Palmyrene and Hebrew Inscriptions", in Ancient Records from North Arabia, by F. V. Winnett and W. L. Reed, Near and Middle East Series, 6 [Toronto: 1970], pp. 144,153), Safaitic (W. G. Oxtoby, Some Inscriptions of the Safaitic Bedouin, AmOr Series, 50 [New Haven: 1968], pp. 100-101), and classical Arabic (E. W. Lane, An Arabic-English Dictionary [London: 1874], Book I, art 5, p. 2149). Concerning the Arabic usage, W. Leslau has argued that the meanings "people, masses of people" and "paternal uncle" for Ugaritic ^cm should be viewed as deriving from separate roots similar to Arabic ^camma, "masses", and ^camm, "paternal uncle". See his "Observations on Semitic Cognates in Ugaritic", Orientalia, 37 (1968), p. 360. These two terms are defined by Lane, loc. cit., as "a company of men, a tribe, a numerous company", and "a paternal uncle, a father's brother". However, doubt concerning this separation has been expressed repeatedly. J. Wellhausen in "Die Ehe bei den Arabern," Nachrichten von der Königlich-Gesellschaft der Wissenschaften und der Georg-Augusts-Universität zu Göttingen, 11 (1893), p. 480, questioned this division of ^camm into "patruus" and "populus", declaring that the plural بنوعم corresponds exactly to Hebrew בני עמ whereas עם stands for "das Volk" and is always singular. In the singular ابن عم usually means nephew on the father's side. Hence the meanings, "Volk" and "Verwandte von Vatersseite", are combined in one term. See also T. W. Juynboll, "Über die Bedeutung des Wortes ^camm," Orientalische Studien, T. Nöldeke Festschrift, ed. by C. Bezold (Giessen: 1906), p. 354.

Conclusions

Having examined the usage of DY in Hebrew and the cognate languages, our conclusions and their significance for the present study may now be summarized.

1) The root * c_m appears to have been common to all of the ancient Semitic languages.

2) The Hebrew usage of DY was extremely flexible, its meanings ranging from a small group of people to entire populations of nations. In fact, the term became the most common designation for "nation".

3) DY was a warm and personal relational expression.¹ Not only did it imply internal blood relationship, but this was the term employed when a people was stated to belong to its deity, its ruler, or a private citizen. One related to an DY and it related to him.

4) The semantic evolution of DY may be tentatively reconstructed according to the following stages:² a) In proto-Semitic * c_m appears to have been a kinship term (along with נא and אנ) signifying "paternal uncle". b) It became a collective term for all male relatives. c) Its scope was expanded further to encompass all male members of the clan, tribe or settlement. d) It was applied to all legal citizens and/or members of the cultic community. e) It came to designate the entire nation, including women and children. When applied in this way, all of its members were considered to be consanguineously related.³

¹Cf. Speiser, "'People' and 'Nation'," p. 158.

²Cf. the reconstruction by Rost, loc. cit., pp. 89ff.

³So also Krenkel, pp. 281f.; Speiser, loc. cit., pp. 159f.; R. de Vaux, The Early History of Israel, trans. by D. Smith (Philadelphia: 1978), pp. 153f. (hereafter cited as EHI).

CHAPTER II

THE FORMS AND USE OF גוי

גוי in the Old Testament

Frequency and Distribution

The 561 occurrences of גוי in the Old Testament¹ represent a frequency less than one-third that of עמ. A comparison of their respective distributions, as reflected in table 5, also presents some interesting contrasts. The most remarkable feature of the usage of גוי is its relative infrequency in historical narrative material, of which the Former Prophets largely consist. This is confirmed by an examination of individual books within the larger divisions of the Hebrew canon, as illustrated by table 6.² The comparatively high number of occurrences in Genesis (27), which is also primarily narrative in genre, is misleading. Seventeen of these relate directly to the Abrahamic covenant, referred to many times in highly stylized fashion; six are found in the formal Table

¹For studies of the term, see Rost, loc. cit.; Hulst, loc. cit.; R. E. Clements, "גוי goy," TDOT, II, pp. 426-33; Speiser, loc. cit.

²A comparison of some of the books which consist largely of historical narrative produces the following proportions (In each case the first figure represents עמ, the second, גוי): Exod. 1-18 (103:1); Num. 10:31 (83:5); Joshua (70:13); Judges (66:7); 1 & 2 Samuel (213:7); 1 & 2 Kings (136:22); Ruth (10:0); Esther (31:0); Ezra (28:1); Nehemiah (53:6); 1 & 2 Chronicles (157:21). The overall proportion: 950:83.

TABLE 5

וַיָּאֵל בַּיּוֹם הַהוּא בְּעֵינֵי כָל יִשְׂרָאֵל: תְּדַבֵּר בְּשֵׁם יְהוָה
 NUMBER AND GENRE

Book	Total	Number		Genre	
		Singular	Plural	Prose	Poetry
Genesis	27	9	18*	26	1
Exodus	6	4	2	6	. . .
Leviticus	7	2	5	7	. . .
Numbers	5	1	4	2	3
Deuteronomy	46	13	33	42	4
Subtotals	91	29(32%)	62(68%)	83(91%)	8(9%)
Joshua	13	5	8**	12	1
Judges	7	1	6†	7	. . .
1 Samuel	2	. . .	2	2	. . .
2 Samuel	5	1	4	3	2
1 Kings	5	2	3	5	. . .
2 Kings	17	5	12	17	. . .
Subtotals	49	14(29%)	35(71%)	46(94%)	3(6%)
Isaiah	73	20	53	5	68
Jeremiah	87	28	59	38	49
Ezekiel	87	4	83‡	80	7
Hosea	3	. . .	3	. . .	3
Joel	10	2	8	1	9
Amos	4	1	3	. . .	4
Obadiah	4	. . .	4	. . .	4
Jonah	. . .	. . .	. . .	. . .	. . .
Micah	9	3	6	. . .	9
Nahum	2	. . .	2	. . .	2
Habakkuk	7	1	6	. . .	7
Zephaniah	7	4	3	. . .	7
Haggai	4	1	3	4	. . .
Zechariah	17	. . .	17	16	1
Malachi	5	1	4	5	. . .
Subtotals	319	65(20%)	254(80%)	149(47%)	170(53%)

TABLE 5--Continued

Book	Total	Number		Genre	
		Singular	Plural	Prose	Poetry
Psalms	60	7	53	. . .	60
Job	3	1	2	. . .	3
Proverbs	1	. . .	1	. . .	1
Ruth	. . .	. . .	. . .	. . .	. . .
Canticles	. . .	. . .	. . .	. . .	. . .
Qoheleth	. . .	. . .	. . .	. . .	. . .
Lamentations	7	1	6	. . .	7
Esther	. . .	. . .	. . .	. . .	. . .
Daniel	3	3	. . .	3	. . .
Ezra	1	. . .	1	1	. . .
Nehemiah	6	. . .	6	6	. . .
1 Chronicles	9	3	6	4	5
2 Chronicles	12	3	9	12	. . .
Subtotals	102	19(19%)	83(83%)	26(25%)	76(75%)
Grand Totals	561	127(23%)	434(77%)	304(54%)	257(46%)

* The figure includes Gen. 14:1,9.

** The figure includes Josh. 12:23.

† The figure includes Judg. 4:2,13,16.

‡ Assuming the correctness of the Kethib reading (גויג; cf. Qere גויג) in 36:13,14,15.

of Nations;¹ two appear in proper names.² Excluding these texts, Deuteronomy (which is cast in the form of a hortatory address), the Latter Prophets and the poetical books of the Hagiographa, the proportion of historical narrative appearances is just over 15%. This would suggest that יגל was more appropriately used in poetic utterance and formal pronouncement than in informal description.

TABLE 6

A COMPARISON OF THE DISTRIBUTION OF עַם AND יגל
IN THE OLD TESTAMENT

Canonical Division	Frequency	
	עַם	יגל
Pentateuch	441 (23%)	91 (16%)
Former Prophets	485 (26%)	49 (9%)
Latter Prophets	497 (26%)	319 (57%)
Hagiographa	456 (24%)	102 (18%)
Totals	1879 (99%)*	561 (100%)

*The total is less than 100% because the percentages represent approximations.

This conclusion is supported by a comparison of those who use the terms עַם and יגל. The employment of the former was fairly evenly distributed among the narrators/authors, Yahweh, and Israelites, with the advantage going to the first.³ Whereas the proportion of occurrences

¹Gen 10.

²Gen. 14:1,9.

³Cf. table 2, supra, p. 16.

attributed to Israelites (28-29%) and aliens (3-4%)¹ remains quite constant, according to table 7, the narrator accounts for fewer than 9% of the appearances of ייג, but Yahweh is credited with more than 58%.²

Forms

Plurality

The overwhelming preference for the plural form of ייג represents the outstanding feature of the term's usage. Whereas the singular form of ׀י was observed to outnumber the plural by a margin of more than 6:1,³ ׀ייג occurs more than four times as often as ייג.⁴ This pattern is consistent throughout the four canonical divisions, although according to table 5 individual books may vary in their ratios or even reverse them.⁵ This preference for the plural appears to have been governed for the most part by contextual demands.

¹Since Yahweh usually spoke to Israelites, the corresponding pre-dominance of Israelites as the addressees, reflected in table 8 is predictable. In view of the absence of ייג from the cognate languages (cf. infra, pp.123ff.) the occasional use of the term by aliens should be attributed to the Hebrew authors who place regularly used but uniquely Hebrew words into their mouths. See Gen. 20:4 (Abimelech); Num. 23:9; 24:8,20 (Balaam); 2 Kings 17:26 (foreigners settled in Samaria by the Assyrians); 2 Kings 18:33; 19:2; Isa. 36:18; 37:12; 2 Chron. 32:13,14,15,17 (Sennacherib via Rabshakeh); Neh. 6:6 (Sanballat); Job 12:23 (Job); 34:29 (Elihu); Ps. 83:5 (enemies of Israel).

²Since the problem of differentiating the prophets' speech from Yahweh's is common to both ׀י and ייג, the difficulty does not affect the comparison.

³Cf. tables 1, supra, pp. 13f and 5, supra, pp. 85f.

⁴Cf. tables 1, supra, pp. 13f and 5, supra, pp. 85f.

⁵All of the books which use the term more than ten times prefer the plural form. Examples of more exaggerated proportions are Ezekiel (84:3) and Zechariah (17:0).

TABLE 7

שִׁבּוּץ IN THE OLD TESTAMENT: SPEAKER

Book	Editor	Yahweh	Israel- ite	Alien	Other
Genesis	8	18	. . .	1	. . .
Exodus	1	4	1	. . .	. . .
Leviticus	. . .	7	. . .	. . .	. . .
Numbers	. . .	1	1	3	. . .
Deuteronomy	. . .	. . .	46	. . .	. . .
Joshua	5	. . .	8	. . .	. . .
Judges	5	2	. . .	. . .	. . .
1 Samuel	. . .	. . .	2	. . .	. . .
2 Samuel	1	. . .	4	. . .	. . .
1 Kings	3	. . .	2	. . .	. . .
2 Kings	12	. . .	2	3	. . .
Isaiah	. . .	64*	7	2	. . .
Jeremiah	3	76	8	. . .	. . .
Ezekiel	. . .	87	. . .	. . .	. . .
Hosea	. . .	3	. . .	. . .	. . .
Joel	. . .	10	. . .	. . .	. . .
Amos	. . .	4	. . .	. . .	. . .
Obadiah	. . .	4	. . .	. . .	. . .
Jonah	. . .	. . .	. . .	. . .	. . .
Micah	. . .	9	. . .	. . .	. . .
Nahum	. . .	2	. . .	. . .	. . .
Habakkuk	. . .	4	. . .	3	. . .
Zephaniah	. . .	7	. . .	. . .	. . .
Haggai	. . .	4	. . .	. . .	. . .
Zechariah	. . .	15	. . .	. . .	2**
Malachi	. . .	5	. . .	. . .	. . .
Psalms	. . .	1	58	1	. . .
Job	. . .	. . .	. . .	3	. . .
Proverbs	1	. . .	. . .	. . .	. . .
Ruth	. . .	. . .	. . .	. . .	. . .
Canticles	. . .	. . .	. . .	. . .	. . .
Qoheleth	. . .	. . .	. . .	. . .	. . .
Lamentations	. . .	. . .	7	. . .	. . .
Esther	. . .	. . .	. . .	. . .	. . .
Daniel	. . .	. . .	. . .	. . .	3**
Ezra	1	. . .	. . .	. . .	. . .
Nehemiah	2	. . .	3	1	. . .
1 Chronicles	2	. . .	7	. . .	. . .
2 Chronicles	5	. . .	3	4	. . .
Totals	49	327	162	18	3

*The speech of the prophets as narrator or prophet, and that of Yahweh have been distinguished only where this is clear from the text. Otherwise, prophetic speech is treated as the speech of Yahweh.

**The interpreting angel.

TABLE 8

אָנאָדערעס אין דער אלטער טעסטאַמענט: אַדדריסעע

Book	Reader	Yahweh	Israel-ite	Alien	Other
Genesis	8	3	15	1	. . .
Exodus	1	1	4	. . .	. . .
Leviticus	. . .	. . .	7	. . .	. . .
Numbers	. . .	1	1	3	. . .
Deuteronomy	. . .	. . .	46	. . .	. . .
Joshua	5	1	7	. . .	. . .
Judges	5	2	. . .	. . .	. . .
1 Samuel	. . .	. . .	2	. . .	. . .
2 Samuel	1	4	. . .	. . .	. . .
1 Kings	3	. . .	2	. . .	. . .
2 Kings	12	2	2	1	. . .
Isaiah	. . .	7	50	16*	. . .
Jeremiah	3	6	47	31	. . .
Ezekiel	. . .	. . .	43	29	15
Hosea	. . .	. . .	3	. . .	. . .
Joel	. . .	. . .	5	5	. . .
Amos	. . .	. . .	4	. . .	. . .
Obadiah	. . .	. . .	. . .	4	. . .
Jonah	. . .	. . .	. . .	. . .	. . .
Micah	. . .	. . .	9	. . .	. . .
Nahum	. . .	. . .	. . .	2	. . .
Habakkuk	. . .	3	3	1	. . .
Zephaniah	. . .	. . .	3	4	. . .
Haggai	. . .	. . .	4	. . .	. . .
Zechariah	. . .	. . .	17	. . .	. . .
Malachi	. . .	. . .	5	. . .	. . .
Psalms	. . .	38	16	5	1
Job	. . .	. . .	. . .	3	. . .
Proverbs	1	. . .	. . .	. . .	. . .
Ruth	. . .	. . .	. . .	. . .	. . .
Canticles	. . .	. . .	. . .	. . .	. . .
Qoheleth	. . .	. . .	. . .	. . .	. . .
Lamentations	. . .	4	3	. . .	. . .
Esther	. . .	. . .	. . .	. . .	. . .
Daniel	. . .	. . .	3	. . .	. . .
Ezra	1	. . .	. . .	. . .	. . .
Nehemiah	2	. . .	4	. . .	. . .
1 Chronicles	2	2	5	. . .	. . .
2 Chronicles	5	1	6	. . .	. . .
Totals	49	75	316	105	16

* In the prophetic books, oracles against foreign nations are treated as if they were addressed to them, even if the immediate audience might have been Israel (e.g., Amos 1-2).

Suffixes

The formal rigidity of גוי becomes most apparent when the suffixed forms are examined. Whereas עַם appears hundreds of times with pronominal endings, גוי appears in this way only nine times and in only four contexts.¹

In Genesis 10 each segment of the genealogy of the sons of Noah concludes with a colophonic summary which includes the form גויהם.² In each instance גויהם represents but one of four organizing principles, being preceded by לַשְׁנֹתָם, מִשְׁפַּחָתָם and אֶרְצוֹתָם. Even though גויהם is the final element in each series, there is no grammatical basis for the commonly accepted isolation of the גוים as the primary focus of attention, and the treatment of the preceding elements as the determining factors in the arrangement of the גוים listed.³ The uniformity of the pronominal

¹Table 9. Cf. Speiser who comments in "'People' and 'Nation'," p. 158,

. . . when Israel is spoken of as God's people, the forms employed are Cammī, Camm^ekā, or Cammō, but never gōy with possessive suffix. In fact, am is found hundreds of times with pronominal endings, as against only seven with gōy, each in connection with land.

This perception is repeated by Clements, loc. cit., p. 427. Such comments are erroneous and/or misleading in three respects: 1) the suffixed form occurs in nine texts. Zeph. 2:9 and Ps. 106:5 have been overlooked. 2) the connection between the land and the גוי is not as direct as the generalization would have us believe. In any case, to lump together the texts from Ezek. 36 and Gen. 10 in this way obscures not only the vast difference between the contexts, but also the contrasting roles played by גוי and ארץ in each instance. 3) Ps. 106:5 and Zeph. 2:9 both use the suffix to identify the גוי as belonging to God.

²10:5,20,31.

³E.g., Speiser, loc. cit., p. 159, "It is surely no accident that the so-called Table of Nations (Gen. 10) speaks of gōyīm exclusively, all such entries being classified according to geographic (b'rṣtm) and linguistic (llṣntm) principles. The subgroups there are designated as mišpāhōt, thus showing that mišpāhā(h) was basically an administrative rubric." The placing of ארצות in the initial position in v. 5 (cf. in vs. 20,31) is often taken to imply that here geographic considerations

TABLE 9

THE OCCURRENCES OF גוי WITH PRONOMINAL
SUFFIXES IN THE OLD TESTAMENT

Text	Form	Reference of Suffix
Gen. 10:5	גויהם	Sons of Japheth
Gen. 10:20	גויהם	Sons of Ham
Gen. 10:31	גויהם	Sons of Shem
Gen. 10:32	גויהם	Sons of Noah
Ezek. 36:13	גויך (K)	Mountains of Israel
	גוייך (Q)	" " "
Ezek. 36:14	גויך (K)	Mountains of Israel
	גוייך (Q)	" " "
Ezek. 36:15	גויך (K)	Mountains of Israel
	גוייך (Q)	" " "
Zeph. 2:9	גוי *	Yahweh
Ps. 106:5	גוייך	Yahweh

* Pointed by MT, גוי.

suffixes, as well as the regular prefixing of prepositions before each (either ל or ב)¹ suggest that they should all be ascribed basically similar functions in the context (even if some special emphasis is allowed for גויים in view of its regular appearance at the end of the series). The common interpretation, "These are the names of the nations organized on territorial, kinship and linguistic bases," is unjustified. The primary concern of the Table is to trace the history of the Noachian family, and to show how its growth and segmentation was reflected in the association of the various groups of descendants with specific territories (ארצות), languages (לשונות), kinship groups (משפחות) and גויים. According to the structure of the genealogy, the starting point is the sons of Noah, not the nations contemporary with the author.²

The selection of גוי in place of the more common kinship term, עמ, in a genealogy such as this is surprising. On the one hand, the term may have been intended to complement the other three by referring to a basis of nationality not reflected in them.³ On the other hand, its usage here were primary in the organization of the names, whereas in the latter two kinship was of greater significance. So Hulst, *loc. cit.*, pp. 323f.; D. J. Wiseman, "Genesis 10: Some Archaeological Considerations" (paper presented at the 925th ordinary meeting of the Victoria Institute, London, Dec. 6, 1954), p. 16 (= *JTVI*, 87 [1955], and hereafter cited as "Genesis 10").

¹In view of the variation among the colophons in this genealogy and others in Genesis (25:15; 36:30,43), it is doubtful that distinctions should be drawn between the significance of the two prepositions: the lamed should be treated as a lamed of reference (cf. BDB, p. 516), and the beth as a "beth of a standard of measurement of computation" (BDB, p. 90; GK 119h). The fact that they are interchanged suggests that the variation is purely stylistic.

²This interpretation would help to account for the great variation in the forms of the entries. The author is aware that they consist of a mixture of eponyms, tribal names, gentilics and toponyms.

³Perhaps, the political aspect. See further, *infra*, pp. 494ff.

may recall an original tribal association of the root which has been all but forgotten.¹ This interpretation is weakened, however, by the redundancy it creates in view of the presence of another tribally associated term, משפחה.²

גוי appears three times in Ezek. 36:13-15.³ In the context the mountains of Israel are personified as though in possession of the nation inhabiting them. The metaphor is striking because it reverses the roles usually thought to characterize the relationship between a nation and its territory.⁴ It is strange also because it depicts the mountains as a carnivorous, man-eating beast of prey. The strangeness of the figure may in part account for the anomalous suffixed form of גוי. If such literary liberties are required to emphasize a point, why not also heighten the impact by introducing a grammatical surprise?

The consonantal version of Zeph. 2:9⁵ is capable of two possible interpretations. גוי may be understood as an unaugmented form signifying

¹It may be recognized also in the divine promise to the patriarchs that their descendants would become a גוי גדול: Gen. 12:2 (J); 17:4,5,6, 16,20 (all P); 18:18 (J) 21:13,18 (E); 25:23 (J); 35:11 (P); 46:3 (E); 48:19 (E). This use of גוי in the Table may point to its antiquity. For a discussion of this tribal use of גוי and its relationship to gawum/ga'um in the Mari texts see P. Fronzaroli, "L'ordinamento gentilizio semitico e i testi di Mari," Archivio Glottologico Italiano, 45 (1960), pp. 47-49; 132-34. See further infra, pp. 124ff.

²On משפחה see infra, pp. 110ff.

³Whether K^ethib (as given) or Q^ere reading (גוייך) is correct is irrelevant at this point.

⁴See further, infra, pp. 298ff.

⁵ שארית עמי יבזום "The remnant of my people will plunder them;
ויתר גוי ינחלום And the left-overs of my nation will inherit them."

"a nation".¹ In view of the requirements of the parallelism, however, this is unlikely. That the Masoretes understood גוי to be a suffixed form is clear, not only from the vocalization (גוי), but also from the marginal Q^ere suggestion (גויי).² Both terms, עמ and גוי, refer to Israel the nation of Yahweh.

In Ps. 106:5 the relationship between the nation and Yahweh receives even greater stress. Here גויך appears parallel to בחיריך and נחלתך, two terms expressive of the most intimate relationship between Israel and her deity. גוי may have been preferred to עמ in this instance because the latter has already occurred in v. 4.

In spite of these texts, the refusal of the authors to apply pronominal endings to גוי elsewhere is remarkable. In contrast to עמ, גוי appears to have been a cold formal expression. One did not normally relate to a גוי as he did to an עמ. Only in exceptional cases is this convention broken. In the two instances in which Yahweh is described as relating to his גוי, this term is adopted because of the need for a correlative.

Proper Nouns

In contrast to עמ, גוי never appears in personal names. It is used in three proper nouns, but each one represents a designation for a place or people. In Genesis 14:1,9 Tidal, king of Goiim (תדעל מלך גויים), is named along with two other Mesopotamian kings allied against five kings

¹So understood by a 10-11th century manuscript of LXX, which has ἔθνος, in place of the more usual ἔθνοϋς.

²On the form cf. GK 8k. This interpretation is also favoured by the versions.

of the Dead Sea area. Tidal is commonly identified with the common Hittite name, Tudhaliya,¹ a name borne by at least five kings.² In the present context טלל appears to designate the realm or people under Tidal's authority. Although at the present time a certain identification of Goim is impossible, many have seen here a reference to the Umman Manda, "the people of Manda", which appear occasionally in the cuneiform texts. These documents use the name for certain barbarian hordes, "noxious bands of warriors,"³ who would descend with destructive fury upon ancient Mesopotamia. If the identification is correct, Goim seems to serve as a translation of the Hittite name, hinting perhaps at a gentilic aspect to the term.

The use of טלל as a proper noun in Josh. 12:23 and Judg. 4:2,13, 16 is quite different. Both texts attach the term to specific places in northern Palestine. In the former, מלך גוים לגלגל⁴ appears in a long

¹So E. A. Speiser, Genesis: Introduction, Translation and Notes, AB (Garden City: 1964), p. 107; J. A. Emerton, "Some False Clues in the Study of Genesis XIV," VT, 21 (1971), p. 42; R. de Vaux, EHI, p. 218.

²On the name see E. Laroche, Les noms des Hittites, Études linguistiques, 4 (Paris: 1966), p. 276, where Tudhaliya is given as a name of a mountain. But like Arnuwanda, it is frequently used as a theonym and royal name as well. Cf. ibid., p. 283. On the history of the Hittites see H. A. Hoffner, "The Hittites and Hurrians," Peoples of Old Testament Times, ed. by D. J. Wiseman (Oxford: 1973), pp. 197-221. (Hereafter this volume will be referred to as POTT).

³So J. R. Kupper, "Northern Mesopotamia and Syria," CAH, 3rd ed., II/1, pp. 38-39. On the Umman Manda see further, F. Cornelius, "ERIN-Manda," Iraq, 25 (1963), pp. 167-70; R. de Vaux, "Les patriarches hébreux et les découvertes modernes," RB, 55 (1948), pp. 333-34; A. Falkenstein, in a review article of Archives royales de Mari, Tomes VII, VIII, BiOr, 17 (1960), p. 176; W. F. Albright, "New Light on the History of Western Asia in the Second Millennium B.C.," BASOR, 78 (1940), p. 31.

⁴BHS and J. Gray, Joshua, Judges and Ruth, p. 127, suggest we read with LXX, לגלגל, "in Galilee."

list of kings defeated by the Israelites. Since גויים is applied to migrating hordes elsewhere, Albright recommended a similar interpretation here. He understood it as referring to the migrating Sea Peoples who had settled in this region, and whose background is remembered in the name.¹ Simons, on the other hand, prefers the Septuagint reading, and interprets גויים as a truncated form of Harosheth Hagoyim found in Judges 4.² This at least has the advantage of consistency with the context, since all of the other kings appear to have been rulers of city states. On the other hand, the insertion of the single exception may have been intentional to reflect a unique circumstance. The reference to גויים may reflect the mixed nature of the population of Gilgal and hint once more at a gentilic nuance in the root.

The name חרשא הגויים in Judg. 4:2,13,16, means literally, "the wooded region of the גויים." Aharoni rejects Albright's association of this name with the Sea Peoples,³ preferring to follow Maisler in seeing here not a place name at all but the forested regions of Galilee.⁴ The weakness of this position arises from the impression left by 4:2 which

¹W. F. Albright, "Some Archaeological and Topographical Results of a Trip through Palestine," BASOR, 11 (1923), p. 8.

²J. Simons, The Geographical and Topographical Texts of the Old Testament (Leiden: 1959), p. 280 (hereafter cited as GTTOT); so also J. Gray, loc. cit.

³Loc. cit., p. 8. The site is identified by Albright in the vicinity of el-Harithiyeh. So also P. F. M. Abel, Géographie de la Palestine, 2 vols. (Paris: 1933), Vol. II, p. 343f.

⁴Y. Aharoni, The Land of the Bible: A Historical Geography, trans. by A. F. Rainey (London: 1967), pp. 201-203. Cf. B. Maisler, "Beth She^carim, Gaba, and Harosheth of the Peoples," HUCA, 24 (1952-52), pp. 80-84. Cf. LXX, ἕως δρυμοῦ τῶν ἐθνῶν. Note also the reference to גליל הגויים, Isa. 8:23.

observes Sisera as living in (יִשְׁבֵּן) Harosheth-hagoyim, and v. 16, where the pursuit is described as having extended to (עַד עֵדֶיךָ) Harosheth-hagoyim.¹ Although the final answer to the problem awaits further investigation, there can be little doubt that the element מִגֵּוֹיִם reflects an original foreign or mixed population, at least from the Israelite perspective.²

Application

The restricted scope of מִגֵּוֹיִם presents a sharp contrast to the broad range of application observed for עַד above. The significance of this term is clearly illustrated by the following texts which identify מִגֵּוֹיִם by name: Deut. 7:1 (the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, Jebusites);³ 2 Sam. 8:12 (Aram, Moab, Ammon, the Philistines, Amalek, Zobah); 2 Kings 17:30,31 and 18:33-34 (Babylon, Cuth, Hamath, Ivvah, Sepharvaim, Arpad, Hena); 19:13 (Gozan, Haran, sons of Eden, in addition to those named in 18:33-34); Isa. 18:2,7 (Cush); 60:5f. (Midian, Ephah, Qedar, Nebaioth); 66:19 (Tarshish, Pul,⁴ Lud, Meshech, Rosh, Tubal, Javan, distant coastlands); Jer. 25:17ff. (Judah, Egypt, Uz, the Philistines, Edom, Moab, Ammon, Tyre, Sidon, the islands beyond

¹So Simons, *GTTOT*, p. 289; de Vaux, *EHI*, p. 792, n. 61.

²Cf. Maisler, p. 82, מִגֵּוֹיִם probably means "a conglomeration of various ethnic groups living in one area, or at least represents an ancient term for an ethnically and socially indefinite population (hordes, tribes) in contrast to the permanent and politically organized population of a country or region (cf. Tid'al, king of Goyim, in Gen. 14)."

³Cf. also Exod. 34:11,24; Lev. 18:24; Deut. 4:38; 7:17,22, etc. For a study of the various texts listing these nations see T. Ishida, pp. 461-90.

⁴So Hebrew text. Cf. LXX, Put.

the sea, Dedan, Tema, Buz, Arabian peoples, Zimri, Elam, Media and Babylon)¹; Joel 4:8 (the Sabaeans); Amos 6:14 (Assyria). It is apparent that the term could be applied to a wide variety of entities: world powers,² medium sized states,³ city states⁴ and tribal groups.⁵ The common element, however is not readily recognizable, except that a גוי seems to have been a distinctive social entity recognizable by name.

But גוי was also used in much more general ways. Where the authors had the entire population of the earth in view they would often be addressed as גוי (י) הארץ.⁶ It was also applied generally to the nations around Israel,⁷ those to which the Israelites would be scattered as punishment for disobedience,⁸ those who bring about the destruction of other nations,⁹ and those peoples who have lost their political independence but continue

¹Here identified as Shishak, an Athbash for Babylon. See J. Bright, Jeremiah: A New Translation with Introduction and Commentary, AB (Garden City: 1965), p. 161.

²Cf. also Gen. 15:14; Exod. 9:24 (both Egypt); Jer. 5:15; 6:22; Hab. 1:6 (all Babylon).

³Cf. also 2 Kings 6:18 (Aram); Jer. 48:2 (Moab); Gen. 20:4; Zeph. 2:5 (Philistia); Ezek. 37:22, et al (Israel and Judah).

⁴Cf. also Jer. 49:31 (Hazor).

⁵Note the Canaanite tribes mentioned in Deut. 7:1.

⁶Gen. 18:18; 22:18; 26:4; Deut. 28:1; Jer. 26:6; 33:9; 44:8; Zach. 12:3.

⁷Note variations of גוים אשר סביבת, Lev. 25:44; Deut. 17:14; 1 Kings 5:11; 2 Kings 17:15; Ezek. 5:14; 36:4; Joel 4:11; Neh. 5:17; 6:16. Cf. also 1 Kings 18:10; Ps. 105:13.

⁸Deut. 28:36,49,50; Joel 1:6, etc.

⁹Egypt (Ezek. 32:12); Tyre (Ezek. 26:3,5; 28:7); Babylon (Isa. 13:4; Jer. 25:14; 27:7; 50:9; 51:27,28,41); Assyria (Ezek. 31:12; Nah. 3:5); Moab (Isa. 16:8); Edom (Jer. 49:14; Ob. 1,15,16).

to maintain some sort of "national" identity.¹ These texts indicate clearly that גוי was a common term for "nation". Few texts employ the term in any other way.

Two exceptional occurrences deserve comment. Literally interpreted, Zeph. 2:14 reads: "And flocks will lie down in its midst; all its animals of a nation."² Not surprisingly, attempts to improve on the Hebrew date back to ancient times. The Septuagint translators rendered גוי as γῆς . BHS recommends emendation to (א)גי, an alteration reflected in RSV, "field", and JB, "valley". However, in view of the presence of a parallel term עדרים, it appears that the poet was employing גוי in a figurative sense to refer to gregarious creatures in general.³ This usage reappears in Joel 1:6 in which the invading swarms of locusts are identified as an innumerable גוי.

Since גוי serves as a collective designation for "nation", it is not surprising that national characteristics should occasionally be identified. Common moral and spiritual qualities are reflected by the

¹Nations subject to Assyria (2 Kings 17:26,33,41; 18:33; 19:12, 17; Isa. 10:7; 36:18; 37:12; Ezek. 31:6,17; Nah. 3:4; 2 Chron. 32:13, 14,17); nations subject to Babylon (Isa. 14:6,9,12,18; Jer. 25:9,11; 27:7; 28:11,14; 51:7,20,44; Hab. 1:17; 2:5,9); nations subject to Cyrus (Isa. 41:2; 45:1); nations subject to Israel (2 Sam. 8:11; 22:44; Isa. 54:3; Amos 9:12; Zech. 9:10; Ps. 18:44; 1 Chron. 18:11. Cf. also Tyre's trading associates (Isa. 23:3).

² ורבצו בתוכה עדרים כל חיתו גוי.

³ עדר appears 40 times in the Old Testament, usually referring to "flocks, herds" of sheep or cattle. Three times, however, the expression is used figuratively of people: Jer. 13:17, Israel is the עדר יהוה; Zech. 10:3 עדרו // בית יהודה; Cant. 1:7, עדרי חבריך, "the flocks of your companions".

adjectives קדוש,¹ צדיק,² חנף,³ נבל,⁴ חטא,⁵ עריץ,⁶ and המר והנמהר.⁷

Cultural and customary qualities may also be noted.⁸ More often, however, reference will be made to a nation's greatness,⁹ strength,¹⁰ or location.¹¹

In view of this consistent "national" significance of גוי, Genesis 20:4 demands special comment. On first sight, the context appears to require a word meaning "people, persons", in a general, non-national and non-political sense. Since גוי bears this significance nowhere else, many recommend an alteration of the text.¹² This operation, however, is

¹Exod. 9:6.

²Gen. 20:4; Isa. 26:2. Cf. Isa. 58:2, אשר צדקה עשה.

³Isa. 10:6 ("godless"); cf. גוי לא חסיד, Ps. 43:1; גוי לא קרא, נשמי, Isa. 65:1; נקרא שמי, Amos 9:12; הגוים אשר נקרא שמי, Ps. 9:18; שחחי אלהים, אשר לא שמעו בקל יהוה, Jer. 7:28; אשר דברתי עליו, Jer. 18:8. Contrast these with Ps. 33:12, אשר יהוה אלהיו.

⁴Deut. 32:21.

⁵Isa. 1:4.

⁶Isa. 25:3.

⁷Hab. 1:6, "bitter and hasty".

⁸Uncircumcised nations (גוים ערלים), Jer. 9:25; אשר לו חקים, ומשפטים, Deut. 4:8; אשר לא השמע לשנו, Deut. 28:49; cf. גוי לא תדע לשנו, Jer. 5:15. Cf. also the typical physical characteristics of its people in Isa. 18:2, ממשך ומרוט, "tall and smooth".

⁹E.g., גוי גדול, Gen. 12:2 and many more; גוי אין מספר, Joel 1:6.

¹⁰E.g., גוי עצום, Num. 14:12, and many more; גוים אדרם, Ezek. 32:18. Cf. גוי לא יושע, Lam. 4:17.

¹¹גוי מצפון, Jer. 50:3; גוי רחוק, Joel 4:8; Mic. 4:3; מרחוק, Deut. 28:49; Isa. 5:26.

¹²BHS suggests גוי be deleted, explaining its presence as a dittography of הגם. Speiser explains the need for emendation as follows: "The evidence . . . points overwhelmingly to an old textual corruption. The original must have read either hgm, which came to be expanded to

quite unnecessary. In the first place, Abimelech is generalizing on the basis of the oriental conception of corporate solidarity and kingship, the fate of a nation being bound up with the personal fate of its monarch. As will become evident below, a ממלכה was almost by definition a גוי, and although we may be surprised at the choice of this term, rather than עם, it should not surprise us that he identifies his people by the former. Furthermore, in his complaint concerning the inadvertent nature of his error, Abimelech again reflects the principle of corporate solidarity: "And how have I sinned against you, that you have brought on me and my kingdom a great sin?" Apart from a recognition of Abimelech in some sense embodying the nation, this statement is as incredible as verse 4.¹

Dan. 11:23 also appears to use גוי in the sense of "people", or at least "military force". S. R. Driver, following Bevan, interprets גוי עם as a small band of partisans who helped Antiochus overcome his rivals.² This use of the term, however, would be unique. It seems preferable to interpret the expression as a reference to the reduced Syrian state.³

hgyhgm through dittography (the -w-, as a vowel letter, would not be used in very old texts), or h. .gm, wherein the lacuna was first taken up by some reinforcing particle, but later displaced by dittography. The first of these alternatives seems preferable." Genesis, p. 149. See further also J. Skinner, A Critical and Exegetical Commentary on Genesis, ICC, 2nd ed. (Edinburgh: 1930), pp. 316f.

¹For a similar interpretation, cf. H. Gunkel, Genesis, HAT (Göttingen: 1910), p. 222. "Viel einfacher ist die Erklärung, dass Abimelech es für selbstverständlich hält, dass der Zorn Gottes nicht nur über die Person des Königs, sondern über das ganze Volk kommen wird; ebendasselbe in 7. 8. 9."

²The Book of Daniel, CB (Cambridge: 1905), p. 182. Cf. J. Baldwin, Daniel: An Introduction and Commentary, TOTC (Leicester: 1978), pp. 192f.

³So J. A. Montgomery, A Critical and Exegetical Commentary on the Book of Daniel, ICC (Edinburgh: 1927), p. 452; E. J. Young, The Prophecy of Daniel: A Commentary (Grand Rapids: 1949), p. 242.

גוי in Poetic Parallelism

A discussion of the use of גוי in poetic parallelism may follow roughly the same lines as that of עם above.

Parallel terms representing "the earth"

The association of ארץ and גוי occurs more than twice as often as the עם/ארץ combination. A wide range in the degree of synonymy is reflected in these texts. Ps. 46:11, which employs the most identical form of parallelism possible,¹ is typical of several in which ארץ and גוים appear to be used interchangeably. But the context (vs. 6-8) which refers to the uproar of the גוים//מלכים and the devastation of the ארץ clearly differentiates the two. Both terms are preceded by כל in Isa. 14:26 to stress the universality of Yahweh's designs.² The juxtaposing of the figurative עתודי with the literal מלכי in 14:9 does not affect the relationship of גוי and ארץ.³ If the latter may be portrayed as possessing leaders, the term seems to refer to its inhabitants. In Jer. 6:18-19 both the גוים and the ארץ are summoned to listen to the prophetic oracle. According to 51:7 the ארץ and the גוים have been inebriated by the cup of Yahweh, Babylon.⁴ Ps.

¹ ארום בגוים "I will be exalted among the nations;
ארום בארץ I will be exalted in the earth."

² זאת העצה היעוצה על כל הארץ "This is the plan planned against all the earth;
וזאת היד הנטויה על כל הגוים And this is the hand which is stretched out against all the nations."

³ עורר לך רפאים כל עתודי ארץ "It (Sheol) arouses for you the rephaim, all the leaders of the earth;
הקים מכסאותם כל מלכי גוים It raises from their thrones all the kings of the nations."

⁴ כוס זהב בבל ביד יהוה "Babylon has been a golden cup in Yahweh's hand,
משכרת כל הארץ Intoxicating all the earth;
מיינה שתו גוים The nations have drunk of her wine;
על כן יתהללו גוים Therefore the nations are going mad."

67:3 speaks of the way//salvation of Yahweh being known בארץ//גוים. בכל גוים. The parallelism in 82:8 is climactic rather than synonymous.¹ Nevertheless, the force of the statement depends upon the virtual identification of ארץ and גוים. In a surprising twist, Yahweh's judgment upon the former is based upon his authority over the latter. Since judgment implies moral responsibility for the one judged, the reverse order of the pair might have been anticipated.

In the remaining texts in which גוי and ארץ are paralleled, their relationship is not quite as close. Since גוים and לאמים are juxtaposed with הארץ ומלאה in Isa. 34:1, it appears that the former two are understood as the contents of the latter. Jer. 10:10 declares that the גוים are unable to endure the wrath of Yahweh which causes the ארץ to quake. Each term retains its basic significance in 46:12 according to which the גוים hear, and the ארץ is full of sound. 50:23 depicts Babylon as the hammer of the ארץ, but an object of horror among the גוים. The verbs in Hab. 3:6² and 3:12³ are quite appropriate to their respective subjects, again reflecting a slightly different sense for each. In none of these texts could the order of the pair be reversed without altering the meaning of the verse.

Several general observations on the pairing of גוים and ארץ may be made. 1) When paired גוי always occurs in the plural form. The ארץ does not consist of one גוי but many. 2) A distinct preference for ארץ

1
קומה אלהים שפטה הארץ "Arise, O God, judge the earth!
כי אתה תנחל בכל הגוים For it is you who possess the nations."

2
עמד וימדד ארץ "He stood and surveyed the earth;
ראה ויתר גוים He looked and startled the nations."

3
בזעם תצעד ארץ "In indignation you marched through the earth;
באף תדוש גוים In anger you trampled the nations."

in the A-position is apparent. Of the fourteen texts cited, nine follow this pattern. The pattern is even more disparate for those in which the terms approach synonymity; only two, Ps. 46:11 and Jer. 6:18-19, reverse the order.¹ 3) The pair is reminiscent of the recurring phrase, כל גויי הארץ.² 4) Since in several texts ארץ has reference to the inhabitants of the earth, it would appear that the גוים represent the fundamental elements of which mankind is constituted.

גוים also appears occasionally paralleled with construct phrases involving ארץ. Isa. 49:6 describes the mission of the Servant as follows:

ונתתיך לאור גוים "And I will make you a light of the nations,
להיות ישועתי עד קצה הארץ That my salvations may go to the end of the earth."

Three times אפסי הארץ appears opposite גוים.³ In Isa. 52:10 the אפסי הארץ are described with almost human qualities in that they see (ראה) the salvation of Yahweh. Ps. 22:28 ascribes memory and the ability to repent to the אפסי הארץ. The juxtaposing of the expression with משפחות גוים may indicate that just as the משפחות represented the constituent parts of the גוים, so the אפסים appear to be related to the ארץ. The treatment of the

¹These first two observations apply also to Exod. 34:10, a rare prose occurrence of the parallel pair.

²Cf. above, p. 99, n. 6 for references. Could this be another example of a broken up parallel pair? Cf. E. Z. Melamed, "Breakup of Stereotype Phrases as an Artistic Device," Scripta Hierosolymitana, 8 (1961), pp. 115-53.

³The precise meaning of the expression is obscure. Since it appears only in poetry, אפסי הארץ may have been purely literary in nature. See Deut. 33:17; 1 Sam. 2:10; Isa. 45:22; 52:10; Jer. 16:19; Mic. 5:3; Zech. 9:10; Ps. 2:8; 22:28; 59:14; 67:8; 72:8; 98:3; Prov. 30:4. In each context, the expression emphasizes the universality of the action in question. In view of the parallel expression משפחות גוים in Ps. 22:28, the phrase may signify all who are encompassed by the ארץ. But cf. Ugaritic aps, "end, top (of throne)", UT, p. 364, #309; Phoenician, אפס, KAI 26A IV:1.

אפסי הארץ as the possession (אחזה) of Yahweh opposite the גוים as his inheritance (נחלה) in Ps. 2:8 is less personal.

Finally, because the texts do not fit into any other category, and because, like ארץ, איים represents a geographical entity, the use of this term alongside גוים deserves mention.¹ In Isa. 40:15 the description of the insignificance of the גוים as a drop in a bucket² is compared with the איים which are as minuscule as fine dust. Formally Jer. 31:10 resembles some of the texts discussed above.³ In the first colon the גוים are challenged to pay heed to the word of Yahweh. In the second, the איים represent the locus of the divine declaration. Since to the Israelites the איים represented the distant shores,⁴ this parallel usage may support the thesis that גוים represents an objective term for "nations".

Parallel terms representing "mankind"

The occurrences of גוי opposite a designation for mankind are limited. Jer. 49:15 deals with the public humiliation of Edom.⁵ The

¹Cf. also the bound expressions כל איי הארץ (Zeph. 2:11) and איי הארץ (Gen. 10:5).

²If the interpretation of מר מדלי, as "dust of the balances", suggested by D. W. Thomas is correct, the relationship of the meanings of איים and גוים is even closer than in the traditional reading. See "A Drop of a Bucket? Some Observations on the Hebrew Text of Isaiah 40:15," In Memoriam Paul Kahle, BZAW, 103, ed. by M. Black and G. Fohrer (Berlin: 1968), pp. 214-21.

³שמעו דבר יהוה גוים "Hear the word of Yahweh, O nations,
והגיד באיים מרחק And declare in the coastlands afar."

⁴Cf. C. R. North, The Second Isaiah, p. 84. J. Mauchline suggests that in Isaiah 40-55 איים refers to the peoples of the Mediterranean littoral. "Implicit Signs of a Persistent Belief in the Davidic Empire," VT, 20 (1970), p. 301.

⁵כי הנה קטן נחתיך כגוים "For see, I have made you small among the nations;
בזוי באדם Despised among men."
Cf. the pairing of עם and אדם in Ps. 22:7. See supra, p. 53.

first colon, in keeping with the preceding context, stresses the international scope of the event.¹ The second, however, in agreement with the following verses, appears to emphasize that individuals will also take note of her fate.² Assonantal considerations may also have influenced the selection of the vocabulary: in an oracle concerning אָדָם the use of אָדָם adds poetic colour.³ In Ps. 94:10 אָדָם and גּוֹיִם both denote mankind as the object of Yahweh's instruction.⁴ It is possible that the former intends to stress discipline given at national levels, in contrast to the universal, or even individual teaching of the latter. But such distinctions should not be pressed. This contrasts with Job 34:29, in which גּוֹי (singular) and אָדָם appear as an adjacent pair.⁵ The author consciously binds the two disparate terms together by adding יַחַד.

A final text, Deut. 32:8 pairs גּוֹיִם with בְּנֵי אָדָם, but also employs עַמִּים in the following colon.⁶ The separation of the sons of man and the allocation of their territories to the גּוֹיִם are both attributed to Elyon.

Several other designations for "mankind" also appear with גּוֹי. In Jer. 25:31, the גּוֹיִם are virtually identified with כָּל בָּשָׂר.⁷ Both expres-

¹In v. 14 the nations are summoned to battle against Edom.

²In v. 17 "all who pass by her" (כָּל עוֹבֵר עֲלֶיהָ) express their horror.

³Cf. also LXX (as well as Acts 15:17 in dependence on LXX) rendering of אָדָם as ἀνθρώπος, in place of MT אָדָם in Amos 9:17.

⁴הִסִּיר גּוֹיִם הֲלֹא יִכְחִיחַ "He who chastens the nations, will he not reprove?
הֵמְלִיךְ אָדָם דַּעַח He who teaches man knowledge?"

⁵וּמִי יִשׁוּרְנוּ וְיִסְתֵּר פָּנָיו וְיִסְתֵּר פָּנָיו "And when he hides his face, who can behold him?
וְעַל גּוֹי וְעַל אָדָם יַחַד That is with reference to nation and man together?"

⁶For a full discussion of this problematic text (both textually and hermeneutically) see *infra*, pp. 434ff. On the relationship between בְּנֵי אָדָם and other terms for "mankind", see Melamed, pp. 148-51.

⁷כִּי רִיב לִיהוָה בְּגוֹיִם "For Yahweh has a controversy with the nations;
נִשְׁפֵּט הוּא לְכָל בָּשָׂר He is entering into judgment with all flesh."

sions emphasize the universality of Yahweh's judgment.¹ The pairing of גוים with אנוש in Ps. 9:20,21 is quite deliberate.² In spite of their presumptuous assertions, the גוים are merely frail humans. A final text, Ps. 43:1, parallels גוי with איש.³ The association is intentional, to stress both the national and personal nature of the opposition to the psalmist.⁴

Parallel terms representing "nations"

Not surprisingly, גוים/גוי is paired with other designations for "nation" more often than any other category of terms. In this respect it resembles עמים/עם with which it is juxtaposed most frequently. These occurrences have already been discussed.⁵

לאמים//גוים

Most of the earlier observations concerning the relationship between עמים and לאמים apply also to those texts in which גוים appears opposite לאמים. Like the former pair, the latter also occurs nine times.⁶ In

¹Cf. the use of כל ישבי הארץ in v. 29. For the use of כל בשר as "mankind, corrupted flesh", see Gen. 6:12-13. Cf. also Ps. 65:3; 145:21; Isa. 40:5-6; Jer. 12:12; 32:27; 45:5.

²קומה יהוה אל יעז אנוש "Arise, O Yahweh, let not man prevail;
ישפטו גוים על פניך Let the nations be judged before you;
שיחה יהוה מורה להם Make them fear, O Yahweh;
יערו גוים אנוש המה Let them know that they are but men."

³שפטני אלהים "Vindicate me, O God,
וריבה ריבני מגוי לא חסיד And defend my case against an ungodly nation;
מאיש מרמה ועולה תפלטני Deliver me from the deceitful and unjust man."

⁴All three of the pairs mentioned in this paragraph minimize the force of Speiser's claim that עם is individualized as איש, whereas גוי corresponds to אדם. "'People' and 'Nation'," p. 159.

⁵See supra, pp. 54ff.

⁶Gen. 25:23; Isa. 34:1; 43:9; Ps. 2:1; 44:3,15; 105:44; 149:7; Prov. 14:34 (לאמים//גוי).

most instances the plural element of both terms is used. גוים appears consistently as the A-element. The terms are employed with virtual synonymity throughout; to interchange them would not affect the meaning of the text.¹

אמים//גוים

Ps. 117:1 represents the only occurrence of אמים in the Hebrew Old Testament.² The parallelism here is of the simplest kind.³ Except that גוים, being the more common term, is naturally in the A-position, the two could be readily interchanged without altering the sense.⁴

לשנות//גוים

For the sake of completeness, we include here a discussion of Isa. 66:18. Inasmuch as the verse is not usually classified as poetic, and גוים and לשנות appear as an adjacent, rather than parallel pair, the text differs from the previous passages. But since both the preceding and succeeding phrases apply to both, the relationship of the terms is similar to that found in many parallel pairs. The context offers no hints that the usual linguistic sense of לשון is being stressed. The function of the term compares with that of לשניא, which appears repeatedly alongside עממא and אמא in the Aramaic texts of Daniel.⁵

גוי and לשון are brought together in several additional texts. According to Gen. 10:5,20,31, the descendants of the sons of Noah were

¹On the meaning and usage of לאם, see infra, pp. 128ff.

²Cf. אמ(ו)ת in Gen. 25:16 and Num. 25:15. See further infra, pp. 139ff.

³גוים כל יהוה את הללו "Praise Yahweh, all nations;
Extol him, all peoples."

⁴On the meaning and usage of אמה, see infra, pp. 138ff.

⁵Dan. 3:4,7,29(singular),31; 5:19; 6:26. Cf. supra, p. 60.

separated on the basis of their לשונות and their גוים. In Zech. 8:23 the words appear in a bound relation.¹ Although it is possible that the combination is based on an expression such as והלשנות הגוים found in Isa. 66:18,² this may also represent a standard stereotyped phrase which has been broken up in the Isaiah text.³ The relationship of the two is not difficult to explain. Language is one of the most obvious indicators of nationality.⁴ Therefore, לשון may serve as a substitute for גוי, in which case הלשנות in Isa. 66:18 is almost appositional or epexegetical to גוים.

משפחות//גוים

משפחות is paired with גוים in poetic parallelism on two occasions. The parallelism of the cola in Jer. 10:25 is not only quite symmetrical, but also synonymous.⁵ The comment in the latter part of the verse that "they have devoured Jacob" applies equally to הגוים and משפחות. The parallelism of Nah. 3:4 is even more symmetrical.⁶ The similarity of the sense of the terms is beyond doubt.

Similar to what has been frequently observed already, this poetic paralleling also has its counterparts in different grammatical constructions

¹ מכל לשנות הגוים.

² So Keil, The Twelve Minor Prophets, vol. II, p. 318.

³ Melamed, pp. 115-53.

⁴ For a full discussion of the relationship between language and nationality, see infra, pp. 587ff.

⁵ "Pour out your wrath שפך חמתך על הגוים אשר לא ידעוך On the nations which do not know you; ועל משפחות אשר בשמך לא קראו And on the families that do not call your name." The verse is quite similar to Ps. 79:6, except that here משפחות replaces ממלכות.

⁶ "Who sell nations by her harlotries, המכרת גוים בזנותיה, And families by her sorceries." ומשפחות בכשפיה

elsewhere. The method of association in Ezek. 20:32 closely resembles the poetic usage.¹ Here משפחות הארצות represents an exegetical clarification of the גוים, who are characterized by their idolatry.

Mention has already been made of Ps. 22:28 in which משפחות גוים occurs opposite אפסי הארץ. It is possible that the משפחות are intended to be viewed as sub-groups of the גוים.² But considerable evidence exists to indicate that the former was also used of "nations" in the fullest sense. In Amos 3:1-2, the sons of Israel are first designated as a משפחה which Yahweh brought up from Egypt; immediately thereafter they are compared with all the משפחות האדמה. Jer. 1:15³ and 25:9⁴ are certainly capable of this interpretation. Zech. 14:17f. singles out Egypt from all the משפחות הארץ as משפחת מצרים. Egypt is hardly to be classified as a smaller people or tribe. Furthermore, in the context משפחות is freely interchanged with גוים (vs. 16,18,19). Similar freedom is found in the patriarchal narratives. Gen. 12:3 and 28:14 speak of the blessing of Abraham extending to כל משפחות האדמה. On the other hand, although the vocabulary shows but little variation in other respects, 18:18, 22:18 and 26:4 replace this expression with כל גויי הארץ. In the stereotyped repetitions of the terms of the Abrahamic covenant it is doubtful that a difference in sense is intended. LXX, in

¹ נהיה כמשפחות הארצות לשרת עץ ואבן.

² This would agree with Keil's understanding of משפחה as smaller peoples or tribes, synonymous with עמים. Loc. cit., p. 31. See also Wiseman, "Genesis 10," p. 17, "The word is used somewhat loosely for 'clan' or any national subdivision, whether Hebrew or not, or even of animals." In Jer. 33:24 the Northern and Southern Kingdoms are spoken of as two משפחות, who are the עם of Yahweh but despair of being a גוי.

³ כל משפחות ממלכות צפונה. Cf. v. 10 which juxtaposes גוים and ממלכות.

⁴ כל משפחות צפון.

any case, translates both consistently with $\acute{\epsilon}\theta\eta\varsigma$. Gen. 10:5,20,31 deserves one more comment. Along with לשנות and גוים , משפחות appears as a third expression of the division of the human race.¹

All of these texts suggest a fairly close association between משפחה and גוי .

Parallel terms representing "lands"

Only three texts, commonly acknowledged as poetic, pair גוי with ארץ . Isa. 26:15 describes the expansion of Israel in terms of an increase in the גוי and the extension of its borders.² It is doubtful that גוי here is restricted to the population. Although יסף is frequently used before direct objects before which it signifies "to add to", no term for "people" ever occurs in this capacity. Furthermore, if the intention had been to describe an increase in the population, the Hiphil form of רבה , followed by a more specific term would have been expected.³ It appears that the growth of a גוי involved more than a numerical increase in its people. The second colon suggests it also involved territorial expansion.⁴

¹Cf. the study on משפחה by F. I. Andersen, "Israelite Kinship Terminology and Social Structure," Bible Translator, 20 (1969), pp. 29-30. He notes also the emphasis on "the community of nations as a set of brothers," p. 34.

² יספה לגוי נכבדת "You have increased the nation, you are glorified; רחקת כל קצווי ארץ You have extended all the borders of the land." Cf. Atra-Hasis II:2, ma-tum ir-ta-pi-is ni-s[u im]-ti-da, "the land extended and the peoples multiplied."

³E.g. Gen. 16:10; 17:20; Ezek. 36:10,11; etc.

⁴Cf. Prov. 14:28, which speaks specifically of the relationship between the population of a king's subjects and his glory. Isa. 9:2 speaks of the growth of a גוי in terms of material prosperity. קצווי ארץ occurs elsewhere only in Ps. 48:11 and 65:6. In both instances, however, ארץ refers to the earth.

Isa. 66:8 is equally significant.¹ Of all the texts, both poetic and prose, which associate גוֹל with אֶרֶץ in the sense of land, this is one of only two in which אֶרֶץ appears as the A-word.² The verse is difficult insofar as it portrays a land as being born.³ It seems that here, contrary to the normal pattern, the second colon controls the meaning of the text. Note also that according to verse 8b Zion is spoken of as bringing forth sons, not real estate.

The final poetic text, Ps. 106:27, renders both terms in the plural.⁴ The symmetry of the parallelism as well as the interchangeability of the terms suggest a synonymy of meaning. Alternatively, the two may indeed reflect two aspects of the dispersion: not only would the population be intermingled with other peoples, but they would also find themselves on alien territories. Although both statements are true, in the present context the distinctions should not be pressed.

Ezekiel combines גוֹיִם and אֶרְצוֹת no fewer than fifteen times. In most of these the subject matter is similar to Ps. 106:27.⁵ But 22:4 speaks

¹The symmetry of the cola is remarkable:
 הַיּוֹחַל אֶרֶץ בְּיוֹם אֶחָד "Can a land be born in one day?
 אִם יוֹלֵד גּוֹי פְּעַם אֶחָד Can a nation be brought forth at one moment?"

²Cf. 1 Chron. 14:17.

³On the other hand, geographic entities are often portrayed as women who give birth, not to new cities or lands, but to their inhabitants. Cf. the sea (Isa. 23:4); Israel (Isa. 26:18); the earth (Isa. 26:19); Jerusalem-Zion (Isa. 54:1; 66:7,8; Jer. 4:31; Mic. 4:10). This view is quite different from that reflected on Seleucid coins which speak of Sidon as the mother of its colonies, Cambe, Hippo, Citium and Tyre. G. F. Hill, Catalogue of Greek Coins of Phoenicia (London: 1910), p. cvi.

⁴
 וְלִהְפִּיל זֵרְעָם בְּגוֹיִם "And to cast their seed among the nations,
 וְלִזְרוֹתָם בְּאֶרְצוֹת And to scatter them in the lands."

⁵11:16; 12:15; 20:23; 22:15; 29:12; 30:23,26; 36:19. Cf. also 36:24 which speaks of regathering from the גוֹיִם and the אֶרְצוֹת.

of Israel becoming a reproach to the גוים and the ארצות. Although the parallelism of all three elements is not exact, these terms are combined with עמים in 25:7, 32:9 and 39:27 in such a way that sharp distinctions in meaning are precluded. In 5:5-6 ארצות seems to have lost some of its literal significance and taken on some nuances of גוים. Although it is quite natural to describe Jerusalem's neighbours as "lands that surround her" (סביבותיה ארצות), it is unusual to find lands rebelling against God.

The situation is different in 35:10. The plural forms of both terms are used, but they refer, not to foreign nations, but to the two kingdoms of greater Israel. In view of the emphasis in the context on the bloodshed of the people (בני ישראל, v. 5), on the one hand, and the desolation of the mountains of Israel (הרי ישראל, v. 12), on the other, two different aspects of Israel's nationhood seem to be in view.

This association of גוי and ארץ occurs in other prose texts, although not with equal consistency of meaning. Lev. 26:38 is also concerned with the scattering of Israel among the גוים and the ארצות, but the context provides specific hints that the terms are not to be treated synonymously. In verses 34ff. the ארץ of Israel is promised rest, while her people are removed to the ארץ איבים, "land of the enemy". According to 1 Chron. 14:17 the fame of David spread בכל הארצות and his fear הגוים על כל הגוים. In a judgment oracle, Jer. 25:12 predicts the desolation of the king of Babylon, that גוי, and the land of the Chaldaeans.¹

The remaining texts deal with Rabshakeh's defiant speech to the people of Jerusalem. Although גוים and ארצות are conjoined in 2 Kings 18:33 and Isa. 36:18, the introduction of a third party, the gods, renders

¹אפקד על מלך בבל ועל הגוי ההוא . . . ועל ארץ כשדים¹

the relationship less direct. The verses imply that the gods are the gods of the גוים but also state explicitly that the ארצות are the lands of the gods.¹ The parallel text in 2 Chron. 32:17 ties all three together in an extended construct chain.²

The texts which bring גוי and ארץ together reflect a fundamental association between a nation and its land. Indeed in some instances the terms appear to be interchangeable, except that גוים is overwhelmingly preferred as the A-word. We might safely conclude, therefore, that to speak of a גוי involved, by implication, also a physical geographical entity; the two were inexorably combined.³ Where ארץ is used opposite גוי or עמ in this way, the resultant ambivalent sense may perhaps be best captured by the English expression, "country".

Parallel terms representing political entities

The frequent association of גוי with politically oriented expressions stands in sharp contrast to the Hebrew poets' reluctance to use עמ in this way. Several different, but related terms may be juxtaposed with גוי.

ממלכה//גוי

Texts in which גוי is paired with ממלכה are common.⁴ In Jer. 51:20,⁵

¹ההצל הצילו אלהי הגוים איש את ארצו. The implications of this statement will be considered below, pp. 421f.

²כאלהי גוי הארצות אשר לא הצילו עמם מידו.

³See *infra*, pp. 298ff. for a detailed study of the relationship between a nation and its territory.

⁴Compare this with עמ which appears opposite ממלכה only in Ps. 102:23 and Neh. 9:22.

⁵ונפצתי כן גוים "And with you I will shatter nations;
והשחתי כן ממלכות And with you I will destroy kingdoms."

Nah. 3:5¹ and Zeph. 3:8² the parallelism is quite symmetrical and the synonymy of the terms seems assured. Even though the parallelism may not be as balanced in other texts, similar correspondence of significance is frequently present. Jeremiah in 51:27 speaks of the marshalling for battle of the northern nations, Ararat, Minni and Ashkenaz, all of which come under the dual classification of גוים and ממלכות. The relationship of the terms is slightly different in Ps. 46:7. The גוים rise in uproar and the ממלכות fall, no doubt at the sound of Yahweh's voice referred to in the following colon.³ The form of Ps. 79:6⁴ is almost identical with that of Jer. 10:25, except that ממלכות is replaced by משפחות in the latter.⁵

Two Isaiah texts deserve comment even if the terms do not constitute a parallel pair. The consonantal text of 13:4 may be interpreted in two ways. The Masoretes understood גוים ממלכות as a construct unit. If this interpretation is correct, גוים seems to function as an explicative or expegetical genitive, defining the nomen regens ממלכות more precisely. Viewed in this way, a subtle progression may be discernable in the three

¹ והראיתי גוים מעורך "And I will show the nations your nakedness,
וממלכות קלונך And the kingdoms your disgrace."

² כי משפטי לאסף גוים "For it is my decision to gather nations,
לקבצי ממלכות To assemble kingdoms."

³ המו גוים "The nations made an uproar;
מטו ממלכות The kingdoms tottered;
נתן בקולו תמוג ארץ He raised his voice; the earth melted."

⁴ שפך חמתך "Pour out your wrath
אל הגוים אשר לא ידעוך Upon the nations which do not know you;
ועל ממלכות אשר בשמך לא And on the kingdoms which do not call on your name."
] קראו

⁵ This interchange is further evidence that ממלכה could be used of "nation" in the fullest sense. Note also Ps. 135:10-11, which contains the following sequence: גוים, מלכים, בלך, מלך, ממלכות.

expressions identifying the cause of the tumult in the mountains: עם רב,¹ מלכות גוים, צבאות. The poet begins with the most general and neutral term, and ends with the most explicitly militaristic word. The re-pointing of מלכות as an absolute,² however, preserves the parallelism better.

Isa. 60:12 combines the singular forms of גוי and ממלכה as an adjacent pair. Since the context distinguishes clearly between kings (מלכים) and the nations, a slightly different nuance between our terms should probably also be recognized. However, insofar as both refer to the same entity, they remain very closely related. A similar distinction in nuance is also reflected in Ps. 105:13 (= 1 Chron. 16:20), to which reference has already been made.³

This pairing of גוי and ממלכה was not merely a poetic device. The bound relationship מלכות הגוים appears in Hag. 2:22 and 2 Chron. 20:6. In the former the "kingdoms of the nations" stand in opposition to Yahweh. According to the latter, Yahweh, who resides in heaven, nevertheless reigns over the "kingdoms of the nations". The words are paired adjacently in 2 Chron. 32:15. Rabshakeh declares that "no god of any גוי or ממלכה has been able to deliver his people" from the Assyrians. This adjacent pair recurs in Jer. 1:10 and 18:7,9. In 29:18 כל ממלכות הארץ is associated with

¹עם רב here corresponds to עמים רבים in 17:12.

²As recommended by Gray, *Isaiah*, p. 239, and *BHS*, and interpreted by most recent translations. The LXX interpretation of מלכות as "kings" may suggest this meaning as well as "kingdom" for this word. Phoenician usage would support this. Cf. KAI 10:2; 14:4, etc. See further S. Erlandsson, *The Burden of Babylon: A Study of Isaiah 13:2-14:23*, CBOT, 4 (Lund: 1970), p. 19.

³Cf. *supra*, p. 56.

כל הגוים.¹ The association of our terms is equally close in Ezek. 29:15. To say that Egypt will be the smallest of the ממלכות is equivalent to declaring that she will not exalt herself above the גוים. In a context quite different, Ezek. 37:22 looks forward to a day when Judah and Israel will no longer be two ממלכות and two גוים, but one גוי with one מלך. Finally, in a surprising turn, Exod. 19:6, disregarding the normally objective and detached use of גוי, declares that Israel is to be a ממלכת גוי and a גוי קדוש.² This usage once more suggests a close correlation between גוי and ממלכה: to be a kingdom of priests is to be a holy nation.³

To summarize, the Hebrew poets and authors recognized a fundamental relationship between a גוי and a ממלכה. This is reflected by the frequency with which the terms are paired, the synonymy of the terms in specific parallel associations, and the widespread distribution of the texts in which they are paired. On the other hand, גוי always appears as the A-element in poetry, whereas in the adjacent pairs, a moderate preference for the priority of ממלכה is recognizable.

מלך//גוי

This unexpected pair appears no fewer than a dozen times, often with apparent synonymy. However, in contrast to the widespread distribution

¹The expression כל ממלכות הארץ occurs many times in the Old Testament. Deut. 28:25; 2 Kings 19:15,19; Isa. 23:17; 37:16; 37:20; Jer. 15:4; 24:9; 29:18; 34:17; Ezra 1:2; 2 Chron. 36:23. Cf. also ממלכות הארץ in Ps. 68:33 and כל משפחות ממלכות צפונה, Jer. 1:15.

²Cf. the association of עם with קדוש in Deut. 7:6; 14:2,21; 26:19; 28:9.

³Cf. Isa. 61:6-9.

of the previous pair, the poetic paralleling of מלך and גוי is restricted to Isaiah 40-66 (6x) and the Psalms (4x). Genesis and Jeremiah each contribute one semi-poetic occurrence.

Of the six Isaiah texts, 41:2, 60:3,16 and 62:2 employ the terms with near synonymity. In each case גוי and מלך could be interchanged without any significant alteration in sense. In the remaining passages two differences are distinguishable. 45:1 appropriately speaks of the subjugation of the גוים and the ungirding of the loins of the מלכים. In 52:15, to reverse the terms and refer to the startling of the מלכים and the shutting of the mouths of the גוים would have been unusual. However, given the highly figurative nature of Hebrew poetry, in neither case would such an alteration have been impossible.

Of the citations in the Psalms, 102:16 uses גוי and מלך with apparent synonymity.¹ In 72:11 the priority of מלכים seems to have been determined by the identification of several kings in the previous verse. Similar considerations apply to 135:10, except that in this instance the names of the kings follow. In both texts מלכים is to be interpreted in its normal sense. The final text, 110:5-6 seems also to distinguish between the גוים and their rulers, the מלכים.

Although the remaining texts do not treat our terms as synonyms, they seem also to reflect the fundamental relationship between the two. Gen. 17:6 predicts that גוים and מלכים will come from Abraham. Verse 16 offers the same hope to Sarah. The expressions appear as an adjacent pair

1

זייראו גוים את שם יהוה "So nations will fear the name of Yahweh;
 וכל מלכי הארץ את כבודך And all the kings of the earth your glory."

in Jer. 25:14 and 27:7.¹

This study of the poetic usage has confirmed earlier hints of pronounced political overtones for the term גוי. Indeed, if these were the only texts in which מלכים/מלך were to be found, we should possess solid evidence for equating the two, assigning to the latter as well the meaning, "nation".² However, מלך is a common term and its meaning, "king", is certain. Furthermore, the overwhelming preference for גוים in the A-position, when it is paired with political terms,³ suggests that they are not entirely interchangeable. Nevertheless, the close association of kingship with nationhood requires an explanation. This, however, awaits a later study.⁴

Parallel proper nouns

גוי appears in parallel with the name of a specific nation only in Amos 9:12.⁵ If the Masoretic text is original,⁶ a climactic move may

¹Note the form of the pair in each case: גוים רבים ומלכים גדולים. For the sake of completeness, three additional terms appearing together with גוי should be mentioned. Although the parallelism in Jer. 10:7 is more complex, the relationship between מלכות and הגוים borders on synonymy. The connection between מלוכה and הגוים in Ps. 22:29 is more remote. In Dan. 8:22, from one גוי four מלכים emerge.

²Cf. our comments, supra, p. 51.

³The only exceptions are Ps. 72:11 and 110:5-6. The reason for the reverse in the former has already been alluded to. It may also be significant that both psalms are designated as "royal psalms", in which the role of the king is emphasized. On "royal psalms", see J. H. Eaton, Kingship and the Psalms, SBT, 2nd series, 32 (London: 1976); S. Mowinckel, The Psalms in Israel's Worship, trans. by D. R. Ap-Thomas (Nashville: 1962), Vol. I, pp. 42-80.

⁴See infra, pp. 493ff.

⁵But cf. also Jer. 9:25 where בית ישראל is associated with the uncircumcised גוים.

⁶But note the LXX variant which reads אדם for אדם.

be discernable. In the first colon it is the remnant of one nation, Edom, which is stated to be in the possession of the restored booth of David. In the second, however, the remnant of the world are identified as כּל הגוים who are called by the name of Yahweh. Edom appears to serve as a representative of those גוים referred to in the second colon, consequently belonging to the class known as גוים.

Miscellaneous parallel terms

Although the number of additional terms juxtaposed with גוי is considerably smaller than those occurring with עם, the ones which may be isolated are important. These may be classified according to several broad categories.

Parallel designations for Israel

Only in Ps. 106:5 does the designation for Israel occur opposite גוי. The unusual suffixed form has already drawn comment.¹ Equally surprising is the association of גוי with בחירים and נחלה. Both are relational in nature and more appropriate to עם. It may be that since עם has already been employed in v. 4a, a new correlative had to be either found or created. This unusual combination may have been intended to express the extraordinary nature of Yahweh's action toward Israel. Otherwise, the only common denominator among the terms is the suffixed ך.

Two texts pair גוי with segments of the population of Israel. In Isa. 60:22 אלה appears as the A-element.² Mic. 4:7 is similar in

¹Cf. supra, p. 95.

²הקטן יהיה לאלף והצעיר לגוי עצום "The smallest one will become a clan, And the least one a mighty nation."

meaning, except for the replacement of *אלף* with *שארית*.¹ These are to be interpreted as examples of climactic parallelism in which the second stich strengthens the force of the first by means of hyperbole.

Parallel terms with negative overtones

A critical attitude toward the *גוים* is reflected in several Psalms which juxtapose *גוי* with emotionally charged correlatives. As an example, we note 9:6 which places the term opposite *רשע*.² The plural form of the latter appears in v. 18. In another bitter note, the psalmist in 59:6 calls upon God to punish all the *גוים* and to withhold his grace from the treacherously wicked (*בגדי און*). Most blunt, however, is 106:41, according to which the *גוים* are identified outrightly as *איבים*.³ It is obvious that in these passages the true significance of *גוי* has been obscured by the strength of feeling expressed by the polemical tone. However, although *גוי* provided an effective vehicle for the expression of this animosity, this was not the only term so used. As noted above, *עם* was employed in many similar contexts as well.⁴

¹ *ושמתי את הצלעה לשארית*
והנהלאה לגוי עצום "I will make the lame a remnant,
 And the outcasts into a strong nation."

² *גערת גוים*
אבדת רשע "You have rebuked the nations,
 You have destroyed the wicked."

³ For additional examples see 2:1-3; 9:3-6, 17:18; 43:1; 44:9-16; 46:7; 59:1,2,5; 79:1,4,6,7; 83:5; 86:8; 106:34-39; 115:4-8; 118:10; 135:15-18. Cf. also *גוים/זרים* in Ezek. 28:7.

⁴ Cf. *supra*, pp. 42f.

יגל in the Cognate Languages

In contrast to the widespread usage of **BY** in the languages cognate to Hebrew, *יגל has not surfaced in any Northwest Semitic text other than the Old Testament and documents dependent upon it.¹ A connection with יגל, "interior", found in Nabataean and Palmyrene inscriptions, is to be rejected.² Relating the root to either Hebrew יג, literally "back, body",³ but also used in the sense of "community, congregation, corporation", in Job 30:5, or Phoenician-Punic יג, "community, corporation",⁴ is no more helpful.⁵ The root has, however, been identified in several second millennium Mari tablets, where it appears as

¹So M. Noth, "Die Ursprünge des alten Israel im Lichte neuer Quellen," Veröffentlichungen der Arbeitsgemeinschaft für Forschungen des Landes Nordrhein Westfalen, 94 (1961), p. 14 (= Aufsätze, II, p. 251, hereafter referred to as "Ursprünge"). Cf. R. de Vaux, p. 154, n. 4. For bibliography on יג, יגל in the Semitic languages see D. Cohen, ed. Dictionnaire des racines Semitiques (Paris: 1970), p. 107. יגל appears in the Beth Mashku document, a fragment of a document addressed to one of Bar Kochba's commanders, and is translated by O. H. Lehmann and S. M. Stern as "the Romans". "A Legal Certificate from Bar Kochba's Days," VT, 3 (1953), pp. 391-92. S. A. Birnbaum, who renders the term, "heathen", argues that "the language of the document had an Aramaic background. It therefore seems reasonable to assume that Aramaic was the mother tongue of the Beth Mashku Jews." "The Beth Mashku Document," PEQ (1955), p. 32. He also notes that the form **יגל** contains a defective spelling for **o** and a plene spelling for **i**, similar to Gen. 25:23 and Ps. 79:10. Cf. Lehmann and Stern, p. 391, who read **יגל**. Cf. also P. Benoit, et al, Les grottes de Murabba'at, DJD, II (Oxford: 1961), text 42, pp. 155-59, who translate "Pafens".

²Cf. DISO, p. 49, for references.

³Cf. Isa. 38:17; 50:6; 51:23; Prov. 10:13; 19:29; 26:3.

⁴Cf. R. Gordis, The Book of Job: Commentary, New Translation and Special Studies (New York: 1978), p. 331.

⁵So also Hulst, THAT, I, p. 293.

gā'um/gāwum.¹ The enigmatic nature of the word is reflected in the variety of explanations that have been suggested: 1) "territoire";² 2) "group, gang (of workmen)";³ 3) military unit;⁴ 4) tribe.⁵ Because of the paucity of references and the indefinite nature of the contexts, it is difficult to establish whether an ethnic, sociological or territorial sense is intended. The single occurrence of the root in the personal name, Ba-ah-lu-ga-yi-im,⁶ is of little assistance. The most common

¹ARM 4 1:13,15; 5 87:5; 6 28:7-9; RA 47 122 ii:4 et passim in this text: RA 49 18 r. v:20, et passim.

²G. Dossin, ARM 4 1:15. Cf. M. Birot, "Trois textes économiques de Mari (I)," RA, 47 (1953), p. 127.

³CAD, V, p. 59. So also apparently Speiser, "'People' and 'Nation'," pp. 160-61.

