

KI-EUN JANG

Contesting Labeled Identities

*Forschungen
zum Alten Testament 2. Reihe
180*

Mohr Siebeck

Forschungen zum Alten Testament

2. Reihe

Edited by

Corinna Körting (Hamburg) · Konrad Schmid (Zürich)
Mark S. Smith (Princeton) · Andrew Teeter (Harvard)

180



Ki-Eun Jang

Contesting Labeled Identities

The Sociology of Gentilics
in Biblical and Northwest Semitic Literature

Mohr Siebeck

Ki-Eun Jang, 2021 Ph.D. in Hebrew and Judaic Studies (Hebrew Bible and Ancient Near Eastern Studies) from New York University; 2021–22 Visiting Assistant Professor of Hebrew Bible and Near Eastern Studies at Union Theological Seminary in New York; currently Assistant Professor of Hebrew Bible and Bible in Global Cultures at Fordham University, Bronx, NY.
orcid.org/0000-0002-6498-3590

ISBN 978-3-16-162672-2 / eISBN 978-3-16-200159-7
DOI 10.1628/978-3-16-200159-7

ISSN 1611-4914 / eISSN 2568-8367 (Forschungen zum Alten Testament, 2. Reihe)

The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

© 2026 Mohr Siebeck Tübingen, Germany.

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The right to use the content of this volume for the purpose of text and data mining within the meaning of Section 44b UrhG (Urheberrechtsgesetz) is expressly reserved.

Printed on non-aging paper.

Mohr Siebeck GmbH Co. KG, Wilhelmstraße 18, 72074 Tübingen, Germany
www.mohrsiebeck.com, info@mohrsiebeck.com

*To my parents
with gratitude and love*

Preface

This book grew out of my long-standing interest in the intersections of language, the sociology of categorization and identification, and the literary history of the Hebrew Bible. I am deeply grateful to the mentors and colleagues who have challenged and encouraged me along the way. Daniel Fleming, Mark Smith, Martti Nissinen, and Steve Fassberg provided guidance and inspiration at critical stages in this study's formation and development, and their generosity and integrity remain models I aspire to follow.

Since completing my doctoral studies at New York University, I have been fortunate to continue my academic journey, first at Union Theological Seminary in New York and now at Fordham University. I am thankful to my colleagues at both institutions for their collegiality, encouragement, and constructive engagement. At Fordham, I also acknowledge the Office of Research for supporting this project through the Manuscript and Book Publication Award.

This project has also benefited from other grants and fellowships, including support from New York University's Global Research Initiatives, the Louisville Institute, and the University of Notre Dame's Tantur Ecumenical Institute in Jerusalem. These resources afforded time, space, and a scholarly community at key stages of research and writing.

Earlier versions of several sections have appeared in print: a portion of Chapter 2 in "'Nobody' as an Official Identity: Biblical Gentilics, the Life of 'FNU,' and Asian America," *Journal of Asian American Theological Forum* 10.2 (2023): 11–15; a portion of Chapter 3 in "Biblical Aramaic Gentilics Reconsidered: Non-Ethnic Labels, Relational Adjectives, and the Mechanisms of Classification," *Aramaic Studies* 23.1 (2025): 1–21; and a portion of Chapter 4 in "Saul's Israel, the 'Hebrews,' and Identity Politics in 1 Samuel 13–14," *Journal of Biblical Literature* 142.2 (2023): 589–608. I thank the publishers for permission to reuse this material, here revised. I would also like to thank West Semitic Research for granting permission to use an RTI derivative image of the Ekron Inscription.

Finally, I am indebted to the family and friends who have sustained me throughout this journey, especially Protonu Basu, Heain Porter, Li Yuan, Chul-Soon Jang, Ji-Yeon Shim, Haneul Jang, Eden Jang, Mi-Sun Kim, Dan Shor, Hee-Dae Park, and Ji-Eun Kim. Above all, I thank my parents, Seok-Gu Jang and Young-Hee Jung, whose love and trust carried me across years and continents. This book is dedicated to them.

Table of Contents

Preface	VII
List of Tables and Photos	XIII
List of Abbreviations	XV
A Note on Translation and Transliteration	1
CHAPTER 1	
Introduction	3
A. The Sociological Questions about Gentilics	4
B. The Scope and Outline of This Study	7
CHAPTER 2	
Gentilics and Ethnicity in Biblical and Ancient Near Eastern Studies:	
A History of Ideas	9
A. Gentilics: What Has Been Discussed So Far?	9
B. Ethnicity: Between Analytical Concept and Native Concept	16
C. The Legacy (and Limits) of Fredrik Barth: The 1969 “Introduction” and Beyond	21
D. Congruence of and Distinction between Race and Ethnic Group	35
E. Conclusion	50
CHAPTER 3	
The Grammar of Ancient Identification	51
A. Introduction: Gentilics as Relational Adjectives	51
B. The Description of Relational Adjectives in Current Linguistics	52
C. The Description of Gentilics in Semitic Philology	57
I. Arabic	60
II. Egyptian	63
III. Hebrew	67
IV. Phoenician and Other Northwest Semitic Languages of Iron Age Inscriptions	79
V. Aramaic	83
VI. Akkadian	90

VII. Ethiopic (Ge'ez)	97
VIII. Ugaritic	99
D. Conclusion	108
CHAPTER 4	
Identities in Flux: Manifestation in Practice	111
A. Introduction: Coping with Ancient Evidence	111
B. Overview of the Ancient Literary Milieu of Gentilics	115
C. The Problem of Classifying the Ekron Inscription: Philistine, Phoenician, Hebrew, or None of the Above?	118
I. Scholarly Debates on the Ekron Inscription and the Philistine Identity	119
II. A Re-examination of Linguistic Features	123
1. A Syntactic Structure of the Opening Formula	124
2. The Reduced Diphthong and the Use of <i>Mater Lectionis</i>	128
3. Names and Titles	134
III. A Re-examination of Paleographic Features	139
IV. Conclusion	143
D. Saul's Israel, the "Hebrews," and Identity Politics in 1 Samuel 13–14	145
I. The Description of the Literary Context of 1 Samuel 13–14	147
II. The Problem of Identification in 1 Samuel 13:3 and 14:21	148
III. Saul's Israel and the "Hebrews"	149
1. Past Interpretations of the "Hebrews" and the Limits	149
2. The Philological Enigmas and a Solution for 1 Samuel 14:21	153
3. The Two Battle Episodes and a New Reading of 1 Samuel 13:3–4	157
IV. <i>ʿibrum</i> from Mari and the Early Representation of the "Hebrews"	159
V. The Philistine David and the "Hebrews" in 1 Samuel 29:3	162
VI. Conclusion	165
E. The Boundaries of Inclusion and Exclusion: Belonging to Multiple Identities and Becoming Internal Others	166
I. Biblical "Canaanite": Between Proper Name and Appellative	167
II. Being "Aramean" and "Judean" in the Book of Ezra and in the Elephantine Documents from Ancient Egypt	169
1. The Visible Identity Features in Ezra-Nehemiah	170
2. Multiple Belongings in Elephantine Legal Documents	173
3. The Invisible Aramean Identity in the Book of Ezra	178
4. Reconfiguration of Arameanness in Deuteronomy 26:5	180
F. Conclusion	181

CHAPTER 5

Conclusion: Toward a Revamped Paradigm of Gentilics 183

A. Contributions of This Study and the Summary of Arguments 183

B. Implications and Future Directions 185

Appendix: Gentilic Data from the Hebrew Bible and Northwest Semitic
Literature 187

Bibliography 253

Index of References 273

Index of Modern Authors 283

Index of Subjects 285

List of Tables and Photos

Tables

Table 1.	Typology of Gentilic Suffixes in Semitic Languages	58
Table 2.	Egyptian Nominal Declensions	63
Table 3.	Egyptian Relational Adjective Declensions with the <i>nisba</i> Ending	64
Table 4.	Gentilic Adjectives Derived from Personal Names without the <i>yod</i> Ending	69
Table 5.	Gentilic Adjectives Derived from Personal Names with the <i>yod</i> Ending	70
Table 6.	The Phrase “King of 𐤊𐤍𐤏” in Phoenician Inscriptions	79
Table 7.	Three Types of Ambiguous Word Constructions in Aramaic	84
Table 8.	Textual Variants of 1 Samuel 13:3	151
Table 9.	Targum Jonathan of 1 Samuel 13:3 and 14:21	153
Table 10.	The Reconstructed Syntactic Analysis of 1 Samuel 14:2	154
Table 11.	The Reconstructed Masoretic Text and Other Textual Witnesses of 1 Samuel 14:21	156
Table 12.	Lexical Correspondence between the First and Second Battle Episodes	158
Table 13.	Select Evidence of <i>‘ābiru</i> from Mari	160
Table 14.	Select Evidence of <i>‘ibrum</i> from Mari	161
Table 15.	The Masoretic Text and the Aramaic Targums of Genesis 38:2 and 1 Chronicles 2:2–3a	169
Table 16.	Multiple Belonging to Judean and Aramean Identities in the Elephantine Documents	174

Photos

Photo 1.	The Ekron Inscription	140
----------	---------------------------------	-----

