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that there are almost no such evidence and therefore we have nothing to identify other texts as northern.

[**Key words:** Northern Hebrew; Hebrew Inscriptions; Hosea; The Samaria Ostraca]

A Northern Detritus in Deutero-Zechariah: A Literary-Historical Study of Zech 11:1–3

Noam Mizrahi

The prophecy contained in Zech 11:1–3 poses an exegetical riddle due to the difficulty to date it. This paper proposes a detailed analysis of the literary content and stylistic design of the prophecy, which leads to discuss the geographical data embedded therein and a possible historical context for its composition, namely, the last generation of the northern kingdom in the second half of the 8th century BCE. This historical context sheds light on various details of the prophetic unit, allowing to propose a general and coherent interpretation of its meaning.

[**Key words:** Deutero-Zechariah; Zech 11:1–3; The Biblical Poetry; The Northern Kingdom; Neo-Assyrian Empire; The Land of Gilead]

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the Ephraimite kingdom. Accordingly, I propose a new explanation for the relationship between these versions and the formation of the Alternative Story. According to the proposed explanation, the MT version and the version of the Alternative Story are not dependent on one another; rather, both draw from a common source and developed in different ways.

[**Key words:** The Book of Kings; Division of the Monarchy; Israel and Judah; Rehoboam; Solomon; The Septuagint; Hadad the Edomite]

Israelian Hebrew in the Book of Kings

Gary A. Rendsburg

The present article summarizes in outline form the major findings of my book, *Israelian Hebrew in the Book of Kings* (2002). Dozens of linguistics features, from the realms of both grammar and lexicon, are culled from the stories of Elijah and Elisha and the pericopes concerning the kings of the northern kingdom of Israel. Taken as a whole, these linguistic traits provide a snapshot of the northern dialect of ancient Hebrew during the biblical period.

[**Key words:** Northern Dialect of Ancient Hebrew; Elijah; Elisha; The Northern Kingdom of Israel]

Northern Sources of Ancient Hebrew

Na'ama Pat-El

It is customary to assume that the inhabitants of the Northern kingdom spoke a different dialect than the one spoken in Jerusalem. A number of scholars claim that it is possible to identify northern linguistic features in the extant texts, both in the MT and first temple inscriptions. In the current paper I discuss the linguistic data in certain northern texts, the biblical book of Hosea and the Samaria ostraca, in order to verify which evidence are there on the basis of which we can characterize this dialect. The conclusions are

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According to the findings, the Septuagint reflects an earlier, clearer, and more coherent text that preserves an ancient tradition in which the generation from Egypt entered the land of Canaan while still alive, contrary to the conventional narrative found in the Torah. As a result, the text underwent revisions and redactions over time. Furthermore, the article connects the story to a broader northern/Ephraimite narrative that diverges from the theology reflected in the Torah but aligns with a different narrative found in the Former Prophets. The conclusion is that within the Former Prophets lies a northern literary sequence representing a tradition that developed in the Kingdom of Israel, preserving distinct traditions about the wilderness wanderings, the leadership of Moses and Joshua, and the relationship between God and His people. Over time, Deuteronomistic redactions were added to reshape the narrative in line with dominant biblical theology, but originally, it expressed a distinct tradition that emerged in the northern Kingdom of Israel.

[Key words: Israelite circumcision; Masoretic Text; Septuagint; Northern tradition; Kingdom of Israel; Deuteronomistic redactions]

The Story of Jeroboam Son of Nebat's Rise to Power: Competing Versions and Their Relationship to the Joseph Narrative

Guy Darshan

The Septuagint version of 1 Kings (3 Kingdoms) 12 contains a long and distinctive section that introduces a competing version of the story of the kingdom's division, commonly referred to as 'the Alternative Story' (3 Kgdms 12:24a–z). This pericope is placed in the Septuagint alongside the regular translation, which closely adheres to the sequence found in the Masoretic Text. This study explores the similarities and differences between the familiar version reflected in the Masoretic Text and the Alternative Story's account of Jeroboam's rise to power (1 Kgs 11:20–22, 26–28, 40 // 3 Kgdms 12:24b–f). By comparing these versions, I highlight a series of parallels with the Joseph narrative, suggesting that these elements may have shaped the literary portrayal of Jeroboam's ascent as the first king of

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The Kingdom of Israel and the Origins of the Book of Deuteronomy: A Critical Survey

Cyntia Edenburg

This article surveys the history of scholarship regarding the hypothetical northern origin of the Book of Deuteronomy, from the beginning of the twentieth century to the first quarter of the twenty-first century CE. This critical review demonstrates how the thesis developed and changed with the fluctuation of the major trends in Hexateuchal research, and shows how the most recent currents have redirected interest from ‘origins’ to final redactions and reception.

[**Key words:** The Book of Deuteronomy; The Pentateuch; Samaria; Samaritans; Centralization of Cult; The Samaritan Torah; Form Criticism; Editorial Study; Textual Criticism]

The Circumcision Story of Israel in Josua 5:2–9

Shahar Inbar

The article focuses on a critical analysis of the circumcision story of Israel in Joshua 5:2–9, comparing the Masoretic Text and the Septuagint, and examining the changes and redactions made to the text over time. The analysis highlights the differences between the versions, particularly regarding the identity of those circumcised and the question of whether the generation of Israelites who left Egypt perished in the wilderness.