⁴Cf. A. Malamat, "Aspects of Tribal Societies in Mari and Israel," RAI, 15, ed. by J. R. Kupper (Paris: 1967), pp. 134-35; idem, "Mari and the Bible: Some Patterns of Tribal Organization and Institutions," JAOS, 82 (1962), p. 144, n. 3.

⁵So Dossin, ARM 4 1:13 (The inconsistency of interpretation prevails even within this edition of the text. Cf. line 15, where Dossin renders it "territoire".); J. Bottero, Textes économiques et administratifs, ARM, 5 (Paris: 1957), p. 224; J. R. Kupper, Les nomades en Mesopotamie au temps des rois de Mari (Paris: 1957), p. 20, n. 1; D. O. Edzard, "Mari und Aramäer," ZA, 56 (1964), p. 144, "Stammesteil"; P. Fronzaroli, loc. cit., pp. 47-49; AHw, p. 284, "Volk"; J. T. Luke, "Pastoralism and Politics in the Mari Period," (unpublished Ph.D. dissertation, University of Michigan, 1965), p. 145; de Vaux, EHI, p. 239, "gayum/gawum seem to have been the name given to a group of families with the same ethnic origin, but is used also . . . with a geographic meaning."

⁶ARM 5 87:5. On p. 141 G. Dossin comments, "Noter le nom propre amorrhéen: Baḫlu-gayim 'Le seigneur du pays'." Pour l'élément gayum qui correspond exactement à l'hébreu 'peuple, pays'." Cf. Huffmon, APNM, pp. 123, 174, 180.

interpretation of the term as a gentilic unit seems to suit all contexts most satisfactorily. Noth argues that gāwum/gā'um is a technical term for half-nomadic groups, lacking a counterpart in the language of sedentary, urban populations.¹ According to Malamat this gentilic usage was its original significance, similar to that of ג'ל in the Old Testament. By the time the Mari texts were being written, however, it was being used in the contexts of administrative and territorial organization. He is not surprised that gāwum could also be used in a military sense, since "military units in patriarchal society were originally based on gentilic principles."²

Even if "tribe, Volk" may be tentatively accepted as an appropriate translation for gā'um/gāwum, the pattern of the occurrences of this root is puzzling. It is attested first at Mari on the upper Euphrates before 1800 B.C., only to disappear shortly thereafter. Why it should surface centuries later in an entirely different geographic context we may only speculate. In any case, by the turn of the millennium, the expression was firmly entrenched in the Hebrew vocabulary.³ It is tempting to

¹"Das die Bedeutung nicht leicht exakt zu bestimmen ist, liegt daran, dass es sich offenbar um eine Art terminus technicus handelt für eine Sache, die in der Kulturlandesphäre kein genau entsprechendes Gegenstück hatte und daher auch nicht mit einem Begriff der Kulturlandsprache zutreffend wiedergegeben werden konnte, weil mit diesem Wort irgendeine Gemeinschaftsform gemeint war, die die Mari-Leute aus ihrer eigenen Vergangenheit vor dem Sesshaftwerden ererbt hatten." "Ursprünge," p. 14.

²RAI, 15, pp. 134-35; JAOS, 82, p. 144, n. 3. See also more recently, idem, "Ummatum in Old Babylonian Texts and its Ugaritic and Biblical Counterparts," UF, 11 (1979), p. 528.

³ג'ל occurs in two poetic texts which we date in the eleventh century or earlier, Deut. 32:8,28,43 and Josh. 10:13. For a defence of this early date for the former, see W. F. Albright, "Some Remarks on the Song of Moses in Deuteronomy XXXII, VT, 9 (1959), pp. 339-46; O. Eissfeldt, Das Lied Moses Deuteronomium 32 1-43 und das Lehrgedicht Asaphs Psalm 78 samt einer Analyse der Umgebung des Mose-Liedes, Berichte über die

hypothesize that the resurrection of this archaic West Semitic expression reflected the growing national self-consciousness of the Israelites.

Verhandlungen der Sächsischen Akademie der Wissenschaft zu Leipzig, Philologisch-historische Klasse, 104:5 (Berlin: 1958). This date is not accepted by all. E.g., G. E. Wright, "The Lawsuit of God: A Form-Critical Study of Deuteronomy 32," Essays in Honor of J. Muilenburg, ed. by B. W. Andersen & W. Harrelson (London: 1962), pp. 26-67. The latter derives from the Book of Jasher, which appears to have been composed in the early part of David's reign. Cf. 2 Sam. 1:18. So also J. Gray, Joshua, Judges and Ruth, p. 111.

Conclusions

On the basis of our investigation of the use of 'ג in the Old Testament, and its cognate gā'um/gāwum in the cuneiform texts of Mari, it is possible to formulate some conclusions concerning the significance of this term.

1) 'ג appears to have been a West Semitic term whose usage was relatively restricted.

2) In the early second millennium *gawum was used at Mari as a gentilic designation, meaning, "tribe, Volk".

3) 'ג was a common Hebrew designation for "nation" from the earliest period of the nation's existence.

4) 'ג was a relatively inflexible term, grammatically, not given to much variation in its forms.

5) 'ג was a rather cold, formal, objective term. Only in exceptional cases was it employed in expressions of relationship.

6) In contrast to the ethnic connotations of ג, 'ג appears to have possessed distinct political overtones.

CHAPTER III

THE FORMS AND USE OF אֲרָצוֹת

אֲרָצוֹת in the Old Testament

Frequency and Distribution

Apart from אֲרָצוֹת and אֲרָצוֹת, designations for "nation" in the Old Testament are relatively rare. In contrast to the hundreds of texts in which these are employed, the thirty-five occurrences of אֲרָצוֹת seem inconsequential. Several general features of the usage of this expression are noteworthy. 1) אֲרָצוֹת is restricted to poetic texts. Even within these, however, the distribution is uneven. The Psalms (14x) and Isaiah (10x)¹ account for more than two-thirds of its appearances. Elsewhere אֲרָצוֹת is distributed among Genesis (4x), Proverbs (4x), Jeremiah (1x) and Habakkuk (1x). 2) The plural form is overwhelmingly preferred. Indeed the singular occurs only in Gen. 25:23 (bis), Isa. 51:4, Prov. 11:26 and 14:28. 3) Suffixes are rarely attached to this term. The only exception is found in Isa. 51:4, where the suffix is necessitated by the parallelism with אֲרָצוֹת. 4) אֲרָצוֹת never occurs as an element in a personal name. 5) Neither the plural nor the singular form ever appears as the nomen regens in a construct relation.

¹Seven of these occur in 40-66.

Application

In the main **לא** is used to refer to the nations in general, rather than to identify specific ones. Although Prov. 14:34 employs the term almost as an abstraction,¹ the **לאמים** are those who devise vain things (Ps. 2:1), are in a tumult (Ps. 65:8; Isa. 17:12,13), are judged and punished by Yahweh (Ps. 7:8; 9:9; 47:4; 149:7), are guided by him (Ps. 67:5), are called upon to praise him (Ps. 67:5; 148:11), are the audience before whom the psalmist will praise Yahweh (Ps. 57:10; 108:4), in contrast to Israel will be covered with darkness (Isa. 60:2), laugh at the psalmists trouble (Ps. 44:15), abhor those who declare the wicked to be righteous (Prov. 24:24), will serve Jacob (Gen. 27:29), will be given in exchange for Israel (Isa. 43:4), will be subject to David (Isa. 55:4 bis), and are the subjects of Babylon who labour in vain (Jer. 51:58). In none of these texts are the **לאמים** precisely identified.

In several instances, however, the term is used more specifically. In Gen. 25:23 the descendants of Rebekah are designated as two **לאמים**. It is clear that the reference is to Israel and Edom. Yahweh addresses Israel as his **לא** in Isa. 51:4. The term also serves as a designation for the Canaanite nations in two texts, Ps. 44:3 and 105:44.

In two instances in which the singular form of **לא** appears, the meaning differs significantly from these "national" occurrences. In Prov. 11:26 and 14:28, the word bears the sense, "population", similar to a common usage of **עם**.

1

צדקה תרומם גוי "Righteousness exalts a nation,
 וחסד לאמים חטאת But sin is a disgrace of peoples."

לאם in Poetic Parallelism

It has already been noted that לאם occurs exclusively in poetic texts. The consistency of usage within this genre is remarkable. In the first place, of the thirty-five occurrences of the term, in only eight is there no direct parallel correlative. But even this observation requires modification. The use of לאמים in Isa. 17:13 is directly related to verse 12, where it appears with גויים as a parallel. The same applies to Gen. 25:23b and c where the singular forms follow parallel references to the לאמים and גויים. In Ps. 7:8 לאמים should be interpreted synonymously with עמים of verse 9, even if the two are not formally parallel.¹ Although the two occurrences of לאמים in Isa. 55:4 are formally independent of any parallel terms, the following verse twice refers to גוי. The isolated expression appears in Ps. 65:8, but the motif is similar to Isa. 17:12-13, a text already alluded to. This leaves Prov. 11:26 as the only remaining isolated occurrence of the term. This consistency of usage is also reflected by the uniform appearance of לאם as the B-word in the parallel pair.

In most instances לאם is juxtaposed with עמ or גוי. These have already been discussed.² In the remaining texts, no correlative is found which has not been conjoined with these two terms elsewhere. In Isa. 41:1 and 49:1 the לאמים//איים are called to attention to hear the words of Yahweh. The paralleling of this term with אדם in Isa. 43:4 is reminiscent

¹G. R. Driver maintained that this is one of at least two texts (cf. Ps. 148:11) in which the term bears the sense of its Akkadian cognate *limmu*, "ruler". Canaanite Myths and Legends (Edinburgh: 1956), p. 158, n. 12 (hereafter cited as CML) but cf. Barr's refutation, Comparative Philology, p. 254. This explanation of the term is also rejected by J. C. L. Gibson, Canaanite Myths and Legends, 2nd ed. (Edinburgh: 1977), p. 149 (hereafter cited as CML²).

²Cf. supra, pp. 59f. and 108f.

of Ps. 22:7 where עַם is used similarly, and 94:10 which uses גּוֹי instead.¹ Although the immediately parallel expression in Isa. 60:2 is אֶרֶץ, the usage of לְאֻמִּים here should be associated with verse 3 in which גּוֹיִם and מַלְכִים are employed. Ps. 9:9 juxtaposes the word with תְּבַל in announcing both as objects of divine judgment. 148:11 is unique. Not only is לְאֻמִּים immediately paralleled with מַלְכֵי אֶרֶץ,² but it serves as the second element in a series of eight designations for segments of mankind corresponding to other animate and inanimate objects cited in the previous verses.³

¹The same parallel, with a reversal of the elements, occurs in UT V AB ii:7-8.

²Cf. also Ps. 2:1-2, where לְאֻמִּים is also associated with מַלְכֵי אֶרֶץ, although not in parallel construction.

³The verse is regarded by some as a later gloss. Cf. Briggs, Psalms, II, p. 540. Driver, loc. cit., cites this as a second instance in which לְאֻמִּים should be translated "ruler". But cf. Barr, loc. cit., p. 255.

𐤊𐤍𐤁 in the Cognate Languages

The pattern of usage of 𐤊𐤍𐤁 outside Hebrew displays some interesting features. The form appears in a seventh century B.C. Aramaic ostrakon from Ashur.¹ Here the word is generally treated as an Akkadian loanword from līmu, used of an official magistrate from whom the year was given its name.² But this expression is to be distinguished from its homonym, bearing the basic sense, "one thousand", but being also used of the commander of a military unit of one thousand men.³ Although the sense, "family, clan", is absent from any continuous context, it seems to be required in several lexical texts. In the first, li-'-mu appears alongside maš-šū-u, ta-li-mu and im-nu as a synonym of aḫu.⁴ Elsewhere it occurs as a synonym for šābu, "army",⁵ and ki-im-tu, "family, kin".⁶

¹KAI 236 Rs. 1: E. Lipinski, Studies in Aramaic Inscriptions and Onomastica, Orientalia Lovaniensia Analecta, 1 (Leuven: 1975), pp. 94ff. (hereafter cited as SAIO).

²For this meaning līmu see "līmu A," CAD, 9, pp. 194-96; "līmu(m) I, limmu," AHW, p. 554.

³Cf. līmu B," CAD, 9, pp. 197-98; AHW, pp. 553-54. The presence of these homonyms may account for the LXX translation of 𐤊𐤍𐤁 as ἀρχοντες in Gen. 27:29; Isa. 34:1; 41:1; 43:4,9, and as βασιλευς in Is. 51:4. But even Driver, who applies this meaning to other Old Testament passages acknowledges that in each instance cited LXX has gone astray. "L'interpretation du texte masoretique a la lumiere de la lexicographie hebraïque," Ephemerides Theologicae Lovaniensis, 26 (1950), p. 346.

⁴LTBA 2 lvi 53-56. Cf. Malku I, 136-38, where li-'-mu is omitted in a duplicate of this list. A. D. Kilmer, "The First Tablet of Malku = Sarru together with its Explicit Version," JAOS, 83 (1963), p. 427.

⁵Explicit Malku I, 88-91 contains the following series: pa-la-ú, li-i-mu, ni-i-rum, [um-ma] - [nu]. Kilmer, p. 435.

⁶So AHW, p. 479. Explicit Malku I 316-18 records the following series: ki-i-mu, ki-ma-tu, li-i-mu. Kilmer, p. 439. The form li-i-' also appears in a group with ummanu and nīru (Erimphus VI 1), but doubts about its applicability in this context have been expressed. CAD, 9, p. 198.

It appears that a numerical designation was extended in meaning to refer to the ruling officer over the thousand, and in a derived sense became an expression for the extended family, the clan.¹

The root למ has also surfaced in several texts from Ugarit. On the one hand, the term serves as one element in an epithet for ^cAnat.² Several possibilities concerning its significance in this context have been suggested. Some relate the expression to Akkadian līmu, "ruler".³ De Moor, on the other hand, has recognized in limm a derivation from the name of the Amorite deity, Lim, the word here having reference to the race

¹ Compare this semantic development with the shift in the meaning of אלף in Hebrew. This term also originally signified the numeral, 1000, but later came to represent a unit of one thousand men under the leadership of one officer (Exod. 18:21,25; Num. 31:14; etc.). Eventually its meaning was generalized even more so that it could be used synonymously with שבת and משפחה (Judg. 6:15; 1 Sam. 10:19,21). Compare also Isa. 60:22; where אלף occurs parallel to גוי. See also the note by W. F. Albright, "Dedan," in Geschichte und Gegenwart, A. Alt Festschrift, Beiträge zur historische Theologie, 16 (Tübingen: 1953), p. 10, n. 3. If this reconstruction of the semantic development is correct, the process is the reverse of that which obtained for עם, גוי and אמה. Cf. Malamet, on these terms, UF, 11 (1979), p. 528.

² ybmt limm. In most instances this epithet occurs parallel to btlt ^cnt, but always as the B-element. So 51 II: 14-16; 76 I:15-16; 76 III:3-4; 2 Aqht VI:19; ^cnt II:32-33; III:8-9; IV:65-66. Cf. also 2 Aqht VI:19. In ^cnt III:9 ybmt is replaced by ymmt, probably due to the assimilation of the labial b to the following labial m. So J. Gray, The Legacy of Canaan: The Ras Shamra Texts and their Relevance to the Old Testament, VTS, 5 Leiden: 1957), p. 197, n. 4 (hereafter cited as LC); contra Gordon, UT, #1065, p. 408, who suggests a possible connection with ימימה, the eldest of Job's daughters.

³ So Driver, CML, p. 158, n. 12. J. Gray, LC, p. 197 interprets the word as "the Prince," i.e., Baal. Cf. Gordon, who reads "heroes", UT, #1065, p. 408. Driver's interpretation, however, is unlikely, seeing līmu, "ruler", was unique to Mesopotamia. Furthermore, this līmu, referred not to any "ruler" in general, but to a specific kind of ruler, the eponym of the year. So Barr, Comparative Philology, p. 255. On p. 133 Barr also notes that whereas the Akkadian term was based on the qitul, qitul model, the Hebrew reflects a qutul, qutul pattern.

of Lim.¹ Ginsburg understood the epithet as a proper noun, Yabamat La'immin.² A fourth view interprets the word as "peoples".³ This seems to us the most satisfactory suggestion.

Regardless of the final answer to the enigmatic appellation of Anath, in several texts the translation of limm as "peoples" is undoubtedly correct. In Cnt II:6-8 lim is placed parallel to 'adm.⁴ The parallel expression in 62 I:6-8 and 67 VI:23-25 is hmlt.⁵ One additional mutilated text, 76, is worthy of note here, because lim occurs twice parallel to ars,⁶ confirming the correctness of the interpretation, "peoples".

¹J. C. de Moor, "Studies in the New Alphabetic Texts from Ras Shamra," UF, 1 (1969), p. 183.

²H. L. Ginsburg, "The North Canaanite Myth of Anath and Aqhat," BASOR, 97 (1947), pp. 8-9.

³Cf. C. Virolleaud, La legende Phenicienne de Danel, MRS I (Paris: 1936), p. 236, "peuple". More recently, A. Caquot, et al, eds., Textes Ougaritiques, Tome I: Mythes et legendes (Paris: 1974), p. 92.

⁴tbtšb bn qrytm "She fought between the two cities;
tmḥš lim ḥp y[m] (?) She smote the peoples of the west;
tšmt adm šat špš She destroyed the population of the east (sunrise)."

Cf. Krt 37, 151, where 'Il is called ab adm, "father of mankind". But Gray still insists that lim in this text means "princes". LC, p. 33.

b^c1 mt ⁵ "Baal is dead!
my lim bn dgn What will become of the people of the son of Dagon?
my hmlt atr b^c1 What will become of the multitudes who follow Baal?"
Cf. Ezek. 1:24, קול המלה כקול מחנה.

⁶Driver, CML, p. 116, following Gaster, reconstructs 76 I:7-9 as follows:

[él hd y] gs llémm "El Hadad will come among the peoples;

[wb^c1] yṭb lars And Baal will return to the earth."

Cf. Isa. 60:2, where לאמים and ארץ are paralleled. If Driver's reconstruction of 76 I:14-17 is correct, the two meanings of limm would be brought together in a single text:

Since to date no Ugaritic texts have been unearthed employing l^{im}m with the sense "one thousand", its primary Akkadian meaning, it may be tentatively concluded that among western Semites the expression was used primarily in its broader derived sense.

[w^ctⁿ b^tl^t] cⁿt

"The Virgin Anath answered,

[t^{sh} y^bm^t] l^em^m

The sister-in-law of rulers cried,

[el h^d y^gs] ll^em^m

El Hadad will come among the peoples,

[w^cb^l y^t]b [.] l^ar^s

And Baal will return to the earth."

Conclusions

Although the study of the usage of **אָל** is hampered by the unsatisfactory nature of the evidence, both biblical and extra-biblical, the results of our findings may be synthesized.

That **אָל** was not part of the every day vocabulary of the Hebrews is suggested by several considerations. 1) The word occurs only thirty-five times in the entire Old Testament.¹ 2) Within the Old Testament, its distribution is quite restricted, the Psalms and Isaiah accounting for two-thirds of its occurrences. 3) The word appears only in poetic texts. 4) It rarely appears in isolation from a correlative.² 5) Where it is paralleled with another term, **אָל** is consistently the B-element. 6) The ways in which the expression is used betray few signs of the vitality and creativity, characteristic of ordinary speech. The words with which it is associated are restricted to **אָל** and **אָל**, along with several additional terms which appear elsewhere juxtaposed with these two. No new associations are introduced. Furthermore, morphologically, **אָל** seems almost to have fossilized into a standardized plural form. Singular forms are restricted to Proverbs,³ Gen. 25:23,⁴ and Isa. 51:4. Only the last

¹In Rabbinic Hebrew the word disappears entirely. Cf. M. Jastrow, A Dictionary of the Targumim the Talmud Babli and Yerushalmi, and the Midrashic Literature, 2 vols. (New York: 1950), p. 686.

²Its isolated presence in Prov. 11:26 may be attributed to the cosmopolitan outlook of much of the wisdom literature, as well as the profound influence which the broader international wisdom movement had upon Israel.

³Prov. 11:26 and 14:28. These texts are anomalous in their usage of the terms as well. Cf. supra, p. 129.

⁴This text is often regarded as archaic (e.g., Speiser, "'People' and 'Nation'," p. 158). In Genesis, p. 194, the same author, however, suggests **אָל** was preferred to **אָל** because the latter would have been redundant if it had been applied to the twins.

named, with its pronominal suffix, reflects any formal vitality.¹ This archaic interpretation is supported by the extra-biblical data. The expression occurs in the poetic texts from the mid-second millennium B.C.,² but is absent from all other Northwest Semitic dialects. It is remembered in Akkadian lexical lists, but only as a shadowy concept. It is never employed in the sense of "family, clan", in a continuous context.

In many respects the usage of אָל is reminiscent of גִּי. Both appear to have been rather cold, formal terms. The association of אָל with מַלְכִים in Ps. 2:1 and 148:11 confirms this similarity. In other respects, however, אָל is used more like עַם. This is especially true of Prov. 11:26 and 14:28 where the singular forms require the interpretation, "population". This is also suggested by the paralleling of אָל with תָּבַל which is also paired elsewhere with עַם, but never with גִּי.

Because of the consistent usage of אָל with correlatives, it is difficult to determine the precise significance of the root. Perhaps it represents an approximate mid-point on a continuum between עַם and גִּי. In any case Ps. 67, refusing to show partiality, brings all three together in a single context.

¹A correlative capable of bearing a suffix is required here.

²For a thorough recent discussion of these texts, including their date, see A. Caquot, "La littérature ugaritique," DBS, fascicle 53, pp. 136lff.

CHAPTER IV

THE FORMS AND USE OF אמה

אמה in the Old Testament

The final term to be considered in this investigation, אמה, occurs only two or three times in the Old Testament. The confusion arises from the variation in the forms used. Although the plural appears in each instance, Gen. 25:16 and Num. 25:15 adopt the feminine ending, אמות, whereas Ps. 117:1 uses the masculine, אמינ.

Nor is the significance of the terms consistent in these texts.¹ The contexts in which the feminine forms occur clearly suggest a more restricted scope than the masculine counterpart. In Gen. 25:16 the sons of Ishmael are listed as eponymous ancestors of the "encampments" (חצרים),² the "duars" (טירה),³ and the "clans" (אמת), which constitute the Ishmaelite peoples. The leaders of these units are identified as נשיאם, a term commonly used of the tribal leaders in Israel, but rarely

¹LXX interprets אמה differently in each text: Gen. 25:16, ἔθνη; Num. 25:15, ἔθνους ὀμμάθ; Ps. 117:1, λαός.

²So translated by de Vaux, *EHI*, p. 239. Cf. A. Malamat, *UF*, 11 (1979), p. 533, who translates "hamlets", explaining this to be "a specialized word . . . for the open settlements typical of semi-nomadic tribes."

³So de Vaux, *loc. cit.* Malamat, *loc. cit.*, n. 35, understands the טירה as an apparently fortified type of nomadic settlement.

of the king.¹ It seems that in this instance אמה represents, not a designation for a nation, but a sub-group of the same. This is confirmed by references to Ishmaelite political structures elsewhere. According to Gen. 17:20, Ishmael shall become the father of twelve נשיאם and a גוי גדול (singular). This contrasts with the descendants of Sarah among whom will be included מלכים and גוים.²

According to Num. 25:15, Zur, the father of Cozbi was the ראש אמות בית אב במדין. As the consonantal text stands it may be interpreted two ways. Either the אמות are to be seen as sub-divisions of the בית אב, or the latter expression serves as a clarifying comment on a rare word.³ In either case, the sociological unit in question is something less than a nation.

Since both of these texts have been eliminated from our discussion of designations for "nation" only the masculine form of Ps. 117:1 remains. The use of אמים as the B-element in a parallel pair with גוים demonstrates that a national sense is required here. But doubts concerning the authenticity of MT have been frequently expressed. Kraus, following BHK, recommends that אמים be emended to לאמים, the lamed having been lost in

¹ נשיא = tribal chief or representative in Num. 1:16,44, + 58x. The term is used of a king only in 1 Kings 11:34 (Solomon) and Ezekiel, where it is applied to both Zedekiah (7:27; 12:10,12; 21:30; 19:1[?]) and the future Davidic king (34:24; 37:25; etc.). For further discussion see Malamat, *ibid.*, p. 534.

²Cf. v. 19.

³ בית אב is commonly treated as a secondary gloss. So G. B. Gray, *Numbers*, p. 387; de Vaux, *loc. cit.*; BHS; Malamat, *loc. cit.*, pp. 533f. Malamat concludes that the Midianites were divided into five אמות. Cf. Num. 31:5; Josh. 13:21, as well as the genealogy in Gen. 25:4, where Midian is assigned five sons.

transmission.¹ On the other hand, Malamat has recently proposed that the singular form corresponding to אַמִּים is not אַמָּה, but *'om.² By his own admission this root is unattested elsewhere in MT. His suggestion therefore remains purely speculative.³ In view of the redundancy of לְאֹמִים // לְאִמִּים his appeal to Isa. 55:4 is attractive, but not convincing.⁴ First, if either of these elements derives from an original *'om (*'wm ?) the preservation of the ׀ in the first would favour this one. Second, Malamat's proposal places לְאִמִּים in the A-position in a parallel synonymous pair, a position occupied nowhere else.⁵ His identification of several other texts in which אַמִּים should be understood similarly is interesting.⁶ However, the relevance of these texts is minimized since the scope of the term is restricted to "clan".

Elsewhere in the Old Testament, אַמָּה appears only in the Aramaic portions of Daniel⁷ and Ezra.⁸ In the former it is frequently associated with אַמִּים and אַמִּים. In the absence of אַמִּים, אַמָּה appears to have served as a

¹H. J. Kraus, Psalmen, II, p. 798. Dahood's suggestion (Psalms III, p. 152), to repoint the word as 'emim, "gods", literally, "frightful ones", is far-fetched.

²Malamat, loc. cit., p. 534.

³Not only does he need to create a new Hebrew root, but this usage of *אמ is unattested in any other Semitic language. Cf. DRS, p. 22. Contrast this with the widespread use of אמם for "people, nation". Ibid., p. 23.

⁴Loc. cit.

⁵Cf. supra, p. 136.

⁶Loc. cit., pp. 534f.

⁷3:4,7,29 (singular), 31; 5:19; 6:26; 7:14.

⁸4:10.

third designation for the various nationalities of which the Babylonian empires consisted.¹ If this interpretation is correct, it is consistent with the traditional interpretation of Ps. 117:1. This "national" significance of the term in Aramaic may indeed explain why the form in our text differs from the prose citations in Genesis and Numbers. The appropriateness of the term in the present context depended upon this deviation from the normal pattern. Had the usual Hebrew spelling, אַמּוֹת, been retained, the connotations would have been too limited for the psalmist's requirements. The difficulty was resolved by forming the plural after the Aramaic model because in that dialect the expression bore an unequivocal "national", rather than mere "tribal" significance.²

¹Had the text been written in Hebrew, גוי would certainly have been expected in this position. Cf. the association of גוי with לַשׁוֹן, Gen. 10:5, 20,31; Isa. 55:18; Zech. 8:23.

²This Aramaic interpretation is supported also by A. Hurwitz, The Transition Period in Biblical Hebrew, 169f., as cited by Malamat, loc. cit., p. 534, n. 41 (in Hebrew, Jerusalem: 1972), p. 169f.

nhk in the Cognate Languages

It appears that the root *'mh/'mt bearing the sense, "people, nation", enjoyed fairly widespread usage in the languages cognate to Hebrew.¹ However, among the ancient Northwest Semitic languages, apart from biblical Hebrew and Aramaic, and the languages derived from these, it has been attested only in Ugaritic. The incompleteness of Krt 6, in which úmt occurs, is unfortunate. However, the presence of áhm, "brothers", in the context suggests a kinship significance.² In every other occurrence the expression appears in the phrase c₁ úmt/k.³ Loewenstamm, notes that in each of these instances the reference is to the literal brother of the speaker.⁴

The Akkadian cognate, ummatum, has surfaced in several different contexts, including the Old Babylonian Tell al-Rimah tablets,⁵ and the

¹For a brief survey see Cohen, ed. DRS, p. 23. A. Jeffrey, The Foreign Vocabulary of the Qur'an (Baroda: 1938), p. 69, argued that the Arabs borrowed the term, 'ummatu, from the Jews, although the possibility that the Arabic may have been borrowed from an earlier common source is not ruled out. He notes the expression, bks h'nt, "at the peoples' cost", in one Safaitic text (Horowitz, KU 52). For a more recent study on its Arabic usage, cf. F. M. Denny, "Ummah in the Constitution of Medina," JNES, 36 (1977), pp. 39-47.

²Cf. Driver, CML, p. 28, "family"; Gibson, CML², p. 80, "clan"; H. L. Ginsburg, The Legend of King Keret: A Canaanite Epic of the Bronze Age, BASOR, Supplementary Studies, 2-3 (1946), p. 33, "kinship". J. Aistleitner, Wörterbuch zur Ugaritischen Sprache (Berlin: 1963), p. 25, "Sippe".

³For references see R. E. Whitaker, A Concordance of the Ugaritic Literature (Cambridge, Mass.: 1972), p. 72, s.v. úmt. The expression has been variously translated: Gordon, UT, p. 360, no. 225, "sibling, kinsman"; Caquot, et al, Textes ougaritiques, p. 456, "litteralement, 'de ma famille maternelle'"; Gray, LC, p. 60, n. 1, "'umt suggests the Arabic . . . 'people'".

⁴As cited by Malamat, loc. cit., p. 533, and n. 3.

⁵S. Dalley, C. B. F. Walker and J. D. Hawkins, The Old Babylonian Tablets from Tell al Rimah (London: 1976), Nos. 244 v:22; 245 (passim); 254:6; 263:3; 323:17.

correspondence of Hammurapi,¹ and the Mari texts.² In the first-named, the term seems to denote a unit of workmen or soldiers. However, in No. 245, which appears to be a register of individuals in Karana who have come from other localities, the term seems to refer to the family or clan to which the person just named belonged.³ Hammurapi's letters deal with military affairs, and their editors have understandably interpreted ummatum as a military unit.⁴ But Malamet argues that these documents deal with soldiers connected with specific families or clans.⁵ The most important Mari text is the Foundation Inscription of King Yaḥdunlim.⁶ Here the expression clearly applies to tribal entities, the Yaminites and the Hanaeans.⁷ In the second Mari document, ummatum seems to designate a unit of workmen;⁸ in the third, a fighting force.⁹ This is not surprising,

¹A. Ungnad, Babylonische Briefe aus der Zeit der Hammurapi-Dynastie, VAB 6 (Leipzig: 1914), no. 37:27 (rendered "Hauptkorp"); R. Frankena, Briefe aus dem British Museum, AbB 2 (Leiden: 1966), no. 23 (= Ungnad, BB, no. 40):2'-4' (rendered "Heereseinheit"); no. 36:4f. (rendered "Truppeneinheit").

²G. Dossin, "L'inscription de fondation de Iaḥdun-Lim, roi de Mari," Syria, 32 (1955), pp. 1-28, col. III:3-IV:3 (For recent translations see A. L. Oppenheim, ANET, p. 556; E. Sollberger and J. R. Kupper, Inscriptions royales sumériennes et akkadiennes [Paris: 1971, pp. 246f.]; J. R. Kupper, ARM, VI, Text 77:15-20; ARM, IV, Text 74:20-30.

³Following Malamet, loc. cit., p. 529.

⁴Cf. supra, n. 1.

⁵Loc. cit., p. 530.

⁶Cf. supra, n. 2.

⁷Dossin, loc. cit., p. 14, translates um-ma-at tur-mi-im (III:17), "race perfide" and um-ma-at Ḥa-na (III:28), "race de Ḥanéens". For his commentary see p. 27. Cf. Malamet, loc. cit., pp. 531f.

⁸ARM VI, 77:15-20.

⁹ARM IV, 74:20-30. Here ummatum is translated by von Soden as "Stammeinheit der Abteilung", "Neue Bände der Archives royales de Mari," Orientalia, n.s., 22 (1953), p. 205.

however, since in the early stages armies were organized on gentilic principles.¹

So far our discussion has been concerned exclusively with the usage of ummatum. The etymology of the term may provide some clues concerning its significance as well. At the turn of the century Mantius declared, "Es gehört gewiss zum Stamm C_{mm} wovon u. A. C_{am} 'das Volk' und gewiss auch der Name des Ammoritervolkes, C_{ammôn} (identisch mit ummanu)."² In recent thought, scholars have preferred to explain the term as a derivative of *'mm, "mother".³ If this interpretation is correct, the use of the root in a gentilic sense would imply descent of the group from a common mother.⁴

¹The same observation has already been made with regard to the usage of מַטְרֵי (cf. supra, p. 28ff) and מַטְרֵי (cf. supra, p. 125). See further Malamet, loc. cit., p. 528; idem, RAI, 15 (1966), p. 135.

²W. Mantius, "Das stehende Heer der Assyrerkönige und seine Organization," ZA, 24 (1910), p. 106, n. 1.

³Cf. Malamet, loc. cit., p. 527, "No doubt 'ummah derives from Semitic 'm 'mother'." He goes on to speak of a "mother unit". Cf. also Cohen, DRS, p. 22f., according to which both the Hebrew and the extra-biblical forms are discussed under "'MM"; Caquot, et al, loc. cit., p. 456, 'umt = literally, "famille maternelle". But this interpretation is not new. Note A. A. Bevan, A Short Commentary on the Book of Daniel (Cambridge: 1892), p. 80, "This word is common to Hebrew, Aramaic, and Arabic, and of course originally means 'the offspring of one mother'."

⁴According to J. Montgomery, Daniel, p. 202, this accounts for Theodotian's translation of מַטְרֵי in Dan. 3:4 as φυλαί, "the mother-stocks". The Greek expression is explained by Liddell-Scott as "a race, tribe. . . . a body of men united 1. by supposed ties of blood and descent, clan. . . ." P. 1961 (italics theirs).

Conclusions

Unfortunately, the data on the usage of *אמה among the Northwest Semites is scanty. According to Hebrew usage, the root seems to have had primary reference to a tribal group. Where it refers to nations as such the form is altered to the masculine gender, in harmony with the Aramaic usage. In the extra-biblical sources, the root appears from the early second millennium B.C. onward, being attested in Old Babylonian, Mari and Ugaritic texts. In these the term seems to reflect an original gentilic sense, although it is frequently used of military units and groups of workmen as well. The association of this expression with *אם, "mother" suggests a matriarchal basis of unity.

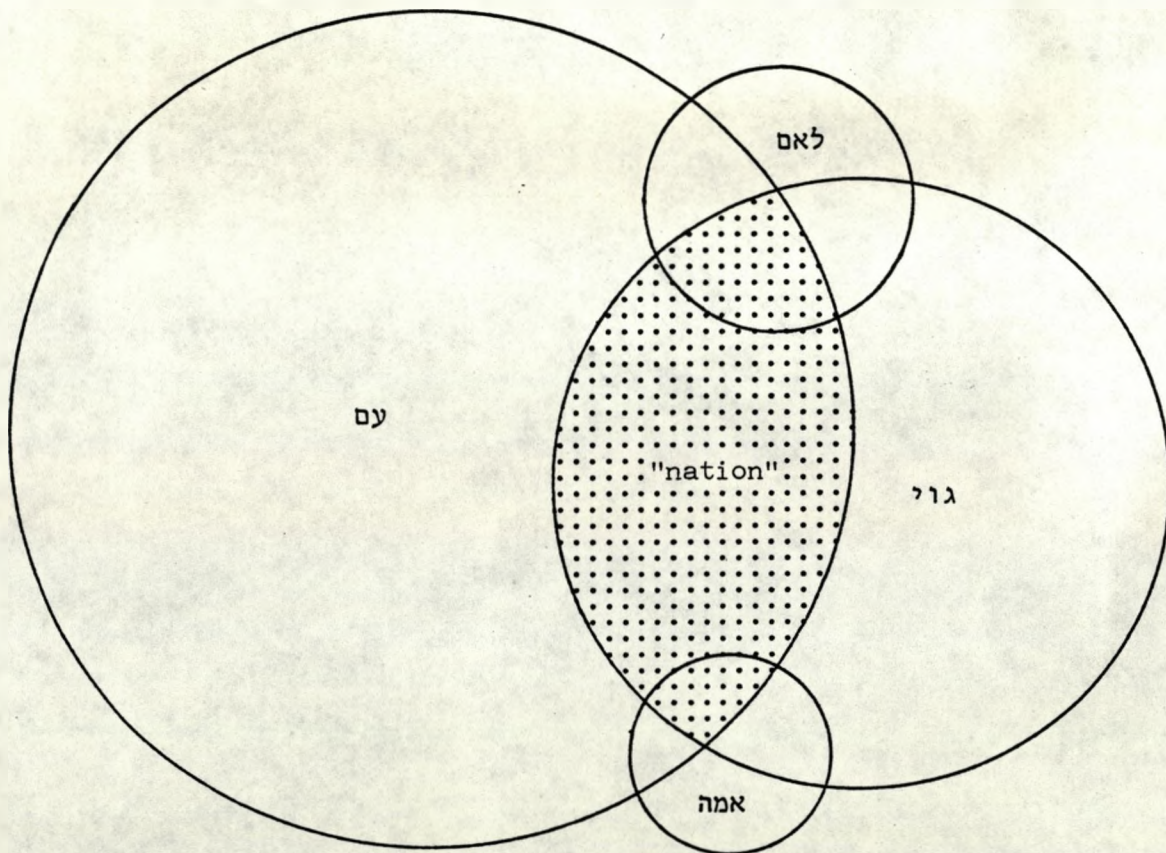
* * * * *

Before leaving this aspect of the discussion a few general synthesizing comments are in order. The breadth of the Northwest Semitic vocabulary, especially that of the Hebrews, is reflected in the variety of expressions available to designate "nation, people". The interrelationships and usages of the four main terms may be portrayed as in diagram 1. Although the semantic ranges of all four overlap somewhat in this very area, each brings with it distinctive nuances. Of the four, אָמָּה seems to have been the most colourless term, its significance being for the most part determined by correlatives, usually another designation for "nation". The remaining three appear all to have derived from tribal contexts. In אָמָּה and אָמָּה the ethnic connection of the members of the group seems still to have been faintly remembered. Where the former is used for "nation" the basis of kinship implied lay in descent from a common ancestor on the

father's side; in the case of the latter, on the mother's. The Akkadian usage of gawum/gayum, as well as the Table of Nations in Gen. 10 and the terms of the patriarchal promise, suggest that even in גוי this ethnic association has not been entirely lost. However, this nuance is not prominent. Most often a group identified as a גוי is acknowledged as a distinct political entity, rather than a kinship group.¹ But these are general observations. The ease with which they could be synonymously paralleled and interchanged indicates the common semantic range.

DIAGRAM 1

THE SEMANTIC RELATIONSHIPS AMONG THE NORTHWEST SEMITIC DESIGNATIONS FOR "NATION"



¹For a full discussion of this nuance of גוי, see infra, pp. 493ff.

PART TWO

THE FOUNDATIONAL FACTORS IN THE NORTHWEST SEMITIC
PERCEPTION OF NATIONAL IDENTITY

INTRODUCTION

In contemporary explanations of the factors which contribute to the development of national self-consciousness, the terms "people" and "nation" are often distinguished. Thus Speiser writes:

People tends to emphasize common cultural and social characteristics, while nation is mainly a political designation associated as a rule with state and government.¹

Gelb is even more explicit:

The definition of "nation" is relatively easy: "nation" is a political term denoting a body of persons linked together by a state or by a common will to state. Definition of the ethnic term "people" is more difficult, as the traits characterizing a people are more numerous and more complex. The main traits of a people are community of tradition, customs, religion, culture, language, and geographic position. Not all of these traits are of equal strength, and indeed some of them may even be absent.²

In the light of our investigation into the usage of am and goy it is tempting to equate the former with "people" and the latter with "nation". The danger inherent in drawing such fine distinctions between the two, however, lies in the illusion it creates: the development of a nation may occur independently of the factors involved in the growth of self-consciousness

¹"'People' and 'Nation'," p. 157.

²I. J. Gelb, Hurrians and Subarians, Studies in Ancient Oriental Civilization, 22 (Chicago: 1944), p. v. This definition is repeated in "The Function of Language in the Cultural Process of Expansion of Mesopotamian Society," in City Invincible; A Symposium on Urbanization and Cultural Development in the Ancient Near East, ed. by C. H. Kraeling and R. M. Adams (Chicago: 1960), pp. 315-16, and again in "Sumerians and Akkadians in their Ethno-linguistic Relationship," in Genava (Geneva: 1960), p. 259. Cf. the approval of D. J. Wiseman, editor of Peoples of Old Testament Times (Oxford: 1973), p. xv.

among a people. It is clear that, although both עם and גוי bring with them distinctive nuances, their semantic ranges overlap considerably. Consequently, a more holistic contemporary definition of "nation", such as that provided by the Oxford English Dictionary may be more suitable. Here a nation is viewed as,

An extensive aggregate of persons so closely associated with each other by common descent, language, or history, as to form a distinct race or people, usually organized as a separate political state and occupying a definite territory.¹

According to this definition, the development of a nation was affected by five factors: ethnic, linguistic, historical, political, and territorial. Assuming that the historical may be subsumed within the ethnic and political factors, all of these have been hinted at in the previous studies as constituting elements in ancient Levantine perceptions as well. One significant dimension, the religious, however, is lacking.

Gelb has correctly noted that these traits need not all have been of equal strength in the growth of a people. Indeed some might even have been absent. The present task is to determine the role each was perceived by the peoples of the ancient Near East to play in the development of national identity. It should be emphasized that our objective is the recovery of ancient perceptions, not historical reality. We are not primarily concerned with determining how ancient nations came into being, but how their existence was understood. The validity of these perceptions requires a separate investigation.

¹Oxford English Dictionary (1971), s.v. "nation." K. A. Kamp and N. Yoffee, "Ethnicity in Ancient Western Asia During the Early Second Millennium B.C.: Archaeological Assessments and Ethnoarchaeological Perspectives," BASOR, 237 (1980), p. 98, appear to use "ethnic group" where many would prefer "nation". "Amorites also perceived themselves as having a common origin, were labeled 'Amorites' in texts, shared a belief system, had a distinct language, and respected the same leaders. In short we may consider them an ethnic group."

CHAPTER V

THE ETHNIC FACTOR

Introduction

The ethnic unity of a group of people depends upon the genealogical kinship of its members.¹ If they all share descent from a common ancestor this condition will have been met. In discussions of the factors that underlie the development of peoples and nations as distinct, identifiable entities in the ancient Near East, the kinship dimension is often assigned only a minimal role. Indeed, it is common to remove it entirely from the definition of "nation", restricting its influence to the concept of "people".² The question arises, however, whether the distinctions made by Gelb and others are not merely modern impositions on ancient Oriental concepts. Buccellati, for one, is not ready to remove the ethnic factor from the development of statehood absolutely. To the contrary, he finds the consciousness of descent from a common ancestor to be the distinguishing feature between two categories of states, which he labels, "national states", and "territorial states". He describes the two as follows:

A territorial state is one where the people identify themselves as dwellers of a given territory. A national state, on the other hand, is one where the people are aware of their identity as a group on the basis of other factors than simply contiguity within the same territory. What are these factors? First of all, the conception of kin

¹Cf. the discussion of the definition by Kamp and Yoffee, pp. 88f.

²Cf. the definitions given above, p. 148.

relationship (italics his) among the members of the group: the people conceive of themselves as descendants from a common ancestor, and they trace their history back to him.¹

This position requires closer scrutiny. To what extent did the peoples of the ancient Levant acknowledge descent from a common ancestor as a significant factor in the growth of their national self-consciousness? Our observations on the designations for "nation" used by the western Semites hinted at this possibility. עם and אמה both represent original kinship terms. Even גוי appears to have had a gentilic origin. What additional indications are there that kinship among the members of a state continued to be recognized into the first millennium B.C.?

This question could be answered by examining the traditions of national origins which have been handed down. Unfortunately, such accounts have been preserved only by the Hebrews. Consequently, it is impossible to determine how representative they are of that period. Furthermore, although the degree of historical reliability attributed to these traditions varies greatly,² agreement is fairly general that the Hebrews traced their

¹He adds that territorial states derive their names from the territory which they occupy, whereas national states bear a special name as a people. Furthermore, with respect to government, the only attested form of the former is the dynastic monarchy, while in the latter, the monarchy is only a later development, having been preceded by the tribal league. G. Buccellati, Cities and Nations of Ancient Syria: An Essay on Political Institutions, with Special Reference to the Israelite Kingdoms, Studi Semitici, 26 (Rome: 1967), pp. 13-14 (hereafter referred to as Cities and Nations).

²The problem is illustrated by the position of M. Noth (The History of Israel, 2nd ed. [New York: 1960], pp. 4-6) on the basis of Israelite unity. He argues that the tribes were bound together by a common language, a restricted geographical region, and a common historical experience. The reputed heroes eponymi, along with the common ancestor are

. . . simply the personification of the historical situation after the occupation of the land. Concerning the historical evolution of

origins to common ancestors. To re-examine these accounts would contribute little to what is already known. The problem will, therefore be addressed from an entirely different angle. The major part of the inquiry will consist of an examination of the methods by which nations and/or their citizens were identified. If the members of a nation were considered to be consanguineously related, it could be expected that this would be reflected in the forms by which they were identified in the texts. We shall examine these appellations, the expressions, bnv-GN, byt-GN, and zr^c-GN,¹ as well as simple eponymous national names.

'Israel' we have no sort of information, only traditions about events in prehistorical times, the contents of which . . . presuppose the subsequent 'Israel' of history.

This is essentially the position taken by two recent studies on the patriarchs, J. van Seters, Abraham in History and Tradition (New Haven: 1975), and T. L. Thompson, The Historicity of the Patriarchal Narratives: The Quest for the Historical Abraham, BZAW, 133 (Berlin and New York: 1974). For a critical response see K. A. Kitchen, The Bible in its World: Archaeology and the Bible Today (Exeter: 1977), pp. 58ff. Since we are concerned not with historical reality, but ancient perceptions of reality, about which agreement is more general, we need not enter into the debate about the validity of the patriarchal traditions as historical evidence at this point.

¹Because of the incongruity of Hebrew mirror and English scripts, in these formulaic type expressions we will transliterate the prefixed element.

Bny-GN

Because the expression bn(y)-GN¹ "son(s) of GN" was employed so commonly throughout the ancient Near East to identify persons, the phrase represents a suitable point of departure for our study. We commence with examination of its application to Israel.

Bny IsraelThe data

Frequency and distribution

According to table 10, the expression bny Israel occurs 638 times in the Old Testament.² This represents one-fourth of all of the appearances of the name Israel.³ Although the phrase appears in all of the major segments of the Old Testament, its uneven distribution is striking.⁴ The Exodus traditions account for well over 50% of the total.⁵ If the totals for Joshua, Judges and 1 Samuel 1-7 are added, the pre-monarchic occurrences are seen to outnumber the monarchic and post-monarchic 513 to 125. When the historical narratives are separated from the prophetic and poetic texts, the results are equally remarkable. Bny Israel appears 82 times

¹The abbreviation GN is used to designate 1) original geographic names, and 2) geographic names derived from the population inhabiting a region.

²This phrase accounts for almost 50% of all occurrences of the plural construct form of בן (638/1127).

³Israel appears 2500 times.

⁴Bny Israel is lacking in Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Proverbs, Job, Qoheleth, Canticles, Ruth, Lamentations, and Esther.

⁵Contrast this with the fewer than 20% of all of the references to Israel accounted for in these books.

TABLE 10

FREQUENCY, DISTRIBUTION AND GENRE OF BNY ISRAEL
IN THE OLD TESTAMENT

Book	Form		Genre of <u>bnv</u> Israel	
	Israel	<u>bnv</u> Israel	Narrative	Poetry
Genesis	43	7	7	. . .
Exodus	170	124	124	. . .
Leviticus	70*	54	54	. . .
Numbers	238	171	171	. . .
Deuteronomy	72	21	20	1
Subtotals	593	377(64%)	376	1
Joshua	160	69	69	. . .
Judges	184	61	61	. . .
1 Samuel	151	12	12	. . .
2 Samuel	117	5	5	. . .
1 Kings	203	21	21	. . .
2 Kings	164	11	11	. . .
Subtotals	979	179(18%)	179	. . .
Isaiah	92	5	3	2
Jeremiah	125	9	1	8
Ezekiel	185	11	11	. . .
Hosea	44	6	5	1
Joel	3	1	. . .	1
Amos	30	5	1	4
Obadiah	1	1	. . .	1
Micah	12	1	. . .	1
Subtotals	492	39(9%)**	21	18
Psalms	62	2	. . .	2
Daniel	4	1	1	. . .
Ezra	40	4	4	. . .
Nehemiah	22	9	9	. . .
1 Chronicles	114	4	4	. . .
2 Chronicles	186	23	23	. . .
Subtotals	428	43(10%)	41	2
Grand Totals	2492	638(26%)***	617	21

* Excluding the four gentilics in Lev. 24:10-11.

** The form is lacking in Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Job, Proverbs, Qoheleth, Canticles, Ruth, Lamentations, Esther.

*** Or approximately 25% of all the references to Israel, including those found in the books mentioned in the previous note.

in the historiography of Israel dealing with the period after the coronation of Saul. Of these, however, no fewer than 37 reflect back on the nation's earlier history.¹ The expression is relatively uncommon in the prophets,² rare in the Psalms,³ and lacking entirely in the large Proverbs-Esther segment of the Hebrew canon. In fact, as table 10 reveals, bny Israel appears only 21 times (3% of the total) in poetic texts.

Speaker and addressee

Table 11 shows that in the narrative texts the vast majority of references to the bny Israel come from the pen of the narrator (359x) or the lips of Yahweh (225x). Israelites themselves use the phrase only 46 times. Interestingly, the instances in which foreigners employ the expression all derive from the traditions of the nation's early history.⁴ With respect to the addressee, as reflected by table 12, attention need only be drawn to the three occasions in which Israelites use it when addressing aliens.⁵

1

2 Chron. 30:6 represents an appeal to the bny Israel to return to the God of Abraham, Isaac and Jacob. The Exodus from Egypt and the wilderness wanderings are remembered in 1 Sam. 10:18; 15:6; 2 Sam. 7: 6,7; 1 Kings 6:1; 11:2; 2 Kings 17:7; 18:4; Neh. 8:14,17; 1 Chron. 6: 49(64); 2 Chron. 5:10. Yahweh's covenant with Israel is recalled in 1 Kings 8:9; 19:10,14; Neh. 1:6 (bis); 2 Chron. 6:11. Reminiscences of the conquest of Canaan appear in 2 Sam. 21:2 (bis); 1 Kings 9:20,21, 22; 14:24; 21:26; 2 Kings 16:3; 17:8,9; 21:2,9; 2 Chron. 8:8,9; 28:3; 33:2,9.

²39 times out of 507 references to Israel.

³Ps. 103:7; 148:14.

⁴Exod. 1:9, Pharaoh is concerned about the עם בני ישראל becoming mightier than his own people; 12:31, he commands Moses and the bny Israel to leave; Josh. 2:2, the king of Jericho receives the report of the spies from the bny Israel; 10:4, Adonizedek complains that Gibeon has made peace with Joshua and the bny Israel.

⁵Judg. 11:27, Jephthah speaks of the bny Israel to the king of

TABLE 11

THE USAGE OF BNY ISRAEL: SPEAKER

Book	Editor	Yahweh	Israelite	Alien
Genesis	7	. . .	. . .	. . .
Exodus	71	45	6	2
Leviticus	8	45	1	. . .
Numbers	72	85	14	. . .
Deuteronomy	10	3*	8	. . .
Joshua	58	5	4	2
Judges	57	. . .	4	. . .
1 Samuel	10	1	1	. . .
2 Samuel	3	2	. . .	. . .
1 Kings	17	2	2	. . .
2 Kings	10	. . .	1	. . .
Isaiah	. . .	5**	. . .	. . .
Jeremiah	. . .	9	. . .	. . .
Ezekiel	. . .	11	. . .	. . .
Hosea	. . .	5	1	. . .
Joel	. . .	1	. . .	. . .
Amos	. . .	4	1	. . .
Obadiah	. . .	1	. . .	. . .
Micah	. . .	1	. . .	. . .
Psalms	. . .	. . .	2	. . .
Daniel	1	. . .	. . .	. . .
Ezra	4	. . .	. . .	. . .
Nehemiah	7	. . .	2	. . .
1 Chronicles	4	. . .	. . .	. . .
2 Chronicles	23	. . .	3	. . .
Totals	359	225	50	4

* Moses is the actual speaker. In these instances he is serving as the spokesman for Yahweh, however.

** In the prophets it is difficult to distinguish between the prophets' own utterances and those of Yahweh.

TABLE 12

THE USAGE OF BNY ISRAEL: ADDRESSEE

Book	Reader	Yahweh	Israelite	Alien
Genesis	7	. . .	. . . .	. . .
Exodus	71	3	48	2
Leviticus	8	. . .	46	. . .
Numbers	72	. . .	99	. . .
Deuteronomy	10	. . .	11	. . .
Joshua	58	. . .	9	2
Judges	57	. . .	3	1
1 Samuel	10	. . .	1	1
2 Samuel	3	. . .	2	. . .
1 Kings	17	2	2	. . .
2 Kings	10	. . .	. . .	1
Isaiah	. . .	. . .	3	2*
Jeremiah	. . .	. . .	9	. . .
Ezekiel	. . .	. . .	11	. . .
Hosea	. . .	. . .	6	. . .
Joel	. . .	. . .	1	. . .
Amos	. . .	. . .	5	. . .
Obadiah	. . .	. . .	. . .	1
Micah	. . .	. . .	1	. . .
Psalms	. . .	2	. . .	. . .
Daniel	1	. . .	. . .	. . .
Ezra	4	. . .	. . .	. . .
Nehemiah	7	2	. . .	. . .
1 Chronicles	4	. . .	. . .	. . .
2 Chronicles	20	1	2	. . .
Totals	359	10	258	11

* In the prophets oracles against foreign nations are treated as addressed to those nations, even though the immediate audience may have been Israelites.

Usage

According to table 13, the phrase, bny Israel, was capable of bearing several meanings.

Literal: the sons of Jacob. In the patriarchal narratives, bny Israel is used literally of the twelve sons of Jacob.¹ This sense is reflected also in several Exodus passages. 1:1 represents the superscription to the list of individuals who made the descent into Egypt with the patriarch.² In verse 5 they are specifically identified as the heads of those households which came from the loins of Jacob (כל נפש יצאי ירך ('יעקב)). In 13:19 the narrator recalls the oath made by the sons of Israel to Joseph to carry his bones back with them when they should return to Canaan.³ That this literal interpretation is required in the instructions concerning the onyx stones to be worn by the priest is indicated by the notice that the names of the bny Israel inscribed thereon are twelve, and that they are to be arranged according to the order of their births.⁴ Beyond this, the only instances in which bny Israel has reference to the immediate family of Jacob appear in the superscriptions to the genealogies of the patriarchal family.⁵

bny Ammon; 1 Sam. 15:6, Saul recognizes the kindness of the Kenites to the bny Israel; 2 Kings 8:12, Elijah expresses horror at what Hazael will do to the bny Israel.

¹ Gen. 45:21; 46:5,8; 50:25.

² Note that they are identified as the sons of Israel but they accompany Jacob.

³ Cf. Gen. 50:25.

⁴ 28:9-12,21,29; 39:6,14.

⁵ Gen. 46:8; 1 Chron. 2:1. In contrast to Exodus 1:2ff., where only the immediate sons of Jacob are listed, Gen. 46:8ff. includes names from the second generation. 1 Chron. 2:1ff. is even more detailed. Cf. Gen. 35:22 where the names are identified as the bny Jacob. Deut. 32:8

TABLE 13

THE USAGE OF BNY ISRAEL: SIGNIFICANCE

Book	Literal	Collective	Northern Kingdom	Males Only
Genesis	5	2	. . .	. . .
Exodus	8	116	. . .	. . .
Leviticus	. . .	54	. . .	. . .
Numbers	. . .	171	. . .	. . .
Deuteronomy	1	19	. . .	1
Joshua	. . .	67	. . .	2
Judges	. . .	61	. . .	. . .
1 Samuel	. . .	11	1	. . .
2 Samuel	. . .	5	. . .	. . .
1 Kings	. . .	21	. . .	. . .
2 Kings	. . .	11	. . .	. . .
Isaiah	. . .	5	. . .	. . .
Jeremiah	. . .	5	4	. . .
Ezekiel	. . .	10	1	. . .
Hosea	. . .	5	1	. . .
Joel	. . .	1	. . .	. . .
Amos	. . .	5	. . .	. . .
Obadiah	. . .	1	. . .	. . .
Micah	. . .	1	. . .	. . .
Psalms	. . .	2	. . .	. . .
Daniel	. . .	1	. . .	. . .
Ezra	. . .	4	. . .	. . .
Nehemiah	. . .	9	. . .	. . .
1 Chronicles	1	3	. . .	. . .
2 Chronicles	. . .	17	6	. . .
Totals	15	607	13	3

Males, as opposed to females. In several texts bny Israel is used specifically of the male members of the nation. Most explicit is Deut. 23:18 where בני ישראל occurs opposite בנות ישראל. Hints of this significance may also be detected in Josh. 5:2,3¹ and 1 Sam. 9:2,² although in both it may be argued that the phrase serves simply as a collective designation for the whole nation. Where the expression refers to a body of fighting men, women would naturally be excluded.³

Bny Israel as a collective designation. Apart from the foregoing texts, bny Israel is used quite consistently in a collective sense, referring to the people belonging to the nation. In most instances the entire nation is in mind. Occasionally, however, special circumstances may limit the expression to the majority of tribes. Thus the Levites may be isolated from the bny Israel as in Num. 26:62. In Josh. 22:1-6, after the reported completion of the conquest of Canaan, the tribes Reuben, Gad, and the half tribe of Manasseh are permitted to return to the eastern side of the Jordan, in accordance with an agreement made while Moses was still leader of the nation.⁴ Prior to the crossing, however, these two and one-half tribes construct a memorial on the western side of the river as a permanent witness to their membership in the nation. The significance of MT also appears to use a literal sense although here the reference is probably to the seventy descendants who went to Egypt rather than the twelve immediate sons. On the problems of this text see infra, pp. 435ff.

¹All the bny Israel are circumcised.

²No one among the bny Israel was more handsome than Saul.

³1 Sam. 11:8 (opposite יהודה); 17:53; 1 Kings 20:15,27 (bis), 29. Note also the juxtaposing of bny Israel with bny Benjamin in Judg. 20.

⁴Num. 32:1ff.

the act is totally misinterpreted by the bny Israel, who immediately mobilize their forces for battle against these apostate tribes.¹ Throughout this account the expression, bny Israel, has reference to the majority of the tribes in opposition to the minority making their way back to the Transjordan.² The response of the rest of Israel to the outrage committed by the Benjamites in Judges 20 is described in similar fashion. This conflict, however, is not so peacefully resolved as the bny Israel³ succeed in virtually annihilating the tribe. This restricted usage becomes especially common after the division of the kingdom, when bny Israel frequently designated the northern kingdom, as opposed to Judah.⁴ Ezekiel applies the phrase to the exiles in Babylon.⁵ The members of the restored community are so designated in Ezra and Nehemiah.⁶

Danell has correctly observed that in the cases cited above, when bny Israel is applied to the majority of the tribes, this group is not so designated because it is considered qualitatively more genuinely Israelite.⁷ It is rather a matter of numbers; the larger portion is called

¹ Josh. 22:12.

² Cf. also Num. 32:7,9,17,18 and Josh. 4:12, as well as 22:9,11,12, 13,31,32,33, where the same situation occurs.

³ So 20:3,13,14,18,19,23,24,25,26,27,30,32,35. There is some alternation here with כל איש ישראל (cf. vs. 11,17,20,22,33,36,38,39, 41,42,48) and שבטי ישראל (v. 12).

⁴ 1 Kings 11:8; 12:24 (but note the identification of the bny Israel who lived in the cities of Judah, v. 17); 18:20(?); 20:15,27,29; 2 Kings 17:22,24; 2 Chron. 10:18; 13:12,16,18; 28:8; 31:6.

⁵ E.g., 2:3.

⁶ Ezra 3:1; 6:16,21; 7:7; Neh. 1:6; 2:10; 7:73; 9:1; 10:40.

⁷ G. A. Danell, Studies in the Name Israel in the Old Testament (Uppsala: 1946), p. 93. Cf. also pp. 66,71,77.

bny Israel, whereas the smaller is identified by its tribal name(s). Therefore, bny Israel may be juxtaposed with bny Reuben, bny Gad,¹ bny Benjamin,² bny Judah,³ and bny Levi.⁴ As if to emphasize that the isolated tribes were not to be considered less Israelite in any way, a special point is made of noting the kinship between the Israelites and the two and one-half tribes,⁵ the Benjamites,⁶ and the people of Judah.⁷

Most frequently, however, bny Israel functions as a collective designation for the entire nation. Although in many contexts its alternation with the absolute form, Israel, appears to be quite arbitrary,⁸ a glance at some of the syntactical constructions involving the two forms reveals a definite distinction in usage. On the one hand, bny Israel is never found as the genitive of a designation for God; only once does it appear after a term representing the territory of the nation;⁹ kings and judges are never identified as "the king(s)/judge(s) of bny Israel."¹⁰

¹Num. 32: Josh. 4:12; 22, passim.

²Judg. 20. Cf. the variant plural gentilic בני ימיני in 19:16 and 1 Sam. 22:7. On these forms see GK 127d.

³This is especially true in the prophets. Cf. Hos. 2:2; Jer. 32:30,32; 50:4,33. Also 2 Chron. 13:18.

⁴Neh. 10:40.

⁵Num. 32:6; Deut. 3:18-20; Josh. 22:3,4,7,8.

⁶Judg. 20:13,23.

⁷1 Kings 12:24; 2 Chron. 11:4; 28:8,11,15.

⁸E.g., Exod. 19:1-2.

⁹Josh. 11:22, ארץ בני ישראל.

¹⁰If bny Israel is intended to serve only as the regular gentilic

This observation may not be brushed aside by appealing to the reluctance of the Hebrews to extend their bound chains beyond two members. Expressions like *עדת בני ישראל*¹; *מטות בני ישראל*², *שבטי בני ישראל*³, *שבטי בני ישראל*⁴ and *בכור בני ישראל*⁵ are not uncommon. On the other hand, Moses is never commanded to speak to "Israel"; the expression used is almost always *דבר אל בני ישראל*⁶. Indeed, rarely if ever, does anyone speak to "Israel".

Although the evidence is somewhat limited, this collective significance of *bny* Israel is confirmed by the occasional association of the

for Israel, these omissions present a sharp contrast to the bound structures involving other gentilics. Note, for example: 1) *אלהי* + gentilic, Josh. 24:15; Judg. 6:10 (*האמריל*); Exod. 3:18; 5:3; 7:16; 9:1 (*העבריים*); Judg. 10:6 (*פלשתים*); 1 Kings 11:5,33 (*צדונים*). 2) *ארץ* + gentilic, Num. 21:31; Josh. 24:8; Judg. 10:8; 11:21; Amos 2:10 (*האמריל*); Gen. 50:11; Exod. 3:17; 13:5,11; Deut. 1:7; 11:30; Josh. 13:4; Ezek. 16:3; Neh. 9:8 (*הכנעני*); Isa. 23:13; Jer. 24:5; 25:12; 50:1,8,25,45; 51:4,54; Ezek. 1:3; 12:13 (*כשדים*); Isa. 23:1 (*כתים*); Gen. 40:15 (*העבריים*); Gen. 21:32,34; Exod. 13:17; 1 Sam. 27:1; 29:11; 30:16; 31:9; 2 Kings 8:2,3; Zeph. 2:5; 1 Chron. 10:9; 2 Chron. 9:26 (*פלשתים*); cf. Jer. 25:20 (*מלכי ארץ פלשתים*); Gen. 36:34; 1 Chron. 1:45 (*ההימני*); Josh. 13:5 (*הגבלי*). 3) *מלך/מלכי* + gentilic, Num. 21:26,29,34; 32:33; Deut. 1:4; 3:2,8; 4:46,47; 31:4; Josh. 2:10; 5:1; 9:10; 10:6; 12:2; 13:10,21; 24:12; Judg. 11:19; 1 Kings 4:19; Ps. 135:11; 136:19 (*האמריל*); Josh. 5:1 (*הכנעני*); Dan. 9:1 (*מלכות כשדים*); 2 Chron. 36:17 (*כשדים*); Jer. 25:25; 51:11,28; Est. 10:2; Dan. 8:20 (*מדי*); Gen. 26:1,8 (*פלשתים*); 1 Kings 16:31 (*צדונים*).

¹Exod. 16:1 + 26x.

²Num. 36:8,9; Josh. 19:51.

³Num. 36:3; Josh. 4:5,8.

⁴Exod. 4:29;

⁵Num. 3:45,46,50; 8:17.

⁶*דברו אל כל עדת ישראל* occurs in Lev. 19:2; *דברו אל כל עדת בני ישראל* in Exod. 12:3; Ezekiel uses *דבר אל בית ישראל* in 3:1 and 20:27.

expression with עם. עם בני ישראל occurs only in Exod. 1:9.¹ Bny Israel follows עם in an appositional relationship only in the conversations between Yahweh and Moses in Exod. 3:10 and 7:4.² Other variations are lacking entirely. Occasionally the simple form Israel, is juxtaposed with עם as parallel elements in poetry,³ but Joel 4:16 represents the only witness to the use of bny Israel in this way.

A brief look at the ways in which individual Israelites are referred to reveals some additional interesting features. Only in such cases does the normal form of the Hebrew gentilic with י ending occur.⁴ But even this form appears only five times.⁵ Since bny Israel represents the most common designation for the Israelites as a whole, it is surprising that bn Israel should never be used in the gentilic sense.⁶ Instead, a variety of combinations of איש and ישראל seem to have been

¹It is perhaps surprising that although "Israel" occurs 2500+ times and עם nearly 2000 times, the construct relation עם ישראל is found in only four texts: 2 Sam. 18:7; 19:41; Ezra 2:2; Neh. 7:7.

²Compare this with the more than sixty texts in which עם and Israel stand in appositional association.

³Deut. 33:29; Isa. 1:3; Ps. 50:7; 81:9.14.

⁴For a discussion of Hebrew gentilics see GK 86h, 125e, 127d.

⁵Masculine הישראלי (Lev. 24:10; 2 Sam. 17:25); feminine הישראלית (Lev. 24:10 bis 11).

⁶בן ישראל does occur five times but in each instance the person identified is one of the immediate sons of Jacob: Joseph (1 Chron. 5:1; 7:29), Levi (1 Chron. 6:23; Ezra 8:18). Cf. also Gen. 23:3 et passim where בני חת is used for the plural gentilic; however, when the singular is required, the form החתי is used (v. 10).

preferred.¹ These forms, however, have their more literal counterparts in אנשי ישראל or אנשי מבני ישראל, expressions which are often interchanged with bny Israel.

Antithetical evidence

The foregoing discussion has been concerned primarily with the positive features of the use of bny Israel. The occasional presence of antithetical counterparts may shed additional light on the significance of the form.

Lev. 25:39-55 seeks to regulate slavery in Israel. In this text the acquisition of male and female slaves from the nations around (מאת הגוים אשר סביבהיכם, v. 44) as well as from the resident aliens in their midst (בני התושבים הגרים עמכם, v. 45)² is given clear sanction. Indeed these may be considered private property (אחזה, v. 45) which the owner is authorized to bequeath to his sons at his death. However, this treatment of one's own countrymen,³ one of the bny Israel, is strictly forbidden. Furthermore, careful provision is made for the countryman

¹איש ישראל, Num. 25:8(bis), 14; Judg. 7:14. In most cases, however, the expression serves as a collective for "the men of Israel." So Josh. 9:6,7; Judg. 7:23; 8:22; 9:55; 20:17,20(bis), 22,36,38,39 (bis), 41,42,48; 21:1; 2 Sam. 15:13; 16:15; 19:43,44(bis); 23:9; 1 Chron. 10:1. The expression כל איש ישראל is vague. In some contexts it could be interpreted as "every man of Israel," but usually is best understood as "all the men of Israel." Cf. Deut. 27:14; 29:9; Josh. 10:24; Judg. 7:8; 20:11,33; 1 Sam. 14:22; 17:19,24; 2 Sam. 16:18; 17:14,24; 19:42; 20:2; 1 Kings 8:2; 1 Chron. 10:7; 2 Chron. 5:3. איש מבני ישראל occurs in Lev. 17:13; 20:2; Num. 25:6; Judg. 4:6; 21:10; 1 Sam. 9:2.

²On the meaning of תושב, see supra, pp. 75ff.

³Lit. "one of your brothers" (אחיכם), v. 46.

(אחיר) who, because of poverty, is forced to sell himself as a slave to a גר or תושב. In such cases, one of his near relatives,¹ could purchase his freedom by paying the appropriate redemption price. The basis for this special treatment of the bny Israel is indicated in verse 55: "The bny Israel are my servants whom I brought up from the land of Egypt." The distinction between the bny Israel, who were to consider one another as brothers, and aliens is thus clearly made.

Judg. 19:10ff. provides a concrete illustration of the recognition of this distinction. The Levite refuses to listen to the advice of his servant and spend the night in Jebus, protesting, "We shall not turn aside into the city of foreigners who are not of the bny Israel."² Instead they continue on their way as far as Gibeah of Benjamin. The fact that the Benjamites were of the bny Israel should have guaranteed their well-being.

Although its significance should probably not be exaggerated, it is interesting that in the narratives of Samuel-Kings, in which bny Israel occurs relatively infrequently, this form should have been favoured in several contexts which involve non-Israelites. The parenthetical explanation of the identity of the Gibeonites in 2 Sam. 21:2 is careful to point out that they were of "the remnant of the Amorites" and not of the

¹v. 48. The word used, אח, is the same as that for "countryman" in v. 47. However, in v. 49, the more literal understanding is required in view of the terms which follow, או דדו או בן דדו יגאלנו, "or his uncle, or his uncle's son, may redeem him, or one of his blood relatives from his family."

²לא נסור אל עיר נכרי אשר לא מבני ישראל. On the meaning of נכרי, see supra, pp. 69ff.

bny Israel.¹ The narrator makes the same distinction in his description of Solomon's forced labour policies in 1 Kings 9:20-22. The treatment of the Amorite remnant, that is the Hittites, the Perizzites, Hivites and Jebusites, who were conscripted as forced labourers (מס עבד) is distinguished from that of the bny Israel, who were called up for military and court duty alone.² The reader is also reminded in 1 Kings 11:1-2 that Solomon's taking of foreign wives (נשים נכריות) was a violation of the prohibition for the bny Israel from intermarriage with foreigners (הגרים). Elsewhere bny Israel is used similarly in opposition to the Kenites,³ the Philistines,⁴ and the Aramaeans.⁵ Even if the exact significance of this feature is difficult to assess, it is noteworthy that the narrators, who otherwise displayed considerable reluctance to use this form of the name, felt more comfortable when their accounts concerned integration with non-Israelites.

Interpretation of the data

Although bny Israel may be used to refer to the immediate sons of Jacob, or to the male members of the nation, the expression serves most commonly as the gentilic. Since the Hebrew language possesses a

¹ לא מבני ישראל המה כי אם מיתר האמרי ובני ישראל נשבעו להם. Bny Israel appears twice, apparently for emphasis.

² v. 20, כל העם הנותר מן האמרי . . . אשר לא מבני ישראל המה. In v. 21 the present population is identified as בניהם אשר נתרו אחריהם Bny Israel occurs three times in בארץ, in contrast to the בני ישראל vs. 20-22.

³ 1 Sam. 15:6.

⁴ 1 Sam. 17:53.

⁵ 1 Kings 20:15,27,29. These distinctions do not appear to have been uniformly applied. Cf. Josh. 20:9, according to which access to the cities of refuge was guaranteed to the גר as well as the bny Israel.

regular gentilic form with the ׀ ending, the use of the bny-GN form here requires explanation. Why does the Israelite gentilic not follow the regular pattern?¹ This question may be answered by examining the significance of the prefixed בן, a study which has led to two divergent opinions: 1) בן is used in this case in a quite literal sense as an indicator of descent. 2) בן is applied in a more figurative way as an indicator of membership within a group. We shall investigate both possibilities.

בן as an indicator of membership in a group

Some scholars are quite firm in their rejection of any literal significance of the name bny Israel. Haag, for example, writes, "Er bezeichnet die gegliederte Gemeinschaft Israels als Einheit und ist nicht also Betonung eines einzigen leiblichen Stammvaters des Volkes aufzufassen."² The evidence for this view is considerable.

Hebrew usage. Although in its literal significance it is clear that בן means "son", the term may also carry several derived senses,³ especially when it is followed by a genitive. As such it may indicate a quality or characteristic of an object or person.⁴ Second, it may

¹Examples of such genitives are given above, pp. 162f., n. 10.

²H. Haag, "בן bēn," TWAT, I, p. 673. For the English translation see TDOT, II, p. 151.

³For fuller discussion and citations see the Standard lexicons; Haag, loc. cit.; J. Kuhlewein, "בן bēn Sohn," THAT, I, pp. 316ff.

⁴E.g., בן אדם, "son of man", i.e., human (93x in Ezekiel; Ps. 8:5; plural in Deut. 32:8 Q; Qoh. 1:13); בן אנוש (Ps. 144:3); בני אנוש (Dan. 2:38; 5:21, Aram.); בני איש (Ps. 4:3; 49:3; 62:10; Lam. 3:33). Note also בן חיל, "mighty man" (1 Sam. 14:52; 18:17, etc.); בן מרי, "rebels" (Num. 17:25).

indicate membership in a guild or profession,¹ or a group in which a common experience or status is shared.² A third usage places a geographic genitive after בן. The most general example of this is בְּנֵי קֵדָם, translated literally as "sons of the East," but more idiomatically rendered as "easterners."³ This conception also underlies several late texts. Ezra 2:1 speaks of the returning exiles as the בְּנֵי הַמְּדִינָה, i.e., those belonging to the imperial province of Judah. The expression is unusual, but in the context clearly refers to the citizens of a specified region.

To move from these general expressions to specific ones in which an actual geographical location is named is a small step. Thus Haag is able to cite the following as examples in which geographic and national entities are

¹בן הרקחים, "perfumer" (Neh. 3:8); בְּנֵי בַהֲשָׁרִים, "singers" (Neh. 12:28). Especially important are בְּנֵי הַנְּבִיאִים, "sons of the prophets" (1 Kings 20:35; 2 Kings 2:3,5,7,15; 4:1,38; 5:22; 6:1; 9:1. Cf. the singular נְבִיא, Amos 7:14); בְּנֵי הַגִּדּוּד, "troops" (2 Chron. 25:13).

²בְּנֵי הַגְּלָלָה, "exiles" (Ezra 4:1; 6:20; 8:35; Dan. 2:25, Aram.; Ezra 6:16, Aram.); בְּנֵי חֹרֵיִם, "nobleman, freeman" (Qoh. 10:17); בְּנֵי אֲבִיוֹן, "the poor" (Ps. 72:4); בְּנֵי נֹכַר, "foreigner" (Gen. 17:12,17, etc.); בְּנֵי הַתּוֹשָׁבִים, "sojourners" (Lev. 25:45). Cf. rabbinic בְּנֵי גוֹלָה, M. Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature, 2 vols. (New York: 1950), I, p. 176.