List of Abbreviations

AB	Anchor Bible
ABD	<i>Anchor Bible Dictionary</i> . Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992
abs.	absolute (grammatical state)
adj.	adjective
AfO	<i>Archiv für Orientforschung</i>
AJS	<i>American Journal of Sociology</i>
AJSLL	<i>American Journal of Semitic Languages and Literatures</i>
AOAT	Alter Orient und Altes Testament
AO	Analecta Orientalia
ARA	<i>Annual Review of Anthropology</i>
ARCHIBAB	<i>Archives babyloniennes (XXe–XVIIe siècles av. J.-C.)</i>
ARM	Archives royales de Mari
ARS	<i>Annual Review of Sociology</i>
AS	<i>Anatolian Studies</i>
AYB	Anchor Yale Bible Commentaries
AYBRL	Anchor Yale Bible Reference Library
BAR	<i>Biblical Archaeology Review</i>
BCE	before Common Era
BDB	<i>A Hebrew and English Lexicon of the Old Testament</i> . F. Brown, S. R. Driver, and C. A. Briggs. Oxford: Oxford University Press, 1907
BHS	<i>Biblia Hebraica Stuttgartensia</i>
BN	<i>Biblische Notizen</i>
BO	<i>Bibliotheca Orientalis</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
c.	common (grammatical gender)
CAD	<i>Chicago Assyrian Dictionary</i>
CAL	The Comprehensive Aramaic Lexicon (cal.huc.edu)
COS	<i>The Context of Scripture</i> . Edited by William W. Hallo. 3 vols. Leiden: Brill, 1997–2002
cst.	construct (grammatical state)
det.	determinative (grammatical state)
DL	<i>Database of Latin Dictionaries</i> . Produced by the Centre “Tradition Litterarum Occidentalium” (CTLO)
DN	divine name
DNWSI	<i>Dictionary of the North-West Semitic Inscriptions</i> . Jacob Hoftijzer and Karen Jongeling. 2 vols. Leiden: Brill, 1995
DULAT	<i>A Dictionary of the Ugaritic Language in the Alphabetic Tradition</i> . Gregorio del Olmo Lete and Joaquín Sanmartín. Translated and edited by Wilfred G. E. Watson. 3rd ed. Leiden: Brill, 2015

EALL	<i>Encyclopedia of Arabic Language and Linguistics</i> . Edited by Kees Versteegh. Brill Online Reference Works
EBR	<i>Encyclopedia of the Bible and Its Reception Online</i> . Edited by Constance M. Furey, Brian Matz, Steven L. McKenzie, Thomas Chr. Römer, Jens Schroeter, Barry Dov Walfish, and Eric Ziolkowski
EHL	<i>Encyclopedia of Hebrew Language and Linguistics</i> . Edited by Geoffrey Khan. Brill Online Reference Works
EI	<i>Encyclopaedia of Islam, Second Edition</i> . Edited by P. Bearman, Th. Bianquis, C. E. Bosworth, E. van Donzel, and W. P. Heinrichs. Brill Online Reference Works
EISS	<i>Empirical Issues in Syntax and Semantics</i>
EJS	<i>European Journal of Sociology/Archives Européennes de Sociologie</i>
ELO	Elementa Linguarum Orientis
ERS	<i>Ethnic and Racial Studies</i>
f.	feminine (grammatical gender)
FK	<i>Fouilles de Kition, III. Inscriptions phéneciennes</i>
FM	<i>Florilegium marianum</i>
G	Grundstamm (basic stem)
GAG	<i>Grundriss der akkadischen Grammatik</i> . Wolfram von Soden. 2nd ed. Rome: Pontifical Biblical Institute, 1969
GBS	<i>Göttinger Beiträge zur Sprachwissenschaft</i>
GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by Emil Kautzsch. Translated by Arther E. Cowley. 2nd ed. Oxford: Clarendon, 1910
GN	geographical name
GRM	<i>Germanisch-Romanische Monatsschrift</i>
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm. Translated and edited under the supervision of Mervyn E. J. Richardson. 4 vols. Leiden: Brill, 1994–1999
HeBAI	<i>Hebrew Bible and Ancient Israel</i>
HSM	Harvard Semitic Monographs
HSS	Harvard Semitic Studies
HTR	<i>Harvard Theological Review</i>
IEJ	<i>Israel Exploration Journal</i>
JAAS	<i>Journal of Assyrian Academic Studies</i>
JANEH	<i>Journal of Ancient Near Eastern History</i>
JANER	<i>Journal of Ancient Near Eastern Religions</i>
JANES	<i>Journal of the Ancient Near Eastern Society</i>
JAOS	<i>Journal of the American Oriental Society</i>
JCS	<i>Journal of Cuneiform Studies</i>
JEA	<i>Journal of Egyptian Archaeology</i>
JEMAH	<i>Journal of Eastern Mediterranean Archaeology and Heritage Studies</i>
JEMS	<i>Journal of Ethnic and Migration Studies</i>
JL	<i>Journal of Linguistics</i>
J-M	<i>A Grammar of Biblical Hebrew</i> . Paul Joüon. Translated and revised by T. Muraoka. 2 vols. Rome: Pontifical Biblical Institute, 1991
JNES	<i>Journal of Near Eastern Studies</i>
JNSL	<i>Journal of Northwest Semitic Languages</i>

<i>JPE</i>	<i>Journal of Political Economy</i>
<i>JRAS</i>	<i>Journal of the Royal Asiatic Society</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTS</i>	<i>The Journal of Theological Studies</i>
<i>JTSB</i>	<i>Journal for the Theory of Social Behaviour</i>
<i>KAI</i>	<i>Kanaanäische und aramäische Inschriften</i> . Herbert Donner and Wolfgang Röllig. 2nd ed. Wiesbaden: Harrassowitz, 1966–1969
<i>KTU</i>	<i>Die keilalphabetischen Texte aus Ugarit</i> . Edited by Manfred Dietrich, Oswald Loretz, and Joaquín Sanmartín. Münster: Ugarit-Verlag, 2013. 3rd enl. ed. of <i>KTU: The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani, and Other Places</i> . Edited by Manfred Dietrich, Oswald Loretz, and Joaquín Sanmartín. Münster: Ugarit-Verlag, 1995
<i>LAPO</i>	Littératures anciennes du Proche-Orient
<i>LSAWS</i>	Linguistic Studies in Ancient West Semitic
<i>LXX</i>	The Septuagint
<i>m.</i>	masculine (grammatical gender)
<i>MA</i>	Middle Assyrian
<i>MT</i>	Masoretic Text
<i>NJPS</i>	The New Jewish Publication Society of America Tanakh
<i>NRSV</i>	The New Revised Standard Version
<i>OA</i>	Old Assyrian
<i>obl.</i>	oblique (grammatical case)
<i>OECT</i>	<i>Oxford Editions of Cuneiform Texts</i>
<i>OED</i>	<i>Oxford English Dictionary</i>
<i>OJA</i>	<i>Oxford Journal of Archaeology</i>
<i>OLA</i>	<i>Orientalia Lovaniensia Analecta</i>
<i>OLD</i>	<i>Oxford Latin Dictionary</i>
<i>Onq.</i>	Targum Onkelos
<i>OTL</i>	Old Testament Library Series
<i>PIHANS</i>	<i>Publications de l'Institut Historique et Archéologique Néerlandais de Stamboul</i>
<i>pl.</i>	plural (grammatical number)
<i>PN</i>	personal name
<i>PRU</i>	<i>Le Palais Royal d'Ugarit</i>
<i>Ps-Jon</i>	Targum Pseudo-Jonathan
<i>PWCJS</i>	<i>Proceedings of the World Congress of Jewish Studies</i>
<i>RA</i>	<i>Revue d'Assyriologie</i>
<i>RdE</i>	<i>Revue d'Égyptologie</i>
<i>RINAP</i>	<i>The Royal Inscriptions of the Neo-Assyrian Period</i>
<i>RS</i>	Ras Shamra
<i>SAA</i>	State Archives of Assyria
<i>SAK</i>	<i>Studien zur Altägyptischen Kultur</i>
<i>SANSS</i>	<i>The Scripts of Ancient Northwest Semitic Seals</i> . L. G. Herr. Harvard Semitic Monographs 18. Missoula, MT: Scholars, 1978
<i>SBLWAW</i>	Society of Biblical Literature Writings from the Ancient World Series
<i>SEC</i>	<i>Semitica et Classica</i>
<i>sg.</i>	singular (grammatical number)

<i>SL</i>	<i>Studia Linguistica</i>
s.v.	<i>sub verbo</i> (under the word)
<i>TAD</i>	<i>Textbook of Aramaic Documents from Ancient Egypt</i> . Bezalel Porten and Ada Yardeni. 4 vols. Jerusalem: Hebrew University Press, 1986–1999
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al., 8 vols. Grand Rapids, MI: Eerdmans, 1974–2006
Tg.	targum
<i>UF</i>	<i>Ugarit-Forschungen</i>
UNESCO	United Nations Educational, Scientific, and Cultural Organization
<i>V</i>	vowel (referring to any hypothetical vowel qualities)
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to <i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
ZDPV	<i>Zeitschrift des Deutschen Palästina-Verein</i>

A Note on Translation and Transliteration

In this book, ancient texts of Iron Age inscriptions from Hebrew, Aramaic, Phoenician, and other Northwest Semitic languages will be represented primarily following an academic style convention that produces the Hebrew characters (cf. Billie Jean Collins, *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd ed. [Atlanta, GA: SBL Press, 2014], § 5.1). Occasionally, a transliteration into Latin characters will be employed when such a system proves to be more efficient in terms of a phonetic representation of those languages. Other languages, including Akkadian, Arabic, Ethiopic, Greek, Syriac, and Ugaritic, will be transcribed into Latin characters with a few exceptions of Greek and Syriac texts that will be rendered in their original scripts for the sake of a text-critical analysis. Unless otherwise noted in the citations, all English translations of ancient languages are my own.

CHAPTER 1

Introduction

In a talk delivered at the 1974 Annual Meeting of the American Academy of Arts and Sciences, Clifford Geertz posed a question about the meaning of seeing things “from the native’s point of view.”¹ The question primarily concerns how anthropological analysis is to be conducted and how its results are to be framed between the informants’ definition of themselves as persons and the ethnographer’s description of them. In seeking to uncover the native’s sense of selfhood, Geertz presented cases from Java, Bali, and Morocco, demonstrating the ways in which their terminological systems and modes of operation differed not only from the Western conception of the person as a bounded and integrated cognitive universe but also from one case to the other.

