



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## NOTES ON "THE POLITY OF THE ANCIENT HEBREWS," BY JUDGE SULZBERGER

To the very suggestive Lectures on the "Polity of the Ancient Hebrews," (*JQR.*, N. S., III, 1 ff.) the following may be added:

P. 36. That Joash was chief of Ophrah is suggested also by Abrabanel in his Commentary on Judg. 6, 16, 31.

P. 52. That insulting parents is punished with death is stated by Philo (Tischendorf, *Philonea*, 77) and Josephus (*c. Ap.*, II, 27 and 30). They seem to have derived this anti-traditional law (see Sanhedrin 7, 8) from Deut. 27, 16 having interpreted *Arur*, as suggested by Judge Sulzberger (pp. 52, 61-2, 65), to mean death-sentence.

(That Josephus interpreted *Arur* to mean death punishment is evident also from his statement (*c. Ap.*, II, 27) that a judge who takes bribes is punished with death. It is generally believed that this law of Josephus is a conscious deviation from the Law, intended to glorify the Jewish sense for justice. It is, however, more probable that Josephus derived this law from Deut. 27, 25 where *Arur* is stated to be the punishment of לַקַּח שֹׁחַד.)

The Karaites, relying on Deut. 27, 16, hold that every manner of insulting parents is punished with death; see Mibḥar on Ex. 21, 17. The fifteenth century Karaite Elias Bashyazi (Intr. to his אֲדַרְתִּי אֱלִיהִי) states: וּמַעַם אֲרוּר הוּא כֵרַת בְּמִיתָה.

Abraham Ibn Ezra seems to have interpreted *Arur* as כֵרַת punishment; see M. Friedländer, *JQR.*, VIII (1895-6), 144, n. 1. That *Arur* pronounced against the removal of landmarks מַסִּינֵי נְבוּל רַעְיוֹ (Deut. 27, 17) implies punishment (*Lectures*, p. 62) is very probable. The Romans also permitted the killing of such an offender (Plutarch, *Numa* 16).

P. 53. For the interpretation of מרה in Deut. 21, 8 as "a teacher" (of rebellion) see Sifre *ad loc.*: שמרה לעצמו דרך : ומרה : אחרת ; see also Abrabanel in his commentary *ad loc.*: או יהיה סרר : ומרה שהוא סר מדרך השכל ולא דיו שהוא חוטא אלא שהוא גם מחטיא את הרבים ומרה אותם דרך פשעיו.

P. 56. That סרה in Deut. 19, 16 indicates the nature of the crime (apostasy) is stated also by Ibn Ezra, *ad loc.* Ps.-Jon. and Onkelos who translate סרה by סטיא also seem to take סרה to mean idolatry; see Levy, *s. v.* סטיא, Kohut, *s. v.* סטא.

P. 67. That by משפחת מטה אביהם (Num. 36, 6) recognizable kinsmen are meant is also the opinion of Philo; see also *Werke Philos*, II, 141, n. 1.

P. 20, l. 3, read 153, 600.

Marietta, Ohio

BERNARD REVEL