no name equivalent to this has thus far been found in the extant extrabiblical literature. Recently, however, on the basis of the Aramaic transcription of Old Persian vocables at Persepolis (see Bowman 1970: 64–65), Millard has plausibly suggested an etymology from Old Persian *cica* "bright" (1977: 485). See also Paton *Esther* ICC, 68 and Gehman 1924: 324.

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FREDERIC W. BUSH

SHETHAR-BOZENAI (PERSON) [Aram *šĕtar bôzĕnay*]. Var. SATHRABUZANES. Persian official named in conjunction with Tattenai as co-senders of correspondence to Darius I (ruled 521–486 B.C.E.) informing the king of building activity in Jerusalem (Ezra 5:3, 6; 6:6, 13 = 1 Esdr 6:3, 7, 27; 7:1). 1 Esdras renders the name Sathrabuzanes (Gk *Sathrabouzanēs*). The texts are unclear as to the position Shethar-bozenai holds, unlike the mention of Shimshai in the correspondence to Artaxerxes in Ezra 4:8–23, where Shimshai is named second after Rehum the commander, and identified always as "the scribe." Shethar-bozenai is named second after Tattenai in all four instances suggesting that Shethar-bozenai may also be a scribe. The meaning of the name is uncertain. *CAP* 5:16 (p. 11) has a related form *štrzn*. Cheyne (*EncBib* 4: 4462) presents some interesting possibilities, one being that Shethar-bozenai is a Persian official title (e.g., "chief clerk of the chancery"). In this case, one might regard it as a title of Tattenai denoting his role as investigator, rather than the proper name of another person. The context of the Aramaic section of Ezra 4:8–6:18, deals with opposition to the rebuilding of the temple. However, the letter Tattenai sent to Darius does not have the hostile tone apparent in the Aramaic letter to Artaxerxes in Ezra 4:11–16. Darius in turn replies in positive tones and instructs that the Jews are to be assisted in the building.

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DAVID E. SUITER

SHEVA (PERSON) [Heb K *šy²*; Q *šĕwā²*]. **1.** According to 2 Sam 20:25, Sheva was David's secretary. In 2 Sam 8:17, his secretary is called Seraiah, while in the parallel to this at 1 Chr 16:18, his name is given as Shavsha. In 1 Kgs 4:3 a certain Shisha is mentioned as the father of Solomon's secretaries Elihoreph and Ahijah. Most commentators agree that all these forms of the name refer to the same person. If this is correct, however, it is difficult, if not impossible, to determine what the original form of the name was. The various forms found in the LXX may be of some help. For 2 Sam 20:25 the OG has *Sousa* (*Iēsous* in B and *Isous* in A may be explained by the presence of an initial *waw* in the context). Similar variations (*Sousa* [OG] and *Iēsous* [B]) are found at 1 Chr 18:16. For 2 Sam 8:17 OG *Saraias* here agrees with MT while *Asa* in B and *Sasa* in MN reflect the variant (*š*)*š²*. These variations suggest *šš²* or *šawšā²* as the original Hebrew form. Driver (*NHT*, 283) preferred the former while McCarter (*2 Samuel* AB, 433) opts for the latter.

Marquart (1896: 22) put forth the opinion that Shisha represents a Babylonian name, *Šamšu,* although this has not received recent following. More commonly accepted is de Vaux's suggestion (1939: 397–400) that the name is of Egyptian origin, a possibility that is strengthened by the name "Elihoreph" as one of Shisha's sons (1 Kgs 4:3). That it was in any case a foreign name seems likely from the fact that this person is the only one of David's officers for whom the father's name is not given. Cody (1965: 381–93) suggested that Seraiah was the actual name of David's secretary and *šyš²* or something similar was a corrupt form of the Egyptian title *šš š⁽.t* for a scribe. This suggestion, however, has not been widely accepted.

2. According to 1 Chr 2:49, Sheva was one of the sons of Caleb by his concubine Maacah. Sheva was the father of Machbenah and Gibea.

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STEPHEN PISANO

SHIBAH (PLACE) [Heb *šib⁽â*]. The name of a well dug by Isaac's servants (Gen 26:33). News of the well's completion reached Isaac just as he was concluding a treaty by making an oath (*šb⁽*) with Abimelech, the Philistine king from Gerar (Genesis 26). According to the biblical account, the name "Shibah" ("oath") was given in honor of this occasion. The Genesis author identifies the town subsequently built on the site as Beer-sheba, "well of the oath" (v 33). This incident either is a reopening of a well previously named by Abraham (Gen 21:25–31), or an alternative tradition regarding the nomenclature.

