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Author(s): Cyrus H. Gordon

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CHRONOLOGICAL TABLE OF RELATED DEPOSITS—(Continued)

PERIOD	SITES	CHARACTERISTICS	ELSEWHERE
4000 B. C. ?		Flints: Ghassulian chipping; fan-scrapers; no arrowheads of Tahunian type.	Halafian ↓
Lower Chalcolithic	E, O Ghassul Khudeirah Qatāfah Qala'ah Gezer	Pottery: lug-handles ubiquitous; loop-handles rare but of Neolithic type; Neolithic jar form developed and used; introduction of early "hole-mouth" jar with thin rim-section; thick ledge-handles and knob-handles; scalloping; many new forms; painted pottery; braziers in pottery as well as in basalt.	
Middle Chalcolithic	Jericho VIII Beth-shan XVIII and pits	Flints: unpublished. Pottery: loop-handles with thickened attachments; lug-handles few; new forms, especially the "bow-rim"; development of ledge-handle: forms slightly larger; absence of Neolithic jar form and others typically Ghassulian.	Judeideh XIII Qal'at er-Rûs XVIII-XVII
± 3400 B. C.		Flints: "Cananean" type; fan-scrapers coarse. Pottery: scalloped (and probably wavy) ledge-handles; thickened "hole-mouth" rim; "bow-rims" at Megiddo; gray-burnished ware; very little painting; red slip; introduction of many new forms; plain ledge-handle introduced in latter part of the period.	S. D. 40 "Gerzean" Byblos Malta, Crete Judeideh XII Ma'adi ↓
± 3200 B. C.	Jericho EB VII-VI	Pottery: painted-pottery culture in south; "grain-wash" pottery in north; gray-burnished ware continues in north.	
First phase of "Alpha"	Ai necropolis Ophel, Tomb 3 Beth-shan XV		
± 3000 B. C.	Megiddo V		"Semainean"

THE STORY OF JACOB AND LABAN IN THE LIGHT OF THE NUZI TABLETS¹

CYRUS H. GORDON

The relationship that existed between Jacob and Laban takes on an entirely new meaning in the light of the Nuzi documents, most of which have been discovered by the joint expeditions of the Schools.²

Mr. C. J. Gadd has published an interesting text in the *Revue d'Assyriologie*, XXIII, 1926, pp. 126-7, 155. It is a contract in which a man

¹ The material sketched in this article was presented by Dr. Gordon on Dec. 31st, 1936, before the Society of Biblical Literature and Exegesis. It is interesting to note that President Burrows arrived independently at the same general conclusions in a paper entitled "The Complaint of Laban's Daughters (Gen. 31: 14-16)," read before the American Oriental Society on April 1st, 1937.—W. F. A.]

² On the Nuzi tablets, see BULLETIN, No. 64, pp. 23 ff.

named Našwi (probably the correct reading), who had no son of his own, adopted one Wullu and made him his heir. In return for the patrimony Wullu is to care for Našwi throughout the latter's life. If Našwi should eventually beget a son, that son and Wullu are to share the inheritance but only the begotten son is to take Našwi's gods. Only if Našwi does not beget a son is Wullu to take these gods. As a condition in the adoption Wullu is to marry Našwi's daughter.³ Wullu is forbidden to marry any other woman under the penalty of forfeiting Našwi's real property.

If the reader substitutes "Laban" for "Našwi" and "Jacob" for "Wullu," the bearing of this text on the study of the biblical account of Jacob and Laban becomes obvious.

Laban apparently had no sons when Jacob first joins his household (Gen. 29). Laban's sons were presumably born between that time and twenty years later (Gen. 31:41) when they are first mentioned (Gen. 31:1). Laban agrees to give a daughter in marriage to Jacob (Gen. 29:19). Our thesis that Laban simultaneously adopted Jacob is borne out by a remarkable similarity with the Nuzi tablet.

Laban's insistence that Jacob take no wife in addition to his daughters (Gen. 31:50) is interesting but cannot be used as evidence because the prohibition against the bridegroom's taking another wife is quite widespread. More significant, though by itself inconclusive, is Laban's gift of a handmaid to each of his daughters upon their marriage to Jacob (Gen. 29:24, 29). Precisely this is done under similar circumstances in another Nuzi tablet copied by Chiera, *Harvard Semitic Series*, V, text 67, and transliterated and translated by Speiser, *Annual*, X, pp. 31-33; see lines 35-36.