³Gen. 29:1; Judg. 6:3,33; 7:12; 8:10; 1 Kings 5:10; Isa. 11:14; Jer. 49:28; Ezek. 25:4,10; Job 1:3. Contra Haag, it is doubtful that the Hebrew personal name בְּנֵימִין should be understood as "son of the south", i.e., "southerner", rather than "son of the right hand", as it has been traditionally interpreted. But the West Semitic tribal name maru Iamina, mentioned frequently in the Mari texts, should be understood this way. The name was originally, and until 1958, associated with the biblical tribe of the Benjamites. See esp. G. Dossin, "Benjaminites dans les textes de Mari," in Mélanges syriens offerts à M. René Dussaud, 2 vols., Bibliothèque archéologique et historique, 30 (Paris: 1939), II, pp. 981-96. This view has been generally discarded, however, since H. Tadmor's article, "Historical Implications of the Correct Rendering of Akkadian dāku," JNES, 17 (1958), pp. 129-41. For full discussion of the problem see Luke, pp. 52ff.; M. Weippert, The Settlement of the Israelite Tribes in Palestine, SBT, 2nd series, 21 (London: 1971), pp. 110-25.

presented as sons of a place or land: ¹ the sons of Bethlehem, ² Jericho, ³ Jerusalem, ⁴ Zion, ⁵ Samaria, ⁶ Eden, ⁷ Edom, ⁸ Ammon, ⁹ Heth, ¹⁰ Babylon, ¹¹ Egypt, ¹² Javan, ¹³ Memphis (Noph), ¹⁴ Kedar, ¹⁵ Asshur. ¹⁶ Others would add Rehob, ¹⁷ Jabesh ¹⁸ and

¹ TWAT, I, pp. 673f. (= TDOT, II, p. 151).

² Ezra 2:21. Haag erroneously cites Neh. 7:26, which has אנשי בית לחם, and Jer. 6:1, which has בני בנימין.

³ Ezra 2:34; Neh. 7:36.

⁴ Isa. 51:18; 54:13; 60:4 (//בנתיר); Jer. 5:7; Joel 4:6.

⁵ Isa. 49:22 (also mentioned are her daughters), 25; Jer. 30:20 (The masculine suffix in בניו actually refers to Jacob, v. 18. So also J. A. Thompson, The Book of Jeremiah, NICOT [Grand Rapids: 1980], p. 562. The reference should therefore be removed from Haag's list.); Joel 2:23; Zech. 9:13; Ps. 147:13; 149:2; Lam. 4:2.

⁶ Ezek. 23:10.

⁷ 2 Kings 19:12; Isa. 37:12.

⁸ Ps. 137:7.

⁹ Num. 21:24; Deut. 2:19; Judg. 3:13; Isa. 11:14; Jer. 9:25; Ezek. 25:2-10.

¹⁰ Gen. 23:3,5,7,10,16,20; 25:10.

¹¹ Ezek. 23:15 (בני בבל כשדים), 17,23.

¹² Ezek. 16:26.

¹³ Zech. 9:13; cf. Joel 4:6.

¹⁴ Jer. 2:16.

¹⁵ Isa. 21:17.

¹⁶ Ezek. 16:28; 23:7.

¹⁷ 2 Sam. 8:3,12. W. F. Albright, Archaeology and the Religion of Israel, 5th ed. (Garden City: 1968), p. 221, n. 104. So also A. Malamat, "Aspects of the Foreign Policies of David and Solomon," JNES, 22 (1963), p. 2.

¹⁸ 2 Kings 15:10,13,14. So M. Unger, Israel and the Aramaeans of Damascus: A Study in Archaeological Illumination of Bible History (London: 1957), p. 114, n.23.

Anath.¹

Not unrelated to this association of בן with geographic names is the use of ethnicons as genitives. In its principal form this usage is represented by expressions like בְּנֵי עַמִּי, בְּנֵי עַמּוֹ, בְּנֵי עַמְךָ, "my, his, your countrymen", respectively.² With a proper name like Israel replacing עַמִּי, the more specific "sons of Israel" signifies "Israelites". In cases such as these the prefixed בְּנֵי identifies the persons involved as members/citizens of the nation.³

Cognate usage. The strongest extra-biblical support for this interpretation derives from Akkadian sources. Several different expressions using mār/ū (the equivalent of West Semitic בן) occur.⁴ mārū uḡarim, "inhabitants of the district"; mārū ālim, "citizens of the

¹Judg. 3:31; 5:6. So Albright, Archaeology and the Religion of Israel, loc. cit.; A. Alt, "The Formation of the Israelite State in Palestine," Essays on Old Testament History and Religion, trans. by R. A. Wilson (Garden City: 1966), p. 235, n. 21 (This article is the English translation of "Die Staatenbildung der Israeliten in Palästina," [1930]). Some view Shamgar ben Anath as a prince of this town. So B. Maisler (Mazar), "Shamgar ben Anath," PEQ, 66 (1934), pp. 192-94; J. Bright, A History of Israel, 2nd ed. (Philadelphia: 1952), p. 172. Shamgar is usually understood as a Hurrian name (cf. šī-mi-ga-ri). So Maisler, de Vaus, EHI, p. 823. A. van Selms, "Judge Shamgar," VT, 14 (1964), pp. 294-309, however, has argued for a Semitic explanation. Beth Anath is mentioned nowhere in the Old Testament but is generally associated with a place by this name probably in the region of Galilee mentioned in a Rameses II inscription. Cf. ANET, p. 256. On the form see further, infra, pp. 177f.

²See supra, p. 40.

³This usage is even applied to animals. Cf. בְּנֵי בָשָׁן, a poetic expression for the flocks of Bashan in Deut. 32:14.

⁴The entire spectrum of meanings of West Semitic בן seems to have been represented by maru. Cf. CAD, 10, pp. 314-15, especially.

city";¹ mārū mātim, "citizens of the country"; and specific forms of mār/ū GN.² Not to be overlooked because they represent the nearest parallels to bn Israel are forms which have an ethnic or tribal name following mār/ū.³ This usage appears to have been common wherever Akkadian was used.⁴

More relevant to our discussion, however, are the occurrences of bn-GN in the alphabetic West Semitic texts. The Ugaritic sources speak of bn ūgrt,⁵ "citizen of Ugarit", bn msyr,⁶ "citizen of Egypt", and bn ārm, "citizen of Aram, an Aramaean".⁷ To date no plural forms involving

¹A. L. Oppenheim, A New Look at the Structure of Mesopotamian Society," JESHO, 10/1 (1967), pp. 1-11, concludes that the mārū ālim, "the citizens of the city", were a thin stratum, formed by the moneyed people who had invested their wealth either in arable land or in mercantile overland trade ventures.

²E.g., mārū Sušim, "citizens of Susa"; mārū Nippuri, "Citizens of Nippur"; mārū Bābili, "citizens of Babylon". Cf. CAD, loc. cit.

³E.g., ^dNabū-sum-iškun šarri mār ^mdakuri, "Nabu-shum-ishkun, king of the Bit Dakkuri tribe"; Mušallim-^dMarduk mār Amukkānu, "Mushallim, member of the Amukkanu tribe"; zuku ša mār Bāhiani, "soldiers of the members of the Bahiani tribe".

⁴For citations of the forms listed above see CAD, 10, pp. 315-16; AHw, p. 616.

⁵UT 2:18. Cf. the feminine counterpart bt ūgrt in 2:27 and 1006:11. Cf. also the normal gentilic form ūgrty, 64:8,9.

⁶UT 306:13; 321 I:47. Cf. bn msrym in UT 1089:10 and the simple form of the gentilic msrym, UT 1089:7.

⁷UT 321 III:22; 1046:7,9; 1064:10. So interpreted by F. Thureau-Dangin, "Une tablette bilingue de Ras Shamra," RA, 37 (1940-41), p. 115; A. Dupont-Sommer, "Sur les débuts de l'histoire araméene," VTS, 1 (1953), p. 46; M. McNamara, "De populi Aramaeorum primordiis," Verbum Domini, 35 (1957), p. 137. Cf. also bn ārm in 1046:5. Cf. the reference to י אר[מ] בן ענדשמן in the 5th-3rd century B.C. Phoenician inscription from Abydos, KAI 49:22. See further, infra, pp. 282f.

bny-GN have surfaced.¹

Several Aramaic texts might be cited in support of this usage of bny-GN. Some have recognized the form in line 10 of the eighth century B.C. Hadad inscription: [ו] יקח [ג] חלבת[נ] כפירי ולבני זררי ולנצב קירת ולנצב קירת 2
 But Dion's recent interpretation of בני as an infinitive "to build",³ seems preferable in view of the parallel נצב, "establish". In the Sefire Inscription the people of Arpad are referred to in three different ways: בעלי ארפד (I A:4), ארפד ועמה (I A:29-30), and בני גש (I B:3).⁴ In I B: 4-5 the בעלי ארפד are clearly distinguished from the עם ארפד. The relationship between the latter and the בני גש is less clear, however. Donner and Röllig suggest that בני/בית גש has to do with the territory and subjects of Matti^c, el.⁵ But Fitzmyer, although agreeing that בני גש is a designation of the people of Bit Agusi, another name for Arpad,

¹This contrasts sharply with the Hebrew texts in which the singular form appears only four times (excluding bn Anath, Rehob, and Jabesh, cf. below), whereas the plural occurs hundreds of times.

²Translated by Gibson, AI, p. 67, as "to establish cities and establish towns; and to the inhabitants of the villages my authority extended." Similarly Donner and Röllig, KAI, II, p. 218, who, however, suggest כפירי be interpreted as a proper geographic name. Also of interest is a second Zinjirli inscription by Barrakkab, son of Panammu. In line 14 he refers to בנות מוקא שמש, "daughters of the east", and the בנות מערב, "daughters of the west". AI, p. 80; KAI 215:14.

³P. E. Dion, La langue de Ya'udi, Éditions SR (1974), p. 28. For discussion of the form see p. 57.

⁴Cf. also the broken I A:16, which is usually restored this way. So Gibson, AI, pp. 28-29; J. A. Fitzmyer, The Aramaic Inscriptions of Sefire (Rome: 1967), p. 14, 40f. (hereafter cited as Sefire). בית גש is also possible. Cf. KAI, II, p. 247.

⁵KAI, II, p. 247.

prefers to interpret the phrase as a designation for the ruling dynasty of the city.¹ If this interpretation is correct, the value of this text for our discussion is limited. The only clear example of the form bny-GN derives from a much later Palmyrene text in which the expression "people of the village", occurs.²

The form bny-GN has not appeared on any Phoenician texts discovered to date. From Neo-Punic sources, however, two examples may be cited. KAI 126:5-6 reads מחב בנא עם מישקל ארץ מ[ש]לך בנא עם, "lover of the citizens (literally "sons of the people"); benefactor of the land; protector of the citizens."³ The phrase is made specific in KAI 118:3, אש בבנא מעסנכעו, "the man from the sons of M^CSNK^CW."⁴ This example displays a striking resemblance to the fairly common Hebrew איש מבני ישראל.⁵

Conclusion. Having observed the use of the form bny-GN in texts that were widely separated, both geographically and chronologically, it appears that this expression was used extensively in the Semitic world to refer to the members of a tribe or the citizens of a city or country. Haag and others may therefore draw on strong cognate support for their interpretation of בני in the expression bny Israel as an indicator of

¹Sefire, p. 40. Fitzmyer also draws attention to ARAB, I, No. 614, where the people are called Aramē mār Gusi.

²D. Schlumberger, La Palmyrene du nord-ouest (Paris: 1951), p. 174, Text 24, translates, "les gens du village." So also DISO, p. 43.

³KAI 126 = Tripolitana 32. Cf. the translation by Donner and Röllig, "Liebhaber der Söhne des Volkes, Ausschmucker des (Vater) landes, Retter der Sohne des Volkes." KAI, II, p. 131.

⁴Cf. Donner and Röllig, KAI, II, p. 123, "der zu den Söhnen des M^CSNK^CW (gehört)."

⁵See supra, p. 165 and n. 1.

membership within the nation, devoid of any hint of descent from a common ancestor.

בן as an indicator of descent

Although the arguments for interpreting בן in bny Israel as an indicator of membership in the nation seems to be convincing, they are considerably weaker than it first appears. This is especially true of the biblical evidence.

Bny-GN and literary style. Judging by the distribution of bny-GN and other forms of the same type in the Old Testament, a fundamental difference in usage is hinted at. It was noted earlier that the occurrences of bny Israel are concentrated heavily in historical narrative texts. Fewer than 7% appear in poetic and prophetic writings.¹ The opposite is true of the examples cited by Haag.² The exceptions deserve comment.

1) Bethlehem and Jericho. These names are preceded by בן in Ezra 2:21 and 34, respectively.³ Ezra 2 is not a normal narrative text, but a copy of a register of returnees from the Babylonian exile. Jericho and Bethlehem are only two of eleven place names prefixed by בן listed in verses 21-35; the remaining five have בְּנֵי instead. Brockington suggests "sons of" has crept in during copying,⁴ influenced perhaps by the long series of bny-PN entries in the preceding verses. On the other hand,

¹Cf. supra, pp. 153ff.

²Cf. supra, p. 170.

³A duplicate, with several changes occurs in Nehemiah 7.

⁴L. H. Brockington, Ezra, Nehemiah and Esther, NCB (London: 1969), p. 55.

בני may have been intended simply as a stylistic alternative to אנשי. In view of the semantic similarity of bny-GN to Akkadian mārū-GN, the possibility that the years of exile in Babylon may have influenced the use of the former deserves some consideration here.¹ In any case, the incongruity of the form seems to have been recognized by the editor of the register in Nehemiah 7. Whereas both lists begin with a series of entries following the bny-GN pattern, in Nehemiah when the forms begin to include geographic names אנשי substitutes for בני. Only the last five members of the list revert to the bny-GN form.

2) Ammon is a special case and, for reasons which will be discussed below, should be removed from Haag's list.²

3) Heth. There is no a priori reason for rejecting Heth in Genesis 23 as the patronymic of one of the many small clans inhabiting Palestine during the era of the patriarchs. The distinction drawn between Heth on the one hand, and Lot, Seir, Anak, etc. on the other,³ is quite arbitrary.

4) Eden. This is the only example of Haag's bny-GN forms derived from the narrative texts for which the prefix may refer to "citizens". The form is difficult to explain in the context of 1 Kings 19:12 (= Isa. 37:12). Coming as it does from the mouth of an Assyrian, in the speaker's own language the expression would have been rendered mārū Adini. However, in the Akkadian writings mārū Adini is never used of the northern Aramaean

¹Amēlum and mārum are frequently interchanged in Akkadian.

²See infra, pp. 183ff.

³TWAT, I, p. 673 (= TDOT, II, p. 150).

state referred to here; it is reserved for the Chaldaean tribe bearing the same name.¹ It is doubtful that the Assyrian or the Hebrew editor would have confused the two. Since the following verses speak of the disappearance of a series of kings from the same region, bny Eden may refer to the members of the dynasty after whom the state was named. On the other hand, the speech of the emissary is reproduced in a rather exalted literary style, permitting the use of a form more common in poetic and prophetic literature.

5) Anath, Jabesh and Rehob. These names are not listed by Haag, but require comment nonetheless. The common feature in the usage of these is the singular form of the prefix ן. This in itself should caution against too hasty acceptance of the word as an indicator of membership or citizenship in the respective cities. This usage occurs nowhere else, neither with reference to an Israelite nor an Ammonite. While many scholars interpret Shamgar ben Anath as Shamgar of Beth-Anath,² several additional considerations argue against this interpretation. The personal name ben Anath is attested in Egyptian³ and Ugaritic⁴ texts

¹J. A. Brinkman, A Political History of Post-Kassite Babylonia, 1158-722 B.C., AnOr, 43 (Rome: 1968), pp. 267, n. 1716 and 273, n. 1762 (hereafter cited as PKB).

²Cf. above, p. 171. See J. Garstang, Joshua Judges (London: 1931), pp. 63f.; 284-88.

³A Rameses II inscription mentions a Syrian sea captain by this name. See J. Garstang, Joshua Judges (London: 1931), pp. 63f.; 284-88.

⁴UT 1043:12; 1061:6. Cf. bn ^cntn, UT 86:1. Cf. also Anati, in EA 170:43 and ןתי, a personal name appearing in the Elephantine papyri. (A. Cowley, Aramaic Papyri of the Fifth Century B.C. [Oxford: 1923], p. 70, No. 22:108) as well as those from Hermopolis (AI, p. 137, No. 27 iv:3). For a discussion of all of these texts see P. C. Craigie, "A Reconsideration of Shamgar ben Anath (Judg 3:31 and 5:6)," JBL, 91 (1972), pp. 239f. The name ןתי ן has surfaced on an engraved arrowhead roughly contemporary with the period of the Judges. See F. M. Cross, "Newly Found Inscriptions in Old Canaanite and Early Phoenician Scripts," BASOR, 238 (1980), pp. 6f.

almost contemporary with this Shamgar.¹ Furthermore, in view of Anath's role as goddess of war, "son of Anath" has been explained as a laudatory title, ascribed to him in recognition of his military successes.² In view of the discovery of 'El-Khaḍr Arrowhead V the interpretation of ben Anath as a gentilic or a title is justifiably to be rejected.³

Shallum ben Jabesh is difficult to explain. Jabesh is known only as a town in Gilead,⁴ never as a personal name. However, the form Beth-Jabesh is purely hypothetical.

Ben Rehob is the only bn-GN example for which a byt-GN counterpart is attested in the Old Testament.⁵ In this instance we must inquire into the origins of the place name Beth Rehob. That Rehob was used as a personal name is demonstrated not only by the Hebrew example in Neh. 10:11, but also by the reference to Ruḥubi, the father of Ba'sa, a ninth century Ammonite king.⁶ It should also be noted that the byt-GN/br-GN alternation was quite common among the Aramaeans.⁷ Where this occurred, however,

¹The presence of the name in the Song of Deborah (Judg. 5:6) would date him in the first half of the twelfth century. On the date of the song cf. W. F. Albright, The Biblical Period from Abraham to Ezra, 4th rev. ed. (New York: 1963), pp. 39f. and 102, nn. 82, 83.

²So van Selms, pp. 303f.; Craigie, 239f.

³So also Cross, "Old Canaanite and Early Phoenician Scripts," p. 7.

⁴Judg. 21:9-14; 1 Sam. 11:1ff.; 31:11ff.

⁵Judg. 18:28; 2 Sam. 10:6.

⁶ANET, p. 279. H. Tadmor, "Azriyahu of Yaudi," in Scripta Hierosolymitana, 8, ed. by C. Rabin (Jerusalem: 1961), p. 245, however, identifies Ba'sa mā̄r Ruḥubi KUR Amanai with Beth Rehob rather than Ammon.

⁷E.g., בר גש/בית גש (= bīt Agusi/mār Agusi) in the Sefire inscription; bīt Jakin/mār Jakin, in Babylonia, cf. Brinkman, PKB, p. 263. See further, W. F. Albright, "Abram the Hebrew: A New Archaeological Interpretation," BASOR, 163 (1961), p. 47. Further literature is listed.

the geographic name was derived either from the eponymous ancestor of the tribe,¹ or the founder of the dynasty ruling from the site.² Consequently, it is doubtful that by identifying Hadadezer as ben Rehob he is being identified merely as a resident or citizen of the city. He appears rather to have been a descendant of the founder of the dynasty in Beth Rehob.

These names excepted, all of the bnv-GN forms listed above are found in poetic or prophetic texts, whose figurative styles, in contrast to the literalness of historical narrative, require a fundamental difference in hermeneutical approach.³ We suggest that the use of bnv-GN in the Old Testament to designate the citizens of a geographic location or country is a poetic device; the same may not be said of bnv Israel.⁴

Alternatives to the bnv-GN form. In view of the Israelite historians' hesitation to employ the bnv-GN form as a means of referring to the citizens of a city or state, it is instructive to observe the alternative methods adopted. Undoubtedly the preferred form was the gentilic.⁵ These were created by the addition of the suffix ' and making the appropriate vocalic adjustments.⁶ No distinctions were made between patronymic and geographic gentilic forms. A second method was to use 'nsy-GN.

¹Brinkman, PKB, n. 1701.

²So שג ביה = Arpad. For fuller discussion see infra, pp. 222ff.

³Interestingly, all of the names suggested by Haag as patronymics derive from narrative texts.

⁴But the possibility remains that where bnv-GN is used, the expression may signify "a son from GN," i.e., a man from the place, as in the Ezra-Nehemiah registers.

⁵See Mandelkern for forms and references.

⁶Cf. GK 86h; 125e; 127d.

אנשי המקום occurs occasionally,¹ but much more frequent is אנשי העיר.² Equally important was the bound structure involving ישבי. Common general expressions are ישבי הארץ³ and ישבי העיר.⁴ Both forms were made specific by inserting a place name in the genitive position.⁵

Conclusion. Given such well-attested forms for referring to the members/citizens of other states, the almost exclusive use of bny-GN to cover the same range of meanings for Israel is somewhat unexpected. Perhaps the reason lies in a different interpretation of בני. The most plausible explanation for the fixation of bny Israel as the gentilic for the nation lies in the literal interpretation of the phrase. The Israelites perceived themselves as the literal descendants of an ancestor remembered as Israel. Evidence for this perception may be gathered from many sides.

In the first place, the nature of the distribution of the form bny Israel is best accounted for with this explanation. It was observed earlier that the farther back the traditions go, the more dominant is bny Israel as the form by which the nation is identified. Thus the

¹Gen. 26:7; 29:22; 38:22; Judg. 19:16. Cf. אנשי מקומו, Ezra 1:4; אנשי מקומה, Gen. 38:21. Note also אנשי הארץ, Lev. 18:27.

²Gen. 24:13; Josh. 8:14; Judg. 6:27,28,30; 8:17; 14:18; 19:22; 1 Sam. 5:9; 2 Sam. 11:17; 2 Kings 2:19; 23:17. Cf. אנשי עירו, Deut. 21:21; 1 Kings 21:11; אנשי עירה, Deut. 22:21; אנשי עירם, Gen. 34:20. בני העיר never occurs; the nearest form is בניה Isa. 66:8, again a poetic text.

³Gen. 36:20; Exod. 23:31 + 30x.

⁴Deut. 13:16; Jer. 21:6; Ezek. 39:9; Zech. 8:20. Cf. ישבי הערים, Gen. 19:25.

⁵E.g., אנשי סדם, Gen. 13:13; 19:4; אנשי בית שמש, 1 Sam. 5:9; 6:15,19; plus approximately forty additional references. ישבי כנען, Exod. 15:15; ישבי ציזיון, Judg. 1:31; ישבי בבלי, Jer. 50:34,35; ישבי מצרים, Ezek. 29:6; ישבי שעיר, 2 Chron. 20:23; ישבי בית שמש, Judg. 1:33; plus many more.

Exodus traditions account for more than 50% of the total number of occurrences.¹ Many of the appearances outside the Pentateuch recall those early days when the memory of the eponymous ancestor was still vivid.² The establishment of the monarchy, however, produced a fundamental change in the constitution. The ties which, according to the traditions, were rooted in a consciousness of common descent were no longer the primary unifying forces within the nation. Now Israel had become a nation like all the others, with a king in authority. It was his task to keep the nation together by providing leadership against the disruptive forces from within³ and without.⁴ Although David does not appear to have taken any deliberate action to minimize the roles of the tribal units, the domestic policies of Solomon constituted a direct challenge to the tribal structure. His division of the realm into twelve administrative districts, each in the charge of an "overseer",⁵ appears to have taken little cognizance of tribal boundaries;⁶ indeed the action

¹Cf. supra, pp. 153ff.

²Cf. supra, p. 155, n. 1. Note in addition to the texts cited, 1 Kings 6:13; 8:9; 19:10,14; Neh. 1:6; 2 Chron. 6:11.

³If the experience of the pre-monarchical period proved anything, it demonstrated the inadequacy of numerous local judges whose jurisdiction was limited to only a part of the nation and whose actions frequently provoked the antagonism of the other tribes. Note the complaint of the Ephraimites for not having been invited to participate in Jephthah's wars with the Ammonites, Judg. 12:1ff. Consequently, the first justification for a king presented by all the elders of Israel (1 Sam. 8:4) to Samuel, was their need for a national judge. 1 Sam. 8:6,20.

⁴The second basis of the demand for a king recognized the need for a national leader in the face of the menace of the rising states around Israel, i.e., the Philistines, Ammon, Moab, Edom and Aram-Damascus, in particular. 1 Sam. 8:20b.

⁵נָעַר, 1 Kings 4:7.

⁶1 Kings 4:7-19. Cf. Bright, History, p. 200. Further studies are listed.

seems to have been a deliberate ploy to secure from the people loyalty to the crown. To accomplish this, old tribal loyalties, which had often proved so divisive, had to be minimized. It is not surprising, therefore, that with these developments the form bny Israel should have fallen into greater and greater disuse.¹

But memories of Israel's ancestral roots are kept alive in other ways as well. They are preserved in the genealogies. Both Gen. 46:8ff. and 1 Chron. 2:1ff. are prefaced with a comment linking the names to the eponymous ancestor Israel.² Equally important are the traditions of the patriarchal fathers themselves. The stories of Genesis have become the common deposit of the nation. Here they all find their roots. They are truly the bny Israel, for they are the children of a man called Israel, a name received by their ancestor, Jacob, from Yahweh, the national deity.³

¹Note the perceptive parenthetical comment following the genealogies of Edom and Seir in Gen. 36:31 (cf. also 1 Chron. 1:43): ואלה המלכים אשר מלכו בארץ אדום לפני מלך לבני ישראל. Cf. Danell's comment, loc. cit., p. 72, ". . . the more strongly the nation is formed, the more the form 'Israel' becomes the commonest." But he concludes "the variation between the two forms seems to be arbitrary." These observations are completely overlooked by A. Besters, who argues that the use of bny Israel is characteristic of P, and attempts to use the two forms of the name as a criterion for distinguishing Pentateuchal sources. See "'Israel' et 'Fils d'Israel' dans les livres historiques (Genèse - II Rois)," RB, 74 (1967), pp. 5-25; idem, "L'expression 'Fils d'Israel' en Ex. I-XIV: un nouveau critère pour la distinction des sources," RB, 74 (1967), pp. 321-55. See further below, p. 249, n. 1.

²ואלה שמוח בני ישראל. These genealogies have also been interpreted as statements of socio-political realities. See R. R. Wilson, Genealogy and History in the Biblical World, Yale Near Eastern Researches, 7 (New Haven: 1977), pp. 188ff.; A. Malamat, "Tribal Societies: Biblical Genealogies and African Lineage Systems," Archiv européennes de sociologie, 14 (1973), pp. 126-35; idem, "Mari and the Bible: Some Patterns of Tribal Organization and Institutions," JAOS, 82 (1962), pp. 143-50.

³Gen. 32:22-32. Cf. also Hos. 12:3-6.

We conclude with a brief note on Exod. 1:1-7, a text of great significance for the history of the nation. The passage serves as a link between the stories of the patriarchal family of Genesis and the nation about to emerge from Egypt. In verse 1 bny Israel is used in its literal sense for the last time in the book. By verse 7, due to the extraordinary growth in the population, they have become the עם בני ישראל threatening the very throne of Egypt.¹

Bny Ammon

It was suggested earlier that bny Ammon should be removed from Haag's list of place names whose inhabitants are referred to as bny-GN.² Support for this position may be produced from several directions, both biblical and extra-biblical.

Ammon in the Old Testament

Frequency and distribution

As table 14 indicates, the name Ammon occurs in 106 texts. Of

¹For a full discussion of the transitional function of this text see G. W. Coates, "A Structural Transition in Exodus," VT, 22 (1972), pp. 129-42. The significance of the Egyptian experience is also recalled in Deut. 26:5. At the festival of firstfruits the Israelites were to remind themselves annually of the origins of the nation in their father, the perishing Aramaean. In Egypt he became a great, mighty and populous nation (ויירד מצרימה ויגר שם במתי מעט ויהי שם לגוי גדול עצום ורב). Since G. von Rad's epochal essay, Das formgeschichtliche Problem des Hexateuch, BWANT, 4/26 (Stuttgart: 1938), this text has been commonly viewed as Israel's earliest credal statement. Recently, however, this view has come under increasing criticism. See e.g., J. P. Hyatt, "Were there an Ancient Historical Credo and an Independent Sinai Tradition?" in Translating and Understanding the Old Testament, H. G. May Festschrift, ed. by H. T. Frank and W. L. Reed (New York: 1970), pp. 152-70 (hereafter this volume will be cited as TUOT); C. Carmichael, "A New View of the Origin of the Deuteronomic Credo," VT, 19 (1969), pp. 273-89.

²Cf. above, p. 176.

these 104 use the full form bn̄y Ammon,¹ representing almost 100% consistency.² Since gentilic forms appear an additional 20 times (circa 16% of all references to the Ammonites by name), it may not be argued that bn̄y Ammon was the normal gentilic form.³ The distribution of bn̄y Ammon also presents some interesting comparisons with bn̄y Israel.⁴ Whereas 59% of the latter occur in the Pentateuch, the figure is only 8% for bn̄y Ammon. On the other hand, the proportion of bn̄y Ammon in the Joshua-Kings corpus is almost doubled. Even more pronounced is the shift appearing in the Latter Prophets. Whereas only 6% of all references to bn̄y Israel were accounted for in these writings, with respect to bn̄y Ammon the proportion is 21%. The proportion in later historical texts has almost doubled as well.

This dramatic difference may not be explained simply by noting that the history of Israel touches that of the Ammonites more frequently in the post-Pentateuchal texts. It was argued above that the prominence of the form bn̄y Israel was directly related to the consciousness of tribal interrelationship and their common descent from a single ancestor. With the institution of the monarchy the minimizing of the significance of

¹The only exceptions are 1 Sam. 11:11 and Ps. 83:8. L. Koehler suggests that the abbreviated form was determined in the latter text by metrical considerations. "Der Name Ammoniter," TZ, 1 (1945), p. 155. BHS indicates that 3mss, LXX, Targum and Peshitta assume בְּנֵי in the former. Cf. S. R. Driver, Notes on the Hebrew Text of the Books of Samuel (Oxford: 1890), p. 66.

²By comparison, bn̄y Israel is used in only 26% of the occurrences in which Israel is named. Cf. table 10, supra, p. 154.

³Compare this with the fewer than 1% (4x) of all forms of the name Israel accounted for by gentilics. In contrast to bn̄y Ammon, bn̄y Israel clearly serves also as the gentilic.

⁴Cf. table 10, supra, p. 154.

TABLE 14

FREQUENCY AND DISTRIBUTION OF REFERENCES TO
THE AMMONITES IN THE OLD TESTAMENT

Book	בני עמון	עמון	עמוני (ת,ם)
Genesis	1	. . .	. . .
Numbers	2	. . .	. . .
Deuteronomy	5	. . .	2
Subtotals	8	. . .	2
Joshua	3	. . .	. . .
Judges	27	. . .	. . .
1 Samuel	2	1	2
2 Samuel	17	. . .	1
1 Kings	2	. . .	3
2 Kings	2	. . .	. . .
Subtotals	53	1	6
Isaiah	1	. . .	. . .
Jeremiah	10	. . .	. . .
Ezekiel	7	. . .	. . .
Amos	1	. . .	. . .
Zephaniah	2	. . .	. . .
Subtotals	21	. . .	. . .
Psalms	. . .	1	. . .
Daniel	1	. . .	. . .
Ezra	. . .	. . .	1
Nehemiah	. . .	. . .	6
1 Chronicles	14	. . .	1
2 Chronicles	7	. . .	4
Subtotals	22	1	12
Grand Totals	104	2	20

these associations resulted in a drastic reduction in the use of the expression. On the other hand, the transition from a tribal organization to monarchic political structure appears to have had no effect on the form of the name. Although it is not clear when the Ammonite monarchy was first established, by the time of Jephthah a king (מלך) appears to have been in firm control of the state.¹ Even so, apart from Ps. 83:8 and possibly 1 Sam. 11:11 the long form remains the only acceptable form of the name. It was also observed earlier that the distribution of bnv Israel was affected by the literary genre of the documents. In the prophetic and poetic texts only 7% of the occurrences of the name Israel use the long form. The fact that Ps. 83:8 represents the only exception to the long form of bnv Ammon demonstrates that literary style had no effect on the form of the name preferred.

Usage

Our discussion also drew attention to the fundamental differences in the nature of the bound constructions involving Israel and bnv Israel.² The situation is reversed for bnv Ammon. The expressions מלך בני עמון³ and ארץ בני עמון⁴ occur more frequently than any other. Add to these

¹Judg. 11:12,13,14,28. References to the kings of Ammon occur also in 1 Sam. 12:12; 2 Sam. 10:1; Jer. 27:3; 40:14; 1 Chron. 19:1; 2 Chron. 27:5. Cf. also the Tell Siran bottle inscription, lines 1,2,3. For references see *infra*, p. 191, n. 2.

²Cf. *supra*, pp. 162f.

³Judg. 11:12,13,14,28; 1 Sam. 12:12; 2 Sam. 10:1; Jer. 27:3; 40:15; 1 Chron. 19:1; 2 Chron. 27:23.

⁴Deut. 2:19,37; Josh. 13:25; Judg. 11:15; 2 Sam. 10:2; 1 Chron. 19:2; 20:1.

שקץ בני עמון¹ and the euphemistic אלהי בני עמון² along with another geographic phrase, גבול בני עמון,³ and more than two-thirds of all bound structures involving bny Ammon are accounted for. Whatever reasons there might have been for the hesitation to make similar grammatical associations with bny Israel, here they do not exist.

The consistent use of bny Ammon in lists of surrounding nations is also of interest.⁴ On the other hand, where the lists consist of gentilic forms, bny Ammon is replaced by the true gentilic עמוני.⁵

¹Judg. 10:6; 1 Kings 11:33.

²1 Kings 11:7.

³Num. 21:24; Deut. 3:16; Josh. 12:2; 13:10.

⁴Note the following forms and sequences:
Judg. 10:6, אלהי ארם צידון מואב בני עמון פלשתים.

Judg. 10:11, מצרים האמרי בני עמון פלשתים.

1 Sam. 14:47, כל איביו כמואב ובבני עמון ובאדום ובמלכי צובה ופלשתים.

2 Sam. 8:11b-12 (= 1 Chron. 18:11), כל הגוים ארם מואב בני עמון פלשתים
עמלק.

1 Kings 11:33, עשתרת אלהי צדנין כמוש אלהי מואב ומלכם אלהי בני עמון.

2 Kings 23:13, עשתרת שקץ צידנים וכמוש שקץ מואב ומלכם תועבת בני עמון.

2 Kings 24:2, גדודי כשדים ארם מואב בני עמון.

Jer. 9:25, מצרים יהודה אדום בני עמון מואב וכל קצוצי פאה הישבים במדבר.

25:19, מלכי מצרים ארץ העוץ ארץ פלשתים אדום מואב בני עמון צר צידון
האי אשר בעבר הים דדן תימא בוז וכל קצוצי פאה

40:11, כל היהודים אשר כמואב ובבני עמון ובאדום ואשר בכל הארצות.

Amos 1-2, דמשק עזה צר אדום בני עמון מואב יהודה ישראל.

2 Chron. 20:10,22,23, בני עמון מואב הר שעיר.

Ps. 83:7-8 is the only example of the short form: אהלי אדום וישמעאלים
מואב והגרים גבל ועמון ועמלק פלשת עם ישבי צור אשור.

⁵Note the following:
Ezra 9:1, מעמי בארצות כתועבתיהם לכנעני החתי הפרזי היבוסי העמני המאבי
המצרי והאמרי

Neh. 4:1, הערבים והעמנים והאשדודים.

2 Chron. 26:7-8, פלשתים הערכיים הישבים בגור בעל והמעונים . . . העמונים.

This suggests that in the former "bny Ammon" bears the same significance as "Edom" or "Moab".

Finally, attention should be drawn to two texts in which the long form of the name appears to carry a geographic sense. The inconsistency in the gender of the name in Ezek. 25:1-7 is striking. To begin with, in verses 2-3a bny Ammon is treated as masculine.¹ However, with the commencement of the direct divine address the gender changes.² In verse 5b a reversion to the masculine occurs,³ a gender which is maintained until the end of verse 7. Although the anomalies in verses 3b-4 may easily be removed by slight alterations in the Masoretic pointing, this solution cannot be applied in verse 10, where, along with Moab, bny Ammon is clearly presented as feminine, even by the consonantal text.⁴ Bny Ammon, probably intended here as a geographic designation, will become a "possession" for the bny Qedem.⁵

A geographic use of bny Ammon seems to be intended in Zeph. 2:9 as well. First, here Moab and bny Ammon are compared with Sodom and Gomorrah, respectively, both of which are well-known place names. Second,

¹Note the suffix in עליהם (v. 2), and the form of the imperative, שמעו (v. 3).

²Note the Masoretic pointing of the infinitive , אָמַרָה (v. 3b). This is consistent with the following נִתְּנָהּ, פָּהּ, פְּרִיָּהּ, תִּלְבָּהּ.

³Note ידעתם.

⁴לבני קדם על בני עמון ונתתיה למורשה למען לא תזכר בני עמון בגוים.

⁵Contra BDB, p. 440, מורשה is used elsewhere only with reference to land.

the verb which follows Moab (and in view of the parallelism also applies to bny Ammon) is feminine (תהיה).¹ Third, the following lines speak of desolate places.²

All of these observations on the frequency, distribution and usage of bny Ammon demonstrate that the Hebrew employment of the long form Ammon was governed by fundamentally different considerations than applied to the use of bny Israel.

Ammon in extra-biblical sources

Akkadian

References to the Ammonites are more frequent in the annals of the Assyrian kings than in any other extra-biblical sources. Here three basic forms appear: 1) a short form, ^{c/1}Am-ma-na; 2) a lengthened form ^{m/c/1}bīt Am-ma-na; 3) a second lengthened form, ¹ba-an Am-ma-na.³ Of these the first occurs only twice, the last but once.⁴ It is apparent

¹On the use of the feminine for names of countries and cities cf. GK 122h-i and more fully, K. Albrecht, "Das Geschlecht der hebräischen Hauptwörter," ZAW, 16 (1896), pp. 56-60.

²The preformative מ in ממשק and probably also in מכרה should be interpreted as מ locals. Cf. GK 85e. Therefore, the verse may be translated as follows:

"Surely Moab will be like Sodom,
And bny Ammon like Gomorrah;
A place of nettles and salt pits,
A perpetual wasteland."

This geographic sense may also be required where verbs of motion are combined with the preposition אל. E.g., Jer. 41:10,15, and perhaps also Dan. 11:41.

³For references to all of these forms see S. Parpola, Neo-Assyrian Toponyms, ACAT, 6 (Neukirchen-Vluyn: 1970), pp. 16,76. Our representation of Akkadian determinatives is as follows: m = personal; c = city; 1 = land.

⁴In contrast, the only reference to the name Israel discovered

that, as in Hebrew, the scribes expressed an overwhelming preference for a compound form of the name. But why bīt should have been prefixed to Am-ma-na is not clear. If it was intended as a translation of the Canaanite 𐤁𐤍 (cf. bn̄y Ammon), the bound form of m̄arum would have been anticipated. This word, however, is never employed as part of a place name. Hommel suggested that Bīt Amman was actually a shortened form of Bīt Rabbath Amman.¹ It seems more likely, however, that bīt, "house, household",² functioned as an approximate equivalent of the Hebrew 𐤁𐤍, perhaps as a rough translation, the form of which was influenced by the common Akkadian practice of identifying states on the bīt-GN model.³

The most remarkable form, however, is the single occurrence of ¹ba-an Am-ma-na. The prefix ba-an is totally unexpected since it is found in no other toponym.⁴ Furthermore, if bānu is intended as an Akkadian translation of Canaanite 𐤁𐤍, this too is unprecedented, since this form never occurs with this sense.⁵ It would appear, therefore,

to date uses the short form Sir-'a-la-aja. The same applies to the Akkadian equivalents of Aram, Moab Edom, all of which also appear consistently in shortened forms in the Old Testament. For references see Parpola, s.v.

¹F. Hommel, Ethnologie und Geographie des alten Orients (Munich: 1926), p. 164, n. 1.

²CAD, 2, pp. 282ff. Cf. RLA, II, pp. 33f.

³For hundreds of citations cf. Parpola, s.v., bīt.

⁴Cf. Parpola, s.v.

⁵The form bīnu, however, does occur occasionally: 1) in personal names, e.g., Bi-in-kā-li-sar-ri (Sargonic period), CAD, 2, p. 243; Bi-in-Na-rum (Hammurapi era), Ranke, EBPN, p. 75; Bi-na-am-mi (W. Sem. Kassite period), Clay, PNCP, p. 65; Nabū-bi-na-uka'in (Neo-Assyrian), Stamm, ANG, p. 38. 2) in a votive inscription: Marduk is called bi-in-Du-ku, C. J. Gadd, "On Two Babylonian Kings," StOr, 1 (1925), pp. 29-31. 3) In a Sargonic cylinder inscription: ina arhi šītan arah bin Dāra-gala [Ea], "in the new moon of the month of the son of Ea." 4) In a hymn: bukir bi-in Anim luzmur dunnaka, "O child, son of Anu, let me sing your strength," KAR 158 i 120, as translated by CAD, ibid. 5) Bīnu appears parallel to

that here in ¹ba-an Am-ma-na we are to recognize simply a cuneiform transliteration of West Semitic בן עמן.¹ The singular form of the prefix remains a problem.

Ammonite

The only certain documentation of the name Ammon is contained in a recently discovered 7th century B.C. bottle inscription from Tell Siran.² The three occurrences of the form בן עמן (lines 1,2,3) are especially important since they represent the only native witness to the

māru in Atra-ḥasīs I:93-96. Cf. the comments by W. G. Lambert and A. R. Millard, Atra-Hasīs: The Babylonian Story of the Flood (Oxford: 1969), pp. 150-51. 6) In synonym lists, as one of many synonyms for māru. See Malku I, 147ff., Explicit Malku I, 180, JAOS, 83 (1963), pp. 436-37. Cf. also the equation of bīnu with ze-ru(?), "Explicit Malku," 322-31. Stamm, loc. cit., views bīnu as belonging to the hymnic-epic dialect. Cf. von Soden, AHW, p. 127, who interprets the word as late Babylonian "dichterisch" (poetic) usage. For Mari names beginning with bin, see Huffmon, APNM, p. 176.

¹So also H. Donner, "Neue Quellen zur Geschichte des Staates Moab in der zweiten Hälfte des 8. Jahrh. v. Chr.," MIO, 5 (1957), p. 161, "Das Element, ba-an versucht den stat. cstr. plur. בני keilschriftlich wiederzugeben."

²The first three lines of the text read as follows:

<u>מעבד עמנדב מלך בן עמן</u>	"The works of Amminadab, king of the Ammonites,
<u>בן חצלאל מלך בן עמן</u>	the son of Hissl-'El, king of the Ammonites,
<u>בן עמנדב מלך בנעמן</u>	the son of Amminadab, king of the Ammonites."

As transliterated by H. O. Thompson and F. Zayadine in "The Tell Siran Inscription," BASOR, 212 (1973), p. 9, and translated by idem in "The Ammonite Inscription from Tell Siran," Berytus, 22 (1973), p. 132. Cf. also idem, "The Works of Amminadab," BA, 37 (1974), p. 9. For additional discussions of the text see F. M. Cross, "Notes on the Ammonite Inscription from Tell Sīrān," BASOR, 212 (1973), pp. 12-15; P. E. Dion, "Notes d'epigraphie Ammonite," RB, 82 (1975), pp. 24-33; C. Krahmalkov, "An Ammonite Lyric Poem," BASOR, 223 (1976), pp. 55-57; O. Loretz, "Die Ammonitische Inschrift von Tell Siran," UF, 9 (1977), pp. 169-71; W. H. Shea, "The Siran Inscription: Amminadab's Drinking Song," PEQ, 110 (1978), pp. 107-112.

name unearthed to date.¹ The pronunciation of the name is not certain. ן is usually interpreted as a plural with the final mater lectionis missing.² In accounting for this feature, appeal has been made to Phoenician practice which regularly omitted this orthographic element.³ This interpretation is doubtful, however, on several counts. First, it would be surprising if the Aramaeans to the north,⁴ the Hebrews to the west,⁵ and the Moabites to the south⁶ should have adopted this practice, but the Ammonites, located in the centre of these three should have resisted the development. Second, a final mater lectionis has been identified in a 6th century B.C. ostrakon from Heshbon,⁷ rendering Zayadine and Thompson's suggestion that "the absence

¹The reading, ן עמל in the Amman Theatre inscription (R. W. Dajani, "The Amman Theatre Fragment," *ADAJ*, 12-13[1967-68], pp. 65-67), has been recently revised to ן עש by W. J. Fulco, "The Amman Theatre Inscription," *JNES*, 38 (1979), pp. 37-38.

²Thompson and Zayadine, *Berytus*, 22 (1973), p. 129; *idem*, *BASOR*, 212 (1973), p. 9. Cf. the contradictory statement of Cross, *loc. cit.*, p. 15, that "The Ammonite inscriptions regularly follow Aramaic practice in this era, as does Hebrew. That is, ו , י , and א were used as markers for final vowels, for u , for -i , and for -a , e , and o ." But this is followed by a statement that ן עמל "probably points to a masculine construct plural suffix in -i . . ."

³Zayadine and Thompson, *Berytus*, 22 (1973), p. 136. On the Phoenician orthography see J. Friedrich, *Phönizisch-Punische Grammatik*, *AnOr*, 46 (Rome: 1970), pp. 40f.

⁴For a discussion see F. M. Cross and D. N. Freedman, *Early Hebrew Orthography: A Study of the Epigraphic Evidence*, *AOS*, 36 (New Haven: 1952), pp. 31ff, (hereafter cited as *EHO*).

⁵*Ibid.*, pp. 56f.

⁶*Ibid.*, pp. 43f.

⁷See ן נני גבל in "Heshbon Ostrakon II," by F. M. Cross, *AUSS*, 11 (1973), p. 126.

of the matres lectionis could be a characteristic of the Ammonite language,"¹ unlikely. Appeal to מַעֲבֹר in line 1 as another illustration of an omitted final ' is speculative.² Loretz and Krahmalkov have interpreted the word as a singular.³ Two alternative solutions are possible. Dion has argued that עֲמֹן בֵּן be treated as a single word, in which case, the missing element would be an internal vowel letter, whose absence would be in keeping with early Aramaic, Moabite and Hebrew orthography.⁴ On the other hand, the possibility exists, though perhaps remotely, that בֵּן is intended as a singular. This could explain the form of the Akkadian transliteration, ba-an.

The final vowel of עֲמֹן is equally uncertain. Again the absence of the internal mater lectionis makes it impossible to determine if a u-class (as preferred in Canaanite dialects) or an a-class (as in the transliterated Akkadian, Am-ma-na)⁵ is intended.⁶

Ugaritic evidence

Although the Ugaritic texts naturally contain no references to the

¹Berytus, 22 (1973), p. 136.

²So Thompson and Zayadine.

³Loretz, p. 170, translates, "Gegenstand"; Krahmalkov, p. 56, "poem". Cf. also Shea, p. 108, "From the cultivation of . . ."

⁴Cf. Cross and Freedman, EHO, pp. 31f., 43f., 56f.

⁵Cf. the occasional retention of the u-class vowel in Mu-'a-a-ba (Moab) and the consistent spelling of U-du-mu (Edom). For forms and references see Parpola, s.v.

⁶There has been some debate concerning the significance of the on ending in Hebrew. L. Koehler, loc. cit., p. 156, has argued that it serves as merely a stylistic variation of the original name, devoid of any real meaning. J. J. Stamm, "Zum Ursprung des Namens Ammoniter, ArOr, 17 (1949), 382 maintains that the on ending gives the name a diminutive sense,

Ammonites, they are of great importance because they attest to a personal and guild name, closely resembling the appellation of the nation, in several different texts. The forms identified to date range from the independent c_{my} to the full form, bn c_{myn}.¹ Whatever else the significance of these names may be, their existence should serve as a caution against explaining away the personal name of Lot's son in Gen. 19:38 as merely a popular etymology for the name of the nation, devoid of any historical memory of an actual person or even clan name.²

Conclusions

On the basis of the biblical evidence it is clear that bny Ammon cannot be interpreted along the same lines as bny Israel. The Ammonite and Akkadian references agree with the consistent Hebrew evidence that the prefixed element was an integral part of the national name. The two parts may even have represented one word, בניעמון. The Ugaritic sources demonstrate that personal and clan names of this nature were not uncommon.

and should be understood as "kleiner Onkel." So also Noth, IPN, p. 38. Huffman suggests that *anu(m) (from which is derived Canaanite -on) goes back to "a Proto-Semitic feature as a diminutive suffix." APNM, p. 136. On the significance of the Akkadian ending see W. von Soden, Grundriss der akkadischen Grammatik, AnOr, 33/47 (Rome: 1969), pp. 70f, paragraph 56r (hereafter cited as GAG).

¹c_{my}, UT 15:4; bn c_{my}, UT 158:6; 308:14; c_{myn}, 316:4; 322 V:10; 323 IV:8; 1046:36; bn c_{myn}, 325:11; 400 III:5; 1083:11; 1143:12; 1089:5. For a detailed discussion of bny-PN names see A. Alt, "Menschen ohne Namen," ArOr, 18 (1950), pp. 9-24. Cf. also D. J. A. Clines, "X, X ben Y, ben Y: Personal Names," VT, 22 (1972), pp. 266-87. G. M. Landes, "A History of the Ammonites: A Study of the Political Life and Material Culture of the Biblical Land of Ammon as an Autonomous State," (Ph.D. dissertation, Johns Hopkins University, 1956), pp. 4-12. Note also from the Kassite period, Bi-na-am-mi. Cf. supra, p. 190, n. 5.

²So also Landes, ibid., p. 10; idem, "The Material Civilization of the Ammonites," BA, 24 (1961), pp. 66ff. (reprinted in The Biblical Archaeologist Reader, 2, ed. by D. N. Freedman and E. F. Campbell, Jr. [Missoula: n.d.], p. 70; idem, "Ammon," IDB, I, p. 109.

We conclude, therefore, that the prefixed בן/בני is not primarily an indicator of the common genealogical roots of the members of the Ammonite nation, in a way comparable with bny Israel, bny Esau, bny Lot, bny Seir and bny Heth.¹ If the name provides any hints concerning the ethnic cohesion, these are to be found in the perception of the individual Ben-^cAmmi as the eponymous ancestor of the nation. In this respect the name is no different than that of Moab, Israel and Heth.² In the aetiological account of Gen. 19: 30ff., the personal name is described as summarizing the story of this ancestor's origins, and in so doing provides a close semantic parallel to that of his brother/cousin Moab.³

Additional Examples of Bny-GN

It was noted earlier that apart from bny Israel, the designation of a people or nation in this way was relatively rare in the Old Testament. The instances that do occur may be divided into four categories. 1) bny + an obvious place name, such as Bethlehem, Jericho, Jerusalem, Zion, Samaria and Memphis.⁴ Ezekiel's references to the bny Mizraim,⁵ bny Asshur,⁶ and bny Babel⁷ are deliberate. In each case the prophet is

¹On these names see infra, pp. 197ff.

²On the personal names being used as national names cf. infra, pp. 243ff.

³On the significance of this name cf. infra, p. 387, n. 2.

⁴For references see supra, p. 170.

⁵16:26.

⁶16:28; 23:7,9,12,23.

⁷23:15,17,23. It might be noted that although the two may be interchanged for literary reasons in the Old Testament, a clear distinction is made between the toponym Babel and the ethnicon Kasdim. Cf. Isa. 13:19; Ezek. 12:13; 23:15,23.

dealing with the harlotries of Jerusalem/Judah, which is portrayed as a prostitute going out after foreign lovers. Consequently, the stress on the sons of these respective states is quite appropriate. The reference to bny Arvad in 27:11 is of a different order. Here the בניִם are clearly the army of the city, rather than its citizenry.¹ In any case, Ezekiel is writing from Babylon where expressions of this nature were commonly used without any connotations of genealogical descent.

Ps. 137:7 contains the only reference to bny Edom. The form may be explained in several ways. On the one hand it may have been influenced by the Israelite perception of the Edomites as the bny Esau.² On the other, the reference here may be restricted to the warriors of Edom united in their hatred toward Jerusalem. Finally, it may also have been determined by stylistic considerations, either for symmetrical or rhythmic reasons, or as a counterpart to bt Babel in v. 8. The poetic nature of the text encourages the use of such forms.

The bny-GN form occurs also in Amos 9:7 where the Ethiopians are identified as בניִ כְּשִׁיִּים.³ But this may have been a deliberate satirical ploy. To nullify Israel's claim to special favour from Yahweh, the prophet juxtaposes the Exodus from Egypt with the migrations of Aram from Kir and the Philistines from Caphtor. It seems to us that by applying the bny-GN form (the form of the designation for Israel most frequently

¹Cf. the occasional use of bny Israel as a military expression, supra, p. 160.

²Cf. Gen. 36:1,8,19,45.

³The form is unexpected. One would have expected either בני כּוּשׁ or the simple plural כְּשִׁיִּים. Cf. E. Hammershaimb, The Book of Amos: A Commentary, trans. by J. Sturdy (Oxford: 1970), pp. 134f.

associated with the Exodus) to Cush, the irrelevance of Israel's reliance upon the covenant has been heightened.

Bny Javan, in Zech. 9:13,¹ represents the final example of names in this category. It is not clear if overtones of literal descent are intended. Since בני יון is associated here with the sons of a place name, Zion, and since in this context both may refer to military forces, this is doubtful. Equally unclear is the slightly different form בני היוניים in Joel 4:6.² The juxtaposing of this form with bny Judah renders the literal interpretation possible.³ The presence of Javan as a son of Japheth in the Table of Nations may suggest that, as far as the Israelites were concerned, Javan was the eponymous ancestor of the Greeks. Consequently, even if the Joel and Zechariah texts do not require an ethnic interpretation of בני יונים/יון the Ionians may still have been viewed this way by the Israelites.

2) Bny + tribal or clan name from pre-Israelite times. In addition to the bny Heth, which have already been referred to,⁴ the bny Seir and the bny ^cAnak require comment. The former presents special problems because Seir is normally used as a geographic name.⁵ However,

¹Strictly speaking, the bny-GN form is not used here. The text reads על בניך יון.

²Compare the form with בני כשיים above.

³Although בני היוניים appears to be a general collective, in v. 8 the בנים and בנות of Javan are noted separately.

⁴Gen. 23:3 et passim. See supra, p. 176.

⁵Note the following: הר שעיר, Gen. 14:6; 36:8; Deut. 1:2; 2:1,5; Josh. 15:10; 24:4; Ezek. 35:2,3,7,15; 1 Chron. 4:42; 2 Chron. 20:10, 22,23 (here the Edomites are identified as the ישבי הר שעיר); שעיר with ה directive, Gen. 33:14,16; Josh. 12:7 (cf. 11:17); ארצה שעיר, Gen. 32:4; בשעיר, Deut. 1:44; 2:4,8,12,22,29; משעיר, Deut. 33:2; Judg. 5:4; Isa. 21:11.

this interpretation is unacceptable for Gen. 36:20.¹ Here Seir is presented as a person with descendants,² as well as ethnic identity.³ Although extra-biblical texts also usually treat Seir as a geographic locality,⁴ echoes of the ethnic memory may be hinted at in an Egyptian text, Papyrus Harris I. In this text Ramses III (1198-68 B.C.) boasts:

I destroyed the people of Seir (s₃-C₃-i-r₃) among the Bedouin tribes. I razed their tents: their people, their property, and their cattle as well, without number, pinioned and carried away in captivity, as a tribute of Egypt.⁵

Interestingly, Seir is preceded by the foreign people, rather than land determinative, suggesting that here we have to do with an ethnic, not geographic entity.⁶ Furthermore, the people of Seir are considered to

¹Cf. 1 Chron. 1:38.

²The phrase אלה בני שעיר should be interpreted consistently with the other identical occurrences in the context: אלה בני עשו, vs. 5,19 (cf. v. 10); אלה בני רעואל, vs. 13,17; אלה בני בשמת, vs. 13,17; אלה בני אהלינמה, vs. 14,18. Cf. also 22ff.

³Note the expression בני שעיר החרי, 36:20. Cf. also v. 21b: אלה אלופי החרי בני שעיר בארץ אדום. Because many of the names in the Horite genealogy appear to be Semitic, it has been generally agreed that these Horites are not to be identified with the Hurrians/Hivites living in Palestine at the same time (e.g., the Shechemites, Gen. 34:2). Speiser, Genesis, p. 283, suggests the name may be a Semitic term meaning something like "cave dweller." So also D. J. Hurwitz, "Were there Twelve Horite Tribes?" CBQ, 35 (1973), p. 67. De Vaux, however, offers another plausible solution, arguing that because the Israelites had no name for the region south of Moab, they applied the Egyptian name for Canaan, Huru, to this region. "Les Hurrites de l'histoire et les Horites de la Bible," RB, 74 (1967), pp. 481f. and 501f.; idem, EHI, pp. 136-37.

⁴Cf. infra, pp. 380ff.

⁵As translated by J. A. Wilson, ANET, p. 262. For the transcribed text see W. Erichsen, Papyrus Harris I: Hieroglyptische Transkription Bibliotheca Aegyptiaca, 5 (Brussels: 1933), esp. p. 33.

⁶M. Weippert, "Edom: Studien und Materialien zur Geschichte der Edomiter auf Grund schriftlicher und archäologischer Quellen," (Ph.D. dissertation, Eberhard-Karls-Universität, 1971), p. 528, n. 196 (hereafter cited as "Edom"), has noted that the determinative may also be an indication of a simple gentilic. So also K. A. Kitchen, in private communication.

belong to Shosu tribes,¹ a group that had not yet become sedentary.²

The combination of this Egyptian and biblical evidence demonstrates that Haag has rightly classified Seir among the tribal patronymics.³

With respect to the בני הענק mentioned in conjunction with the conquest of Palestine,⁴ in view of the alternation of בני with לילידי,⁵ it is difficult to understand בני in any other sense than as an indicator of common descent.⁶

¹On the Shosu, see R. Giveon, Les bedouin Shosou des documents égyptiens (Leiden: 1971); K. A. Kitchen, in a review of Giveon's work, JEA, 58 (1972), p. 323; W. Helck, Die Beziehungen Ägyptens zu Vorderasien (Wiesbaden: 1962), pp. 278-79; idem, "Die Bedrohung Palästinas durch einwandernde Gruppen am Ende der 18. und am Anfang der 19. Dynastie," VT, 18 (1968), pp. 472-80. On p. 478 these Shosu groups are seen as tribes which founded the kingdoms of Moab and Edom.

²They are still living in tents. Cf. Papyrus Anastasi VI:54-55, where Edom ('-d-w-m) has the foreign land determinative, which Albright takes to indicate that the process of sedentarization had begun. "The Oracles of Balaam," JBL, 63 (1944), p. 229. A translation of the text appears in ANET, p. 259. The Transliterated text has been published by A. H. Gardiner, Late Egyptian Miscellanies Bibliotheca Aegyptiaca, 7 (Brussels: 1937), pp. 76f.

³TDOT, II, p. 150.

⁴Num. 13:33; Deut. 9:2; Josh. 15:14; Judg. 1:20.

⁵Num. 13:22,28; Josh. 15:14. Cf. also the references to Arba as the father of Anak. Josh. 15:13; 21:11.

⁶E. C. B. Maclaurin has argued that the Hebrew authors misunderstood the term Anak, which should not have been viewed as a proper name at all, but as a Philistine title of rank. "Anak/'Anax," VT, 15 (1965), pp. 468-74. He has not, however, explained the ease with which בני and לילידי were interchanged. To our knowledge, לילידי followed by a genitive was never used to designate a guild or social class. Furthermore, the fact that Anak's name should be preferred to that of his father Arba as the eponym is not without precedent. The eponymous ancestor of the Israelites was two generations removed from the true ancestor of the people, Abraham.

3) Bny + patronymic from the patriarchal families. According to the Israelite traditions, theirs was not the only nation whose origins were attributed to Abraham and his kin. In Deut. 2:4,12,22,29, the population encountered by the Israelites at Mount Seir were the bny Esau. That the phrase, bny Esau is to be interpreted in the same way as bny Israel is suggested by several characteristics of the biblical treatment of the Edomites. First, the form, bny Esau occurs in narrative, rather than poetic texts, thus reducing the possibility of a figurative significance. Second, a "national" genealogy outlining the early progress of the clan is provided in Gen. 36.¹ Third, the narratives include an aetiological explanation for the identification of Esau with the nation of Edom.² Fourth, reminiscences of the person Esau appear in the later historical³ and prophetic texts.⁴ Fifth, traditions have been preserved which concern the personal life of the individual.⁵ There can be little doubt, therefore, that the Israelites considered the Edomites as the descendants of Esau, a conviction clearly reflected in Deut. 2.

Although Lot's name was not left with a nation consisting of his descendants, Deut. 2:9 and 19 recognize that the Moabites and Ammonites shared a common ancestry in him. The form bny Lot recalls the aetiological

¹Note the emphasis placed upon the identity of Edom and Esau in the genealogies of Genesis 36: vs. 1,8, עשו הוא אדום; v. 9, עשו אבי אדום; v. 19, הוא אדום; v. 43, הוא עשו אבי אדום. Cf. also the reference to עשו ביה in Ob. 18.

²Gen. 25:21ff. Cf. 32:2ff.

³Josh. 24:4.

⁴Mal. 1:2-3.

⁵Gen. 25:20-34; 26:34; 27:1ff.; 28:1-9; 32-33; 35:1-29.

account of the origins of these two peoples in Gen. 19:30ff. Whereas bny Ammon occurs regularly, 2 Chron. 20:1 contains the only reference to the bny Moab. The narrative literary genre here suggests that בני should be understood as an indicator of genealogical descent. On the other hand, the form bny Moab may have been influenced by the following bny Ammon, or by the requirement of a military expression.

Byt-GN

Like bny-GN, evidence for the use of byt-GN as a designation for a nation is derived mainly from the Old Testament. Byt Israel, being the most common form, shall serve as the point of departure.

Byt IsraelThe data

Frequency and distribution

The expression byt Israel occurs 146 times in the Old Testament, accounting for almost 6% of the references to Israel. As table 15 shows, the distribution of the form is extremely uneven.¹ The eighty-three appearances in Ezekiel represent 55% of the total. Other significant concentrations are found in Jeremiah (20x) and Amos (8x, or one-fourth of all the references to Israel in this book). When compared with bny Israel, it is apparent that the usage of byt Israel was governed by totally different considerations. Neither chronological proximity to the earlier tribal days nor literary style encouraged its usage. If Jeremiah and Ezekiel, for whom the form appears to have been a distinctive literary device, are excepted, the distribution of byt Israel is quite evenly divided between the historical narrative and prophetic writings.

Usage

At first sight, the historians appear to have employed byt Israel simply as a stylistic variant of bny Israel. In each Pentateuchal context

¹Note the absence of byt Israel from late historiography (Ezra-Chronicles).

TABLE 15

FREQUENCY, DISTRIBUTION AND GENRE OF BYT ISRAEL
IN THE OLD TESTAMENT

Book	Totals	Genre	
		Narrative	Poetry
Exodus	2	2	. . .
Leviticus	5	5	. . .
Numbers	1	1	. . .
Subtotals	8	8	. . .
Joshua	1	1	. . .
1 Samuel	2	2	. . .
2 Samuel	5	5	. . .
1 Kings	2	2	. . .
Subtotals	10	10	. . .
Isaiah	4	1	3
Jeremiah	20	15	5
Ezekiel	83	82	1
Hosea	5	2	3
Amos	8	2	6
Micah	3	. . .	3
Zechariah	1	1	. . .
Subtotals	124	103	21
Psalms	3	. . .	3
Ruth	1	1	. . .
Subtotals	4	1	3
Grand Totals	146	122	24

in which it occurs, the latter form predominates.¹ In 1 Sam. 7, where the expression appears twice (vs. 2,3) it is alternated with Israel (vs. 9,10), kl Israel (v. 5), 'nsy Israel (v. 11), and bny Israel (vs. 4,6,7,8). On the other hand, it may be argued that bny Israel stresses the plurality of individuals of whom the whole consists, whereas byt Israel places the emphasis on the nation as a unified body.² This would explain the ease with which the latter is paralleled with כל עדת in Num. 20:29.³ Similarly, the adoption of this expression in Josh. 21:45 may serve to highlight that Yahweh's promise of the land of Canaan was to the nation, rather than the individuals of whom it consisted. In each occurrence in Samuel-Kings a strong corporate stress is observable. According to 1 Sam. 7:2 the absence of the ark from the central sanctuary caused corporate lamentation after Yahweh; this was transformed into corporate celebration when the ark was finally brought home to Jerusalem.⁴

After the institution of the monarchy, byt Israel tended to become increasingly political, even dynastic in overtone. The tragedy at Mount Gilboa caused David to weep for עם יהוה ובית ישראל (2 Sam. 1:12). The association of byt Israel with עם Yahweh might suggest a collective religious sense here, but this connotation is absent from Mephibosheth's strictly secular comment in 2 Sam. 16:3, "Today byt

¹Exod. 16:31; 40:38; Lev. 10:6; 17:3,8,10; Num. 20:29.

²Cf. A. R. Hulst's conclusion that in Deuteronomy bny Israel stresses "die empirische Pluralität," whereas Israel by itself emphasizes the "Einheit" of the nation. "Der Name 'Israel' im Deuteronomium," OTS 9 (1951), p. 82.

³On the use of עדת in "P" cf. J. Milgrom, "Priestly Terminology and the Political and Social Structure of Pre-Monarchic Israel," JQR, 69 (1978), p. 76.

⁴2 Sam. 6:5,15. V. 19 indicates that the byt Israel consisted of כל העם כל המון ישראל למאיש ועד אשה.

Israel will restore the ממלכות of my father to me." After the division of the kingdom, the expression is applied exclusively to the Northern Kingdom, in juxtaposition to Judah. In 1 Kings 12:21 Rehoboam assembles all byt Judah and the tribe of Benjamin against byt Israel. In 20:31, Ben-Hadad of Aram is reminded by his servants of the merciful reputation of the מלכי בית ישראל. A final text, 2 Sam. 12:8, is noteworthy because of the effective play on the word בית. On the one hand, Nathan reminds David that he had been given בית אדניך ("the house of your master") as well as נשי אדניך ("your master's wives"). On the other, he had also received בית ישראל ויהודה.¹

The outstanding feature of the use of byt Israel in the prophets is its vocative function.² The critical circumstances immediately preceding the fall of the northern Kingdom³ in the eighth century and Judah towards the end of the seventh and beginning of the sixth,⁴ contributed to the adoption of this hortatory device. The scope of the term fluctuates in the prophets between the entire nation, on the one hand,⁵ and the

¹On the refusal of the narrators to identify the kingdom of Israel as byt Saul cf. *infra*, p. 212, n. 1.

²Isa. 46:3; Jer. 3:20; 5:15; 10:1; 18:6 (*bis*); Ezek. 11:5; 18:25, 29,30,31; 20:31,39,44; 33:11,20; 36:22,32; 44:6; Hos. 5:1; Amos 5:1,25, 6:14. Note also Ps. 135:19.

³See the references in Hosea and Amos in the previous note.

⁴Cf. the references in Jeremiah and Ezekiel in n. 2. Interestingly, after the fall of Jerusalem, Ezekiel uses the phrase in a vocative sense only twice. The absence of byt Israel from Deuteronomy, which is set up as a sermonic address may suggest a chronological distance between this work and the two prophets.

⁵This is frequently indicated by pairing בית ישראל with בית יעקב (Isa. 14:1-2; 46:3; Jer. 2:4; Mic. 3:9) or יעקב alone (Ezek. 39:25; Mic. 1:5; 3:1). Elsewhere this is indicated by the context. So Isa. 5:7; 63:7; Jer. 2:26; 9:25; 31:33; 33:17; Amos 9:9; Cf. Ps. 98:3; 115:12.

Northern Kingdom alone, on the other.¹

Ezekiel's use of byt Israel deserves special comment. In a general sense, the prophet is charged to minister to byt Israel,² to renounce her evil,³ and to declare her future prospects.⁴ Elsewhere the name is applied specifically to the Northern Kingdom even though it has long since disappeared,⁵ the exiles of Judah in Babylon,⁶ and the remnant in Jerusalem.⁷ In several contexts byt Israel is paired with עמי and contrasted with the גוים.⁸ According to this prophet byt Israel has elders,⁹ is located in Jerusalem,¹⁰ has a wall around it,¹¹ and possesses a register of its members.¹² Why Ezekiel should have preferred

¹Note the references to the two houses of Israel in Isa. 8:14. A specifically Northern interpretation is often indicated by the juxtaposing of בית ישראל and בית יהודה. So Jer. 3:18; 5:11; 11:17; 31:27,31 (cf. v. 33 where byt Israel includes both houses); 33:14; Zech. 8:13. Cf. also Isa. 5:7 (// איש יהודן). Hos. 6:10 and 12:1 parallel byt Israel with Ephraim. Elsewhere the contexts of Jer. 48:13; Hos. 1:4,6; Amos 5:1,3,4; 6:1,14; 7:10 suggest the more restricted scope.

²3:1,4,5,17; 12:6,27; 14:6; 17:2; 20:27,30; 24:21; 33:7,10; 36:22; 40:4; 44:6.

³3:7; 6:11; 8:6,10; 9:9; 12:9,24; 14:4,5; 18:6,15,29; 20:13; 22:18; 39:23; 44:6,12.

⁴14:11; 20:40; 28:24,25; 29:21; 36:10; 37:11; 39:12,22,25,29; 43:10; 45:17.

⁵4:3,4,5; 9:9; 37:16.

⁶11:15.

⁷12:10.

⁸13:9; 14:11; 28:25; 34:30. Cf. 39:22.

⁹8:11,12.

¹⁰12:10, הנשיא המשא הזה בירושלם וכל בית ישראל אשר המה בתוכה.

¹¹13:5.

¹²13:9, כתב בית ישראל.

this form to the simple name Israel,¹ or bny Israel² is not clear. It may be speculated that on the verge of the disintegration of the nation as an independent political entity he deliberately adopted an expression with strong cohesive overtones. On the other hand, since he wrote from Babylon, the form may suggest a Mesopotamian literary influence on his writings.³

Antithetical evidence

Byt Israel is juxtaposed with antithetical expressions in only four contexts. Lev. 17:8,10 distinguishes the members of byt Israel from the גר הגר בתוכם. However, the text is of little value for determining the unique emphasis of byt Israel because of the free interchange of this expression with bny Israel. A similar alternation occurs in 22:18, in which Moses is charged to speak to Aaron, his sons (בניו) and to כל בני ישראל. The actual statement to be made, however, distinguishes between איש מבית ישראל and הגר בישראל. According to the succeeding verses both may offer sacrifices to Yshweh, a privilege denied the בן נכר in v. 25. Indeed the latter's products are not to be received even if

¹The independent form appears in 13:4 (vocative); 14:7; 18:3; 20:5; 37:28; 39:7,11; 44:10,28,29; 45:8,15,16. Otherwise a variety of combinations is used depending upon the requirements of the context. E.g., ארמח ישראל, 17x; הרני ישראל, 16x; אלהי ישראל, 7x; שבטי ישראל, 7x. For additional expressions and discussion see Danell, pp. 238ff. Byt Israel may well have been rejected in these instances because of the reluctance to extend the construct chain beyond two members.

²The form appears only in 2:3; 4:13; 6:5; 35:5; 37:16,21; 43:7; 44:9,15; 47:22; 48:11.

³J. Hermann speaks of a "bewusste Übernahme babylonischer Rede-weise." Ezechiel Übersetzt und erklärt, KAT (Leipzig: 1924), p. 20.

offered by an Israelite. Ezek. 14:7 is similar in nature to Lev. 22:18 in insisting that the same laws concerning idolatry apply to both **בית ישראל** and the **גר** in their midst.

Isa. 14:1-2 is more helpful. The prophet speaks in verse 1 of **הגרים** attaching themselves¹ to **בית יעקב** which in the context is paralleled with **בית ישראל**. According to verse 2 the **עמים** who will bring the Israelites back to their own land will themselves become the servants and captives of the **byt** Israel. The text clearly distinguishes between **byt** Israel and outsiders who would identify with them on the one hand, and those who will be subject to them on the other.

Interpretation of the data

Our discussion of the use of the expression **byt** Israel has provided

¹The two words for "attaching" used here are both relatively rare. **נפס** occurs only four times, each time, however, in a different stem. In 1 Sam. 2:36 (Qal) it is used of appointing one to a professional, in this case priestly, office. Hab. 2:15 (Piel) uses it in the context of mixing drink, adding ingredients. In Job 30:7 (Pual) the verb is descriptive of young fools gathering to taunt Job. The closest parallel to Isa. 14:1 is found in 1 Sam. 26:19 (Hithpael). Here David complains of Saul's men having drawn him out of the land, in order that he, David, should have no attachment with the inheritance of Yahweh: **כי גרשוני היום מהסתפח בנחלה** יהוה... Judging from the following statement, **לך עבד אלהים אחרים**, this detachment is effected by changing one's allegiance to another deity, presumably one of the gods of the nations around. On this issue see further infra, pp. 413, 482ff.

The second verb, **לוה**, appears more frequently, but Qoh. 8:15 represents the only example of its usage in the Qal stem. Here it bears the sense "to commit oneself to," e.g., the pursuit of pleasure. Only the Niphal stem occurs elsewhere. In each instance the connotation of "joining in some type of relationship is obvious: 1) marital union, Gen. 29:34; 2) political alliance, Ps. 83:9; 3) joint religious service, Num. 18:2,4; 4) a people attaching itself to a deity, Jer. 50:4-5 (**bny** Israel and **bny** Judah to Yahweh); Zech. 2:15 (many nations, **גוים רבים**, becoming his people, **לי עם**); but note especially Isa. 56:3-6, which speaks of the **בני נכר** joining themselves to Yahweh to minister to him (**שרת**), to love his name (**אהב את שם**), and to be his servants (**עבדים**), contra Lev. 22:25, above; 5) proselytes who are said to attach themselves to another people rather than a deity, Isa. 14:1; Est. 9:27. Cf. also Dan. 11:34 on the possibility of a hypocritical allegiance.

few hints of any kinship connotation. Even the contrast presented by the גרים who live among them is inconclusive. Is there any reason, then, for recognizing in the phrase an indication of belief in descent from a common ancestor as was concluded from the study of bny Israel? This question may be answered only by examining the broader use of the term, בית, in the Old Testament and in the cognate languages.

The general usage of בית

With its more than 2000 appearances, בית seems to have been one of the most frequently used Hebrew substantives.¹ Although its sense varied greatly from one context to another, in its basic meaning בית represented a building which served as a dwelling, a residence. Frequently, however, בית was used in a derived sense to designate a "household, family", i.e., those who resided in the same dwelling. Not surprisingly, a בית could consist of more than the parents and the immediate children. Noah's included the wives of his sons;² Jacob's included his grandchildren.³ The members of Abraham's בית incorporated 318 trained men, and that long before he had children of his own.⁴ Servants, whether born in the house or purchased from outside, were included.⁵

¹For studies of the word see E. Jenni, "בית bajit Haus," THAT, I, pp. 308-13; H. A. Hoffner, "בית," TWAT, I, pp. 629-38 (= TDOT, II, 308-13; pp. 107-16).

²Gen. 7:1,7.

³Gen. 46:27. The female members of a בית were subject to special customs. An unmarried daughter belonged to the house of her father (Num. 30:3ff.). When she was married she would join the בית of her husband (Num. 30:10). If a woman should lose her husband either through death or divorce, while in a state of childlessness, she would return to the בית of her father (Lev. 22:13; cf. Num. 30:10ff.).

⁴Gen. 14:14.

⁵Gen. 17:23,27.

Although the word *בית* is not employed in the context of Exod. 20:10, since they are subject to the head of the house, it is implied that even aliens (*גֵרֵךְ אֲשֶׁר בְּשַׁעְרֶיךָ*) and livestock were considered to belong.