Tell Beer-sheba (Tell es-Saba; M.R. 134072) lies 2 miles E of the modern town of Beer-sheba (Bir es-Saba; M.R. 130072). The former only shows occupation during the Israelite period (Aharoni *EAEHL* 1: 160–68). The latter site shows a much longer period of settlement, ranging from the 4th millennium B.C. through the Iron Age and later. Gophna has proposed that the older settlement remained occupied on the traditional site of the wells, while an administrative center was later built at a little distance on the tell (*EAEHL* 1: 159). The site in Genesis would then more likely be identified with Bir es-Saba rather than Tell es-Saba. See BEER-SHEBA.
DAVID W. BAKER

SHIBBOLETH [Heb *šibbōlet*]. Word which occurs 20 times in the Bible, most often meaning "ear of grain," but

in several instances also "flowing stream." In one of these occurrences, Judg 12:6, the dialectal form *sibbōlet* appears. This verse, which has come to be known as the shibboleth incident, has been the subject of much debate. Regardless of how one interprets it, however, scholars agree that the passage indicates a certain difference in the pronunciation of Hebrew between Ephraimites and Gileadites. Accordingly, it is an important piece of evidence for establishing the fact that regional dialects of Hebrew, at least in regard to phonology, existed in ancient Israel.

The story of Judg 12:1–6 describes a battle between the tribe of Ephraim and the people of Gilead in Transjordan. The Gileadites were in control of the fords of the Jordan River. When an Ephraimite tried to cross the river to retreat homeward to Cisjordan, the men of Gilead asked him to pronounce the word *šibbōlet*. Typically he was unable to do so and instead said *sibbōlet*, thus revealing his Ephraimite identity.

The simple approach, taking the story at face value, is to assume that at least in some instances the Ephraimites pronounced *š* as [s] (e.g., GKC 17). But few scholars today would hold to this opinion. Instead, numerous theories have been devised with alternative interpretations.

Marquart (1888) believed that the Ephraimite dialect retained the phoneme /*t̠*/, but that when the Gileadites heard this it sounded like [s]. Speiser (1942) reversed this hypothesis by suggesting that it was the Gileadite dialect which retained the phoneme /*t̠*/, but that the Ephraimites were unable to render it correctly and thus said [s]. Speiser pointed to the existence of an Aramaic word *tūblā'* "ear of grain" to posit a proto-Semitic root *t̠bl* for *šibbōlet*.

Subsequently, Marcus (1942) and Kutscher (1967: 173–74), based on the earlier work of Fraenkel (1905), noted that *tūblā'* was actually a ghost word, a doctored form attested only once in the vast Aramaic literary corpus, thus greatly weakening Speiser's theory. Kutscher's (1982: 15) final words on the subject represented the common view of about two decades ago: "The riddle remains, therefore, unresolved."

A spate of recent articles has renewed the debate concerning the shibboleth incident. The first two articles concentrated mainly on the problem of the Hebrew *śin*, but also commented on the shibboleth incident. Diem (1974: 242–43) accepted Speiser's interpretation, in spite of Marcus' and Kutscher's objections. Blau (1971: 109) opted to return to the simple interpretation mentioned above. A novel analysis was attempted by Beeston (1979), who proposed that the proto-Semitic root of our word is *sblt*, which the Ephraimites preserved, but that in non-Ephraimite Hebrew the pronunciation shifted to *šblt*.

Swiggers (1981) also accepted Speiser's theory that the Gileadites retained the phoneme /*t̠*/, but he alleviated the objection raised by Marcus and Kutscher by proposing to distinguish two roots: *šbl* for "ear of grain" and *t̠bl* for "flowing stream." The former is based on the cognate Ugaritic, Akkadian, Arabic, and South Arabian evidence. The latter, unfortunately, has no Semitic etyma to substantiate it. Moreover, Swiggers noted that in the context of Judg 12:6 only the meaning "flowing stream" pertains. Parallel folk stories show that the password used in such incidents always is related to the context. Since the Ephraimites are crossing the Jordan at this point only

"flowing stream" and not "ear of grain" is germane. On the question of how the Ephraimites pronounced the word, Swiggers claimed that they said [*šibbōlet*] as in standard Hebrew, though for graphemic reasons the text of Judg 12:6 uses *sblt*.

Emerton (1985) dismissed the theories which posit a proto-Semitic /*t̠*/ as the first root letter based on the failure to find a relevant cognate. Instead, he advanced the working hypothesis that Ephraimites and Gileadites simply articulated the phoneme /*š*/ slightly differently from one another. The realization of individual phonemes is often subject to minor local variation. Thus, in the Ephraimite dialect, the /*š*/ sound may have been realized as something closer to [s] than to [š], or in the very least the Gileadites may have heard the Ephraimite /*š*/ as closer to [s] than to [š].

