

Ammonite Seals from Tell El-Mazar

A number of seals came from two excavated areas of Tell el-Mazar. The first group were uncovered from the Cemetery area, the second group came from the different square levels of the excavated mound.

The cemetery of Tell el-Mazar is located 400 metres to the north-west of the Tell. During the investigation around the Tell proper and from the exposed section of the covering layers of a small rise, human bones and pottery indicated the existence of burials on this small mound (a little beyond 1,220 sq. metres and 1 metre high).

Since the owner of the land intended to level it with the surrounding land, it was decided to plot this rise into grids (5 × 5 metres), and to start excavating it.

During the three seasons of excavation in the Spring of 1977, 1978 and 1979, seventy-eight burials were uncovered. It is clear, that the ground has been re-worked and re-levelled since the cemetery was established, as well as partly denuded through the action of rain. All of the graves, with the exception of the cist, appeared to be mere holes dug to various depths in the ground. Some were lined with mud bricks, others were lined on one side only with rough stones. The relative proximity and the disposition of some of the burials suggested family graves.

The dead appear to have been buried in their clothes, as is shown by the fibula, and seals in several graves. Male bodies were in extended position whilst female bodies were contracted. Only some of the graves contained seals (stamp and cylinder) of which the first group of seals are discussed hereunder.

The seals were placed on the chest of the deceased, or hung from his belt (possibly by a string).

The value of the seals found in the cemetery give us important information; since they were found in situ they are of great significance in the identification of the deceased (possibly his name, or identifying his associates), and too, from the iconographical motif, they place the skeletal remains in their exact stratigraphical context.

The second group of seals came from the Tell proper. Some were found in a well-stratified locus, others were not. However, they seemed to belong to the occupants of a very solid

structure, possibly a fort, built during the 8th Century BC, and which was subjected to two major destruction and rebuilding periods. The last destruction took place during the end of the Persian Period and the beginning of the Hellenistic. Even though the seal iconographical themes have Neo-Babylonian-Persian affinity, the local Ammonite elements are very clear.

The Kingdom of Ammon emerged in Jordan in the second half of the second millennium BC, in the area between the Zarka River to the north, the Hesban River to the south, the Jordan Valley to the west, and the desert to the east.

Ammon's fortunes depended on the ability of its rulers to exploit the fluctuations in the relative military strength of Assyria, Aram, Judah and Israel. After Ammon's subjection by Tiglath-Pileser III (732 BC), it became a vassal of Assyria and had to pay tribute, but in return, it was allowed a measure of autonomy. Assyrian annals of the year 701 BC, mention Pad'ilu King of Ammon, who swore loyalty to Sennacherib when he set out on his campaign against Judah. Amminadab I, King of the Ammonites, is mentioned in the account of the first campaign of Ashurbanipal, in 667 BC. Assyrian records of the 8th century BC, tell of the growing pressure by the desert tribes on the states along the border, among them Ammon and Moab. Assyria, mindful to its international trade, fortified the desert frontier and thus protected the caravan routes. At the beginning of the 6th century BC, in the reign of Nebuchadnezzar, Ammon became a Babylonian province.

The end of the Ammonite Kingdom came about the middle of the 6th century BC, with the fall of the Babylonian empire and the domination of the Persians and their penetration into Syria, Jordan, Palestine and even into Egypt. From the new evidence of the glyptics and other cultural material of Tell el-Mazar (forthcoming publication), Ammon seems to have been allowed a measure of autonomy in the Persian Period.

Two inscribed seals bearing Ammonite names were uncovered from the cemetery. The transcription, vocalization and translation will be discussed separately in this paper under the title 'Deux Cachets Ouest Semitiques Inscrits Decouverts A Tell el-Mazar'. I have been assisted in their description by Pierre Bordreuil also of the Department of Archaeology at the

University of Jordan. (The scale of reproduction used is approximately 2:1.)

No. 201

Area A square D6 Locus Burial 6

Diameter at base: 17 mm.

Height: 21 mm.

Material: Brown, pink marble.

Shape: Conical, perforated, concave at base.

Subject: It has the foreparts of a winged bull, winged mountain goat, and winged lion, disposed as in a wheel, about a circle with a dot in the centre. The motif first appeared in seal impressions from Nippur, late in the reign of Artaxerxes I (465/4–425/4 BC), and was especially frequent in the reign of Darius II (424–404 BC)¹.

