

# **Jahrbuch**

**des Deutschen Evangelischen Instituts für  
Altertumswissenschaft des Heiligen Landes**

**Band 9 / 10**

Im Auftrag des Verwaltungsrates

herausgegeben von

**Hanswulf Bloedhorn (2003)**

**Michael Heinzelmann (2004)**

Hannover 2005

## In Search for the Judean Achzib

Erasmus Gass / Boaz Zissu

*For ages the search for the Judean Achzib has been a conundrum. Different sites have been proposed. Neither has unequivocal evidence. A new literary and archaeological investigation has found some indications for the right location within this difficult issue. The literary investigation yielded the following: In the first place, the Judean Achzib is located near Keilah and Mareshah. Secondly it might have been a royal workshop for the production of lmlk-jars. Thirdly the Judean Achzib lies near Adullam as Achzib is most probably identical with Chezib/Chasbi. In case Achzib is Chozeba one could search for Achzib in the environs of Netaim and Gederah. Five previously proposed locations have been revisited. In the vicinity of ʿĒn el-Kizbe both authors found a site previously unmentioned which fulfills topographically the location of the biblical place Achzib. The site is in good condition and awaits a comprehensive survey.*

For ages the search for the Judean Achzib (ʾAkzīb) has been a conundrum. Different sites have been proposed. Neither has unequivocal evidence. Nor is there a scholarly consensus concerning the correct location of this enigmatic place. A new literary and archaeological investigation has found some indications for the right location within this difficult issue.

### What's in a name? – The meaning of Achzib

Usually the place name ʾAkzīb is deduced from the well known root *KZB-I* („to lie, to run dry“). In front of the three root consonants a so-called aleph prostheticum is prefixed. The function of this prefix is much debated. Sometimes this prefix just reshapes the stem<sup>1</sup> and anticipates dual consonants in the beginning of the word.<sup>2</sup> It can also facilitate the pronunciation of the word.<sup>3</sup> Perhaps it forms kind of an elative. But this interpretation is far from certain because the Arabic elative-form ʾaqtalu has another vocalization.<sup>4</sup> Be that as it may, with the root *KZB-I* one gets the meaning of a „lying place“<sup>5</sup> or of a „place near a deceptive brook“.<sup>6</sup> Consequently the place name refers to an intermittent spring.

Moreover it's also possible that this place name can be combined with a root *KZB-II* („to be abundant“)<sup>7</sup> according to the Akkadian cognate *kazābu*. In that way the name ʾAkzīb conveys a positive connotation which is especially useful for the description of a place. That's why

<sup>1</sup> WALTKE-O'CONNOR 1990, 91.

<sup>2</sup> MEYER 1992, I/116–117.

<sup>3</sup> JOÜON-MURAOKA 1991, 74.

<sup>4</sup> MEYER 1992, II/33; JOÜON-MURAOKA 1991, 256. Critically BL § 61 p.6.

<sup>5</sup> In the Septuagint Mic 1:14 *bāttē ʾAkzīb* is translated as οἴκουσ ματαίους = „The house of deception“. The Greek οἴκουσ conveys upon the question discussed below: bat-jars or *bāttē* („houses of...“).

<sup>6</sup> NOTH 1953, 142; SCHWARZENBACH 1954, 201; KLOPFENSTEIN 1964, 252; BORÉE 1968, 68; GÖRG 1988, 27; RICHTER 1996, 64.146.

<sup>7</sup> LEMAIRE 1973, 227. MOSIS 1984, 112–113 points out that there's a place Achzib according to 3Q15 VII 14–15 in *Wādī el-Qelt*, which cannot convey the meaning „place near a deceptive brook“. Furthermore there are a lot of wadis in Palestine having water only in the rainy season so that such a phenomenon is nothing in particular.

this second deduction seems to be preferable. It means „place of abundance“ referring to the positive natural environment which enriches the standard of living there.

### Literary picture of Achzib

In the Old Testament the place name Achzib is to be found in two different locations. The most prominent Achzib lies in the territory of Asher.<sup>8</sup> Because of the continuity of its name the Asherite Achzib is surely to be identified with the modern place *ez-Zīb* (1598.2725).<sup>9</sup> Several excavations have been conducted there. They have shown that this place has been occupied from the Middle Bronze Age II until the Persian Period.

