HEB. GALÔT SÔLEMÂ, A PEACEFUL COLONY

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In OLZ 10,308 (June, 1907) I pointed out that the τρισαλτρία (OLZ 16,530) denounced in the Maccabean addition Am. 1:6-8 referred to the treacherous capture of the Maccabee Jonathan at Ptolemais in 143 b. c. (1 Macc. 12:48; 13:12). For 'Azzâ (Am. 1:6, 7) we must substitute 'Akkâ = 'Akkô = Ptolemais. Also in the Maccabean poem glorifying Jonathan’s triumphant return to Jerusalem after his exploits in Antioch, 145 b. c. (ZDMG 69, 172) we must read at the end of the second triplet (Zech. 9:5): yiš-‘áhôd mêléh me-‘Akkâ, counsel will perish from Accho, i.e. Accho will be at her wits' end, will be in despair (JBL 34, 54). In 1 Macc. 13:43 6 and all Versions have Gaza instead of Gazara.

For galût in the second line of the pentastich Am. 1:6-8 we must read mišlâht, mission, delegation (Ps. 78:49) and in the second hemistich of this line: lê-hasgîr [bê-mirmâ] la-‘Arûm, to deliver treacherously to the Syrians. The reading galût instead of mišlâht is due to v. 9b where galût sôlemâ (read sôlêmâ or, in pause, sôlêmâ) denotes the peaceful colony of Jews in Tyre. The scribes have often repeated the same expression where the original text had a different word (cf. JBij 29, 106, n. 81; WF 217, l. 1.). After this hemistich we must again read la-‘Arûm instead of lû-‘îdôm, and this should be followed, not by ye-lô-zakrá bêrit ahhîm, but by ye-sîhîhêt rahmûy (read ye-sâhûhêl rohmûy) which appears in מ before ya-îsîr la-‘âd appô ye-‘âbrâfô šamårû la-nâcîh. Appô and ‘âbrâfô are nominatives, not accusatives. For the verbs naṭâr, to be furious, and šamâr, to rage, see Nah. 21, below. In Jer. 3:5 we must read, with Duhm, the Niphal innaṣîr = Assyr. innaṣîr; the o before the r is due to dittography (Mic. 72, 6). The clause yi-lô-zakrá bêrit ahhîm is the second hemistich to ‘al-roḏfô bâh-hîrb ahiyî in v. 11b. Heb. galût means emigration; an emigrant is ben-gôlâ, but galût denotes also a settlement of emigrants, just as ᾿apokâ has both meanings.
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M šèlemá instead of šōlémá (Ps. 7:5) is based on Jer. 13:19 where the original text was galūt šèlemá = G ἀποκύ τελεία. On the other hand, M ἱογλάτ šēlőmim (miswritten for galūt šōlémá) in Jer. 13:19 is derived from the original reading in Am. 1:9, galūt šōlémá. Also in Ps. 55:21 we must read šalāh ἱαδάυ bē-šōlémā hīlēl bērītō. The view that šōlém is participle Poel (for mušōlém = Arab. muṣālim; GK § 52, s; § 55, b) is gratuitous; šōlém is participle Qal of a denomina­tive verb derived from the noun šalôm; šōlēm (Ps. 7:5) = is šōlēm (Ps. 41:10). For the form qōtēl instead of qāfel see Nah. 42; cf. WdG 1, 136, B. G has αἴχυαλωσία τοῦ Σαλωμῶν in Am. 1:6, 9; I captivitas perfecta, and transmigratio perfecta in Jer. 13:19, ST have the same rendering (σεβιτά σαλμιτά and galū šālmā) in all three passages.

The anti-Jewish attitude of the Tyrians is emphasized by Josephus (GJV 3, 127, below). An illustration of the manner in which some of the Hellenistic cities treated the peaceful Jews who lived among them is given in 2 Macc. 12:3-9; this passage states expressly that the Jews were desirous to live in peace (εἰρηνείαν θέλοντες). Nevertheless the Hellenistic inhabitants of Joppa perpetrated a δυσσέβημα, a τραπαλία. For the anti-Jewish attitude of Tyre we may compare also 1 Macc. 5:15; for Ashdol: 1 Macc. 10:84; 11:4, also 5:68; 16:10; for Ashkelon: 10:86; 11:60; for Akkaron: 10:89; for Philistia: 3:24, 41:4:22; 5:68; for Idumea: 1 Macc. 4:61; 5:3, 65; 2 Macc. 10:15; Dan. 11:40; Obad. 10-14 (Mic. 48-50). Cf. also the references to Tyre. Ashkelon, Akkaron, Aecho, Ashdod in the Maccabean poem Zech. 9:1-10, referred to at the beginning of this paper.