In a patriarchal society such as Israel's the *בית* was dominated by the father (*אב*). The word *אב* itself connotes not only kinship, but also authority.¹ The father was lord of the house,² even of his wife.³ Children and servants alike honoured him.⁴ In return, in him they also found their security.⁵ So important was the father in the household that the adoption of *בית אב* as a designation for the family was a natural development.⁶

It should be emphasized, however, that although the *בית* could often include servants and other outsiders, the foundation of this social unit was the blood relationship existing among the primary members.⁷

¹For discussions of the term, *אב*, and the role of the father in the Israelite household see H. Ringgren, "אב" *TWAT*, I, pp. 1-19 (= *TDOT*, I, pp. 1-19); J. Pedersen, *Israel: Its Life and Culture*, (London: 1926), Vol. I, pp. 60ff.; De Vaux, *Ancient Israel*, pp. 7-8.

²*בַּעַל הַבַּיִת*, Exod. 22:7.

³The term *בַּעַל* is commonly used in the sense of "husband", Gen. 20:3; Exod. 21:3,22. See further, M. J. Mulder, "*בַּעַל ba'al*," *TDOT*, II, p. 182.

⁴Exod. 20:12; Mal. 1:6.

⁵Ps. 27:10; Lam. 5:3.

⁶Gen. 12:1; Exod. 12:3. At the more advanced stage of tribal development the expression came to denote a sub-group of a clan (Num. 3:24) and even a tribe (Num. 17:17). For a study of the use of the expression in post-exilic times see J. P. Weinberg, "Das *Beit 'abot* im 6.-4. JH. V. U. Z.," *VT*, 23 (1973), pp. 400-14. Cf. also N. K. Gottwald, *The Tribes of Yahweh: A Sociology of the Religion of Liberated Israel 1250-1050 B.C.E.* (Maryknoll, N.Y.: 1979), p. 248.

⁷Cf. Pedersen, *loc. cit.*, pp. 51ff.

Marriage signified the departure of a male adult from his father and mother,¹ and the establishment of his own *בית*.² The selection of an appropriate wife was a critical task, for her function was not only to attend to the physical well-being of the family,³ but especially to provide the *אב* with children. To have children was to build the *בית*;⁴ not to have them the cause of great shame.⁵ The importance of kinship by blood lies at the heart of the patriarchal narratives. Abraham was called to leave his kinsmen (*מולדת*) and his *בית אב* in order that his own might grow in new creative directions.⁶ However, this growth was frustrated by Sarah's inability to conceive. Nevertheless, all alternative schemes were rejected; neither Eliezer, the designated heir (*בן משק*),⁷ nor Ishmael, the son of the Egyptian handmaid, could substitute for the actual son of Abraham and Sarah.⁸ This concern for the blood ties continued in the search for a wife for Isaac,⁹ as well as the latter's

¹Gen. 2:24.

²Num. 30:10.

³Prov. 31:10ff.

⁴Note the idiom, ... *בונה בית ל*, 1 Sam. 2:35; 2 Sam. 7:27; 1 Kings 11:38. Cf. also ... *עשה בית ל*, Exod. 1:21; 1 Sam. 25:28; 2 Sam. 7:11; 1 Kings 2:24.

⁵The grief of one who has failed in this vital respect is given classic expression by Rachel, Gen. 30:1.

⁶Gen. 12:1ff.

⁷Gen. 15:2.

⁸Gen. 17:15ff.

⁹Abraham's servant is to get her from his *מולדת* (Gen. 24:4), his *בית אב* and his *משפחה* (24:38).

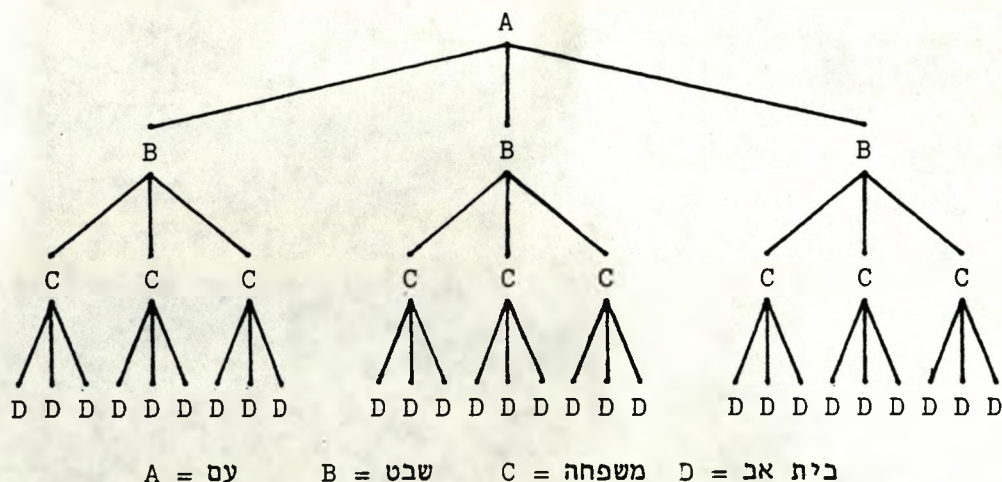
final instructions to Jacob.¹ It was these marriages which ultimately produced the *בית יעקב* consisting of seventy members, fathers, children and grandchildren,² that made its descent into Egypt.

According to the subsequent narratives, consciousness of membership in the household of Jacob was never forgotten, in spite of the increasing size and complexity of the group. The hierarchical organization of the nation which emerged from Egypt was based upon an awareness of lineal descent from the ancestor, the dimensions of which are reflected in the genealogies.³ These are by definition concerned with kinship ties; servants and slaves were not normally included. Consequently,

¹Gen. 28:1ff.

²Gen. 46:27. Note that in the context not a word is said about servants or other associates of the family; only blood relatives are counted.

³This hierarchical structure is reflected in Josh. 7:14-18, and may be represented diagrammatically as follows:



For a fuller discussion of the interrelationships among these entities see de Vaux, *Ancient Israel*, pp. 8, 12, 22; F. I. Andersen, "Israelite Kinship Terminology and Social Structure," *Bible Translator*, 20/1 (1969), 29ff., Milgrom, *loc. cit.*, pp. 79-81; Gottwald, *loc. cit.*, pp. 245ff.

although the term בית was applied to each new family unit, not only could the descendants of the various tribes be designated as בית יהודה, בית אפרים, בית בנימין, etc., but the entire nation continued to be known as בית ישראל/יעקב. It may be concluded, therefore, that overtones of kinship underlie the Hebrew use of the form byt-GN,¹ particularly as it was applied to Israel, although perhaps to a slightly lesser degree than in the expression, bny-GN.

Additional Examples of Byt-GN

Proper names with a prefixed בית are common in the Old Testament.² However, two types of names should be distinguished, namely toponyms and eponyms. The most striking feature of the former is the absence of any place name of the form byt-GN in which GN is also a personal name. Most reflect the veneration of a deity at the site,³ or some physical or

¹It is these overtones of kinship which underlie the application of בית אב in a special sense to a royal dynasty. These are frequently identified by the name of the first occupant of the throne from a given line. E.g., byt Saul, 2 Sam. 3:1, *et passim*; 9:1,2,3,9; 16:5,8; 19:17; byt David, 2 Sam. 3:1,6; 1 Kings 12:19 (= 2 Chron. 10:19), 20,26; 13:2; 14:8; 2 Kings 17:21; Isa. 7:2,13; 22:22; Jer. 21:12; Zech. 12:7,8,10,12; 1 Chron. 17:24; byt Jeroboam, 1 Kings 13:34; 14:10,13,14; 15:29; 16:3; 21:22; 2 Kings 9:9; 13:6; byt Baasha, 1 Kings 16:3,7; 21:22; byt Jehu, Hos. 1:4. Notice, however, byt Ahab instead of byt Omri, 2 Kings 8:18,27(3x); 9:7,8,9; 10:10,11; 21:13; Mic. 6:16.

However, lest realm and dynasty be confused it should be emphasized that the Hebrew historians studiously avoided the identification of the nation, byt Israel, with the various dynasties. Neither the united nation of Israel nor Judah is ever called byt Saul or byt David. Similarly the Northern Kingdom is never referred to as byt Jeroboam, byt Ahab, or byt Jehu. Cf. 2 Sam. 3:10; 1 Kings 12:20,26; 14:8,14; 2 Kings 17:21; Jer. 33:17 (כסא בית ישראל); Ezek. 12:10; 43:7; Hos. 1:4; 5:1.

²See Mandelkern, *s.v.*, or BDB, pp. 110-12.

³The byt-DN in such cases is viewed as the residence of the deity. E.g., byt El, Josh. 18:13; byt Dagan, Josh. 15:41; byt Anath, Josh.

biological feature associated with it.¹ Occasionally moral qualities will appear in the genitive position.² Each of these forms assumes a more literal meaning of בית than is reflected in byt Israel.

In contrast to this common usage, בית precedes other eponyms relatively rarely. In each occurrence, the genitive is a personal name which also appears with great frequency in the patriarchal narratives.³ Since these names are all closely associated with that of Israel/Jacob, little additional evidence may be gleaned.⁴

19:38; byt Shemesh, Josh. 19:38; perhaps also בית עשתרה for בית עשתרה, "house of Astarte", Josh. 21:27. So W. Boree, Die Alten Ortsnamen Palästinas, 2nd reprinted ed. (Hildesheim: 1968), p. 79. All of the Palestinian names containing the element בית are listed, pp. 75-81.

¹Examples of the former, בית גדר, "house of the wall" (1 Chron. 2:51); בית הרם, "house of the height" (Josh. 13:27); בית לחם, "house of bread" (Judg. 12:8); בית העמק, "house of the valley" (Josh. 19:27); etc. For additional examples see Boree, pp. 75-81. Examples of the latter, בית הגן, "house of the garden" (2 Kings 9:27); בית הכרם, "house of the vineyard" (Jer. 6:1); בית לבאוח, "house of the lioness" (Josh. 19:6); etc.

²בית און, "house of iniquity" (Josh. 7:2).

³byt Esau, Ob. 18 (bis); byt Isaac, Amos 7:16; byt Jacob, Gen. 46:27 + 18x; and before the eponyms of the tribes of Israel.

⁴Interestingly, when Obadiah uses the form byt-GN he uses the personal name of the eponym as the genitive and not that of the national name, Edom. This may suggest that the association Esau-Edom rests upon different foundations than Jacob-Israel. However, since byt Esau occurs only here the evidence is too limited to confirm or refute this hypothesis. In addition to the names cited, note also byt Eden, Amos 1:5. This name does not fit into either category, being paralleled exactly by the Akkadian form. For further discussion cf. A. Malamat, "Amos 1:5 in the Light of the Til Barsip Inscriptions," BASOR, 129 (1953), pp. 25-26. Cf. also supra, pp. 176f.

Byt-GN in the Cognate Languages

The root *bait, "house" appears to have been common to all Semitic languages. Fortunately, for the purposes of this discussion, the form byt-GN has been attested in a variety of contexts, permitting a firm basis for comparison with the Hebrew usage.

Bit-GN in Akkadian writings

The term bitum occurs frequently in the Akkadian writings. Its broad range of meanings parallels the Hebrew usage in many respects.¹ Especially interesting in this context are the numerous occurrences of the expression bit-GN in which the proper name designates a geographic entity or tribe.² It remains to be determined whether the phrase implies a recognition of ethnic unity as was observed to be operative in the Hebrew counterpart.

Limitations posed by the data

Several rather severe limitations frustrate the search for a satisfactory answer to this question. In the first place, most of these names appear only as just that, the names of regions or tribes listed along with many others; tribes that were conquered by the Assyrian and Babylonian kings. Consequently, their value for our purposes is little

¹CAD, 2, pp. 282-95 divides the various meanings of bitum into the following categories: 1) house, dwelling, shelter (of animals), temple, palace; 2) manor, estate, encampment of nomads; 3) room (of a house, palace or temple); 4) container, repository, housing; 5) place, plot, area, region; 6) household, family, royal house; 7) estate, aggregate of property of all kinds. Numerous references are provided. Cf. also AHw, pp. 132-34.

²For listings see Parpola, Toponyms, pp. 75-92 where 110+ entries are cited. Cf. also RLA, II, pp. 33ff.

more than statistical; at best they may reveal some hierarchical structures.¹ Many appear only once.² Second, the Akkadian scribes were disappointingly inconsistent in their application of determinatives, alternating among māt (land), āl (city), mār (son), or omitting them entirely. Third, and perhaps most seriously, bīt in the sense of ruling dynasty, and bīt meaning tribal unit, are not carefully distinguished.³

¹See for example, the records of the campaigns of Sennacherib: OIP, II, pp. 52-54. In this particular campaign, the scribe records the following conquests: 1) 33 strong, walled cities and 250 hamlets within the borders (li-mī-tu) of ¹Bīt-mDak-ku-ri including among others, ^cBīt-mSa-an-na-bi, ^cBīt-mRa-ḥi-e, ^cBīt-mKu-dur-ri; 2) 8 strong, walled cities and 120 hamlets of ¹Bīt-mSa-'-al-li; 3) 39 strong, walled cities and ^cBīt-mIlu-ba-ni, 350 hamlets within the territory of ¹Bīt-mA-muk-ka-a-ni including ^cBīt-mTa-ú-ra-a, ^cBīt-mBa-ni-ilu-ú-a, ^cBīt-mIl-ta-ma-sa-ma-', ^cBīt-mDi-ni-ilu; 4) 8 strong, walled cities and 100 hamlets within the borders of ¹Bīt-mIa-ki-ni, including ^cBīt-mZa-bi-di-ia. According to these lists Bīt-Dakkuri, Bīt-Sa'ili, Bīt-Amukkani, and Bīt-Jakin, each with the land determinative appear to be larger units, with sub-divisions identified on the basis of urban centres, of which some are likewise designated as "houses".

²Of the subgroups listed in the previous note, only Bīt-Zabidija is named elsewhere, and that only on one other occasion.

³See for example, the references to the northern kingdom of Israel as ¹Bīt-mHu-um-ri-a and variations in Iraq, 18, 125:4; Winckler, Sargon, 148:32; Rost, Tiglath Pilezer III, 78:6; 80:15; Lyon, Sargon, 3:19; 4:20; 14:21; ZDMG, 72, 178:15. Hu-um-ri is neither the eponymous ancestor nor the first monarch of Israel. His significance to the Neo-Assyrians may be attributed either to the latter's perception of his having founded the state capital in Samaria, or to his occupation of the throne when Neo-Assyrian political ambitions first began to touch Israelite interests. This occurred first under Ashur-našir-apli, a contemporary of Omri. Cf. H. W. F. Saggs, "The Assyrians," POTT, p. 158. This designation of Israel as Bīt-Ḥumria contrasts sharply with the Old Testament usage. In the latter the nation is never identified as "the house" of its monarch or ruling dynasty. Cf. *supra*, p. 213, n. 1. Furthermore, this particular dynasty is never identified as בית עמרי, but always בית אחאב. T. Ishide, "The House of Ahab," IEJ, 25 (1975), pp. 135-51, attributes this alteration to the Deuteronomistic religious perspective of Israelite historiography. If D. J. Wiseman's reconstruction of a lacuna in one of

As a result it is often impossible to determine whether the text is dealing with the ruling house of a tribe, or the tribe itself.¹ On the other hand, it is possible that in some cases the name in the genitive position of bīt-GN may have been recognized as both the ancestor of the tribe and the founder of the dynasty. Finally, unlike the Hebrews, who demonstrated their keen interest in ancestral traditions by committing them to writing, not a trace of similar literature has survived in Mesopotamia. The records of the ancestral heritages of the monarchs are not to be confused with national traditions.²

In view of these limitations, it is clear that a great deal of caution must be observed in handling the data. It is impossible to definitively prove or refute the common ethnic roots of any of the Mesopotamian tribes that came under the name bīt-GN. On the basis of the evidence, the most that one may do is speak in terms of probabilities. However, it is to be expected that, if the form bīt-GN does reflect a common ethnic heritage, hints of this consanguinity should occasionally be dropped.

Tiglath Pileser's inscription is correct, the identification of Aram Damascus as ¹Bit-^mha-za-ilu, may represent a similar case. "A Fragmentary Inscription of Tiglath-Pileser III from Nimrud," *Iraq*, 18 (1956), pp. 120ff. Cf. H. Tadmor, "The Southern Border of Aram," *IEJ*, 12 (1962), pp. 114ff.

¹In fact, even where the texts are clear, the Assyrian interpretation appears to be erroneous. On the Black Obelisk Jehu is identified as ^myu-ú-a ^mmār ^mhu-um-ri, although it is known from other sources that, far from being a member of this dynasty, he was responsible for its extermination, replacing it with his own. 2 Kings 10:1-17. Note also the designation of the northern dynasty as byt Jehu in Hos. 1:4. Expressions such as this Akkadian form may therefore signify no more than that Jehu was a successor of Omri, or that he was from "Humri-land". So A. Ungnad, "Jaua, mār Humri," *OLZ*, 4 (1906), pp. 224-26.

²E.g., the Sumerian King List, the Assyrian King List, and the Genealogy of the Hammurapi Dynasty. Compare this with their interest in the creation of man and his early history. Cf. Lambert and Millard, *Atrahasis*, pp. 15ff.

The first hint derives from the common use of bītum for "household, family".¹ That the bītum as an economic unit may include servants and slaves as well as the members of the actual family is clear from the Babylonian laws. However, the core of the bītum consisted of the father ('ābum), his wife (aššatum), and the children of that marriage.² In the patriarchal Mesopotamian society the father was considered to be the lord of the house.³ The use of the expression bīt abi, one of the central concerns of the Code of Hammurapi, is of special interest.⁴ Full membership in the bīt abi, indicated by the rights of inheritance, was normally open to the children of the man (awēlum) and his wife.⁵ However, under special circumstances, if a slave woman bore children fathered by the awēlum, these could also share in the privilege.⁶ Adopted children too were able to share in the inheritance,⁷ but under certain conditions could also return to their own paternal homes (i.e., their own bīt abi).⁸ On the other hand, even for seigniors, the threat

¹CAD, 2 loc. cit. For a discussion of family life in Mesopotamia see E. Ebeling, "Familie," RLA, III, pp. 9-15.

²E.g., TCL 13, 193:10, PN PN aššat-šú PN₃ PN₄ PN₅ PN₆ mārī-šú f PN₇ ũ f PN₈ marāti-šú nap̄har 8 LÚ a-me-lu-ut-tu₄ LÚ.UN^{mes} bīt-šú, "PN (himself), his wife PN₂, his sons PN₃, PN₄, PN₅, PN₆, his daughters PN₇ and PN₈, together 8 persons, his entire family."⁶

³In CH Nos. 129 and 161 he is called be-el aš-ša-tim.

⁴Note CH Nos. 165-84.

⁵CH Nos. 165, 166, 167.

⁶CH Nos. 170, 171.

⁷CH No. 191.

⁸CH Nos. 186, 189, 190, 193.

of being cut off from the bīt abi hung over those guilty of moral offences against the family.¹ The obvious importance of blood relationships in these texts confirms overtones of kinship in Akkadian usage of bītum when followed by an appropriate genitive.²

Although in its essential meaning bīt abi referred to the nuclear family, the expression could be applied to social units of ever increasing size. According to ABL 1074:8-9, one bīt abi is presented as a larger entity containing a qinnu as a subunit, ". . . this family belongs to the clan Belšunu."³ The hierarchical tribal social structure is reflected even more explicitly in ABL 877:12-17, "Illatu, son of Marduk, son of Baueresh, family of the Buleṭira clan, his ancestral house is outside the gate of the Gula (temple)."⁴ Noteworthy here is the substitution of the name of the person fulfilling the role of father, Buleṭira, in place of abi. It is this usage which underlies also the lists of Sennacherib's Chaldaean conquests.⁵

¹CH No. 158, ina bīt abim innassaḥ, for having had relations with his stepmother. The punishment for the same offence with his mother was for both to be burned (No. 157). The verb nasahum is used in Nos. 168-169) of removing a son's title to a share in the father's estate.

²For numerous additional references to similar usage from other documents see CAD, 1, pp. 73-74.

³Qin-nu an-nu-ú ša bīt abi-šu ša ^{md}Bēl-šu-nu, as translated by CAD, 1, p. 73. On qinnu see AHW, p. 922.

⁴ ^{md}Illat-ú mār ^mMar-duk mār ^{md}Ba-u-ēreš ^{eš}qin-ni ša bīt ^mEēl-e-ṭi-ra bīt abišu ina pān bāb e-rib ^dGu-la, as translated by CAD, 1, p. 75.

⁵Cf. supra, p. 216, n. 1. Cf. also the use of bēl bīti to refer to the chief of a tribe. CAD, 2, p. 295. These kinship connotations are especially important in the use of bīt abi to refer to a ruling dynasty. For references see CAD, 1, p. 74.

In an extended sense bītum was commonly used of the paternal estate; not only the movable property,¹ but also real estate. Thus a patrimony could consist of a garden, a field, or even a manor.² On the other hand, although one paternal estate could be divided into several "houses", the term bīt abi continued to have reference to the ancestral castle, the family seat.³ This semantic process developed still farther, to the point where the term bītum could be applied to a plot of land or geographic region, independent of any inheritance connections.⁴ Only in such cases have the kinship overtones receded completely.

We would be greatly assisted in confirming the kinship connotations of the expression bīt-GN if it could be demonstrated that when it is employed in a tribal or geographic sense, the name appearing as the genitive represented a bona fide personal name. Unfortunately many of the names so used are unattested as names of individuals. It is possible that the personal name determinative prefixed to many of these reflects memories of the founders of these houses, i.e., the eponymous ancestors.⁵ On formal grounds there does not appear to be any reason for rejecting many of those accompanied by this determinative as personal names.⁶

¹CH No. 183.

²For references see CAD, 1, pp. 74f.

³Ibid., p. 75. Cf. *supra*, p. 215, n. 1.

⁴CAD, 2, pp. 292f. Cf. also Jer. 31:27, where, however, kinship overtones may still be present.

⁵Of the 110+ toponyms with the prefixed bīt listed by Parpola, s.v., one half occur with this determinative.

⁶Compare the forms of the names with the personal name determinative listed by Parpola with those cited by Tallqvist, APN, and discussed by Stamm, ANG.

Several have appeared in contexts in which they have been interpreted as individuals, suggesting that the personal name determinatives were not entirely fictitious.¹

Of special interest in this regard are the major Chaldaean tribes, the Bīt Amukani, Bīt Dakkuri and Bīt-Jakin peoples. Several features, apart from the prefixed bīt and the personal name determinative, suggest that here we have to do with tribes whose basis of unity was descent from a common eponymous ancestor. First, these names are never used of cities or associated with specific geographic locations.² Second, the members of the tribes are regularly identified as mār-PN, the genitive being the name of the supposed ancestor.³ Since the names are not applied to cities, this usage should probably not be equated with

¹W.g., Adini, WO, 4/1 (1967), p. 34, vi:6-7. So interpreted by Ebeling, RLA, I, p. 36, and Brinkman, PKB, p. 198, n. 1208. Cf. p. 244, n. 1567. KAI 233:15. Note also Jakin, whose name appears in the same text as Adini, WO, 4/1, p. 34, vi:6-7, and is called the "King of Sealand," šar māt Tam-di. RLA, II, p. 44. Brinkman, PKB, loc. cit., n. 1213, suggests that in this case the Assyrians have mistaken the name of the tribe, here accepted as its eponymous ancestor, for the name of its ruler. Cf. also A. R. Millard, in a review of Brinkman's volume, Orientalia, 39 (1970), p. 449. On these tribes and their names see further J. A. Brinkman, "Notes on Arameans and Chaldeans in Southern Babylonia in the Early Seventh Century B.C.," Orientalia, 46 (1977), pp. 305ff. in a review of M. Dietrich, Die Aramäer Südbabyloniens in der Sargonidenzeit (700-648), AOAT, 7 (Neukirchen-Vluyn: 1970). Dietrich, p. 5, interprets the Bīt-PN designations as primarily geographic, rather than tribal entities.

²Cf. the Aramaeans who are also found in southern Mesopotamia, but whose "tribal" names appear elsewhere only as city names. Brinkman, PKB p. 271, suggests that their identification among the Aramaean tribes may have been an Assyrian fabrication.

³Cf. the use of gentilics for the Aramaeans, Brinkman, PKB, p. 267, n. 1716, and p. 273, n. 1762. This Chaldaean usage applies even to the chieftains, e.g., mā-di-ni mār mā-da-ku-ri, WO, 4, p. 34, line 6.

the common Assyrian designation of a citizen of a city as "the son of the city".¹ This suggests that these groups had not yet developed politically beyond a tribal status.²

It is obvious that the search for the origins of the peoples referred to by the Assyrians as bīt-GN cannot be completed without a great deal more data. However, it does appear that in some instances, especially with respect to the Chaldaean tribes, the form reflects a perception of tribal identity based upon descent from a common ancestor. As in the case of the Hebrew usage, this interpretation does not demand absolute ethnic purity. It is known that intermarriage was practiced at least among the leading families of the tribes.³ It is also quite likely that outsiders were often incorporated into the tribe, either voluntarily or by coercion.

Byt-GN in Northwest Semitic texts

Outside Mesopotamia examples of tribal and national names using

¹Cf. the discussion supra, pp. 171ff. Significantly, although several northern Aramaean states were also identified by the bīt-GN form; i.e., Bīt-Adini, Bīt-Bahiani, Bīt-Halupe and Bīt-Zamani, and although their citizens may be referred to as "sons of Bīt-GN", the personal name determinative never appears before the genitive. Contrast this with the Chaldaean Bīt-Adini, which seldom appears without the determinative.

²The occasional reference to the leaders of Bīt-Jakin as "King of Sealand" (šar māt Tam-di), WO, 4, p. 34, vi:7, and the collective designation of the chieftains as "Kings of Chaldaea" (šarrāni [ša] māt Kaldi), Iraq, 25 (1963), p. 56, line 47, need not indicate otherwise. On the broad scope of šarrum cf. infra, pp. 498ff. See Brinkman, PKB, p. 264, n. 1704, for additional references to the use of šarrum for the rulers of these tribes. The process of sedentarization is described by H. Klengel, Zwischen Zelt und Palast: Die Beziehungen von Nomaden und Sesshaften im alten Vorderasien (Vienna: 1972), pp. 135f.

³Nimrud Letter V 13'. Cf. Brinkman, p. 265, n. 1707.

the form byt-GN are rare. The nearest the cuneiform texts of Ugarit come is in the application of the expression bīt abi to a family seat or ancestral castle.¹ Unfortunately, however, as in so many instances from Mesopotamia, this text concerns the fortunes of a dynasty, not a tribe. From the alphabetic texts, the Keret Epic speaks of a bt hbr.² Habur, however, is not the name of a person or tribe, but a city, the home of Keret.³

The data provided by Phoenician and Aramaic texts is no more satisfying. The expression בית/כה אמ occurs frequently with the sense "dynasty, royal house",⁴ but byt/bt-GN forms are rare. But two eighth century references deserve comment. Exactly who is meant by כה מפש in the Karatepe Inscription is not clear.⁵ It could be argued on the

¹MRS, 9, p. 138, text 18.06+:13-15, ù li-hal-li-qu-šu i [š-tu lib] bi bīt a-bi-su ù iš-tu libbi mā a-bi [-šu u] iš-tu kussî ša abbe-šu, "may they (the gods) drive him from the house of his fathers, the land of his fathers, and the throne of his fathers."

²₁ Keret 82, 173.

³Cf. hbr rbt and hbr trrt, "Great Habur" and "Little Habur" in 128 IV:8-9, 19-20. This city is located by M. C. Astour on the Habur River. "A North Mesopotamian Locale of the Keret Epic," UF, 5 (1973), p. 32. For consenting views see also H. L. Ginsburg, ANET, p. 143 (contrary to his earlier interpretation in The Legend of King Keret: A Canaanite Epic of the Bronze Age, BASOR Supp. Studies Nos. 2-3 [1946], p. 15); J. Gray, The Legacy of Canaan, VTS, 5 (1957), p. 99, n. 5. The alternative is to interpret hbr as "storehouse, granary". So H. Sauren and G. Kestemont, "Keret, roi de Hūbur," UF, 3 (1971), p. 196, "cellier"; G. R. Driver, CML, p. 31. Cf. Gibson, CML, p. 84.

⁴KAI 24:5 (Kilamuwa); 214:9 (Panammuwa I); 215:2 et passim (Panammuwa II); 217:3 (Barrakab Fragment); 224:9,10,24,25 (Sefire). Cf. the frequent use of בית without אמ in this sense in 222 B:21 et passim (Sefire).

⁵KAI 26 A I:16; II:15; III:11; C III:12. ANET, pp. 653ff.

basis of KAI 26 A II:13-16 that **בַּת מִפְּשׁ** is treated as the equivalent of "the Danunites" (**דַּנּוּנִיִּים**).¹ Both are closely associated with the Plain of Adana and may be viewed as the inhabitants thereof. However, on the basis of A I:13-16² and A III:8ff.³ this interpretation is unlikely. Furthermore, if the tradition of Stephanos is to be relied upon, Adana was founded, not by Mupsh, but by a person named Adanos.⁴ Consequently, **בַּת מִפְּשׁ** should be viewed as the name of the dynasty, considered to have been founded by a man named Mupsh.⁵

¹"I have built it (the city of Azitawadda), . . . with plenty to eat and well-being and in a good situation and in peace of mind to be a protection for the Plain of Adana (**עִמְק אֲדָן**) and the House of Mupsh (**בַּת מִפְּשׁ**), for in my days, the country of the Plain of Adana (**אֶרֶץ עִמְק אֲדָן**) had plenty to eat and well-being, and the Danunites (**דַּנּוּנִיִּים**) never had any night in my days." ANET, p. 654.

²The text speaks of evil men who were not subservient to **בַּת מִפְּשׁ**. Azitawadda, however, was able to subdue them, thus bringing peace to the Danunites.

³This passage speaks of the inhabitants of the city of Azitawadda (**נְעָם זְאֵשׁ יִשָּׁב בָּן**) prospering and serving Azitawadda and **בַּת מִפְּשׁ** in large numbers.

⁴As reported by Stephanos of Byzantium. Cf. M. C. Astour, Hellenosemitica: An Ethnic and Cultural Study in West Semitic Impact (Leiden: 1965), pp. 38-39. The gentilic **דַּנּוּנִיִּים** is probably to be understood as the plural ethnicon for "the inhabitants of Adana", the initial **אֲדָן** having been dropped. The Akkadian references to Da-nu-na (EA 151: 49-58, in J. A. Knudtzon, ed., Die El-Amarna Tafeln [Leipzig: 1915], II, pp. 1251-52) appear to have adopted a shortened form of Phoenician Adanawana. So E. Laroche, "Études sur les hieroglyphes Hittites," Syria, 35 (1958), pp. 263-75. Here too the aleph is missing. For further discussion and bibliography see Donner & Röllig, KAI, III, p. 39. R. D. Barnett, CAH, II/2, p. 442, notes that in the Hittite texts Awarkus is identified as "King of the city of Adana". Cf. Phoen. "King of the Danuniyim". Astour, loc. cit., p. 14, argues **אֲדָן** and **דַּנּוּנִיִּים** derive from separate roots.

⁵This name is probably to be connected with the Mopsus of Greek legend. Two years prior to the conclusion of the Trojan War this prince, the son of Rhakius of Clarus and Manto, daughter of Teiresias, is supposed to have embarked on a series of adventures along with a band of followers, which led him as far as Pamphylia and Cilicia. In the former region he is

From the Aramaic texts we learn of גִּיְתָא ,¹ a northern Aramaean state with its capital Arpad.² According to Sefire II B:10 גִּיְתָא as well as צִלְלָא are threatened with a curse should they break the treaty which Bir-Ga'yah, king of KTK has made with them. From the context the identity of גִּיְתָא is not clear. If both entities are understood as toponyms,³ these represent important Aramaic parallels to bīt-GN in Akkadian and byt-GN in Hebrew. However, it is possible to interpret the form in a much narrower sense, i.e., as a designation for the dynasty founded by גִּי .⁴ In the present context the expression seems to refer to those mentioned in Sf. II B:2-3, Arpad and its people, Mati^c'el, his sons, his nobles, his people (עַם).⁵ If this interpretation is correct, גִּיְתָא

purported to have founded the cities Aspendus and Phaselis; in the latter, Mopsuestia ("Mopsus' hearth") and Mallis. His influence appears to have extended to the Plain of Adana. The Luwian form of the name, which exchanges D for D , may also be remembered in the name of the south Phrygian city of Moxoupolis, another of his foundations, as well as the tribal name Moxianoi, from western Phrygia. See further, Barnett, *loc. cit.*, pp. 441-42. For a different interpretation see Astour, *loc. cit.*, pp. 53-67, who sees in גִּיְתָא primarily a divine name.

¹In several Akkadian texts גִּי appears with a prosthetic A , which E. Peuch compares with the prosthetic aleph of Adana, cf. גִּיְתָא (KAI 24 and 26). "Un ivoire de Bīt-Gusi (Arpad) a Nimrud," *Syria*, 55 (1978), p. 165, n. 8.

²On the historical relationship between Arpad and Aram see A. R. Millard, "Adad-Nirari, Aram, and Arpad," *PEQ*, 105 (1973), pp. 161-64.

³So A. Dupont-Sommer, in "Les inscriptions araméennes de Sfiré," *Mémoires présentées par divers savants à l'Académie des inscriptions et belles-lettres*, 15 (Paris: 1958), on Sf. I B:1-3, who identifies צִלְלָא with A-sal-li of the Akkadian texts, *ARAB*, I, No. 475. Cf. also Donner & Röllig, *KAI*, II, p. 253, but who admit the impossibility of identifying the place involved.

⁴So M. Noth, "Der historische Hintergrund der Inschriften von Sefire," *ZDPV*, 77 (1961), p. 129, who regards גִּיְתָא and צִלְלָא as parallel forms. Cf. Fitzmyer, pp. 40, 60.

⁵If the restoration of Dupont-Sommer is correct.

serves as a collective expression for the inhabitants of the state ruled by Mati^c,el. It must still be determined, however, how the state came to be known as בית גש. Unfortunately, apart from this inscription,¹ בית גש has appeared on only one Aramaic text, a recently published fragment reading, ל[עתרסמך] בית גש, "to [^cAttarsumki] of Bīt-Gusi."² Otherwise even the Sefire text appears to exchange בית for בר/בני.³ Again the expression has been associated with both the territory and/or subjects of Mati^c,el,⁴ and the dynasty he represents.⁵ The eighth century B.C. inscription of Zakkur of Hamath names a certain בר גש next to בר Hazael in a list of kings allied against Zakkur.⁶ It is apparent that here גש is understood as a dynastic title, suggesting that elsewhere too, בית גש signifies either a dynasty, or a state identified after its ruling house. Consequently the origins of the name are not to be found in an eponymous ancestor of the people of Arpad.

This interpretation is confirmed by the evidence of the neo-Assyrian royal annals. From the time of Ashurnasirpal (883-859 B.C.) comes the form ^mGu-ú-si ^lIa-ha-na-a-a, the name of a king bringing

¹See also the broken segments, I A:16 and I B:11, which are to be restored on the basis of II B:10.

²Puech, *loc. cit.*, pp. 162-69. Puech also provides a helpful summary of all references, including those in Akkadian texts, to (A)gusi. Cf. also F. Vattioni, "A propos du nom propre syriaque Gusai," *Semitica*, 16 (1966), pp. 39-41.

³Cf. I B:3, עם בני גש.

⁴Donner & Röllig, *KAI*, II, p. 247.

⁵Fitzmyer, p. 40.

⁶*KAI* 202:5; *ANET*, pp. 655f.

tribute.¹ The name distinguishes between the man Gusi and his country, Jaḥan.² The annals of Shalmaneser III (858-824 B.C.) frequently speak of Arame, a son of (A)gusi.³ More than one hundred years later Tiglath Pileser III (744-727 B.C.) encounters Mati^cilu mār^m A-gu-u-si.⁴ In a list of villages the form Bīt-A-g[u-si...] appears,⁵ while another text uses māt Bīt-A-gu-si.⁶ It appears that by this time the entire region ruled from Arpad was being identified by the name of the ruling dynasty in precisely the same way as Israel was being referred to as Bīt-Humria and Aram Damascus as Bīt-Haza'ilu.⁷ Consequently, we are left with no Aramaic or Phoenician support for the use of byt-GN as an expression bearing overtones of national unity based on descent from a common ancestor.

¹ ARAB, I, #477.

² Cf. J. D. Hawkins, "Jaḥan," RLA, V, pp. 238-39.

³ ARAB, I, #582 (cf. WO, 2 1956, pp. 221f.), 600 (= ANET, p. 278), 601, 614 (cf. WO, 4 [1967-68], p. 36, line 16), 668 (cf. Iraq, 26 [1964], p. 118); WO, 1 (1952), pp. 456f. Arame appears in the Maras Museum stele as Adrame, father of Atarsumki. Cf. A. R. Millard and H. Tadmor, "Adad-Nirari III in Syria: Another Stele Fragment and the Dates of His Campaigns," Iraq, 35 (1973), p. 61.

⁴ ARAB, I, #813.

⁵ W. Schramm, Einleitung in die Assyrischen Königsinschriften, Part 2: 934-722 v. Chr. (Leiden/Cologne: 1973), p. 133.

⁶ Ibid., p. 136. Cf. D. J. Wiseman, Iraq, 18 (1956), pp. 117f.

⁷ Cf. supra, p. 216, n. 3. So also Puech, loc. cit., pp. 163-64; S. Schiffer, Die Aramäer (Leipzig: 1911), p. 90, n. 6.

Zr^c-GN

In contrast to bny-GN and byt-GN, the form zr^c-GN appears only in biblical Hebrew. While this is unfortunate inasmuch as it precludes a comparison with usage elsewhere, it may reflect a special quality of Israel's understanding of national identity.

Zr^c IsraelThe data

Frequency and distribution

It is apparent from table 16 that zr^c Israel is employed much more sparingly than either bny Israel or byt Israel. The eight occurrences are distributed among the Former Prophets,¹ the Latter Prophets,² the Psalms,³ and late historiography.⁴ Only 2 Kings 17:20 and Neh. 9:2 are in the narrative genre.

Usage

In examining the usage of zr^c Israel several compound forms of the expression should be noticed. The full form כל זרע ישראל seems to emphasize the totality of the individuals comprising the nation.⁵ The

¹ 2 Kings 17:20.

² Isa. 45:25; Jer. 31:36,37. Also to be included are Jer. 23:8 and Ezek. 44:22, which use זרע בית ישראל.

³ Ps. 22:24.

⁴ Neh. 9:2.

⁵ 2 Kings 17:20 speaks of the completeness of the Northern Kingdom's destruction; Isa. 45:25, of Israel's devotion to Yahweh; Jer. 31:37 of her total rejection by Yahweh; Ps. 22:24 of her worship of him.

TABLE 16

THE NAMES FOR ISRAEL IN THE OLD TESTAMENT

Book	ישראל*	בני ישראל	בית ישראל**	זרע ישראל	יעקב
Genesis	43	7	. . .	. . .	179
Exodus	170	124	2	. . .	11
Leviticus	70***	54	5	. . .	1
Numbers	238	171	1	. . .	9
Deuteronomy	72	21	. . .	. . .	11
Subtotals	593	377	8	. . .	211
Joshua	160	69	1	. . .	3
Judges	184	61	. . .	. . .	. . .
1 Samuel	151	12	2	. . .	1
2 Samuel	116 [†]	5	5	. . .	1
1 Kings	203	21	2	. . .	1
2 Kings	164	11	. . .	1	2
Subtotals	978	179	10	1	8
Isaiah	92	5	4	1 [†]	43
Jeremiah	125	9	20	3 [†]	16
Ezekiel	185	11	83	1 [#]	4
Hosea	44	6	5	. . .	3
Joel	3	1	. . .	. . .	. . .
Amos	30	5	8	. . .	6
Obadiah	1	1	. . .	. . .	3
Jonah	. . .	. . .	. . .	. . .	. . .
Micah	12	1	3	. . .	11
Nahum	1	. . .	. . .	. . .	1
Habakkuk	. . .	. . .	. . .	. . .	. . .
Zephaniah	4	. . .	. . .	. . .	. . .
Haggai	. . .	. . .	. . .	. . .	. . .
Zechariah	5	. . .	1	. . .	. . .
Malachi	5	. . .	. . .	. . .	4
Subtotals	507	39	124	5	91

. . . . continued

TABLE 16--Continued

Book	ישראל	בני ישראל	בית ישראל	זרע ישראל	יעקב
Psalms	62	2	3	1	34
Job	. . .	. . .	. . .	. . .	. . .
Proverbs	1	. . .	. . .	. . .	. . .
Canticles	1	. . .	. . .	. . .	. . .
Ruth	5	. . .	1	. . .	. . .
Lamentations	3	. . .	. . .	. . .	3
Qoheleth	1	. . .	. . .	. . .	. . .
Esther	. . .	. . .	. . .	. . .	. . .
Daniel	4	1	. . .	. . .	. . .
Ezra	40	4	. . .	. . .	. . .
Nehemiah	22	9	. . .	1	. . .
1 Chronicles	114	4	. . .	. . .	2
2 Chronicles	186	23	. . .	. . .	. . .
Subtotals	439	43	4	2	39
Grand Totals	2517	638	146	8##	349

* The figures in the first column include those found in columns 2-4.

** Note also the identification of Israel as ישחק in Amos 7:9 and בית ישחק in 7:16.

*** This excludes the four gentilics in 24:10-11.

† This excludes a gentilic in 17:25.

‡ This includes 23:8 which has זרע בית ישראל.

The full expression in 44:22 is זרע בית ישראל.

To this total should be added the following expressions: זרע יעקב, Isa. 45:19; Jer. 33:26a; Ps. 22:24; זרע בית יעקב, Ezek. 20:5. These texts are accounted for in the fifth column. Note also זרע אנרהם, Isa. 41:8; Ps. 105:6; 2 Chron. 20:7; and זרע אנרהם ישחק ויעקב, Jer. 33:26b.

reason for the employment of זרע בית ישראל in Jer. 23:8 and Ezek. 44:22 is difficult to determine, unless it be associated with the favour both books show toward the use of ^{byt}זר Israel instead of the simpler form of the name.¹

The scope of the expression varies considerably. In 2 Kings 17:20 only the Northern Kingdom is in view; Neh. 9:2 speaks of the returnees from the exile who reside in the vicinity of Jerusalem; elsewhere זר^c Israel always refers to the entire nation, including northern and southern kingdoms. In several texts this form appears to function simply as a stylistic variation of other national designations. זר^c Israel is followed by Israel and bny Israel in 2 Kings 17:21f. Especially interesting is Jer. 23:8 in which the return of the זרע בית ישראל from the northland is compared with the exodus of the בית ישראל from Egypt. Even more significant is Jer. 31:36-37. Here the זר^c Israel are specifically identified as a גוי.

Several texts hint at the consanguinity of those included in the זר^c Israel. According to Ezek. 44:22 the wife of a priest must be from the זרע בית ישראל. In a context concerned for the ethical and religious purity of the priests, it is clear that the injunction is intended to keep the priesthood pure ethnically. The use of זרע בית ישראל appears to be deliberate to make explicit the more general reference to "his people" in the parallel text in Lev. 21:13-14.² Ps. 22:24 juxtaposes זר^c

¹Cf. supra, pp. 202ff.

²Compare the two texts:

Lev. 21:14 כי אם בחולה מעמיו יקח אשה.

Ezek. 44:22 כי אם בחולה מזרע בית ישראל.

Israel with zr^c Jacob. In the previous verse the poet has spoken of his kinsmen (אחי) and the congregation (קהל). Interestingly, זרע is paralleled with דור in verse 31. The ethnic overtones are explicit in Neh. 9:2. As a part of the religious reform instituted by Ezra and Nehemiah the zr^c Israel were to separate themselves from the foreigners.¹

Interpretation of the data

To determine the significance of the expression zr^c Israel it is necessary that the general usage of the term זרע be investigated, as well as the specific application of the word to Israel.

The general usage of זרע

In its most literal sense, זרע was a horticultural term, representing "seed", that which was sown in order to grow a crop.² It could, however, also be used of the produce harvested from a field that had been cultivated and sown.³ In a derived sense it was even applied to the time of sowing, in contrast to harvest-time.⁴

זרע was also used of animals. Jer. 31:27b speaks of the houses of Israel and Judah being sown with the זרע of man and beast (בהמה).⁵ Here,

¹ויבדלו זרע ישראל מכל בני נכר.

²Gen. 47:19,23; Lev. 11:37,38; 26:16; 27.16(bis); Num. 24:7; Deut. 11:10; 14:22; 22:9; 28:38; Isa. 5:10; 17:11; 30:23; Jer. 35:7,9; Ezek. 17:5(bis); Amos 9:13; Ps. 126:6; Qoh. 11:6.

³Gen. 1:11(bis), 12(bis), 29(bis); 47:24; Exod. 16:31; Lev. 27:30; Num. 11:7; 20:5; 1 Sam. 8:15; 1 Kings 18:32(?); Isa. 23:3; 55:10; Hag. 2:19; Zech. 8:12.

⁴Gen. 8:22; Lev. 26:5.

⁵בהמה should probably be interpreted here as a subjective genitive, "the seed which is the beast."

in a highly figurative sense the זרע is that which is sown. This is not the case in Gen. 3:15, where the term refers to the offspring of the serpent, and in 7:3 to the offspring of birds.

In view of this zoological usage, the anthropological application of the זרע is not surprising. The term may designate semen, that which is sown to produce offspring.¹ Of special interest is Num. 5:28 where the denominative verb is used to describe the conception of a child.² On the other hand, זרע could also refer to the progeny itself. It could be applied equally to the "seed" of women,³ or the "seed" of men.⁴ In a specialized sense the expression was used of particular classes of people.⁵ The prophets especially liked to attach an ethical or spiritual modifier, thereby portraying more vividly the deep-seated nature of the quality.⁶ Of special interest are the references to royal lineages using this term.⁷

¹Note the use of זרע שכבה as a term for seminal emission (Lev. 15:16,17,18) as well as נתן שכבה לזרע signifying "to make pregnant with seed", i.e., to have intercourse (Lev. 18:20). Also זרע שכתבת אשה, "to have intercourse" (Lev. 19:20; Num. 5:13).

²נזרעה זרע, "She shall be sown with seed." The reference to the seed of man (זרע אדם) in Jer. 31:27 is not to semen. אדם should be treated as a subjective genitive, "the seed which is man." Cf. p. 231, n. 5 above.

³Gen. 3:15; 4:25; 16:10; 24:60; Lev. 22:13. Cf. 1 Sam. 1:11, Hannah longs for a seed of men (זרע אנשים).

⁴Men in general, Lev. 18:21; 20:2-4; 21:15; Deut. 28:46,59; 30:6,19; 31:21. Specifically, Gen. 9:9 (Noah), and many more.

⁵זרע רשעים, זרע צדיקים, זרע צדיקים, Prov. 11:21; זרע מנאף, זרע מנאף, Isa. 57:3; זרע רשעים, Ps. 37:28.

⁶זרע מרעים, זרע מרעים, Isa. 1:4; 14:20; זרע קדש, זרע קדש, Isa. 6:13; זרע שקר, זרע שקר, Isa. 57:4; זרע בית יהוה, זרע בית יהוה, Isa. 61:9; cf. זרע ברוכי יהוה, זרע ברוכי יהוה, Isa. 65:23; זרע אמת, זרע אמת, Jer. 2:21; זרע אלהים, זרע אלהים, Mal. 2:15.

⁷זרע המלך, זרע המלך, 1 Kings 11:14; זרע הממלכה, זרע הממלכה, 2 Kings 11:1 = 2 Chron. 22:10;

We conclude this examination of the use of זרע in the Old Testament with a brief glance at the terms with which this expression is paired in poetry. At the literal level, זרע is juxtaposed with צאצאים, "produce, offspring", used of human descendants in Job 5:25 and 21:8.¹ This applies also to Isa. 48:19, 44:3, 61:9, and 65:23, although in each of these texts the reference is to the descendants of Jacob. The paralleling of זרע with דור in Ps. 22:31 and 112:2 produces a slightly different connotation. Elsewhere the word appears opposite בנים,² ילדים,³ יורש,⁴ and שם.⁵

In view of this prose and poetic usage, it may be concluded that זרע always bears the connotation of descent, whether the reference is to plants, animals or men.⁶

Israel: the זרע of the Fathers

Outside of the patriarchal narratives, Israel is used primarily

זרע המלוכה, 2 Kings 25:25 = Jer. 41:1; Ezek. 17:13; Dan. 1:3. Cf. the Akkadian expressions: zi-ir šarrūtīm, "royal descendant"; zi-ir šarrūti kisitti šati, "of royal lineage, of ancient extraction"; also zi-ir i-li da-ri-um, "of lasting divine lineage"; For references see CAD, 21, pp. 89-97. For a full discussion see W. G. Lambert, "The Seed of Kingship," in Le palais et la royauté, ed. by P. Garelli, RAI, 19 (Paris: 1974), pp. 427-35.

¹Cf. Job 27:14 where בניו // צאצאיו.

²Isa. 57:3, זרע מנאף // בני עננה; Ps. 102:29, זרעם // בני עבדיך.

³Isa. 57:4, זרע שקר // ילדי פשע.

⁴Isa. 65:9, יורש הרלי // זרע.

⁵Isa. 66:22.

⁶This is confirmed by cognate usage of the root as well. For Northwestern Semitic see DISO, p. 80; for Akkadian, CAD, loc. cit.

as a national rather than personal name.¹ It may be argued, therefore, that the expression zr^c Israel need not imply descent from a common ancestor. It is possible, through intermarriage, for diverse groups to be synthesized into one homogenous body of descendants.² Whether the Israelites understood this to have occurred in their own case may be determined by examining the ways in which they associated themselves with their purported ancestors.

zr^c Israel is not the only form of the expression zr^c-GN by which the Israelites were identified. The names Abraham³ and Jacob⁴ also appear in the genitive position. If any of these occurrences are considered to be technical applications of the form, this is not true of Jer. 33:26, in which Yahweh reassures Israel that he will reject neither the zr^c Jacob, nor the zr^c David, one of whose members is given authority over the zr^c Abraham, Isaac and Jacob. In this verse are summarized all the traditions of the fathers, to which we now turn.

The importance of the seed of Abraham in the patriarchal narratives is emphasized in several ways, apart from the frequency with which

¹Cf. infra, pp. 215ff.

²Note the recognition of this in Hamor's counter proposal to the sons of Jacob: ". . . we will give our daughters to you, and we will take your daughters to ourselves, and we will dwell with you and become one people (והיינו לעם אחד)," Gen. 34:16.

³Isa. 41:8, זרע אברהם // זרע עבדי ישראל and יעקב אשר בחרתך. The allusion to the call of the patriarch in the context suggests that zr^c Abraham is not to be treated as a technical term. Ps. 105:6, בני יעקב // זרע אברהם, 2 Chron. 20:7, זרע אברהם serves as an alternative to עמך ישראל.

⁴Isa. 45:19, זרע יעקב. Ps. 22:24, זרע יעקב // זרע ישראל. Ezek. 20:5, זרע בית ישראל.

the term occurs.¹ In the first place, great stress is placed on the multiplication of the seed.² Various analogies are used: his descendants shall be like the dust of the earth,³ the sand of the sea,⁴ and the stars in the heavens.⁵ Indeed it shall be innumerable.⁶ It is clear that the descendants of Abraham are portrayed potentially as a nation in their own right. Not only will they possess all of the ingredients for nationhood, i.e., a vast population, a territorial homeland,⁷ a national deity,⁸ power and influence among the surrounding nations,⁹ and monarchical leadership,¹⁰ but frequent mention is made of the descendants of the patriarchs becoming a **גוי**. In 12:2 Yahweh promises Abraham he will make of him a **גוי גדול**.¹¹ According to 17:4-5 he will become the father of a

¹**זרע** appears more than thirty times, being found in each of the hypothetical sources. If a distinction in usage is observable among the three, "P" tends to add **אחרי** after **זרע**. So Gen. 17:7,8,9,10,19: 35:12; 48:4. For a recent discussion of this aspect of the patriarchal promises see C. Westermann, The Promises to the Fathers: Studies on the Patriarchal Narratives, trans. by D. E. Green (Philadelphia: 1980), pp. 149-55.

²Note the use of **זרע את** **הרביתי**.

³13:16; 28:14.

⁴22:17; 32:13.

⁵15:5; 22:17; 26:4.

⁶32:13.

⁷For Abraham this aspect remained a tantalizing promise; for the seed it shall become reality (15:13f.). Cf. 13:15; 17:8.

⁸Gen. 17:7.

⁹Gen. 22:17, they will possess the gates of their enemies. They will also become an agent of blessing, 22:18; 26:14.

¹⁰17:6,16; 35:11.

¹¹Cf. the reference to **זרע** in v. 7.

multitude of nations (לאב המון גוים); indeed גוים and מלכים will come forth from him.¹ At the time of Rebekah's conception, she is informed she will give birth to not one, but two גוים.² Upon his return to Bethel Jacob is reminded that a גוי גדול and מלכים will come forth from him.³ It appears, therefore, that the prospect of a bona fide nation consisting of the descendants of Abraham represented one of the fundamental elements of the covenant.⁴

Echoes of this perception recur throughout the Old Testament. Moses' appeal for divine mercy toward the Israelites at Sinai is based on Yahweh's commitment to the zr^c Abraham, Isaac and Israel.⁵ On this basis Yahweh responds.⁶ In Deuteronomy references are made to Yahweh's choice of the fathers and their זרע,⁷ to whom he has also sworn to give the land.⁸ In a later text, Neh. 9:5ff., the gracious fulfillment of the covenantal promise to Abraham and his זרע is acknowledged.

The evidence that the Israelites considered themselves to be the

¹V. 6. Cf. the reference to זרע in v. 7.

²Gen. 25:23.

³Gen. 35:11-12. Cf. 1 Kings 8:19, 2 Chron. 6:9 for חלצ as the seat of virility. Cf. also Gen. 48:19 where the seed of Ephraim is described as מלא גוים, "the fullness of the nations".

⁴Note the reference to Jacob's clan, which descended to Egypt as his זרע in Gen. 46:6-7. The list of the "seeds" follows. This is the only instance in the patriarchal narratives in which זרע refers to the immediate descendants of Abraham, Isaac or Jacob.

⁵Exod. 32:11ff.

⁶Exod. 33:1.

⁷Deut. 4:37; 10:15.

⁸Deut. 1:8; 11:9; 34:4. Note the summary statement of how the גוי גדול developed from the small clan in 26:5.

literal seed of Abraham, Isaac and Jacob is incontrovertible. However, although specific steps had been taken to maintain the ethnic purity of the priestly line within the nation,¹ there is little indication that such purity had become an issue for the rest of the population prior to the Exile.² To be sure, the earliest patriarchs were careful to ensure that the wives of their sons were of their own stock, but as early as the third generation outsiders were joining the clan through marriage.³ But sensitivity about the ethnic purity of the nation did not emerge until much later.

For the returnees from Babylon, however, the purity of the race became a major issue.⁴ Not only did the priests need to "give evidence of their fathers' households and their זרע whether they were of Israel,"⁵ in order to serve as priests, but the horror at the discovery of mixed marriages among the general population was so great that all such unions were summarily legally dissolved. According to Neh. 9:23, the concern was triggered by the appalling loss of the Jewish language (יהודית) among the inhabitants of Judah. This was but a symptom, however, of the spiritual

¹Lev. 21:14; Ezek. 44:22.

²Not only are outsiders welcomed into the covenant community, as participants in worship, but examples of intermarriage may be cited from earliest days. The prohibitions in Deut. 7:1-5 are concerned with the Canaanite tribes, and arise out of religious rather than ethnic concerns. Intermarriage with foreigners is forbidden because they are idolators, rather than because they are foreigners. Cf. Exod. 34:15f.; 1 Kings 11:1-2.

³Judah's wife was a Canaanite (Gen. 38:2), Joseph's an Egyptian (41:50); Moses' a Midianite (Exod. 2:16-22). The Shechem-Dinah affair (Gen. 34) leaves no hint that marriages with these Canaanites were to be prohibited in principle.

⁴Ezra 10:1ff.; Neh. 13:23ff.

⁵יכלו להגיד בית אבותם וזרעם אם מישראל הם, Ezra 2:59.

crisis which precipitated the action. A slightly different perspective is presented in Ezra 9:2. Intermarriage with foreigners signified the intermingling of the "holy seed" with the people of the lands.¹ Although no allusion is made to the patriarchs as the ancestors of the Israelites, the expression has meaning only if זרע here designates Israel as a race set apart.

זרע is used in the sense of "race" on several occasions in Esther. In 6:13 Haman's wife and advisors raise the question whether or not Mordecai was of Jewish origin (מזרע היהודים).² The successful defence of the Jews (יהודים) and their זרע results in the institution of the Feast of Purim.³ The juxtaposing of זרע with יהודים, אחיו, and עמו renders the ethnic connotation of זרע in 10:3 undeniable.⁴

¹כי נשאו מכנתיהם להם ולבניהם והתערבו זרע הקדש בעמי הארצות¹

²The use of the gentilic יהודים appears to have become popular in the early sixth century. It appears in an earlier context only in 2 Kings 15:16, where it is properly translated as Judaeans, rather than Jews. G. Gerleman, *Esther*, BKAT (Neukirchen-Vluyn: 1973), p. 114, translates מזרע היהודים, "von jüdischer Herkunft."

³Esth. 9:27ff.

⁴Traces of this usage are also found in Akkadian. See B. Landsberger, "Assyrische Königsliste und 'dunkles Zeitalter'," *JCS*, 8 (1954), p. 32, II:9-10, ^{md}Samsi-^dAdad a-bu a-bi-šu ša za-ra a-ḫi-tim la si-ir al ^dA-šur, "Samsi-Adad, his grandfather, of strange seed, not of Assyrian blood." Cf. also I:12-13. R. Borger, *Die Inschriften Asarhaddons Königs von Assyrien*, AfO, 9 (Graz: 1956), p. 5, vii:13-15, šēpē^{II} A.RI.A.TA.BAR zēru a-ḫu-ū ina qer-bi-šu ap-ru-us-ma, "I kept 'strange seed' away from it." J. J. Finkelstein, "The So-called 'Old Babylonian Kutha Legend'," *JCS*, 11 (1957), p. 85, iii:16, a-na ḫu-ul-lu-uq ṣe-ri Ak-ka-di-i ^[1] uKUR da-an-na id-ki-a-am-ma, "To destroy the race of Akkad he has summoned against me a mighty foe," as translated by CAD, 21, p. 96. Finkelstein renders ṣe-ri as "plain" of Akkad. So also CAD, 16, pp. 141ff.; AHw, p. 1094.

Additional Examples of Zr^C -GN

Evidence for the application of the expression zr^C -GN by Israel to other nations is limited. The closest parallel occurs in Dan. 9:1 where Ahasuerus is identified as מזרע מדי, suggesting perhaps that the Medians were considered an ethnic unit. Elsewhere the expression is used only of those nations depicted as being related by blood to the Israelites. In Gen. 16:10 Yahweh promises Hagar that he will also multiply her זרע so that they will become an innumerable host. The promise is elaborated upon in 17:20 as Yahweh announces to Abraham that Ishmael will be fruitful, the father of twelve princes, indeed the father of a great nation.¹ The basis for this blessing, according to 21:13, is that he too is a son of the patriarch.

Rebekah learns that her son Esau will become a nation even before he is born.² Although the designation zr^C -GN is never applied to his descendants, the patriarchal narratives indicate that Esau's clan was developing along lines parallel to that of Jacob's. Specific data is provided by the genealogy of Gen. 36. The Edomites, therefore, appear to have been viewed as the seed of Esau just as the Israelites considered themselves the descendants of Jacob.

Information concerning the Moabites and Ammonites is even less direct. The term זרע is never associated with these peoples except in the aetiological account of their origins. The scheme devised by Lot's daughters, whereby they conceive and bear their respective children was motivated by a concern to "preserve זרע from our father."³ The

¹ שנים עשר נשיאם יוליד ונחתיו גוי גדול. Cf. also 21:18.

² She is told two גוים are in her womb. Gen. 25:23.

³ Gen. 19:32, ונחיה מאבינו זרע. Josephus (Ant. 1. 11. 5) transforms

incestuous nature of their conception is reflected in the names of the offspring.¹ Although it cannot be determined if the Moabites and Ammonites were ever referred to by the zr^c-GN model, that the Israelites perceived them as the descendants of Moab and Ben^c Ammi respectively, is confirmed by the editorial comment following each birth announcement, "He is the father of the Moabites/bn^y Ammon to this day."² Whether the Ammonites and Moabites looked upon themselves in the same way is impossible to establish in the present state of knowledge.³

the negative tone of the description into a noble deed of heroism. The daughters of Lot were motivated by a concern to preserve the human race which, they feared, had perished with Sodom and Gomorrah.

¹For the significance of the name בן עמי, see supra, pp. 183ff. Although some today admit their agnosticism on the origins of "Moab" (e.g., A. H. Van Zyl, The Moabites [Leiden: 1960], p. 180; S. Segert, "Die Sprache der Moabitischen Königsinschrift," ArOr, 29 [1961], p. 246), explanations have been ventured from earliest times. The translators of LXX indicated their view by inserting λέγουσα Ἐκ τοῦ πατρὸς μου into Gen. 19:37. Josephus (Ant. 1. 11. 5) appears to have accepted this interpretation, as have most scholars until the nineteenth century. See e.g., D. E. Nestle, "Miscellen," ZAW, 16 (1896), p. 322. Although F. Delitzsch's conclusions conform to the traditional position, he suggested that the name may have been derived from מִי אֵם aqua patris, for semen patris (מו = מִי from מוֹה diffluere, fluidum esse, like גֹּי from גֹּוה). Cf. also Num. 24:7; Prov. 5:16; Isa. 48:1. Kethib בְּמִי (cf. Qere בְּמוֹ) in Isa. 25:10 may allude to the same notion. F. Delitzsch, A New Commentary on Genesis (Edinburgh: 1888), p. 64. Cf. M. Krenkel, "Das Verwandtschaftswort עַם," ZAW, 8 (1888), p. 283, "Same des Vaters." Wellhausen struck a new path by associating the name with Arabic wa'aba, "to be ashamed" (as cited by Van Zyl, p. 179). F. Hommel ingeniously suggested that the name may have been a contraction for אִמּוֹאֵב, "his mother is (the) father." Ethnologie, p. 164. Cf. J. Skinner, Genesis, p. 313, for a cautious recognition of the plausibility of this explanation. Cf. also the response of Van Zyl, loc. cit. For explanations of the name relating it to geographical features of the land of Moab see infra, pp. 387f., n. 2.

²Gen. 19:37,38, הוא אבי מואב/בני עמון עד היום.

³G. von Rad, Genesis: A Commentary, rev. ed., (Philadelphia: 1972), pp. 223f., following Gunkel, argues that the tradition of the origins of the two peoples originated in Moab as a proud defence of the nation's racial purity. In its present context, however, most recognize

a scathing attack on the fundamental perversion of the Trans-jordanian nations. According to J. Fichtner, "Die etymologische Ätiologie in den Namengebungen der geschichtlichen Bücher des Alten Testaments," VT, 6 (1956), p. 392, the account displays, "Empörung über die Verderbtheit der Ahnen fremder Stämme."

Independent Eponyms as National Names

So far our discussion has been concerned with compound designations for national entities. In each of these forms the overtones of ethnic kinship appear to have been expressed by the prefixed element. Frequently, however, these same nations were referred to simply by the proper names which appeared in the genitive position. The present study will examine the usage of several of these names to determine whether the ethnic connotations may be present even if the prefixed element is absent. In order for these to be confirmed as true eponyms in the minds of the ancients, two minimal conditions seem to be required: 1) the names should be primarily personal, rather than geographic or tribal names; 2) the peoples so identified should possess traditions linking themselves with the reputed eponymous ancestor. As test cases, the usage of three names, Israel, Jacob and Aram, will be investigated.¹

Israel

As table 16 indicates, the independent form of the national name, Israel, appears more than twice as often as the compound designations discussed above. It was observed earlier that this form becomes increasingly prominent with the growth of Israel as an independent political power in the ancient Near Eastern context.²

¹ Ammon, Moab and Edom could also be examined. However, the usage of the former two has already been touched upon; that of Edom will be considered below in connection with the nation-territory association. See *infra*, pp. 371ff. This practice of deriving tribal names from eponymous ancestors is common among the bedouin tribes of Arabia in modern times. For a study see E. Bräunlich, "Beiträge sur Gesellschaftsordnung der arabischen Beduinenstämme," *Islamica*, 6 (1938), pp. 92ff.

² Cf. *supra*, pp. 153ff.

Israel: a personal name

The form of the name

The frequent attempts at explaining the name Israel which have appeared in the last century have lacked neither variety nor ingenuity.¹ The persistence of the problem, however, attests to the continued uncertainty of the results. The form of the name presents two major difficulties: its vocalization, and its etymology.

Most interpreters have viewed ישראל as a combination of an imperfect verb form and a theophoric element based on the model יקטל-אל.² The problem with this view, however, is that the vocalization in MT is unparalleled in any other name. According to the etymology suggested by Gen. 32:29, it is derived from שרה "to strive".³ But if this had been the correct derivation a vocalization such as ישריאל or ישראל,⁴ instead of ישראל might have been expected. Although the vowel pattern is the same as in ישמעאל, because of the presence of ע, this name is not a true parallel. Consequently, most recent attempts to explain the form have disregarded the etymology suggested by the biblical text.⁵ Albright has argued for a

¹For a survey of many of these efforts see G. Danell, Studies in the Name Israel, pp. 15-28.

²Noth, IPN, p. 207f., Driver, Genesis, p. 295; Skinner, Genesis, p. 409.

³כי אם ישראל כי שרית עם אלהים ועם אנשים ותוכל.

⁴Cf. ישראל (Josh. 18:27); ישראל (Josh. 19:33); ישראל (Gen. 46:14); ישראל (Gen. 46:24). The former form with the retained original III י appears only in Chronicles: ישראל (1 Chron. 12:5); ישראל (7:13); ישראל (26:2).

⁵Except for the personal name, שריה(ו), the root appears elsewhere only in Hos. 12:4,5, where the same event is in view. However, since this text is dependent upon Gen. 32:29, its value as an independent witness is minimized.

derivation from *ישר, "to heal (the sick)" which, although absent from Hebrew, occurs in Arabic as wášara and in Ethiopic as šaraya. The name would therefore mean, "God heals."¹ E. Sachsse derives the name from ישר, "to be straight, upright". The name is, therefore, closely related to ישרון, viewed as an apocopated diminutive form.² Others connect it with אשר, "to be happy, successful",³ and ישר or שרי, "to judge".⁴ Whatever the advantages of these various solutions, they all share the deficiency of not taking the biblical etymology seriously. Since our concern is with ancient perceptions, we must be content with the explanation provided, while at the same time recognizing the great flexibility displayed by biblical aetiologies in their association of names and events. It seems best, therefore, to accept that the narrator of Genesis understood the name Israel to signify, "El persevered," or perhaps, "may El persevere."⁵ in spite of his explanation according to which El is the object of the verb.⁶ Furthermore, caution is advised in the rejection

¹"The names 'Israel' and 'Judah' with an Excursus on the Etymology of Todah and Torah," JBL, 46 (1927), pp. 151-68. Albright suggests also that the Akkadian form of the name, Sir-'i-la-a-a (cf. ANET, p. 279), was based on the imperative of the stem wšr, on the model of בלעם for יבלעם, etc. Pp. 166-67.

²"Die Etymologie und Älteste Aussprache des Namens ישראל," ZAW, 34 (1914), pp. 1-15; idem, "Der Ursprung des Namens Israel," ZSVG, 4 (1926), pp. 53-69. A similar view has been reflected recently by L. Wächter, "Israel und Jeschurun," in Schalom: Studien zu Glaube und Geschichte Israels, A. Jepsen Festschrift, ed. by K. H. Bernhardt (Stuttgart: 1971), pp. 58-64.

³A. Halдар, "Israel, Names and Associations of," IDB, II, p. 765.

⁴R. Coote, "The Meaning of the Name Israel," HTR, 65 (1972), pp. 140f., "The meaning of the name Israel is probably 'El judges,' from the verb שרי or ישר meaning 'to govern by rendering judgment or decree.'"

⁵So Speiser, Genesis, p. 255; Coote, p. 138; Danell, pp. 15f.

⁶Cf. Albright, loc. cit., p. 159.

of the biblical explanation of the root, simply because *שרה appears nowhere else in this sense. The present text, along with Hos. 12:4,5, does attest to this usage. The evidence of a single witness may not be automatically ruled out.

More important than the etymology, however, was the original application of the name. It is conceivable that Israel originally served as a geographic or tribal designation, rather than a personal name. The first alternative is unlikely, in spite of the prefixing of Sir-'i-la-a-a with the land determinative by Shalmaneser III's scribe.¹ First, as Caspari has noted, geographic names tend to be constant, irrespective of population shifts.² The territory occupied by the Israelites was never identified as Israel prior to the arrival of the people bearing the name. Furthermore, even in later times a great reluctance on the part of both narrators and poets to speak of "the land of Israel" is apparent.³ Even the Mesha Inscription distinguishes between Israel and its territory.⁴ The non-geographic sense is reflected also by the Merneptah Stele, which uses the foreign people, rather than the land determinative before

¹ANET, p. 279. A-ha-ab-bu māt Sir-'i-la-a-a. The Akkadian use of determinatives is quite inconsistent.

²W. Caspari, "Sprachliche und religionsgeschichtliche Bedeutung des Namens Israel," ZSVG, 3 (1924), p. 199.

³The expression ארץ ישראל occurs only eleven times. In 1 Sam. 13:19; Ezek. 40:2; 47:18; 1 Chron. 22:2; 2 Chron. 2:16; 34:7 it refers to the territory of the entire realm; in 2 Kings 5:2,4; 6:23; Ezek. 27:17 2 Chron. 30:25, the Northern Kingdom is in view. Cf. M. Ottoson, "ארץ 'erets," TDOT, I, p. 401. Cf. the frequent use of ארץ יהודה and ארץ כנען. ארץ ארמט ישראל occurs sixteen times, but only in Ezekiel.

⁴KAI 181:14, לך אחז את נבה על ישראל, "Go take Nebo from Israel." On the use of על = "from" cf. Dan. 2:1; Job. 30:2.

y-si-r-i'-r. In view of the consistently geographic nature of the rest of the names listed, this unexpected change in determinative may indicate an awareness of the fundamental difference in the significance of this name.¹

In view of the unlikelihood of Israel having been originally a geographic name, the decision rests between an original tribal or personal usage. The former sense has been accepted by Sachsse. Responding to Caspari's criticism that a tribal name must reflect some distinctive feature of the tribe,² Sachsse argued that "Israel" represents a covenant name ("Bundesname"). Just as the deity who revealed himself to the congregation had to have a name, so it was necessary for the latter, his devotees, to have one as well.³ He traced the development of the use of the name as follows; In the earliest texts Israel is known only as a collective "Volksname." The territorial application of the name is

¹Cf. ANET, p. 378, n. 18. R. J. Williams, DOTT, p. 140, interprets this as an indication that Israel was not yet permanently settled at the time of the erection of the stele. On the other hand, it may simply reflect a recognition that the land and the people are distinct. Cf. B. Mazar, "The Exodus and the Conquest," The World History of the Jewish People, Vol. III: Judges (London: 1971, p. 81, who agrees that Israel is mentioned as an ethnic group, but that "a group of Israelite tribes had already settled in Canaan at the time of Mer-ne-ptah." While A. Lemaire's thesis that the name of the confederation of the bny Israel began as the name of the first confederated clan the bny 'Asriel, is interesting, its value here is limited because it fails to show sufficient respect for the perception of the origin of the name reflected by Gen. 32. See "Asriel, sr'l, Israel el'origine de la confederation Israelite," VT, 23 (1973), pp. 239-43.

²Caspari, loc. cit., p. 200f.

³"Ursprung," p. 67. The fact that Israel is an El-name rather than a Yahweh-name, as one would expect, is attributed to the avoidance of Yahweh as a theophoric element in personal names prior to the time of Samuel.

younger, but nonetheless quite ancient. In these cases the people is called bny Israel, a form which, however, rejects bound associations with other terms. The texts speak of מֶלֶךְ יִשְׂרָאֵל, זְקֵנֵי יִשְׂרָאֵל, but not of זְקֵנֵי בְנֵי יִשְׂרָאֵל, except in later texts where the expression bny Israel had come to represent a single concept. It was only at this time that Israel began to be used as an individual personal name. Sachsse concludes:

Der Name ist also nicht von Individual-namen über "Kinder Israel" zum Volksnamen geworden, sondern umgekehrt, der ursprüngliche Volksname wurde zum Landesname und dann infolge der Bezeichnung "Kinder Israel" zum Individualnamen, äusserlich angeglichen worden ist.¹

This interpretation is open to serious criticism. First, the problem of the El-name representing a nation whose deity was identified as Yahweh, has not been satisfactorily answered.² It is difficult to comprehend why at the occasion of the revelation of the new name of the deity Yahweh, that event should have been commemorated by the naming of the covenant people on the basis of the old El-name. The fact that theophoric names bearing the element Yahweh appear in significant numbers only in later times³ is hardly adequate explanation for its absence from the name of the people whose origin coincided with the revelation of that name. The argument that bny Israel as a designation for the nation appears only in later texts is also open to question. Sachsse's dating

¹Ibid., p. 66. See also J. Heller, "Ursprung des Namens Israel," Communio Viatorum (1964), pp. 263-64. He sees in "Israel" a liturgical appellative which arose as a result of the covenant ratification at Shechem. It was this name (i.e., "Gott streitet!") which was upon their lips as they marched into battle.

²Cf. the criticism by Caspari, loc. cit., pp. 200f., and Wächter, loc. cit., p. 64, n. 42.

³A. R. Millard, "The Meaning of the Name Judah," ZAW, 86 (1974), pp. 216-18, has argued that Judah may represent a shortened form of יהוּדָה just as well as יהוּדָא as proposed earlier by Albright, JBL, 46 (1927), pp. 168-78. Several additional early Yahweh-names are cited. For a

of all of these texts as "late" has certainly not found acceptance in all circles.¹ Nor is a late date to be assumed for all occurrences of multiple bound forms involving bny Israel.² It appears that Sacchse has inappropriately distinguished between early and late texts, when instead he should have compared the usage of the bny-GN form in the narrative and poetic/prophetic texts.³ If the narratives are approached without his historico-literary presuppositions, the reverse of his conclusion is apparent. Those narratives which recall the early periods of the nation's history display a marked preference for the bny-GN form of the name. On the other hand, the advent of the monarchy, which brought with it diminishing importance for the tribes, resulted in a sharp reduction in its frequency.

Furthermore, although the uniqueness of Israel's faith and the unifying influence of this faith on the nation are recognized, one would wish that parallel tribal or national names which reflect a people's relationship to its patron deity could be produced. Such self-designations

recent rejection of Millard's interpretation see G. Wenham, "The Religion of the Patriarchs," in Essays on the Patriarchal Narratives, ed. by A. R. Millard and D. J. Wiseman (Leicester: 1930), p. 188, n. 67.

¹According to BDB, p. 120, bny Israel occurs 49x in E, 25x in J, and 25x in D. These may all be designated as "late" only if one concludes that anything written during or after the ninth century B.C. is late. Sacchse's position does find support, however, in Bester's treatment of Exod. 1-14, RB, 74 (1967), pp. 321-55, in which bny Israel is proposed as a criterion for isolating P. Cf. supra, p. 182, n. 1.

²"Early" examples of such forms are עם בני ישראל, Exod. 1:9(J); זקני בני ישראל, 4:29(J); אצילי בני ישראל, 24:11(J); נערי בני ישראל, 24:5(E). The sources as identified by B. W. Anderson in "Translator's Supplement," in M. Noth, A History of Pentateuchal Traditions (Englewood Cliffs: 1972), pp. 262ff. Other texts to note are Josh. 4:5,8, שנטי ישראל and 19:51, מטות בני ישראל. Also Josh. 11:22, ארץ בני ישראל.

