Ivvah

Ivvah (MT *ʿIwwâ*; LXX Αυα) is an unidentified place along Sepharvaim and Hena in 2 Kgs 18 : 34 and 2 Kgs 19 : 13. These verses belong to passages where messengers sent by Sennacherib in front of the gate of Jerusalem recall the numerous local kings and their gods vanquished by the Assyrian army and gods in the region. The Targum reads in place of "Hena and Ivvah" "carried and exiled" whereas the list of Sargon's deportations in 2 Kgs 17 : 24 has the sequence "Avva, Hamath, and Sepharvaim and Awwa." The parallel passage of 2 Kgs 18 : 34 in Isa 36 : 19 simply omits the phrase which leaves the textual difficulty as plain as the geographical one.

Stéphanie Anthonioz

Iwaszkiewicz, Jarosław

Jarosław Iwaszkiewicz (1894–1980) was a Polish poet, playwright, and writer. As of the 1920s and 1930s, many years after the start of his career, Christian inspired began to appear in his poetry and prose. By way of his wife, Anna, he became acquainted with the movement of the Catholic literary magazine *Verbum*. Iwaszkiewicz translated Paul Claudel's works, which were widely discussed in Polish circles and became fascinated by William James' *The Varieties of Religious Experience* (1902). In his collection of poems, *Lato 1932* (1933, Summer 1932), Iwaszkiewicz makes clear allusions to biblical eschatology, for example in the symbolism of heaven and light, which are also found in another one of his works, *Inne Życie* (1938, The Other Life).

For Iwaszkiewicz, the Bible became the source for questions on the meaning of life and his reading of it forced him to question matters of faith, to doubt, and to examine the grounds for despair and hope. In his post-war poems, there are many allusions to biblical symbolism, such as in *Muzyka Wieczorem* (1980, Evening Music) the topos of the tower symbolizes the possibility to communicate with God . Biblical inspiration takes a different shape in Iwaszkiewicz's vast body of prose. The most prominent here are the expressive characters possessed by Satan which he created. Evil is also transcendent in his works, and the characters of "damned martyrs" (*potępionych męczenników*) play a vital role: for example, the priests in the short stories "Matka Joanna od Aniołów" (1933, "Mother Joan of the Angels") and "Kościół w Skaryszewie" (1968, "The Church in Skaryszewie"). There are also short stories and novels that echo topics discussed in French Catholic novels. Being Christian is difficult since it allows for doubts, searching, and for the feeling of being "beset" by God. Such is the case of the novel *Pasje błędomierskie* (1938, Deathly Passions), the novel-trilogy *Slawa i Chwala* (1956–62, *Fame and Glory*), as well as of other novels written before the war, such as *Mlyn nad Utratą* (1936, The Mill in Utrata), and those written after the war, such as *Stara Cegielnia* (1946, The Old Brickyard), *Mlyn nad Lutynią* (1946, The Mill on Lutynia), *Nowele wloskie* (1947, The New Italian), and *Opowieści zasłyszane* (1954, The Stories Heard).

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Wojciech Kudyba

See also →James, William

Iye-Abarim

Iye-Abarim (MT *ʿÎyê-hāʿăbārîm*), meaning "the heaps of Abarim," was a location east of Moab (Num 21 : 11 [LXX here: Αχελγαι]; 33 : 44 [LXX here: Γαι]). "Abarim" is a term used for the *regions beyond* the Dead Sea, i.e., the mountainous territory in NW Moab.

Sarah Kohles

Iyim

→Iye-Abarim

Iyyar

The Hebrew term Iyyar (*ʾÎyār*) denotes the second month of the Jewish religious year (usually corresponding to April-May) which is known from the Babylonian calendar as *Ayyāru*. In contrast to its Canaanite counterpart Ziv (referred to in 1 Kgs 6 : 1, 37), the month of Iyyar is not mentioned in the Bible. However, it is attested in *Megillat Taanit* and in later rabbinic literature.

Christoph Berner

See also →Ziv

'Izbet Ṣartah

1. Introduction. The site of ʿIzbet Ṣartah is located on a low hill (99 m above sea-level) along the fringes of the Coastal Plain and the Samaria Highlands and 3 km east of the tell site of Aphek-Antipatris (Israel new G.R. 1967/6679). The name of the site indicates that during the last centuries the hill was inhabited seasonally by farmers from Sartah – a village located ca. 12 km eastward in the hill country. The geographical position of the site led Moshe Kochavi (1977) to associate the site with a place named "Ebenezer," the location, according to 1 Sam 4 : 1–3, of the battle of "Ebenezer" during which the ark of covenant was captured by the Philistines.