Among the three, Geertz identified the Arabic linguistic form called *nisba* as central to the Moroccan idea of the self. Derived from the root *n-s-b*, which connotes ideas of relationship, connection, attribution, and belonging, he defined the *nisba* as a native “symbolic means” by which persons are classified and contextualized in various ways relative to the surrounding society. The associative relations apply not only to straightforward regional and familial categories, such as the city *Şefrū*, from which the *nisba* word *Şefrūwī* (related to *Şefrū*) derives, and the surname *ʿAdlun*, from which the *nisba* word *ʿAdlūnī* (related to *ʿAdlun*) originates, but also to occupation, religious sect, and spiritual status.

Having observed the social contextualization of the person that the *nisba* system creates, Geertz comments:

Moroccan society does not cope with its diversity by sealing it into castes, isolating it into tribes, dividing it into ethnic groups, or covering it over with some common-denominator concept of nationality. ... It copes with it by distinguishing, with elaborate precision, the contexts – marriage, worship, and to an extent diet, law, and education – within which men are separated by their dissimilarities, and those – work, friendship, politics, trade – where, however warily and however conditionally, they are connected by them.²

¹ Clifford Geertz, “‘From the Native’s Point of View’: On the Nature of Anthropological Understanding,” *Bulletin of the American Academy of Arts and Sciences* 28 (1974): 26–45.

² Geertz, “‘From the Native’s Point of View,’” 41.

A. The Sociological Questions about Gentilics

What is *nisba* in Arabic tradition is more commonly known as *gentilics* in biblical and ancient Near Eastern scholarship. As a linguistic convention defined by the consonantal suffix *-yod*, the gentilic is a cross-morphological feature in various ancient Near Eastern languages, found in both East and West Semitic language groups from Akkadian to Ugaritic, as well as in Egyptian, which is considered outside the formative Semitic language group. The grammatical status of gentilics is commonly acknowledged in the lexicography of classical Hebrew, with a separate dictionary entry given to the gentilic category.³ The term is also widely adopted in biblical scholarship, as exemplified in Carl Ehrlich's 2016 essay "Biblical Gentilics and Israelite Ethnicity"⁴ and Edward Lipiński's 2018 monograph *Toponymes et gentilices bibliques face à l'histoire* (Toponym and Biblical Gentilics in Light of History).⁵ Despite the term's longstanding status, evidenced by its reference among philologists, lexicographers, and historians in biblical and ancient Near Eastern scholarship, the scope of scholarly inquiry regarding gentilics as a categorical idea has seldom gone beyond the realm of philology. Moreover, its interpretive purview has been limited to the framework of ethnicity without properly interrogating the category's validity and usefulness to investigate ancient mechanisms of identification and classification.

By moving beyond the limited purview and overlooked dimensions of the phenomenon as approached in previous scholarship, this study seeks to transcend the normative categories of human groupings to unravel diverse forms and meanings of identities marked with the grammatical category of gentilics in biblical and Northwest Semitic literature. While the Hebrew and Aramaic usage of the gentilic in the Bible defines my core object, Northwest Semitic inscriptional evidence from the Late Bronze Age to the Achaemenid empire (ca. 1300–330 BCE) further provides the closest relevant comparisons both in linguistic terms and as reflections of the broader socio-political world in which ancient Israel and Judah were situated. The project asks: What social assumptions are conceived behind the usage of gentilics as a linguistic code for categorizing diverse forms of social identities that preceded the ideas of race and ethnicity? Rather than obfuscating ethnicity's categorical boundary and translatability to

³ See, e.g., BDB (s.v. "גִּזְרִי") where the word גִּזְרִי is given a separate entry with a category of "adj.gent," and HALOT (s.v. "עֲמֻלָּקִי") where the word עֲמֻלָּקִי is given a description, "gentl. of עֲמֻלָּק."

⁴ Carl S. Ehrlich, "Biblical Gentilics and Israelite Ethnicity," in *The Books of Samuel: Stories – History – Reception History*, ed. Walter Dietrich (Leuven: Peeters, 2016), 413–21. Ehrlich's study will be further discussed in Chapter Two.

⁵ Edward Lipiński, *Toponymes et gentilices bibliques face à l'histoire*, OLA 267 (Leuven: Peeters, 2018).

fit the complex relational modes of identities into its definition, I approach the textual evidence on its own terms by defamiliarizing the very term *gentilic*, which contributes to the source of its conventional understanding in ethnic terms.

As per Geertz's observation, just as the *nisba* system's capacity to classify the members of Moroccan society was rooted not in a particular type of identity but in a relational property, so too the gentilic's categorical mechanism transcends the familiar logic of human grouping. It is important to point out that the morphological construction of the gentilic is not the only way to designate identity and membership in ancient Near Eastern languages. In Biblical Hebrew, for example, there are formulaic expressions that denote varying degrees of affiliation and collective identification such as "sons of X,"⁶ "inhabitants of X,"⁷ "house of X,"⁸ "men of X,"⁹ "people of X,"¹⁰ "tribes of X,"¹¹ "an assembly of X,"¹² and "a congregation of X."¹³ All these expressions of group identity, however, are necessarily defined by a bounded affiliation at the syntactic level, whether it denotes a familial relationship or a geographically defined residential status. To the contrary, the grammatical formation of the gentilic does not assume any bounded entity. As such, it is not confined to straightforward ethnizing use but is employed in a range of domains, including territory, occupation, clan, polity, mode of life, and religion, often overlapping so as to attribute relational properties to individuals and groups. While the primacy of the relational aspect is evidently assumed in the case of *nisba* as its name suggests, the gentilic's interpretative purview has been limited to the ethnic paradigm partly because of the term itself. By virtue of its etymology, the word *gentilic* connotes a sense of ethnic or religious foreignness, as suggested by the Latin-based stem *gentile*, which primarily means "non-Jewish" or "heathen" (*OED*, s.v. "gentile"),

⁶ E.g., בני ישראל, "the sons of Israel" (Exod 1:12 and others); בני חת, "the sons of Heth" (Gen 23:3 and others); בני עמון, "the sons of Ammon" (Num 21:24 and others).

⁷ E.g., יושבי ירושלים, "the inhabitants of Jerusalem" (2 Kgs 23:2 and others); יושבי בבל, "the inhabitants of Babylon" (Jer 50:34; 51:12); יושבי דביר, "the inhabitants of Debir" (Judg 1:11).

⁸ E.g., בית יהודה, "the house of Judah" (2 Sam 2:4 and others); בית דוד, "the house of David" (1 Sam 19:11 and others); בית יוסף, "the house of Joseph" (2 Sam 19:21 and others).

⁹ E.g., אנשי סדם, "the men of Sodom" (Gen 13:3; 19:4); אנשי שכם, "the men of Shechem" (Judg 9:57); אנשי גבעון, "the men of Gibeon" (Josh 10:6; Neh 3:7); מתי ישראל, "the men of Israel" (Isa 41:14).

¹⁰ E.g., עם יהודה, "the people of Judah" (2 Sam 19:41 and others); עם כמוש, "the people of Chemosh" (Num 21:29; Jer 48:46); עם יהוה, "the people of YHWH" (Judg 5:11 and others).

¹¹ E.g., שבטי ישראל, "the tribes of Israel" (2 Kgs 21:7 and others); שבטי בנימין, "the tribes of Benjamin" (Judg 20:12; 1 Sam 9:21); שבטי בני־יעקב, "the tribes of the sons of Jacob" (1 Kgs 18:31).

¹² E.g., עדת ישראל, "the assembly of Israel" (Num 32:4 and others); דעת בני ישראל, "the assembly of the sons of Israel" (Num 1:2 and others).

¹³ E.g., קהל ישראל, "the congregation of Israel" (Lev 16:17 and others); קהל יהוה, "the congregation of YHWH" (Deut 23:2 and others); קהל יהודה וירושלים, "the congregation of Judah and Jerusalem" (2 Chr 20:5).

as commonly found in the Vulgate Bible and other Latin sources from the Patristic period.¹⁴ With the same range of meaning, other cognate English words gained currency from the sixteenth to the nineteenth century: *gentilish*, as “of gentile nature, origin or character”; *gentilism*, as “paganism”; *gentiledom*, as “the gentile world”; and *gentilize*, as “to live like heathen.”¹⁵ Yet the historical provenance of both *gentilic* and *gentile*¹⁶ goes back further to the classical Latin usage of *gens*, translated variously as “nation,” “tribe,” “clan,” “people,” or “race.”¹⁷ Such translations seem to be more or less in line with how the grammatical term *gentilic* is perceived in scholarship.

However, the early Roman sociopolitical organization known as the *gens* was a grouping of agnatically related individuals who shared the same Latin name, called the *nomen gentilicium*. In this original context, the *gens* was not necessarily limited to a kin-based ethnic group but operated in broad terms as a military or religious group as well.¹⁸ As C. J. Smith points out, the variety of contextual translations for the *gens* itself demonstrates the difficulty of translating a vernacular cultural construct from a specific time and location into a concept that can be rendered a cross-cultural label.¹⁹ Smith argues that the *gens*, like

¹⁴ This Latin usage continued through the Middle Ages. While the primary meanings of the Latin adjective *gentilis* are “of or belonging to one’s house or family” and “of or belong to one’s tribe or race,” it still denotes the meanings of “gentile, not Jewish” and “heathen, pagan, not Christian.” See R. E. Latham, ed., *Dictionary of Medieval Latin from British Sources*, fasc. 1:A–B (Oxford: British Academy, 1975), 1066. In Medieval Latin, the latter definitions are also designated by the word *ethnicus*, which carries the meanings of “ethnic, heathen, pagan” and “a gentile, non-Jew” (Lathan, *Dictionary of Medieval Latin*, 811). For a range of the semantic distribution of the Latin lexeme *gentilis* from antiquity (“of or belonging to the same clan [gens], stock, or race”) to the Patristic period (“foreign, heathen, pagan”), and to the Middle Ages and beyond, see *DLD*, s.v. “gentilis.”

¹⁵ All English definitions are taken from the *OED*.