³Cf. the discussion, supra, pp. 153ff.

should reflect an occasion on which a tribe, as a result of a conscious community decision, either adopted a new deity,¹ or celebrated the renewal of devotion to its god. Since such evidence is lacking, Sachsse's theory of Israel as a "Bundesname" remains purely hypothetical.

On the other hand, there is no a priori reason, formal or otherwise, why Israel should not have been used as a personal name. Examples of the "imperfect + theophoric element" type are common in the Old Testament.² In spite of the hesitations expressed earlier,³ יִשְׂרָאֵל is quite similar. Furthermore, even if the etymology of Israel has been interpreted quite differently, it is widely acknowledged that here we have to do with an original personal name.⁴

This interpretation of the name is supported by extra-biblical

¹But cf. Jer. 2:11.

²Cf. Noth, IPN, pp. 27ff.

³Cf. supra, pp. 244f. For Caspari's defence of Ishmael as a personal name cf. loc. cit., pp. 205ff.

⁴Cf. Wächter, loc. cit., pp. 60f., who, after arguing for a derivation from יִשׂר, suggests that Israel, like Abraham, Isaac and Jacob may have been the ancestor of a clan or small community which worshipped one of the "gods of the fathers." Cf. also H. Seebass. Der Erzvater Israel und die Einführung der Jahweverehrung in Kanaan, BZAW, 98 (Berlin: 1966), p. 25. Albright, loc. cit., p. 168, writes,

"If the original meaning of the name 'Israel' was 'God heals,' it follows that it was not primarily a tribal name, as has been often thought, but a personal name, the name of the founder of a tribe, whose later members recorded themselves as his offspring, the B^ene Yisra'el. It therefore becomes impossible to regard the name as one assumed by the followers of Moses in Transjordan. The name is pre-Mosaic, and, to judge from the traditions in Genesis, the tribal chief Yisra'el replaced the tribal chief Ya^cqob during the Patriarchal Age." Cf. also de Vaux, EHI, p. 172, "Israel, however, has the form of a personal name of the ancestor of a special group with which the group of Jacob became united."

evidence. Although the names may not be derived from the same roots, several Akkadian forms are certainly reminiscent of "Israel". Note especially from Mari, I-šar-li-im;¹ from Chagar Bazar, I-šar-be-lí;² from Old Akkadian, Iš-re-il;³ from Early Babylonian, I-šar-Šamaš;⁴ and from Akkadian, Ašri-d-Enlil and Ašri-ilišu.⁵ More closely related, however, appear to be the West Semitic names, Ia-aš-šar-ḥu⁶ and Ia-aš-ri-e-da,⁷ from Alalakh, and the hypocoristic Ya-ša-rum from Mari.⁸ From Ugarit comes the closest parallel of all, the virtually identical personal name Yšril.⁹ There appears, therefore, to be no compelling reason for rejecting

¹Huffmon, APNM, p. 216.

²C. J. Gadd, "Tablets from Chagar Bazar and Tall Brak, 1937-38," Iraq, 7 (1940), p. 38, Nos. 920, 989. Also I-šar-li-im, Nos. 926, 950, 971, 978, 990, 996. Also I-ša-rum, p. 39, No. 992.

³V. Scheil, "Cylindres et légendes inédits," RA, 13 (1916), pp. 5f.

⁴H. Ranke, Early Babylonian Personal Names (Philadelphia: 1905), p. 110, "Shamash is righteous" (hereafter cited as EBPN).

⁵Stamm, ANG, p. 258. Cf. Išar-šarri, Išar-bēli, Išar-kīn, p. 122.

⁶D. J. Wiseman, The Alalakh Tablets, Occasional Publications of the British Institute of Archaeology at Ankara, No. 2 (London: 1953), p. 136, No. 169:5 (hereafter cited as AT).

⁷Ibid., Nos. 253:26; 256:22; 267:7.

⁸Huffmon, APNM, p. 212.

⁹MRS 11 (1965), p. 97, No. 69.3 = UT, 2069. F. Gröndahl, Die Personennamen der Texte aus Ugarit (Rome: 1967), p. 43, defines yšr as "gerecht, rechtmässig sein." Cf. also p. 146. Cf. C. Virolleaud, "Les nouvelles tablettes alphabetiques de Ras Shamra (XIX^e Campagne, 1955)," CRAIBL (1956), p. 65, ". . . il s'écrit Yšril, ce qui correspond exactement à יִשְׂרָאֵל qui est Israël." See further, E. Vogt, "Nomen Israel in Tabulis Ugariticis," Biblica, 38 (1957), p. 375. G. Pettinato, "The Royal Archives of Tell Mardikh-Ebla," BA, 39 (1976), p. 48, claims to have identified an Iš-ra-il/Iš-ra-ya at Ebla. Cf. more recently, idem, "Polytheismus und Henotheismus in der Religion von Ebla," in Monotheismus im Alten Israel und seiner Umwelt, ed. by O. Keel, Biblische Beiträge, 14 (Fribourg: 1980), p. 43.

Israel as a personal name.

The usage of the name

It is clear from several different sources that Israel was not a personal name given by parents to their son at his birth. It was secondarily bestowed by Yahweh at a critical event in the individual's life. Although the name is not uttered, echoes of both the birth of Jacob¹ and the changing of his name² may be heard in Hos. 12:4-5. The event is recalled in 1 Kings 18:31³ and 2 Kings 17:34.⁴ However, the clearest memory is preserved in Gen. 32:27ff. That this event was not viewed merely as a fabricated aetiology is indicated by the frequent use of this name where Jacob would have been expected in the succeeding narratives.⁵ The link perceived by the Israelites to have existed between themselves and their eponymous ancestor is obvious.

In view of these observations, therefore, Israel may be accepted as a true eponym, having met the two conditions identified at the outset.

¹בבטן עקב את אחיו, v. 4a.

²ובאונו שרה את אלהים, v. 4b.

³כמספר שבטי בני יעקב אשר היה דבר יהוה אליו לאמר ישראל יהיה שמך.

⁴בני יעקב אשר שם שמו ישראל.

⁵So Gen. 35:21-22(J); 37:3,13(J); 42:5(J); 43:6,8,11(J); 45:21, 28(J); 46:1,2,5(E); 46:8(P); 46:29,30(J); 47:27(P); 47:29,31(J); 48:2,8, 10,11,13(bis),14,20,21(E); 49:2(special source); 50:2(J). Israel is used in a more national sense in 33:20(E); 36:31(addition to P); 49:16, 24,28(special source). In many instances Israel appears to serve as a simple stylistic variation of Jacob. So 35:20-21 (though Noth attributes v. 20 to E, HPT, p. 35); 42:1-5. Even if Noth's division of the sources, (i.e., vs. 1a,2-3[E] and 1b,4-5[J]) is adopted, the alternation occurred within the various documents as well. So 45:25-28(all J); 46:1-5a (all E). Note especially 46:5b, "And the sons of Israel carried their father Jacob . . ." Cf. also 47:27-28(P). וישב ישראל בארץ מצרים in v. 27 is paralleled in v. 28 with ויחי יעקב בארץ מצרים. Also 48:1-3(E); 49:33-50:3. Noth separates v. 33(P) from 50:1-3(J).

Not only was the name genuinely personal, but the people who identified themselves by it possessed clear traditions of the connection between ancestor and nation. A reconstruction of the evolution of the usage of the name may now be proposed. The immediate offspring of Jacob/Israel identified themselves as the bny Israel.¹ While the memory of the patriarch remained alive, the impulse to shorten the name was resisted. Indeed the longer form persisted so long as tribal distinctions retained their significance in national life. With the institution of the monarchy, specifically Solomon's administrative reforms, tribal influence decreased rapidly, being reflected in the decline in the use of bny Israel. As the tribal memories faded from view the shortened form, Israel, became simply a collective designation like any other national name.²

¹The form is used also by outsiders: Exod. 1:9; 12:31; Josh. 2:2.

²This reconstruction is the reverse of that suggested by Besters, cf. supra, p. 182; Sachsse, ZSVG, p. 66, who argue that bny Israel represents the later development.

Jacob in the Old Testament

The name Jacob appears 349 times in the Old Testament.¹ It is apparent from table 16 that its distribution is extremely uneven. The last twenty-five chapters of Genesis account for more than one-half the total. A sharp distinction between the usage of the name in the narrative texts and the poetic/prophetic texts is apparent. In the former, Jacob is used almost exclusively as the personal name of the second of the three patriarchs of Israel. As expected, most of these are in Genesis where the personal life of the man is sketched.² The narratives of Jacob's life

¹Noth, IPN, p. 26, has identified יעקב as one of many examples of Semitic names constructed on the imperfect + subject model. Cf. also idem, "Mari und Israel: Eine Personennamensstudie," in Geschichte und Altes Testament, Alt Festschrift (Tübingen: 1953), p. 142. As frequently happened, however, the nominative element has fallen away resulting in the hypocoristic יעקב. On the basis of cognate usage the original form is commonly reconstructed as יעקבאל. So D. N. Freedman, "The Original Name of Jacob," IEJ, 13 (1963), pp. 125-26; de Vaux, EHI, p. 199; T. L. Thompson, The Historicity of the Patriarchal Narratives, BZAW, 133 (Berlin: 1974), p. 43. Etymologically, the name appears to be derived from יעקב, "heel, footprint, hinderpart", BDB, p. 784. The significance, "May he (God) protect you," has been interpreted as a figurative rendering of the more literal, "May he be at your heels," i.e., "be your rearguard." D. Kidner, Genesis: An Introduction and Commentary, TOTC (London: 1967), p. 151. In the aetiological account, Gen. 25:21ff., we may have to do with an intentional pun, the clutching of Esau's heel reminding the narrator of the root upon which the name is based. Speiser, Genesis, p. 197, comments, The original meaning of the name Jacob, shortened from יעקבאל 'may God protect,' or the like, was forgotten once the pertinent verb had gone out of general use; all that remained was its apparent connection with 'heel', which symbolists could not be expected to leave alone.

²Appropriately, more than one-half of the patriarchal material concerns the life of Jacob. From him the nation derives its name (ch. 32); and from him the tribal constitution of the nation is determined (chs. 30, 35:22ff.; 46:8ff. Also Exod. 1:1ff.).

revolve around three critical centres, each of which has an important bearing on the progress of the patriarchal covenant: 1) the transmission of the right to the patriarchal blessing, and with it the promise, from Isaac's eldest son to Jacob the younger;¹ 2) the emancipation of Jacob and his family from the control of Laban the Aramaean, in order that they may develop independently within the promised territory;² 3) the apparent suspension of the promise occasioned by a severe famine which compels the entire family to descend into Egypt.³

After Genesis, references to the patriarch, Jacob, are rare. In two-thirds of these the name is impersonally associated with Abraham and Isaac.⁴ Beyond this Exod. 1:1 speaks of "the bny Israel who came to Egypt with Jacob," and 1:5 of "all who came from the loins of Jacob."⁵ The reference to byt Jacob in the divine speech in 19:3 is almost poetic.⁶

¹25:21-28:22. The effects of the conflicts created by this issue are felt long after this has ceased to be of central concern in the narrative. See chs. 32-33.

²29:1-35:27.

³37:1-50:26. Although this event is vaguely anticipated in 15:13-16, its significance becomes apparent only centuries later.

⁴See the references to: 1) the God of Abraham, Isaac and Jacob, Exod. 3:6,15,16; 4:5; Deut. 29:12; 1 Kings 18:36 (cf. 1 Chron. 29:18 and 2 Chron. 30:6 where Israel replaces Jacob); 2) the covenant with Abraham, Isaac and Jacob, Exod. 2:24; (cf. 6:4,5); Lev. 26:42 (in reverse order); 2 Kings 13:23. Note also poetic texts, Ps. 105:8-10 = 1 Chron. 16:15-17; 3) the land sworn to Abraham, Isaac and Jacob, Gen. 50:24; Exod. 6:8; 33:1; Num. 32:11; Deut. 1:8; 6:10; 9:5; 30:20; 34:4 (cf. Exod. 32:13 where Israel replaces Jacob); 4) Yahweh's servants are Abraham, Isaac and Jacob, Deut. 9:27; 5) Yahweh appeared to Abraham, Isaac and Jacob, Exod. 6:3; 6) the seed of Abraham, Isaac and Jacob, Jer. 33:26.

⁵כל נפש יצאי ירך יעקב.

⁶כה האמר לבית יעקב ותגיד לבני ישראל.

Joshua provides a summary of the man's life in the introduction to his farewell address, in 24:4. In verse 32 the narrator alludes to his purchase of a plot of land from Hamor the father of Shechem.¹ Jacob is also remembered in Samuel's survey of Israel's history in 1 Sam. 12:8. According to 1 Kings 18:31, Elijah constructs his altar of twelve stones on the basis of "the number of the tribes of the sons of Jacob."² As noted earlier, the event at which his name was changed to Israel is mentioned in 2 Kings 17:34.³ These are the only occurrences of Jacob in the historical writings.

The use of the name Jacob in the poetic and prophetic texts presents a sharp contrast to the historians' usage. Clear references to the individual are rare. Isa. 58:14 distinguishes between Israel and Jacob by identifying the latter as the father of the nation. The reference to the offspring from Jacob (מֵיעֶקֶב זָרַע) in 65:9 seems to have the individual in mind. Hos. 12:13 recalls Jacob's flight to Aram and his struggles with Laban.⁴ Although 'Jacob' is paralleled with 'Israel' in Ps. 105:23, the context requires a personal interpretation of both.

Apart from these isolated texts, Jacob is employed rather consistently as a collective name for the nation Israel.⁵ Several interesting features characterize this usage. In two-thirds of these

¹Cf. Gen. 33:19.

²כמספר שבטי בני יעקב.

³בני יעקב אשר שם שמו ישראל.

⁴Note the allusion without mentioning his name in v. 5 to his struggle with the angel/God. Cf. Gen. 32:22ff.

⁵This usage cannot be passed off as a later poetic device. It

passages, Jacob is paralleled with another designation for the nation, usually Israel itself.¹ Surprisingly, Jacob is overwhelmingly favoured as the A-word in the pair.² Furthermore, a pronounced tendency to combine

appears in the Blessing of Jacob (Gen. 49:7,24), dated by F. M. Cross and D. N. Freedman (Studies in Ancient Yahwistic Poetry, SBL Dissertation Series, 21 [Missoula: 1975], p. 70) as pre-monarchic; the Oracles of Balaam (Num. 23:7,10,21,23; 24:5,17,19), dated by W. F. Albright ("The Oracles of Balaam," JBL, 63 [1944], p. 233) in the twelfth century, B.C. (cf. idem, Yahweh and the Gods of Canaan [London: 1968], pp. 15f.); the Song of Moses (Deut. 32:9), dated by Albright, ibid, p. 17, ca. 1025 B.C. (So also O. Eissfeldt, Das Lied Moses, Deuteronomium 32:1-43 und das Lehrgedicht Asaphs Psalm 78, samt einer Analyse der Umgehung des Mose Liedes [Berlin: 1958], p. 21. Cf. U. Cassuto, "The Song of Moses," in Biblical and Oriental Studies, vol. I: Bible [Jerusalem: 1973], pp. 41-46, who concludes the song follows immediately upon the conquest of the land. Not all accept so early a date. See A. D. H. Mayes, Deuteronomy, NCB [London: 1979], pp. 380-82, who prefers an exilic or post-exilic date on form critical grounds. So also G. Fohrer, Introduction to the Old Testament, initiated by E. Sellin, trans. by D. E. Green [Nashville: 1968], p. 190); the Blessing of Moses (Deut. 33:4,10,28, dated by Albright, loc. cit., mid-eleventh century B.C. (So also Cross and Freedman, loc. cit., p. 97); the Last Words of David (2 Sam. 23:1), discussed by Albright, loc. cit., pp. 24f. in the context of other tenth century poems.

¹These texts may be tabulated as follows:

// ישראל: Gen. 49:7,24; Num. 23:7,10,21,23a,23b; 24:5,17; Deut. 33:10,28; Isa. 9:7; 10:20; 14:1; 27:6; 29:23; 40:27; 41:8,14; 42:24; 43:1,22,28; 44:1; 44:5,21,23; 45:4; 46:3; 48:1,12; 49:5,6; Jer. 2:4; 10:16; 30:10; 46:27; Ezek. 20:5; 39:25; Hos. 12:13; Mic. 1:5; 2:12; 3:1,8,9; Nah. 2:3; Ps. 14:7; 22:24; 78:5,21,71; 81:5; 105:10,23; 114:1; 135:4; 147:19; Lam. 2:3; 1 Chron. 16:17.
 // ישרון: Isa. 44:2
 // יהודה: Isa. 65:9; Jer. 5:20; Hos. 10:11; 12:3.
 // אפרים: Hos. 10:11.
 // יוסף + עשו: Ob. 18.
 // עמי: Isa. 58:1.
 // אברהם: Mic. 7:20; Ps. 105:6. In the latter reference the parallel pair actually consists of זרע אברהם//בני יעקב.

²Exceptions are Deut. 33:28; Isa. 10:20; 41:8; 53:1; Ezek. 20:5; Hos. 12:3; Ps. 81:5; 85:2; 105:6,23; 114:1; Lam. 2:3. This evidence runs counter to the view of M. Held, that A-words are usually the more common words, whereas the B-words are rarely used in prose. "Studies in Ugaritic Lexicography and Poetic Style" (Unpublished Ph.D. dissertation in the Johns Hopkins Library, 1957), pp. 5-18, as noted by R. G. Boling, "Synonymous Parallelism in the Psalms," JSS, 5 (1960), pp. 223-24.

the name with another noun in genitive constructions is observable.¹

Of interest also is the frequent appositional association of Israel and Jacob.² Finally, the latter designation appears to have been especially appropriate as a vocative term.³

It is apparent from the patriarchal narratives that the Israelites possessed clear traditions of an eponymous ancestor Jacob. Recollections of the same are reflected elsewhere as well by the special prominence given to the brotherhood of Jacob and Esau,⁴ his residence in Aram,⁵

¹Designations for the people of Israel or segments thereof: בני יעקב, Gen. 49:2; 1 Kings 18:31; 2 Kings 17:34; Mal. 3:6; Ps. 77:16; 105:6; זרע יעקב, Isa. 45:19; Jer. 33:26; Ps. 22:24; cf. Isa. 65:9, והוצאתי מיעקב זרע. בית יעקב, Exod. 19:3; Isa. 2:5,6; 8:17; 10:20; 14:1; 29:22; 46:3; 48:1; Jer. 2:4; 5:20; Ezek. 20:5 (זרע בית יעקב). Cf. the literal use in Gen. 46:27. שבטי יעקב, Isa. 49:6. (שא)רית יעקב, Isa. 10:21; Mic. 5:6. ראשי יעקב, Mic. 3:1. פליטת בית יעקב, Isa. 10:20.

2) Designations for the places of residence in Israel: אהלי יעקב, Jer. 30:18; Mal. 2:12. נאות יעקב, Lam. 2:2. משכנות יעקב, Ps. 87:2. נחלה יעקב, Isa. 58:14.

3) Designations for the God of Israel: אל/אלהי יעקב, Isa. 2:3; Mic. 4:2; Ps. 46:8,12; 94:7; 114:7; 146:5 (all // יהוה); Ps. 20:2; 84:9 (both // יהוה צבאות); 81:2 (//אלהים); also 2 Sam. 23:1; Ps. 75:10; 76:7; 81:5. קדוש יעקב, Isa. 29:23. אנכיר יעקב, Isa. 49:26; 60:16; Ps. 132:2,5. מלך יעקב, Isa. 41:21.

4) Other associations: חלק יעקב, Jer. 10:16; 51:19. שם יעקב, Isa. 44:5. כבוד יעקב, Isa. 17:4. גאון יעקב, Amos 6:8 (in negative sense); 8:7; Ps. 47:5 (both positive). עון יעקב, Isa. 27:9. שביח(ות) יעקב, Ezek. 39:25; Ps. 85:2.

²Isa. 41:8 (ישראל עבדי//יעקב אשר בחרתיך//אברהם זרע אהבי); 44:1 (עבדי יעקב//ישרון בחרתי בו); 44:2 (יעקב עבדי//ישראל בחרתי בו); 44:21 (עבדי יעקב//ישראל בחירי); 45:4 (זכר אלה יעקב וישראל כי עבדי אתה); 48:20 (גאל יהוה // עבדו יעקב); Jer. 30:10 (עבדי יעקב//ישראל); 46:27,28 (עבדי יעקב); Ezek. 28:25 (עבדי יעקב); 37:25 (עבדי יעקב).

³Num. 24:5; Isa. 2:5 (בית יעקב); 40:27; 41:14 (תולעת יעקב); 43:1,22; 44:1 (יעקב עבדי); 44:2; 44:21; 46:3 (בית יעקב); 48:1 (בית יעקב); 48:12; Jer. 2:4 (בית יעקב); 46:27,28 (יעקב עבדי); Mic. 2:7 (בית יעקב); 3:1; 3:9.

⁴Josh. 24:4; Mal. 1:2-3; Ob. 10-12. Cf. Ezek. 25:12; Joel 3:19; Amos 1:11.

⁵Hos. 12:13. Cf. Deut. 26:4f.

the wrestling bout with the angel and the changing of his name,¹ and his descent into Egypt.² The frequent association of Jacob with Abraham and Isaac in formulaic type statements attests to a continuous awareness of the relationship among the three, in harmony with the patriarchal accounts.

The perception of a connection between the person Jacob and the nation Israel is demonstrated most clearly in 1 Kings 18:31. Not only does Elijah's reconstruction of the altar of twelve stones reflect a recognition of the unity of all Israel, but the comments by the narrator indicate that he viewed Israel's division into twelve tribes to have been rooted in the nature of the patriarchal family. The entire context displays an awareness of the organic connection between the Israel standing before the prophet and the Jacob who was the father of the twelve tribal eponymous ancestors.

In conclusion, the use of Jacob as a personal name, along with the existence of traditions which treat this person as the ancestor of the Israelites, demonstrate that they perceived themselves to be ethnically related by virtue of their common descent.

Jacob in extra-biblical sources

Personal names similar to יַעֲקֹב have been attested in several widely separated sources. From Kish in Mesopotamia come the third millennium B.C. forms, Ia-ah-qu-ub-il and Ia-qu-ub-il.³ Both names appear in the

¹ 2 Kings 17:34. Cf. Hos. 12:5.

² Exod. 1:1,5; Josh. 24:4; 1 Sam. 12:8; Ps. 105:23.

³ M. Rutten, "Un lot de tablettes de Mananâ," RA, 54 (1960), p. 149; cf. pp. 77f., Tablet 11:27, and pp. 84f., Tablet 15:1,6.

roughly contemporary Ḥarmal records.¹ Ia-qu-ub-il is referred to in Old Babylonian texts of the First Dynasty as well.² The Chagar Bazar texts indicate the use of Ia-ah-qu-ub-il in upper Mesopotamia in the eighteenth century B.C.³ From approximately the same time comes also Ia-qu-ub-il, discovered at Qatuna on the Ḥabur.⁴ To these should be added the perfect + nominative forms, A-ah-qu-ub-il⁵ and ^mA-qu-ub-il.⁶ Ia-qub-ba^cal represents a Ugaritic counterpart of the imperfect forms, ba^cal replacing Il/El as the theophoric element.⁷ Yeivin has provided a short discussion of several names constructed on the same imperfect + theophoric nominative model found in Hyksos scarabs. Ii^cqbhr, ii^cqphr and ii^cpqhr have been identified as definite examples, hr in each

¹Ia-ah-qu-ub-il: S. D. Simmons, "Early Old Babylonian Tablets from Ḥarmal and Elsewhere," JCS, 14 (1960), p. 122, No. 100:21; Huffmon, APNM, p. 203. Ia-qu-ub-il: Simmons, JCS, 13 (1959), p. 114, No. 26:7; JCS, 14 (1960), p. 27, No. 57:13; Huffmon, APNM, p. 204.

²T. Bauer, Die Ostkanaanäer (Leipzig: 1926), p. 27. The hypocoristic Ia-qu-bi has also been identified. Noth, "Mari und Israel," p. 142, n. 3, suggests the name be understood as Jaḫub-ila.

³C. J. Gadd, "Tablets from Chagar Bazar and Tell Brak," Iraq, 7 (1940), p. 38; Huffmon, APNM, p. 203.

⁴J. Nougayrol, "Documents du Ḥabur," Syria, 37 (1960), p. 207, No. 206:4; Huffmon, APNM, p. 204.

⁵R. Harris, "The Archive of the Sin Temple in Khafajah (Tutub)," JCS, 9 (1955), p. 93, No. 61:6; Huffmon, APNM, p. 203.

⁶Harris, loc. cit., p. 63, No. 12:3; Huffmon, APNM, p. 204. Cf. the Palmyrene, divine name + perfect, בעלעקב. IPN, p. 45; J. K. Stark, Personal Names in Palmyrene Inscriptions (Oxford: 1971), pp. 10, 107. Also בלעקב, M. Lidzbarski, Handbuch der Nordsemitischen Epigraphic Nebst ausgewählten Inschriften, vol. I (Hildesheim: 1962), p. 237; עקבשמה, A. Cowley, Aramaic Papyri of the Fifth Century B.C. (Oxford: 1923), No. 54:10; עקובה, KAI 241:1, Hatra, first or second century A.D.; עקובשמש, KAI 253:2 (Hatra).

⁷Gröndahl, PTU, pp. 111, 116.

instance representing the name of the divinity.¹ Elsewhere, in Egypt y^c-g-b-i-r (y^cqb'l) appears only as a toponym, rather than a personal name.²

It is apparent from all these citations that the name of the eponymous ancestor of the Israelites was in common use in the third and second millennia B.C.³ There appears to be no objective reason, therefore, for rejecting Jacob as an original personal name.

¹S. Yeivin, "Ya^cqobel," JEA, 45 (1959), pp. 16-18. Cf. also iiqbhr. Thompson, loc. cit., p. 48 and n. 223, maintains that hr = Semitic hd, i.e., the god Hadad.

²J. Simons, Handbook for the Study of Egyptian Topographical Lists Relating to Western Asia (Leiden: 1937), p. 118, No. 102 (from Thutmose III). Cf. also y^c-g-b-r, p. 158, No. 9 (from Ramses II), and y^c-[q]-b-r, p. 169, No. 104 (from Ramses III), both without the '. For further discussion of all of these forms see Thompson, pp. 43-51.

³Although other names containing the root עקב are common throughout the first and second millennia, imperfect forms occur only in second and third millennia texts. Contra Thompson, pp. 50-51, this may provide a hint concerning the historical context of the patriarchal narratives.

Aram

The search for Aramaean origins is confronted by several serious difficulties. First, the biblical texts, which represented the primary source for the historical background to Israel and the Transjordanian nations, contain little data on this group. Second, although the extra-biblical sources refer to the Aramaeans more often than to the south Syrian states, they provide notoriously little information on the ethnic composition of any people. Consequently, the conclusions reached by this inquiry will be less assured. Nevertheless, an examination of these texts may provide some clues about the ancient Near Eastern perception of this important group of people.

Forms and etymology

The name Aram is written identically in Hebrew and Aramaic consonantal script, אַרַם.¹ Deriving from an original *aramu, with two short vowels, and the accent on the first syllable,² the Assyrian pronunciations Arumu/Arimi reflect the harmonization of the second vowel with the case ending.³ The Hebrew shifting of the accent to the ultima appears to have caused a reduction of the initial vowel, hence אַרַם.⁴

¹For Hebrew, see BDB, s.v.; for Aramaic examples, see KAI 201:3 (=Gibson, AI 1:3, Melkart Stele); KAI 202:4 (= AI 5:4, Zakkur Inscription); KAI 222:5 (= AI 7:5,6, Sefire Inscription).

²W. F. Albright, "The Emergence of the Aramaeans," CAH, 3rd ed., II/2, p. 532.

³Ibid. Cf. von Soden, GAG, 10e,f; R. T. O'Callaghan, Aram-Naharaim: A Contribution to the History of Upper Mesopotamia in the Second Millennium B.C., AnOr, 26 (Rome: 1948), p. 95.

⁴On nouns with reduced initial vowel and long theme, cf. GK 84n. J. Lewy, "Tabor, Tibar, Atabyros," HUCA, 23/1 (1950-51), p. 369, suggests that A-ra-am was likely the qatal variant of an Old West

In contrast to Edom, Moab, Ammon and Israel, the Old Testament provides no aetiology for Aram. Taking as his point of departure the occasional interchange of Aram and Edom in the Old Testament, Haupt posited identical origins for the two names. Both are to be related to the root ארם, "man". In the case of Aram, however, the ך has been replaced by ך.¹ More commonly, however, Aram has been related to the root רום, "to be high",² in which case the name might originally have been associated with the highland regions of Armenia, the home of the Aramaeans. Although Delitzsch accepted the geographical aspect of this explanation, he argues for a root, ארם, also meaning "to be high". Such a root would be more helpful in explaining ארמון, "citadel, palace".³ Quite different is the interpretation proposed by Mazar, who maintains that at least from the twelfth century B.C. the name

Semitic appellative name *Arim or *Harim, which in turn, may have been the basis for Arman or Harmān. Therefore, the seemingly obscure A-ra-am is an old variant of Ar-man, defined in a neo-Assyrian list of geographic names as an obsolete equivalent to Hat-tin. This was the common name for the region south-east of Mount Amanos and watered by the ^cAfrin and Lower Orontes.

¹P. Haupt, "Die Etymologie von Aram," ZDMG, 61 (1907), pp. 194-95. Although examples of this interchange are provided from other languages, no Semitic parallels are given.

²BDB, p. 74; KB, p. 88.

³Friedrich Delitzsch, Wo lag das Paradies? Eine biblisch-assyriologische Studie (Leipzig: 1881), p. 258. Cf. Franz Delitzsch, A New Commentary on Genesis, 2 vols., trans. by A. Taylor (Edinburgh: 1888), II, p. 338.

Aramaeans meant "nomad".¹

In recent times scholars have been less confident in their interpretation of the name. To be sure, the Hurrian origin proposed by Kupper has been an innovation. However, no commitment regarding its significance is made.² Although his explanation of its origin has not found wide acceptance, similar agnosticism concerning the etymology of אַרַם has been expressed by many.³

Usage

Aram in the Old Testament

In the Hebrew writings, Aram is used in two different ways, as a personal name and as a collective designation. These will be examined separately.

Aram: a personal name. As a personal name Aram identifies three different individuals, the fifth son of Shem,⁴ a son of Bethuel and

¹B. Mazar, "The Aramaean Empire and its Relations with Israel," *BA*, 25 (1962), p. 101, n. 8 (= *BAR*, 2, p. 130, n. 8). Cf. Deut. 26:5 and Taylor Prism V:22f.

²*Les nomades*, pp. 112f.

³De Vaux, *EHI*, p. 204, comments, "Its etymology is unknown." Cf. R. A. Bowman, "Aramaeans, Aramaic, and the Bible," *JNES*, 7 (1948), p. 66, "The name . . . has no satisfactory etymology." He proposes that Aram was probably a designation first applied by the Assyrians, "apparently because they were encountered in a district formerly known as the land of Aram." M. F. Unger, *Israel and the Aramaeans of Damascus* (London: 1957), p. 134, n. 13, "The meaning of the name Aram is unknown." O'Callaghan, *loc. cit.*, pp. 95f., "Semantically, why any people should be called Aramaeans we are not in a position to say." He does, however, suggest that it was probably first a place name, possibly a mountain city Arma, mentioned by Shalmaneser I. Later it developed as the name of a tribe and finally of a larger confederation.

⁴Gen. 10:22,23; cf. 1 Chron. 1:17.

kinsman of Abraham,¹ and a leading member of the tribe of Asher.² Although all three remain rather shadowy figures, the presence of the name in such widely separated contexts suggests that Aram may have been a relatively common name.³ The son of Asher presents no interpretive problems. By contrast, the identity and relationship of the other two represents a hermeneutical problem of major proportions. Our present task will be to determine which of these (if either) was perceived as the eponymous ancestor of the Aramaeans.

Aram in the "Table of Nations". Genesis 10 represents a unique document among ancient Near Eastern peoples, inasmuch as it seeks to organize the people of the known world into one genealogical structure. In so doing the author has demonstrated: 1) the unity of the human race; 2) the relationship of Israel to the rest of the nations.⁴ The limitations of the document should be acknowledged from the outset.⁵ Nevertheless, it provides a remarkable picture of Hebrew perceptions of the

¹Gen. 22:21.

²1 Chron. 7:34.

³In this respect Aram contrasts with Moab, Ammon, Edom and Israel, which never appear as personal names apart from the eponymous ancestors of the respective nations. The same applies to Jacob and Esau.

⁴For a bibliography of studies on the Table, see C. Westermann, Genesis, BKAT (Neukirchen-Vluyn: 1974), pp. 662-63.

⁵The artificial nature of the Table is indicated by 1) the formal introduction and post script; 2) its division into three segments, each of which contains its own formal introductions and colophonic conclusion; 3) the designation of the Table as a tol^edoth document, thereby being made to fit into the overall structure of Genesis; 4) the non-chronological order of the arrangement of the names; families, languages, lands and nations are more important than genealogical sequence; 5) the restriction of the entries to seventy (seventy-one?), creating large gaps and considerable imbalance (cf. Deut. 32:8); 6) the alternation of personal names, toponyms and gentilics.

international scene. Within this framework, Aram appears as the fifth son of Shem, the son of Noah, alongside Elam, Asshur, Arphaxad and Lud. These represent the five main branches of the Semitic race.¹ Each name is intended to signify the eponymous ancestor of the respective people(s) descended from each. The Aramaeans are therefore, placed in a direct line of descent through Shem to Noah.

Aram the near kinsman of Abraham. The literary style of the text in which the second Aram appears, Gen. 22:20-24, differs from that of Gen. 10 in several important respects. First, although the connection is rather loose, a deliberate attempt has been made to weave the genealogy into the Abraham cycle of narratives. In so doing, the genealogy is represented as an event in the patriarch's life.² The first part is cast in the form of a report to Abraham concerning his relatives in Haran. To the report the editor seems to have appended a comment concerning the family of Bethuel, whose significance becomes apparent only in the succeeding narrative. Second, the genealogy is less formal than Gen. 10, lacking the introductory tol^edoth formula, the terse birth notice formula, "these are the sons of PN," as well as the colophonic type of conclusion. Third, the function of the genealogy in Gen. 22 differs markedly from the Table. Here the author's concerns are personal rather than international; he is summarizing the genealogical progress

¹This is not the place to discuss the problems raised by the presence of Elam, considered by many to have been non-Semitic, the reference to Lud, or the absence of the Chaldaeans. The reader is referred to the commentaries and studies cited by Westermann.

²Note the use of the temporal clause, ויהי אחרי הדברים האלה. Cf. von Rad, Genesis, p. 240.

of a by-line of the chosen family, thereby, as the appended note implies, explaining the close affinity felt by Abraham toward the "Aramaeans" of Haran.

The differences are not limited to stylistic features; sharp divergences of detail may also be observed. These may be tabulated as follows:

Feature	Genesis 10	Genesis 22:20-24
Line of descent	Aram (= founder of the line)	Arphaxad (cf. Gen. 11:10ff.)
Father	Shem	Kemuel
Relationship to Uz	Father	Nephew
Historical context	2nd post-deluvian generation	2nd post-Abrahamic generation

These discrepancies are commonly accounted for by interpreting both genealogies socio-politically, recognizing here two different traditions about the origins of the Aramaeans. Malamat, for example, sees in the first family tree a reflection of Aramaean prominence in the beginning of the first millennium B.C.; Aram is assigned equal status with Elam and Asshur. Chapter 22, on the other hand, mirrors an earlier, more modest position of the Aramaeans. Aram is but the "grandson" of Nahor and "nephew" of Uz. In other words, the Nahorite and Uzite tribes are viewed as more significant than the Aramaeans.¹

¹A. Malamat, "The Aramaeans," *POTT*, pp. 139-40. Cf. his discussions of the use of genealogies to indicate political relationships in "Tribal Societies: Biblical Genealogies and African Lineage Systems," *Archiv européennes de sociologie*, 14 (1973), pp. 126-36; "Aspects of Tribal Societies in Mari and Israel," *RAI*, 15 (1966), pp. 137f. This interpretation is adopted by Mazar, *loc. cit.*, pp. 98-101 (= *BAR*, 2, pp. 128-29). Cf. also Thompson, *HPN*, pp. 300f., who treats the genealogy of Nahor as a list of tribes in the Syrian and North Arabian deserts. For a detailed study of the socio-political significance of

As attractive as this explanation may be, it is, nevertheless subject to several criticisms. First, the socio-political reconstruction is purely hypothetical; the relative positions of the various tribes represented by eponyms in both genealogies cannot be confirmed for lack of external confirmatory evidence. More serious is the difficulty of explaining how the final editor of Genesis was able to include both in his document without some clarifying comment;¹ unless, of course, in his mind no disagreement exists. Is it not possible that both are not intended to represent the eponymous ancestor of the Aramaeans? The support for this position is considerable, and may be summarized by asking several leading questions.

1) On the basis of literary style, which document is more likely intended to reflect the normative Hebrew view of Aramaean origins? The answer lies with the former. Gen. 10 has been formally structured as a genealogy of the families, lands, languages and nations. 22:20-24, on the other hand, is concerned with the personal relatives of Abraham and the matriarchal ancestors of the Israelites.

2) In which of the genealogies is the position of Aram more in agreement with his role as eponymous ancestor of a nation? Again the answer is found in the former. Not only is Aram identified as one of the sources from whom the אֲרָמִי derive, several branches of his descendants are named. The Aram of Gen. 22:20-24, on the other hand, is listed simply as a private person, the son of Kemuel, without descendants and without

ancient Near Eastern genealogies see R. R. Wilson, Genealogy and History in the Biblical World, Yale Near Eastern Researches, 7 (New Haven: 1977).

¹Cf. the repeated הוּא אֲנִי אֲדוּם in the Edomite genealogy, Gen. 36.

national significance.

3) What information is provided elsewhere that might have a bearing on the issue? Here an examination of the use of the expression "the Aramaean" (הארמי) in the patriarchal narratives may be helpful. הארמי appears five times in the texts, being applied twice to Bethuel,¹ and thrice to Laban.² According to Gen. 22:21, neither of these is a descendant of Aram. Laban and Aram are cousins, and represent two different lines. Indeed, it is difficult to understand how Bethuel could be identified as "the Aramaean" if he was the uncle of the founder of the line! Furthermore, whenever the narrator wished to identify these northern relatives of Israel more closely, Nahor is always presented as the founder of the line.³ Even Jacob, upon his arrival in Haran, asks specifically for Laban "the son of Nahor."⁴ In an earlier context, when Abraham's servant had been sent to find a wife for Isaac, it was to Aram Naharaim, "the city of Nahor," that he proceeded.⁵ Throughout that account the stress is on Nahor's kinship with Abraham, not his Aramaean identity.⁶ Even Laban is identified simply as "the brother of Rebekah."⁷ Especially remarkable is the description in 31:44ff. of the

¹25:20a,(P); 28:5(P). In the construction, לבן בן בחואל הארמי, it is possible that Laban should be understood as the Aramaean. This would not, however, affect the argument.

²25:20b(P); 31:20(J); 31:24(E).

³24:15,24,47(all J).

⁴29:5(J), לבן בן נחור.

⁵24:10(J), עיר נחור.

⁶24:4,15,24,27,38,40,47,48 (all J).

⁷24:29(J).

agreement between Jacob and Laban not to interfere in one another's affairs. When the gods are invoked to witness the covenant, they are identified as "the God of Abraham" and "the God of Nahor," not Aram.¹

If this Aram was intended by the author to be viewed as the eponymous ancestor of the Aramaeans, the narratives which follow are hopelessly confused in their treatment of the individuals involved. Nor may we appeal to the editorial use of discrepant sources. Most of these texts, like 22:20-24 itself are usually ascribed to J.² In view of the absence of any hints that the Aram of 22:20-24 was viewed as the ancestor of the Aramaeans, and the abundance of contrary evidence, it may be concluded that the author never intended him to be perceived as such.

How then did Laban and Bethuel come to be identified as Aramaeans? Perhaps the answer is to be found, not in the narrator's portrayal of their genealogical background, but in the geographic context in which they resided. According to Gen. 11:28-32(J), Terah moved with his son Abraham, and his grandson by Haran, Lot, from Ur of Chaldaea to Haran on the Upper Euphrates. Although Nahor is not mentioned here, the later designation of Haran as "the city of Nahor" as well as the presence there of his descendants suggests that this brother of Abraham had eventually also made the trip. That Haran was perceived as an Aramaean locality is clear from several sources, but especially those in which the region is identified as Aram-Naharaim³ or Paddan-

¹31:53a(J).

²Noth, HPT, pp. 25-29.

³24:10. Cf. also Deut. 23:5, Balaam comes from Pethor of Aram-Naharaim; Judg. 3:8, Israel falls into the hands of Cushan-Rishathaim,

Aram.¹ Indeed Bethuel and Laban are never identified as Aramaeans, except that in the same context their residence is also cited as Paddan-Aram.² It seems only reasonable, therefore, that these men were identified as Aramaeans because, in contrast to the patriarchs, who resided in Canaan,³ they were living in Aramaean territory. The name was chronologically anterior both to their arrival there and their being designated as such.

What then is to be made of Aram, the son of Kemuel, if he was not the eponymous ancestor of the Aramaeans? Why should his name have been inserted into the genealogy when it did not represent an essential part? Several explanations may be proposed. First, it is possible that the author was thereby acknowledging some relationship between these northern kinsfolk of the patriarchs and the Aramaeans. Perhaps for him Aram represented the head of one of the tribal sub-divisions, his name having been inserted here because of some association of Kemuel with a group of Aramaeans known to the Israelites.⁴ On the basis of the patriarchal

king of Aram Naharaim (on the possibility of such a concentration of Aramaean power at this time see A. Malamat, "Cushan Rishathaim and the Decline of the Near East Around 1200 B.C.," JNES, 13 [1954], pp. 231-42); Ps. 60:2, David struggles with Aram-Naharaim; 1 Chron. 19:6, horses are hired from Aram Naharaim as well as Aram Zobah. On the significance of the name see O'Callaghan, pp. 131-44; J. J. Finkelstein, "'Mesopotamia,'" JNES, 21 (1962), pp. 73-92.

¹Gen. 25:20; 28:2,5,6,7; 31:18; 33:18; 35:9,26; 46:15. Cf. the abbreviated form Paddan, Gen. 48:7. In Hos. 12:13 this name is substituted by שדה ארם. On the significance of this name see infra, p. 277. O'Callaghan, p. 96, et n. 4; Simons, GTTOT, p. 7.

²Gen. 25:20; 28:5, cf. vs. 2,6,7; 31:20,24, cf. v. 18.

³Gen. 11:31; 12:5,6; 13:12; 16:3; 17:8; 35:6. By contrast, the designation of any of the patriarchal family as הכנעני is studiously avoided. This is probably due to the theological and moral aversion of the narrators toward the Canaanites. Isa. 19:18 is able, however, to speak of the שפת כנען without any negative connotation. Note also Ezek. 16:3.

⁴The phrase קמואל אבי ארם may be interpreted as "Kemuel, the ancestor of the Aramaeans." Cf. עשו אבי אדום, Gen. 36:9,43.

narrative as a whole, however, it is difficult to equate this person with the eponymous ancestor of the Aramaeans in general.

A more plausible solution is to treat Aram simply as a personal name. The author may have recalled that Kemuel had a son by this name, and inserted it for the sake of completeness, without intending thereby to make any profound political statement. Aram was a common personal name throughout the Semitic world¹ and need not have been associated with the Aramaeans at all. Nor does any of the other names in the genealogy demand a tribal connection, save perhaps the head of the line, Nahor.² The fact that Aram has the same name as one member of the Table of Nations may be purely coincidental.³ Furthermore, the presence of Aram in this genealogy may be another indication of how Aramaean, culturally, these recent immigrants had become. The individual may have been named after the tribe/region where he resided.⁴ The rapid acculturation of this group is demonstrated by the need for a bilingual

¹Cf. infra, pp. 280ff.

²Nahor has been identified as a town called Nahuru in the Cappadocian and Mari documents and the twelfth century B.C. Assyrian records. In the seventh century it resurfaces as Til-Nahiri. For discussion and bibliography see de Vaux, EHI, p. 195. According to H. Lewy, it appears that the Hurrians customarily named a place after a prominent personality. "Assyria c. 2600-1816 B.C.," CAH, 3rd ed., I/2 (1966), p. 5. De Vaux, EHI, pp. 195f. discusses the similar usages of Serug/Sarūgi and Terah/Til-Turahi.

³Some of the remaining names appear only here: Chesed, Hazo, Pildash, Jidlaph, Reumah, Tebah, Gahum, Tahash. Others are used only as personal names: Milkah (cf. Num. 26:33; 27:1; 36:11; Josh. 17:3), Kemuel (cf. 1 Chron. 27:17). Uz and Buz appear as tribal and place names (cf. BDB, s.v.) as well, but the similarity may also be coincidental.

⁴For a discussion of this type of name giving in Mesopotamia, see Stamm, ANG, pp. 268-69. Cf. also the reference to a certain Su-tu-um by Kupper, Les nomades, pp. 86-87.

explanation of the cairn commemorating the treaty between Laban and Jacob.¹

A limited amount of corroboratory evidence for the treatment of the Aram of Genesis 10 as the ancestor of the Aramaeans may be found elsewhere in the Old Testament. According to Amos 9:7 the previous homeland of the Aramaeans was Kir.² Although this place has not been positively identified, the association of the name with Elam in Isa. 22:6 agrees with Gen. 10:22,23, and may suggest an eastern provenance.³ These texts are difficult to reconcile with Gen. 22:20-24 which, along with 11:28-30 point to roots in Ur of the Chaldaeans.

Later sources also support this interpretation. The pseudographical Book of Jubilees comments concerning the Aram of Gen. 10:

And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arâra.⁴

Josephus notes that Aram "ruled the Aramaeans, whom the Greeks term

¹31:47-48. How quickly a person could identify with the people among whom he lived is reflected in Deut. 26:5, in which Jacob is called an Aramaean, even though he had spent only a few decades in Aram. However, as was noted earlier, the fact that the God of Nahor, rather than the God of Aram should be invoked in 31:35 indicates that the process of acculturation was still incomplete.

²Simons, GTTOT, p. 8, identifies this as their place of origin. But cf. A. R. Millard, "Kir," IBD, II, p. 860, who suggests that this may not have been their original home, but only a region temporarily occupied at an earlier stage of their history.

³Amos 1:5 predicts the destruction of Damascus and the exile of the Aramaeans back to Kir. According to 2 Kings 16:9, the Damascenes are specifically described as having suffered this fate at the hands of the Assyrians. However, J. Gray, I & II Kings, OTL, 2nd rev. ed. (Philadelphia: 1970), p. 633, understands the word in this context to mean "the city," i.e., the Assyrian capital.

⁴9:5.

Syrians."¹ On the other hand, when he reproduces the genealogy of Nahor, he omits Aram entirely.²

Aram: a collective term. Aram as a collective designation occurs much more frequently than the personal use. This usage, however, displays some significant deviations from the ways in which Ammon, Edom and Moab were employed. These deviations will be highlighted here.

Aram: an ethnic designation. The ethnic use of Aram may be recognized by several grammatical and syntactical constructions.

1) Bound relationships. Aram frequently occurs as the genitive in bound relationships, the contexts of which favour an ethnic rather than geographic interpretation. References are made to the gods of Aram,³ the king(s) of Aram,⁴ the troops or bands of Aram,⁵ the army of Aram,⁶ the camp of Aram,⁷ the remnant of Aram,⁸ and most importantly, the people

¹He also adds that of the four sons of Aram, "Uz founded Trachonitis and Damascus, . . . Urus founded Armenia, Getheres the Bactrians, and Mesas the Mesanaeans." Ant. 1. 6. 4.

²Ant. 1. 6. 5. Cf. LXX which transliterates the name אַרַם in Gen. 10:22,23, but interprets אַרַם אַבְי as ἀραῖα Σῦρον, in 22:21, indicating early confusion on the matter.

³אלהי אַרַם, Judg. 10:16. Cf. 2 Chron. 28:23, אלהי מלכי אַרַם.

⁴Plural, מלכי אַרַם, 1 Kings 10:29 = 2 Chron. 1:17; 28:23. Singular, מלך אַרַם, 1 Kings 15:18 (in Damascus); 20:1,20b,22,23; 22:3,31; 2 Kings 5:1,5; 6:8,11,24; 8:7,9,28,29; 9:14,15; 12:18,19; 13:3,4,7,22,24; 15:37; 16:5,6,7; Isa. 7:1; 2 Chron. 16:2,7(bis); 18:30; 22:5,6; 28:5. Cf. Judg. 3:10, מלך אַרַם נהרים. Cf. also מלך על אַרַם, 1 Kings 11:25; 19:15; 2 Kings 8:13.

⁵גדודי אַרַם, 2 Kings 6:23; 24:2. Cf. 2 Kings 5:2, "Aram had gone out in bands," אַרַם יצאו גדודים.

⁶חיל אַרַם, Jer. 35:11.

⁷מחנת אַרַם, 2 Kings 7:4,5(bis), 6,10,14,16.

⁸שאר אַרַם, Isa. 17:3; 2 Chron. 24:23,24.

of Aram.¹

2) As the subject of verbs. The verbs predicated to Aram range widely in meaning, but the following all imply an ethnic sense. Used with a masculine² singular verb, Aram is said to flee,³ muster an army,⁴ camp,⁵ plan,⁶ come,⁷ become,⁸ be willing,⁹ take.¹⁰ As the subject of a masculine plural verb Aram fears,¹¹ flees,¹² fills,¹³ speaks,¹⁴ goes out,¹⁵ comes down,¹⁶ acts,¹⁷ casts away,¹⁸ consumes.¹⁹

¹ עם ארם, Amos 1:5.

² Davidson, Syntax, 116 R.5, notes that with the masculine singular, the name refers to "the personal ancestor." Cf. GK 122.

³ נוס, 2 Sam. 10:14 = 1 Chron. 19:15; 2 Sam. 10:18 = 1 Chron. 19:18.

⁴ ערך, 2 Sam. 10:17.

⁵ נחה, Isa. 7:2.

⁶ עצה, Isa. 7:5.

⁷ בוא, 1 Chron. 18:5. Cf. with feminine verb in the parallel text, 2 Sam. 8:5.

⁸ ליה, 1 Chron. 18:6. Cf. with feminine verb in the parallel text, 2 Sam. 8:6.

⁹ אבה, 1 Chron. 19:19.

¹⁰ לקח, 1 Chron. 2:23.

¹¹ ירא, 2 Sam. 10:19.

¹² נוס, 1 Kings 20:20.

¹³ מלא, 1 Kings 20:27.

¹⁴ אמר, 1 Kings 20:28.

¹⁵ יצא, 2 Kings 5:2.

¹⁶ נחה, 2 Kings 6:9.

¹⁷ עשה, 2 Kings 7:12.

¹⁸ שלך (Hiphil), 2 Kings 7:15.

¹⁹ אכל, Isa. 9:12. The plural may be due to the compound subject.

By contrast, the collective use of the feminine is relatively rare (all are singularly construed):¹ Aram comes,² becomes,³ is strong.⁴

3) As the object of verbs. The action which Aram receives is as important as that which Aram executes. Thus Aram is slain/defeated,⁵ hired,⁶ brought out,⁷ mustered,⁸ gored,⁹ raised up against Israel,¹⁰ brought up,¹¹ and met in battle.¹²

4) As the object of prepositions. Aram appears as the object of a variety of prepositions: with **ב** in the sense of "over,"¹³ against,¹⁴

¹On the collective use of the feminine cf. Davidson, loc. cit.; GK 122h-i.

²**בוא**, 2 Sam. 8:5. Cf. with masculine verb in the parallel text, 1 Chron. 18:5.

³**להיה**, 2 Sam. 8:6. Cf. with masculine verb in the parallel text, 1 Chron. 18:6.

⁴**חזק**, 2 Sam. 10:11 = 1 Chron. 19:12.

⁵**נכה** (Hiphil), 2 Sam. 8:13 (So MT. Read Edom?); 1 Kings 20:29; 2 Kings 13:17, 19(bis).

⁶**שכר**, 2 Sam. 10:6(bis).

⁷**יצא** (Hiphil), 2 Sam. 10:16 - 1 Chron. 19:16.

⁸**פקד**, 1 Kings 20:26.

⁹**נגח**, 1 Kings 22:11 = 2 Chron. 18:10.

¹⁰**שגב** (Piel), Isa. 9:11.

¹¹**עלה** (Hiphil), Amos 9:7.

¹²**גרא**, 2 Sam. 20:9 = 1 Chron. 19:10; 19:17 (all with infinitive construct).

¹³2 Kings 13:17, the arrow of victory over Aram.

¹⁴2 Sam. 10:13, "They drew near to battle against Aram."

among";¹ with בֵּין, "between";² with ל in the sense of "to",³ and "for";⁴ with לִפְנֵי, "before";⁵ with מִן, meaning "from, of, from among";⁶ with עַל, "over";⁷ with נִכַּח, "before".⁸

5) Miscellanies. Two additional texts should be mentioned.

Isa. 7:4 speaks of the fierce anger of Rezin and Aram. In Ezek. 27:16, Aram is referred to as the customer (סַחֲרָה) of Tyre.⁹

Aram: a geographic designation. The occasions when a clearly geographic sense of Aram is required are few. Expressions like אֶרֶץ אַרַם, אֶרֶם, הָרַר אַרַם, נְהַר אַרַם, are lacking. The nearest counterpart is the poetic use of שְׂדֵה אַרַם in Hos. 12:13, which, however, appears to have been substituted for Paddan-Aram.¹⁰ In either case it is the association of the

¹ 2 Sam. 8:5 = 1 Chron. 2:23, "David smote of Aram 22,000 men."

² 1 Kings 22:1, "there were three years without war between Israel and Aram."

³ 2 Kings 5:1, "Yahweh has given victory to Aram."

⁴ 2 Kings 16:6, "He recovered Elath for Aram."

⁵ 1 Chron. 19:14, "He drew near before Aram to fight."

⁶ 2 Sam. 10:18, "David killed of Aram, charioteers and horsemen."

⁷ 1 Kings 11:25; 19:15; 2 Kings 8:13, "to be king over Aram."

⁸ 1 Kings 22:35 = 2 Chron. 18:34, Ahab is propped up before Aram.

⁹ It is difficult to determine if Aram is viewed primarily in ethnic or geographic terms in Ezek. 16:57. See below, pp. 376f. for a discussion of "sons and daughters" of a geographic name.

¹⁰ So Simons, *GTTOT*, p. 7; cf. O'Callaghan, p. 96, n. 4, who suggests that Hosea took Paddan to mean "the field of Aram," rather than "the route of Aram." In accepting padanu = "route" as a synonym for harranu, which in the patriarchal narratives are both incorporated in names for the same place, O'Callaghan is following P. Dhorme, "Abraham dans le cadre de l'histoire," *RB*, 37 (1928), p. 487. So also de Vaux, *EHI*, p. 195, "Paddan-aram would in this case be the name of a town, another name for Haran." What was originally an appellative had become a proper noun.

name with another term that gives it is geographic flavour. Paddan-Aram may mean, "the route of the Aramaeans," as well as "the route of the land Aram." In several texts, where Aram occurs as the object of a preposition the geographic sense seems intended. In 2 Sam. 15:8 Absalom refers to a period when he lived at Geshur in Aram (בְּאֲרָם).¹ Similarly, according to Num. 23:7 Balaam has been brought from Aram (מִן אֲרָם); and in 2 Chron. 20:2, a great multitude comes from beyond the sea, from Aram (מֵאֲרָם). These are the only texts in which the geographic sense of Aram predominates. Elsewhere this significance is achieved only by coupling Aram with another name, a matter to which we now turn.

Aram: the sum of all its parts. The absence of Aram from any Old Testament list of גוֹיִם is remarkable. Among the prophetic oracles addressed to the nations, not one is directed at Aram.² It appears that Aram was divided into a series of smaller units among which Aram-Naharaim,³ Aram-Zobah,⁴ Aram-Beth Rehob,⁵ Aram-Maacah,⁶ Aram-Damascus,⁷ and Arpad⁸ are mentioned. Each of these represented a separate political entity, with its own king. The eventual hegemony which Damascus appears to have

¹The sense, "among the Aramaeans," is possible but unlikely.

²Isa. 17:1ff.; Jer. 49:23ff.; Amos 1:3, are all directed at Damascus. But cf. the reference to אֲרָם עַם in Amos 1:5.

³Gen. 24:10; Deut. 23:5; Judg. 3:8; Ps. 60:2; 1 Chron. 19:6.

⁴2 Sam. 10:6; Ps. 60:2.

⁵2 Sam. 10:6.

⁶1 Chron. 19:6.

⁷2 Sam. 8:5; 1 Chron. 18:5.

⁸2 Kings 18:34; 19:13; Isa. 10:9; 36:19; 37:13; Jer. 49:23.

achieved over the Aramaean states was short-lived and accomplished only by the dramatic political restructuring of the entire region.¹ In any case, Damascus was not Aram, she was only its head.²

In spite of this political fragmentation, the Israelites appear never to have lost sight of the ethnic unity of these states. Their inhabitants are never identified by gentilics of their native regions, (e.g., Damascenes, Arpadites, Beth Rehobites, etc.) but consistently referred to either by the collective אַרַם, or as on three (four) occasions, הַאֲרַמִּים.³ The unifying influence of the Aramaic language (אַרַמִּית) at this stage is difficult to assess.⁴ Although, apart from Ashdodite, Aramaic is the only foreign language named in the Old Testament, none of those who speak it are Aramaeans. It has been adopted by Assyrians,⁵ Babylonians,⁶ and Persians.⁷

Conclusions. On the basis of our study of the usage of the name Aram in the Old Testament, our conclusions may now be summarized: 1) Aram represents a personal name primarily. 2) Aram, the son of Shem was viewed by the Israelites as the eponymous ancestor of the Aramaeans. 3) When used of the nation, Aram serves primarily as an ethnic designation. 4) The geographic significance of Aram is usually dependent upon an association with another geographic term. 5) Although the Israelites

¹See Mazar, loc. cit., pp. 133ff. For further discussion see infra, pp. 568ff.

²Isa. 7:8, רֹאשׁ אַרַם דְּמַשֶּׁק.

³2 Kings 8:28,29; 9:15; 2 Chron. 22:5 (הַרַמִּים). The reference to אֱלֹהֵי אַרַם in Judg. 10:6 may also hint at a common religious denominator.

⁴See further discussion, infra, pp. 599ff.

⁵2 Kings 18:26; Isa. 36:11.

⁶Dan. 2:4.

⁷Ezra 4:7.

accepted the Aramaeans as an ארם, their identification as ארמי is studiously avoided. Perhaps under the Damascene hegemony this might have been contemplated, except that this empire was actually seen as an extension of the city state. Even the Table of Nations fails to recognize Aram as ארמי. Gen. 10:32 stresses that from these ancestors the ארמיים were separated (נפרדו). Aram represents the founder of a large ethnic family (עם), the source from which many ארמיים have sprung.

Aram in extra-biblical texts

The name Aram has been attested in a wide range of sources. As in the Hebrew texts, these also employ it as a personal name and in a collective and/or geographic sense.

Aram: a personal name. The earliest Mesopotamian reference to the personal name dates to the Ur III era, in which a certain A-ra-mu appears as an official in an economic text.¹ The form A-ra'-am! (?) has been identified in a document from the Isin Larsa period.² It was

¹Published by C. E. Keiser in Cuneiform Bullae of the Third Millennium B.C., part III of Babylonian Records in the Library of J. Pierpoint Morgan, ed. by A. T. Clay (New York: 1914), p. 45, No. 159. See also A. Dupont-Sommer, "Sur les débuts de l'histoire araméenne, VTS,1: Congress Volume (1953), p. 43; M. McNamara, "De populi Aramaeorum primordiis," Verbum Domini, 35 (1957), p. 135; Kupper, Les nomades, p. 112.

²H. Ranke, Early Babylonian Personal Names from the Published Tablets of the So-called Hammurabi Dynasty (Philadelphia: 1905), p. 67. Cf. I. J. Gelb, "A Tablet of Unusual Type from Tell Asmar," JNES, 1 (1942), p. 220, n. 3. The text actually reads Za-ra-am-ba-ni. Gelb suggests that since the name is unknown elsewhere, the za should be interpreted as a, as it frequently occurs in Ur III times. Thus the name would be Aram-bāni, Aram perhaps expressing a divine name.

the presence of A-ra-am-pa-te¹ and A-ra-am-mu-su-ni/A-ra-mu-uz-ni² in the Hurrian texts which led Kupper to posit a Hurrian origin for the root.³ This explanation has not, however, been widely accepted. Astour has discounted these as Aram names entirely.⁴ The name has also surfaced in Mari sources, where a person bearing it heads a ration list from the time of Zimrilim.⁵ In the later annals of Shalmaneser III, the name belongs to two contemporaries, the first known king of Urartu, and the son of Agusi.⁶ The latter at least may be positively identified as an Aramaean.

From the Alalakh tablets several Aram's have been identified,⁷ including the especially interesting A-ra-am-mu ^{lu}A-la-š-i-i, whom

¹I. J. Gelb, P. M. Purvis, A. A. Macrae, Nuzi Personal Names (Chicago: 1943), p. 203 (hereafter cited as NPN). Gelb suggests, p. 319, the name may be equivalent to Akkadian Arrabatu. Cf. Ar-ra-ba-ti in K. L. Tallqvist, Assyrian Personal Names, Acta Societatis Scientiarum Fennicae, 43/1 (Helsingfors: 1914), p. 30 (hereafter cited as APN).

²NPN, p. 203. The second form is viewed as a Nippur variant of the first. Cf. A. T. Clay, Personal Names from Cuneiform Inscriptions of the Cassite Period (New Haven: 1912), p. 56 (hereafter cited as PNCP).

³Les nomades, p. 113.

⁴M. C. Astour, "Second Millennium B.C. Cypriot and Cretan Onomastica Reconsidered," JAOS, 84 (1964), p. 242, n. 15. He maintains that these names are composed of the Hurrian element ar-, "to give", plus a second element (cf. NPN, p. 202). A-ra-am-pa-te is analyzed as Ara-ampa-te (cf. the element, ampa, NPN, p. 200).

⁵M. Birot, "Textes économiques de Mari (III)," RA, 49 (1955), p. 21. Cf. also Dupont-Sommer, p. 43; Huffmon, APNM, p. 143.

⁶For references see Tallqvist, APN, p. 28, and RLA, I, p. 130.

⁷Wiseman, AT, pp. 128-29. Of the names listed here, Astour would discount A-ra-am-mu-su-ni and A-ra-am-ma-ra, seeing in the first the Hurrian elements ar-, "to give", and mušuni, a divine title, and in the second the addition of ammaru, amāru, Akkad. "fullness, plenty". Loc. cit.

Astour takes to be an immigrant from Cyprus.¹ The form bn ʾarm/y has appeared in several fourteenth century B.C. alphabetic texts from Ugarit. In an inventory list of weapons, two bows and a sling are in the possession of a bn ʾarmy.² Both bn ʾarm and bn ʾarmy occur in another list.³ The name has also been identified in several cuneiform texts. In the first, a bill of sale, Ar-me-ya appears as a witness alongside Tesamanu, Entasalu and Beyanu.⁴ In the second, the king of Ugarit gives one of his men eqlati^{meš} a-ra-mi-ma⁵ as a royal gift. Although many have preferred to understand the phrase as "the field of the Aramaeans," where the Aramaeans had once lived or camped,⁶ Nougayrol, at least, translates Aramima as a personal name.⁷ Finally, we note the personal name בן ארמי ענדאשמן, which appears in a Phoenician inscription from Abydos.⁸ It is doubtful that this name is to be associated with the Aramaeans of Mesopotamia. Benz suggests that אַרם

¹ Loc. cit., p. 241.

² UT 321 III:22 = Herdner 119. See also F. Thureau-Dangin, "Une tablette bilingue de Ras Shamra," RA, 37 (1940-41), pp. 97-118.

³ UT 1046:5, bn ʾarm; 1046:7,9, bn ʾarmy (= KTU 4.225). Are these to be understood as "son of the Aramaean?" So Dupont-Sommer, p. 46. This interpretation is questioned by M. Noth, "Die syrisch-palästinische Bevölkerung des II Jrts," ZDPV, 65 (1942), p. 38, n. 1.

⁴ MRS 6, p. 35, text 15 37:13.

⁵ MRS 6, p. 148, text 16 178:10.

⁶ So Kupper, loc. cit., p. 114; Dupont-Sommer, loc. cit., p. 46; E. Edel, Die Ortsnamenlisten aus dem Totentempel Amenophis III, Bonner Biblische Beiträge, 25 (Bonn: 1966), p. 28. See further on a possible Egyptian counterpart, infra, pp. 283f.

⁷ MRS 6, p. 35, text 16 178:10.

⁸ CIS, I, 109:22 = KAI 49:22.

may have been the name of an unknown deity.¹

It is apparent that Aram was widely used as a personal name, being attested in Ur III, Old Babylonian, Mari, Neo-Assyrian, Alalakh, Ugaritic and Hebrew texts. Which of these individuals had actual associations with the Aramaeans is debatable. The only one of whom we may be sure is Arame, son of Agusi. However, the biblical references to persons bearing the name appear to be historically based; there can no longer be any a priori reason for rejecting the possibility of an eponymous ancestor by that name; nor that the name was used of different men, as in Genesis 10 and 22.

Aram: a collective name. The earliest references to Aram as a collective designation come from Egypt. The occurrence of the form, p₃-’rm, in the Anastasi Papyrus III 5,5 has long been known. However, because of doubts concerning the possibility of contact with Aramaeans by Egyptians in Merneptah's time (1236-1223 B.C.), this text has been frequently emended to p₃-’mr (Amurru).² Caminos rejected this emendation, but confessed agnosticism concerning the locality of ’rm.³ A recently

¹F. L. Benz, Personal Names in the Phoenician and Punic Inscriptions (Rome: 1972), p. 215.

²A. Gardiner, Late Egyptian Miscellanies, Bibliotheca Aegyptica, 7 (Brussels: 1937), p. 32a; W. Helck, Die Beziehungen Ägyptens zu Vorderasien (Wiesbaden: 1962), p. 262. R. A. Bowman, "Aramaean, Aramaic and the Bible," JNES, 7 (1948), p. 66, n. 5, confidently asserts, Nor is the Egyptian "scribal error" of "Aram" (presumably written for "Amor") found in Papyrus Anastasi . . . from the time of Merneptah . . . to be understood as a reference to the Aramaean Semites A land Aram certainly existed northeast of Syria, but we have no evidence of early Aramaean connections there. It is quite probable, however, that the Semitic nomads, who settled there were called "Aramaean". Cf. also A. Alt, "Das Stützpunktsystem der Pharaonen an der phönizischen Küste und im syrischen Binnenland," Beiträge zur biblischen Landes- und Altertumskunde, ZDPV, 68 (1951), p. 114, n. 55.

³R. A. Caminos, Late Egyptian Miscellanies (London: 1954), p. 113, p₃ irm is an "unknown district."

discovered topographical list of Amenophis III (1417-1379 B.C.), has not only vindicated Caminos' respect for the transmitted text; it has also provided some clues about its location.¹ The following expression appears in List D, line 7: p₃-j-r'-m-w (= p₃'rm).² Edel has observed that the consonantal form agrees with the Papyrus citation. Furthermore the article preceding the "Ländername" is also the same. Consequently, he translates the Amenophis text as nothing other than "das (Land) Aram," and the Papyrus as it stands, "im Gebiet des Aramäers."³

If Edel's interpretation is correct,⁴ the discovery of this text is bound to have far-reaching consequences for the reconstruction of the early history of the Aramaeans. It is now possible to construct a continuous historic chain, with links in every century from the fall of Damascus in the eighth century B.C., as far back as the fourteenth.

Neither of these texts, however, declares which part of Aram is in view. In view of the frequent activities of the Pharaohs in Canaan, it is most plausible that p₃'-rm in the Papyrus, at least, should refer to the region around Damascus.⁵ Because of the persistent notion that the Aramaeans had not even established themselves in northern, let alone southern Syria before the twelfth century, this interpretation has been

¹Edel, p. 28.

²Ibid.

³Ibid., p. 29.

⁴This understanding has been accepted by M. Görg, "Aram und Israel," VT, 26 (1976), pp. 499-500; Helck, in his second edition of Beziehungen (1971), p. 262; idem, in a review of Edel, Göttingische Gelehrte Anzeigen, 221 (1969), p. 81. But note the skepticism of Malamat, POTT, p. 135.

⁵So Edel, p. 29; Helck, Beziehungen, 2nd ed., p. 262.

difficult to accept.¹ The "land of Aram" in the Amenophis text is equally difficult to locate. Since the context seems to refer to "a man from Nineveh" and/or "the man from Susa," a Mesopotamian location has been suggested.² This interpretation, however, is uncertain.

References to the place name Aram appear almost as early in Mesopotamia as the personal name. It has been identified twice in Ur III texts,³ and once in an Old Babylonian source.⁴ Each context suggests a location east of the Tigris. The exact relationship between this Aram and the Aramaeans who appear in northern Mesopotamia at the turn of the next millennium has been the cause of considerable discussion. De Vaux finds it difficult to accept that,

the Aramaeans were at this time sufficiently settled to give their name to a town or country or that they took their name from a town or country, both of them a long way from the region in which they were to be found leading nomadic lives a thousand years later.⁵

¹Cf. Malamat, loc. cit.

²Görg, p. 500. The presence of the land determinative in both texts contrasts with the studious avoidance of the Hebrew counterpart, ארץ ארם. Cf. supra, p. 277.

³A-ra-me^{KI} in I. J. Gelb, Sargonic Texts from the Diyala Region, MAD, 1 (Chicago: 1952), p. 110, text 217:8; pp. 111-12, text 220:9. Cf. the comments by Kupper, Les nomades, p. 113. On the location of this Aram and Simurru, with which it is associated, see J. J. Finkelstein, "Subartu and Subarians in Old Babylonian Sources," JCS, 9 (1955), p. 2; A. Goetze, "Hulibar of Duddul," JNES, 12 (1953), p. 120; E. Weidner, "Simurru und Zaban," AfO, 15 (1945-51), pp. 79f.; A. Pohl, "Kurze Bemerkungen zu den Ortsnamen der Tafel Wengler 22," JKF, 4 (1965), p. 363. The second reference appears in the Wengler Text, No. 22, originally published by P. A. Deimel, "The Wengler Text, No. 22," Orientalia, old series, 2 (1920), pp. 62-63. Cf. also N. Schneider, "Aram und Aramäer in der Ur III Zeit," Biblica, 30 (1949), pp. 109-11; McNamara, loc. cit., p. 134.

⁴Finkelstein, loc. cit., p. 2.

⁵EHI, p. 203. Cf. Kupper, p. 114; Malamat, POTT, p. 135; Finkelstein, loc. cit., p. 2, n. 13; I. J. Gelb, "The Early History of the West Semitic Peoples," JCS, 15 (1961), p. 28, n. 5; A. Goetze, "Sakkanakus of the Ur III Empire," JCS, 17 (1963), p. 4, n. 41.

On the other hand, it is possible that the Hebrew traditions of an eastern origin for the Aramaeans¹ may have been based on a recognition of a relationship between the two.²

The Syrian Aram first surfaces in the fourteenth century B.C. in the annals of Tiglath-Pileser I (1116-1076 B.C.).³ Here the Aramaeans are associated with the ahlamu, a term which at this time appears to have signified "nomad", or "barbarian".⁴ Inasmuch as the Assyrian king encountered them in the desert, the Aramaeans appear not to have made the transition from a nomadic to a sedentary life-style at this time. In a second reference Tiglath-Pileser is said to have encountered them

¹Amos 9:7. Cf. also the association of Aram and Elam in Gen. 10.

²This position has gained acceptance among a limited number of scholars. See S. Moscati, The Semites in Ancient History (Cardiff: 1959), pp. 66-67; McNamara, loc. cit., pp. 141-42; Schneider, loc. cit., Dupont-Sommer, loc. cit., pp. 40-49; K. A. Kitchen, "Aram, Aramaeans," IBD, I, pp. 88f. One additional text upon which this position has been based has recently been discredited. Although F. Thureau-Dangin, the original publisher of "Une inscription de Naram-Sin," RA, 8 (1911), pp. 199-200, rejected any connection between this text and the Aramaeans, this document was employed with great vigour to defend this association. Add to the above names, P. Dhorme, "Abraham dans le cadre de l'histoire," RB, 37 (1928), pp. 487-88; B. Hrozný, "Naram-Sin et ses ennemis d'après un texte Hittite," ArOr, 1 (1929), pp. 75-76. E. Sollberger, "Princes fantomes," RA, 64 (1970), p. 173, has recently re-edited the text reading the critical phrase en-a-ra-am, "to defeat", instead of bél A-ra-am.

³For the transliterated text see E. Weidner, "Die Feldzüge und Bauten Tiglath Pilesers I," AfO, 18 (1957-58), p. 344. Translations may be found in ARAB, I, #239; A. K. Grayson, Assyrian Royal Inscriptions, vol. II (Wiesbaden: 1976), p. 13 (hereafter cited as ARI).

⁴So Grayson, ibid., p. 13, n. 70. The entire phrase reads, a-na libbi ah-la-me (var. me) -i KUR ar-ma-(a)-ia^{mes}. On the Ahlamu see S. Moscati, "The Aramaean Ahlamu," JSS, 4 (1959), pp. 303-307; Kupper, Les nomades, pp. 104-15, 132-38; de Vaux, EHI, pp. 201ff.; Brinkman, PKB, p. 277, n. 1799.

from Babylonia as far west as "the foot of Mount Lebanon, the city of Tadmor of the land Amurru."¹ Indeed, they have penetrated the heart of Assyria itself, forcing the Assyrians to retreat to the mountains.²

The process of sedentarization seems to have transpired within the century for by the time of Ashur-bel-kala (1073-56 B.C.) the name is applied to a geographic area and appears without the Ahlamu association.³ Thus by the turn of the millennium the Aramaeans had entrenched themselves firmly in the upper Euphrates and southward to the mountains of Lebanon. The temporary demise of the Assyrian power permitted them to consolidate their hold on this territory and to continue their own distinctive patterns of political evolution.

Since the Assyrian sources provide few hints about the ethnic origins of the Aramaeans, it is impossible to determine if they were considered to have descended from an eponymous ancestor. The fact that the name never appears with the personal name determinative, if not denying such perceptions, at least implies ignorance on the matter. If they were ethnically homogeneous, this is not reflected in Aramaean political developments.⁴ In contrast to the nation states, with their

¹ARI, I, p. 23; ANET, p. 275; ARAB, I, # 287.

²E. Weidner first published the Assyrian Chronicle in which these events are related as an appendix to his review of A. Poebel, The Second Dynasty of Isin According to the New King-List Tablet VIII, in AfO, 17 (1956), p. 384. See also H. Tadmor, "The Historical Implications of the Correct Rendering of Akkadian dâku," JNES, 17 (1958), pp. 133f.; Brinkman, PKB, p. 278. A. K. Grayson, Assyrian and Babylonian Chronicles, Texts from Cuneiform Sources, 5 (Locust Valley: 1975), p. 189, provides the full text and translation.

³ARI, II, p. 49; E. Weidner, "Die Annalen des Königs Aššur-bêlkala von Assyrien," AfO, 6 (1930-31), pp. 84ff. Weidner suggests that mat a-ri-mi be located in the Syrian steppe, southwest of the middle Euphrates.