A seal impression on a tablet in the Louvre shows the same motif with three bulls heads². It is likely that the seal under discussion was made under the influence of the designs so far documented first in Babylonia, in the Achaemenid periods. Earlier in the first half of the second millennium BC, the motif of protomes of griffins arranged about a circle with a dot in the centre was produced at Acemhüyük in Anatolia³, and goat heads similarly arranged appeared at the same time on seals in Bahrain⁴. Intermediary stages of this distinctive design may yet be found. This seal may be of importance, because, whilst it is obviously made during the period of the Archaemenid style, it does not show the typical Archaemenid motif, monsters, in Persian costume: perhaps this gives some indication for non-Persian people buried in the graves.

No. 202

Area A square E6 Locus Burial 1

Diameter at base: 15 mm.

Height: 22 mm.

Material: Agate

Shape: Conical with rounded top, perforated concave base.

Subject: The base shows criss-cross lines. They make no sense, nor represent any such known motif. The criss-cross design is also found executed on a duck shaped amulet; privately owned⁵. It is also found on stamp seals, scaraboid and cylinder seals from Babylon⁶.

The seal was found on the chest of Burial No. 1, side by side with a small glass bottle dated to the middle 5th century BC. The design might indicate the attempt of a local engraver to produce a motif, which failed. However, his attempt produced a satisfactory mark, used by the holder.

No. 203

Area A Square D6/S2 Locus Burial 7

Length: 25 mm

Width: 12 mm.

Height: 18 mm.

Material: Agate

Shape: Duck-shaped amulet, modelled at the base.

Subject: A bird executed in a stylistic way. The duck shape is one traditionally used for weights, but usually the pattern is on the base and on other similar pieces is paralleled to stamps of conoid or scaraboid shape⁷.

The seal with a Neo-Babylonian feature in its shape is rather different in its representation. On the base it represents a bird executed in a stylistic way, instead of the nude winged female or winged male figure, or heavenly bodies⁸, or criss-cross line⁹.

This might indicate that the design of the bird was added elsewhere, although it was probably produced by mechanical tools which were in use in Babylonia as well as elsewhere at that time. There is a duck-shaped seal of unknown provenance divided in two registers by a double line bearing the Ammonite name 'A Mar'el son of Yenah m instead of the bird design, dated to the 7th century, BC¹⁰.

No. 204

Area A Square E6 Locus Burial 7

Length: 26 mm.

Diameter: 15 mm.

Material: Translucent chalcedony, milky blue.

Shape: Cylinder seal with copper pendent ring going through the middle hole riveted into a copper disc at the other end.

Subject: It shows a rider on a galloping horse aiming his bow to shoot a gazelle whose foreleg is being bitten by a dog. The riders headgear and criss-crossed trousers correspond to the attire of two Scythians on a cylinder seal (now lost) reproduced by W. H. Ward¹¹.

In Ward's lost cylinder seal the Scythian defends himself with the typical weapon of his tribes, a pointed axe, but he is being slain by a Persian. The person is characterized by his costume as belonging to a group fought by the Persians and shown here as a huntsman of the scene—a dominant role which implies that the personage is meant to be shown as a leader.

In its free composition the natural form of human and animal figures, the cylinder corresponds to the Archaemenid style of the 5th century BC, but there are some differences: the Persian hunter usually threatens his prey with a spear; if he uses a bow, it is a larger one than the one held by the rider in the present cylinder. Furthermore the horse has a curious horn. This horn reminds us of the stag antlers placed on the heads of horses graves in the Altai¹². In addition there is a criss-cross pattern drawn over the head and neck of the horse, which suggests horse armour, unparalleled in other representations. The goat is rendered very stiffly and the dog biting its foreleg is unparalleled in Archaemenid Seals.

It is obvious then that the cylinder was not carved by a craftsman trained to produce the current Persian theme. Instead, it appears that the cylinder, which seems so specific in the attire of the mounted hunter was especially made for the seal owner who is likely to have had himself represented as

that hunter. One may be reminded here of the representation hunts in a tomb of the slightly later period on the Black Sea coast¹³.

No. 205

Area A Square D6 Locus Burial 7

Length: 18 mm.

Width: 13 mm.

Height: 22 mm.

Material: Translucent agate, milky blue.

Shape: Cone-like on top with flat sides with bevelled edges, octagonal concave base.