Rachel's theft of the gods (Gen. 31:19, 30-35), however, is unmistakably paralleled.⁴ Našwi stipulates that if he should beget a son, that son and not his adopted son is to take his (Našwi's) gods. The gods apparently constituted the title to the chief inheritance portion and leadership of the family. Because Laban had meanwhile begotten sons, Jacob had no right to Laban's gods and Laban's indignation (Gen. 31:30) is justified. Jacob, on the other hand, had not bargained for so secondary a position. His hopes had been frustrated by the birth of Laban's sons.

The following words of Laban are intelligible only if understood as being addressed to Jacob in the latter's capacity of Laban's adopted son (not son-in-law!): "The daughters are my daughters and the sons are my sons and the flocks are my flocks and whatever thou seest is mine" (Gen. 31:43). Laban was to exercise patriarchal authority over all his children and grandchildren as long as he lived. Jacob, as Laban's adopted son, and Jacob's wives, children and flocks belonged to Laban. Laban had every right to punish Jacob for running away and stealing members of Laban's household but Laban chose to be lenient for religious (Gen. 31:24, 29) as well as personal (Gen. 31:43) reasons.

That Rachel and Leah were not free to leave Laban's house was not because they were his daughters (for under ordinary circumstances mar-

³ Cf. the Babylonian institution of *errebu*-marriage; see Ebeling, *Reallexikon der Assyriologie*, II, p. 283b.

⁴ Cf. Sidney Smith, "What Were the Teraphim?", *Journal of Theological Studies*, XXXIII, 1932, pp. 33-36.

ried daughters belonged to their husbands) but because they belonged to Laban through their husband's adoption. They were as guilty as Jacob in agreeing to run off (Gen. 31:14-16).

The study of the Nuzi tablets necessitates a reinterpretation of the Patriarchal Period.⁵ Regardless of how late the biblical account may have been redacted in its present form, the social background portrayed is essentially that of North Mesopotamia in the first half of the second millennium B. C., a slightly later form of which is reflected in these tablets.

AN AERIAL RECONNAISSANCE IN SOUTHERN TRANSJORDAN

NELSON GLUECK

As a result of the archaeological survey of Eastern Palestine conducted by the American Schools of Oriental Research, more than 600 datable ancient sites have been examined, planned where possible, and their locations fixed on maps, during the course of three expeditions which took place between 1932-1936.¹ Due to the courtesy of the Air Officer Commanding Palestine and Transjordan, it was possible for the writer to realize a long-felt desire to supplement these archaeological explorations on land by an aerial survey. It is a pleasure to record here also our gratitude to the Air Officer Commanding Palestine and Transjordan, Air Commodore Roderic Hill, for granting permission for the flight, to Squadron Leader W. L. Dawson, who made the necessary arrangements, and to Squadron Leader T. Traill of the 14th Bombing Squadron. The flight was part of the regular training schedule of the Fourteenth Bombing Squadron stationed in 'Ammân, the capital of Transjordan. Squadron Leader Traill's keen interest in archaeology, his thorough knowledge of Transjordan, and his quick understanding of archaeological problems were largely responsible for whatever measure of success our aerial reconnaissance of southern Transjordan attained.

On November 5th, 1936, we left Qalandia, the small airport nine kilometres north of Jerusalem, at 6.30 a. m., and in half-an-hour landed at the airport in 'Ammân. By the time the writer got used to the arrangements in the cockpit located behind the one in which Squadron Leader Traill sat at the controls, we were over the Jordan Valley. Below us stretched Palestine, appearing from our vantage point like the familiar relief maps we had so often gazed at,—this one, however, having been suddenly transformed into shimmering reality. A few long backward glances, and we were already half way to 'Ammân, and in a few more minutes were gliding down to a landing there. We left 'Ammân at 8.30 a. m., flying southwestward towards the Dead Sea. The first objective of the flight was the examination of the 'Arabah from the air. Inasmuch as it would have taken all of the flying time at our disposal, and more, to examine all of the 'Arabah, we

⁵ See Speiser, *Annual XIII*, p. 44. Also note *Revue Biblique*, XLIV, 1935, pp. 35 f.

¹ BULLETIN 49-51. 55. 64. 65; *Annual XIV*, XV.