⁴The expression, "King of the Land of Aram," appears only in ARAB, I, #603, and even here seems to have reference to only a segment of this people.

essentially homogeneous populations, emerging at the same time in southern Syria the Aramaeans separated into a host of smaller independent kingdoms.¹ Their unique nature is apparent from any political map of the early first millennium B.C. With the notable exception of Damascus, where a powerful Aramaean state rose from a city whose origins antedated the arrival of the Aramaeans by many centuries,² most of these states are identified by the Bit-GN form.³

The Mesopotamian sources provide no hints about why these people should have been identified as Aramaeans. Although the name appears as both a personal name and a collective designation, not a trace of a tradition associating the two, not even a personal name determinative, has been preserved. Consequently, ethnic unity based upon descent from a common eponymous ancestor may be posited only insofar as other peoples with tribal roots derived their names from such a person. Even this position may be too optimistic. O'Callaghan has observed that the

¹One of the earliest of these appears to have been Bit-Bahiani in the region of Gozan and ruled over by Kapara, son of Khadianu. For a history of this state see W. F. Albright, "The Date of the Kapara Period at Gozan (Tell Halaf)," AnSt, 6 (1956), pp. 75-85. Cf. also O'Callaghan, Aram-Naharaim, p. 103. Cf. B. Landsberger, Sam'al: Studien zur Entdeckung der Ruinenstaette Karatepe (Ankara: 1948), pp. 37f., who suggests the first Aramaean successes were by Adin of Til Barsip.

²Cf. M. F. Unger, Israel and the Aramaeans of Damascus (London: 1957), pp. 4ff. This kingdom became so important that it was known as Aram par excellence. After its fall to Assyria the name ceased to be used of the northern and western Aramaeans; hereafter it applied only to the Aramaeans of Babylonia. Cf. Forrer, RLA, I, p. 137.

³E.g., Bit-Adini, Bit-Halupe, Bit-Zamani, etc. Cf. the biblical references to Beth Rehob, Abel Beth Maacah. It is doubtful that the prefixed element reflects an awareness by the citizens of these states of ethnic community. In keeping with the use of the expression in Syrian documents, the form seems rather to be derived from the ruling dynasties of these kingdoms. Cf. supra, pp. 222ff.

proportion of non-Aramaeans in each Aramaean state must have been rather high. He even attributes the Aramaeans' failure to develop a unified state to this factor.¹ After all, they were relative newcomers, and there is little evidence that in the process of sedentarization the elimination of the indigenous population was a major concern. Consequently, in many states, especially those bordering the Hittites to the north, the Aramaean crust seems to have remained quite thin. The Aramaean culture apparent in this region may well have been imposed by the ruling classes upon the natives, creating the illusion of ethnic homogeneity.

Judging by the inscriptions, the Aramaeans of Syria appear to have been no more concerned about their ethnic origins than were the Assyrians. The name Aram appears in three texts. Twice מלך ארם occurs as a self designation: in the Melkart Stele of Bar-Hadad,² and as the title of Hazael in the Zakkur inscription.³ The title does not refer to a united Aramaean kingdom, but to the political hegemony exercised by these two kings over the other Aramaean states.⁴ The fact that this hegemony should be expressed in this way is significant, for it recognizes an essential unity that transcended the political fragmentation.

Equally significant is the expression in the Sefire inscription, ארם כלה, "all Aram", defined more closely in the next line as כל עלי

¹Aram-Naharaim, p. 105.

²KAI 201:3.

³KAI 202:4.

⁴So also Donner and Röllig, *KAI*, II, p. 204. Cf. the use of the expression in the Old Testament, Judg. 3:10 (Cushan Rishathaim); 1 Kings 15:18; 20:1,20,22,23; 22:3,31; 2 Kings 5:5; 6:8,11,24; 8:7,9 (cf. מלך על ארם, v. 13),28,29; 9:14,15; 12:18; 13:3,4,7,22,24; 15:37; 16:5,6,7; Isa. 7:1; 2 Chron. 16:2; 18:30.

ארם וחתה, "all upper and lower Aram".¹ The adjectives indicate that ארם is being employed in a geographic sense,² although the areas referred to have been the subject of considerable discussion. Dupont-Sommer has argued for the upper and lower Euphrates, respectively.³ However, this suggestion has found little acceptance. The primary alternatives depend upon the scope scholars are willing to allow the name Aram itself. Those who understand it as a collective for all of northern Syria, see in the more explicit expressions of line 6, references to the regions around Arpad and Damascus, respectively. But even here two options are available. Looking at the geography of Aram from the Assyrian perspective, the latter should probably be equated with "upper Aram", and the former with "lower Aram".⁴ However, according to the Elephantine papyri עליה and תחתיה were used of the opposite directions.⁵ Recently Na'aman has argued convincingly that Aram should be interpreted according to its prevalent contemporary usage, i.e., the territory of the kingdom of Aram-Damascus.⁶

¹KAI 222 I A:5-6.

²So also J. Fitzmyer, The Aramaic Inscriptions of Sefire (Rome: 1967), p. 29.

³M. A. Dupont-Sommer, Les inscriptions araméennes de Sfiré (Stèles I et II) (Paris: 1958), p. 27. So also H. Bauer, "Ein aramäischer Staatsvertrag aus dem 8. Jahrhundert v. Chr.: Die Inschrift der Stele von Sudschin," AfO, 8 (1932-35), p. 4.

⁴A. Alt, "Die syrische Staatenwelt vor dem Einbruch der Assyrer," ZDMG, 88 (1934), p. 254 (= KS, III, pp. 229f.); Fitzmyer, p. 31. Cf. also M. Noth, "Der historische Hintergrund der Inschriften von Sefire," ZDPV, 77 (1961), p. 131, who sees "lower Aram" as the area nearer the Mediterranean coast; "upper Aram", the inland region.

⁵Gibson, AI, pp. 35f. Cf. A. Cowley, Aramaic Papyri of the Fifth Century B.C. (Oxford: 1923), Texts 8:14; 13:13-14; 25:5-7; E. J. Kraeling, The Brooklyn Museum Aramaic Papyri (New Haven: 1953), pp. 77-79. Mazar, BA, 25 (1965), pp. 116f. (= BAR, 2, pp. 146f.) identifies "upper Aram" with the north; "lower Aram" with southern Syria.

⁶N. Na'aman, "Looking for KTK," WO, 9 (1978), pp. 220f.

"Upper Aram" then refers to the regions approaching the Lebanon, and "lower Aram" the territory farther inland. The absence of a final answer to the enigma does not detract from the significance of the expression in the context. The region appears to have derived its name from the people who presently inhabit it.

Conclusion

In Part I it was established that the terms עם and אמה in their basic sense, represented kinship expressions. It was therefore hypothesized that when these terms were applied to national groups, a recognition of ethnic community was implied. The present study has confirmed this hypothesis by demonstrating that the identification of national groups by means of compound names expressed the same notion. These kinship connotations are clearest in zr^c-GN, less plain in bny-GN, and least explicit in byt-GN. But it was also observed that these overtones are not dependent upon the presence of the compound forms; they are present when the simple absolute forms of the eponym are used as well.

Lest too simplistic a perception of the role of the ethnic factor in the development of national identity be accepted, the limitations of our conclusions should be clearly spelled out. Although we have defended the view that the populations of certain states, notably Israel and the Transjordanian nations of Edom, Ammon and Moab, were essentially homogeneous, this does not mean that they were racially pure. Extraneous elements were introduced to the population in various ways. First, according to the biblical accounts none of the ethnic entities of which these nations were primarily composed was indigenous to the territory it occupied. Each had moved in from the outside, dispossessed the original inhabitants, and occupied the land.¹ It is clear that the Israelites incorporated many of the native Canaanites into their society,² in spite

¹For Israel see the book of Joshua. The Edomites (bny Esau) occupied Mt. Seir, formerly held by the Horites (Deut. 2:12); the Moabites dispossessed the Emim (2:9-11); and the Ammonites the Rephaim/Zamzummim (Deut. 2:19f.).

²Note especially the acceptance of the Gibeonites, Josh. 9. That this occurred also on a smaller scale is indicated by the sparing

of divine injunctions to the contrary.¹ If this was transpiring under these circumstances, it may be inferred that similar developments occurred also in the Transjordanian states.

Second, foreign components were introduced deliberately for political or military reasons. International alliances were frequently sealed with dynastic marriages.² Often the princess concerned would bring with her a large group of attendants and retainers from her native land.³ Non-Israelites played prominent roles in David's military⁴ and administrative staff.⁵

Although the extent of the practice is difficult to assess, inter-marriage with aliens appears to have had an important role in diluting the ethnic purity of a nation. Foreign women had been accepted as brides for Israelite men from earliest times.⁶ Ruth, the Moabitess, who

of Rahab and her 𐤓𐤍 𐤍𐤓, 5:25. Cf. also 1 Kings 9:20-21, where the narrator notes that some of Solomon's forced labour units consisted of remnants of the Amorites, Hittites, Hivites, and Jebusites, whom the Israelites had failed to exterminate. Cf. also Judg. 3:1ff.

¹See especially the principle of the ban, stated and applied Josh. 6:15ff., et passim in the book. Cf. Deut. 7:1ff.

²Cf. Solomon's many foreign wives, 1 Kings 11:1f.; the marriage of Ahab and Jezebel of Tyre, 1 Kings 16:31; Jehoram of Judah and Athaliah of Israel, 2 Kings 8:25f.

³Many of the 450 prophets of Baal and 400 Prophets of the Asherah "who eat at Jezebel's table," (1 Kings 18:19) would have come with her from Tyre.

⁴Note the Cherethites, Pelethites and Gittites, 2 Sam. 15:18ff. His list of mighty men also included Eliphalet of Maacah, Igal of Zobah, Zelek the Ammonite, and Uriah the Hittite, 2 Sam. 23:34f.

⁵E.g., Obil the Ishmaelite and Jaziz the Hagrite who were placed in charge of his camels and flocks respectively, 1 Chron. 27:30-31.

⁶E.g., Tamar, Gen. 38:6f.; Asenath, 46:20.

eventually became the ancestress of Israel's royal line represents a classic later illustration.¹

Finally, although the employment of the terms, נכר, זר, גר and תושב recognizes the distinctions which continued to be made between Israelites and non-Israelites, their frequent appearance in the civil and religious laws expresses an acceptance of their presence.²

No individual illustrates better the degree to which foreigners could be integrated into the primary ethnic group than Caleb ben Jephunneh, the Kenizzite. At the time of the census at Mount Sinai, Caleb was numbered with the bny Israel.³ Later he represented the tribe of Judah in the reconnaissance of Canaan,⁴ as well as in the apportioning of the land.⁵ He himself received Hebron as his allotment.⁶ For his part, Caleb demonstrated his integration into the nation by calling the Israelites "my brothers",⁷ and by his whole-hearted devotion to the national

¹Her complete identification with the Israelites is expressed by her declaration, "Your דע shall be my דע, and your God, my God." Ruth 1:16. Cf. the formal recognition of marriage as an effective means of fusing diverse ethnic elements, Gen. 34:16.

²Cf. supra, pp. 66ff.

³Num. 26:65. Cf. Deut. 1:36, which describes him as a member of the generation to whom Yahweh had sworn the land.

⁴Num. 13:6,14. For studies of the literary development and significance of the Caleb narratives, see R. de Vaux, "The Settlement of the Israelites in Southern Palestine and the Origins of the Tribe of Judah," TUOT, pp. 108-34, esp. 108-11 and 119-22; M. Noth, "Die Ansiedlung des Stammes Juda auf dem Boden Palästinas," PJB, 30 (1934), pp. 31-47 (= Aufsätze, I, pp. 183-96).

⁵Num. 34:19.

⁶Josh. 14:13f. His association with this region is remembered in the place names Negev of Caleb (1 Sam. 30:14) and Caleb Ephrathah (1 Chron. 2:24).

⁷נכר, Josh. 14:8.

deity, Yahweh.¹ The latter, in turn, reciprocated by accepting him as "my servant".² Yet Caleb was a Kennizite, from a prominent Edomite tribe, having descended from Esau via Eliphaz.³ Nevertheless, the genealogies of 1 Chron. 2:42-50 witness to the total acceptance into the lineage of the nation of a person whose roots lay outside of Israel.⁴

Even if the nations in question had been ethnically pure, this would not have guaranteed a one-to-one correspondence between ethnic and state boundaries throughout the entire Levant. It appears that the nations which emerged in southern Syria in the eleventh-tenth centuries B.C. were perceived, by the Hebrews at least, to have encompassed the major portions of the descendants of Jacob/Israel, Moab, ben ^cAmmi, and Esau, respectively. Consequently, a relatively close congruence between ethnic and state boundaries may be recognized. This does not, however, appear to have been the case in the north. Instead of developing into one large nation, with a strong ethnic base, the Aramaeans segmented

¹Num. 32:12; Deut. 1:36.

²עבדני, Num. 14:24.

³Gen. 36:11,15. Cf. 1 Chron. 1:36,53. Caleb's own descent from this tribe is regularly expressed through Jephunneh, כלב בן יפנה. So Num. 13:6; 14:6,30,38; 26:65; 32:12; 34:19; Deut. 1:36; Josh. 14:13; 21:12; 1 Chron. 4:15; 6:41. Also כלב בן יפנה הקנזי, Josh. 14:6,14.

⁴On the nature and significance of these genealogies see J. M. Myers, 1 Chronicles, AB (Garden City: 1965), pp. 12ff.; M. Noth, "Eine siedlungs-geographische Liste in 1 Chr. 2 und 4," ZDPV, 55 (1932), pp. 97-124. R. R. Wilson, Genealogy and History in the Biblical World, Yale Near Eastern Researches, 7 (New Haven: 1977), pp. 187-83. See especially, p. 183, n. 98. How or when the Kenizzite line first made contact with Judah cannot be determined. Judging from the thoroughness of the integration it seems to have occurred much earlier than the Exodus. Perhaps the identification of Caleb as bn Jephunneh remembers the event as having happened in the latter's time.

into a host of independent political entities. Each of these possessed its own monarchical institution and exercised control over its own specific territory, usually centred around a major city. Consequently, although the Aramaeans continued to be recognized as one עַם they actually constituted a series of smaller מַגְוִיִּם. Similar conditions seem to have obtained in Phoenicia as well.¹

The division of a single עַם into more than one מַגְוִיִּם is illustrated also by the separation of Northern Israel from the United Kingdom in 930 B.C.² After this event, both Judah and Israel were recognized as מַגְוִיִּם in their own right, each with its own territory and political structures.³ Since the split is described as having occurred along tribal lines, it is possible to view their political boundaries as being roughly coterminous with identifiable ethnic borders. However, the Chronicler was careful to point out that at the time of the division many northerners defected to the south.⁴ In any case, the prophets continued to look upon both states as one people.⁵ They even foresaw a day when the two would be reunited as one מַגְוִיִּם, in one אֶרֶץ, ruled by one מֶלֶךְ, worshipping one אֱלֹהִים.⁶

¹On the Phoenician political situation see *infra*, pp. 574ff.

²1 Kings 12.

³E.g., Ezek. 35:10.

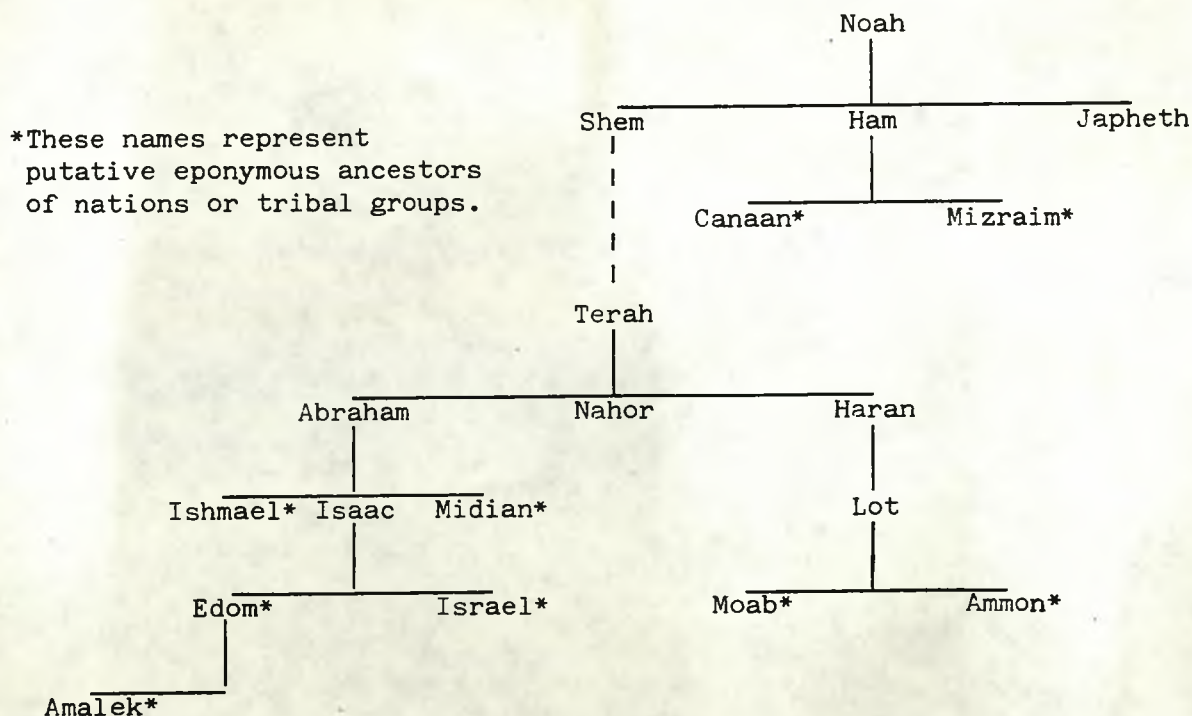
⁴2 Chron. 11:16; 15:9.

⁵Note the use of the name Israel to refer to both North and South. Cf. Danell, pp. 287ff., *et passim*.

⁶See especially, Ezek. 37:15-28.

To sum up our findings, it is apparent that the importance of the ethnic factor in national self-consciousness varied from region to region in the ancient Near East. In Phoenicia and Northern Syria, where city states dominated the political scene, ethnic unity seems to have played only a minor role. On the other hand, in the Transjordanian states, an awareness of descent from a common ancestor seems to have served as a significant unifying factor. The achievement of nationhood status represented a natural outgrowth of an advanced family-clan-tribal evolution. This at least is the impression provided by the Hebrews, from whom most of our information is derived. To what extent these perceptions corresponded with historical reality is another matter.¹

¹If the data in Gen. 10 is combined with that of the patriarchal narratives, it appears that the Hebrews perceived all of the nations of the world known to them to represent one large kinship group. This universal family may be represented in a genealogical tree as follows:



CHAPTER VI

THE TERRITORIAL FACTOR

Introduction

Of all the elements which distinguish one nation from another, none seems more obvious than the territorial aspect. One may conceive of a nation that is heterogeneous ethnically, whose government is not monarchical, or which shares a language or other cultural features with another, but it is difficult to imagine either 1) a nation which does not occupy a land that it calls its own, or 2) a nation which shares its territory with another. In order to examine how the Semites of ancient Syria perceived the relationship between a nation and its territory, the following questions will be considered: 1) What terms were used to represent "land, territory"? 2) How was the association between a nation and its territory expressed? 3) What was the nature of that association?

At the outset, some limitations should be noted. Although we will need to touch on the matter frequently, our primary concern is not the theological significance of Israel's own understanding of its relationship to its homeland. A great deal of effort has already been expended in this pursuit.¹ Secondly we will not seek to establish the

¹See esp. G. von Rad, "Verheissenes Land und Jahwes Land im Hexateuch," *ZDPV*, 66 (1943), pp. 191-204; translated by E. W. Trueman Dicken and reprinted as "The Promised Land and Yahweh's Land in the

precise boundaries of the various nations of ancient Syria.¹ Insofar as we are concerned with the principle of nationality, and the relationship of the territorial tie to this, our task may be seen as more fundamental.²

Once again the most helpful source for the investigation is the Old Testament. Although the Hebrews viewed their relationship to their own territory as special, the cognate sources provide a limited control with which to check the extent to which these conceptions were shared elsewhere in the Levant.

Hexateuch," in The Problem of the Hexateuch and Other Essays (London: 1966), pp. 79-93. Also H. Wildberger, "Israel und sein Land," EvT, 16 (1956), pp. 404-22; P. Diepold, Israels Land (Stuttgart: 1972); H. O. Forshey, "The Hebrew Root NHL and its Semitic Cognates," Harvard University Dissertation, 1973; J. N. M. Wijngaards, The Dramatization of Salvific History in the Deuteronomic Schools, OTS, 16 (1969), esp. ch. 3, pp. 68-105.

¹These matters have been frequently discussed elsewhere. For a reference source dealing with all of these nations see J. Simons, GTTOT. For specific studies on Israel/Canaan, Z. Kallai, "The Boundaries of Canaan and the land of Israel in the Bible," Eretz-Israel, 12 (1975), N. Glueck Memorial Volume, pp. 27-34; G. W. Buchanan, The Consequences of Covenant, NTS, 20 (1970), esp. ch. 3, "The Land of Conquest," pp. 91-108; Y. Aharoni, The Land of the Bible: A Historical Geography, trans. by A. F. Rainey (London: 1967), pp. 58-72; M. Saebø, "Grenzbeschreibung und Landideal im Alten Testament mit besonderer Berücksichtigung der min-Cad-Formel," ZDPV, 90 (1974), pp. 14-37; de Vaux, EHI, pp. 125ff. For Edom see M. Weippert, "Studien und Materialien zur Geschichte der Edomiter auf Grund Schriftlicher und archäologischer Quellen," unpublished Ph.D. thesis, Tübingen, 1971, pp. 394-421; J. Lindsay, "The Babylonian Kings and Edom, 605-550 B.C." PEQ, 108 (Jan.-June, 1976), pp. 23-39. For Moab, A. H. van Zyl, The Moabites (Leiden: 1960), pp. 44ff.; M. Noth, "Die Nachbarn der israelitischen Stämme im Ostjordanland," ZDPV, 68 (1946-51), pp. 44-50 (= Aufsätze, I, pp. 470-75). For Ammon, Noth, ibid., pp. 36-44 (= Aufsätze, I, pp. 463-70); G. M. Landes, "The Material Civilization of the Ammonites," BA, 24 (1961), pp. 67f.

²The discussion of the land-nation tie is complicated by the presence of a third dimension in the relationship, the divine. The role of the deity in the association will be investigated in the following chapter.

The Vocabulary of the Territorial Association

Among the Northwestern Semites four terms were especially important as designations for the territory associated with a state: ארץ, שדה, גבול, אדמה.

ארץ

Of the four expressions listed above, none was more common than ארץ. According to table 17 the word appears in the biblical texts more than 2500 times. Table 18 indicates that it is also common in the extra-biblical inscriptions. ארץ was capable of a broad range of meanings.¹ In its most comprehensive scope it signified "the earth" as opposed to the heavens.² As such the ארץ has been specially designated as the residence of men,³ who are identified as its inhabitants,⁴

¹For general studies on the use of ארץ see M. Ottoson, "ארץ 'erets," *TDOT*, I, pp. 388-405; H. H. Schmid, "ארץ 'aéræš Erde, Land," *THAT*, I, pp. 228-36; L. J. Stadelmann, *The Hebrew Conception of the World: World: A Philological and Literary Study*, *Analecta Biblica*, 39 (Rome: 1970), pp. 126ff.; L. Rost, "Die Bezeichnungen für Land und Volk im Alten Testament," in *Das Kleine Credo und Andere Studien zum Alten Testament*, Proksch Festschrift (Heidelberg: 1965), pp. 76-86, provides an especially helpful study of the territorial application of the term. The root is also found in the Ugaritic texts with a similar range of meanings. See G. R. Driver, *Canaanite Myths and Legends* (Edinburgh: 1956), p. 135; *UT*, No. 376, pp. 366f. Note especially, *UT*, 67 VI:8ff in which the significance of *arš* alternates between "earth" and "ground" within the same context. The sense, "land" is required in *Cnt* VI:16, where Caphtor is identified as the *arš nhl*t of *Ktr-w-Hss*.

²Note especially the expression "(the) heavens and (the) earth", Gen. 1:1; 2:1,4; 14:19,22; Isa. 65:17; 66:1,22; Jer. 33:25; 51:48; Joel 4:16; Ps. 69:35; 115:15; 121:2; 124:8; 134:3; 146:6. For cognate occurrences see also KAI 27:13; 202B:26; 222A:26; 266:2; RS 24.643:B:2 (*UT*, p. 491). Note also the frequent paralleling of ארץ and שמים: e.g., Isa. 1:2; 49:13; 51:13,16 and many more. Also note Isa. 55:9.

³Ps. 115:16.

⁴יושב (י) הארץ, Isa. 24:1,5,6,17; Jer. 25:29,30; Ps. 33:14; 75:4.

TABLE 17

THE USAGE OF אָרֶץ IN THE OLD TESTAMENT*

Book	Earth	Underworld**	Land of the Living***	Dry Land	Ground	Territory†	Soil, Field, Property	Totals
Genesis	83	. . .	. . .	21	11	195	1	311
Exodus	13	. . .	. . .	. . .	7	114	2	136
Leviticus	8	. . .	. . .	. . .	. . .	71	3	82
Numbers	5	. . .	. . .	. . .	1	116	1	123
Deuteronomy	27	. . .	. . .	. . .	5	163	. . .	195
Subtotals	136	. . .	. . .	21	24	659	7	847
Joshua	4	. . .	. . .	. . .	3	100	. . .	107
Judges	1	. . .	. . .	. . .	8	51	. . .	60
1 Samuel	11	. . .	. . .	. . .	17	24	. . .	52
2 Samuel	7	. . .	. . .	. . .	18	15	. . .	40
1 Kings	10	. . .	. . .	. . .	4	41	1	56
2 Kings	4	. . .	. . .	. . .	4	63	. . .	71
Subtotals	37	. . .	. . .	. . .	54	294	1	386
Isaiah	100	. . .	2	1	8	79	. . .	190
Jeremiah	52†	. . .	1	. . .	2	215	1	271
Ezekiel	16	5	7	1	13	156	1	198
Hosea	3	. . .	. . .	. . .	. . .	17	. . .	20
Joel	3	. . .	. . .	. . .	. . .	9	. . .	12
Amos	3	. . .	. . .	. . .	5	13	. . .	23
Obadiah	1	. . .	. . .	. . .	. . .	. . .	. . .	1
Jonah	1	. . .	. . .	. . .	. . .	1	. . .	2

. continued

TABLE 17--Continued

Book	Earth	Underworld	Land of the Living	Dry Land	Ground	Territory	Soil, Field, Property	Totals
Micah	6	. . .	. . .	. . .	1	8	. . .	15
Nahum	1	. . .	. . .	. . .	. . .	2	. . .	3
Habakkuk	7	. . .	. . .	. . .	. . .	3	. . .	10
Zephaniah	7	. . .	. . .	. . .	. . .	1	. . .	8
Haggai	3	. . .	. . .	. . .	. . .	2	. . .	5
Zechariah	15	. . .	. . .	. . .	. . .	27	. . .	42
Malachi	2	. . .	. . .	. . .	. . .	. . .	. . .	2
Subtotals	222	5	10	2	29	533	2	803
Psalms	131	. . .	3	1	9	46	. . .	190
Job	34	2	1	3	9	8	. . .	57
Proverbs	13	. . .	. . .	. . .	. . .	9	. . .	22
Canticles	. . .	. . .	. . .	. . .	. . .	2	. . .	2
Ruth	. . .	. . .	. . .	. . .	1	3	. . .	4
Lamentations	6	. . .	. . .	. . .	3	2	. . .	11
Qoheleth	8	. . .	. . .	. . .	1	4	. . .	13
Esther	. . .	. . .	. . .	. . .	. . .	2	. . .	2
Daniel [#]	20	. . .	. . .	. . .	8	12	. . .	40
Ezra ^{##}	2	. . .	. . .	. . .	. . .	12	. . .	14
Nehemiah	1	. . .	. . .	. . .	1	18	. . .	20
1 Chronicles	12	. . .	. . .	. . .	1	26	. . .	39
2 Chronicles	10	. . .	. . .	. . .	3	62	. . .	75
Subtotals	237	2	4	4	36	206	. . .	489
Grand Totals	632	7	14	27	143	1692	10	2525

. . . . continued

TABLE 17--Continued

* Although it is often difficult to categorize precisely the significance intended, the tabulation provides a general indication of the semantic scope of the term.

** ארץ תחתית, and variations.

*** ארץ (ה) חיים.

† These include the idiomatic ארץ כנרת, Gen. 35:16; 48:7; 2 Kings 5:19.

‡ These include the Aramaic forms ארק and ארע in 10:11a and 11b respectively.

These include the eighteen occurrences of the Aramaic form, ארע.

This includes the occurrence of the Aramaic form ארע in 5:11.

TABLE 18

THE USAGE OF ארץ, ארע IN NORTHWEST
SEMITIC INSCRIPTIONS

Title of Inscription	Text	Line	Significance	
			Earth	Territory
<u>Hebrew</u>				
Khirbet Beith Lei	HMI 15A	1		x*
<u>Moabite</u>				
Mesha	KAI 181	5/6		x
		7/8		x
		10		x
		29		x
		31		x
<u>Phoenician/Punic</u>				
Yehimilk	KAI 10	10		x
		10/11		x
Eshmunazzar	KAI 14	16		x
		18		x
		19		x
		20		x
Bod ^c aštar ^v	KAI 15	1		x
Mašub	KAI 19	10		x
Karatepe	KAI 26A	I:4		x
		I:9		x
		I:18		x
		II:15		x
		III:18	x	
Arslan Taş	KAI 27	13	x	
		15	x	
Lapethos	KAI 43	2		x
		2		x
		2		x
		6		x
Tripolitana 30	KAI 121	1		x
Tripolitana 32	KAI 126	4		x
		5		x

. . . . continued

TABLE 18--Continued

Title of Inscription	Text	Line	Significance	
			Earth	Territory
Tripolitana 13	KAI 129	1	x	
Djebel Massoudi	KAI 141	1		x
Cherchel	KAI 161	2		x
		10		x
<u>Aramaic (ארע)</u>				
Zakkur of Hamath	KAI 202B	26	x	
Panammu I (Hadad)	KAI 214	5		x
		6		x
		7		x
Panammu II	KAI 215	5		x
		7		x
		14	x	
Barrakab I	KAI 216	4	x	
Barrakab II	KAI 217	2	x	
Sefire	KAI 222A	26	x	
		28		x
		27		x
		8		x
	224	6		x
Ba ^c 1 Shamem Temple	KAI 244	3	x	
Saqqara	KAI 266	2	x	
Totals			13	35**

* Gibson, HMI, p. 58, interprets אלהי כל הארץ as "the god of all the earth." However, in the context of references to the mountains of Judah and the god of Jerusalem, it seems more likely that ארץ should be interpreted territorially.

** For additional occurrences in Imperial Aramaic, Palmyrene and Nabataean texts, cf. DISO, p. 25. The references given are sufficient to indicate the semantic range of the term.

peoples,¹ nations,² families,³ and kingdoms.⁴ The ארץ is "the land of the living";⁵ in contrast to the realm of the dead, which is located "under the earth",⁶ or "the depths of the earth".⁷ Indeed ארץ may even be used to refer primarily to mankind itself.⁸ But man is not only a resident of the earth, he is also divinely created and authorized to exercise dominion over it.⁹

In a more physical sense, ארץ is also used to refer to the ground beneath one's feet. It is to the ground that one bows in the presence of a superior;¹⁰ upon it he sits when sorrowful;¹¹ to it he is cast when

¹ עמי הארץ, Deut. 28:10; Josh. 4:24; 1 Kings 8:43,53,60; Ezek. 31:12; Zeph. 3:20; 2 Chron. 6:33.

² גויי הארץ, Gen. 18:18; 22:18; 26:4; Deut. 28:1; Jer. 26:6; 33:9; 44:8; Zech. 12:3.

³ משפחות הארץ, Zech. 14:17.

⁴ ממלכות הארץ, Deut. 28:25; 2 Kings 19:15; Isa. 37:20; Jer. 25:26.

⁵ ארץ (ה) חיים, Isa. 38:11; 53:8; Jer. 11:19; Ezek. 26:20; 32:23-27,32; Ps. 27:13; 52:7; 116:9; 142:6; Job 28:13.

⁶ ארץ תחתית, "the lower world", Ezek. 31:14,16,18; 32:18,24. תחתיות ארץ, "the lower parts of the earth", Isa. 44:23; Ezek. 26:20; Ps. 63:10.

⁷ תהמות הארץ, Ps. 71:20. מחקרי ארץ, Ps. 95:4.

⁸ Gen. 6:11; 10:25; 11:1; 18:25, etc. The euphemistic expression for death, "to go the way of all the earth", is a reflection on the universal mortality of man, who inhabits the earth. Josh. 23:14; 1 Kings 2:2. דרך כל הארץ, in Gen. 19:31 serves as an expression for sexual intercourse.

⁹ Gen. 1:26f.; Ps. 8.

¹⁰ Note the frequent use of the expression, "to bow down to the ground" (השתחוה ארצה) Gen. 18:2; 19:1; 24:52, etc.

¹¹ Job 2:13; Ezek. 26:16. Cf. also Isa. 3:26; 47:1; Ob. 3.

punished;¹ upon it the creeping creatures crawl.² It is this same ארץ which opens up and swallows the wicked;³ it is from the ground that Samuel emerges before the witch at Endor.⁴ Indeed man, who is made of the עפר מן האדמה (Gen. 2:7), returns to the earth (ארץ) when he dies.⁵ Even more specifically, ארץ may be used to represent the dry land of the earth, in contrast to the sea.⁶

More commonly, however, ארץ is used in Hebrew, Aramaic and Phoenician to represent a portion of the broader earth. As such an ארץ may be identified by its physical characteristics,⁷ a specific

¹Isa. 14:12; 21:9; 26:5; Ezek. 28:17; Ps. 147:6; Dan. 8:7,10, 12. Cf. also Amos 5:7; Ps. 74:7; 89:40,45.

²Note the expression על הארץ (ת) רמש, Gen. 1:26,28,30; 7:14,21; 8:17,19; Lev. 11:44.

³Num. 16:30-34 (interchanged with אדמה); 26:10; Deut. 11:6; Ps. 106:17. Cf. also Exod. 15:12.

⁴1 Sam. 28:13.

⁵Qoh. 12:7. Gen. 3:19 and Job 10:9 have עפר. Note the frequent association of עפר and ארץ in the compound expression עפר הארץ, Gen. 28:14; Exod. 8:12f.; 2 Sam. 22:43; Isa. 40:12, as well as the paralleling of the two words, Ps. 22:30; Isa. 25:12; 26:5. Stadelmann, *loc. cit.*, pp. 127, 167, has argued that ארץ may be used to mean "nether world". (Cf. Akkadian usage, *CAD*, 4, p. 310). It is doubtful, however, that the Hebrews employed it in this technical sense by itself. None of the texts cited on p. 128, n. 677 requires this interpretation. The frequent association of ארץ with שאול and עפר may simply represent a phenomenological form of expression. When a person dies, he is buried; he goes down to the grave, i.e., into the earth.

⁶Gen. 1:10,11,12. Perhaps also vs. 24,25,26,28,29; 2:6; 7:21.

⁷ארץ (ה)מישור (level land, plain), Deut. 4:43; Jer. 48:21; Ps. 143:10. ארץ (ה)עמק (lowland, valley), Josh. 17:16; KAI 26A I:4; II:15 (Phoen.). ארץ הכנר (valley), Gen. 19:28. ארץ מדבר (desert land), Deut. 32:10; Prov. 21:19. ארץ הרים ונקעה (land of hills and valleys), Deut. 11:11. ארץ נחלי מים (land of brooks of water), Deut. 8:7;10:7. ארץ ציה (parched land), Isa. 41:18; 53:2; Jer. 2:6; 51:43; Ezek. 19:13; Hos. 2:5; Joel 2:20; Ps. 63:2; 107:35. ארץ עיפה (parched land), Isa. 32:2. ארץ רחבה (ה) (broad land), Exod. 3:8; Neh. 9:35. ארץ רחבת ידים (vast land), Isa. 22:18. ארץ גזרה (solitary land), Lev. 16:22.

landmark,¹ or its direction from Israel.² It may even have its own special name.³ However, an area may also be defined by its relationship to people. Thus it may represent the property of an individual,⁴ the region associated with a city,⁵ the territory occupied by a tribe,⁶ or a nation.⁷ Or it may simply be described in terms of its economic

¹ארץ אררט (land of Ararat), 2 Kings 19:37; Isa. 37:38. ארץ ירדן (land of Jordan) Ps. 42:7. ארץ המריה (land of Moriah), Gen. 22:2. ארץ גליל (land of Galilee), 1 Kings 9:11. ארץ ים (land of the sea), KAI 14:16, 18 (Phoen.).

²ארץ צפון (north-land), Jer. 3:18 + 7x; Zech. 2:10; 6:6, 8. ארץ התימן (south-land), Zech. 6:6. ארץ הנגב (south-land), Gen. 24:62; Num. 13:29; Josh. 15:19; Judg. 1:15. ארץ קדם (east-land), Gen. 25:6. מארץ מזרח ומארץ מבוא השמש (from the east-land and the west-land), Zech. 8:7.

³ארץ הנשן, 1 Chron. 5:11 (Cf. Encyclopedia Miqrith, 2, pp. 366f.); ארץ כנען, Gen. 11:31 + 65x (See below, pp. 353ff.); ארץ גלעד, Num. 32:1 + 15x (Cf. M. Ottoson, Gilead: Tradition and History (Lund: 1969), pp. 15-17, where it is suggested that the name is derived from *g^cd, "curly-haired" and like Seir, may reflect the forested nature of the landscape; ארץ גשן, Gen. 45:10 + 12x (Encyclopedia Miqrith, 2, p. 569); ארץ שנער, Gen. 10:10; 11:2; Zech. 5:11; Dan. 1:2 (IDB, 4, p. 332); ארץ (ה) עוץ, Jer. 25:20; Job. 1:1; Lam. 4:2 (Encyclopedia Miqrith, 6, pp. 106f.); ארץ פתרום, Jer. 44:1; Ezek. 29:14 (IDB, 3, p. 676). The genitives in the above expressions should probably be interpreted as epexegetical rather than subjective. Cf. GK 128g,d.

⁴Abraham buys a plot of ארץ for 400 shekels of silver Gen. 23:15 Cf. Lev. 25:23, 24; 27:24 (ארץ alternates with שדה). But 'r_s-PN never occurs.

⁵Hepher, 1 Kings 4:10; Jazer, Num. 32:1; Hadrach, Zech. 9:1; Mizpah, Josh. 11:3; Shaalim, 1 Sam. 9:4; Shalisha, 1 Sam. 9:4; Tahtim Hodshi, 2 Sam. 24:6; Tappuach, Josh. 17:8; Tema, Isa. 21:14; Zuph, 1 Sam. 9:5; Sinim, Isa. 49:12 (Cf. IDB, 4, p. 472); Kittim (from Kition, IDB, 3, p. 40), Isa. 23:1; Madeba, KAI 181:8; ^cAtaroth, KAI 181:10 (both Moabite).

⁶Benjamin, Judg. 21:21 + 9x; Ephraim, Deut. 34:2; 2 Chron. 30:10. Gad, 1 Sam. 13:7. Judah, Deut. 34:2 + 6x. Manasseh, Deut. 34:2; 2 Chron. 30:10. Naphtali, 1 Kings 15:20; Isa. 8:23. Zebulun, Judg. 12:12; Isa. 8:23. Cf. ארצות אשר לבני ישראל, 2 Chron. 34:33; ארצות ישראל, 1 Chron. 13:2; ארצות יהודה ובנימין, 2 Chron. 11:23.

⁷The land of Asshur, Isa. 7:18; 27:13; Mic. 5:5; Babylon,

significance for its inhabitants.¹ The relationship between the people and the land is highlighted even more where a gentilic appears in the genitive position.²

Which significance of ארץ represents the original meaning of the word is difficult to determine. Rost has argued that the word originally signified the ground beneath one's feet, that on which the individual as well as the clan lived, divided off from the heavens above by the horizon. Hence the ארץ was perceived as the visible territory occupied by a tribe.

Jer. 50:28; 51:29; Ammon, Deut. 2:19,37; Josh. 13:25; Judg. 11:15; 1 Chron. 19:2; 20:1; Cush, Gen. 2:13; Edom, Gen. 36:17,21,31; Num. 20:23; 21:4; 33:37; 1 Kings 9:26; Isa. 32:2; 1 Chron. 1:43; 2:22; 2 Chron. 8:17; Egypt, Gen. 13:10 + 200x; Hamath, 2 Kings 23:33; 25:21; Jer. 39:5; 52:9,27; Havilah, Gen. 2:11; Israel, 1 Sam. 13:19; 2 Kings 5:2,4; Ezek. 27:17; 40:2; 47:18; 1 Chron. 22:2; 34:7; Judah, 2 Kings 23:24 + 15x; Midian, Exod. 2:15; Moab, Deut. 1:5; 28:69; Judg. 11:15, 18 (bis); Jer. 48:24,33; Y'DY, KAI 215:5,7. On the name and entity see B. Landsberger, Sam'al (Ankara: 1948), pp. 22, n. 42 and 36, n. 76.

¹ ארץ השמנה (rich land), Neh. 9:35; ארץ הכרמל (fruitful land), Jer. 2:7; ארץ פרי (fruitful land), Ps. 107:34; ארץ מקנה (land of livestock), Num. 32:4; ארץ זבח חלב ודבש (land flowing with milk and honey), Exod. 3:8 + 18x; ארץ דגן ותירוש ארץ לחם וכרמים ארץ זית יצהר (land of grain and wine, land of bread and vineyards, land of olive trees and honey), 2 Kings 18:32; cf. Isa. 36:17; ארץ דגן ותירוש (land of grain and wine), Deut. 33:28; note esp. Deut. 8:7-9; ארץ שער (land of grain and wine), Deut. 33:28; note esp. Deut. 8:7-9; ארץ שמי (land of barley, land of wheat, land of oils), KAI 214:5f.(Aram); ארץ רצוא המחצרות (lands of green growth), KAI 161:10 (Neo-Punic). Cf. also ארץ כנען כשדים (land of merchants), Ezek. 16:29; 17:4. On the other hand, the contempt which Solomon felt toward the cities in Galilee given to him by Hiram, induce him to call the entire region ארץ כבול (land of no value, nothing), 1 Kings 9:13.

² Examples are ארץ האמרי, Num. 21:31; Josh. 24:8; Judg. 11:21; Amos 2:10; ארץ ימיני, 1 Sam. 9:4; ארץ הכנעני, Exod. 3:17; 13:5,11; Josh. 13:4; Ezek. 16:3; Neh. 9:8; ארץ כשדים, Jer. 24:5; 25:12; 50:1,8,25,45; 51:4,54; Ezek. 1:3; 12:13; ארץ העברים, Gen. 40:15; ארץ החתים, Josh. 1:4; Judg. 1:26; ארץ (ה) פלשתים, Gen. 21:32 + 13x (the absolute form פלשת is used only eight times, always in poetic texts); ארץ רפאים, Deut. 2:20; 3:13; ארץ החימני, Gen. 36:34; 1 Chron. 1:45. Note also הארץ הגבלי, Josh. 13:5. On the articular form of ארץ see GK 127f. Related forms are also ארץ בני ישראל (Josh. 11:22), and ארץ בני קדם (Gen. 29:1).

It was created by and received from the deity for the good of men. With the increased mobility of the tribe, the visible sphere was extended, although the original relationship between heaven above and the ground below was retained. Eventually the entire world, even the sea came to be viewed as the residence of mankind, i.e., the $\Psi\text{ר}\text{א}$. One's own $\Psi\text{ר}\text{א}$, however, was restricted by the territorial claims of neighbouring tribes, each of whom exercised control over its own cosmogony.¹

This, however, seems strained, and, in any case, is not the only possible explanation for the broad range of meaning borne by $\Psi\text{ר}\text{א}$. Indeed some have argued for the reverse.² Rather than viewing the world as an extension of one's private sphere of residence, the more limited sense of "land" or "territory" may indicate that these are actually viewed as microcosms of the earth. If in its broadest sense, $\Psi\text{ר}\text{א}$ stands for the whole earth, the residence and divinely authorized domain of mankind, then one's private property, the territory of a city, tribe or nation represents the residence and realm of the smaller group.³ It is his/its piece of the larger $\Psi\text{ר}\text{א}$.

¹Rost, p. 85.

²Cf. Stadelmann, p. 127.

³This development would seem to be supported by the Akkadian usage, in which ersētum represents primarily the earth, in contrast to the heavens. CAD, 4, pp. 308ff. The territorial aspect is usually indicated by mātum, a term absent from the west Semitic vocabulary except as a loan word in several Aramaic texts. See KAI 233:2 מַחְכְּרִי; perhaps also 266:9 בְּמַחְכְּרִי (for discussion see Donner and Röllig, KAI, II, p. 314); and "An Assyrian Decree Law in Aramaic," E. Lipinski, in Studies in Aramaic Inscriptions and Onomastica, Orientalia Lovaniensia Analecta, 1 (Leuven: 1975), p. 79 (hereafter cited as SAIO). On the Akkadian term, see CAD, 10, pp. 414ff., AHW, pp. 633f.

אדמה

A second term used frequently for "land, territory", אדמה, occurs 226 times in the Old Testament.¹ It is apparent from table 19 that it bears the primary sense, "territory", in fewer than one half of these texts. The only certain extra-biblical appearance of אדמה, meaning "land", is found in the neo-Punic inscription from Mactar.²

Etymologically, the expression is doubtless to be related to the common Semitic root אדמ, meaning "red". The term appears to have originally signified the brown-coloured soil of the arable regions of Palestine in contrast to the grey and light tones of the desert.³ Consequently, it is not surprising that it should be used specifically for "soil", humus in the Old Testament.⁴ The אדמה also serves as the material

¹For studies of the term see Rost, pp. 77-80; Stadelmann, pp. 128-29; H. H. Schmid, THAT, I, pp. 57-60; J. G. Plöger, TWAT, I, pp. 95-105 (= TDOT, I, pp. 88-98); A. Schwarzenbach, Die geographische Terminologie im Hebräischen Alten Testaments (Leiden: 1954), pp. 133-36.

²KAI, 145:3. ולעמא ישב אדמה, "and for the people living in the land", or perhaps in the absence of a preposition "inhabiting the land". Sefire A 10 (KAI 222A 10), contains the incomplete]אדמ whose interpretation is far from certain. Fitzmyer, Sefire, p. 36, understands it as a place name like 'Adāmāh (Josh. 19:36), 'Admāh, 'Adam, or perhaps even as a name related to Hebrew 'Edom, Ugaritic udm, or Akkadian Udūmu (on these names, see infra, pp. 333ff) Since it is placed opposite רחבה, Lipinski, SAIO, p. 49, translates the two terms as "steppe" and "soil", in which case, its sense would be nearer to the primary meaning of the root. Donner & Röllig, on the other hand, understand it as a territorial designation and represent the pair as "Wüste" and "Fruchtland", wilderness and agricultural land, respectively, KAI, II, p. 239, 246. Akkadian adamātum, may be related. Note TCL 10,100,36: 3 mana a-da-ma-tim, which CAD, I, p. 94 interprets as "three minas of dark red earth (used as a dye)." AHW, I, p. 10, however, understands the word as the name of a plant (red-blooded?).

³So also Rost, p. 77.

⁴It is the אדמה that one tills (ענד), Gen. 2:5; 3:23; 4:2,12; 2 Sam. 9:10; Isa. 30:24; Zech. 13:5; Prov. 12:11; 28:19; 1 Chron. 27:26. A farmer is identified as an איש אדמה. Gen. 9:20, or as "one who loves the soil", אהב אדמה, 2 Chron. 26:10.

TABLE 19

THE USAGE OF ארמה IN NORTHWEST SEMITIC WRITINGS*

Book	Earth	Ground	Soil	Dirt, Humus	Territory	Land, Property	Totals
Genesis	7	15	5	3	1	13	44
Exodus	2	3	. . .	1	1	2	9
Leviticus	. . .	1	. . .	. . .	1	. . .	2
Numbers	1	2	. . .	. . .	2	. . .	5
Deuteronomy	4	11	. . .	. . .	22	. . .	37
Subtotals	14	32	5	4	27	15	97
Joshua	. . .	. . .	. . .	. . .	2	. . .	2
1 Samuel	2	. . .	. . .	1	. . .	. . .	3
2 Samuel	1	1	. . .	2	. . .	. . .	5
1 Kings	4	. . .	1	. . .	3	. . .	8
2 Kings	. . .	. . .	1	1	3	. . .	4
Subtotals	7	1	2	4	8	. . .	22
Isaiah	3	2	1	1	8	1	16
Jeremiah	2	5	. . .	. . .	11	. . .	18
Ezekiel	1	1	. . .	. . .	26	. . .	28
Hosea	. . .	1	. . .	. . .	. . .	. . .	1
Joel	. . .	1	. . .	. . .	1	. . .	2
Amos	2	1	. . .	. . .	6	1	10
Jonah	. . .	. . .	. . .	. . .	1	. . .	1
Zephaniah	2	. . .	. . .	. . .	. . .	. . .	2
Haggai	. . .	1	. . .	. . .	. . .	. . .	1

. continued

TABLE 19--Continued

Book	Earth	Ground	Soil	Dirt, Humus	Territory	Land, Property	Totals
Zechariah	1	. . .	2	. . .	3
Malachi	. . .	1	. . .	. . .	. . .	. . .	1
Subtotals	10	13	2	1	55	2	83
Psalms	. . .	4	. . .	. . .	2	. . .	6
Job	. . .	1	. . .	. . .	. . .	1	2
Proverbs	2	. . .	. . .	. . .	2
Daniel	. . .	1	. . .	. . .	1	1	3
Nehemiah	. . .	2	. . .	1	1	. . .	4
1 Chronicles	1	. . .	. . .	. . .	1
2 Chronicles	2	. . .	4	. . .	6
Subtotals	. . .	8	5	1	8	2	24
Grand Totals	31	54	14	10	98		226

KAI 145:3(Phoen.)

1 (Henshir Mactar)

KAI 22A:10(Aram.)

1(?) (Sefire)

* Although the distinctions in meaning are not always as clear as the table implies, the tabulation provides a general indication of the semantic scope of the term.

from which man¹ and animals² are made, moulds are made,³ altars are built,⁴ and earthen vessels are formed.⁵ The אדמה is sprinkled on one's head as a sign of woe⁶ or penitence.⁷ As a sign of his desire to worship Yahweh Naaman intends to bring two mule loads of אדמה from Israel back with him to Damascus.⁸

More commonly, however, אדמה represents simply the ground beneath one's feet. It is upon the אדמה that the creatures crawl.⁹ In a personified sense, the ground is said to open up its mouth and swallow the wicked.¹⁰ But the אדמה is not usually represented so three-dimensionally. Indeed the אדמה is quite consistently represented as something upon which rather than in which, events transpire. The prefix ב appears before the word only on two occasions,¹¹ whereas על occurs in the same position

¹Gen. 2:7 (עפר מן האדמה). And to which he returns when he dies. Ps. 146:4 (שוב לאדמה). Dan. 12:2 (ישן אדמת עפר). Cf. Gen. 3:19.

²Gen. 2:19 (מן האדמה).

³1 Kings 7:46 (מעבה האדמה); cf. 2 Chron. 4:17 (בעבי האדמה).

⁴Exod. 20:24 (מזבח האדמה).

⁵Isa. 45:9(חרשי האדמה).

⁶1 Sam. 4:12; 2 Sam. 1:2; 15:32.

⁷Neh. 9:1. Cf. the similar use of עפר, "dust", Josh. 7:6; Ezek. 27:30; Lam. 2:10; Job. 2:12; and אפר, "ashes", 2 Sam. 13:19; Dan. 9:3, etc. for the same purpose.

⁸2 Kings 5:17. משא צמד פרדים אדמה. On the special treatment of the אדמה in this case, cf. *infra*, p. 432.

⁹רמש האדמה, Gen. 1:25; 6:20; Hos. 2:20. רמש על האדמה, Gen. 7:8. רמש באדמה, Deut. 4:18. כל אשר תרמש האדמה, Gen. 9:2; Lev. 20:25. Ezek. 38:20, כל הרמש הרמש על האדמה.

¹⁰Num. 16:30,31 (//ארץ); cf. Gen. 4:11.

¹¹Deut. 4:18; (see note 9); 21:1 the slain are found (מצא) in the land. But cf. בנה, Jer. 27:11. This contrasts sharply with בארץ, which appears approximately 400 times.

ninety-six times,¹ an emphasis reinforced by the frequent insertion of פני before אדמה.² It is upon אדמה that one lives³ and from upon (מעל) which he is removed.⁴

Nonetheless, the major importance of the אדמה is seen in the role it plays in providing the foundation for man's welfare. Not only is it from the אדמה that all vegetation sprouts,⁵ but ultimately the food of mankind is its produce.⁶ But this nourishment is not provided automatically; indeed as a consequence of human evil, the אדמה has been cursed.⁷ Consequently, it will yield its produce only if it is

¹To this total should be added the five occasions when אל bears the meaning normally borne by על. Jer. 35:15; Ezek. 12:19; 21:7; 25:3,6.

²20 + x. In the expression אדמה may be used either cosmically or locally.

³חיה, Deut. 12:1; 31:13; 1 Sam. 20:31; 1 Kings 8:40; 2 Chron. 6:31. ישב, Deut. 30:20; Jer. 23:8; 25:5; Ezek. 33:24; 36:17; 39:26. Note also the many references to the lengthening or multiplying of one's days upon the land, Exod. 20:12; Deut. 4:40; 5:16; 11:21; 25:15; 30:18; 32:47.

⁴Note the variety of verbs used to describe this removal. אבד, Josh. 23:13; cf. Jer. 27:10; האסוף, Zeph. 1:2; גלה, 2 Kings 17:23; 25:21; Jer. 52:27; Amos 7:11,17; גרש, Gen. 4:14; כלה, Exod. 32:12; Deut. 28:21; הרחיק, Jer. 27:10; נסח, Deut. 28:63; נהש, Deut. 29:27; 1 Kings 14:15; Jer. 12:14; Amos 9:15; 2 Chron. 7:20; הכרית, 1 Sam. 20:15; 1 Kings 9:7; Zeph. 1:3; הסיר, 2 Chron. 33:8; השמיד, Josh. 23:15; Amos 9:8; הוצח, Jer. 27:10.

⁵צמח, Gen. 2:9 (trees); cf. Job 5:6 (trouble sprouts from the ground). Note the expression צמח האדמה in Gen. 19:25. על אדמה עמי תעלה. . . Isa. 32:13.

⁶Note the verb הוציא, "produce", in Hag. 1:11. Several terms are used to designate the produce. פרי האדמה, Gen. 4:3; Deut. 7:13; 26:2,10; 28:4,11,18,33,42,51; 30:9; Jer. 7:20; Mal. 3:11; Ps. 105:35. Cf. also בכורי האדמה, Exod. 23:19; 34:26; Neh. 10:36; תבואת האדמה, Isa. 30:23; מעשר האדמה, Neh. 10:38.

⁷Gen. 3:17; 5:29; (both ארר); 8:21 (קלל). Cf. 4:11 where Cain is cursed מן האדמה.

industriously tilled by men,¹ and watered by rainfall.² Failing these, the אדמה produces only briars and thorns³ and the whole enterprise fails.⁴ In a very real sense, one's security depends upon the אדמה; to be driven from it is to be sentenced to a perpetual life of wandering and vagrancy, ever under the threat of death.⁵ The אדמה, therefore represents the fertile soil,⁶ and stands in stark contrast to the sterility of the מדבר.

But the word is also used in several derived senses. Quite naturally, if in essence the term signifies the productive ground, as opposed to the barren desert, it also comes to be used for landed property which may be bought and sold, as well as the fields one owns and from which one wrests his personal livelihood.⁷ Especially instructive in this respect is Genesis 47:13ff. As the result of a severe famine, all of the Egyptians, the priests excepted, are forced to sell their own אדמות to the Pharaoh in return for food, which Joseph had been storing up during the years of abundant harvest. The people have nothing left but

¹Gen. 2:5; 3:23; 4:2,12; 2 Sam. 9:10; Isa. 30:24; Jer. 27:11; Zech. 13:5; Prov. 12:11; 28:19. Isa. 28:24 speaks of plowing (פתח) and harrowing (שרד) the אדמה. Note the designation of a farmer as an איש האדמה, Gen. 9:20. Cf. also אהב אדמה in 2 Chron. 26:10.

²Gen. 2:6; 1 Kings 17:14; 18:1. Cf. Isa. 30:23. The dew also falls upon it, 2 Sam. 17:12.

³Isa. 32:13.

⁴Deut. 11:17; Jer. 14:4; Hag. 1:10f.

⁵Gen. 4:11-15.

⁶Cf. Neh. 9:25, אדמת שמנה.

⁷Note the interchange of אדמה and שדה in Gen. 47:20. Elsewhere the two terms appear as parallel elements in Joel 1:10; 2:21 (// שדי); 1 Chron. 27:26.

their bodies and their land, which now is producing nothing.¹

But the scope of אדמה may be broadened further to signify "territory", in which case it is used almost synonymously with ארץ. Indeed, occasionally the two appear as equivalent parallel elements.² This interchangeability is noticeable in the singular occurrence of אדמה in the stock phrase, "a land flowing with milk and honey",³ but more commonly in the references to the land of Canaan as given⁴ or sworn⁵ by Yahweh to his people. This does not mean, however, that the two are identical in significance;⁶ it merely suggests a semantic overlapping. אדמה is seldom, if ever, employed in a political sense.⁷ In Isa. 7:16

¹The account describes how all the arable land of Egypt fell into personal hands of the Pharaoh. Note especially v. 20. Joseph buys all the אדמת מצרים, for every Egyptian sold his שדה. Thus the whole ארץ became Pharaoh's.

²Deut. 26:15; Ezek. 20:42; Ps. 105:35 (// ארץ and גבול). This is the only text in which אדמה and גבול are associated.

³Deut. 31:20. Everywhere else ארץ is used. Cf. Exod. 3:8,17; 13:5; 33:3; Lev. 20:24; Num. 13:27; 14:8; 16:13,14; Deut. 6:3; 11:9; 26:9,15; 27:3; 31:20; Josh. 5:6; Jer. 11:5; 32:22; Ezek. 20:6,15.

⁴Deut. 21:23; 25:15; 1 Kings 8:34,40; 9:7; 14:15; 2 Kings 21:8; Jer. 16:15; 24:10; 35:15; etc. Cf. the ארץ being given (נתן) by Yahweh, Exod. 6:4; Lev. 25:38; Jer. 3:19; 11:5; 32:22; Ps. 105:11; Neh. 9:8; 1 Chron. 16:18. Especially illuminating is Lev. 20:24. Cf. Deuteronomy, in which, except for 21:1, ירש is always coupled with ארץ. On the exception, see J. G. Plöger, Literarkritische, formgeschichtliche und stilkritische Untersuchungen zum Deuteronomium, BBB, 26 (Bonn: 1967), pp. 126f.

⁵Num. 11:12; 32:11; Deut. 26:15; 30:20; etc. Cf. the ארץ as sworn by Yahweh, Gen. 50:24; Num. 14:16; Deut. 6:23; 31:21,23; 34:4; Judg. 2:1; etc.

⁶For a discussion of their distinctive usage in Deuteronomy, see Plöger, pp. 60-129.

⁷Dan. 11:9 may be an exception. In Isa. 24:21 (מלכי האדמה), the term is used in a cosmic rather than territorial sense.

the prophet speaks of "a land whose two kings you fear," implying that the אדמה transcends national boundaries. Neither can any reference to the borders of an אדמה be found.¹ Its only boundaries are physical, rather than political, e.g., the edges of the desert. If, on the one hand, state borders may cut right across an אדמה, on the other, as Rost has observed, they may also extend beyond the limits of the latter. Large tracts of desert could also be incorporated.² The non-political significance of the expression is confirmed by the absence (apart from Ps. 49:12) of the plural form, אדמות. Where the territory of a nation is specifically identified as its אדמה, the emphasis appears to be on the land as the foundation of the economic well-being of the state. This may account for the studious avoidance of the association of אדמה with nomadic desert tribes.³ Without an אדמה a state cannot exist; hence the need for Yahweh to provide the same for the sons of Israel.

When אדמה is used in a cosmic sense, "earth",⁴ the distinctions between this term and ארץ are further diminished. However, the frequent prefixing of פני before the former suggests that here too, it is not simply the objective world in view, but its surface, the habitat of men.⁵

¹But cf. Ps. 105:35, where אדמה is paralleled with ארץ and גבול.

²Rost, p. 80.

³Cf. the use of שדה, *infra*, pp. 327ff.

⁴Note the references to men multiplying on the face of the earth, Gen. 6:1; the blotting out of men from the face of the earth, 6:7; 7:4; the blessing of האדמה, כל משפחת האדמה, 12:3; 28:14 (cf. כל גויי הארץ in 22:18); Amos 3:2; the special status of Israel among כל העם/עמים אשר על פני האדמה, Exod. 33:15; Deut. 7:6; 14:2; and מלכי האדמה על האדמה, Isa. 24:21.

⁵Gen. 6:1,7; 7:4; 8:8,13; Exod. 32:12; 1 Sam. 20:15,31; 2 Sam. 14:7; 1 Kings 13:34; 17:14; 18:1; Isa. 23:17 (כל ממלכות הארץ על פני האדמה); Jer. 25:26 (כל הממלכות הארץ אשר על פני האדמה); Ezek. 38:20; Amos 9:8; Zeph. 1:2,3.

Rost and Plöger are correct in distinguishing ארץ, a formal objective expression for the residence and domain of a nation, from אדמה, a more subjective term which speaks of the land as the source of a nation's health and economic well-being. However, Rost's explanation of the latter as "Heimat"¹ introduces a nuance not necessarily evident in the Hebrew.

גבול

The third designation for "territory", גבול, appears to have been a distinctly western term, being attested in Hebrew, Phoenician, and Aramaic texts.² In Ugaritic, gbl means "mountain, height",³ similar to the Arabic jebel.⁴ But this sense seldom if ever occurs in the Old Testament.⁵ As table 20 suggests, here gbl usually signifies "border,

¹Rost, p. 79. In fact the frequent association of ארץ with מולדת suggests "Heimat" is more appropriately applied to ארץ. E.g., Gen. 12:1; 24:4; 31:3; 32:10; Num. 10:30 (all מולדת//ארץ). Cf. also the expression ארץ מולדת Gen. 11:28; 24:7; 31:13; Jer. 22:10; 46:16; Ezek. 23:15; Ruth 2:11. Note also the expression ארץ אבות, e.g. Gen. 31:3; 48:21.

²For a general discussion of the term see M. Ottoson, TWAT, I, pp. 896-902 (= TDOT, II, pp. 361-66). The expression does not occur in Akkadian, where, instead, a variety of other terms cover the same semantic range: mišru, itū, kišurru, pātu, pulukku, kudurru, tahūmu. Cf. CAD, AHw, s.v.

³Driver, CML, p. 146. Cf. Cnt VI:7 (= B V vi 7), and Keret vi: 57. The latter Driver translates, "peak, height, pitch". Cf. Gibson, CML², p. 1-2, "frontier". This sense also lies behind the toponym Byblos (Heb. גבול, Ezek. 27:9). Cf. also the gentilic גבלי, Josh. 13:5; Ugaritic gbl/gbly; Akkadian Gubla.

⁴E. W. Lane, An Arabic-English Lexicon (London: 1885), I, p. 376. For a discussion of the discrepancy between the Hebrew and Arabic usage, see L. Koehler, "Der Berg als Grenze," ZDPV, 62 (1939), pp. 124-25.

⁵M. Dahood, "Biblical Geography," Gregorianum, 43 (1962), pp. 73-74, has argued, on the basis of Ugaritic and Arabic usage, the witness of LXX ὄρος, and the parallel element הַר that גבול should be translated

boundary", from which the denominative, "to build, set a border",¹ is derived. In its most concrete sense, גבול refers to a boundary marker.² Since the individual Israelites, as well as the nation as a whole, considered their property to be a divinely bestowed inheritance, to move a גבול, or to add arbitrarily to one's property at the expense of another, was a serious offence.³ To what extent these sensitivities reflected general Levantine custom is difficult to determine. Amenemope 6 demonstrates that the practice of using inviolable boundary markers was common in Egypt.⁴ The use of the kudurru stone in Babylonia to mark off property also displays marked parallels with the Israelite custom.⁵ On the

as "hill" in Ps. 78:54. He interprets 1 Sam. 13:18 similarly, adding that the verb used in the context, שקף, "to look down upon", confirms this reading. But cf. Barr, Comparative Philology, pp. 248f., who suggests two reasons for treating LXX here as errant: 1) the similarity of ὄρος "mountain", and ὄρος (or ὄρσιν), "frontier"; 2) the erroneous transcription of ὄρος for ὄρος since ἦρ (ὄρος) does occur in the second clause. Consequently, the Greek evidence is purely accidental, caused by the similarity of the Greek words and the parallelism with "mountain".

¹Exod. 19:12,23 (Hiphil); Deut. 19:14; Josh. 18:20; Zech. 9:2 (Qal).

²Deut. 19:14; 27:17; Hos. 5:10; Job 24:2; Prov. 22:28; 23:10.

³Cf. Isa. 5:8f.

⁴ANET, p. 422. On the Egyptian practice see A. Erman, H. Ranke, Ägypten und ägyptisches Leben im Altertum (Tübingen: 1923), pp. 101-104, 420, 594; W. Helck, "Grenze, Grenzsicherung," Lexikon der Ägyptologie, ed. by W. Helck and W. Westendorf (Wiesbaden: 1976), II, pp. 896-97; idem, "Grenzsteine," ibid; idem, Zur Vorstellung von der Grenze in der ägyptischen Frühgeschichte (Hildesheim: 1951).

⁵Cf. A. K. Grayson, "Grenze," RLA, III, pp. 639f.; W. J. Hinke, A New Boundary Stone of Nebuchadnezzar I (Philadelphia: 1907), pp. 1-115 (esp. pp. 37ff. for a summary of the contents of the inscriptions found on the stones); L. W. King, Babylonian Boundary-Stones and Memorial Tablets in the British Museum (London: 1912). The inviolability of the boundary markers is stressed by the curses inveighed upon any who would dare to move them.

TABLE 20

THE USAGE OF לַגַּל IN NORTHWEST SEMITIC WRITINGS*

Book	Territory	Boundary	Boundary Marker	Border (object)	Totals
Genesis	2	1	. . .	. . .	3
Exodus	6	1	. . .	. . .	7
Numbers	7	25	. . .	. . .	32
Deuteronomy	7	6	2	. . .	15
Subtotals	22	33	2	. . .	57
Joshua	19	66	. . .	. . .	85
Judges	8	2	. . .	. . .	10
1 Samuel	8	2	. . .	. . .	10
2 Samuel	1	. . .	. . .	. . .	1
1 Kings	1	1	. . .	. . .	2
2 Kings	3	2	. . .	. . .	5
Subtotals	40	73	. . .	. . .	113
Isaiah	3	3	. . .	. . .	6
Jeremiah	1	3	. . .	. . .	4
Ezekiel	. . .	38	. . .	5	43
Hosea	. . .	. . .	1	. . .	1
Joel	1	. . .	. . .	. . .	1
Amos	3	. . .	. . .	. . .	3
Obadiah	. . .	1	. . .	. . .	1
Micah	1	. . .	. . .	. . .	1
Zephaniah	1	. . .	. . .	. . .	1
Malachi	2	. . .	. . .	. . .	2
Subtotals	12	45	1	5	63
Psalms	4	2	. . .	. . .	6
Job	1	. . .	1	. . .	2
Proverbs	. . .	1	2	. . .	3
1 Chronicles	3	1	. . .	. . .	4
2 Chronicles	1	1	. . .	. . .	2
Subtotals	9	5	3	. . .	17
Grand Totals	83	156	6	5	240

. . . . continued

TABLE 20--Continued

Book	Territory	Boundary	Boundary Marker	Border (object)	Totals
<u>Phoenician</u>					
KAI 14	1 (20)				1
KAI 26A		3 (I:14,21, II:2)			3
KAI 43		1 (9)			1
<u>Aramaic</u>					
KAI 215	2 (15)				2
KAI 224	1 (23)				1

*The occurrences of Hebrew גבולה are included in the tabulation.

basis of this Hebrew, Egyptian, and Babylonian usage, it may be surmised that the practice was followed in Phoenicia and Aram as well. However, the absence of boundary stones in Assyria may argue against this conclusion.¹ Furthermore, Jezebel's callous seizure of Naboth's vineyard suggests that she, a Phoenician, either did not understand the custom, or she viewed herself, by virtue of her position, to be above it.²

In the absence of man-made boundary markers, **גבול** is frequently used to designate a prominent feature of the landscape which serves as a border between two adjacent territories. Sometimes the features, such as rivers and wadis,³ and seas,⁴ function as the boundary itself. In other

¹Cf. Grayson, *loc. cit.*, p. 639.

²Note her rebuke of Ahab for not having taken the plot, **אתה עתה אחזק מלוכה על ישראל**, "Do you not now exercise kingship over Israel?" 1 Kings 21:7. On the Old Testament view of property ownership, see W. Johnstone, "Old Testament Technical Expressions in Property Holding: Contributions from Ugarit," *Ugaritica*, 6 (1969), pp. 309-17.

³The Arnon, as the boundary of Moab, Num. 21:13; 22:36; Judg. 11:18 (**כי ארנון גבול מואב**). The Jabbok as the border of Ammon, Deut. 3:16; Josh. 12:2. The Jordan, Josh. 13:23 (border of **בני** Reuben), 13:27; 22:25. On the significance of Jordan as a border see M. Saebø, "Grenzbeschreibung und Landideal im Alten Testament mit besonderer Berücksichtigung der **min-Cad** Formel," *ZDPV*, 90 (1974), pp. 14f.; M. Noth, "Der Jordan in der alten Geschichte Palästinas," *ZDPV*, 72 (1956), pp. 123-48; A. R. Hulst, "Der Jordan in der alttestamentlichen Überlieferungen," *OTS*, 14 (1965), pp. 162-88.

⁴The Mediterranean, Num. 34:6; Josh. 15:12,47; Ezek. 47:17,20; 48:21. Cf. Saebø, *loc. cit.*, pp. 14f. The Dead Sea, Josh. 15: 2,4,5. The expressions **הים הגדול וגבול** (Num. 34:6 *bis*; Josh. 15:12,47) and **הידרן וגבול** (Deut. 3:17; Josh. 13:23,27) have presented special interpretive problems. It has been common to translate **וגבול** as "and its territory". So BDB, p. 252, G. B. Gray, *Numbers*, ICC (Edinburgh: 1903), p. 458; F. Delitzsch, *Joshua*, reprint (Grand Rapids: 1950), p. 142. S. R. Driver, *Deuteronomy*, ICC (Edinburgh: 1902), p. 57, however, suggests the **waw** be interpreted "at the same time (*zugleich*).". This view has recently been accepted by Ottoson, p. 900, who translates the latter phrase as "und das grosse Meer zugleich (ו) als Grenze."

instances the landmarks represent the extremities of the territory. This applies especially where the מן-עד formula is used.¹ It appears that in some of these instances גבול may also be interpreted as "territory".

Even so the features named are still viewed as the borders of the territory.² Boundaries are also perceived as imaginary lines, connecting two points,³ or crossing over the landscape joining a series of points.⁴

¹See Saebø's thorough discussion, pp. 14-37. Note esp. Exod. 23: 31, "I will fix your גבול from the Red Sea to the sea of the Philistines (i.e., Mediterranean), and from the wilderness (מדבר) to the river (Euphrates). Also, Josh. 12:1, where the Transjordanian region is defined as מנחל ארנון עד הר חרמון. Cf. Deut. 11:24; Josh. 1:4. Cf. also the general description of the boundary in the Synchronistic History (Chronicle 21), iii:20f. iš-[tu] ^cTil-Bit-Ba-ri šá el-la-an ^cZa-[ban] a-di Til-šá-^mBa-ta-a-ni ù (Til)-šá-^cŠab-da-ni ku-dúr ú-ki[n-nu]
"They established a boundary from Til-Bit-Bari which is upstream from Zaban to Til-sha-Batani and Til-sha-Šabdani." ABC, p. 166f.

²This is not true of the expression "from Dan to Beersheba". Judg. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 17:11; 24:2,15; 1 Kings 5:5. In this case the territory of Israel is defined by referring to the main centres in the north and in the south, without demanding that these names be viewed as border points. Cf. Y. Aharoni, The Land of the Bible: A Historical Geography, trans. by A. F. Rainey (London: 1962), p. 71; Y. Kaufmann, The Biblical Account of the Conquest of Palestine, trans. by M. Dagut (Jerusalem: 1953), pp. 53f. Kaufmann identifies this expression as a description of the "real land of Israel," in contrast to the utopian conceptions, on the one hand, and the imperial on the other. See also Saebø, loc. cit., pp. 21f.

³Note the use of the verb אנה, "to mark, describe with a mark". in Num. 34:7,8,10.

⁴This applies especially where גבול is used as the subject of verbs: היה with the prepositions ל, אל, מן-עד, Num. 34:3ff.; Josh. 17: 7,9; 18:12; 19:33; Ezek. 47:15,17; 48:28 (the other references cited by Ottoson, p. 899, are more appropriately interpreted as "territory". Esp. Gen. 10:19. Note the replacement of גבול with מושבם in the parallel statement in v. 30). הלך, Josh. 16:8; 17:7. יצא, Num. 34:9; Josh. 15:3, 11; 16:6; 18:11,15,17; 19:47. ירך, Num. 34:11,12; Josh. 16:3; 17:9; 18: 13,16. סנב (Niphal), Josh. 15:10; 16:6; 18:14; 19:14. עבר, Josh. 15:4; 18:16,19. עלה, Josh. 15:6,7f.; 18:12; 19:11. פגע ב, Josh. 19:22,26. טוב, Josh. 19:12,29 (bis), 34. חאר, Josh. 15:9, (bis), 11; 18:14,17. Ottoson correctly observes that in some instances the verbs ירך and

In order to protect one's territory, boundaries were occasionally marked by fortifications at strategic points.¹ On the other hand, references to borders may be made only by indicating their direction in relationship to the land.²

Primarily then, גבול is used to signify "border, boundary".³

But in a derived sense it represents also the territory incorporated within the designated boundaries,⁴ whether that area be the private property

עלה may have been selected on topographical grounds. Note also the use of the expression תוצאות הגבול, Num. 34:8; Josh. 15:4,11; 18:19; 19:22.

¹See especially KAI 26A I:14 (Karatepe, Phoen.), "And I built fortifications (חמית) at all the outposts (קצית) at the borders (גבלים) in places where there were evil men, gangsters, none of whom had served the house of Mupsh." Aharoni, p. 272, has also suggested that the Levitical cities may have served similar military purposes. Noth has argued that the cairn erected by Jacob and Laban at Gilead was also a national boundary marker, separating the territory of the Aramaeans and the Transjordanian Israelites. M. Noth, "Das Land Gilead als Siedlungsgebiet israelitischer Sippen," *PJB*, 37 (1941), pp. 61f. (= *Aufsätze*, I, pp. 358ff.); *idem*, *The History of Israel*, 2nd ed. (London: 1960), p. 159; *idem*, *History of Pentateuchal Traditions*, pp. 91f. Cf. M. Ottoson, *Gilead: Tradition and History*, *Coniectanea Biblica, OT series 3*, trans. by J. Gray (Lund: 1969), p. 46, who suggests that the contract signifies Israel's break in relations with the East. After the agreement a "western Aramaean group" comes into being which is soon referred to as Israel. (Gen. 32:29; 35:9ff.) He argues that the cairn is more geographical than historical, and gives Mizpeh Gilead the character of an Israelite cult centre in a border region.