Apart from this secure identification there is another place in the Old Testament called Achzib which lies within the confines of the Judean territory.<sup>10</sup> According to Jos 15:44 the town of Achzib lies in the vicinity of Keilah and Mareshah. In Achzib there may have been a royal pottery<sup>11</sup> as Mic 1:14 says: „The bat-jars of Achzib shall be a lie to the kings of Israel“. Achzib may be identical with Chezib where Shua, the wife of Judah, bore a son according to Gen 38:5. Chezib is possibly located near Adullam because Shua stems from Adullam.<sup>12</sup> There is another place with a similar name called Chozeba in 1 Chr 4:22 which may be equated with the Judean Achzib. In the closer context of that verse there are the place names Keilah and Mareshah where the Judean Achzib is meant to be according to Jos 15:44. 1 Chr 4:23 gives another indication that Chozeba is identical with Achzib: potters seem to live in Chozeba like it results also from Mic 1:14.<sup>13</sup> As both places Chozeba/Chezib are attributed to Shelah according to 1 Chr 4:22 and Gen 38:5, these different names most probably denote the same place. On all accounts the potters of 1 Chr 4:22–23 are employed by the king so that the relationship to Mic 1:14 is self-evident. Furthermore 1 Chr 4:21–22 must be combined with Jos 15:44 because both places appear to lie in the vicinity of Mareshah. Therefore all three names seem to denote the same site. If Netaim and Gederah are true place names,<sup>14</sup> the Judean Achzib/Chezib/Chozeba should be looked for in their neighbourhood.

<sup>8</sup> Jos 19:29; Jdg 1:31.

<sup>9</sup> Cf. GASS 2005, 130–131.

<sup>10</sup> Jos 15:44; Mic 1:14.

<sup>11</sup> Cf. DEMSKY 1966, 213–215; MITTMANN 1991, 63. All *lmlk*-handles are produced at one place according to the chemical composition, cf. MOMMSEN/PERLMAN/YELLIN 1984, 112–113. Of course, the translation of *bāttē ʾAkzīb* with „bat-jars of Achzib“ is conjecture as the nomen regens needn't be the Hebrew *bat* („measure“). It could also be *bayit* („house“). In that case, the following constructions are possible: *bāttē* + toponym or *bāttē* + personal name or *bāttē* + substantive.

<sup>12</sup> In Gen 38:1 Judah goes down to Adullam and turned to Hirah whose daughter he married. BEN-MORDECAI 1939, 283–286 considers *Kəzīb* in Gen 38:5 as a hapax legomenon and translates this noun with „caul“. This argues against the tradition of LXX, which doesn't translate the word *Kəzīb* and thus regards *Kəzīb* as a place name. DRIVER 1957, 71–72 takes it as an Aramean noun with the meaning „not to be able to conceive“.

<sup>13</sup> According to MITTMANN 1991, 61 it is highly questionable whether 1 Chr 4:23 refers back to verse 22 so that one can equate the potters of verse 23 with the men of Chozeba. The demonstrative pronoun could also be combined with 1 Chr 4:22 against the Masoretic arrangement: „and the things – old are they“.

<sup>14</sup> See discussion below. The alleged place names Netaim and Gederah could also be understood as adverbial qualification: „among plants and hedges“.