The site was discovered during a regional survey conducted in 1973, with mostly sherds dating to the Iron I and some to the Byzantine period. The

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survey results encouraged Kochavi to excavate at the site in order to investigate its interaction with the coastal site of Aphek on the one hand and highland sites such as Shiloh on the other. Excavations were conducted between 1976 and 1978. The expedition was headed by Koachvi and Finkelstein under the auspices of the Institute of Archaeology at Tel-Aviv University and Bar Ilan University (Finkelstein). Two short excavations were conducted later (Lehmann; Cabanes et al.).

2. Excavation Results. Excavations revealed finds belonging to two distinct periods of habitation. The earlier remains, Stratum III, are of a large oval open court surrounded by small buildings. Later remains (Strata II and I) are of village composed of a large pillar building surrounded by dozens of stone lined silos and other smaller buildings.

Relative chronology, based mainly on pottery, places the establishment of the settlement at the end of the 13th or the beginning of the 12th centuries BCE. The layout of the site at this early phase included a large oval court which was surrounded by a boundary wall. A line of small uniformly shaped buildings was built outside of the boundary wall. The central court, the most dominant feature at the site, served for domestic activities as well as an animal pen. The unique plan of the site led Israel Finkelstein to suggest that the site was occupied by pastoralists who had shifted to a sedentary lifestyle. Accordingly, the tent camp was replaced by stone-built houses that retained the former dwellings' tent-like shape (Finkelstein: 116–21). Since Finkelstein claimed ʿIzbet Ṣartah III was settled by the early Israelites, the site became a type-site for the settlement of the Israelite.

The layout of ʿIzbet Ṣartah III as a combination of a large public courtyard and a considerably small overall area of autonomous spaces means that everyday activities, such as food preparation and consumption, were performed in an open area. This type of layout reflects a preference that emphasizes the public arena. The fact that most of the everyday activities were preformed communally by members of the group points to the fact that the courtyard also played a significant role in regulating and maintaining social order and in the control of the individual by the larger group.

Stratum III was abandoned during the 11th century BCE and the new settlement of Strata II–I was built along a completely different plan. A chronological gap of a few decades should be taken into account between the abandonment of Stratum III and the establishment of the site in Stratum II. The excavators noted some architectural alterations that convinced them to divide Stratum I from II. These changes are confined and should be understood as phases with in one period. Therefore the two strata are treated here together. When published, Strata I-II were dated to last part of the Iron I (either the end of the 11th or the beginning of the 10th cent. BCE in absolute terms). In a later publication, a re-evaluation of the site's relative chronology was conducted and it was suggested to date Strata II and I to the early Iron IIA period (second part of 10th cent. BCE; Finkelstein/Pieztsky: 56).

Stratum II is interpreted as small village or a mansion surrounded by agricultural installations. Its growth and wealth probably accumulated thanks to its position as a "middle man" between the lowland sites such as Aphek, that specialized in agriculture and highland sites, such as Shiloh, who specialized in horticulture (Gadot). A large number of facilities meant to store grains (silos) as well as a high percentage of cattle are both indicative of the fact that the site economy was based mainly on crop raising in nearby fields.

The layout of the site should be divided into at least three architectural zones. At the center stood a large domestic building (building 109) which was made of three long halls separated by two lines of stone built pillars. A fourth space was built perpendicular to the three other spaces. This plan is typical of "four-room buildings" although the term "pillar building" seems to better represent their nature. Building 109 is unique in its size, 16x12 meters, and is one of the largest domestic buildings dating to the Iron Age I–IIA.

Many stone-lined pits were found in the open space that surrounds building 109. The silos' function was to hold crops raised in the fields nearby or purchased through trade. The average size of a silo is 1.4 m^3, a capacity that exceeds by far the amount of grain stored regularly by a domestic unit (Rosen). Two of the site's unique finds were found in the fills blocking the silos. The first is an ostracon incised with five lines of eighty-seven letters (Demsky; Sass: no. 17). The fifth line is the most important one and it marks one of the earliest known abecedaries: twenty-two letters written in Proto-Canaanite and incised from left to right. The ostracon was found in secondary context and therefore its date is uncertain. The second find is the bones of a camel, one of the earliest examples of a domesticated animal in the Levant.

The outer belt of the site included small poorly built buildings, some holding the four-room house ground plan. These buildings were considerably smaller than building 109 and served either as service buildings within the mansion controlled by Building 109 or for lower class families living at the site.