²גבול נגב, Num. 34:3; Josh. 15:2,4. גבול ים, Num. 34:6 (*bis*); Josh. 15:4,12; Jer. 5:22 (with ל); Ezek. 45:7. גבול צפון, Num. 34:7,9; Josh. 15:5. גבול קדם קדימה, Num. 34:10; Josh. 15:5; Ezek. 45:7. This "border" interpretation of גבול is also required where another designation for "land" follows as a genitive. גבול הארץ, Num. 20:23; Deut. 19:3; Ezek. 47:15; KAI 14:20 (Phoen.). גבול נחלה, Josh. 19:10; 24:30; Judg. 2:9; cf. also Deut. 32:8 (גבלת עמים) and Ezek. 47:15. גבול שד, KAI 43:8,9.

³Cf. the special meaning in Ezek. 40:12 (barrier wall) and 43:13,17 ("edge" of the altar).

⁴The distinction between the two is not always clear.

of an individual,¹ the territory received by a person/clan as his share of the promised land,² or areas reserved for religious officials,³ or associated with the temple,⁴ or the ark of the covenant.⁵ It is more common, however, to find the word associated with a city (in which case it usually appears to refer to the surrounding territory),⁶ a tribe,⁷ or a nation.⁸ This interpretation of גבול is confirmed by the occasional appearance of the word alongside ארץ. The two are found as

¹Prov. 15:25 (the widow). Cf. the references, *supra*, p. 320, n. 2. Gen. 23:17, אשר בכל גבולו סביב, is probably best understood as "which were within its border."

²Jabez, 1 Chron. 4:10. One cannot really speak of enlarging borders. They may be extended, but the use of the verb הרבית suggests גבול be more appropriately translated "territory".

³Sons of Kohath, 1 Chron. 6:51; priests and Levites, 2 Chron. 11:13; sons of Aaron, 1 Chron. 6:39.

⁴Ezek. 43:12.

⁵1 Sam. 6:9.

⁶Damascus, Ezek. 47:16; Hamath, Ezek. 47:17; Calneh, Amos 6:2; Jazer, Josh. 13:25; Lo-debar, Josh. 13:26; Beth Horon, Josh. 16:3; Beth Shemesh, 1 Sam. 6:12; Hauron, Ezek. 47:16; Zion, Ps. 147:14; Isa. 60:18; Tiphshah, 2 Kings 15:16. The Philistine Pentapolis, Judg. 1:18 (Gaza, Ashkelon, Ekron); Josh. 13:3 (Ekron); 1 Sam. 5:6 (Ashdod); 2 Kings 18:8 (Gaza); Amos 6:2 (Gath); cf. the cities in general, 1 Sam. 7:14; Tala'im, KAI 224:23 (Aram.). Note also עיר מקלט גבול, "the territory of the city of refuge", Num. 35:6,27. On עיר as a socio-political term cf. Johnstone, *loc. cit.*, pp. 315-17.

⁷Ephraim, Josh. 16:5; 17:10; Judah, Josh. 18:5; Jer. 17:3; Joel 4:6; Manasseh, Josh. 13:30; 17:7; byt Joseph, Josh. 18:5; Zebulun, Josh. 19:11; Issachar, Josh. 19:18,22; Asher, Josh. 19:25; Naphtali, Josh. 19:33; Dan, Josh. 19:47; Ezek. 48:2; Benjamin, 1 Sam. 10:2; cf. Josh. 18:20.

⁸Edom, Num. 20:16,21,23; 21:22 (cf. גבול אחיכם בני עשו, Deut. 2:4); Egypt, Gen. 47:21; Exod. 10:14,19; Ps. 105:31,33; Moab, Deut. 2:18; Judg. 11:18; the Amorite, Num. 21:13; Josh. 13:4; Judg. 1:36; 11:22; Israel, Judg. 19:26; 1 Sam. 11:3,7; 7:13; 27:1; 2 Sam. 21:5; 1 Kings 1:3, 2 Kings 10:32; Ezek. 11:10f.; 1 Chron. 21:12; Mal. 1:5. גבול ארץ ישראל is more common than ארץ ישראל.

parallel elements in Mic. 5:5 and Isa. 60:18.¹

The use of גבול to represent "land, territory", adds an additional nuance to the ancient Near Eastern view of the territorial tie. It suggests that territories were recognized as specific entities, definable in terms of boundaries, and set apart from the surrounding regions by the same.

שדה

Although שדה appears more often than either גבול or אדמה, only rarely does it bear a territorial sense. Otherwise, the term was capable of considerable variation in meaning.² On the one hand, שדה denoted the terrain inhabited by wild beasts,³ where man had not settled. In several

¹In both texts גבול is the B-element. Cf. also Exod. 23:31 (Yahweh fixes the גבול the ארץ ישבי הארץ are given into Israel's hand); Exod. 34:24 (Yahweh enlarges the גבול and no man covets Israel's ארץ); Deut. 19:8 (Yahweh enlarges the גבול and gives Israel all the ארץ sworn to the fathers); Jer. 31:17 (Israel returns to its גבול from the ארץ of the enemies); 1 Sam. 27:1 (David is sought in all of the גבול of Israel; therefore he escapes to ארץ פלשתים).

²LXX translates שדה variously as ἄγρος (Exod. 23:11), ἀγρός (Lev. 19:9), ἀμπελών (Lev. 19:19), γεώργιον (Prov. 24:45[30]), ἀγρῶμα (Prov. 23:10), ὄδος (1 Kings 27:7), ὄρσος (Judg. 20:6), πεδῶν (80+), χῶρα (Gen. 32:3[4]). For a study of the term see Schwarzenbach, *loc. cit.*, pp. 82-87.

³The expression שדה(ה) חית appears 29 times: Gen. 2:19,20; 3:1,14; Exod. 23:11,29; Lev. 26:22; Deut. 7:22; 2 Sam. 21:10; 2 Kings 14:9 = 2 Chron. 25:18; Isa. 43:20; Jer. 12:9; 27:6; 28:14; Ezek. 31:6,13; 34:5,8; 38:20; 39:4,17; Hos. 2:14,20; 4:3; 13:8; Job 5:23; 39:15; 40:20. Note also the poetic forms חיתו שדי in Isa. 56:9 and Ps. 104:11. (Cf. חית הארץ in Gen. 1:24,25; 9:2,10; 1 Sam. 17:46; Ezek. 29:5; 32:4 [ארץ]; 34:28; Ps. 79:2; Job 5:22). בהמה שדה is used synonymously with חית השדה in 1 Sam. 17:44; Joel 1:20; Ps. 8:8. The בהמה, in the expression אשר ימצא בשדה בהמה, refers to domesticated animals. חית השדה frequently serves as a counterpart to רמש האדמה (Ezek. 38:20; Hos. 2:20; 4:3; Ps. 8:8), עוף השמים (Gen. 2:19,20; 2 Sam. 21:10; Ezek. 31:6,13; 38:20; Hos. 2:20; 4:3. Cf. also 1 Sam. 17:44; Ps. 8:8 (// בהמת השדה); Ezek. 39:4,17 (// צפור כל כנף); and Ezek. 38:20; Hos. 4:3; Ps. 8:8 (// [י] שדה)).

instances חית השדה appears to be deliberately contrasted with בהמה, domesticated livestock.¹ Occasionally, some of the חיות השדה are identified.² As many of these are ferocious carnivores, even though the שדה provides man with game for the hunt,³ it also represents a constant threat to his security.⁴ On the other hand, glimpses of harmony between man and beast do shine through, but these are dependent upon direct divine or messianic intervention.⁵

If in its broadest sense, therefore, שדה signifies the habitat of the wild creatures; מושב, which denotes the land occupied by a people or tribe,⁶ functions as a counterpart. But the שדה is associated with a

¹Gen. 2:20; Lev. 26:22. בהמה is also juxtaposed with חית הארץ in Gen. 1:24,25; 9:10.

²Bear (דב), 2 Sam. 17:8; Hos. 13:8; lion (שחל), Hos. 13:7; (cf. אריה), Jer. 12:9; jackal (חניט), Isa. 43:20; Jer. 14:6; leopard (נמר), Hos. 13:8; ostrich (בנוח יענה), Isa. 43:20; gazelle (צנאים), 2 Sam. 2:18; Cant. 2:7; 3:5; deer (אילה), Cant. 2:7; Jer. 14:5; wild donkeys (פראים), Jer. 14:6; Ps. 104:11; serpent (נחש), Gen. 3:1; behemoth, Job 40:20. Cf. also Isa. 11:6f.

³Gen. 25:27,29; 27:3,5,27.

⁴This is recognized by Yahweh's refusal in the early stages of the Conquest to deliver more territory into the hands of the Israelites than they were able effectively to occupy. The continued presence of the Canaanites in the land provided a check on the rapid increase in the population of the wild beasts. Exod. 23:29; Deut. 7:22. Even after they had been established in the land, constant precautions had to be taken to protect the flocks from the predators. Note especially Isa. 56:9, where the wild animals are invited to feast on the flocks because the watchmen are blind, the dogs are dumb, and the men of the city are indulging in revelry. Cf. also Ezek. 34:5ff. Occasionally the wild beasts are cited as agents of divine judgment upon the Israelites and others. Lev. 26:22; Jer. 12:9; Ezek. 29:5; 32:4; 39:4,17; Hos. 2:14. In Jer. 27:6 and 28:14 they are designated as servants of Nebuchadnezzar. The Ezekiel texts refer also to the birds of prey (צפור). Cf. UT 49 II:30ff., the birds come to devour the body of Mot which has been sown בשד. bsd.

⁵Hos. 2:20; Job. 5:23; cf. also Isa. 11:6-9.

⁶Gen. 10:30; 27:39; 36:43; Num. 15:2 (ארץ מושב); 24:21; 31:10

variety of types of terrain, ranging from the desert land,¹ and forested regions,² to the mountains.³ The term, שדה, also carries several more

(עריהם כמושבתם); Ezek. 6:6,14; 48:15; 1 Chron. 4:33; 6:39; 7:28; cf. also Ezek. 34:13 (מושכי הארץ) and Ps. 107:4,7,36 (עיר מושב). In the last text especially, the term stands in contrast to the bleakness and waste of the desert (מדבר).

¹Isa. 43:20, the beasts of the שדה will glorify Yahweh because he has given water to the מדבר//ישימן. Ezek. 29:5, Pharaoh will be abandoned to the מדבר; he will die השדה על פני השדה. Joel 1:19, fire has devoured the pastures of the wilderness and the trees of the שדה (עצי הדשה//נאות מדבר). 2:22, the beasts of the שדה are not to fear, for the pastures of the wilderness (נאות מדבר) have turned green and the trees have borne their fruit. Josh. 8:24, the inhabitants of Ai are slain in the שדה, in the wilderness (מדבר). This association is also reflected in the Ugaritic texts:

km irby tškn "They settled like locusts
šd khsn pāt on the 'field', like grasshoppers on the fringe
mabr of the desert" (Krt 192-94).

ilm n^c mm ttlkn šd tsdn pāt mabr wngš hm ngr mdr^c "The gracious gods go to and fro in the field, they stalk the fringe of the desert, they come upon a watchman of the sown land" (UT 52:67-69).

Significantly, in the latter text, both the desert and the šd are depicted as being outside the cultivated region. A guard is required to keep the latter safe from intruders from the former.

²1 Sam. 14:25, the people entered the forest (יער), they found honey השדה על פני השדה. Isa. 56:9, חיתו ביער//חיתו שדי. Ezek. 21:2, יער השדה נגב. 39:10, they will not take wood from the שדה or firewood from היערים. Hos. 2:14, when the vines and figs become a יער, the חית השדה will devour the people. Ps. 80:14, "the boar from the יער"// "whatever moves in the שדה." 96:12, "Let the שדה exult; then all the trees of the יער will sing for joy." Note also the expression עצי השדה, Mandelkern, s.v.

³Isa. 55:12, the הרים and the גבעות sing for joy; the trees of the שדה clap their hands. Jer. 13:27, גבעות השדה. 17:3, הררי בשדה. Job. 40:20, the beasts of the שדה play on the הרים. Ps. 50:11, Yahweh knows every bird of the הרים; everything that moves in the שדה is his. Ps. 104:10-11, the springs that flow between the הרים give drink to every beast of the שדה. Cf. also the association of שדה with Lebanon, Jer. 18:14; Ezek. 31:3ff.; especially 2 Kings 14:9 (= 2 Chron. 25:18), חית השדה אשר בלבנון. 2 Sam. 1:21 is problematic. Although the phrase שדי תרומה is usually translated, "fields of offerings" (e.g., LXX ἀγροῦ ἀπαγωγῆς, NIV, RSV), the correctness of the text has long been doubted. Cf. S. R. Driver, Notes on the Hebrew Text of Samuel (Oxford: 1890), p. 182; BDB, p. 929. In 1938 H. L. Ginsburg in "A Ugaritic Parallel to 2 Sam. 1:21," JBL, 57 (1938), pp. 209-13, appeared to have arrived at a solution by appealing to CTA 19 I:44-45 (UT 1 Aqht 44-45). In view of

specific meanings. Occasionally it denotes the grazing area of flocks and herds.¹ But the identification of the countryside, as opposed to

this text, he recommended restoring MT to אל טל ואל מטר עליכם ושרע תהומות, "no dew, no rain upon you, no upsurging of the deeps." This rendering has gained wide acceptance. See A. Schoors, "Literary Phrases," in Ras Shamra Parallels, Vol. I, AnOr, 49 (Rome: 1972), pp. 56f., for apparent approval and citation of authors. The most recent defence is provided by T. L. Fenton, "Comparative Evidence in Textual Study: M. Dahood on 2 Sam. 12:1 and CTA 19 (1 Aqht), I, 44-45," VT, 29 (1979), pp. 162-70. Dahood, however, has defended MT, arguing that שרי תרומה, "upland fields", provides an appropriate parallel to הרי בגלבוע. "Hebrew Ugaritic Lexicography," Bib, 53 (1972), pp. 398-99. In order to do this, however, he introduces an unprecedented significance for תרומה, which usually means "offerings".

Interestingly, the Akkadian cognate, šadum, normally also means "mountain". AHw, p. 1124. However, this term may also denote "steppe, field". AHw, ibid. See especially, A. Heidel, "A Special Usage of the Akkadian Term šadu," JNES, 8 (1949), pp. 233-35, for discussion and citations. The relationship of שרה to the last element in the divine name El Shaddai is uncertain. The common approach, recently, has been to relate the name to the Akkadian expression, in which case, the name signified, "God of the Mountain". See F. M. Cross, Canaanite Myth and Hebrew Epic: Essays in the History and Religion of Israel (Cambridge, Mass.: 1973), pp. 46-60. De Vaux, EHI, pp. 276f., however, following M. Weippert, "Erwägungen zur Etymologie des Gottesnamens 'El Shaddaj,'" ZDMG, 111 (1961), pp. 41-62, argues that the name really means "Lord of the Steppe". The main difficulty with this interpretation is the discrepancy in the initial sibilants. However, it has been observed that, although the process involved in the phonetic shift is not clear (Cross, pp. 52f.), in the second millennium B.C., the first letter was written as a shīn. See the Ugaritic references, supra, p. 329, n. 1. Gordon, UT, p. 488, n. 2385. Note also EA 287, 56, ša-de-e. For other recent discussions cf. K. Koch, "Saddaj," VT, 26 (1976), pp. 299-332; M. Weippert, THAT, II, pp. 873-81. An important recent development in the discussion has been the discovery of the plural form שרין in the Aramaic texts from Deir ^cAlla. See J. Hoftijzer and G. van der Kooij, Aramaic Texts from Deir ^cAlla (Leiden: 1976), p. 173, I:8. H. P. Müller suggests these were individuations of Shaddai. "Gott und die Götter in den Anfängen der biblischen Religion: Zur Vorgeschichte des Monotheismus," in Monotheismus im Alten Israel und seiner Umwelt, ed. by O. Keel, Biblische Beiträge, 4 (Fribourg: 1980), pp. 130-31; idem, "Einige alttestamentliche Probleme zur aramäischen Inschrift von Dēr ^cAllā," ZDPV, 94 (1978), pp. 65-67.

¹Gen. 29:2; 30:14,16; 31:4,5,7; 37:15; Exod. 9:3, et passim; 1 Sam. 25:15.

the city, as the שדה, is especially common.¹ Indeed, it often appears to refer to the specific territory belonging to a city where the latter's residents tended their livestock and grew their crops.²

In its application to cultivated land שדה functions as an alternative to אדמה.³ It is the שדה that one sows,⁴ plows,⁵ and harvests.⁶ If it is adequately supplied with water, a שדה is valued as fertile.⁷

¹Lev. 14:7,53; Deut. 20:19; 21:1; 22:25,27; 28:3,16; Judg. 9:32, 43; 20:31; 1 Sam. 27:5 (David requests a place in one of the ערי השדה instead of in the ממלכה (עיר הממלכה)); 2 Sam. 10:8; 11:23; 1 Kings 14:11; 16:4; 21:24; Jer. 14:18; Ezek. 7:15; Mic. 4:10; 1 Chron. 27:25.

²Lev. 25:31 distinguishes clearly between a city and a village; ובתי החצרים אשר אין להם חמה סביב על שדב הארץ יחשב שדה העיר, Gen. 41:48; Josh. 21:12 (with "and its villages"); 2 Chron. 31:19; שדה הערים, Neh. 12:44. Cf. also "the villages and their fields," Neh. 11:25, and "Lachish and her fields," 11:30. This sense seems also to be required in KAI 43:9, בגבל שד נרנך (Phoen.). Occasionally שדה denotes the land beside the road. E.g., Num. 22:23; Judg. 20:31; 2 Sam. 20:12; 1 Kings 11:29; Jer. 6:25. Cf. Johnstone, *loc. cit.*, pp. 315f.

³Note the juxtaposing of the two in Jer. 7:20 (פרי האדמה//עץ השדה); Joel 1:10 (שדד שדה אכלה אדמה). Also Gen. 47:20, etc. The similarity is also reflected in the phrase, פני השדה, "the open field", cf. פני אדמה, *supra*, pp. 314f. The frequent association of שדה and כרם should also be noted. E.g., Exod. 22:4; Num. 16:14; etc. In the latter text, ארץ זבת חלב ודבש is paired with שדה וכרם.

⁴חרש is used in Jer. 26:18; Mic. 3:12. Cf. the more general ענד in Qoh. 5:8, and עשה in 1 Chron. 27:26.

⁵Exod. 23:16; Lev. 19:19; 25:3; Deut. 28:38; Jer. 35:9; Ps. 107:37. In Ezek. 17:5 fertile soil is called שדב זרע.

⁶קצר is used in Lev. 19:9; 23:22; Deut. 24:19; Job. 24:6. Cf. קציר שדה, Joel 1:11. לקט occurs in Ruth 2:2, *et passim*. The produce is variously identified as תבואת השדה, 2 Kings 8:6; 2 Chron. 31:5; cf. Lev. 25:12 (תבואת מן השדה); Deut. 14:22, תבואת זרע comes from השדה. תבואה שדי, Deut. 32:13; Lam. 4:9; cf. תבואה השדה, Ezek. 36:30. מעשה מן השדה, Exod. 23:16. These products are occasionally identified, and consist primarily of grains, grapes, and various fruits. E.g., Joel 1:11f.; 2 Chron. 31:5 (+ oil and honey); Jer. 41:18.

⁷Ezek. 17:5. Cf. Josh. 15:18f.; Judg. 1:14f. Achsah is not happy with the ארץ she has received; she requests a שדה with springs of water.

Often the term designates a specific piece of property,¹ the private sense being reflected by the application of pronominal suffixes.² Insofar as one had to go out from his house to the שדה, the expression was occasionally juxtaposed with בית in ways reminiscent of שדה and עיר noted above.³

To sum up, three dimensions to the scope of שדה may be recognized, depending upon the point of reference.⁴ These may be illustrated thus:



¹Note especially the references to צמד שדה, "an acre of land", 1 Sam. 14:14; פאת שדה, "a corner of the field", Lev. 19:9; 23:22; קצה שדה, "the end of the field", Gen. 23:9. As a specific plot it may be given (נתון), 1 Sam. 22:7; Jer. 8:10; sold (מכר), Gen. 47:20; Lev. 27:20,28; turned over to another (סנב), Jer. 6:12; mortgaged (ערב), Neh. 5:3; bought (קנה), Gen. 23:11f.; etc.; taken (לקח), 1 Sam. 8:14; seized (גזל), Mic. 2:2; coveted (חאה), Deut. 5:21; (חמד), Mic. 2:2; redeemed (גאל), Lev. 17:20, *et passim*; sanctified (קדש), Lev. 27:17, *et passim*; divided (חלק), 2 Sam. 19:30; Mic. 2:4; or added to (הקריב), Isa. 5:8.

²See Mandelkern, *s.v.* Note also the forms $\check{s}d$ -PN in the Ugaritic property lists, UT 85; 146; 300:2-6. In 2 Sam. 9:7 and 19:30 the term refers to the personal estate of the king.

³Gen. 39:5; Exod. 8:9; 2 Kings 8:3,5; Jer. 32:15; Prov. 24:27; Neh. 5:3. Cf. also the association with tents, Gen. 25:29; Lev. 17:5 (tent of meeting). Also 1 Aqht 213-14:

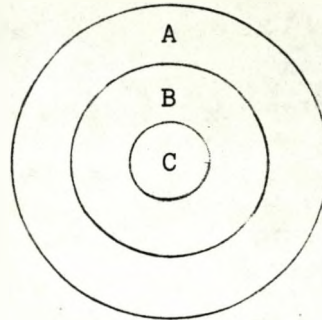
$\dot{a}grtn\ b\dot{a}t\ b\dot{d}dk$ "Our hired woman has entered thy fields,
 $b\dot{a}t\ b[\dot{a}]hlm$ [. . .]has entered thy tents." ANET, p. 155

Note also the sense "outdoors" recognized by BDB, p. 961, for Exod. 1:14; Judg. 13:9. Also note 2 Sam. 11:11; Ezek. 16:5.

⁴Note, in addition, the rare employment of שדה to signify "mainland", as opposed to ים, "the sea". Ezek. 26:6,8; Ps. 96:12; 1 Chron. 16:32.

In each instance the centre circle represents the place of residence, refuge and security, i.e., "home", whereas the outer circle denotes the outside world, that to which one goes for economic or other reasons,¹ but in which one is vulnerable to natural and human threats. From another perspective, the relative general positions and sizes of each may be represented by three concentric circles:

- A = unoccupied territory
 B = the region surrounding a city
 C = a field, private property



As mentioned earlier, שדה denotes a tribal or national territory only rarely. In Hos. 12:13 Jacob is said to have fled to שדה ארם, an expression serving for Paddan-Aram.² Paddan is commonly associated with Akkadian padānu, "road", and interpreted as a synonym for the place name Haran (from Akkadian harranu, "road").³ Albright and de Vaux, however, have related Paddan to the Syriac and Arabic usage, where the cognate signifies "plain".⁴ Thus פדן serves as a semantic equivalent to Hebrew שדה, i.e., the "plain" where Laban resided. However, the close association of שדה with דרך, the actual semantic counterpart to Akkadian

¹Note the verbs of motion associated with שדה. יצא, "to go out to", Gen. 27:3; 24:63; Judg. 9:27; 1 Sam. 20:11 (bis), 35; 2 Sam. 11:23; 18:6; 2 Kings 7:12; Jer. 6:25; Cant. 7:12. בוא מן, "to come in from", Gen. 25:29; 30:16; 34:7; Judg. 19:16; 1 Sam. 11:5; Prov. 23:10 (גבול/שדה); etc.

²Cf. Gen. 25:20, etc.

³O'Callaghan, Aram-Naharaim, p. 96.

⁴Albright, FSAC, p. 237; de Vaux, EHI, p. 195. Interestingly, LXX always interprets פדן as a proper name, Mesopotamia, but שדה in Hos. 12:13 is rendered πεδον, "plain".

padānu, may still speak in favour of the Akkadian explanation.¹

The territory of Edom is referred to as שדה אדום in Gen. 32:4 and Judg. 5:4. In the former the expression is paralleled by ארץ שעיר; in the latter by שעיר alone. Since Seir is actually the name of a mountain, an association of שדה with the Akkadian cognate is suggested,² unless, of course, the parallelism is contrastive rather than synonymous.³ On the other hand, such geographical distinctions should probably not be pressed; the expression may simply denote "the territory of Edom".⁴

In view of the nature of the terrain, a "highland" significance for שדה is excluded where the territory of the Philistines is referred to as שדה פלשתים.⁵ But the expression is consistent with David's request in 1 Sam. 27:5 for an עיר השדה. Since ארץ פלשתים occurs in 27:1, the two expressions should be viewed as generally equivalent.

Gen. 14:7 represents the only specific reference to the territory of the Amalekites.⁶ The context suggests the שדה העמלקי is to be located

¹Cf. Num. 22:23; Judg. 20:31; 2 Sam. 20:12; 1 Kings 11:29; Jer. 6:25.

²Cf. supra, p. 330, n.

³But this has, to our knowledge, never been proposed. Indeed, the second phrase, שדה אדום, is commonly viewed as a late gloss. So J. R. Bartlett, "The Land of Seir and the Brotherhood of Edom," JTS, n.s. 20 (1969), pp. 9f. (this gloss is viewed to have been influenced by the parallelism in Judg. 5:4, the only other occurrence of the phrase); Skinner, Genesis, p. 405; Protsch, Genesis, p. 191, Gunkel, Genesis, 4th ed. (Göttingen: 1917), p. 357. However, since the expression sdh-GN is so rare, it is difficult to understand why a scribe should have inserted this form of explanation.

⁴So G. F. Moore, A Critical and Exegetical Commentary on Judges, ICC (Edinburgh: 1898), p. 141, who comments, "It is not specifically the plateau in distinction from the mountains, but simply the region of Edom." Cf. LXX, χώρα, "region, country".

⁵1 Sam. 6:1; 27:7,11. LXX renders the expression in each case, ἀγρῶ τῶν ἀλλοφύλων, "foreign field".

⁶But cf. Num. 13:29, "Amaleq lived in the land of the Negeb;"

near Kadesh Barnea.¹ This concurs with Num. 13:29, where the residence of the Amalekites is declared to be the Negeb, in contrast to the hill country occupied by Hittites, Jebusites and Amorites, on the one hand, and the coastal plain inhabited by Canaanites, on the other. By the time of Judg. 12:15, the tribe seems to have moved into the hill country. The highland significance for שדה in Gen. 14:7 seems excluded; "steppe, plain" remains a possibility, but again the term may simply mean "territory".²

Obadiah 19 refers to the northern Kingdom of Israel as שדה אפרים ושרה שמרון. In view of the common designation of the region around a city as its שדה, the entire country may be perceived as the "field" of Samaria, the capital. If the expression is unexpected it should also be observed that this prophet's identification of Edom as הר עשו (vs. 8,9,19,21) and the territory of the Philistines simply as פלשתים are also unique. On the other hand, the entire phrase may simply represent a poetic expression for "the territory of Israel". This interpretation of שדה in

14:25, "The Amalekites and the Canaanites lived in the valleys." LXX misunderstood the expression in Gen. 14:7 completely, reading שרי and translating ἀρχοντας Αμαληα, "leaders of Amalek".

¹Cf. Y. Aharoni and M. Avi-Yonah, The Macmillan Bible Atlas (New York: 1968), #24.

²On the basis of שדה העמלקי, M. Anbar (Bernstein), "'eres hā^cibrîm 'le pays des Hebreux'," Or, 41 (1972), p. 384, suggests שדה designates the territory of a non-sedentary population. This is attractive in view of the association of the term with the wild, and with grazing land. Laban appears to have been primarily a keeper of livestock, Hos. 12:13; cf. Gen. 29-31, hence its suitability here. The designation "šdh Edom" in Gen. 32:4 denotes the region at a time when the sons of Esau at least were still non-sedentary. Judg. 5:4 may be a deliberate archaism; Gen. 36 suggests a degree of sedentarization had already occurred. This understanding of שדה, however, is inappropriate for the other occurrences of šdh-GN (cf. infra), unless these too represent archaisms.

Judg. 20:6, שדה נחלת ישראל, seems assured.¹

שדה מואב represents the most important example of the sdh-GN form, not only because of its frequency, but also for its difficulty. In many instances it appears to serve as an alternative to ארץ מואב.² The seven occurrences in Ruth, however, are problematic. Whereas in every other instance LXX renders the term πεδον, "plain", in Ruth the term is consistently translated ἀγρος, "field". Explanations for this usage vary. On the one hand, the preference for שדה מואב instead of ארץ מואב may have been influenced by the frequent occurrence of שדה in its usual sense, "field", in the rest of the book.³ However, the matter is complicated by the alternation between שדה and שדי within the book. On the surface שדי looks like a plural form, in which case the entire expression denotes "the fields of Moab".⁴ Jodou adopts this interpretation, viewing the entire expression as a composite proper noun, the Fields of Moab (les Champs de Moab), representing a specific region of Moab, the elevated but cultivated plateau. The form, שדה מואב, was introduced to provide an easier reading in conformity with the more common usage.⁵ Campbell, however, rejects this approach, arguing, along with Myers,⁶ that שדי

¹So also Moore, Judges, p. 425. Cf. LXX, "border". The expression may reflect a pre-sedentary stage of occupation. Cf., supra, p. 335, n. 2.

²Deut. 1:5; 28:69; Judg. 11:15,18 (bis); Jer. 48:24,33.

³2:2,3,9,17; 4:3,5.

⁴Cf. GK 93 11.

⁵P. P. Jodou, Ruth: commentaire philologique et exégétique (Rome: 1953), p. 32. Jodou thereby rejects the equivalency of שדי מואב and שדה מואב.

⁶J. M. Myers, The Linguistic and Literary Form of the Book of Ruth (Leiden: 1955), p. 9.

represents a dialectical variation,¹ or an "old poetic form."² This view seems preferable.³

There seems to be general agreement that the expression שדה מואב applies to the Moabite plateau. Campbell suggests a reference to "ideal Moab," a twenty-five mile square area extending from the Arnon northward to just beyond the top of the Dead Sea. Consequently, he consistently translates שדה מואב as "the Moab plateau."⁴ This contrasts with the ערבות מואב, the valley between the Dead Sea and Wadi Nimrīn.⁵

Why the territory of Moab should have been called שדי מואב is difficult to determine. If שדי is a legitimate plural form, the expression may mean literally "the fields of Moab", as Morris observes, "a

¹E. F. Campbell, Ruth: A New Translation with Introduction, Notes, and Commentary, AB (Garden City: 1975), p. 26.

²Ibid., p. 50. This has been the more commonly accepted explanation. GK 93 11; BDB, p. 961. Fenton, loc. cit., p. 167, however, questions the very existence of שדי as a true grammatical form. But it does appear elsewhere in a number of poetic texts: Deut. 32:13; Isa. 56:9; Jer. 4:17; 18:14; Hcs. 10:4; 12:12; Joel 2:22; Ps. 8:8; 50:11; 80:14; 96:12; 104:11; Lam. 4:9.

³Jodon's defence of שדי as the original form in each instance, on the basis of "la lectio difficilior", loc. cit., n. 1, is not as convincing as it appears. If the scribes deemed it necessary to smooth out the text in 1:6b and 4:3, why were they not consistent in their concern? Indeed, the discrepancy of form within one verse (1:6) is more difficult to explain than the use of שדי itself.

⁴Cf. Proksch, Genesis, p. 223, who interprets the phrase, "das Moabitische Hochebene."

⁵The expression occurs in Num. 22:1; 26:3,63; 31:12; 33:48-50; 34:1,8; 35:1; 36:13; Josh. 13:32. This is the interpretation of van Zyl, The Moabites, pp. 49, 59f., 115f.; Schwarzenbach, pp. 98f.; E. D. Grohman, IDB, III, p. 411. Donner and Röllig, KAI, II, p. 170, understand the region referred to to be farther south, the Arnon serving as the northern border, and Wadi Zered (el-Heṣa) the southern. Simons, GTTOT, p. 65, rejects the view that the expression denotes a limited part of the country; rather, it is to be interpreted as "its whole territory, identical with 'the land of (אֶרֶץ) M.' . . . in the same way as sedēh edōm is 'the land of Seir'."

very natural way of describing a predominantly rural country."¹ On the other hand, if שדה represents an archaic or poetic singular, then the phrase clearly denotes "the territory of Moab". It is possible that it originally applied to the region first occupied by the Moabites. With the expansion of the Moabite population and their sedentarization, the expression was retained and applied to the broader region of settlement as well. Even if the term refers to the Moabite heartland in the book of Ruth, שדה מואב elsewhere in the Old Testament seems to be used synonymously with ארץ מואב.

The final witnesses for the territorial usage of שדה derive from extra-biblical sources. The Eshmunazzar Inscription, in the comment, שרן הארצות אשר בשדה שרון, "The mighty lands of Dagan which are in the field/plain of Sharon," uses שדה as a definable geographic entity.² However it appears that ארץ and שדה are not treated as equivalent, nor congruent, for the שדה שרון is said to contain the ארצות (plural) of Dagan. In other words, a שדה is larger than an ארץ. The third century B.C. text from Lapethos³ seems to employ שדה to denote the territory surrounding a city, similarly to what was observed above.⁴ These texts, however, are

¹L. Morris, Judges, Ruth, TOTC (Chicago: 1968), p. 247.

²KAI 14:19.

³KAI 43:9, יתת ויקדשת חיה שגיה בגבל שדה נרנך, "I gave and consecrated many animals in the territory (or perhaps, "within the boundary") of the 'field' of Narnak (Larnax)." Note also the first century A.D. Lamia Inscription (KAI 118:2 = Tripolitana 6), בשנת רב תאחח רב מחנת בשדה, לובנים לוקי עילי לעמיע, "In the year of the pro-consul in the 'territory' of the Libyans, Lucius Aelius Lamia." Donner and Röllig, KAI, II, p. 123, suggest the phrase has reference to the region of the province of Africa. In KAI 15, the unclear term appearing twice should probably be read שדה rather than שדה. Sc. Donner and Röllig. Note also the problematic text, KAI 153.

⁴Cf. supra, p. 331.

Phoenician, not Hebrew, and allowance should be made for some variation in meaning.

Summary

Among the Northwestern Semites national territory was identified by several different terms, each of which makes its special contribution to our understanding of the role of the land in the perception of national identity. The distinctive nuances of these terms may be summarized as follows:

- ארץ:** The most formal term, denoting the land as the realm over which its inhabitants exercise authority; a microcosm of the earth, the realm of mankind.
- אדמה:** The land as the source of life and nourishment, health and prosperity, for the individual as well as for the group.
- גבול:** The land as a specific geographic area, distinguished from other territories by recognized boundaries.
- שדה:** The land as a field which has been wrested from an original wild state, and brought under human control and cultivation.

Although these distinctions tend to be blurred in common usage, with the result that any or all may be used in a rather neutral territorial sense, a recognition of their differences assists in understanding the role the land was perceived to play in the life of a nation.

The Expression of the Territorial Association

A national-territorial association has been implicit in much of the previous discussion. Now a closer examination of how this relationship is expressed will be made. The issue will be approached from three perspectives: 1) the use of genitives to express the relation; 2) the use of antithetical expressions, and 3) the use of national names.

Genitival Constructions

Genitive constructions provide the most specific confirmation of the tie between people and land. These genitives are of two types: bound constructions and pronominal suffixes attached to words representing "territory".

Bound forms

National territories may be referred to by bound constructions in several different ways.¹ Occasionally the name of the patron deity of a nation will appear in the genitive position, e.g., "the land of Yahweh",² or "the lands of Dagan".³ Elsewhere the name may be that of a reputed eponymous ancestor,⁴ state founder,⁵ or another individual,

¹In addition to the four terms examined above, *הר* might also be included. Although its literal meaning is never far from the surface, *הר* is occasionally used in the sense of "territory". eg., *הר העמלקי*, Judg. 12:15; *הר האמרי*, Deut. 1:7,19; *הר אפרים*, Josh. 17:15; 19:50; etc.; *הרי ישראל*, Ezek. 6:2; 19:9; 33:28; 34:13; 35:12.

²*ארץ יהוה*, Hos. 9:3; *אדמת יהוה*, Isa. 14:2.

³*ארצת דגן*, KAI 14:19 (Phoen.). Cf. the converse relationship expressed by *אלהי נכר הארץ*, Deut. 31:16; *אלהי הארץ*, 2 Kings 17:26 (*bis*). On the relationship between patron deity and nation see ch. VIII, *infra*.

⁴Egypt is *ארץ חם*, Ps. 105:23,27; 106:22.

⁵Assyria is "the land of Nimrod", Mic. 5:5 (*ארץ נמרד/ארץ אשור*). Cf. Gen. 10:8-12. For a discussion of the relationship between an eponymous ancestor and his descendants as a nation see *supra*, ch. V.

usually the ruler. Thus Egypt is not only ארץ מצרים, but Goshen, specifically, is "the land of Rameses".¹ The Amorite territories of the Transjordan are generally referred to as "the land of Og"² and the "land of Sihon".³ The most frequent means of associating a nation and its territory, however, places the national name in the genitive position. The concept is expressed principally by the phrase ארצות הגוים.⁴ Specifically, the texts refer to the lands of Israel,⁵ Judah,⁶ Edom,⁷ Moab,⁸

¹ ארץ רמסס, Gen. 47:11, also known as שדב צען, Ps. 78:12,43. צען, Ps. 78:12,43.

² Deut. 4:47; Neh. 9:22.

³ Deut. 4:46; 1 Kings 4:19; Neh. 9:22 (// ארץ מלך הבשן). The notion is expressed in principal form by the phrase ארץ המלך (Neh. 9:22) and ארץ ממשלתו, "the land under his rule" 1 Kings 9:19 = 2 Chron. 8:6 (Israel as the domain of Solomon); Jer. 51:28 (BHS suggests ממשלתו be read as ממשלתו); cf. וכל העמים, Jer. 34:1. The reverse relationship is reflected in משל ארץ (Isa. 16:1), as well as מלכי הארצות (Ezra 9:7). Note especially 1 Sam. 21:12, where David is identified as מלך הארץ; אדני הארץ, Gen. 42:30,33; נשיא הארץ, Gen. 34:2; פחת הארץ (governor), 1 Kings 10:15; 2 Chron. 9:14; זקני הארץ, 1 Kings 20:7; Jer. 26:17; Prov. 31:23; אולי הארץ, (nobles), 2 Kings 24:15; אילי הארץ (mighty men), Ezek. 17:13.

⁴ Ps. 105:44.

⁵ ארץ ישראל, 1 Sam. 13:19; 2 Kings 5:2,4; Ezek. 27:17; 40:2; 47:18; 1 Chron. 22:2; 2 Chron. 30:35; 34:7. Cf. ארץ בני ישראל, Josh. 11:22. On the significance of this expression see *infra*, p. 367. אדמת עמי, Isa. 32:13; אדמת ישראל, Ezek. 7:2 + 16x in Ezek. גבול ישראל, Judg. 19:29; 1 Sam. 11:3,7; 7:13; 27:1; 2 Sam. 21:5; 1 Kings 1:3; 2 Kings 10:32; 1 Chron. 21:12; Mal. 1:5. Cf. also 2 Kings 14:25; Ezek. 11:10,11 though here גבול appears to be used in sense of "boundary".

⁶ ארץ יהודה, 2 Kings 23:24 + 15x. אדמת יהודה, Isa. 19:17.

⁷ ארץ אדום, Gen. 36:17,21,31; Num. 20:23; 21:4; 33:37; 1 Kings 9:26; 1 Chron. 1:43; 2 Chron. 8:17. שדה אדום, Gen. 32:4; Judg. 5:4, 11:18.

⁸ ארץ מואב, Deut. 1:5; 28:69; Judg. 11:15,18. גבול מואב, Isa. 15:8; Judg. 11:18. שדה מואב, Gen. 36:35 = 1 Chron. 1:46; Num. 21:20; 1 Chron. 8:8; Ruth 1:6b; 4:3. Cf. שדי מואב, Ruth 1:1,2,6a,22; 2:6.

Bny Ammon,¹ Aram,² Hamath,³ Midian,⁴ Assyria,⁵ Babylon,⁶ Egypt,⁷ Cush,⁸ Havilah,⁹ and outside the Old Testament, Y'DY.¹⁰ To these should also be added those occurrences in which a gentilic is employed as the nomen rectum, thus highlighting even more the association between the people and the land, i.e., the land of the Amalekites,¹¹ the Amorites,¹² the Canaanites,¹³ the Chaldaeans,¹⁴ the Gebalites,¹⁵ the Hebrews,¹⁶ the

¹ ארץ בני עמון, Deut. 2:19,37; Josh. 13:25; Judg. 11:15; 1 Chron. 19:2; 20:1.

² שדה ארם, Hos. 12:13. But cf. above, p. 333.

³ ארץ חמת, 2 Kings 23:33; 25:21; Jer. 39:5; 52:9,27. גבול חמת, Ezek. 47:16.

⁴ ארץ מדין, Exod. 2:15; Hab. 3:7.

⁵ ארץ אשור, Isa. 7:18; 27:13; Mic. 5:5.

⁶ ארץ בבל, Jer. 50:28; 51:29.

⁷ ארץ מצרים, Gen. 13:10 + 200x. אדמת מצרים, Gen. 47:20,26.

⁸ ארץ כוש, Gen. 2:13.

⁹ ארץ החוילה, Gen. 2:11.

¹⁰ ארץ יאדי, KAI 215:5,7. On the name and entity see B. Landsberger, Sam'al (Ankara: 1948), p. 22, n. 42 and p. 36, n. 76.

¹¹ שדה העמלקי, Gen. 14:7.

¹² ארץ האמרי, Num. 21:31; Josh. 24:8; Judg. 11:21; Amos 2:10. גבול האמרי, Judg. 11:22.

¹³ ארץ הכנעני, Gen. 50:11; Exod. 3:17; 13:5,11; Josh. 13:4; Ezek. 16:3; Neh. 9:8. גבול הכנעני, Gen. 10:19. מקום הכנעני, Exod. 3:8. On מקום as a technical term for "estate, property", cf. Johnstone, loc. cit., pp. 314f.

¹⁴ ארץ כשדים, Jer. 24:5; 25:12; 50:1,8,25,45; 51:4,54; Ezek. 1:3; 12:13.

¹⁵ הארץ הגבלי, "the land of the Gebalite", i.e., Byblos, Josh. 13:5. On the form cf. GK 127 f.

¹⁶ ארץ העבריים, Gen. 40:15. D. B. Redford, "The 'Land of the

Hittites,¹ the Philistines,² the Rephaim,³ the Temanites,⁴ and from outside the Old Testament, the Libyans.⁵ Perhaps the most explicit identification of a people with its territory, apart from ארמת עמי (Isa. 32:13), if MT is to be followed,⁶ is the expression ארץ בני עמו, "the land of the sons of his people", found in Num. 22:5.⁷

The people-territory association may also be expressed by reversing the order of the elements in the construct relation, i.e., placing ארץ/ארצות in the genitive position. However, no proper noun ever appears

Hebrews' in Gen. XL 15," VT, 15 (1965), pp. 529-31, argues that the expression refers to the land of Palestine as it was known to the Egyptians in Saïte times (664-525 B.C.). M. Anbar (Bernstein), "'ereṣ hā Cibrīm, le pays des Hebreux," Or, 41 (1972), pp. 383-86, however, argues convincingly for the antiquity of the expression. It might be added, that the alternative to ארץ העברים would have been ארץ כנען, an expression which would have associated the family of Joseph too closely with the Canaanites, an association studiously avoided. Contrast this with the identification of Laban as the Aramaean.

¹ ארץ החתים, Josh. 1:4; Judg. 1:26.

² ארץ (ה)פלשתים, Gen. 21:32; + 13x. שדה הפלשתים, 1 Sam. 6:1; 27:7,11. The absolute form, פלשה, occurs only eight times, always in poetic texts. Cf. Mandelkern, s.v.

³ ארץ רפאים, Deut. 2:20; 3:13.

⁴ ארץ החימני, Gen. 36:34; 1 Chron. 1:45.

⁵ שד לובים, KAI 118:2 (Phoen.). Cf. supra, p. 338, n. 3.

⁶ Many read עמו, i.e., the place name C^cAmau, between Aleppo and Carchemish, for עמו. So BHS, NEB, JB, RSV, Snaith, Leviticus and Numbers, p. 287; Albright, Yahweh and the Gods of Canaan, p. 13, n. 38; idem, "Some Important Recent Discoveries: Alphabetic Origins and the Idrimi Statue," BASOR, 118 (1950), pp. 15f., n. 13. This interpretation is doubtful, however, for two reasons: 1) the bny-GN construction is rare in Old Testament narrative (cf. supra, pp. 153ff.); 2) the identification of this place name with ma-at A-ma-e^{ki}, in the Inscription of Idrimi (line 23) is questionable. See M. C. Astour, "The Partition of the Confederacy of Mukiš-Nuḥašše-Nii by Suppililiuma: A Study in Political Geography of the Amarna Age," Or, 38 (1969), pp. 385f.; E. L. Greenstein and D. Marcus, "The Akkadian Inscription of Idrimi," JANES, 8 (1976), p. 75.

⁷ On the significance of the expression cf. supra, p. 40.

as the nomen regens; the only terms employed are general expressions for "nation". עם הארץ occurs frequently, referring to the sons of Heth,¹ the Egyptians,² the Canaanites,³ but more commonly to the people of Israel and/or Judah.⁴ In Ezra 4:4 עם הארץ applies to the non-Jewish population of Jerusalem and its environs, in contrast to the returned exiles. However, in the form עמי הארץ, a one-to-one correspondence between nation and territory is excluded.⁵ The plural forms of both regens and rectum (עמי הארצות) appear in Ezra 3:3; 9:1,2,11;⁶ Neh. 9:30; 10:29; 2 Chron. 13:9; 32:13. The related גויי הארצות is found only in 2 Chron. 32:13,17. In Ezek. 20:32 the גוים are defined as "the families of the lands."⁷

Note also ארצה בני קדם, "land of the easterners", Gen. 29:1, and אדמתו עמו, Deut. 32:43.

¹Gen. 23:7,12,13.

²Gen. 42:6.

³Num. 14:9.

⁴Exod. 5:5 (the Israelites in the land of Goshen); Lev. 20:24 (native Israelites, in contrast to aliens). Otherwise the expression usually refers to the common people, often in contrast to political or religious leaders. For references, discussion and bibliography, see supra, pp. 25f.

⁵Est. 8:17; Ezra 10:2,11; Neh. 9:24; 10:31,32; 1 Chron. 5:25. So also גויי הארץ, in Ezra 6:21. In each of these, the territory is viewed as singular, but inhabited by several different ethnic groups. Cf. also מלכי הארץ, Josh. 12:1,7.

⁶The "peoples of the lands" are specifically identified as the Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. Cf. their presence in post-exilic Judah with 2 Kings 17.

⁷נהיה כגוים כמשפחות הארצות. Both expressions have taken on distinct religiously pejorative overtones.

Suffixed forms

The ways in which suffixed forms are used parallel in many respects the occurrences of the bound constructions. In the first place, suffixes are used to indicate the ownership of a land by a nation's patron deity. In principle this notion is best reflected in 2 Kings 18:33 and 35 and parallels.¹ The frequency with which the territory of Israel is referred to as Yahweh's land in this way indicates that at least here the concept was well known.² Whereas the name of a private person never appears as the genitive in construct formations, the use of suffixes to indicate the same relationship is quite common. Thus Hebrew writers may speak of the land belonging to Abraham,³ Jacob,⁴ Jethro,⁵ Jonah,⁶ Balak's leading officials,⁷ and the false prophets.⁸ This personal affinity with a territory as well as with one's own people is also assumed in Isa. 13:14, Jer. 50:16 and 51:9. In each text the liberation of the nations from the bondage of Babylon permits each

¹2 Kings 18:33, **ההצל הצילו אלהי הגוים איש את ארצו מיד מלך אשור**. (Cf. Isa. 36:18). V. 35, **מי בכל אלהי ארצות אשר הצילו את ארצם מידי**. (Cf. Isa. 36:20); 2 Chron. 32:13.

²Note **ארצי**, Isa. 14:25; Jer. 2:7; 16:18; Ezek. 36:5; 38:16; Joel 1:6; 4:2. **ארצך**, Ps. 85:2; 2 Sam. 7:23. **ארצו**, Deut. 33:13; Ezek. 36:20; Joel 2:18; Ps. 10:16. Note also **ארצך**, with reference to **עמנו אל**, Isa. 8:8. **אדמתי**, 2 Chron. 7:20. **אדמתו**, Deut. 32:43; Zech. 9:16.

³**ארצך**, Gen. 12:1 (//**מולדתך**); **ארצי**, Gen. 24:4 (//**מולדתי**).

⁴**ארצי**, Gen. 30:25 (//**מקומי**); **ארצך**, Gen. 32:10 (//**מולדתך**).

⁵**ארצו**, Exod. 18:27. **ארצי**, Num. 10:30 (//**מולדתי**).

⁶**ארצך**, Jonah 1:8 (//**עמך**). **אדמתי**, Jonah 4:2.

⁷**ארצכם**, Num. 22:13.

⁸**אדמתכם**, Jer. 27:10.

captive to return to his own people (עמו) and his own homeland (ארצו).¹

A similar significance may be attached to 1 Kings 22:36, although in this instance it is the men from the army of Israel retreating from the Aramaean forces, "each to his own city (עירו) and his land (ארצו)," rather than individuals in general.

The designation of lands as the possessions of the kings who rule them is especially common. Note particularly the respective lands of Abimelech,² Sihon³ and Og,⁴ the kings of Ai,⁵ Tyre,⁶ Ammon,⁷ Assyria,⁸ Babylon,⁹ the Canaanites,¹⁰ Moab,¹¹ the Pharaoh of Egypt,¹² the king of the North,¹³ and even the Queen of Sheba.¹⁴ In 2 Sam. 24:13, the

¹For a discussion of these verses see *supra*, p. 60, n. 1. Cf. Jer. 12:15, where ארצו is paralleled with נחלתו and applies to personal holdings rather than national territory.

²ארצי, Gen. 20:15.

³ארצך, Num. 21:22; Deut. 2:27. ארצו, Num. 21:24; Deut. 2:24, 31 (bis); 4:47.

⁴ארצו, Num. 21:34,35; Deut. 3:2. Both Og and Sihon, ארצם, Deut. 29:7; 31:4; Ps. 136:21.

⁵ארצו, Josh. 8:1.

⁶ארצך, Isa. 14:20.

⁷ארצי, Judg. 11:12,13.

⁸ארצו, 2 Kings 19:7 (bis); 2 Chron. 32:21. ארצם, Isa. 37:18.

⁹ארצו, Jer. 27:7; 50:18.

¹⁰ארצם, Josh. 10:42; 12:1; Ps. 135:12.

¹¹ארצו, Num. 21:26.

¹²ארצך, Ezek. 32:8. ארצו, Exod. 6:1,11; 7:2; 11:10; Deut. 11:3; 29:1; 34:11; 2 Kings 24:7; Jer. 37:7; Neh. 9:10. The process whereby the land of Egypt fell into the hands of the Pharaoh is described in considerable detail in Gen. 47:13ff.

¹³ארצו, Dan. 11:19,28 (bis). אדמתו, Dan. 11:9.

¹⁴ארצי, 1 Kings 10:6 = 2 Chron. 9:5. ארצה, 1 Kings 10:13 = 2 Chron. 9:12.

prophet Gad twice identifies the territory of Israel as David's land (ארצו).¹ In the extra-biblical Aramaic inscription from Sefire the territory of Arpad is similarly designated as the land of King Matti'el (ארקו).² The king responsible for the treaty identifies his own domain as "my land" (ארקו).³

Pronominal suffixes are also used to identify the territory of a state by associating it with its capital city. This applies especially to city states like Babylon,⁴ Tyre,⁵ Nineveh,⁶ Arpad,⁷ Hamath,⁸ and Calneh.⁹ The only exception to this pattern is Jerusalem/Zion.¹⁰

¹This conception also lies behind Abner's question, "Whose is the land?" (למי ארץ), when he offers to deliver כל ישראל over to David. 2 Sam. 3:12.

²KAI 223A:8; 224:6.

³KAI 222B:27. Note also the designation of Edom as the land of Hadad, a member of the royal house and an aspirant to the throne. 1 Kings 11:21,22.

⁴ארצה, Jer. 50:3; 51:2,47,52.

⁵ארצו, Isa. 23:10. The land of Tyre, the daughter of Tarshish will overflow like the Nile. גבולו, Ezek. 27:4.

⁶ארצו, Nahum 3:13. The gates of Nineveh's land will open to her enemies.

⁷ארקה, KAI 222A:28 (Aramaic).

⁸גבולו, Amos 6:2.

⁹גבולו, Amos 6:2. Calneh (Calno in Isa. 10:9) was the capital of the Assyrian province of Kullani in northern Syria. Cf. M. C. Astour, "Calneh (Calno)," *IDB*, Supp. Vol., pp. 124-25.

¹⁰ארצו, Isa. 60:18(//גבולו);62:4(3x). It should be noted, however, that in neither context is the prophet contemplating the historical city of his day. Rather, his vision is of the future, when the restoration and glorification of the city, along with the land, will declare to the entire world the greatness of the salvation of Yahweh. Her glory and her peace will reflect, not the greatness of any mere mortal monarch, but that of her God.

Finally, those instances in which a territory is represented as belonging to a nation as a whole must be noted. This phenomenon is reflected in principle in the Table of Nations (Genesis 10), especially the colophonic conclusions to the three segments of the genealogy. It seems from 10:5¹ that the coastal regions were divided into their respective territories in such a way that each was distinctive with respect to its language (לשון), genealogical stock (משפחה), and its associated nation (גוי).² This implies that a correspondence between national and territorial entities was recognized for these distant lands. In vs. 20 and 31 ארצותם occurs parallel to גויהם, both elements being understood as two of the organizing features distinguishing the bny Ham and the bny

¹The colophon poses many interpretive difficulties, all of which need not concern us here. The text is commonly emended by inserting אלה בני יפה after הגוים. So BHS, C. Westermann, Genesis, BKAT (Neukirchen-Vluyn: 1974), p. 665 (but cf. E. A. Speiser, Genesis, Anchor Bible [Garden City: 1964], p. 65, who places the insertion at the beginning of the verse). This procedure has several advantages: 1) It brings this colophon into stylistic conformity with vs. 20 and 31. 2) It ensures a comprehensive scope for the colophon, an apparent requirement of the context. Cf. vs. 20, 31. 3) It results in further consistency among the three major segments of the genealogy inasmuch as each colophon is now immediately preceded by a geographic note concerning the last-named members of the lineage. However, this solution is quite unnecessary. 1) Grammatically MT is quite intelligible as it stands. 2) The alteration assumes a degree of stylistic consistency for the colophon which contradicts the great freedom of expression reflected in other ancient Near Eastern writings. Cf. H. Hunger, Babylonische und Assyrische Kolophone, AOAT, 2 (Neukirchen-Vluyn: 1968), for a detailed discussion. 3) The demand for consistency reflected in the procedure can be maintained for the Table as a whole only by drastic operations and excisions elsewhere. 4) It is without manuscript support.

²On the prepositions employed in these colophons, cf. supra, p. 83, n. 1.

Shem. Again correspondence between nations and territories is apparent. This principle is specifically applied to Israel on many occasions.¹ Similarly, the respective lands are depicted as belonging to Judah,² Edom,³ Moab,⁴ Ammon,⁵ Egypt,⁶ Cush,⁷ the Philistines,⁸ the Canaanites,⁹ and the Amorite.¹⁰ Ezekiel 36:13-15 represents an extra-ordinary case inasmuch as here the roles are reversed. Instead of the land appearing

¹ ארץ, Exod. 23:10,26,33; 34:24; Lev. 25:7; Deut. 15:7,11; 19:2,3,10; 24:14; 26:2; 28:12,24,52; 1 Kings 8:36 = 2 Chron. 6:27. ארצו, Isa. 2:7 (bis), 8; Jer. 2:15; Hos. 10:1. ארצה, Deut. 29:22; Ezek. 12:19. ארצו, Mic. 5:4,5; Ps. 85:10,13; Cant. 2:12 (?). ארצכם, Lev. 19:9,33; 22:24; 23:22; 25:9,45; 26:1,5,6,19,10,33; Num. 10:9; Deut. 11:14; 2 Kings 18:32 = Isa. 36:17; Isa. 1:7; Jer. 5:19; 44:22. ארצם, Num. 18:13,20; 1 Kings 8:48; Isa. 61:7; Jer. 18:16; 51:5; 2 Chron. 6:38; 7:14. אדמתך, Deut. 12:19; 21:23. אדמתו, 2 Kings 17:23; Amos 7:11, 17. אדמתה, Amos 5:2 (the virgin Israel). אדמתכם, Isa. 1:7; Jer. 42:12; Ezek. 36:24; 37:14. אדמתם, Deut. 29:27; Isa. 14:1; Jer. 12:14; 16:15; 23:8; Ezek. 28:25; 34:13,27; 37:21; 39:26,28; Amos 9:15 (bis). גבולך, Exod. 23:31; 34:24; Deut. 12:20; 19:8; 28:40. גבולו, Mic. 5:5. גבולכם, Deut. 11:24; Josh. 1:4; Amos 6:2. גבולם, Zeph. 2:8; Jer. 31:17.

² ארץ, Mic. 5:10. ארצם, Joel 4:19 (bny Judah). אדמתו, 2 Kings 25:21; Jer. 52:27; 27:11.

³ ארץ, Num. 20:17; Judg. 11:17,19. ארצה, Isa. 34:9. ארצם, Isa. 34:7; ארצם, Deut. 2:5 (bny Esau). גבולך, Num. 20:16,17; 21:22. גבולו, Num. 20:21.

⁴ ארצו, Deut. 2:9.

⁵ גבולם, Amos 1:13.

⁶ ארצו, Deut. 23:8. ארצם, Ps. 105:30,32,35,36. אדמתם, Ps. 105:35. גבולה, Isa. 19:19; גבולם, Ps. 105:31,33.

⁷ ארצו, Isa. 18:2,7.

⁸ ארצו, Judg. 16:24. ארצכם, 1 Sam. 6:5.

⁹ ארצו, Gen. 24:37. אדמתם, Lev. 20:24. Cf. the Gibeonites Josh. 9:11, ארצו.

¹⁰ ארצם, Josh. 24:8,15; Judg. 6:10.

as the possession of the nation, in a highly figurative way, it is presented as a cruel owner of its people, devouring the latter's offspring.

Antithetical Expressions

The close identification of the nations and the lands they occupied suggested by the genitival constructions is confirmed by the forms used to designate a territory other than one's own. The most general of these is the simple reference to "another land", ארץ אחרת, occurring in Deut. 29:27 and Jer. 22:26.¹ In the two accounts of the naming of Moses' son Gershom, Midian is referred to as ארץ נכריה, "a foreign land".² The identification of Babylon as אדמת נכר, in Ps. 137:4 is quite similar.³ The same idea may also be expressed by using the negative phrase, ארץ לא ידעת, "a land you do not know". The reference is not to a well kept secret, whose revelation occurs only at the time of the exile; the unknown land should rather be construed as a land with which Israel has had no personal experience.⁴ The force of the threat of expulsion to a strange land lies in the fear associated with that which is unknown.⁵ Elsewhere foreign

¹Both contexts are concerned with Yahweh's expulsion of Israel from her own land as an act of punishment.

²Exod. 2:22; 18:3.

³על אדמת נכר may also be translated, "upon foreign soil", but the significance of the phrase is not affected greatly.

⁴Variations of the expression appear in Jer. 14:18; 15:14; 16:13; 17:4; 22:28; Ezek. 32:9 (plural).

⁵The opposite notion is reflected in Num. 14:31, where Yahweh promises that the children of those who refused to enter the land will "know the land," i.e., enjoy a personal, intimate knowledge of it. So also Snaith, Leviticus and Numbers, p. 247.

lands were identified simply as ארץ לא לכם, "a land not belonging to you",¹ or by the extremely vague expression, "a distant land".²

The special, almost life-giving significance attached to the land of one's birth is reflected by the frequent association of ארץ and מולדת.³ By contrast, in Jer. 22:26 Yahweh declares that he will hurl Jehoiachin and his mother out to a land in which they were not born; there they will die.

The problem of alienation from one's land resulted in the development of a special vocabulary to identify landless people. The Hebrews commonly designated individuals who found themselves on alien soil as גרים; hence the identification of the land in which he was residing as ארץ מגוריו.⁴ The related terms, זר, נכרי and חושב have already been discussed.⁵ Alien lands are generally depicted as threatening; they are

¹Jer. 5:19, ארץ לא לכם, כן תעבדו זרים בארץ לא לכם. Cf. 15:13.

²Note the expressions, ארץ רחוקה, Deut. 29:21; Josh. 9:6,9; 1 Kings 8:41; 2 Kings 20:14; Isa. 39:3; 2 Chron. 6:32,36; cf. ארץ ארץ, 1 Kings 8:46. ארץ (ה) מרחק, Isa. 13:5; 46:11; Jer. 4:16; 6:20; Prov. 25:25. ארץ מרחקים, Isa. 33:17; Jer. 8:19.

³The construct expression ארץ מולדת appears in Gen. 11:28; 24:7; 31:13; Jer. 22:10; 46:16; Ezek. 23:15; Ruth 2:11. The terms are paralleled in Gen. 12:1; 24:4; 31:3; 32:10; Num. 10:30.

⁴ארץ מגוריו, Gen. 17:8; 28:4. ארץ מגוריהם, Gen. 36:7; Exod. 6:4; Ezek. 20:38. The verb גר is associated with ארץ in Gen. 21:23; 47:4; Exod. 2:22; 6:4; 18:3; Lev. 19:33; Jer. 43:5; 44:12,14,28; Ps. 105:23. Cf. the conjunction of the nouns גר and ארץ in Exod. 12:19; Num. 9:14; Deut. 23:8; Jer. 14:8; Ps. 119:19.

⁵Cf. *supra*, pp. 66ff. That a sensitivity to the presence of aliens was characteristic of all of the nations of the ancient Near East is indicated by the frequency with which regulations concerning the treatment, positive and negative, of fugitives and visitors from other countries appear in the international treaties. See the agreement between Rameses II and Hattusiliš (*ANET*, p. 200, Egyptian version; *ibid*,

lands to which one is cast,¹ where one is enslaved and oppressed.² From a religious perspective, they are perceived as unclean.³ Otherwise they represent the "land of the enemy",⁴ "the land of captivity",⁵ or the "land of affliction".⁶ This contrasts sharply with the ארמה, where one enjoys a long life,⁷ and dwells in prosperity,⁸ peace and security.⁹

Geographic Names

National names were derived from a variety of sources in the ancient Near East, including the eponymous ancestors, as indicated earlier,¹⁰ a country's capital city,¹¹ and the geographic area inhabited

p. 203, Hittite version); Mursiliš and Duppi-Tessub of Amurru (ANET, p. 204); Suppiluliumas and Aziras of Amurru (ANET, pp. 529-30); Niqmepa of Alalakh and Ir-^dIM of Tunip (ANET, pp. 531-32); Idrimi of Alalakh and Pilliya (ANET, p. 532); Barga'yah of KTK and Matti^c'el of Arpad (ANET, pp. 660-61). It should be noted, however, that in some of these texts, e.g., the last-named, the emphasis is not on the fugitives as inhabitants of the land, but as subjects of a king, who find themselves within the realm of another monarch.

¹Deut. 29:27; Jer. 16:13; 22:26,28.

²Gen. 15:13; Jer. 5:17; 17:4.

³Amos 7:17, ארמת טמאה.

⁴ארצות, Lev. 26:34,38. ארץ איביכם, 1 Kings 8:46. ארץ האיב, ארץ איביכם, Lev. 26:39. ארצת איביהם, Lev. 26:36. ארץ איביהם, Lev. 26:41,44; 1 Kings 8:48. מארצות איביהם, Jer. 31:16. מארץ אויב, Ezek. 39:27.

⁵ארץ שביה, 1 Kings 8:47. בארץ אשר נשבו שם, Jer. 30:10; 46:27; 2 Chron. 6:37,38. ארץ שביה, Neh. 3:36.

⁶ארץ עניי, Gen. 41:52.

⁷Exod. 20:12; Deut. 4:10,40; 5:16; 11:9,21; 25:15; 30:18; 32:47.

⁸Deut. 7:13; 28:4,11; 30:9.

⁹Note esp. the phrase שכנ/ישב לבטח, Lev. 25:18; etc. Cf. BDB, p. 105.

¹⁰E.g., Israel, Moab, Ammon. Cf. supra, pp. 244ff.

¹¹E.g., the major city states, Ashur, Babylon, Damascus, Hamath,

by its citizens.¹ The following discussion will be concerned with the last category. If it can be demonstrated that originally geographic names have been transferred to the inhabitants of the region, we should have additional data concerning the nature of the nation-territory association. Two sets of names will be examined: Canaan/Israel and Edom/Seir/Esau. In each instance each of the names will be studied separately, and their relationship determined.

Canaan/Israel

Canaan

Etymology. A satisfactory etymology for the name Canaan is still lacking in spite of the many suggestions that have been offered.² Traditionally, the name has been associated with the root כנען, "to be low", hence "lowland", in contrast to the hill country inhabited by the Amorites.³ Speiser associated the name with kinabhu, a Hurrian term for reddish purple dye.⁴ Albright proposed a derivation from a lost Semitic

Tyre, Sidon. Cf. the derivation of tribal names from toponyms in Babylonia, Brinkman, PKB, pp. 270f., and among the Turkmen of western Asia, M. B. Rowton, "Autonomy and Nomadism in Western Asia," Or, 42 (1973), pp. 256f.

¹G. R. Driver would include Moab in this category. See further below, p. 362, n. 2. The practice is attested among the bedouin tribes of Arabia today. Cf. Bräunlich, loc. cit., p. 92f.

²For a helpful survey, cf. de Vaux, EHI, p. 126. Also A. Millard, "The Canaanites," POTT, p. 34.

³Cf. F. Delitzsch, A New Commentary on Genesis, trans. by S. Taylor (Edinburgh: 1888), vol. I, p. 317; Skinner, Genesis, p. 201.

⁴"The Name Phoinikes," Language, 12 (1936), pp. 124f, reprinted in Oriental and Biblical Studies: Collected Writings of E. A. Speiser, ed. by J. J. Finkelstein and M. Greenberg (Philadelphia: 1967), pp. 328ff.; idem, "One Hundred New Selected Nuzi Texts," Part II, "Translation and Commentary," AASOR, 16 (1936), pp. 121-22.

root, *kn^c, "murex", from which in turn was derived כַּנְעַן, "purple merchant", from which the land was named.¹ Landsberger has demonstrated, however, that any association with the term for the colour is excluded.² Astour relates the name to Kina^cu or Kina^canu, and explains its significance as "Occident", the "Land of Sunset", a West Semitic counterpart to Amurru.³ However, as de Vaux points out, the name could not then have originally been a self-designation, but a name given to the region by outsiders, even as the Amorites were identified as MAR.TU, "people of the West", by the Mesopotamians.⁴ A fourth possibility is to derive the word from כַּנְעַן, which is used occasionally for "merchant".⁵ This certainly suits the Phoenician economic scene. However, it may be argued with equal force that the sense "merchant" is secondary.⁶ None of these explanations is satisfactory and the final solution awaits further discoveries. According to Sanchuniathon, Canaan is derived from the eponymous ancestor of the Phoenicians, Xva.⁷ Although this tradition

¹"The Role of the Canaanites in the History of Civilization," in The Bible and the Ancient Near East: Essays in Honour of W. F. Albright, ed. by G. E. Wright (London: 1961), p. 356, n. 50. Albright expresses some dependence upon B. Maisler, "Canaan and the Canaanites," BASOR, 102 (1946), pp. 9ff. The association with the colour is accepted also by J. C. L. Gibson, "Observations on Some Important Ethnic Terms in the Pentateuch," JNES, 20 (1961), p. 220.

²B. Landsberger, "Über Farben im Sumerisch-Akkadischen," JCS, 21 (1967), pp. 166-67.

³M. C. Astour, "The Origin of the Terms 'Canaan,' 'Phoenician,' and 'Purple,'" JNES, 24 (1965), pp. 348f.

⁴EHI, p. 126. Cf. also J. D. Muhly's rejection of Astour, "Homer and the Phoenicians," Berytus, 19 (1970), p. 29, n. 67.

⁵Cf. Ezek. 16:29; 17:4; Zeph. 1:11.

⁶So Astour, p. 347; Muhly, p. 29.

⁷Eusebius, Praep. Evan., 1. 10. 39.

provides no hint concerning the meaning of the name, Noah's curse of Canaan ¹ may bear a hint of humiliation, recalling an original כָּנַע, "to bow down", Niphal, "to be subdued". If so, the author may have introduced a play on the name, i.e., "lowland".²

Usage. Regardless of the etymology of Canaan, it is the usage of the name that concerns us most. Fortunately, in examining this aspect appeal may be made to a variety of widely separated sources. Unfortunately however, many of these provide little specific date other than attesting to the currency of the name at the time of the inscription.

The earliest extra-biblical reference to Canaan discovered to date occurs in an eighteenth century B.C. Akkadian text from Mari.³ Although little more may be made of this text, it is significant that the Canaanites (^{awil}Ki-na-ab-nu[m]^{mes}) appear as a group of mercenaries alongside other brigands (^{awil}na-ab-ba-tum), hired to assist in defending against the advancing Assyrians.

The first clear reference to the land of Canaan is found on the inscription on the statue of Idrimi, king of Alalakh in the middle of the second millennium B.C.⁴ Idrimi recounts his stay in Ammia in the land of

¹Gen. 9:25.

²So also Millard, loc. cit., p. 34.

³Text A 355s:9-10, published and translated by S. G. Dossin, "Une mention de Cananéens dans une lettre de Mari," Syria, 50 (1973), pp. 277-82. Insofar as the text refers only to the people of Canaan, rather than to the land itself, Muhly's assertion (loc. cit., p. 28) that the statue of Idrimi provides the earliest attestation to the land of Canaan, strictly speaking, still stands. However, it is slightly misleading.

⁴ANET, p. 557. For a recent study of this text see Greenstein and Marcus, loc. cit., pp. 59-96.

Canaan, i-na ma-at Ki-in-a-nim^{ki},¹ during his days as a fugitive. It is apparent that Canaan represents an accepted designation for a specific region, separate from Aleppo and Alalakh, and encompassing Ammia.²

In an early Hittite religious text, a supplicant appeals to the Cedar-gods to return from wherever they may have gone. In the prayer more than thirty lands are named, among them Kinabhi.³ Interestingly, "the country of Canaan" follows "the country of Alalakh", but precedes immediately "the countries" Amurru, Sidon and Tyre. This seems to reflect some grouping on the basis of geography. What is puzzling is that Canaan is identified separately^{ly} from Tyre and Sidon, which are usually considered to be within its bounds.⁴

The earliest Egyptian reference to Canaan derives from the same general era. In a booty list following an Asiatic campaign, Amenophis notes 640 Canaanites (Kyn^Cnw), along with 550 maryannu, their wives and children, as well as the wives of other princes.⁵ According to a Karnak

¹Lines 18-20.

²Ammia is identified with Amyun to the south of Tripoli. R. de Vaux, "Le pays de Canaan," JAOS, 88 (1968), p. 26, n. 29. The town also harboured other fugitives from Aleppo, Mukishkhi, Nih and Ama'u. The Alalakh tablets from the same general area and period confirm this usage by naming Canaan as the home of several persons. See D. J. Wiseman, The Alalakh Tablets (London: 1953), #48:5, Ba^Ccalaia of alKi-in-a-nim^{ki} borrows money from Ilimili; 154:24, a census list names a man from matKi-na-a-ni^{ki}; 181:9, a census list of armed men from a wide range of countries includes an officer from Canaan, mar matKi-en-a-ni^{ki}.

³ANET, p. 352 (= KUB, xv, 34).

⁴See further, infra, p. 360, n. 4.

⁵E. Edel, "Die Stelen Amenophis' II. aus Karnak und Memphis," ZDPV, 69 (1953), p. 132. For the interpretation of the list see pp. 167-73.

inscription by Sety I (19th dynasty) the land of the Shasu is supposed to have been isolated from the fortress of Sile to "the Canaan" (p-kn^cn).¹ In a letter written in Akkadian, Rameses II speaks of the king arriving in Canaan (^{KUR}Ki-na-ab-hi).² On the famous "Israel Stela" of Merenptah, p-kn^cn, "the Canaan", forms an enclosure with "Huru", another name for the region encompassing Syria and Palestine.³ Between these are listed the "Canaanite" lands, Askelon, Gezer, Yanoam, and Israel.⁴ Three Ramesside Papyri also deserve notice. In Papyrus Harris 9:1 Canaan is used synonymously with Djahy, an earlier designation for the same area.⁵ Papyrus Anastasi III refers to slaves of Huru (Hwrw).⁶ Anastasi I, 27 speaks of the foreign countries of "the end of the land of Canaan."⁷ In addition to these occurrences, we note a tenth century B.C. statuette of an Egyptian official in Syria, identified as "the commissioner of Canaan and Palestine, Pedeseet, the son of ^cApy."⁸

¹ANET, p. 254. For the Egyptian text see K. A. Kitchen, Ramesse Side Inscriptions (Oxford: 1975), I, 8, 3C. M. Weippert, "Semitische Nomaden des zweiten Jahrtausends," Biblica, 55 (1974), p. 270, interprets Canaan here as the frontier town of the province with the same name, probably Gaza.

²E. Edel, "KBo I 15 + 19, ein Brief Ramses' mit einer Schilderung der Kadesschlacht," ZA, 49 (1950), p. 208, line 29.

³On the use and significance of Hwrw, see R. de Vaux, "Les Hurrites de l'histoire et les Horites de la Bible," RB, 74 (1969), pp. 481-503.

⁴ANET, p. 378. For the Egyptian text see Kitchen, Ramesse Side Inscriptions (Oxford: 1968), IV, 12-19.

⁵ANET, p. 261.

⁶Anastasi Papyrus III A.5-6 = Anastasi IV 16,4. R. A. Caminos, Late Egyptian Miscellanies (London: 1954), pp. 117,200.

⁷ANET, p. 478.

⁸G. Steindorff, "The Statuette of an Egyptian Commissioner in Syria," JEA, 25 (1939), pp. 31-32.

In a category all their own are the Amarna Letters, written in Akkadian and dating from about the fourteenth century B.C. The name appears thirteen times, an indication of the importance of the region in Egyptian foreign relations at the time.¹ It is clear from these texts that Canaan was treated as a single geographic entity, as well as one political unit. The expression pihati sa Kinahi in EA 36:15 identifies the region as an administrative province within the Egyptian empire. The references to the sarrāni mātu Kinahi indicate, however, that internally Canaan was divided into a series of states, each with its own king.² But this did not prevent outsiders from identifying the inhabitants with the gentilic based on the name for the broader region, i.e., Ki-na-ḥa-a-a-ū.³ This would suggest that Canaan was not primarily a political or national designation, but geographical.⁴ That Canaanite kings used the name suggests that it was not only a name used by outsiders, but also a self-designation by Canaanites themselves.⁵

¹EA 8:15-17,25; 9:19; 14 II:26; 30:1; 36:15; 109:46; 131:61; 137:76; 148:46; 151:49-68; 162:41 (for transliteration and translation see J. A. Knudtson, Die El-Amarna Tafeln, VAB 2, 2 vols. [Leipzig: 1915]); AO 7095:8 (published by F. Thureau-Dangin, "Nouvelles lettres d'El Amarna," RA, 19 [1922], p. 100. For an English translation see ANET, p. 484).

²EA 30:1; 109:46.

³EA 9:19. Cf. the Amenophis Stele, Kyn^cnw (supra, p. 356); Papyrus Anastasi IIIA, 8:5-6.

⁴The name appears in these texts only with the land determinative, never people. That Canaan was the name of a broader geographic unit but was recognized as consisting of smaller geographic entities is suggested by the expression mātati ki(!)-na-ah(!)-ni, "lands of Canaan".