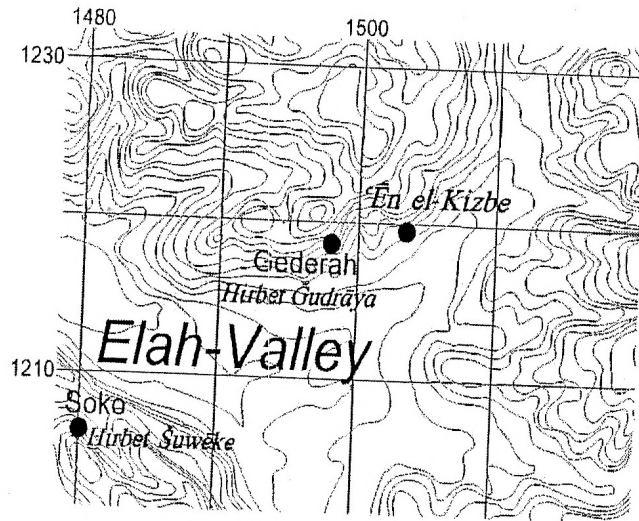


Fig. 1: Elah-Valley

The distribution of Judean districts in Jos 15 is quite a difficult problem. As there are several sites which could not be identified so far, a proper understanding is nearly impossible. Especially the classification of Jos 15:42–44 is tricky. With respect to the geographical spreading of already known sites in the previous verses one assumes that these verses describe a fourth district to the south of the preceding ones. But the fourth district lies between the second and the third district. It seems that the nine enumerated place names are simply additions to the second and third district. Furthermore there is no clear order in the list of nine places. Libnah and Ether lie on a north-to-south line which ends in Mareshah. But the redactor places the unknown places Ashan, Jiptah and Ashnah instead of Mareshah. Afterwards he starts a south-to-north line with Nezib, Keilah, Achzib and ends surprisingly in the southern place Mareshah. It therefore seems that this list just fills in some lost towns between the second and third district. Although a conclusive solution is hardly possible, it appears that Achzib lies in the north of Keilah and not in the west between Keilah and Mareshah.

Apart from the biblical picture the place of Achzib may be supported by two Ostraka of Lachish. According to Ostrakon 8 the commander of Lachish should make a sortie to Achzib. Maybe the situation requires a fast intervention.<sup>15</sup> As the text is corrupt, the reading of Achzib as a place name is not entirely confirmed. Ostrakon 22 mentions *byt kzb* which must not be necessarily the Judean place Achzib. It is equally possible that *byt kzb* refers to the household of the family of a certain Achzib. Nevertheless it seems enticing to combine *byt kzb* with *bāt q̄ Akzīb* of Mic 1:14, although the different spelling contradicts this deduction.<sup>16</sup> Eusebius' Onomasticon mentions an abandoned place called Chasbi which is located near Odollam/Adullam.<sup>17</sup> Chasbi is surely identical with Chezib of Gen 38:5.

<sup>15</sup> Cf. ELLIGER 1938, 58; LEMAIRE 1973, 222–228; MOSIS 1984, 112; GÖRG 1988, 27–28; RENZ 1995, 429 n. 3.  
<sup>16</sup> Cf. hereunto LEMAIRE 1973, 267; RENZ 1995, 438.

<sup>17</sup> Euseb On 172:6–7. Cf. THOMSEN 1907, 115; SCHMITT 1990, 165; PRAUSNITZ 1992, 57.

Consequently there is nearly no continuative information to be obtained out of the extrabiblical sources concerning the Judean Achzib. An alleged proximity to Lachish cannot be established.<sup>18</sup> The combination of Ostrakon 22 with Mic 1:14 depends on the correct understanding of the biblical verse. If Achzib was indeed a pottery production center it will be understandable that this place lies near the biblical place Socoh<sup>19</sup> as this place name appears on the so-called *lmlk*-jar-handles like Hebron, Ziph and Mamshit.

So what do we get out of the literary picture? In the first place, the Judean Achzib is located near Keilah and Mareshah. Secondly it might have been a royal workshop for the production of *lmlk*-jars. Thirdly the Judean Achzib lies near Adullam as Achzib is most probably identical with Chezib/Chasbi. In case Achzib is Chozeba one could search for Achzib in the environs of Netaim and Gederah.

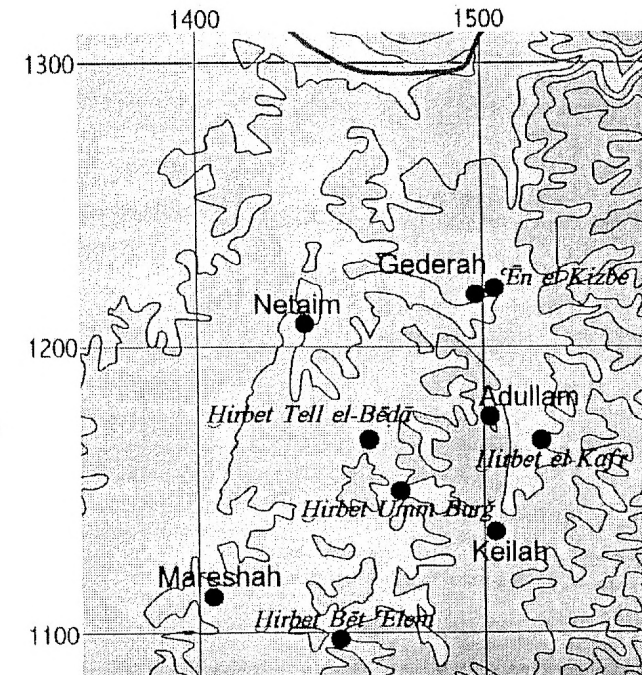


Fig. 2: Proposed locations for Achzib

<sup>18</sup> Contra DAGAN 1996, 143.