Subject: It shows a Neo-Babylonian worshipper before a symbol: the lamp of Nusku on a stand with bulls' feet, shaft decorated by bulls, separating at the top into three prongs which support a horizontal plaque over which the lamp is placed on still another—probably vertical—support. Along both sides of the human and the shaft, the seal is inscribed (for the transcription: Vocalization, and translation of No. 205 and 206, see Deux Cachets Ouest Semitiques Inscrits Decoverts A Tell el-Mazar below).

More detailed representations of the same subject are seen on Neo-Babylonian stamp seals in the Bibliothèque Nationale¹⁴. The earliest dated example of a stamp seal with such a lamp stand is in an impression on a tablet dated Year 16 of Darius I¹⁵. It is more than likely, however, that such stamp seals had been made throughout the 6th century BC, in Babylonia. The Ammonite inscription on the Neo-Babylonian stamp was probably secondary though there seems to have been more space behind the worshipper than is often seen on stamps of this type which tended to have a more slender shape. A close resemblance to this seal was found in Amman Citadel, with minor differences. Instead of the Ammonite script, this seal has two cuneiform letters of a Neo-Babylonian characters¹⁶.

No. 206

Area A Square D6 Locus Burial 33

Length: 15.6 mm.

Width: 9.6 × 12.3 mm.

Material: Lapis Lazuli.

Shape: Scaraboid, perforated, hung on a silver band.

Subject: Iconographical motif separating the upper inscribed line from the lower one. (For inscription, see below.) The motif is a design of a representation of two eyes, and in between, a nose. This representation seems to be a local one, nothing like it has been found outside Jordan and Palestine. A similar one was found in Palestine and came from Arad¹⁷.

Second Group:

No. 301

Area G Square F7 Locus 5

Length: 25 mm.

Material: Brown marble

Shape: Cone with flat sides with bevelled edges and square base, perforated.

Subject: A cult scene showing two worshippers, and in between a stylus and spade. The right worshipper has a beard, he raises his open palms upward. The left worshipper does not have a beard, whilst his palms are raised open downward, following the Mesopotamian custom. It looked as if the right worshipper is asking for a blessing, whilst the left one is giving it. Above the worshippers there is a star, a crescent and a winged sundisk. The principal subject of the modelled-style stamp, a worshipper before an altar supporting symbols, also occurs in a coarse drilled technique, and all of these were executed in a Neo-Babylonian style¹⁸. A few seals of this type have been found in Ammon and Moab, some bearing Ammonite and Moabite names. One from Moab dated to the 8th–7th centuries BC was found¹⁹; in addition there is an Ammonite seal of unknown provenance, with two worshippers on either side of an altar. The worshippers raised their arms in prayer. The seal is inscribed as belonging to Ezra²⁰. For other seals (similar, but not exact) we can recall the Moabite seal of Amos the Scribe²¹, the seal of HKs), Seal No. K1830 in the Bibliothèque Nationale²² and also that of MS NSPR²³. Even though these seals can be related to the Neo-Babylonian stamp seals, where the subject had been executed with careful modelling dated to the 6th and 5th centuries BC, it is possible that these ones were made in Jordan, especially many which were inscribed with Moabite, Ammonite names.

No. 302

Area G Square F7 Locus 1

Height: 20 mm.

Diameter: 22 mm.

Material: Brown pink marble

Shape: Conical, concaved at base, perforated.

Subject: Two animals flanking a hero with two other minor motifs, a leafy branch and a lotus flower. The human (hero) figure has a long beard, wearing a short kilt above the knee. A similar seal was found in Joffa²⁴.

The leafy branch in front of a longhorn stag found on a stamp seal from Rabbath-Moab made Kenna suggest that it represents a woody area²⁵. We see in this seal the Mesopotamian tradition in its rigidly symmetrical and centralized composition. This one can be classified as Archaemenian because of its motif—two animals flanking a hero—²⁶. However, the Archaemenian hero wears a long dress. In this case the middle figure could represent the local (King) grasping two animals.

No. 303

Area L Square E1 Locus 4

Length: 22 mm.

Diameter: 12 mm.

Material: Jasper

Shape: Cylinder Seal, perforated.

Subject: A scene showing two falcon headed solar deities in human form and in between a stylistic tree. Behind each falcon there is a lotus flower. Each falcon is wearing a tunic, and holding a sword pointed downwards. A star is executed under the right arm of the right falcon, and a group of dots were drilled under the left arm of the left falcon.

The scene is symmetrical except for the star and the dots.

A similar cylinder seal was found in Tell es-Safi in Palestine, dated to the xviith Dyn²⁷. The Egyptian influence is clear in the lotus tree and the mythical figure of the falcons.