⁵Unless, of course, they are accommodating their language to Egyptian usage. Cf. EA 148:46; 151:49-68 (by King of Tyre).

The name Canaan has surfaced twice in the Ugaritic writings. A list of foreign merchants at Ugarit which contains the names of individuals from Egypt and Ashdod, among others, also refers to a certain y^c₁ kn^c_{ny}, "Ya^cal the Canaanite".¹ An Akkadian text records the payment of 3,500 shekels of silver by the people of Ugarit to māru māṭ Ki-na-hi, "gens du Canaan".² These texts, however, tell us little more than that Canaan was considered a foreign land by the Ugaritians.³

The final extra-biblical occurrences of Canaan are found in much later Phoenician and Punic sources. A second century B.C. coin from Berytus contains the inscription, ללאדכא אש כנען. ⁴ A Punic inscription identifies a certain בן מאדר אש כנען as עבד אשמן "BD'SMN the son of M'DR the Canaanite".⁵ Donner & Röllig note that the reference has to do either with an asiatic Phoenician or a native person who prefers nonetheless to identify himself this way.⁶

The precise limits of the region that was known by the name Canaan have been the subject of much discussion. Recent opinion has tended to agree in setting the southern border of the Egyptian province

¹UT 311:7.

²Ugaritica V, #36. Cf. J. Nougayrol, "Guerre et paix à Ugarit," Iraq, 25 (1963), p. 123.

³Cf. esp. A. F. Rainey, "A Canaanite at Ugarit," IEJ, 13 (1963), pp. 43-45; idem, "Ugarit and the Canaanites Again," IEJ, 14 (1964), p. 101.

⁴G. F. Hill, Catalogue of the Greek Coins of Phoenicia (London: 1910), pp. 1-11.

⁵KAI 116:3.

⁶KAI, II, p. 120.

in the region of Gaza, which as the first major Canaanite town on the road from Egypt, and the administrative capital of the province was known as "the Canaan" (p-kn^cn).¹ The eastern and western frontiers consisted of the Jordan valley and the Mediterranean Sea respectively. The determination of the northern borders of the territory is more difficult. From the Amarna correspondence the Egyptian province of Canaan appears to have been bounded on the north by two other provinces, Amurru with its capital at Sumur (Simyra),² and Upe, administered from Kumidu.³ This agrees with Idrimi's autobiography, which clearly treats Ammia as inside the region, whereas Aleppo and Alalakh are outside. The Ras Shamra texts indicate that its northern extent cannot have reached Ugarit.⁴

In the Old Testament the name Canaan is used in several different ways. The early chapters of Genesis treat it as that of an individual,

¹ANET, p. 254 (Sety text, cf. above, p. 357, n. 1). So Millard, "The Canaanites," p. 32; de Vaux, EHI, p. 128; Aharoni, Land of the Bible, p. 62. On the administration of the Egyptian province, cf. W. Helck, "Die ägyptische Verwaltung in den syrischen Besitzungen," MDOG, 92 (1960), pp. 6f. Cf. Weippert, loc. cit.

²Helck, p. 6.

³Helck, pp. 7ff. Damascus and the Beq^ca are included in this province. Millard, p. 33.

⁴What should be made of the Hittite text, ANET, p. 352, (cf. supra, p. 356) in which the country of Canaan is treated separately from the countries of Tyre and Sidon, which by our definition are included in the land of Canaan, is not clear. The list clearly includes specific city states as well as the names of larger territories. Canaan may have represented the region in general, especially the interior and the area south of Phoenicia, whereas Tyre and Sidon formed distinct political entities in their own right. Concerning EA 151:49-68, Rainey stresses that the reporter, the king, is writing from inside Canaan, i.e., Tyre, but his letter concerns regions not to be included within the designation. "Ugarit and Canaanites Again," p. 101.

the eponymous ancestor of the Canaanites.¹ More often, however, the simple form refers to the territory,² the geographic nature of which is emphasized by the common phrase **ארץ כנעני**.³ Rarely is Canaan used in a political sense. Except for Judg. 4:2,23,24, where Jabin is identified as **מלך כנען**, "the king of Canaan" and "the kingdom of Canaan" never appear.⁴ The inhabitants of the land are referred to by the gentilic, **הכנעני (ם)**.⁵ This form, however, appears to bear two senses, depending upon the scope demanded by the context. Frequently the name serves as a collective adjective for all the inhabitants of the region, without distinguishing separate tribal or city state entities.⁶ Elsewhere, especially where the tribes of Canaan are listed, the designation seems to denote a smaller group alongside the Hivites, Jebusites, etc.⁷ This

¹Gen. 9:18,22,25,26,27; 10:6,15; 1 Chron. 1:8,13.

²84x. These are distributed as follows: Genesis (39x), Exodus (3x), Leviticus (3x), Numbers (12x), Deuteronomy (1x), Joshua (8x), Judges (7x), Isaiah (2x), Ezekiel (2x), Hosea (1x), Zephaniah (2x), Psalms (3x), 1 Chronicles (3x).

³65x. Note also the appositional construction **הארץ כנען**, Num. 34:2.

⁴But cf. "the kingdoms of Canaan" (**ממלכות כנען**), Ps. 135:11; "kings of the Canaanites" (**מלכי הכנעני**), Josh. 5:1. Also "the Canaanite, the king of Arad", Num. 21:1; 33:40.

⁵70x. Genesis (11x), Exodus (9x), Numbers (7x), Deuteronomy (4x), Joshua (15x), Judges (16x), 2 Samuel (1x), 1 Kings (1x), Ezekiel (1x), Obadiah (1x), Ezra (1x), Nehemiah (2x), 1 Chronicles (1x).

⁶E.g., Gen. 12:6; 24:3; Exod. 13:11; Num. 21:1; Josh. 16:10; Judg. 1:1ff.

⁷Gen. 13:7; 15:21; 34:30; Exod. 3:8,17; 13:5,11; 23:23,28; 34:11; Deut. 7:1; 20:17; Josh. 3:10; 9:1; 12:8; 24:11; Judg. 1:4; 3:3; 2 Sam. 24:7; Ezra 9:1; Neh. 9:8.

tribe appears to have inhabited the lowland region in the southwestern corner of the land. It is possible that since these would have been the first inhabitants of the land encountered by the Egyptians, their name came to represent all.¹

The precise boundaries of the biblical land of Canaan appear to correspond generally with those of the Egyptian province of the second millennium.² The most detailed description, Num. 34:1-12, describes the southern border as running eastward from the River of Egypt, through the wilderness of Zin, up toward the southern tip of the Dead Sea. To the west Canaan was bounded by the Mediterranean; to the east by the Jordan River. The northern border is described less precisely. It appears to have crossed eastward from the Mediterranean at the northern edge of the Lebanon mountain range, passing through Lebo-Hamath,³ and continuing as far as Hazerenan. From here it turned southward passing through the as yet unidentified Shapham and Riblah, eventually turning westward to end up at the Sea of Chinnereth (Galilee). It is obvious from this

¹J. van Seters, Abraham in History and Tradition (New Haven: 1975), pp. 46ff., argues that the biblical usage is polemical and theological, rather than historical, and reflects a late revival of archaic forms and terms. Cf. idem, "The Terms 'Amorite' and 'Hittite' in the Old Testament," VT, 22 (1972), pp. 64-81.

²Aharoni, Land of the Bible, p. 62 writes, "The biblical description of the borders of the 'land of Canaan' at the time of the conquest defines the exact same area (Num. 34:1-12)." Cf. Gen. 10:15-18, which provides both ethnic and geographic definitions of "Canaan". The territorial dimensions are described more generally than in Num. 34.

³I.e., Labweh. Aharoni, ibid., pp. 65f.; K. Elliger, "Die Nordgrenze des Reiches Davids," PJB, 32 (1936), esp. pp. 42ff. But cf. Y. Kaufmann, The Biblical Account of the Conquest of Palestine, trans. by M. Dagut (Jerusalem: 1953), p. 48, n. 54, who translates לַבְּוֹא חַמַּת, "up to the gateway of Hamath," i.e., as a close approximation of the River Euphrates.

demarcation that the biblical land of Canaan incorporated more territory than did the Egyptian province; most of Upe (incorporating the Beq^ca and Damascus) were included as well.¹

With regard to the political conditions in pre-Israelite Canaan, the biblical texts are quite consistent. The region is never presented as a single nation, the nation of Canaan. Rather, the population is segmented into a series of independent or semi-independent tribal and political units, each of which was ruled by a king,² and constituted a *גוי* in its own right.³ As such they were capable of independent political action,⁴ but, in the face of a common foe, they could be quickly forged into military alliance.⁵

To sum up, in general, the biblical and extra-biblical usages of the name Canaan display remarkable agreement. In both 1) Canaan functions primarily as a geographic rather than ethnic or national designation; 2) the boundaries of the territory are similar; 3) the gentilic serves as a general designation for its inhabitants; 4) Canaan does not constitute one political entity, but a series of independent or semi-independent city-states.

¹Cf. Millard, "The Canaanites," p. 33. For a map of these borders see Aharoni and Avi-Yonah, *Bible Atlas*, p. 41, map 50. De Vaux, *EHI*, p. 128, however, suggests the tenth century inscribed statuette of the Egyptian official found in Syria might indicate the Egyptians treated this entire region as Canaan. Cf. Steindorff, pp. 30-33.

²Josh. 9:1, and the king list, 12:8ff. That these were for the most part city-states is suggested also by expressions like *ערי הגוים*, Deut. 20:15; *ערי העמים האלה*, v. 16.

³Cf. the use of the term *גוי* in Deut. 7:1; 20:15. For further discussion see *infra*, p. 500.

⁴E.g., the Gibeonite treaty with Israel, Josh. 9:3ff.

⁵Josh. 9:1-2; 11:1ff.

Israel

The etymology and general usage of the name Israel have been discussed in the previous chapter. We need here only to examine the territorial use of the name.

In extra-biblical sources, Israel appears in an unequivocal sense only in one inscription, that of Shalmaneser III.¹ None of the six occurrences in the Mesha Inscription is clearly geographic.² Indeed the references to Israel perishing forever (line 5), and the taking of Nebo from Israel (line 14), argue strongly against this interpretation. Although it is possible to pass off other occurrences of the people instead of land determinative in Egyptian inscriptions as careless scribal errors, it is doubtful that this applies to the celebrated reference to "Israel" in the Merneptah stela.³ Its presence in the context, where all other determinatives indicate foreign lands, has every appearance of being deliberate, and may have been determined by either the unsettled condition of the Israelite population at this time, or a recognition of the reality reflected also in the biblical texts: the name is not appropriately rendered as a geographic term; its connotations are primarily ethnic.

Among the thousands of references to Israel in the Old Testament, the texts in which the name is used in an undeniably geographic sense are but a handful. The expression ארץ ישראל occurs only nine

¹ ANET, p. 279, A-ḥa-ab-bu ^{māt}Sir-'i-la-a-a, "Ahab the Israelite". Note the land determinative.

² KAI 181:5,7,10,14,18,26.

³ ANET, p. 378. Cf. also M. Weippert, The Settlement of the Israelite Tribes in Palestine (London: 1971), p. 61, n. 24. For the Egyptian text see Kitchen, Ramesside Inscriptions, IV, p. 19.

times,¹ אדמת ישראל thirteen times,² and the less political אדמת ישראל seventeen times.³ In many of these instances, however, it may be argued that the genitive is not to be interpreted epexegetically, but possessively; i.e., the reference is not to the land which is Israel, but the land belonging to Israel.⁴ However, such distinctions may be too fine, since in the political entity known as Israel, land and people are virtually inseparable.

Israel may occasionally contain a territorial nuance in varying degrees of overtness, especially when it follows the preposition, ב. The clearest examples are: 1) 2 Kings 5:15. Naaman declares, "Now I know that there is no god in all the earth, but in Israel." 2) 2 Kings 10:32. Yahweh began to cut off portions from (ב) Israel. 3) Ezek. 39:11. "I shall give Gog a burial ground there in Israel." 4) Mal. 2:11. "An abomination has been committed in Israel and Jerusalem." 5) 2 Chron. 34:33. "And Josiah removed all the abominations from all the lands belonging to the sons of Israel, and he made all who were present in Israel to serve Yahweh their God." Many additional examples could be cited in which the geographical nuance is implied, but not exclusively

¹1 Sam. 13:19; 2 Kings 5:2,4; Ezek. 27:17; 40:2; 47:18; 1 Chron. 22:2; 2 Chron. 30:25; 34:7. Cf. ארץ בני ישראל, Josh. 11:22.

²Judg. 19:29; 1 Sam. 7:13; 11:3,7; 27:1; 2 Sam. 21:5; 1 Kings 1:3; 2 Kings 10:32; Mal. 1:5; 1 Chron. 21:12. Cf. also 2 Kings 14:25; Ezek. 11:10,11, though here גבול appears to be used in the sense of "boundary". In שדה נחלת ישראל, Judg. 20:6, Israel cannot be understood geographically.

³Ezek. 7:2 + 16x in Ezekiel.

⁴Cf. Buccellati, Cities and Nations, p. 107.

demanded.¹ A similar ambivalence appears when "Israel" is preceded by מן, "from". 1) 2 Kings 10:28. "Jehu removed Baal from Israel." 2) 2 Chron. 15:9. "Many had defected to him from Israel." 3) 15:17 "But the נַמֹּת were not removed from Israel." 4) 30:25. "And all the assembly of Judah rejoiced, with the priests and Levites, and all the assembly that came from Israel, both the sojourners who came from the land of Israel and those living in Judah." This last example is probably the most overtly geographic in sense.²

In contrast to the usage of "Canaan", which appears to have been relatively constant, the area identified as "the land of Israel" varied considerably, depending upon the historical circumstance. Quite naturally, the notion of "the land of Israel" developed only after the entrance of this people into "the land of Canaan". When the patriarchal traditions refer to the promised land, they speak only of "the land of Canaan".³

¹E.g., expressions like "(a) God in Israel" (1 Kings 18:36; 2 Kings 1:3; 6:16; cf. Ezek. 39:7, Yahweh is the Holy One in Israel); "a prophet in Israel" (2 Kings 5:8); "a prince/ruler in Israel" (Ezek. 45:16; Mic. 5:1); "a custom in Israel" (Ruth 4:7); etc. Cf. also expressions like "to inquire in Israel" (1 Sam. 9:9); "to bring deliverance in Israel" (1 Sam. 11:13, by Yahweh; 14:25, by Jonathan); "to fall in Israel" (2 Sam. 3:38); "to sojourn in Israel" (Ezek. 14:7).

²Cf. also "to reign over Israel" (מֶלֶךְ אֶלְעַל יִשְׂרָאֵל), 1 Sam. 13:13; 14:47; etc.; "to be ruler over Israel" (נִגְיָד עַל יִשְׂרָאֵל) 1 Sam. 25:30. Note also the restoration of the cities "to Israel" in 1 Sam. 7:14.

³Gen. 12:5ff.; 13:12f.; 17:8; 35:6f.; 48:3f.; Exod. 6:4; 16:35; Lev. 14:34; 18:3; 25:38; Num. 13:2,17; 26:19; 32:30,32; 33:40,51; 34:2,29; 35:10f.; Deut. 32:49; Josh. 5:12; 14:1f.; 21:1f.; 22:9f.,32; 24:3; Judg. 21:12. The only later reference to "the land of Canaan" occurs in Ps. 105:11 = 1 Chron. 16:18, another reference to the patriarchal promise. (If the Pentateuchal sources actually derive from much later times, long after the expression had fallen into disuse, this consistency is remarkable. But cf. van Seters, *loc. cit.*, who sees in the use of the name an archaizing tendency).

Three expressions used in the pre-monarchic era are of interest: Josh. 11:22 refers to ארץ בני ישראל, Judg. 20:6 to ארץ נחלת ישראל, and Judg. 19:29 to גבול ישראל. The presence of בני and נחלה in the first two respectively, betrays an early historical stage, when ארץ ישראל had not yet become a technical expression for the territory of the nation. The choice of גבול in the third appears to have been deliberate, to emphasize, along with the notice of the dismemberment of the corpse into twelve pieces, that the warning applied to all Israelites. The emergence of the technical use of ארץ ישראל coincides, on the one hand, with the disappearance of ארץ כנען, and on the other, with the political maturation of the nation, reflected specifically in the establishment of the monarchy.¹ Whereas prior to this ארץ ישראל could have encompassed only the territory actually occupied by the Israelites, during the days of the United Kingdom, it applies to the entire heartland of the nation, "from Dan to Beersheba",² along with the Transjordan region occupied by the two and one-half tribes. It did not, however, include the territories of the vassal states, i.e., Moab, Ammon, Damascus. With the division of the Kingdom in 931 B.C., a fundamental change in the scope of the expression occurred. Hereafter, and until 722 B.C., in a geo-political sense, "Israel" refers only to the Northern Kingdom, as distinct from Judah.³ But the fall of the North marked the beginning of the end of ^{the} geographical entity known by that name. Nonetheless, the Chronicler continued to use it for the

¹Cf. the references supra, p. 365, n. 1.

²On the use of the expression, see Saebø, pp. 21ff.

³But the prophets continue to use the name Israel in its broadest sense, in keeping with their theological perspective.

northern area until the exile of Judah.¹ Nevertheless, by the time of Ezra it had fallen into total disuse.²

In conclusion, it is remarkable that, in contrast to the Edomites who gave up their ethnic name, bn̄y Esau, in favour of the name of the region over which they gained control,³ the Israelites should have rejected the name Canaan and clung to the original ethnicon as their self-designation. Perhaps even more remarkable is the fact that outsiders should have treated them similarly. Several reasons for this development may be suggested. 1) The name "Israel" was a firmly fixed ethnic designation before the territorial association had been established.⁴ 2) The ethnic discontinuity between the original Canaanites and the Israelites was widely recognized.⁵ To have transferred the name of the former to the newcomers would have blurred this distinction. 3) The land occupied by Israel was not coterminous with the land of Canaan. 4) The association of "Canaan" with moral and spiritual degeneracy provided Israel with strong religious grounds for rejecting the name as a self-designation.⁶

¹2 Chron. 30:1,6; 34:7,21; etc.

²The post-exilic writers, the Chronicler excepted, use the name only in the ethnic sense. Where the region is referred to, it is identified as part of the imperial province "Beyond the River". עבר נהרה (Aramaic), Ezra 4:10 + 13x in Ezra; עבר הנהר (Hebrew), Ezra 8:36; Neh. 2:7,9; 3:7. So also 1 Kings 5:4(bis). Cf. ebirtim and eber nāri in the Mari and Neo-Assyrian texts respectively. CAD, IV, p. 8; AHW, p. 181. For further discussion see M. Noth, Könige, BKAT (Neukirchen-Vluyn: 1968), Vol. I, pp. 75f. J. J. Finkelstein, "Mesopotamia," JNES, 21 (1961), pp. 83f. The southern region is, however, frequently identified as Judah.

³Cf. the discussion following.

⁴Cf. the Exodus traditions, the "Israel" Stela.

⁵Cf. the "Israel" Stela again.

⁶Cf. Ezekiel's scathing attack on Jerusalem's spiritual condition

That the self-designation should eventually become the name by which others referred to the Israelites and their land may be attributed to historical circumstances. Quite naturally outsiders, who felt the influence of this new political force, adopted the self-identification as their own designation for the country.¹

Edom/Seir

The Edomites are referred to in the ancient sources by at least three different designations, Esau,² Edom, Seir. The first is found only in the biblical texts, in which it serves, primarily as the name of an individual rather than a national name.³ According to the Hebrew traditions, Esau was the elder son of Isaac, the twin brother of _____ by associating her with the original Canaanites, 16:1ff.

¹A similar explanation may account for the application of the name Aram to Syria, known to the Mesopotamians as Hatti, or Amurru, a more general and older designation. Cf. M. Liverani, "The Amorites," POTT, pp. 119ff.

²The etymology of the name remains a mystery. The purported aetiology in Gen. 25:25 is of little help. S. R. Driver, Genesis, p. 246, repointed יֵשׁוּב as יֵשׁוּב and related the name to Arabic Cathiya, "to have thick or matted hair", or 'a^Cthā, "thick-haired". Cf. KB, p. 741, "having much hair", W. H. Müller, Asien und Europa nach alt-Ägyptischen Denkmälern (1893), pp. 361f. (as referred to by M. Noth, HPT, p. 96), associated the name with the goddess Cst, mentioned in Egyptian monuments. This deity is characterized as "the female form of the rough huntsman Esau." According to Skinner, Genesis, p. 360, some connection with the Phoenician Oύσωος, hero of the chase, is probable, though not certain. But as Noth notes, this still does not explain the form. His alternative is to regard Esau as a "nickname that may have been used to characterize a dunce," loc. cit., n. 282.

³Even if the occurrence of the personal name Cesaw should be confirmed in the Ebla texts, this person could not be identified with the biblical personage. Cf. K. A. Kitchen, The Bible in its World: The Bible and Archaeology Today (Exeter: 1977), p. 53, et, n. 54.

of Jacob,¹ and eponymous ancestor of the bnv Esau,² more commonly known as the Edomites.³ The association of Esau with Mount Seir is firmly established in Genesis 32:4, 33:14f.; and 36:8. According to Deut. 2:5 and Josh. 24:4 Yahweh has specifically allotted this territory to Esau as a possession (יְרֵשָׁה). This promise was realized when the Horites, the former inhabitants were displaced.⁴ So fundamental does the Hebrew

¹Gen. 25:20-34; 26:34; 27:1ff.; 28:1-9; 32:33; 35:1,29. Memories of the individual are also reflected in Josh. 24:4; Mal. 1:2-3; 1 Chron. 1:34.

²The form occurs in Deut. 2:4,8,12,22,29. Cf. also byt Esau in Ob. 18. The national genealogy of the Edomites is recorded in Gen. 36 and 1 Chron. 1:35ff. On the relationship between an eponymous ancestor and the ethnic composition of a nation, see the previous chapter.

³This identification of Esau with Edom is emphasized by the explanatory comment הוּא אֲדוֹמִים which follows the name Esau three times (36:1,8,19) in the genealogy. In 36:9.43b (cf. 1 Chron. 1:35) Esau is specifically identified as the ancestral father (אָב) of the Edomites. According to J. R. Bartlett, "The Land of Seir and the Brotherhood of Edom," JTS, N.S. 20 (1969), pp. 1f., the identification of Esau-Edom was made only in Judah. Furthermore, he notes that the southern notion of Israel's brotherhood with Esau-Edom was based on entirely different circumstances than was the northern view. Whereas the kinship in the latter appears to have been based on common feelings of hostility toward Judah, in the south it derived from Judah's geographical proximity to Seir (which he places west of the Arabah). This interpretation suffers however, because: 1) The distinction between the northern and southern reasons for the sense of kinship with Edom is purely speculative. We have no evidence of a covenant of brotherhood between Israel and Edom. 2) The identification of Seir with the region west of the Arabah cannot be confirmed. Cf. below. 3) The distinction can be maintained only by an artificial dismemberment of the texts of Numbers and Deuteronomy. It fails to treat with sufficient respect the transmitted form of the traditions concerning the history of relations between Jacob and Esau, as well as Israel and Edom. For other treatments of the Edom-Esau problem see G. Wallis, "Die Tradition von den drei Ahnvätern," ZAW, 18 (1969), p. 20; V. Maag, "Jakob-Esau-Edom," TZ, 13 (1957), pp. 418-29.

⁴Deut. 2:12. Because many of the names in the Horite genealogy in Gen. 36:20-30 appear to be Semitic, it has been generally agreed that these Horites are not to be identified with the Hurrians/Hivites in Palestine at the time (e.g., the Shechemites). Many understand the name

association of Esau with Seir become that Obadiah repeatedly refers to the mountain as הר עשו, "the mountain of Esau".¹

Since the name Esau is only secondarily associated with the land of the Edomites, and never actually functions as a territorial designation, the major part of this study will concern itself with Edom and Seir, both of which are clearly used as toponyms.

Edom

Usage. The extra-biblical references to Edom are disappointingly rare. Apart from two enigmatic Egyptian references to Shamash-Edom,² the earliest clear occurrence of the name derives from the late thirteenth century B.C. Papyrus Anastasi VI 54-55. In a letter to his superior a frontier official writes:

We have finished letting the Shasu tribes of Edom ('-d-w-m) pass the Fortress [of] Mer-ne-Ptah Hotep-hir-Maat -- life, prosperity,

here as a Semitic term meaning something like "cave dweller". So Speiser, Genesis, p. 283; idem, "Horite," IDB, II, p. 645; D. J. Wiseman, "Horites, Horim," IBD, II, p. 660. De Vaux, however, argues that because the Israelites had no name for the region south of Moab, they applied the Egyptian name of Canaan, Huru, to this area. "Les Hurrites de l'histoire et les Horites de la Bible," RB, 74 (1969), pp. 481f., 501f.; idem, EHI, pp. 136ff. But cf. C. J. Mullo Weir, "Nuzi," AOTS, p. 80, who defends the Horite-Hurrian association.

¹Ob. 8,9,19,21.

²The first of these is found in a list of Asiatic and African territories conquered by Thutmose III (1504-1450). For text see K. Sethe, Urkunden der 18. Dynastie in Urkunden, IV (Leipzig: 1907), pp. 780-81. For the translation see ANET, p. 242-43. Cf. also J. Simons, Handbook for the Study of Egyptian Topographical Lists Relating to Western Asia (Leiden: 1937), p. 117. The second occurrence dates from the reign of Amen-hotep II (1450-1425). For text see A. M. Badawi, "Die neue historische Stele Amenophis" II, ASAE, 42 (1943), pp. 1-23. For a translation see ANET, p. 245. J. A. Wilson suggests a Palestinian location for the town. ANET, p. 245, n. 4.

health! -- which is (in) Tjeku, to keep them alive and to keep their cattle alive..."¹

The foreign land determinative suggests that here we have to do with a geographic rather than ethnic designation.²

The earliest neo-Assyrian occurrences of the name date from the eighth century B.C., when the expansion of the Assyrian empire had reached southern Syria.³ In each of the nine appearances, Edom (U-du-mu), is depicted as one member among a series of western lands conquered by successive Assyrian emperors. But little concrete information on the land of Edom can be derived from any of these texts.⁴

The name has also surfaced on two ostraca found recently at Tel Arad, some seventeen miles east of Beersheba, i.e., in the vicinity of Edom itself.⁵ In the Ramath-negeb ostrakon, since fear is expressed

¹For the text see A. H. Gardiner, Late Egyptian Miscellanies (Brussels: 1937), pp. 76f. For translation see ANET, p. 259.

²But note Weippert's caution against too strict an interpretation of the determinative, since Egyptian scribes were not always consistent in this regard. "Edom," p. 667, n. 1340. W. F. Albright, "The Oracles of Balaam," JBL, 63 (1944), p. 229, has suggested that the use of this determinative indicates the beginning of sedentarization for the bedouin Shosu, whose presence has been attested from Egypt to Syria. On the Shosu see R. Giveon, Les Bedouins Shosou des documents Egyptiens (Leiden: 1971); K. A. Kitchen in a review of Giveon, JEA, 58 (1972), p. 323; W. Helck, Die Beziehungen Agyptens zu Vorderasien (Wiesbaden: 1962), pp. 278-79; idem, "Die Bedrohung Palästinas durch einwandernde Gruppen am Ende der 18. und am Anfang der 19. Dynastie," VT, 18 (1968), pp. 472-80. On p. 478 these Shosu are seen as tribes which founded the kingdoms of Moab and Edom. M. Weippert, "Semitische Nomaden des zweiten Jahrtausends. Über die Ššw der ägyptischen Quellen," Bib, 55 (1974), pp. 265-80; 427-433.

³For forms and references see Parpola, Toponyms, pp. 364f.

⁴It is of passing interest that in later times, under Esarhaddon and Ashurbanipal the determinative mātu tends to be replaced by ālu. Because of scribal inconsistency, however, not too much should be made of this. Both are geographic, in any case.

⁵The texts have been published by Y. Aharoni, "Three Hebrew

that Edom will attack the fortress, it is clear that Edom is being used as a national, rather than a geographic designation.¹ Although אֲדָמָה appears three times in the Nehemyahu ostrakon, the text is of little value here, except to confirm the national use of the name.²

In this context we should also note several additional texts in which the name אֲדָמָה appears, but whose association with the nation Edom is doubtful. The references to Udm in the Keret Epic were initially greeted with enthusiasm as early evidence for the biblical Edom.³ This interpretation, however, has now been generally abandoned.⁴ al-U-du-mu in Amarna Letter 256, is likewise not to be confused with Edom.⁵

Ostraca from Arad," *BASOR*, 197 (1970), pp. 16-42; *idem*, כתובות ערד (Arad Inscriptions), *Judean Desert Studies* (Jerusalem: 1975), p. 48, text 24:20; p. 72, text 40:10,15. For a French translation and discussion cf. A. Lemaire, Inscriptions hebraïques, Vol. I: Les Ostraca, *Litteratures anciennes du proche orient* (Paris: 1977), p. 188f.

¹Line 9 reads: פֶּן תִּבֹּא אֲדָמָה שָׁמָּה, "Lest Edom should come there." "Three Hebrew Ostraca," p. 20. Aharoni has dated the ostraca around 600 B.C.

²This text is dated 100 years earlier than the Ramath-negev ostraca. *Ibid.*, p. 42.

³So C. Virolleaud, La legende de Keret roi des Sidoniens, *MRS*, II (1936), p. 19; R. Dussaud, Les découvertes de Ras Shamra (Ugarit) et l'Ancien Testament (Paris: 1941), p. 166.

⁴C. H. Gordon, Ugaritic Literature (Rome: 1949), p. 66, n. 1, identifies Udm as a Syro-Lebanese coastal city. A. Jirku, Kanaanäische Mythen (Gütersloh: 1962), p. 88, n. 7, locates the site near the Sea of Tiberias. See further, H. L. Ginsburg, The Legend of King Keret: A Canaanite Epic of the Bronze Age, *BASOR Supp. Studies*, Nos. 2-3 (1946), p. 7; R. de Langhe, Les textes de Ras Shamra-Ugarit et leurs rapports avec le milieu biblique de l'Ancien Testament (Paris: 1945), pp. 105-10.

⁵W. F. Albright associates the name with the legendary Udm in the Keret Epic. "Two Little Understood Amarna Letters from the Middle Jordan Valley," *BASOR*, 89 (1943), p. 14, n. 36. For translations of this text see Albright, *ibid.*, pp. 10ff.; *ANET*, p. 486; J. A. Knudtzon, Die El-Amarna Tafeln, *VAB*, II (Leipzig: 1907), p. 815.

Similarly, the identification דמ with Edom in Sefire Inscription I A 10,35, is quite unlikely. Although Fitzmyer allows that דמ here may be related to the Ugaritic Udm, Akkadian Udumu, or Hebrew Edom, he opts for a place name like 'Adamah or 'Adam.¹

Unfortunately, none of our extra-biblical texts is able to contribute much to our understanding of the use of Edom as a geographic designation in antiquity, except that the Egyptian citation pushes the date for its existence back to at least the thirteenth century.² For further clarification it is necessary to go to the biblical sources.

Judging by the distribution of the name Edom in the Old Testament, it is apparent that chronologically, at least, the history of this nation ran parallel to that of Israel.³ The usage of the name displays

¹J. A. Fitzmyer, The Aramaic Inscriptions of Sefire, *Biblica et Orientalia*, 19 (Rome: 1967), p. 36. Cf. J. C. L. Gibson, AI, p. 29, who interprets דמ as "cultivated ground," as opposed to רחה , "open country." Lipinski translates the two words as "soil" and "steppe" respectively. SAIO, p. 49.

²J. Simons, GTTOT, p. 23, suggests that the biblical Edomites are likely to represent a detached branch of nomadic people in Egyptian texts, probably once living in the desert to the south of Palestine, but occasionally penetrating the borders of Egypt with their livestock.

³The distribution of all forms of the name is as follows: Genesis (13x); Exodus-Numbers (10x); Deuteronomy (1x); Joshua-Kings (34x); 8th century prophets (9x); 7-6th century prophets (17x); post-exilic prophets (1x); Ezra-Chronicles (15x); Psalms (8x); Lamentations (2x); Daniel (1x). Apart from the basic form ד(ו)מ , the gentilics דמי (Deut. 23:8; 1 Sam. 21:8,9,18,22; 1 Kings 11:14; Ps. 52:2), דמים (2 Chron. 25:14; 28:17), דמיי (1 Kings 11:17), דמית (1 Kings 11:1). Several different persons bear the name עבד דם , 2 Sam. 6:10f. (a Gittite); 1 Chron. 15:18f. (a Levite musician); 2 Chron. 25:24 (a temple official). Cf. also a Carthaginian by the same name, CIS 295. S. R. Driver, Samuel, pp. 206, 293, suggests that these names may be evidence of a deity named דמ . For additional representatives of this interpretation, cf. Weippert, "Edom," p. 668, n. 1351. Because of the similarity of resh and daleth, the name appears in several texts to have been confused in transmission

considerable variation. A national interpretation is required in Isa. 34:5 (Edom is identified as an עַם devoted to destruction), Jer. 9:25 (Edom is one of the uncircumcised גּוֹיִם), Ezek. 36:5 (Edom will be one of the remnant of the nations שְׂאֵרֵי הַגּוֹיִם).¹ Both Jer. 49:15 and Ob. 1-2 predict a day when Edom will be small among the גּוֹיִם. Although a geographic connotation is not excluded, construct relationships of a sociological nature appear usually to bear a collective sense.² This is also the case where the gender of Edom is construed as masculine.³ Since gentilics may be derived from either the name of the place of residence, or the name of the people to which one belongs, it cannot be determined from the form whether the national or geographic sense is primary.⁴

with Aram. 2 Kings 16:6, Q = אַדּוּמִים; cf. K = אַרְדּוּמִים; 2 Sam. 8:12, MT = מַאֲרָם, cf. LXX, Syr. 1 Chron. 18:11, מַאֲדָם; 2 Sam. 8:13, MT = אַרְם cf. LXX, Syr.; 1 Chron. 18:13, אַדָם; 2 Chron. 20:2, MT = מַאֲרָם, cf. one ms. מַאֲדָם; Ezek. 27:16, MT = אַרְם, cf. 25 mss., 'A, S, אַדָם.

¹Cf. also Amos 9:12. But LXX, Acts 15:16-18 assume a deleted waw and translate "mankind".

²אֱלֹדּוּמִי, Gen. 36:43a; Exod. 15:15; 1 Chron. 1:51,54. מֶלֶךְ אֱדוּם, Num. 20:14; Judg. 11:17 (bis); 2 Kings 3:9,12; Jer. 27:3; Amos 2:1. Cf. 1 Kings 22:48; 1 Chron. 1:43 (מֶלֶכְוּ בְּאֶרֶץ אֱדוּם). גְּבוּרֵי אֱדוּם, Jer. 49:22. שְׂאֵרֵי אֱדוּם, Amos 9:12 MT. כָּל זֶכֶר אֱדוּם, 1 Kings 11:16 is vague, as are אֱהָלֵי אֱדוּם, Ps. 83:7, and אֱלֹהֵי אֱדוּם, 2 Chron. 25:20.

³With masc. verb, Num. 20:18,20,21; 24:18; 2 Kings 8:20, 21,22; Dan. 11:41; 2 Chron. 21:8,9,10. With masc. pronominal suffix that has reference to Edom, Amos 1:11. With masc. modifiers, 2 Sam. 8:14; 2 Kings 14:7; Ps. 60:2; 1 Chron. 18:12,13. Cf. GK 122i; K. Albrecht, "Das Geschlecht der hebräischen Hauptwörter," ZAW, 16 (1896), pp. 56-58. No hint of gender is provided in 1 Sam. 14:47; 2 Kings 14:10; Isa. 11:14; Jer. 25:21; 49:7,20; Amos 1:6,9; Ps. 83:6; 2 Chron. 25:19; also Ezek. 25:12 (with neutral infinitive although the contexts support the national interpretation).

⁴Deut. 23:8; 1 Sam. 21:8; 22:9,18,22; 1 Kings 11:1,14,17; 2 Kings 16:6; Ps. 52:2; 2 Chron. 25:14; 28:7.

But Edom does occur quite frequently with a predominantly geographic sense. This is usually the case when the name is associated with another explicitly geographic term,¹ or alternatively, where the name is preceded by a locative preposition.² The territorial significance appears to be primary also when the gender of Edom is treated as feminine,³ or when Edom is paralleled with another toponym.⁴

The expression בַּת אֶדוֹם, "daughter of Edom", in Lam. 4:21,22, calls for special comment. The broader context of the entire book, in which the people of Judah are variously identified as בַּת צִיּוֹן,⁵ בַּת יְהוּדָה,⁶ בַּת יְרוּשָׁלַם,⁷ or even as בַּת עַמִּי,⁸ indicates that the phrase is consistent

¹שֹׁדֵה אֶדוֹם, Gen. 32:4; Judg. 5:4. אֶרֶץ אֶדוֹם, Gen. 36:16,17,21,31; Num. 20:23 (גְּבוּל אֶרֶץ אֶדוֹם); 21:4; 33:37; Judg. 11:18; 1 Kings 9:26; Isa. 34:6; 1 Chron. 1:43; 2 Chron. 8:17 (Cf. Jer. 40:11, Edom is listed as one of the אֶרְצוֹת). עַל יְדֵי אֶדוֹם, Num. 34:3. גְּבוּל אֶדוֹם, Josh. 15:1,21. מְדַבֵּר אֶדוֹם, 2 Kings 3:8 (cf. Jcal 4:19, אֶדוֹם לְמַדְבַּר). מְדַרְךְ אֶדוֹם, 2 Kings 3:20. But note the caution on the interpretation of such bound expressions expressed earlier, p. 355, with regard to Israel.

²בְּאֶדוֹם, Gen. 36:32; 2 Sam. 8:14; 1 Kings 11:14f.; 22:48; Jer. 40:11; Ezek. 25:14 (bis); 1 Chron. 18:13. בְּכָל אֶדוֹם, 2 Sam. 8:14. בְּהִיּוֹת דּוֹר אֶת אֶדוֹם, 1 Kings 11:15. מֵאֶדוֹם, Isa. 63:1; Ob. 8; 1 Chron. 18:11; עַל אֶדוֹם, Ps. 60:10 = 108:10. עַד אֶדוֹם, Ps. 60:11 = 108:11.

³With fem. verb, Jer. 49:17 and Mal. 1:4. With fem. pronominal suffix that has reference to Edom, Ezek. 25:13; 32:29; 35:15; Ob. 1. This usage may be derived from the Semitic notion that the earth (אֶרֶץ) and segments thereof, i.e. the lands (אֶרְצוֹת), function as the mothers and nurses of their inhabitants. GK 122h,i; Albrecht, *loc. cit.*, p. 56.

⁴Num. 24:18 (שְׁעִיר); Judg. 5:4 (שְׁעִיר); Isa. 63:1 (בְּצִרָה).

⁵1:6; 2:1,4,8,10,13,18; 4:22.

⁶1:15; 2:2.

⁷2:15.

⁸2:11; 3:48; 4:3,6,10.

with the general poetic style of the writing. In v. 22 בַּת אֶדוֹם serves as a perfect counterpart to בַּת צִיּוֹן. Who is referred to as the "daughter of Edom" is clarified in v. 21. If she is identified with the inhabitants of Uz,¹ it follows that the genitive should be interpreted as a geographic designation in each case.²

Etymology. Scholarly opinion is virtually unanimous in relating the term to the common Semitic root *'dm, "to be red".³ Echoes of this

¹Note the plural יוֹשְׁבֵי בְּאֶרֶץ עוּז. Uz is elsewhere identified as the home of Job (Job 1:1) as well as one of the bny Seir (Gen. 36:28). The name probably has reference to an Edomite district, which in Lam. 4:21 is used as representative of the entire land. Cf. Simons, GTTOT, p. 25. In Jer. 49:20, Edom is juxtaposed with יֹשְׁבֵי תִימָן.

²But cf. A. Fitzgerald, "Btwlt and bt as Titles for Capital Cities," CBQ, 37 (1975), p. 180, who suggests that the meaning may be either "daughter Edom", or "daughter/capital of Edom". Other peoples are also identified as the daughters of their respective localities: Babel, Jer. 50:42; 51:33; Ps. 137:8; Zech. 2:11; Tarshish, Isa. 23:10; Sidon, Isa. 23:12; Dibon, Jer. 48:18; Gallim, Isa. 10:30. Cf. Ammon identified as a בַּת in Jer. 49:4. On the form see GK 122i. Cf. also the Akkadian usage of martu-GN to refer to residents of a place, AHw, p. 614.

³In Hebrew the Qal occurs only in Lam. 4:7. Cf. Pual, Exod. 25:5; 26:14; 35:7,23; 36:19; 39:34 (מֵאֲדָמִים); Nah. 2:4; Hithpael, Prov. 23:31; Hiphil, Isa. 1:18. See KB, pp. 13f.; BDB, p. 10; G. R. Driver, review of The Moabites, by A. H. Van Zyl, JTS, 12 (1961), p. 66, "'edom means 'redness' (cp. 'adom 'red')." The Hebrew vocalization follows the pattern of many other nouns, e.g., חֲלוֹם, חֲמוֹר, אֱלוֹהַּ. Cf. GK 84n. In Ugaritic, 'dm = "to rouge oneself", UT, p. 352. Akkadian, adamu is used of "blood" and "a red garment", CAD, I, p. 95. AHw, p. 10. For comparative definitions and bibliography see D. Cohen, ed. Dictionnaire des Racines Semitiques, Fasc. 1 (Paris: 1970), p. 9. F. Hommel's explanation, of bny Edom as "Söhne der Erde," Ethnologie, p. 164, has found few supporters. This association of the name with the colour is reflected in the word play in Isa. 63:1,2.

מִי זֶה בָּא מֵאֶדוֹם "Who is this who comes from Edom
חֲמוֹץ בְּגָדִים מִבְּצֹרָה With garments of crimson from Bozrah?

מָדוּעַ אֲדָם לִלְבוּשׁךָ Why is your apparel red.
וּבְגָדֶיךָ כְּדָרְךָ בְּגַת And your garments like him who treads in
the winepress?"

The reference to the grape juice (נֵצֶחַ) in vs. 3,6, is a suitable figure

etymology may be heard in Gen. 25:21-34 in the account of the origins of Jacob and Esau. In spite of the many interpretive problems,¹ judging from the formal nature of the naming of both Jacob and Esau,² it is doubtful that the Hebrews ever looked upon the individual as having been called Edom. Subsequent narratives provide no hint of this usage. Furthermore, wherever the ancestor of the Edomites is explicitly referred to he is identified as Esau.⁴ Conversely, in the narrative texts the Edomites are never identified as bny Edom; only bny Esau.⁵ The former expression occurs only in one poetic passage, Ps. 137:7.⁶ Even in our text, although the "redness" motif appears already in the description of the boy's birth,⁷ the actual association of the individual with the life-blood because of its colour, as well as the method by which it is produced, i.e., trampling.

¹In addition to the commentaries, see Wallis, pp. 20-22; V. Maag, pp. 418-19.

²V. 25, ויקראו שמו עשו.
V. 26, ויקרא שמו יעקב.

³In contrast to Israel, which appears repeatedly, after Gen. 32, as an alternative to Jacob.

⁴Gen. 36, passim; 1 Chron. 1:35. Cf. the specific statements regarding the connections between the sons of Lot and Moab and Ammon, Gen. 19:37,38.

⁵Deut. 2:4,8,12,22,29.

⁶On the relationship of this expression to the bny/mārū-GN form common in the cognate languages, as well as the distinctions between the poetic and narrative use of the form see above, pp. 153ff.

⁷Von Rad, Genesis, p. 265, sees in v. 25, an allusion, not to the red sandstone cliffs of Edom, but to the darker colour of the skin of the Edomites. On the other hand, the word אדמוני, which occurs only here and in 1 Sam. 16:12; 17:42 may have been intended to cover both ideas expressed in the verse and signify "red-haired". Cf. LXX ὑπέρμας, Latin rufus. The former is closely related to ὑπέρμας, which was used especially

name Edom occurs only later, when the boys are already grown men (v. 30). The author's enjoyment of word plays is apparent throughout the account. With the parenthetical comment, **על כן קרא שמו אדום**, his use of this literary device has been made explicit.¹

What general conclusions concerning the Edomite nation may then be drawn from this account? 1) It is apparent from the pre-natal oracle that the narrative is not concerned merely with individuals, the literal twin sons of Isaac¹ and Rebekah; it involves the relationships of nations.² 2) The historical conflict between these two nations is prefigured in the pre-natal struggle for priority in birth. 3) The story reflects the contrasting national characteristics of the two nations: Esau is a ruddy person, a man of the field and the chase, whereas Jacob lives the more settled life of a shepherd. 4) Most important for our discussion, Edom is not the personal name of the ancestor of the Edomites; that role is reserved for Esau.

If the association of the name Edom with the individual is indeed secondary and represents an intentional word play, the origin of the name remains unexplained. It seems most natural to see in the name a reflection of the physical environment in which the Edomites lived. Since A. H. Sayce, at the turn of the century, associated the name with the red colour of the sandstone cliffs on either side of the Arabah³

to describe red hair, e.g., of the Scythians, Thracians, etc. Liddell & Scott, p. 1559. Cf. also Skinner, p. 359.

¹Compare the form of the phrase with vs. 25,26, in which the references to the naming of the sons forms an essential part of the narrative, and flows smoothly from the context.

²Note the parallel use of **גוים** and **עמים** in v. 23.

³"Edom, Edomites," HDB, I, p. 644.

this explanation has dominated scholarly opinion. Bartlett, for example, has recently asserted that in the fourteenth to twelfth centuries, B.C., "'Edom' was as yet only the name of a certain area, distinguished by the colour of its sandstone mountains, and inhabited by various groups or clans with their leaders, the 'allupim . . .'"¹ Weippert, however, notes that in antiquity "red" encompassed a broad spectrum of nuances from reddish yellow to dark brown,² Consequently, although the name most likely signifies "red land" the precise geological formation connected with the etymology is difficult to determine.³ If this explanation of the name is correct, then in Edom we possess an example of a nation whose association with its territory is demonstrated by the transference of the geographical designation to that of its inhabitants.

Seir

Usage. The references to Seir in the Egyptian texts are not only more frequent than the occurrences of Edom; the earliest witness also antedates the latter by more than a century. In Amarna Letter 288^c Abdu Ḥepa complains to Amenophis IV,

The land of the king is lost; in its entirety it is taken from me; there is war against me, as far as the lands of Seir (mātāti še-e-ri^{ki}) (and) as far as Ginti-karmel.⁴

Seir is obviously used as a geographic designation, identifying the

¹"The Rise and Fall of the Kingdom of Edom," PEQ, 104 (1972), p. 28. Cf. also W. F. Albright, "The Oracles of Balaam," JBL, 63 (1944), p. 229, n. 128.

²"Edom," p. 393. Cf. the discussion of the word family *'DM by R. Gradwohl, Die Farben im Alten Testament: Eine terminologische Studie (Berlin: 1963), pp. 4-16, 26f.

³Weippert, "Edom," p. 393.

⁴For the Akkadian text see Knudtzon, #288. For the English translation see ANET, p. 488.

this reference is the use of the foreign people, rather than land determinative, suggesting an ethnic rather than geographic significance for the name.¹ Furthermore, the Seirites are presented as a segment of the Shosu tribes, a group that had not yet become sedentary.² Another papyrus, identified as a "literary letter" mentions "the people of Seir" (s₃-^cz-i-r₃) just in passing.³ The final Egyptian witness is found in another recently published literary document.⁴ In this text the precise identity of "those of Seir" (N₃y -s^cr) is uncertain, but the editor understands the reference to be to a settlement in Egypt of Palestinians from Seir, or perhaps a place which had originally been a colony of Se^cirians.⁵

Whereas Seir appears more frequently than Edom in the Egyptian texts, the reverse occurs in the Assyrian records. Ashurbanipal's record of his Arabian campaign, occasioned by the revolt of his brother Shamashshumukin, to which the Arabians had lent aid, is the only occurrence of the name. The inscription reads as follows:

Upon the oracle-command of Ashur and Ishtar (I called up) my army

¹But the determinative may also simply indicate a gentilic meaning. So Weippert, p. 528, n. 196, and Kitchen, in private conversation.

²Cf. the Edomites according to Papyrus Anastasi, above, pp. 371f.

³M. A. Korostovec, Ieraticeskii Papirus 127 (Moscow: 1961), pp. 68f. Weippert, p. 36, has produced a translated excerpt. Weippert dates the papyrus in the twenty-first dynasty. Cf. Kitchen, loc. cit., p. 69f., n. 8, who suggests the twentieth (?).

⁴R. A. Caminos, A Tale of Woe (Oxford: 1977), p. 68, Col. 5, 1. 5. Caminos dates the papyrus at about 1000 B.C., although the story is probably 300 years older.

⁵Ibid.

and defeated him in bloody battles, inflicted countless routs on him (to wit) in the giru of the towns of Azaril (and) Hirata (-) kasaia, in Edom, in the pass of Iabrudu, in Beth Ammon, in the district of Haurina, in Moab, in Sa'arri, in Harge, in the district of Zobah. In the(se) battles I smashed all the inhabitants of Arabia who had revolted with him . . .¹

The separation of Edom and Seir in this text is problematic. Weippert sees here an indication that the two represent equal but distinct administrative entities in the Assyrian provincial system. Since the Assyrians were concerned to preserve existing territorial boundaries, the king may have restored older conditions (Verhältnisse) under new circumstances.² But this explanation is not entirely satisfactory. In the first place it is obvious that the list consists of unequal members, i.e., girūm, a pass (nērebum), districts (nagūm), and several unclassified entries. Furthermore, the context suggests that the importance of the entries is not to be found in their political, but in their military significance. This is a list of battle sites, not necessarily arranged in chronological or geographic order. There is no hint of administrative organizational reflections. Consequently, it seems best to interpret the separate references to Edom and Seir as notices of two separate battles. The first name was memorable perhaps because it recalled a victory over the main national force; the second, on the other hand, may have commemorated either a victory at a specific location, or the conquest of a specific area of land, the region of Seir.³

¹As translated by A. L. Oppenheim, ANET, p. 298. For the transliterated text see Streck, II, pp. 65-66. The relevant names are written URU ú-du-me and URU sa-'-ar-ri respectively.

²"Edom," p. 394.

³The spelling, with initial s instead of š, is difficult to explain. Perhaps it was influenced by the Canaanite pronunciation. Cf.

It appears from these extra-biblical sources that Seir was viewed primarily as a geographic designation. Biblical usage confirms this interpretation.¹ In most of the thirty-eight occurrences of the name, the reference is to the mountainous region south of the Dead Sea which, in the days of Abraham was inhabited by the Horites.² Later his grandson Esau was to make this his home.³ According to Deuteronomy, Seir was understood by the Israelites to have been given to Esau by Yahweh as a possession (ירשה) in the same way that Moab, Ammon and Israel had been allotted their respective territories.⁴ Subsequently, the bny Esau had succeeded in destroying the original inhabitants, and establishing themselves as a nation in the region.⁵

The exact location of Seir has been disputed. Most scholars agree that the mountains are to be located to the east of the Arabah, south of Moab.⁶ There are indications, however, that at certain times the name

von Soden, GAG, #30e. On the other hand, it may yet point to a different site, not to be identified with Seir at all. This would remove the problem of the apparent separation of Edom and Seir. The meaning of giram in the context is not clear. Streck, III, p. 469, declines to offer an explanation. So also AHw, p. 291; CAD, 5, p. 97.

¹Note the expressions: ארץ שעיר, Gen. 36:30. הר שעיר, Gen. 14:6; 36:8; Deut. 1:2; 2:1,5; Josh. 15:10; 24:4; Ezek. 35:2,3,7,15; 1 Chron. 4:42; 2 Chron. 20:10,22; 20:23. שעיר with ה directive, Gen. 33:14,16; Josh. 12:7 (cf. 11:17). Note also ארצה שעיר, Gen. 32:4. Cf. שעיר with prepositions: בשעיר, Deut. 1:44; 2:4,8,12,22,29. משעיר, Deut. 33:2; Judg. 5:4; Isa. 21:11. These account for all but eight of the occurrences of the name.

²Gen. 14:6. On the Horites see above, p. 370f., n. 1.

³Gen. 32:4; 33:14,16; 36:8,9.

⁴Deut. 2:1ff.; Josh. 24:4.

⁵Deut. 2:22. Cf. 2 Chron. 20:23, where the Edomites are designated as ישבי שעיר, "the inhabitants of Seir".

⁶De Vaux, EHI, p. 557; Simons, GTTOT, pp. 23-24, 257; M. Noth, The History of Israel, p. 132. Weippert, "Edom," p. 394, suggests perhaps el-Gebal and es-Sera. For a dissenting view cf. Bartlett, loc. cit., pp. 1-20.

applied also to parts of the western side of the Arabah. This may have resulted from the encroachment of the Seir-based Edomites into the Negeb and the territory adjoining Judah.¹ One may, therefore, reasonably speak of Seir proper, situated to the East of the Arabah, and Greater Seir, which included the territory to the west.²

Etymology

Why this mountain range should have received this name is not clear. It is possible that it was derived from one of its prominent early inhabitants. That Seir was understood as a personal name by the Hebrews is apparent from Gen. 36:20f, where the name is applied to an individual with descendants as well as ethnic identity.³ In view of the broader context, in which Esau, Reuel, Basemath and Oholibamah all appear as personal names in the bny-PN formula,⁴ the application of Seir in this position should be interpreted similarly. Seir is presented here as the eponymous ancestor of those Horites who inhabited the mountain to which his name was given. Consequently, the phrase, ארץ שעיר in v. 30, need not mean "the land which is Seir"; "the land which belongs to Seir" is also possible. In any case, where Seir is employed as a personal name, it has reference to the pre-Edomite inhabitant(s) of this

¹Deut. 1:2,44. For discussion, cf. de Vaux, loc. cit., and Simons, loc. cit.

²Cf. Lindsay's identification of the 'land of Edom' and 'greater Edom', PEQ, 108 (1976), p. 38. This is not to be confused with the Little and Greater Udm in the Keret Epic. Cf. above, p. 373.

³אלה בני שעיר החרי. Cf. v. 21 and 1 Chron. 1:38.

⁴Note the identical phrase, אלה בני עשו, etc. 36:5,13,14,17 (bis), 18,19.

region. With the assumption of Edomite control, the traditional name of the region is retained.

On the other hand, the name Seir may be classified as a Gattungsname, descriptive of the physical nature of the landscape.¹ Attempts to determine its etymology are complicated by the existence of three different Hebrew roots with the same radicals: שָׁעַר, "hair",² שְׂעִיר, "he-goat", שְׂעִירִי, "satyr, demon".³ Most authorities associate the name with the first definition, relating the "hairy" aspect to the forested covering of the hills of Seir.⁴ Albright understood it to be derived from śa^caru, the Canaanite word for "thicket", which the Egyptians of the New Empire borrowed and applied to the region.⁵

¹So W. Boree, Die alten Ortsnamen Palästinas, reprint of the 1930, 2nd ed. (Hildesheim: 1968), p. 106.

²Cf. Akkadian šārtum, "behaarte Haut", AHW, p. 1191.

³N. H. Snaith, "The Meaning of שְׂעִירִים," VT, 25 (1975), pp. 115-18, has recently proposed a modification of this last sense. He suggests the שְׂעִירִים should be understood as "the rain-gods, fertility deities, the baals of the rain-storms." E. Täubler, Biblische Studien: Die Epoche der Richter (1958), pp. 22ff., as cited by Bartlett, "Land of Seir," p. 18, n. 5, appears to have combined the second and third definitions by seeing in the word a reference to the goat-demons of the wilderness.

⁴Weippert, "Edom," p. 391, "bewachsenes, bewaldetes Land;" G. A. Cooke, A Critical and Exegetical Commentary on the Book of Ezekiel, ICC (Edinburgh: 1936), p. 382, "Se^cir (lit. hairy, i.e. covered with brushwood)."

⁵W. F. Albright, The Vocalization of the Egyptian Syllabic Orthography (New Haven: 1934), p. 38. Cf. also his review of Geographie de la Palestine, F. M. Abel, in JPOS, 15 (1935), pp. 187-88. Cf. Bartlett, loc. cit., p. 18, who suggests the term is best applied to the scrub brush of the region west of the ^cArabah rather than the wooded region of Edom. For a discussion of the various forms of the name in the ancient writings, see Weippert, "Edom," p. 391. The implications of this etymology for the use of Seir as a personal name are not clear. The original Seir may have received his name because of his physical appearance at

Whatever its etymology, in Hebrew, Akkadian and Egyptian usage, Seir like Edom is used primarily as a geographic designation. Indeed in the poetic texts, the names frequently occur as a parallel pair.¹ This identification reaches its climax in Ezek. 25:8, where Seir (i.e., Edom), along with Moab, is said to express contempt for Judah. Equally remarkable is the replacement of Edom with bny Seir in 2 Chron. 25:11, 14. However, this does not mean that the two are absolutely identical in significance. Seir, which appears to have come into use first, tends to be used in the restricted geographic sense. With the waxing of Edom's fortunes in the late second millennium, however, Edom gains prominence as a political term, becoming the actual name of the nation.²

birth. Significantly, the naming of Esau follows upon the observation of his hairy (כְּאִדְרֵה שֵׁעַר) appearance. Did the narrator of the account recognize in Esau a second Seir? Cf. the historical displacement of the Horites on Mount Seir by the bny Esau.

¹Num. 24:18 (שְׂעִיר//אֲדוֹם); Judg. 5:4 (שְׂעִיר//אֲדוֹם); Ezek. 35:15 (אֲדוֹם//הַר שֵׁעִיר); Ob. 8 (אֲדוֹם//הַר שֵׁעִיר). Cf. also Isa. 21:11 (שְׂעִיר//דוּמָה). דוּמָה is frequently emended to אֲדוֹם with LXX. So BHS. But Dumah is to be identified with Akkadian Adummatu, an important North Arabian power in the 7th century. Cf. F. V. Winnett and W. L. Reed, Ancient Records from North Arabia, Near and Middle East Series, 6 (Toronto: 1970), pp. 71-73.

²According to the etymologies for Moab suggested by several scholars, a discussion of this name should also be included here. K. Vollers, "Der Name Moab," ZA, 21 (1908), pp. 237-40, relates Moab to Arabic wa'ba/wa'iba, used primarily of waterholes and cisterns. Accordingly Moab is seen as a well-watered place. G. R. Driver in a review of The Moabites, by A. H. Van Zyl, in JTS, 12 (1961), pp. 64-66, associating Moab with Arabic wa'aba, "to be contracted at the edges", from which then wa'bu, "capacious drinking bowl", and wa'batu, "depression hollowed out in the rock and holding water", sees in the name a reflection of the large "bowl" or depression at the south-east end of the Dead Sea, inhabited by the Moabites. Cf. Ps. 60:10. E. Lipinski, "Etymological and Exegetical Notes on the Mesa^c Inscription," Or, 40 (1971), p. 327, derives the name from Arabic root wa'b, "large, inclusive, great". Moab is, therefore, "the broad land", almost synonymous with the Hebrew appellation, מִישׁוֹר, which has reference to the tableland of Moab. F. Zimmermann, "Folk Etymology of Biblical Names," VTS, 15 (1966), p. 320, relates

Indeed, the three names by which the nation was known may each be seen to correspond to one of the general terms for "nation", i.e., bny Esau = בן, Edom = עֵדוּם, Seir = שֵׂעִיר. These however, are only general distinctions in usage and should not be pressed.

the name to w'b, "desire", which to the Moabites will have meant "pleasant place". As these explanations indicate, there is no consensus on the origins of the name, and in the absence of convincing alternatives, we should see Gen. 19:37 as the clearest hint of how the Hebrews interpreted it.

The Nature of the Territorial Association

The role of the land in the nation-territory association was viewed as essentially passive in nature. Terms representing the land seldom appear as the subjects of verbs. Occasionally, however, in characteristic Semitic fashion, activities or emotions normally viewed as human are ascribed to the land. The latter in effect functions as a designation for its inhabitants, indicating the intimacy of the tie between the two.¹ Elsewhere, in highly figurative fashion, the land may "disgorge" (קיא),² or consume (אכל) its inhabitants,³ or cause its גוי to stumble (שכל).⁴ Two different expressions describe a land as resting: שקט, if it is free from external interference and war;⁵ שבת, if its cultivation has ceased.⁶ On the other hand, a land that suffers from drought "languishes" (להה),⁷ or "mourns" (אבל),⁸ the latter being used also for

¹E.g., the land "trades" (סחר), Gen. 42:34; (רכל), Ezek. 17:17; "commits harlotry" (זנה) by forsaking Yahweh, Hos. 1:2; "weeps" (בכה), 2 Sam. 15:23; cannot "endure" (יכל) the words of a prophet, Amos 7:10. Cf. also the references to "shepherding" (רעה) the land of Assyria/Nimrod", Mic. 5:5; the "captivity of the land" (גלות הארץ), Judg. 18:30; the land "entering" (נוא) the forest, 1 Sam. 14:25. This usage was common in Akkadian writings as well. E.g., "If he (the king) does not heed his adviser, his land will rebel against him (māt-šu ibbalakit [bal]-šu)." "Advice to a Prince," line 5, BWL, p. 112-13.

²Lev. 18:25,28; 20:22, a figure for the exile of the people.

³Num. 13:32; Ezek. 36:13,14. Cf. Lev. 26:38, a foreign land will consume the Israelites.

⁴Ezek. 36:13,14,15.

⁵Josh. 11:23; 14:15; Judg. 3:11,30; 5:31; 8:28; Isa. 14:7; 1 Chron. 4:40 (// שלו) 2 Chron. 13:23; 14:5.

⁶Lev. 25:2; 26:34,35; 2 Chron. 36:21. Cf. also שבתהיה, Lev. 26:34,43; 2 Chron. 36:21.

⁷Gen. 47:13.

⁸Isa. 24:4; 33:9; Jer. 4:28; 12:4,11; 23:10; Hos. 4:3; Joel 1:10; Cf. also Jer. 14:2 (Judah); Amos 1:2 (pastures). Cf. Ezek. 19:7, the land is "appalled" (שמם).

general desolation. Furthermore, like a tree, a productive land "yields" (נתן) its produce.¹ In Jer. 22:29, ארץ is used vocatively, being called upon to hear the word of Yahweh concerning its king Coniah. Ezek. 14:13 speaks of an ארץ sinning (חטא) against Yahweh by committing unfaithfulness (למעל מעל), thus bringing upon itself divine judgment which includes famine and the elimination of its inhabitants, both man and beast.²

Apart from these texts, the land is usually depicted as the recipient, rather than the agent of an action, existing not for its own sake, but for the sake of its inhabitants. Although the role of the territory in providing a nation with a place to live is obvious,³ in order for a people to develop into a nation, more was required than mere existence. The land provided the context in which fulness of life,⁴ prosperity,⁵

¹ Lev. 25:19 (פרי); 26:4,20; Deut. 11:17; Ezek. 34:27; Hag. 1:10; Zech. 8:12; Ps. 67:7; 85:13 (all יבולה); Isa. 55:10 (זרע). Cf. the mountains of Israel yielding פריכם in Ezek. 36:8.

² In addition, not to be overlooked is the more natural use of ארץ as the subject of "to quake". Jer. 8:16; 51:29 (רעש); Amos 8:8 (רגז).

³ Note the expressions ישב בארץ, Gen. 24:37; 34:21, etc.; ישבי הארץ, Gen. 36:20, and many more; מושב, "dwelling place", Gen. 27:39; 36:43; Ezek. 6:14; 34:13; 1 Chron. 4:33; 6:39; ארץ מושב, Num. 15:2. ישב is also used in Qal with "land" or a geographic name as the subject with the sense, "to be inhabited". Isa. 13:20 (// שכן); Jer. 17:6,25; 50:13,39; Ezek. 26:20; 29:11; 36:35; Zech. 2:8; 9:5; 14:11. Cf. Niphal, "be inhabited", Exod. 16:35; Jer. 6:8. Note also the Phoenician usage, KAI 26A I:17,20; II:1,7,13,18; III:8; 26C IV:8; Neo-Punic, KAI 145:3 (לעמא ישב אדמת); Moabite, KAI 181:8,10,13,31; Aramaic, KAI 215:4; 224:6. Alternatively, שכן may also be used: Gen. 26:2; 35:22; Ps. 37:3,29; Prov. 2:21; 10:30; 1 Chron. 17:9. Cf. Piel, Num. 14:30; Jer. 7:3,7.

⁴ Note especially the expression, הארץ ימים על האדמה, Deut. 4:26, 40; 5:16,30 (בארץ); 6:2; 11:9; 17:20; 22:7; 25:15; 30:18,20. Cf. ירבו ימים, Deut. 11:21. For discussion see Plöger, pp. 85f. Cf. also כל ימים על האדמה, Deut. 4:10; 12:1; 32:13; 1 Kings 8:40 = 2 Chron. 6:31. Also ארץ החיים, Isa. 38:11; 53:8; etc.

⁵ This is implied in expressions like, "a land flowing with milk and honey," Exod. 3:8,17 + 18x. But note especially Deut. 8:7-10;

and security,¹ could be found.² Not to have one's own territory was to be sentenced to a perpetual life of wandering, always at the mercy of others.³ Nomadic tribes did not develop into strong nations.⁴ For this reason, when the promise was first made to Abraham that his descendants would become a גוי גדול, the promise of land represented a natural and

11:9-12; 33:28 (Cf. Rabshakeh's invitation to come to Assyria, a land described in similar terms in 2 Kings 18:31f = Isa. 36:17f.). But this prosperity was contingent upon Yahweh's blessing his people and his land. Deut. 7:13-15; 11:14,15; 26:15; 28:4-6,11-12; 30:9. Cf. the inscription of Azitawadda of Adana, ANET, p. 654, "May this city possess plenty to eat and wine (to drink), and may this people that dwells in it possess oxen and small cattle and plenty to eat and wine (to drink)! May they have many children, may they be strong numerically, may they serve Azitawadda and the house of Mupsh in large numbers, by virtue of Ba^c1 and the gods (El)!"

¹Several different expressions are used to denote peace and security. 1) Yahweh gives rest (הַנִּיחַ) to the people, usually in association with the land: Exod. 33:14; Deut. 3:20; Josh. 1:13,15; 22:4; Isa. 63:14; 1 Chron. 23:25. The land is called a "resting place," (מְנוּחָה) in Deut. 12:9. This rest is described as freedom from enemy oppression, Deut. 12:10; 25:19; Josh. 21:44; 23:1; 2 Sam. 7:1,11; 1 Kings 5:18; Isa. 28:12; 1 Chron. 22:9,18; 2 Chron. 14:5,6; 15:15; 20:30; 32:22. 2) The land/kingdom has rest (שָׁכַח) cf. above, p. 389, n. 6. 3) The people live securely (לְבַטָּח), Lev. 25:18,19; 26:5; Deut. 12:20; 33:28; Judg. 18:7; 1 Kings 5:5; Isa. 14:30; Jer. 23:6; 32:37; 33:16; esp. Ezek. 34:25-28; 38:8-14; 39:26; Hos. 2:20; Zech. 14:11. 4) Yahweh gives peace (שְׁלוֹמִים) in the land, Lev. 26:6. Cf. Jer. 12:5. Also Isa. 32:16f.

²These also are necessary for the growth of a nation. Note the pregnant use of "to plant" (נָטַע) of securing the people in the land. 2 Sam. 7:10 = 1 Chron. 17:9; Amos 9:15; etc. Cf. infra p. 458, n. 1. Also Isa. 66:8, "Can a land be born in a day? Can a nation be brought forth all at once?"

³Cf. Deut. 26:5ff.

⁴This does not mean that nomadic tribes did not develop associations with specific territories. In modern times tribal territories (dirah) are well defined. Cf. G. A. Lipsky, Saudi Arabia: Its People, Its Society, Its Culture (New Haven: 1959), pp. 71ff., 106ff.; C. M. Doughty, Travels in Arabia Deserta, new and definitive ed., 2 vols. (London: 1936), vol. I, pp. 55, 303; II, p. 266, et passim.

necessary

^ corollary.¹ This is precisely what happened historically. Once Israel had established itself in the land, her emergence as the dominant force in Syria awaited only the development of more sophisticated political institutions.²

This perception of the nation-territory tie lies at the heart of the common ancient Near Eastern practice of guaranteeing the submission of vassal states by the wholesale deportation of populations from their native lands. Since the biblical texts describe the experiences of exile primarily from the perspective of those on the receiving end of the misfortune, they provide only limited data concerning the foundations upon which the policy was based. For the latter the extra-biblical sources must be consulted. The practice of deporting conquered peoples to another location has been attested from the second millennium Egyptian,³

¹J. Hoftijzer, Die Verheissung an die drei Erzväter (Leiden: 1956), p. 13, comments, "Die Verheissung des Landes ist das Fundament für die Entstehung des Volkes Israel, und dazu gehört auch das Fundament der Verhältnisse des Volkes zu seinem Gott." For a study of the promise of the land cf. C. Westermann, The Promises to the Fathers: Studies in the Patriarchal Narratives, trans. by D. E. Green (Philadelphia: 1980), pp. 143-49.

²On the relationship between nationality and kingship cf. infra, pp. 493ff.

³E.g., S. Sauneron and J. Yoyotte, Traces d'établissements asiatiques en Moyenne-Égypte sous Ramses II, "Revue d'Égyptologie", 7 (1950), p. 70, "He who removed the Shasu-Asiatics in the Westland (= Libya), and established the Libyans on the (E) hills . . ." as translated by K. A. Kitchen, "Ancient Orient, 'Deuteronomism,' and the Old Testament," in New Perspectives on the Old Testament, ed. by J. B. Payne (Waco: 1970), p. 6. Also Kamid el-Loz tablet 1, "Send me the Hapiru-people . . . on whose account I have written you as follows, 'I shall deliver them to the towns of Cush, that they may live in them in place of those whom I have deported.'" D. O. Edzard, "Die Tontafeln aus Kamid el-Loz," in Kamid el-Loz-Kumidi: Schriftdokumente aus Kamid el-Loz, Saarbrücker Beiträge zur Altertumskunde, 7 (Bonn: 1970), p. 56. Cf. Weippert, "Semitische Nomaden," p. 430.

Hittite¹ and Mesopotamian sources.² Among other objectives,³ the policy was designed to destroy the main pillars upon which nationalistic feelings were based, one of these being the territorial association. Not only were the populations removed, but alien peoples were brought in, resulting in an eventual blending of ethnic groups, thus diffusing further perceptions of national self-consciousness.⁴ This synthesis seems to have been a deliberate policy, especially with the neo-Assyrians. When Sargon II built Dur-Sharrukin he claims to have "unified the people." Part of his strategy had been to send in Assyrian officials, expert in teaching, to instruct the newcomers "how to fear god and the king."⁵ The effect of these policies upon the international political scene was devastating. Whereas up to the end of the eighth century, the Syrian arena had been dominated by a series of medium-sized states, by the time the Achaemenid empire emerges in the sixth century, few vestiges of the old

¹ANET, pp. 319,530. A. Goetze, Die Annalen des Muršiliš (Darmstadt: 1967), pp. 21ff., 136ff. Cf. Kitchen, loc. cit.

²I. J. Gelb, "Prisoners of War in Early Mesopotamia," JNES, 32 (1973), pp. 70-98. For a comprehensive study of the Neo-Assyrian period see B. Oded, Mass Deportations and Deportees in the Neo-Assyrian Empire (Wiesbaden: 1979). H. Tadmor, "Assyria and the West: The Ninth Century and its Aftermath," in Unity and Diversity: Essays in the History, Literature and Religion of the Ancient Near East, ed. by H. Goedicke and J. J. M. Roberts (Baltimore: 1975), pp. 40ff. Resettlement programs were also carried out on a smaller scale by the Syrian kingdoms. Cf. KAI 215: 14 (Panammuwa); 26A I:21 (Azitawadda, = ANET, p. 654).

³For a detailed discussion of neo-Assyrian motives, see Oded, pp. 41-74.

⁴The Assyrian population, especially, seems to have become one massive conglomerate. Note the variations of the recurring phrase, "And they were regarded as people of his land." Tiglath-Pileser I, ARI, II, #12,18; Shalmaneser III, ARAB, I, #617,621; Tiglath-Pileser III, ARAB, I, #763,772; Sargon II, ARAB, II, #30; etc.

⁵ARAB, II, #86,108,122. The last text speaks of unifying them by "making them one mouth." Cf. also 2 Kings 17:24ff.

structures remained.¹ The territorial basis for nationalistic sensitivities had been eliminated for many groups.²

In conclusion, it is difficult to determine the role played by natural features in the landscape in the development of national self-consciousness. The problem is complicated by the inevitable influence of other factors which served to unite a people. Nevertheless, given borders which were easily defensible, on the one hand, and significant enough to provide a measure of isolation, on the other, existing bonds would certainly be further cemented. This would apply especially if the region, encompassed within those boundaries, did not exceed the range of easy communication, a necessary ingredient in the development of a corporate spirit. No clear illustrations of such circumstances can be cited. The close association of the Danunites with the Plain of Adana (עמק אדן) in the Karatepe Inscription might be one. Although the borders on which Azitawadda constructed his defences may have been more political than physical, the reverse may not be excluded. The possibility gains support

¹The Persian satrapies were generally much larger units than these independent states had been. The fifth satrapy, Abar-Nahara, for example, encompassed all of Syria, Phoenicia, Palestine and Cyprus. For further discussion of the Persian imperial administration see G. B. Gray and M. Cary, "The Reign of Darius," CAH, IV: The Persian Empire and the West, ed. by J. B. Bury, et al (Cambridge: 1926), pp. 194-201; O. Leuze, Die Satrapieneinteilung in Syrien und im Zweistromland von 520-320 (Halle: 1935); P. Junge, "Satrapie und Natio," Klio, 34/19 (1941), pp. 1-55; G. Widengren, "The Persians," POTT, p. 336f.

²It is clear, however, that throughout this period ethnic self-consciousness was maintained on the parts of many peoples. Note the use of the expressions אל מדינה ומדינה ככתבה ואל עם ועם כלשונו, in Est. 1:22. Cf. 3:12; 8:9. On the status of the exiles in Babylonia, see I. Ephal, "The Western Minorities in Babylonia in the 6th-5th Centuries B.C.: Maintenance and Cohesion," Or, 47 (1978), pp. 74-89.

if the name of the people, the Danunites, is actually derived from the valley Adana (which may itself have originated in the name of a city in the valley).¹

Given the readily identifiable borders of the land of Canaan (i.e., the Mediterranean, the Jordan, the Negeb and the Lebanon), it is not surprising that during the Bronze Age, the people of the entire region were identified by a single name, Canaanite. However, even if there was a recognition of general cohesion, this did not prevent the maintenance of tribal distinctions, nor the growth of a host of autonomous or semi-autonomous city-states. With the arrival of the Israelites, the territory was given new significance; to be a part of the nation required residence within its territory; to live outside the land signified separation from the nation.²

The city states of northern Syria represent a special form of development. The more amorphous character of the landscape, combined with the relative ease of communication across the entire region, encouraged centrifugal tendencies which would otherwise have been neutralized by physical barriers. Consequently, in the absence of geographical bases of cohesion, other forces, especially political and economic, played a more significant role, resulting in a landscape dotted by city-states. In each of these the capital provided the focal point, a basis of

¹For a discussion of the relationship between the name of the people and the plain see Donner and Röllig, KAI, II, p. 39; Landsberger, Sam'al, pp. 57ff.

²Josh. 22 illustrates this point dramatically. It should be recognized, however, that the significance of the territory for the Israelites rested primarily on theological grounds, on which see the following chapter.

community feeling, as the hub of a wheel brings unity to the spokes. In such cases, national self-consciousness developed in spite of, rather than because of geographical conditions.