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Yuval Gadot

See also →Ebenezer (Place)

Izhar

1. Father of Korah

Izhar (MT *Yiṣhār*; LXX Ισσααρ) was the second son of Kohath (Exod 6:18; Num 3:19; 1 Chr 5:27–28 [ET: 6:1–2]; 6:1 [ET: 16], 3 [ET: 18], 23 [ET: 38]); the brother of Amran, Hebron, and Uzziel; the eponym of the Izharites (Num 3:27; 1 Chr 24:22; 26:23, 29); and the father of the infamous Korah, as well as Nepheg and Zicri (Exod 6:21; 1 Chr 6:22–23 [ET: 6:37–38]; 23:18). Note that there is a divergence from this list of Izhar's offspring in 1 Chr 23:18 (cf. 1 Chr 24:22), which lists Shelomith as Izhar's "first" (*rō'š*) son, while, oddly enough, not listing any additional sons. Also worthy of note is that the Hebrew of 1 Chr 6:7 lists "Amminidab" as the son of Kohath and the father of Korah but not Izhar; but this is probably just a scribal error (compare, e.g., the LXX, which has Ισσααρ). Izhar is appropriately named as a grandson of Levi (the Heb. noun *yiṣhār* means "fresh oil"), but, interestingly, in *bSan* 109b it is argued that the name Izhar derives from the Aramaic root *z–h–r*, meaning "noon":

> "Korah" means, he has made Israel bald-headed. "Ben Yizhar," he who made the world hot as in the middle of the day. "Ben Kehath," he who made blunt the teeth of his parents. "Ben Levi," he who became a companion to the Gehenna. (trans. Rodkinson: 8:359)

Framing the name Yizhar and his genealogical line so negatively here is probably due to the family's association with the rebellious Korah, which is interesting for thinking about how at least some of the ancient Jews thought a single individual could bring honor or, in this case, shame upon an entire family and their genealogical line.

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2. Son of Ashur and Hela

Izhar (MT *Yiṣḥār*), mentioned in 1 Chr 4:7 as the Son of Ashur and Helah, is a name which some scholars think is a textual corruption and should be read as Zohar (cf., e.g., the *Qere* and the LXX; but cf. the Targum and Vg. which supports the *Ketiv*). The description of 1 Chr 4:5–7, and much of the genealogical account throughout 1 Chronicles, is a hodgepodge of names, where one set of family relations is not connected to the next. Thus, 1 Chr 4:4b mentions "Hur the father of Benjamin," which has no connection to Ashur, Helah, and Izhar in 1 Chr 4:5–7. Rather 1 Chr 4:5–7 connects back to 1 Chr 2:24, which indicates that Ashhur was the son of Hezron, with Hezron dying during Abijah's pregnancy (although some see the text as corrupt here and argue that Caleb is Izhar's grandfather). Observing this disconnectedness, Noth and Rudolph postulated that 1 Chr 4:5–7 was originally joined to 1 Chr 2:24 (Noth: 102; Rudolph: 11). Williamson, however, views 1 Chr 2:24 as originally joined to 2:50b, with 1 Chr 4:1–20 simply providing "supplementary" information on the sons of Perez (359).

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Robert Kashow

See also →Korah, Korahites; →Zohar (Person)

Izhbitsa, Mordecai Joseph Leiner, of

→Leiner, Mordecai Joseph, of Izhbitsa

Izliah

Izliah (MT *Yizlîʾâ*; LXX Ιεζλια) is the son of Elpaal and brother of Ishmerai and Jobab in the genealogy of Benjamin (1 Chr 8:18). He is not mentioned elsewhere. The cities connected to this branch are Ono and Lod (1 Chr 8:12), located in the traditional Danite territory in the maritime plain. However with the other descendants named in 1 Chr 8 he belongs to the "heads of ancestral houses, according to their generations, chiefs who lived in Jerusalem" (1 Chr 8:28), thus showing evolution and mixture in tribal order at the end of the Persian or early Hellenistic time.

Stéphanie Anthonioz

See also →Elpaal; →Ishmerai; →Jobab; →Lod; →Ono

Izrahiah

Izrahiah (MT *Yizraḥyâ*; LXX Ιεζρια) appears in the genealogy of Issachar as son of Uzzi and father of Michael, Obadiah, Joel, and Isshiah, all of them chiefs (1 Chr 7:3). He is nowhere else mentioned but as he belongs to the third generation, he appears to be contemporaneous to Moses according to

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