although valuable philological studies are presented as well. The reviewer followed the order of the articles, as published in vol. 22, but he wonders whether a grouping of contributions by main themes or study fields would not be advisable in the future, for instance by presenting all the articles dealing with Mandaean-Islamic relations in one section, text editions and linguistic studies in another one, etc. This is just a suggestion to the chief-editor of ARAM, dr. Shafiq Abouzayd, who should be congratulated for the whole work he is accomplishing.

Edward Lipiński


After the scholarly report of the excavations conducted by Y. Garfinkel and S. Ganor in 2007 and 2008 at Khirbet Qeiyafa (cf. “Rocznik Orientalistyczny” 64/2 [2011], pp. 131–133), the Israeli archaeologists of the Hebrew University published a work aiming at a larger audience and taking the results of the excavations in 2009–2011 into account. The Hebrew inscription on an ostracon, dating from the early 10th century B.C., was the most important discovery of the earlier seasons and its presentation by H. Misgav and A. Yardeni is summarized in the present volume with photographs, a copy, and a synoptic table of characters (pp. 123–132, pls. 51–52). Instead, no reference is made to decipherments and comments by other scholars, especially by É. Puech, largely followed by the reviewer (references in “Rocznik Orientalistyczny” 64/2 [2011], pp. 131–132). Among the discoveries of the last seasons one should point in particular at the miniature sanctuaries in stone (ca. 10 x 12 cm.; 12 x 20 cm.; 20 x 35 cm.), discovered in houses (pp. 133–163, pls. 58–65). They most likely contained a figurine. The head of a figurine has in fact been found, and the Authors wonder whether this was a “Voodoo” or a household god (pp. 163–164). In a biblical context, one should rather refer to the teraphim, which are termed ‘ĕlothîm, “gods”, in the Books Genesis 31:30,32 and Judges 18:24, and may designate ancestor figurines. The discovered miniature sanctuaries and the figurine head would then constitute an outstanding archaeological documentation on these teraphim.

The Authors connect the Iron Age findings of Khirbet Qeiyafa with the earlier period of David’s reign in Jerusalem (pp. 174–193), but this opinion is based on the symbolic length of forty years attributed in the Hebrew Bible to each of the reigns of David and of Solomon. Instead, more reliable data place the reigns of both kings in Jerusalem ca. 960–928/7 B.C. with 928/7 being Year 1 of Rehoboam, son of Solomon (I Kings 14:25; cf. “Rocznik Orientalistyczny” 64/2 [2011], pp. 126–127). Since Rehoboam became king at the age of 16 according to the Septuagint (III Kings 12:24a) and was most likely