No. 304

Area L Square F2 Locus 2b

Length: 23 mm.

Diameter: 12 mm.

Material: Green Jasper.

Shape: Cylinder seal, perforated.

Subject: (Ankh) sign between long-legged winged griffins. There is a sun disc motif above the griffins. The griffins wear aprons. The motif is executed in a linear style. The cylinder seems to be of a Neo-Assyrian style; the subject most frequently encountered in the contest scenes of Linear-style seals²⁸. The Egyptian influence is obvious in the griffin wearing an apron²⁹. Winged griffin motifs were also shown on Phoenician seals³⁰. Cylinder seals of mixed style, showing Egyptian elements with Neo-Assyrian style, have been characterized by Frankfort as Palestinian cylinders³¹.

The importance of this seal is that it was found inside a mud brick wall (Area L, Square F2, Locus 2b), belonging to a major structure of the Neo-Assyrian, Neo-Babylonian Period, destroyed in the Persian Period. Apparently the seal anti-dates the structure. The question is, did the seal fall whilst the wall was being made, or was it put there on purpose as an act of dedication?

No. 305

Area Q Square B1 Locus 20

Length: 20 mm.

Width: 15 mm.

Height: 25 mm.

Material: Limestone

Shape: Pyramidical, perforated, stamp seal, crudely made.

Subject: Conventional tree, above which is a seth-like animal with wings. This type of stamp seal is found in Palestine dated to the xxth Dyn³². The tree motif was used in the Late Bronze Period of the Mitanni common style in Amman³³. The tree depiction on seals goes back to a much earlier date in Syria and Palestine. On a seal impressions found in northern Jordan by Mittman, a stylized tree is a common motif³⁴. While some comparative material may be cited from Syria and Palestine, most of it to be found in the world of Mesopotamian and Elamite glyptic art³⁵. This seal (305) was found in a silo of mixed pottery, but stratigraphically the silo dates back to the

end of the Iron Age I. It is possible that the stylized tree came in use in the Iron Age I in Palestine and Jordan. Similar stamp seals bearing the same stylized tree were found in Shiqmona in the Iron Age I, level³⁶.

No. 306

Area L Square G3 Locus 1

Length: Limestone

Shape: Pyramidical, deeply incised.

Subject: Animal figure and possibly bird on its back in archaic style. This subject is known in Palestine, where a representation of a lion jumping on an ibex, dates to the xx dynasty of Egypt³⁷. Stamps of similar theme were discovered in Beitin³⁸ and ones from Beth-Belet (P1 xxx Nos. 256, 257 Tomb No. 800) dated to the xix–xxist Dyn³⁹.

Some show a bull with a scorpion above⁴⁰.

No. 307

From surface of the eastern slope.

Length: 14 mm.

Width: (in the middle of the scarab) 12 mm.

Height: 8 mm.

Material: Hard limestone

Shape: Scaraboid.

Subject: Two walking bovine animals in two registers corresponds, in the stylization of the animals, to seals excavated in Palestine belonging to the 7th–5th centuries BC⁴¹. The small disk in the crescent in the upper field looks distinctly Phoenician. The Ammonites had used this motif in their scaraboid seals, side by side with their inscribed names. There is an example of one scaraboid seal divided into three registers by two double lines. In the middle register a running bull framed by a Lotus flower. The owner was shu'al son of Elisha⁴². The use of the iconographical theme and the Ammonite name, would possibly indicate that the people were Ammonite, as it was found out in Seal No. 205 and 206.

Deux cachets ouest semitiques inscrits decouverts a Tell

Mazar (further notes)

by Khair Yassine & Pierre Bordreuil

i) Tell Mazar 77, Area A, square E 6, Grave 7, no. 205

Conoide octogonale en calcédoine, mesurant 22, 1 × 18, 1 × 13.5 mm. Il est percé d'un trou, et sa face inscrite est légèrement bombée.

1hml

štt ou d/rd/ry (?)

Un personnage, en station debout, barbu et portant une coiffure est représenté de profil. Les bras dressés vers l'avant, paumes à l'intérieur et à hauteur du visage. Devant lui, une sorte d'autel à base tripode, dont le sommet rappelle une fleur de lotus: et un croissant de lune⁴³.

L'inscription a été gravée de part et d'autre du personnage et de l'autel. Le nom du propriétaire, identifiable par le 1

d'appartenance, est gravé derrière le personnage, et le patronyme se lit derrière l'autel.