<sup>19</sup> LEMAIRE 1973, 267.

### Some proposed identifications of close-by places

Since Achzib lies in the vicinity of Keilah and Mareshah the exact location of these sites has to be considered first. Keilah is usually identified with *Hirbet Qilā* (1503.1134).<sup>20</sup> The archaeological findings confirm that the site had been occupied during the Middle Bronze Age II, the Late Bronze Age II, the Iron Age II, the Persian Period and the Roman-Byzantine Period.<sup>21</sup> Keilah may be mentioned as *qiltu* in the Amarna-Letters where it seems to be an important city.<sup>22</sup>

Mareshah, the other place in the alleged vicinity of Achzib, is surely to be identified as *Tell Sandaḥanne* (1404.1112).<sup>23</sup> The ancient name has been preserved in the close-by *Hirbet Mer'as*, where the occupation history starts only in Roman times.<sup>24</sup> In an impressive tomb in the necropolis of *Tell Sandaḥanne* the place name Marisa is preserved so that the identification is definite.<sup>25</sup> At the time of Eusebius the place Marēsa was ruined.<sup>26</sup>

The biblical place Adullam is without doubt *Hirbet es-Šēḥ Maḏkūr* (1502.1175) because the old name is preserved via popular etymology in the adjacent site *Hirbet ʿId el-Mīye*.<sup>27</sup> This site was occupied during the Late Bronze Age II and the Iron Age II.<sup>28</sup>

It is unlikely that the biblical Netaim can be located. By virtue of a similar name Netaim might be equated with *Hirbet en-Nuwēfī* (1437.1208).<sup>29</sup> On *Hirbet en-Nuwēfī* c heaps of stones, an oil press and cisterns have been found. Moreover there are traces of an ancient road passing this site.<sup>30</sup> However the biblical place Gederah may be identified with *Hirbet Ġudrāya* (1498.1218). This place name sounds Aramaic and not Arabic so that the old name might be preserved here.<sup>31</sup> The pottery fragments which have been collected indicate occupation in the Iron Age II and in the Roman-Byzantine Period.<sup>32</sup> Admittedly the debris is insignificant so that a settlement cannot be identified with certainty. But the preservation of the name, the proximity to other sites in Jos 15:33–36 and the archaeological findings tend to offer cautious corroboration of this identification.<sup>33</sup> However, these two sites could mark the region where the royal potters lived as they lie within the area of the Elah-Valley. We cannot therefore discount the possibility that Chozeba was located in the same valley.

<sup>20</sup> GUÉRIN 1869, 341–342; CONDER/KITCHENER 1883, 314; ALBRIGHT 1924, 3–4; ALBRIGHT 1925, 51; ALT 1925, 21–22; ABEL 1938, 416–417; SIMONS 1959, 148; RAINEY 1980, 198; AHARONI 1984, 368; FRITZ 1994, 166; AHITUV 1995, 382; SCHMITT 1995, 215; NELSON 1997, 288; VOS 2003, 419.

<sup>21</sup> KOCHAVI 1972, 48–49; VOS 2003, 602.

<sup>22</sup> VOS 2003, 417.

<sup>23</sup> ALBRIGHT 1924, 3; ABEL 1925, 204; ELLIGER 1934, 102; ABEL 1938, 379; SIMONS 1959, 148; MÖLLER/SCHMITT 1976, 133; HOROWITZ 1980, 93; RAINEY 1980, 197; AHARONI 1984, 368; FRITZ 1994, 166; AHITUV 1995, 381; SCHMITT 1995, 244; NELSON 1997, 288; MITTMANN 1999, 47.

<sup>24</sup> KLONER 1997, 27.

<sup>25</sup> VINCENT 1902, 598.

<sup>26</sup> Euseb On 130:10–11.

<sup>27</sup> ALBRIGHT 1924, 3–4; ABEL 1925, 206–207; ALT 1925, 22; ELLIGER 1934, 121; SIMONS 1959, 146; AHARONI 1984, 367; FRITZ 1994, 134; AHITUV 1995, 381; NELSON 1997, 285; MITTMANN 1999, 48; VOS 2003, 386 n. 295.