¹⁶ Etymologically, the English word *gentile* originated from the Latin *gentilis*, comprised of the nominal stem *gens* followed by the suffix *-ilis*, which transforms the nominal base into a nominalized adjective. The English suffix *-ic*, often attributed to Greek and Latin loanwords, functions as both an adjectival (e.g., heroic, Judaic, and gigantic) and nominal ending (e.g., music, logic, and ethic). As such, the term *gentilic* could be read either as a noun or an adjective depending on its syntactic context just like the word *catholic*, which bears an adjectival meaning, “pertaining to the Roman Catholic faith,” as well as a nominal meaning, “a member of the Roman Catholic church.”

¹⁷ See, e.g., *OLD*, s.v. “gens,” where the first semantic entry of the word is defined as “a race, nation, people.” Similarly, I. J. G. Scheller, *Lexicon Totius Latinitatis: A Dictionary of the Latin Language*, originally compiled and illustrated with explanations in German, rev. and trans. into English by J. E. Riddle (Oxford: Oxford University Press, 1835), defines *gens* primarily as “a clan” and secondarily as “a people, nation, race, including several clans.”

¹⁸ Gary D. Farney, “Gens,” in *The Encyclopedia of Ancient History*, ed. Roger S. Bagnall et al. (Malden, MA: Wiley-Blackwell, 2013), 2884–86. See also A. Ernout and A. Meillet, *Dictionnaire étymologique de la langue latine: Histoire des mots* (Paris: Librairie C. Klincksieck, 1967), 271, for the historicized, evolving definition of the word *gens*.

¹⁹ C. J. Smith, *The Roman Clan: The Gens from Ancient Ideology to Modern Anthropology* (New York: Cambridge University Press, 2006), 2.

other social institutions from early Rome, was a dynamic entity, its meaning constantly redefined over time with different resonances in varying contexts.²⁰ This fluid conceptual history of the term's origin further cautions us against boxing the gentilic's capacity to accommodate a range of relational domains, including territory, clan, occupation, polity, mode of life, legal status, and religion, into the collective term *ethnic*, which subsumes all potential social and cultural phenomena under its heading. In other words, just as in ethnographic interpretation, "seeing things from the native's point of view" is likewise central to the sociological interpretation of the gentilic, however orderless and inconsistent the underlying logic may seem in our eyes.

B. The Scope and Outline of This Study

In an attempt to diversify the variable ways in which identities are claimed, unclaimed, and reclaimed in the ancient literary milieu, I develop an understudied nexus between current theories on social identity, linguistics, and the literary-historical manifestation of identities in the ancient Near Eastern textual materials with a focus on the Hebrew Bible and Northwest Semitic written production. The proposed inquiry calls for a twofold analysis that traces a trajectory for the historical roots of the term *gentilic* and the impact of its usage and ideas about the interpretation of the received material, on the one hand, and that examines what the textual materials from antiquity can – and can't – tell us about the spectrum and mechanism of identities observable through the lens of gentilics, on the other.

This study consists of three major chapters, as well as a conclusion and an appendix that compiles a comprehensive collection of gentilic data from the Hebrew Bible and select Northwest Semitic texts. Chapter Two, "Gentilics and Ethnicity in Biblical and Ancient Near Eastern Studies: A History of Ideas," sets out gentilics in the history of ideas with a focus on reviewing previous studies on gentilics and identity in biblical and ancient Near Eastern scholarship that have been framed implicitly and explicitly by paradigms of ethnicity and race (prior to the 1960s). I track down the provenance of the concept of gentilics in history and tradition to elucidate an entangled relationship between the conventionalized notions of race and ethnicity and the resulting conceptual framework to interpret gentilics. On a theoretical level, I locate and scrutinize the intellectual trajectory and paradigm by which the dominant discourse on the centrality of ethnicity has been shaped in recent decades, especially by probing the legacy and limits of the Barthian model of ethnic groups and boundaries"

²⁰ Smith, *Roman Clan*, 13–15.

(1969).²¹ Toward that end, I engage with emerging critical voices in sociology and anthropology that call into question the application of a methodological ethnicity in any given setting. To elucidate the larger intellectual climate that promoted racial and ethnic thinking in scholarship, I show how the term *ethnicity* has been introduced and diffused as a popular classification tool to organize populations since the 1960s and under what circumstance UNESCO recommended replacing the then-popular term *race* altogether by *ethnic group*.

In Chapter Three, “The Grammar of Ancient Identification,” I reassess the gentilic category from a linguistic perspective that highlights recent studies on relational adjectives, which exhibit interlocking ontological semantics of relation, affiliation, and belonging. I argue that understanding the notion of gentils within the context of relational adjectives invites us to observe afresh the native modes of social categorization of a person or group that the linguistic form of gentils produces. Drawing on select data from ancient Near Eastern languages, including Arabic, Hebrew, Phoenician (and other Northwest Semitic languages of Iron Age inscriptions), Aramaic, Akkadian, Ethiopic, Ugaritic, and Egyptian, I demonstrate that the referential-semantic mechanism of relationships and affiliations underlying the category of gentils is as diverse as professions, family connections, religious memberships, regional affiliations, experts in certain knowledge, and political memberships, among others, and that those relational categories are often intersectional.

Chapter Four, “Identities in Flux: Manifestation in Practice,” situates the gentilic evidence in its ancient contexts and examines it on its own terms to unravel the tension between the modern theoretical framework informed by racial and ethnic thinking in the history of the humanities and an ancient logic of identification and classification as practiced by ancient scribes. Followed by a synopsis of emerging patterns of and perspectives on the strategies of identification across diverse textual genres wherein gentilic labels are attested, this chapter features individual cases of being labeled Philistine, Hebrew, Canaanite, Aramean, or Judean. By examining the pertinent texts in detail, these individual studies will explicate socio-historical purviews assumed in the usage of those identity labels, highlighting the shifting logic of the defining basis of the identity labels in their respective literary-historical contexts.

The concluding chapter evaluates this study’s contributions and provides a summary of arguments, as well as a proposal for future research directions.

²¹ Fredrik Barth, “Introduction,” in *Ethnic Groups and Boundaries: The Social Organization of Cultural Difference*, ed. Fredrik Barth (Boston, MA: Little Brown & Company, 1969), 9–38.

CHAPTER 2

Gentilics and Ethnicity in Biblical and Ancient Near Eastern Studies: A History of Ideas

A. Gentilics: What Has Been Discussed So Far?

As its alternative terms *ethnonym* and *ethnicon* imply, the gentilic's underlying semantic references have been interpreted in relation to the notion of ethnicity. Previous scholarly treatment of gentilics, for example, often include *race* or *ethnicity* (or its adjectival form *ethnic*) as a defining element of its linguistic usage.¹ The *Hebrew Grammar* of Gesenius-Kautzsch-Cowley explains the gentilic as “proper names of individuals, countries, and cities, so also national names, which are identical in form with the name of the founder of the race (Israel, Edom, Moab).”² In his grammar of Biblical Hebrew, Paul Joüon employs the word *ethnic* as one of the characteristics denoted by the gentilic suffix: “L’hébreu forme des adjectifs avec l’afformante -î, notamment des adjectifs ordinaires, ethniques, patronymiques” (Hebrew forms adjectives with the afformative -î, particularly for ordinal, ethnic, patronymic adjectives).³

¹ While *race* and *ethnicity* are not precisely synonymous with each other in their origin and meaning, it is worth noting that each term often serves as a defining element of the other. For example, *OED* defines *race* as “an ethnic group, regarded as showing a common origin and descent” (*OED*, 2008). Up until the second edition of *OED* (1989), the word *ethnic* was defined in relation to race as “pertaining to race; peculiar to race or nation; ethnological. Further, pertaining to or having common racial, cultural, religious, or linguistic characteristics, esp. designation of a racial or other group within a larger system.” This definition for *ethnic*, however, is revised in the third edition of *OED* (2014) without an explicit link to race as “of a population group: regarded as having a common descent, or a common national or cultural tradition.” See also the discussion on the circular nature of definition for race and ethnicity in Adrian Koopman, “Ethnonyms,” in *The Oxford Handbook of Names and Naming*, ed., Carole Hough (Oxford: Oxford University Press, 2016), 252. The entangled relationship between these two terms will be further interrogated below.

² Wilhelm Gesenius, *Gesenius' Hebrew Grammar*, ed. E. Kautzsch, trans. A. E. Cowley (Oxford: Clarendon Press, 1910), §125e. Its original German edition from 1896 has *Stamm-vater* for the English word *race*.

³ Paul Joüon, *Grammaire de l'hébreu biblique* (Rome: Institut Biblique Pontifical, 1947), 210 (§88Mg). The word *ethniques* was changed to *gentilices* in the 1996 edition, and this change is applied in the English edition translated and annotated by Takamitsu Muraoka.

Similarly, Johannes Friedrich and Wolfgang Röllig's Phoenician-Punic grammar categorizes the usage of the gentilic suffix *-ī* into three types, one of which resorts to the notion of ethnic groups: (1) "allgemein Nomina der Zugehörigkeit (sog. Nisbe)" (generic nouns of belonging [so-called Nisbe]), (2) "besonders Ethnika" (especially ethnics) that include entities such as Sidonian, Tyrian, Arvadite, and Ashkelonite, and (3) "Ordnungszahlen" (ordinal numbers).⁴ Since grammatical works are usually not involved in a detailed discussion of the concepts and categories used in such definitions, it is impossible to grasp what is precisely meant by those terms. Nevertheless, it can at least be surmised that as recurring key terms, race and ethnicity are perceived as the self-evident apparatus for describing gentilics.