La gravure de ce sceau pourrait avoir été exécutée en deux temps: d'abord le personnage, ensuite mise en place des noms propres dans le peu de place disponible. Cela expliquerait la confusion de la base du premier *t* avec la seconde et la troisième barre horizontales de l'autel qui en compte cinq au total.

Le nom propre *hml* est inconnu jusqu'à présent. Le patronyme est difficile à interpréter à cause des difficultés de lecture que présente chaque lettre. Une lecture *ddy* serait possible, on connaît en effet plusieurs anthroponymes araméens composés de *dd*⁴⁴, ainsi que *dd'lh* sur un cachet araméen⁴⁵, *brgdd* sur un cylindre arameo-perse⁴⁶ et *kr'dd* sur un sceau araméen⁴⁷. Pourtant, cette lecture n'est probablement pas à retenir, car elle contraint à interpréter la dernière lettre du nom propre comme un *y* de forme tout à fait inhabituelle.

La solution la plus vraisemblable paraît être de lire le patronyme non pas au dessous du premier nom, mais à la suite de ce dernier. On aurait alors *štt*, qui n'est pas connu jusqu'à présent⁴⁸.

L'iconographie de ce sceau est déjà connue aux époques neo-assyrienne et neo-babylonienne⁴⁹, mais le contexte archéologique de la tombe, ainsi que l'écriture⁵⁰, sont en faveur d'une datation dans la première moitié du cinquième siècle.

n) Tell Mazar 77, Area A, Square D 6, Grave 33, no. 206
Scaraboïde de lapis lazuli, mesurant 15, 6 12, 3 9, 6 mm. Pans verticaux hauts de 5,7 mm. Il est serti dans une gaine métallique terminée par une sorte de manche⁵¹.

lhmyws
bt smt

Au milieu du champ, deux yeux stylisés symétriques par rapport à un élément central circulaire⁵² divisent la face inscrite en deux parties. La partie supérieure est occupée par le nom du propriétaire du sceau, et la partie inférieure est occupée par le patronyme.

Dans le nom propre féminin *hmyws*, on trouve d'abord l'élément *hmy* qui est difficile à expliquer⁵³, mais qui est connu par le nom *hamital*, attesté dans la Bible (2 Rois 23: 31 etc. . .), par les noms *hmy dn* et *hmy hl*, attestés par deux sceaux récemment publiés⁵⁴. On remarque que ces trois noms sont féminins, comme *hmyws*, fille de *smt* que nous étudions ici.

L'élément *ws* peut être expliqué par l'arab????, aider, attesté comme nom propre en safaitique⁵⁵. Ce nom signifierait donc '*hmy* a aidé', ce qui indiquerait que *hmy* est un théophore.

Le patronyme *smt* n'est pas connu ailleurs; on peut signaler un toponyme sabéen du nom de *smtrhn*⁵⁶.

Il est à remarquer qu'on connaît déjà plusieurs sceaux

féminins d'origine transjordanienne. Ce sont celui de *lšgb bt'lsn* celui de *'hyby ht ynhm* 'celui de *'nmwt 'emt dbibs* et celui de *'lyh 'mt hnn'*⁵⁸.

L'écriture donne quelques indications chronologiques: le *m* de la première ligne et le *w* pourraient trouver des parallèles au 7^e siècle⁵⁸, tandis que les *s*, le *b*, le *t*, le second *m* et le *š* sont plausibles au 6^e siècle⁵⁹ et au 5^e siècle.

La découverte de ce sceau féminin dans une tombe contenant un seul squelette qui est indubitablement masculin pose un problème. On pourrait supposer que ce sceau a été conservé par l'occupant de la tombe comme un souvenir d'un de ses ascendants féminins. Il pourrait par conséquent appartenir à une période un peu plus ancienne que celle du contexte archéologique de cette tombe qui se situe dans la première partie du 5^e siècle⁶⁰.

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- 19 R. Hestrin and M. Dayagi-Mendels, *Inscribed Seals* (Jerusalem) 1979, p. 16.

* Three campaigns have been conducted at Tell el-Mazar in 1977, 1978 and 1979. The site is located 7 km. north of Deir 'Alla in the Jordan Valley. The expedition is sponsored by the University of Jordan and the Department of Antiquities. The author of Jordan served both as Field Director and Photographer. Archaeology students of the University of Jordan and other students from American and European Universities, as well as volunteers from various countries had participated in the excavations.