<sup>28</sup> VOS 2003, 602.

<sup>29</sup> ALBRIGHT 1925, 50.

<sup>30</sup> Cf. CONDER/KITCHENER 1882, 425; BLISS 1900, 96 who pronounced this place *Hirbet Nuwēfif*.

<sup>31</sup> ALT 1934, 13; KUSCHKE 1971, 312; FRITZ 1994, 166. At all events *Hirbet Ġudrāya* is a much better candidate than *Tell Ġudēde* (1415.1156) which ALBRIGHT 1925, 50 proposes.

<sup>32</sup> KUSCHKE 1971, 299.

<sup>33</sup> NA'AMAN 1991, 20 n. 18; DAGAN 1996, 139. VOS 2003, 388.395–396 discusses other identifications. He opts for *Hirbet Ġedīre* (1460.1370).

### Previous identifications for the Judean Achzib

Before suggesting a new identification for the Judean Achzib the previously proposed locations should be revisited. Up to now five different sites have been considered:

a) *Hirbet Tell el-Bēḏāl Teḥ Lavnīm* (1456.1167)<sup>34</sup>

This site is about 7 km afar from Mareshah, *Tell Sandaḥanne* (1404.1112). Thus *Hirbet Tell el-Bēḏāl* is a suitable place for the Judean Achzib. This site lies on top of an isolated hill so that it could be easily defended. The periods of occupation range from the Late Bronze Age to the Byzantine Period.<sup>35</sup> Since *Hirbet Tell el-Bēḏāl* was clearly occupied during the Byzantine Period, it is questionable whether this site could be identified with Eusebius' ruined Chasbi.

b) *Hirbet Umm Burğ* (1470.1150)<sup>36</sup>

This site has been occupied according to archaeological surveys in the Hellenistic and later periods.<sup>37</sup> By virtue of the closeness to *Hirbet Tell el-Bēḏāl* and of the occupation history *Hirbet Umm Burğ* could be the Medieval successor of the former. This site is located on an important ancient road and would have been suitable for a settlement. Due to the archaeological findings *Hirbet Umm Burğ* cannot be the biblical Achzib.

c) *Hirbet el-Kafr* (1519.1167)<sup>38</sup>

Because of its name *Hirbet el-Kafr* could be the Hellenistic-Roman place Kaphaiora allegedly mentioned by Josephus.<sup>39</sup> The archaeological condition of this site is quite unknown.<sup>40</sup> The ceramic findings point to the Byzantine and Arabic Periods.<sup>41</sup> The Arabic word *Kafr* means „village or hamlet“ and can be used for a multitude of sites. Thus there is no need to combine *Hirbet el-Kafr* etymologically and toponomastically with the Greek word

<sup>34</sup> ELLIGER 1934, 121–124; ABEL 1938, 237; NOTH 1953, 142; SIMONS 1959, 148; RACHMANI 1964, 214; DEMSKY 1966, 211 n. 4; AHARONI 1984, 437; MOMMSEN/PERLMAN/YELLIN 1984, 112; GÖRG 1988, 27; MITTMANN 1990, 93; PRAUSNITZ 1992, 57; FRITZ 1994, 166; RENZ 1995, 429 n. 3; SCHMITT 1995, 205; NELSON 1997, 285; MITTMANN 1999, 46; VOS 2003, 423. Critical to that equation MITTMANN 1991, 63. According to MOMMSEN/PERLMAN/YELLIN 1984, 112 the chemical analysis of the *lmk*-jars cannot prove this identification.

<sup>35</sup> SAARISALO 1931, 98.103; BEN-DOR 1962, 27; SAARISALO 1962, 29; SCHMITT 1990, 163; DAGAN 1992, 152; SCHMITT 1995, 206; ZISSU 1999, 563.573; ZISSU 2001, 164–165.

<sup>36</sup> MÖLLER/SCHMITT 1976, 123 hold *Hirbet Umm Burğ* for the later successor of the biblical Achzib.

<sup>37</sup> ZISSU 2001, 175–176.340–342.

<sup>38</sup> ABEL 1938, 294 identifies *Hirbet el-Kafr* with Kaphaiora.