I subjoin text and translation of the three Maccabean insertions in the first chapter of the Book of Amos. Am. 1:3-5 and 12-15 were composed c. 740-735, and vv. 6-12 were added 600 years later, c. 140-135. I have explained the phrase lō ἄειβέννα, I shall surely requite him, in OLZ 10, 306 (cf. TOCR 1, 327; JBL 29, 104, n. 61) and I have given text and translation of Am. 1:12-15 in AJSL 32, 71.
Maccabean Additions to Amos

6 a For the threefold crime of Acca,
aye, fourfold! I will requite her;
For they captured a peaceful mission,
betraying it to the Syrians.

7 To Acca's wall I'll set fire
devouring all her mansions.

8 I'll cut off the dwellers from Ashdod,
the truncheon-bearer from Ashkelon;
I'll turn my hand against Akkaron,
the last Philistine shall perish.

9 b For the threefold crime of Tyre,
aye, fourfold! I will requite her;
They delivered a peaceful colony
to the Syrians, [] {destroying their friends.}

10 To Tyre's wall I'll set fire
devouring all her mansions.

11 c For the threefold crime of Edom,
aye, fourfold! I will requite her;
They pursued with the sword their brethren,
{[unmindful of brotherly bonds;]}
Their anger raged for ever,
their fury stormed for aye.

12 To (Bozrah's) e wall I'll set fire
devouring all her ( ) mansions.

(a) 6 thus said JHVH
(b) 8 thus said JHVH
(c) 11 thus said JHVH
(d) 11 thus said JHVH
(e) 12 in Tanag
I shall cut off the truncheon-bearer from Ashkelon (v. 8) means I shall deprive Ashkelon of her independence, bring her under my sway; 1 Macc. 10:86; 11:60 state that the men of Ashkelon did homage to Jonathan. The preceding hemistich does not mean I shall destroy Ashdod and her inhabitants (cf. 1 Macc. 10:84; 11:4) but I shall expel the Hellenistic inhabitants of Ashdod and settle Jews there, as Simon did in Joppa and Gazara (1 Macc. 13:11). Cf. the fourth triplet (Zech. 9:6, 7) of the Maccabean poem referred to at the beginning of this paper:

[] I'll destroy the Philistines' glory,
{so that godly men dwell in Ashdod:}
7 I'll remove the blood from their mouth, abominations from between their teeth; They too, will be left for our God and become like a clan in Judah.

(a) 6 bastards (β) 7 and Akkaron like the Jebusites

The original reading caddiq was supplanted (cf. BL 62, n. 50; Nah. 32, l. 27; 40, l. 4; Mic. 94, n.*) by the gloss mamzér which was added by a Jew who believed that his coreligionists would be bastardized in Ashdod, as it happened in the days of Nehemiah (Neh. 13:24; cf. also Kings 216, 13). Peiser's idea (OLZ 4, 313) that mamzér is the Assyr. umān cēri, beasts of the field (KB 6, 234, l. 86), is almost as bad as Riessler's rendering gulls will nest in Azot. Riessler (JBL 32, 111, n. 13) combines mamzér with Arab. māzūr given by Freytag (4, 175)!

The stem of Heb. mamzér appears in Arabic as mādīra, to be rotten = Syr. maddār (e. g. bīʾē maddūrātā, rotten eggs). In Ethiopic we find manzer, spurious (NBSS 46). The Amosian line 'al-šēlōšā piʾē Āḏōm yēʾal arbaʾā lō ʾāśibēmmū, for the threefold crime of Edom, aye fourfold! I shall requite her, is rendered by Riessler: Zu der grössten und beklagenswerten der Schandtaten von Edom lasse ich es
The pronouns in Zech. 9:7 refer to Ashdod; the Hebrew text has the singular *(his mouth, his teeth).* For the blood cf. Deut. 12:23, and for the abominations, *i. e.* pork and other *unclean* food, Is. 65:4; 66:17. The last hemistich but one, *They too, will be left for our God,* means, The heathen who are left in Ashdod will be forced to embrace the religion of *Jhvh* and to observe the Jewish Law.

Bozrah in the Maccabean denunciation of Edom at the end of the first chapter of the Book of Amos is the modern *al-Buğerah,* north of *aš-Sōbak* (ZAT 34, 230, *ad n.*83; JBL 34, 186). At the beginning of the Maccabean period the capital of the Edomites was not Bozrah, but Hebron (1 Macc. 5:65).