While knowledge of gentilics is well-grounded in the field of linguistics on a language-by-language basis, studies of gentilics in biblical and ancient Near Eastern scholarship have rarely been pursued beyond the grammatical realm, which mainly highlights its morphological and semantic features. More recently, since E. J. Revell's 1996 study of gentilics and geography in the books of Judges, Samuel and Kings,⁵ several studies by Frederick Mario Fales,⁶ Carl S. Ehrlich,⁷ and Edward Lipiński⁸ have examined gentilics in broader historical and geographical contexts. While all these studies offer a promising step forward to broaden the scope of understanding gentilics, they exhibit once again the commonly applied interpretive apparatus that frames gentilics with the lens of ethnicity.⁹ I will begin by reviewing the studies in which the idiom of ethnicity is explicitly employed and subsequently will discuss the ways in which the ethnic paradigm permeates the scholarly discussion on ancient identity.

To begin with, in a series of essays on ethnicity in the Assyrian empire (2009, 2013, 2017) in Akkadian sources, Fales acknowledges that the gentilic affix represents a variety of group identities, including "a polity, city, tribe, or professio-

⁴ Johannes Friedrich and Wolfgang Röllig, *Phönizisch-Punische Grammatik*, 3. Auflage, neu bearbeitet von Maria Giulia Amadasi Guzzo, AO 55 (Rome: Pontificio Istituto Biblico, 1999), §204.

⁵ E. J. Revell, "Gentilics and Geography," in *Studies in Hebrew and Jewish Languages: Presented to Shelomo Morag*, ed. Moshe Bar-Asher (Jerusalem: Bialik Institute, 1996), 113–23.

⁶ Fredrick Mario Fales, "Ethnicity in the Assyrian Empire: A View from the Nisbe, (I): Foreigners and 'Special' Inner Communities," in *Literature as Politics, Politics as Literature: Essays on the Ancient Near East in Honor of Peter Machinist*, ed. D. S. Vanderhooft and A. Winitzer (Winona Lake, IN: Eisenbrauns, 2013), 47–73; idem, "Ethnicity in the Assyrian Empire: A View from the Nisbe, (II): 'Assyrians,'" *Isimu* 12 (2009): 183–204; idem, "Ethnicity in the Assyrian Empire: A View from the Nisbe, (III): 'Arameans' and Related Tribalists," in *At the Dawn of History: Ancient Near Eastern Studies in Honour of J. N. Postgate*, ed. Y. Heffron, A. N. Stone, and M. Worthington (Winona Lake, IN: Eisenbrauns, 2017), 133–77.

⁷ Ehrlich, "Biblical Gentilics," 413–21.

⁸ Lipiński, *Toponymes et gentilices bibliques*.

⁹ Although Revell's study explicitly employs the term *ethnicity*, his use of the term *nation* implies a similar connotation (discussed below).

Index of References

Hebrew Bible

Genesis

10	13, 116
10:17	15
10:21	146
12:2	146
12:4–20	166
12:15	130
13:3	5
14:3	152
14:6	77
14:13	146, 149–150, 166
15:19–21	69
19:4	5
19:32	130
23:3	5
23:10	76
26:1	102, 137
26:8	137
26:34	59, 78
31	180
34:13	154
36:2	38
36:20	38
36:21	77
36:24	38
38	168
38:1	76
38:2	169
39:14	145, 149, 166
39:17	145, 149, 166
40:15	145, 149, 166
41:12	145, 149, 166
41:32	166
41:41	145
41:41–46	166
43:32	145, 149, 153
50	145
50:11	76

Exodus

1	145
1:12	5
1:15	76, 145, 149, 166
1:16	70, 145–146, 149, 166
1:19	145–146, 149, 166
2:6	145–146, 149, 166
2:7	145–146, 149, 166
2:11	145–146, 149, 166
2:13	145–146, 149, 166
2:19	166
3:18	70, 102, 145–146, 149, 166
5:3	77, 145, 149, 166
6:19	117
7:16	145–146, 149, 166
9:1	145–146, 149, 166
9:13	145–146, 149, 166
10:3	145–146, 149, 166
12:48	161
21:2	146, 149, 152

Leviticus

16:17	5
20:2	161
24	181
24:10–11	181
25:23	161

Numbers

1:2	5
1:11	78
3	116
3:20	117
3:33	77, 117
12:1	74
15:14	161
21:13	77
21:24	5

21:29	5	6:11	74
26	116	9:57	5
26:4–50	72	11:18	156
26:5–6	69	15:6	72, 74
26:5	69	16:5	137
26:6	69–70	16:8	137
26:12–17	69	16:18	137
26:12	69	16:23	137
26:13	69	16:27	137
26:15	69–70	16:30	137
26:16	70	20:4	70
26:17	69–70	20:12	5
26:58	117		
32:4	5	<i>1 Samuel</i>	
35:15	161	4:6	149
36:6–7	157	4:9	149
		5:3	76
<i>Deuteronomy</i>		5:8	137
1:4	102	5:11	137
2:1	156	6:4	137
2:12	38	6:12	137
3:14	72	6:16	137
15:12	146, 149	6:18	77
23:2	5	7:7	137
26	180	9:21	5
26:5	115, 180–181	10:5	77
32:24	72	10:8	147
32:33	73	11:1–2	118
32:38	130	13–14	145–149, 151–153, 155–157, 159, 161–166
33:9	172	13–15	147
<i>Joshua</i>		13:1	148
1:15	154	13:2–7	147
5:1	102	13:3	148, 150–153, 165, 185
6:17	156	13:3–4	154, 157, 159
10:6	5	13:5	158
13:3	72, 137	13:6	158
13:5	76	13:7b–15	147
15:8	77	13:7	150, 152
16:2	15	13:16	147
21:4	77	13:19	152
24:15	77	14:11	152
		14:21	152–158
<i>Judges</i>		14:21b	159
1:11	5	14:22	158
3:3	102, 137	14:24–46	147
5:11	5	14:47–52	148

15:1–35	147	21:18	72
15:12	157	23:39	12
15:27	157	24:6	155
16:14	162		
17:8	76	<i>1 Kings</i>	
18:25	77	1:2	157
18:30	137	2:15	157
19:11	5	5:11	117
21:3	76	10:29	102
21:8	76	11:4	118
21:11	134	11:5	77, 102
23:3	81	11:7	70
25:3	72	11:26	118
25:37	157	11:29	118
27	163	11:33	77
27:1–4	164	15:5	12
27:8–12	164	16:31	102
29	162–163	18:31	5
29:2	137		
29:3	137, 149, 162–165	<i>2 Kings</i>	
29:4	137, 164	3:9	156
29:7	137	5:20	118
29:9	137	6:8	76
30:29	77	15:14	78
		18:26–28	173
<i>2 Samuel</i>		21:7	5
2:4	5	23:2	5
3:1	157	24:1	157
3:12	157		
5:25	162	<i>Isaiah</i>	
8:10	12	11:8	73, 77
11	12	13:9	73
11:3	12	14:29	73
11:6	12	23:8	167
11:17	12	23:12	70
11:21	12	29:1	125
11:24	12	41:14	5
12:9	12	56–66	19
14:20	157	59:5	73
15:32	15	63:16	172
16:16	15		
17:5	15	<i>Jeremiah</i>	
17:14	15	2:10	70
17:25	181	3:2	76
19:21	5	6:12	157
19:41	5	6:23	73
21:9	77	8:17	73

29:27	76, 118	<i>Psalms</i>	
30:14	73	7:1	116
34:9	72, 146, 149, 152	88:1	117
34:14	146, 149	127:1	130
36:14	78		
41:14	157	<i>Proverbs</i>	
42:6	154	5:9	73
48:46	5	11:17	73
49:13	157	12:10	73
50:34	5	17:11	73
50:42	73	23:32	73
51:12	5	31:24	167
<i>Ezekiel</i>		<i>Job</i>	
21:11	72	2:11	72
23:14	70	10:8	155
27:6	70	30:21	73
47:18	68	40:30	167
		41:2	73
<i>Hosea</i>			
1:1	116	<i>Song of Songs</i>	
		1:5	66
<i>Amos</i>			
3:11	155	<i>Ruth</i>	
9:4	70	2:6	70
9:7	70	4:1	76
<i>Jonah</i>		<i>Lamentations</i>	
1:9	149–150, 166	4:3	73
		4:10	72
<i>Micah</i>			
1:1	118	<i>Esther</i>	
		4:7	70
<i>Habakkuk</i>		8:1	70
2:16	157	8:7	70
		8:13	70
<i>Zephaniah</i>		8:17	181
1:11	167	9:15	70
		9:18	70
<i>Zechariah</i>			
9:6	77	<i>Daniel</i>	
11:7	167	2:5	84
		2:31	84
<i>Malachi</i>		2:39	84
2:8	77	3:2–3	85–86, 89, 115
		3:2	87–88
		3:27	85

5:11	116	7:6	170–171
6:1	84, 118	7:7	170–171
6:29	84, 118	7:10	171
8:13	75	7:11	171
<i>Ezra</i>		7:12–26	179
1	179	7:13	84
1:3	170–171	7:15	171
1:5	170–171	7:24	84
1:11	171	7:28	170–171
2	170–171	8:1	170
2:1	170–171	8:17	107
2:2	171	8:25	171
2:59	170	8:31	170
3:2	171	8:35	171
3:3	171	9:1	171
3:7	178	9:2	171, 178, 180
4:1	171	9:4	171
4:3	171	9:9	171
4:4	171	9:11	171
4:7	179	9:15	171
4:8	169	10:1	171
4:9	85–89, 115	10:2	171
4:9–10	178	10:5	171
4:12	170	10:6	171
4:12–16	179	10:7	171
4:17–22	179	10:8	171
4:17	179	10:9	171
4:18	172	10:10	171
4:23–5:7	179	10:11	171
5:1	171	10:16	171
5:5	102	10:25	171
5:7–17	179	<i>Nehemiah</i>	
5:8	170	1:6	171
5:12	84, 118	2:6	170
6:1–2	179	2:10	171, 178
6:3–12	179	2:19	178
6:7	102	3:7	5
6:13–18	179	3:31	75, 77
6:14	171	4:7	178
6:16	84, 179	6	180
6:18	84, 180	7	170–171
6:19	171	7:5	170
6:20	171	7:6	170–171
6:21	171	7:7	171
6:22	171	7:61	170–171
7–10	171	7:72	171