<sup>39</sup> According to one ms there is a place called Kaphaiora pseudopolichnion in Josephus Bellum IV 9,9 (552). Maybe this place's name is a translation of Achzib. As a composite-name it could refer to a double site so that one has to search for two places in the Hellenistic-Roman Period. The addition pseudopolichnion may be a translation of both Kaphaiora and the biblical name Achzib, cf. MÖLLER/SCHMITT 1976, 122–123. For the location of the biblical Achzib the mention of Kaphaiora is too cryptical. A detachment of the Roman army seems to proceed from Jerusalem via Kaphaiora and Kapharabin, another unknown place, to Hebron. No additional information can be extracted from these enigmatic place names. Moreover, Kaphaiora appears only in one ms whereas the other mss. have Kaphetra = Kephra Ethra, possibly *Horvat ʿEtri* (1474.1174), cf. ZISSU/GANOR 2001, 148–153. Kapharabin appears in most mss. as Kapharabis, a place known also from Ekka Rabbah and elsewhere.

<sup>40</sup> CONDER/KITCHENER 1883, 355; SCHMITT 1995, 205–206.

<sup>41</sup> IAA Mandatory Files 116 (Baramki).

Kaphaiora. Moreover the change of Kaphaiora to Chasbi in the Byzantine Period must be explained somehow.

d) *Hirbet Bēt 'Elem* (1449.1097)<sup>42</sup>

The site *Hirbet Bēt 'Elem* extends over 6 hectares. The present terracing walls may use the foundation walls of a previous settlement. On the western slope there is a big columbarium and fragments of columns. The ceramics point to a settlement in the Early Bronze Age II, in the Iron Age II and in the Roman to Islamic Period.<sup>43</sup>

e) *'Ēn el-Kizbe* (1504.1220)<sup>44</sup>

The site *'Ēn el-Kizbe* is located on the southeastern slopes of *Bēt Natāf*-hills at the eastern edge of the Elah-Valley (149.121). The preservation of the ancient name led to the identification proposal. Moreover, *'Ēn el-Kizbe* is located on an important strategic point. Lachish-Ostrakon 22 mentions a site *byt 'kzb*. This might be a royal workshop for the production of *lmlk*-jars. One of the *lmlk*-jars bears the place name Soko. Moreover the closeness of *'Ēn el-Kizbe* to Soko, *Hirbet Šuwēke* (1480.1207) is in favour of the proposed identification.<sup>45</sup>

On the 25<sup>th</sup> of March 2004, both authors undertook a topographical research in the Elah-Valley. In the vicinity of *'Ēn el-Kizbe* they found a site previously unmentioned which fulfills topographically the location of the biblical place Achzib. The site is in good condition and awaits a comprehensive survey. It seems compelling to search here for the Judaeon Achzib. A thorough investigation – hopefully in the not too distant future – will be needed to settle the question finally.

### Bibliography

ABEL, F.-M.

- 1925 Topographie des Campagnes Machabéennes: Revue Biblique 34, 194–216.  
1938 Géographie de la Palestine. Volume 2 Géographie politique, les villes (Études Bibliques; Paris).

AHARONI, Y.

- 1984 Das Land der Bibel. Eine historische Geographie (Neukirchen-Vluyn).

AHITUV, S.

- 1995 Joshua. Introduction and Commentary (Miqra Leyisra'el. A Bible Commentary for Israel; Tel Aviv).

ALBRIGHT, W. F.

- 1924 Researches of the School in Western Judaea: Bulletin of the American Schools of Oriental Research 15, 2–11.  
1925 The Administrative Divisions of Israel and Judah: Journal of the Palestine Oriental Society 5, 17–54.

<sup>42</sup> DAGAN 1996, 143.

<sup>43</sup> Regarding the archaeology of *Hirbet Bēt 'Elem* cf. CONDER/KITCHENER 1883, 321; SAARISALO 1931, 103; SAARISALO 1962, 29; DAGAN 1992, 170–171; ZISSU 2001, 195.

<sup>44</sup> CONDER/KITCHENER 1883, 36; CONDER 1896, 244; GUTHE 1903, 7; THOMSEN 1907, 115; ABEL 1938, 237.298; PRESS 1951, 18; LEMAIRE 1973, 227–228.

<sup>45</sup> LEMAIRE 1973, 267.

ALT, A.

- 1925 Das Institut im Jahre 1924: Palästinajahrbuch 21, 5–58.  
1934 Das Institut im Jahre 1933: Palästinajahrbuch 30, 5–31.