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- 21 *Ibid.*, Seal No. 16.
- 22 N. Avigad, 'Short Notes Gleaned from Unpublished Ancient Seals'. BASOR 230 (1978), p. 68, FIG. 5.
- 23 K. Galling, 'Beschriftete Bildseigel des ersten Jahrtausends', ZDPV 64 (1941), p. 140, No. 122.
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- 26 For similar theme see A. Moortgat, *Vorderasiatische Rollsiegel* 1940, Berlin, PL. 86, No. 738, 739, 740.
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- 38 *Ibid.*, p. 261 (S92).
- 39 *Ibid.*, p. 257 (S76).
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- 41 See PL. 17 in ZDPV No. 51 (1928).
- 42 R. Hestrin and M. Dayagi-Mendels, *Inscribed Seals* 1979, p. 135, No. 108.
- 43 Voir l'étude, The Ammonite Seals from Tell el Mazar, dans ce volume.
- 44 Cf. F. Vattioni, 'I sigilli, le monete e gli avori aramaici', *Augustinianum*, 11. 1971, p. 47–87 (no. 46).
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- 46 *Idem.*, no. 151.
- 47 F. Vattioni, *art. cité*, no. 97.
- 48 A rapprocher peut-être du nom biblique šet (Gen. 4: 25s.). See also seal in the British Museum, the name l'lsqb bt lsm^c Diringes, D. Le Iscrizioni . . . p. 216 Drawing PL xx, 28.
- 49 Cf. K. Galling, *art. cité*, no. 117–120.
- 50 Ce type de h est connu au 6e et au 5e siècle, cf. J. Naveh, *The Development of the Aramaic Script*, Jerusalem, 1970, FIG. 10: 1, N. Avigad, *Bullae and Seals from a Postexilic Judaeon Archive*, *Qedem*, 4, 1977, FIG. 15, no. 5 (Début de 6e siècle) et no. 9 (458 av. J.C.). Le m est connu au 5e siècle, cf. N. Avigad, *idem*, no. 11 (premier tiers du 5e siècle) et F. Rosenthal, *Die aramaistische Forschung seit Th. Noldeke Veröffentlichungen*. Leyde, 1939, PL. 2, col. 3. Le s est connu au 5e siècle, cf. N. Avigad, no. 9 (485 av. J.C.) no. 11 (première moitié du 5e siècle) et F. Rosenthal, PL. 2, col. 3. Pour le t, cf. J. Naveh, *ouvr. cité*, FIG. 10: 4.
- 51 Sur ce type de cachet, cf. W. Culican, 'Phoenician Jewellery in New York and Copenhagen', *Berytus*, 22, 1973, p. 40 ss., n. 32–40, FIG. 1, PL. III, A–C et IV, C; 'Seals in Bronze Mounts', RSF, 5, 1977, p. 14 et PL. I–III.
- 52 On retrouve un décor comparable sur plusieurs cachets, voir F. Vattioni, 'I sigilli ebraici', *Biblica*, 50, 1969, p. 257–388, n. 30, 232, etc.
- 53 Cf. W. Baumgartner, *Hebraische und aramaische Lexicon*, Ière partie, Leyde, 1967, p. 312, s.v.
- 54 Voir R. Hestrin, M. Dayagi; *Les sceaux du Musée d'Israel* (heb), Jerusalem, 1978, n. 33 et 34.
- 55 Notre ami F. Bron nous signale la présence de ce nom dans G. Lankester Harding *An Index and Concordance of Preislamic Names*, Toronto, 1971, p. 641.
- 56 Cf. G. Lankester Harding, *ouvr. cité*, p. 328.
- 57 Soit respectivement F. Vattioni, 'I sigilli ebraici . . .', n. 59 (Sur cette identification, voir P. Bordreuil-A. Lemaire, 'Nouveau groupe de sceaux hébreux araméens et ammonites', à paraître dans *Semitica*, 29, 1979), no. 103, no. 116, no. 157.
- 58 Le w est du type ancien attesté sur certaines bulles, cf. N. Avigad, *ouvr. cité*, p. 23, qui renvoie à F. M. Cross, E. I., 9. 1969, p. 25, FIG. 1, numéro 7 et 9.
- 59 N. Avigad, *ouvr. cité*, FIG. 15. J. Naveh, *ouvr. cité*, FIG. 3: 3; 10: 1.
- 60 Voir l'étude archéologique de Kh. Yassine dans ce volume.