8:7–8 172
 8:17 171
 9 171
 9:1 171
 9:2 171
 9:32 171
 10:29 171
 10:31 171
 10:32 171
 10:34 171
 10:40 171
 11:3 171
 11:4 171
 11:20 171
 11:25 171
 11:31 171
 12:47 171
 13:3 171
 13:12 171
 13:16 171
 13:18 171
 13:23–25 172
 13:24 172–173

1 Chronicles

1 13
 1–9 116
 1:11 70
 1:15 15
 2:2–3 169
 2:3 168
 2:6 117
 2:17 181

6:18 117
 6:29 117
 7:14 76
 8:37 59
 9:43 59
 11–12 116
 11:27 76
 11:36 76
 12:20 137
 14:10 70
 15:16 102
 15:17 117
 15:19 117
 16:43 157
 24:27 78
 26:21 77
 27 116
 27:1–15 71
 27:10 76
 27:33 15

2 Chronicles

9:29 116
 12:3 70
 17:11 71
 20:5 5
 22:1 71
 26:7 70–71
 30:25 161
 36:17 70, 77, 102
 36:22–23 179

Ancient Versions and Targums

Peshitta 89, 155–156
 Samaritan Pentateuch 59, 72
 Septuagint 75, 89–90, 148, 150–151, 155–156, 166, 168

Targum Jonathan 146, 150, 152–153, 155–156, 168
 Targum Onqelos 58, 146, 152–153, 168
 Vulgate 6, 89, 150, 155–156

Northwest Semitic Inscriptions

Abiba'al Inscription 140
Ahram Inscription 124, 130

Arad Ostraca 116, 130, 132
Arslan Tash Inscription 129

- Ashkelon Ostrakon* 138
Ataruz Inscription 164
Ba'al-shilleim Inscription 125, 127
Bar-hadad Inscription 126–127
Ekron Inscription 118–121, 123–144, 184
Eliba'al Inscription 124, 131–132, 140
Eshmunazar Inscription 79–80, 101, 115
Karatepe Inscription 80, 115, 126, 129
Khirbat al-Mudayna Inscription 127–128, 131, 133
Khirbet el-Qom Inscription 138
Kilamuwa Inscription 80, 115, 125–126, 131
Kuntillet 'Ajrud Inscriptions 78, 140, 142
Lachish Letters 130, 133, 138, 140–142
Luristan Inscription 126–127
Marzeah Papyrus 129
Meşad Hashavyahu Ostrakon 138, 140–142
Mesha Stele 115, 118, 128–129, 132–133, 135, 141–142
Panamuwa Inscription 126–128, 140
Royal Moabite Inscription 129, 142
Samaria Barley Letter 141
Samaria Ostraca 116, 130
Sefire Inscriptions 140
Shipitba'al Inscription 131–132, 140
Siloam Inscription 140–141
Tabnit Inscription 79–80, 115
Tell Fekhriyeh Inscription 129
Tell Hishbon Ostraca 129
Yehawmilk Inscription 121
Yehimilk Inscription 124, 127, 129–130, 140
Zakkur Inscription 126–127, 140
KAI 1 124, 130
KAI 4 124, 130
KAI 6 124
KAI 7 124, 131
KAI 13:1–2 79
KAI 14 79, 101
KAI 14:1–2 79
KAI 14:13–15 80
KAI 14:18 79
KAI 14:20 79
KAI 15 80
KAI 16 80
KAI 24 131
KAI 24:7 80
KAI 25 125, 131
KAI 26 80
KAI 31:1 80
KAI 37 116
KAI 44 82
KAI 49 116
KAI 60 131
KAI 60:1 79
KAI 60:7 79
KAI 61 125
KAI 201 126
KAI 202 126
KAI 215 126

Ugaritic Sources

- KTU* 1.1 III 18–19 105
KTU 1.1 IV 21 106
KTU 1.3 IV 34–35 105
KTU 1.3 VI 10 103
KTU 1.4 II 5 103
KTU 1.4 II 31 103
KTU 1.4 VI 36–37 106
KTU 1.5 I 4 103
KTU 1.6 II 34 103
KTU 1.6 VI 10, 14 103
KTU 1.6 VI 45–47 105
KTU 1.6 VI 54 116
KTU 1.14 IV 34–36 101
KTU 1.14 IV 38–39 101, 116
KTU 1.15 I 7 103, 116
KTU 1.17, 16–18 116
KTU 1.19 IV 24, 30 103
KTU 1.21 II 3–4 105
KTU 1.22 I 5 103
KTU 1.23, 38 103
KTU 1.40 115
KTU 1.84 115
KTU 1.131 115
KTU 1.131, 1–2 103

- KTU* 2.21, 15 107
KTU 2.81 115
KTU 3.3, 10 106
KTU 3.28, 4 106
KTU 3.29 105
KTU 4.7, 7 106
KTU 4.7, 14 106
KTU 4.33 104, 115–116
KTU 4.35 I 24 106
KTU 4.54, 13 106
KTU 4.68 115
KTU 4.69 106
KTU 4.69 II 4 106
KTU 4.69 II 22 106
KTU 4.80 115
KTU 4.93 I 4 106
KTU 4.99 115
KTU 4.103, 18, 47 106
KTU 4.125, 4 103
KTU 4.130, 6 106
KTU 4.158, 12 103
KTU 4.216 116
KTU 4.261 115
KTU 4.269, 3 103
KTU 4.330, 12 106
KTU 4.337, 15 103
KTU 4.338, 5 106
KTU 4.362, 4, 5 103
KTU 4.394, 5 103
KTU 4.687 106
KTU 4.721 103
KTU 4.750 116
KTU 4.785, 10 106
RS 17.155 115
RS 25.513 115
PRU 3 37a:10 99
PRU 5 79:17 99
PRU 6 79:6 99

Elephantine Documents

- TAD* A3.8:12 84
TAD A4.5 88
TAD B2.1 174–175
TAD B2.2 175
TAD B2.3 175
TAD B2.6 175
TAD B2.7 175
TAD B2.9 174, 176
TAD B2.11 174, 176
TAD B3.1 174–175
TAD B3.3 174–175
TAD B3.6 175
TAD B3.8 173–174
TAD B3.12 174
TAD B3.13 173–174
TAD B5.2:2 85
TAD C3.14:32 85
TAD C3.15:1 84

Other Ancient Near Eastern Sources

- ARM* 1 10:19–20 93
ARM 1 21:5 92
ARM 1 119:10 162
ARM 2 131:13–15 160
ARM 4 5:6 92
ARM 4 77:5 92
ARM 6 18:10'–11' 92
ARM 8 11:20–21 162
ARM 9 244 162
ARM 10 59:4 92
ARM 14 47:10 92
ARM 14 50:14 160
ARM 14 72:18 160
ARM 14 75:4 92
ARM 14 75:10 92
ARM 14 77:4, 14 93
ARM 14 87:9 92
ARM 26/1 144:18' 92
ARM 26/1 168:20 162
ARM 26/1 246:15 92
ARM 26/2 357:24' 92
ARM 26/2 375:24 91

- ARM* 26/2 375:25 91
ARM 26/2 384:12' 92
ARM 26/2 384:16' 92–93
ARM 26/2 422:29 94
ARM 27 80:7 162
ARM 28 46:6 160
FM 2 118:12' 93
FM 5 5:18 92
FM 7 28:39 93
FM 8 3:10 160
FM 10 81:iii 3 160
FM 11 174:2 162
OECT 15 29:13 160
PIHANS 117 42:4 160
PIHANS 117 92:12 160
A. 82:25 91
A. 472 94
A. 826:19 92
A. 981:36 162
A. 1182:12' 92
A. 2459:5' 92
A. 2760:13 91
A. 2769:6 92
A. 2796:16–20 161–162
A. 2801:14–21 161–162
A. 2939:13 160
A. 3297:20 92
A. 5832 78
M. 6009:7 160
EA 131 129
EA 148 129
EA 195 129
RINAP 3 134
RINAP 4 134
COS 1.86 105
COS 1.102 101
COS 2.113 95
COS 2.114 96
COS 2.117 96
Bisitun Inscription 115

Greek and Latin Sources

Herodotus

The Histories 2.104

177

Index of Modern Authors

- Ahituv, S. 125, 128
Albright, W. F. 66
Allen, J. P. 64
Amadasi, M. G. G. 82
Amzallag, N. 117
Arnold, B. T. 169
- Bally, C. 52–55
Bar-Asher Siegal, E. A. 86
Barr, J. 87
Barth, F. 7, 16, 20–35
Bauer, H. 67–68
Berlant, S. R. 136
Berman, J. 169, 179
Bisetto, A. 53–54
Boleda, G. 53
Bourdieu, P. 50
Brubaker, R. 28–30, 33
Butts, A. M. 86, 90
Byrne, R. 120–121, 132–133, 135, 137, 139
- Cağlar, A. 28
Carter, B. 30
Chakrabarty, D. 47
Closson, C. C. 39
Cohen, A. 24
Cohen, R. 20
Cornell, S. 27
Cowley, A. E. 9, 40
Cross, F. M. 81, 117, 122, 133, 138
- Demsky, A. 135–136
Dillmann, A. 97
Diop, C. A. 65
Donner, H. 82
Dothan, T. 120, 124, 126, 128, 131–132, 134–135, 137, 140, 142
Driver, S. R. 150–151, 155
Durand, J.-M. 160
- Ehrlich, C. S. 4, 10–11, 13, 16
Eriksen, T. H. 17–18, 20–21
- Fales, F. M. 10, 16, 25
Fantalkin, A. 136–137
Fenton, S. 30
Fleming, D. E. 92–94, 162
Foucault, M. 108
Friedrich, J. 10
- Gadot, Y. 143
Gardiner, A. 67
Garr, R. W. 144
Geary, P. J. 42, 111–113
Geertz, C. 3, 5
Gesenius, W. 9, 67
Gitin, S. 120, 124, 126, 128, 131–132, 134–135, 137, 140, 142
Goelet, O. 65
Gogel, S. L. 77
Gordon, W. 43
Görg, M. 136
Gottstein, M. H. 154
Grandlaunay, R.-V., du 60
- Hacking, I. 48
Hartmann, D. 27
Hilman, Y. 68, 72
Hitchcock, L. A. 34, 122–123
Hutton, C. 39–41, 44
Hutton, J. M. 159, 163
- Jakoubek, M. 21, 23, 25
Joüon, P. 9
Junker, H. 66–67
- Kamhi, D. J. 72
Karageorghis, V. 82
Kautzsch, E. 9
Kimḥi, M. 69, 74