BEN-DOR, I.

- 1962 Achzib: The Interpreter's Dictionary of the Bible I, 27–28.

BEN-MORDECAI, C. A.

- 1939 Chezib: Journal of Biblical Literature 58, 283–286.

BLISS, F. J.

- 1900 First Report on the Excavations at Tell ej-Judeideh: Palestine Exploration Fund Quarterly Statement 32, 87–101.

BORÉE, W.

- 1968 Die alten Ortsnamen Palästinas (Leipzig).

CONDER, C. R.

- 1896 The Onomasticon: Palestine Exploration Fund Quarterly Statement 28, 229–245.

CONDER, C. R./KITCHENER, H. H.

- 1882 The Survey of Western Palestine. Memoirs of the Topography, Orography, Hydrography and Archaeology. Volume 2 Sheets VII–XVI, Samaria (Jerusalem).  
1883 The Survey of Western Palestine. Memoirs of the Topography, Orography, Hydrography and Archaeology. Volume 3 Sheets XVII–XXVI, Judaea (Jerusalem).

DAGAN, Y.

- 1992 The Shephelah during the Period of the Monarchy in Light of Archaeological Excavations and Survey (MA Thesis Tel Aviv University; Tel Aviv).  
1996 Cities of the Judean Shephelah and their Division into Districts Based on Joshua 16: Eretz-Israel 25, 136–146.

DEMSKY, A.

- 1966 The Houses of Achzib. A Critical Note on Micah 1:14b: Israel Exploration Journal 16, 211–215.

DRIVER, G. R.

- 1957 Problems of Interpretation in the Heptateuch: Mélanges Bibliques Rédigés en l'Honneur de André Robert (Travaux de l'Institut Catholique de Paris 4; Paris) 66–76.

ELLIGER, K.

- 1934 Die Heimat des Propheten Micha: Zeitschrift des Deutschen Palästinavereins 57, 81–152.  
1938 Die Ostraka von Lachis: Palästinajahrbuch 34, 30–58.

FRITZ, V.

- 1994 Das Buch Josua (Handbuch zum Alten Testament I/7; Tübingen).

GASS, E.

- 2005 Die Ortsnamen des Richterbuchs in historischer und redaktioneller Perspektive (Abhandlungen des Deutschen Palästinavereins 35; Wiesbaden).



- GÖRG, M.  
1988 Achsib: Neues Bibellexikon I/1, 27–28.
- GUÉRIN, V.  
1869 Description Géographique, Historique et Archéologique de la Palestine Accompagnée de Cartes Détaillées. Judée Volume 3 (Paris).
- GUTHE, H.  
1903 Kurzes Bibelwörterbuch (Tübingen).
- HOROWITZ, G.  
1980 Town Planning of Hellenistic Marisa. A Reappraisal of the Excavations after Eighty Years: Palestine Exploration Fund 112, 93–111.
- JOÜON, P./MURAOKA, T.  
1991 A Grammar of Biblical Hebrew. 2 Volumes (Subsidia Biblica 14; Rom).
- KLONER, A.  
1997 Underground Metropolis. The Subterranean World of Maresha: Biblical Archaeology Review 23/2, 24–35.67.
- KLOPFENSTEIN, M. A.  
1964 Die Lüge nach dem Alten Testament. Ihr Begriff, ihre Bedeutung und ihre Beurteilung (Zürich).
- KOCHAVI, M.  
1972 (Hrsg.), Judaea, Samaria and the Golan. Archaeological Survey 1967 – 1968 (Publications of the Archaeological Survey of Israel 1; Jerusalem).
- KUSCHKE, A.  
1971 Kleine Beiträge zur Siedlungsgeschichte der Stämme Asser und Juda: Harvard Theological Review 64, 291–313.
- LEMAIRE, A.  
1973 Les Ostraca Hébreux de l'Époque Royale Israélite (Dissertation; Paris).
- MEYER, R.  
1992 Hebräische Grammatik. 4 Volumes (de-Gruyter-Studienbuch; Berlin).
- MITTMANN, S.  
1991 „Königliches *bat*“ und „*ēl*-Symbol“. Mit einem Beitrag zu Micha 1,14b und 1 Chronik 4,21–23\*: Zeitschrift des Deutschen Palästinavereins 107, 59–76.  
1999 Eine prophetische Totenklage des Jahres 701 v. Chr. (Micha 1:3–5a.8–13a.14–16): Journal of Northwest Semitic Languages 25, 31–60.
- MÖLLER, C./SCHMITT, G.  
1976 Siedlungen Palästinas nach Flavius Josephus (Beihefte zum Tübinger Atlas des Vorderen Orients B/14; Wiesbaden).
- MOMMSEN, H./PERLMAN, I./YELLIN, J.  
1984 The Provenience of the *lmlk* Jars: Israel Exploration Journal 34, 89–113.