- Knox, R. 40
 Kottsieper, I. 173
 Krahmalkov, C. R. 82

 Lapouge, G. V., de 39
 Layton, S. 59
 Leander, P. 67–68
 Lehmann, R. G. 124
 Liew, T.-s. B. 20
 Lipiński, E. 4, 10, 13–14, 16, 90–91
 Loretz, O. 152
 Lunt, P. S. 36
 Lyons, A. P. 42

 Machinist, P. 157
 Maeir, A. M. 34, 123
 McCarter, P. K., Jr. 147, 150–151, 153, 157
 McKenzie, S. L. 147
 McNally, L. 53–54
 Montagu, A. 44, 49
 Moreno, M. M. 55–56
 Morgan, L. H. 41–42
 Morning, A. 46
 Morris-Reich, A. 37, 40
 Murphy, M. L. 68

 Na'aman, N. 151–152
 Nagano, A. 54
 Naveh, J. 120, 122, 124, 126, 128, 131–132, 134–135, 137, 140, 142
 Nestor, D. A. 26
 Nikolaeva, I. 55

 Pardee, D. 100–101, 103, 105
 Peschel, O. 37–38
 Pope, M. H. 45

 Quinn, J. C. 177

 Rainer, F. 52
 Rainey, A. F. 17, 125, 127–128, 138
 Rainey, B. 32–34
 Revell, E. J. 10, 14–16

 Röllig, W. 10, 82
 Rollston, C. A. 140
 Römer, T. C. 163
 Rosenthal, F. 79, 84, 86
 Routledge, B. 17, 127
 Ruane, J. 29–30
 Rubio, G. 42–43

 Said, E. W. 41
 Sasson, V. 120–121, 139
 Sayce, A. H. 37–38, 41
 Schäfer-Lichtenberger, C. 136
 Schiller, N. G. 28
 Schimmel, A. 62
 Sherratt, S. 35, 119
 Sivan, D. 102–103
 Smith, A. D. 17, 112
 Smith, C. J. 6
 Smith, M. S. 105–106
 Soldt, W. H., van 104
 Spencer, A. 55
 Steinkeller, P. 94–95
 Sublet, J. 62
 Suchard, B. D. 87

 Tarshin, A. 86
 Tobias, P. V. 44
 Todd, J. 29–30
 Toorn, K., van der 176–177
 Tropper, J. 100

 Weber, M. 28
 Weippert, M. 150
 Whittaker, G. 43
 Winch, P. 111
 Wright, W. 60

 Yassur-Landau, A. 143
 Yeivin, S. 66
 Young, R. J. C. 46

 Zamora, J. Á. 82
 Zuckerman, A. 138–139

Index of Subjects

- Acculturation 121–122, 136, 139, 143
 Achaemenid empire 4, 170, 176
 Achish 120, 139, 163–165
 Adonijah 157
 Aegean 121–123, 136–139, 143–144
 Affiliation 5, 8, 11–13, 39, 52, 61, 67, 76, 86–87, 101, 108, 118, 153, 159, 163, 165, 171, 184
 Afformative 51, 57, 67, 90
 Ahab 95, 118, 127
 Ahīqar 168
 Akkadian, language 4, 8, 10, 14, 57–58, 60, 78, 82, 85–86, 88, 90–96, 104, 107, 115, 118, 125, 134–135, 137, 157, 176, 184
 Ambiguity 18, 27, 59, 69, 83–84, 87, 107, 128, 181
 Ammonite 12, 15, 34, 77, 83, 118, 129, 133, 147, 178, see also *Appendix*
 Amorite, people 38, 69, 75, 77, 95, 102, 115, 149, 167, see also *Appendix*
 Anthropology 8, 16–25, 31–33, 35, 39, 41, 44, 111–112, 144, 183
 Appellative 69, 166–168, see also *Appendix*
 Arabic 3–4, 8, 51–52, 54, 57–58, 60–63, 67, 74, 91, 97, 107, 184
 Aramaic 4, 8, 58, 60, 68, 72, 78, 83–91, 98, 102, 107, 125–129, 131, 133, 137–143, 146, 152–153, 155, 168–170, 172–173, 176–181, 184, see also *Appendix*
 Aramean 8, 11, 76, 83–84, 98, 114, 118, 167, 169–170, 173–181, 184–185, see also *Appendix*
 Ascription 22–26
 Ashdod 76, 103, 122, 134, 138, 172–173, 178
 Ashkelon 10, 81, 122, 134, 138–139
 Assimilation 121, 144
 Assyria 10–12, 16, 19, 25, 41, 78, 90–96, 113–114, 119–120, 134–135, 137–139, 171, 176–177
 Attributive usage 56, 73, 76, 82, 103, 118–119
 Baal Cycle 105–106, 116
 Babylonia 171–172, 176, 179–180
 Belonging 3, 6, 8, 10, 12, 48, 51–52, 57, 61, 64, 70–71, 82, 106, 108–109, 116, 118, 154, 157, 159, 164–167, 173–176, 181, 184–186
 Beyond-the-River 88, 134, 170, 176–178, 182
 Biology 25–26, 37–40, 42, 45–46
 Boundary 4, 7, 16, 20–28, 31–34, 36, 40, 49, 58, 81, 93, 117, 131, 166–168, 173, 177, 184, 186
 Byblos 120–121, 124, 126, 130–132, 177
 Canaan 90–91, 121–122, 137, 139, 166–167
 Canaanite 8, 15, 45, 57, 102, 114, 121, 123, 129, 139, 142–144, 167–169, 181, 184–186, see also *Appendix*
Casus pendens 154
 Categorization 8, 18, 24, 44, 52, 73, 115
 Census 11, 35, 46–50, 115–116
 Circumstantialism 22, 24–25
 Clan 5–7, 52, 69–70, 72, 77, 117, 147, 153
 Common noun 67–68, 75, 89, 94, 105–106, 115, 166
 Compound 52, 59, 68, 74
 Construct state 59, 70, 72, 74, 77, 79–82, 101–102, 105, 130
 Constructivism 22, 25, 34, 46, 112
 David 5, 12–13, 15, 19, 27, 69, 74, 81, 116, 122, 125, 133, 147–148, 150, 157, 162–165
 Definite article 74–76, 81, 84, 124–125, 127–128
 Denominal adjective 51, 54, 56, 72, 96, 98, 105, 108
 Determinative 65, 84–85, 92–94, 96, 104, 162
 Deuteronomistic 147, 163, 167, 172
 Dialect 58, 63, 81, 84, 86–88, 91, 95, 120–121, 129–130, 132–133, 137, 144, 173

- Diphthong 102–103, 128–130, 133
 Divine name 80, 82, 106, 117, 135, 165
 Double subjectivity 111–112

 Edomite 17, 38, 58, 70, 75–76, 118, see also *Appendix*
 Egypt 38, 43, 61, 65–66, 78, 115–116, 143, 145, 149, 166, 169–170, 173, 177, 185
 Egyptian, language 4, 8, 14, 40, 57–58, 60, 63–66, 81, 95, 108, 150
 Egyptian, people 11, 38, 49, 61, 65–66, 78, 96, 145, 149, 166, 181, see also *Appendix*
 El-Amarna 129, 150
 Elephantine 85, 88, 116, 169–170, 173–177, 179, 185
 Epigraphy 14, 61, 75, 77, 79–82, 114, 116, 130, 133, 135, 138, 140
 Epithet 64–65, 75–76, 79, 89–90, 95, 103, 146, 149–150, 171
 Esarhaddon 119, 134, 137
 Essentialism 22–24, 29, 32, 46
 Ethiopic, language 8, 58, 60, 91, 97–99, 107, 184
 Ethnic group 6, 15, 17, 20, 22–27, 31, 33–35, 44–46, 49, 122, 144, 167, 184
 Ethnicity 4, 7–36, 39, 43–47, 49–50, 112–113, 122–123, 144, 149, 153, 165, 176–177, 183–185
 Ethnicon 9, 63, 159
Ethnie 17, 112
 Ethnonym 9, 87, 89, 166, 181
Ethnos 35–36, 112

 Family 6, 8, 27, 40, 42–43, 52, 61, 63, 72, 108, 177, 180
 Foreigner 32, 71, 149, 152, 164

 Garrison 77, 147–148, 151, 159, 176
 Gaza 72, 134, 138
 Genitive 56, 59, 64, 74, 82, 90, 101
Gens 6, 42
 Geographical name 14, 91–92, 100
 Grammatical gender 48, 55, 61, 63, 68, 70, 74, 92, 94
 Greek, language 1, 6, 14, 17, 35–36, 71, 74, 78, 82, 87, 97–98, 112, 134, 136–138, 141, 144, 150, 155, 163, 166, 176–177

 Group identity 5, 66, 95, 108, 123

 Hebrew, language 4, 9, 15, 35, 57–59, 66–78, 85, 98, 102, 106–107, 120–122, 125, 127–128, 130–133, 135–136, 138–143, 153, 155, 157, 168–170, 172, 178–181
 Hebrew, people 145–146, 148–149, 152, 154, 156, 159, 162–163, 165–166, see also *Appendix*
Hireq compaginis 59
 Hittite, language 81, 126
 Hittite, people 12, 103, see also *Appendix*
 Hypocoristic suffix 59, 69, 83