- MOSIS, R.  
1984 אַחְזִיב *kzb*: Theologisches Wörterbuch zum Alten Testament IV, 111–130.
- NA'AMAN, N.  
1991 The Kingdom of Judah under Josiah: Tel Aviv 18, 3–71.
- NELSON, R. D.  
1997 Joshua. A Commentary (The Old Testament Library; Louisville).
- NOTH, M.  
1953 Das Buch Josua (Handbuch zum Alten Testament I/7; Tübingen), 2. Auflage.
- PRAUSNITZ, M. W.  
1992 Achzib (Place): The Anchor Bible Dictionary I, 57–58.
- PRESS, I.  
1951 A Topographical-Historical Encyclopaedia of Palestine. Vol. 1 (Jerusalem).
- RACHMANI, L. I.  
1964 A Partial Survey of the Adulam Area: Yediot 28, 209–231.
- RAINEY, A. F.  
1980 The Administrative Division of the Shephelah: Tel Aviv 7, 194–202.
- RENZ, J.  
1995 Die althebräischen Inschriften. Teil 1 Text und Kommentar: RENZ, J./RÖLLIG, W. (Hrsg.), Handbuch der althebräischen Epigraphik. Volume I.
- RICHTER, W.  
1996 Materialien einer althebräischen Datenbank. Die bibelhebräischen und -aramäischen Eigennamen morphologisch und syntaktisch analysiert (Arbeiten zu Text und Sprache im Alten Testament 47; St. Ottilien).
- SAARISALO, A.  
1931 Topographical Researches in the Shephelah: Journal of the Palestine Oriental Society 11, 98–104.  
1962 Sites and Roads in Asher and Western Judah (Studia Orientalia 28/1; Helsinki).
- SCHMITT, G.  
1990 Moreschet Gat und Libna mit einem Anhang zu Micha 1:10–16: Journal of Northwest Semitic Languages 16, 153–172.  
1995 Siedlungen Palästinas in griechisch-römischer Zeit. Ostjordanland, Negeb und (in Auswahl) Westjordanland (Beihefte zum Tübinger Atlas des Vorderen Orients B/93; Wiesbaden).
- SCHWARZENBACH, A. W.  
1954 Die geographische Terminologie im Hebräischen des Alten Testamentes (Leiden).
- SIMONS, J. J.  
1959 The Geographical and Topographical Texts of the Old Testament. A Concise Commentary in XXXII Chapters (Studia Francisci Scholten memoriae dicata 2; Leiden).

THOMSEN, P.

- 1907 *Loca Sancta*. Verzeichnis der im 1. bis 6. Jahrhundert n. Chr. erwähnten Ortschaften Palästinas mit besonderer Berücksichtigung der Lokalisierung der biblischen Stätten (Leipzig).

VINCENT, H.

- 1902 *Les Hypogées Peints de Merésa*: *Revue Biblique* 11, 598–599.

VOS, J. C. DE

- 2003 *Das Los Judas*. Über Entstehung und Ziele der Landbeschreibung in Josua 15 (*Supplements to Vetus Testamentum* 95; Leiden).

WALTKE, B. K./O'CONNOR, M. P.

- 1990 *An Introduction to Biblical Hebrew Syntax* (Winona Lake).

ZISSU, B.

- 1999 *Daniel in the lion's den (?) at Tel Lavnin, Judaeen Shephelah*: *Revue Biblique* 106, 563–573.  
2001 *Rural Settlement in the Judaeen Hills and Foothills from the Late Second Temple Period to the Bar Kokhba Revolt* (PhD Dissertation The Hebrew University Jerusalem).

ZISSU, B./GANOR, A.

- 2001 *Horvat 'Etri*: *Ḥadashot Arkheologiyot Excavations and Surveys in Israel* 113, 148-153.