 Insider 115–116, 146, 170, 179, 181–182, 185
 Iron Age 1, 8, 14, 19, 58, 60, 78–79, 81, 120–123, 126–128, 132–133, 142–143, 153, 184
 Israel 4–5, 9, 12, 15, 19, 25, 72, 78, 96, 114, 116–118, 122, 138, 140, 142–143, 145–149, 151–159, 161–166, 171, 178, 180–182
 Israelite 4, 11–12, 16, 34, 95, 118, 121–122, 127–130, 133, 143, 145–146, 148–149, 151, 153, 156–159, 163–165, 167, 171, 179–181, 185, see also *Appendix*

 Jerusalem 5, 10, 14, 51, 74, 78, 80, 117, 125, 134, 168, 170–172, 177–178
 Jonathan 144, 146–148, 150–156, 158–159, 168
 Judah 4–5, 12, 14, 19, 59, 72, 78, 98, 117–118, 122, 134, 137, 163–165, 168–173, 180, 182
 Judean, language 129–130, 139, 143
 Judean, people 8, 13, 70, 102, 114, 121, 146, 150, 152–153, 156, 165, 167, 169–181, 184–185, see also *Appendix*

Ketiv 84, 89–90
 Kinship 15, 26, 38, 42, 149, 159–160

 Late Biblical Hebrew 71, 154
 Lexeme 6, 56, 87–89
 Loanword 6, 43, 85, 87, 89, 95, 97
 LXX, see Septuagint

 Mari 91, 93–94, 96, 104, 159–160, 162, 167
 Masoretic Text (MT) 38, 71, 83, 85, 89–90, 146–147, 150, 154–156, 166, 168–169

- Mater lectionis* 100, 128, 130–132, 134–135
 Material culture 19, 119, 143–144
 Moabite 13, 58, 70, 115, 127–129, 132–133, 135, 141–143, 164, see also *Appendix*
 Nation 6, 9–10, 14–17, 28–29, 32–33, 35, 37, 40, 42, 71, 88–89, 91, 112, 149, 166, 171
 Nationalism 17–18, 20, 22, 28–31, 142
 Native 3, 7–8, 16–18, 32
 Neo-Assyrian 19, 90–91, 95, 119, 177
Nisba 3–5, 51–52, 54, 58, 60–67, 74, 86, 95, 97, 104, 108
Nomen rectum 74, 77, 79–81, 101, 125, 128
Nomen regens 77, 127
 Non-belonging 75–76, 185
 Non-ethnic 18, 65, 86–87, 89, 94
 Non-gentilic 69, 81, 84–85, 87, 101, 103
 Non-Israelite 16, 117, 145–146, 164
 Non-Judean 117, 146, 170
 Northwest Semitic 1, 4, 7–8, 57–58, 60, 79, 81–83, 91, 115, 123, 128–130, 139, 144, 184
 Observer 32–33, 111, 145
 Occupation 3, 7, 27–28, 75, 85, 92, 115, 117, 143, 153, 166–168, 185, see also *Profession*
 Official Aramaic 83, 87–88, 107, 137
 Old Aramaic 83, 140–142
 Old Byblian 126, 132
 Onomastics 61, 67, 78, 166
 Ordinal number 9–10, 67–68, 77, 84, 86, 96, 99, 107–108
 Orientalism 41
 Origin 6–7, 9, 13, 15, 17, 24, 28, 30, 32–33, 38, 41, 43, 45–49, 51–52, 57, 60, 62–63, 66, 79, 85–86, 88, 91, 95, 105, 112, 121–123, 134–139, 146, 149, 159, 166, 168–169, 177–178, 180–182
 Orthographic 59, 70–72, 79, 83–84, 100–103, 107–108, 120, 122, 125, 129–135, 143, 150, 155
 Outsider 30, 115–116, 146, 150, 152, 170, 179, 181–182, 185
 Padi 124, 134–135, 137
 Paleography 80–81, 119, 136, 139, 142, 184
 Paradigm 5, 7, 10, 16, 18, 20–21, 29–30, 39–41, 44, 46, 50, 66, 68–69, 94, 111, 122, 184–186
 Patronymic 9, 13, 61, 67–68, 75, 78, 106, 120
 Persian period 83, 153, 170, 176–177, 179, 185
 Personal name 11, 13, 59, 69–70, 72, 75, 78, 82–83, 95–96, 104–106, 117, 128, 146, 159, 162, 173
 Peshitta 89, 155–156
 Philistia 19, 96, 121–123, 143–144
 Philistine, language 8, 34, 70, 77, 102, 119–123, 125, 127, 129, 131–139, 141, 143–144, 150, 163, 184
 Philistine, people 8, 11, 19, 34, 70, 76–77, 102, 118–123, 125, 127, 129, 131–139, 141, 143–144, 147–151, 153–154, 156–159, 162–165, 181, 184–185, see also *Appendix*
 Phoenician, language 1, 8, 10, 57–60, 79–83, 91, 100–102, 106–107, 115, 118–135, 137–144, 177
 Place name 71, 75, 79–81, 90, 93, 97, 104
 Plene spelling 79–80, 82, 101, 133–134
Pluralis majestatis 132
 Polity 5, 7, 10, 75, 93, 96, 117–118, 153, 171
 Possessive 59, 69, 106, 132–133, 157, 168
 Postcolonial 46–47, 183
 Postexilic 152, 179, 181
 Predicative usage 53, 56, 73, 154
 Pre-modern 17, 36
 Primordialism 22, 25, 32, 34, 112
 Profession 27, 52, 60, 64, 74–75, 79–80, 85, 88–89, 97, 99, 107–108, 114–115, 117, 145, 166, see also *Occupation*
 Proper noun/name 9, 13–14, 56–57, 59, 61, 67–68, 70, 74–76, 78, 81, 83, 89–90, 94, 96, 98–99, 106–107, 115, 134, 146, 150, 166–168
 Pseudo-adjective 55, 64
Qere 72, 84, 86–87, 89–90
 Race 4, 6–11, 20, 25–26, 29, 33–46, 48–50, 52, 65–67, 74, 145–146, 183–185
 Ras Shamra 45, 99, 115
 Reception 7, 16, 20, 23, 25, 34, 38, 41, 66, 89, 184–185

- Relational adjective 8, 51–57, 61, 63–64, 68–69, 73–74, 81, 86–87, 94–95, 97, 99, 104–108, 119, 183–184
 Relative clause 126–127, 154

 Samaria 116, 130, 141, 170, 178
 Samaritan Pentateuch 59, 72
 Saul 59, 145, 147–159, 161–163, 165–166
 Scribal tradition 116, 120–121, 126, 128, 131–133, 147
 Scribe 8, 14, 17, 34, 43, 71–72, 81, 86–88, 90, 93, 99, 103, 111, 113–114, 116–117, 120–121, 125–126, 128, 131–133, 136, 142–143, 146–147, 152, 163–165, 174, 177, 179–181, 184–186
 Script 1, 59, 79–80, 87, 120, 122–123, 135, 139–143, 176
 “Sea Peoples” 34, 122
 Second Temple period 146, 152
 Semantics 6, 8–10, 35–36, 47, 51–53, 55–57, 59, 65–68, 72–76, 82, 84, 86–90, 94, 99, 104–106, 116–117, 127, 137, 153, 157, 162, 166–168, 172, 181, 184
 Semitic languages 1, 4, 7–8, 40–42, 52, 57–61, 63, 65–67, 69, 71–73, 75, 77–83, 85–91, 93, 95, 97–99, 101, 103–105, 107–108, 115, 120–123, 125, 128–130, 134–140, 143–144, 150, 176, 184
 Sennacherib 119, 134, 137
 Septuagint 75, 89–90, 148, 150–151, 155–156, 166, 168
 Sidon 10, 58, 77, 79–81, 96, 100–102, 120, 125, 168, 177–178
 Suffix 4, 6, 9–10, 51, 54, 56–60, 64, 67–73, 75, 77, 79–80, 82–86, 88–101, 104, 106–107, 115, 117, 132–133, 153
 Sumerian, language 42–43, 95–96, 113
 Syntax 5–6, 51–53, 55–56, 64, 68–70, 73–74, 76, 82, 84, 92, 105, 124–125, 127–128, 139, 154–155
 Syriac 1, 58, 84–87, 89, 155

 Table of Nations 13, 146
 Targum 58, 138, 146, 150, 152–153, 155–156, 168–169
 Territory 5, 7, 13–17, 32–33, 39, 62–63, 77, 86, 91, 93–96, 114, 117–119, 128, 131, 144, 149, 166, 170, 176–177, 181–182, 185
 Toponym 13, 63, 68, 87, 89, 104, 107, 167
 Tribe 3, 5–6, 10–11, 19–20, 22, 24, 26, 35, 52, 62, 67–68, 74–75, 77–78, 86, 117, 150, 153, 160–162, 168
 Tyre 10, 58, 81, 96, 99–102, 104, 106, 120, 167, 177–178

 Ugarit 45, 58, 86, 90, 98, 100–101, 104, 114–116
 Ugaritic, language 1, 4, 8, 57–58, 60, 78, 91, 94, 99–107, 115–116, 120, 125, 136–137, 150, 184
 UNESCO 8, 44–45, 49–50, 65

 Vassal 95, 134, 137–138, 142
 Vocalization 58, 69, 84–85, 87–89, 100–101, 103, 107, 130, 132–135
 Volk 39, 41, 44, 67
 Vowel letter 79, 100, 132–133, 135
 Vulgate 6, 89, 150, 155–156

 West Semitic 4, 57, 59, 72, 75, 78, 80–81, 91, 120–121, 137, 140, 143, 150

 Yod 4, 59, 67–75, 77, 79–84, 97, 99–102, 115, 129–130, 132–134, 136, 150–151, 153, 155, 166