Lemaire (1985), on the other hand, lent support to the possibility that a root with /*t̠*/ is involved. He noted that the Aramaic version of the Tell Fakhariyeh bilingual inscription also represents proto-Semitic /*t̠*/ with *s*. According to Lemaire, this situation may not only serve as a parallel to the shibboleth incident, but it even may be related historically since a segment of the Israelites undoubtedly hailed from the general region of Tell Fakhariyeh in Aram Naharayim.

Finally, Rendsburg (1988a; 1988b) demonstrated that Ammonite preserved the phoneme /*t̠*/, but that when a Cisjordanian speaker tried to articulate this sound he said [s]. The evidence is the Ammonite royal name *b'lyš'* (the root of the second element in this anthroponym is *yt̠'*), found on a seal at Tell el-'Umeiri, which appears in Jer 40:14 as *b'lys*. Thus, we have another, and in fact much closer, parallel to the situation Lemaire described. Accordingly, Speiser and Swiggers are correct concerning the Gileadite retention of the phoneme /*t̠*/, and we can posit an important phonological feature shared by two neighboring dialects in Transjordan. Swiggers is correct that the Ephraimites generally said [šibbōlet] as in standard Hebrew, but Speiser is correct concerning Judg 12:6 specifically. When asked to pronounce /*t̠*/ the Ephraimites were unable to do so and instead articulated an [s]. Swiggers is also justified in differentiating two roots, although it is still true that no cognate to Hebrew *šibbōlet* "flowing stream" (derived from proto-Semitic *t̠bl*) has been found.

Lastly, it should be noted that based on the story in Judges 12, "shibboleth" passed into the English language as a word meaning "password."

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GARY A. RENDSBURG

SHIHOR (PLACE) [Heb *šîḥôr; šîḥôr; šiḥōr*]. A river or body of water in the NE Nile delta region mentioned four times in the Bible (Josh 13:3; Isa 23:3; Jer 2:18; 1 Chr 13:5), the precise identification of which is still uncertain. Shihor was understood by biblical writers as being part of the Nile, if not the Nile itself. If one follows the MT of Isa 23:3, Shihor is in parallelism with the Nile (Heb *yĕ'ôr*). In Jer 2:18, Egypt and Shihor (RSV "Nile") are counterpart to Assyria and the Euphrates. Josh 13:3 uses Shihor with the definite article (Heb *haššîḥôr*) and refers to the ideal or actual southernmost boundary between Egypt and the land of Israel, described as opposite or facing Egypt (Heb *pĕnê miṣrayim*]. David assembled all of Israel from Shihor of Egypt to the entrance of Hamath to bring up the ark of God (1 Chr 13:5).

The name "Shihor" seems to reflect the Eg p' *š-ḥr* "The waters of Horus" (see Gardiner 1918: 251; 1947: 201; Köhler 1936: 289–90; Bietak in *LÄ* 5: 623–26). The Hebrew name "Shihor" caused difficulties for the LXX translators. For example, in Josh 13:5, LXX reads *aoikētou* "uninhabited;" Jer 2:18, *gēōn* (see also Gen 2:13 and GIHON); and 1 Chr 13:5, *horiōn* "boundaries." The Greek translation of Isa 23:3 is also problematic (see Wildberger *Jesaja* BKAT, 856 for discussion of MT).

There has been a great deal of discussion among scholars concerning the identification of Shihor. In the light of papyrological and biblical evidence, it has been concluded that Shihor refers to running water, is drinkable, is associated with the city of Pi Rameses (see RAMESES), and empties into the sea at the N coastal town of Pelusium (Gardiner 1918: 251; cf. Bietak 1975: 129–30). It must therefore be identified as part of the Nile (e.g., Gardiner 1918: 250–52; see also 1947: 172, 202). Others (e.g., *GTTOT*, 27, 104; Wilson in *DB* 4: 498–99) have claimed that Shihor refers to the Brook of Egypt (Heb *naḥal miṣrayim*) identified with Wadi el-Arish. Supporting this identification is a parallel between the markings of the N and S boundaries of Israel in the time of David in 1 Chr 13:5 and 1 Kgs 8:65. Where 1 Chr 13:5 reads Shihor, 1 Kgs 8:65 reads *naḥal miṣrayim* (Brook of Egypt). Shihor must therefore be a reference to the river of Egypt. However, some scholars have turned away from identifying Shihor with Wadi el-Arish. Bar-Deroma (1960) equates Shihor with the Brook of Egypt but identifies it with the eastern-

most (Pelusaic) arm of the Nile (note also Kitchen 1982: 2–3 and *NBD*, 310–12, who identifies the Brook of Egypt with Wadi el-Arish and Shihor with the northernmost portion of the Pelusian branch of the Nile before it enters the sea; cf. also Montet 1968: 49–51).

More recent scholars (e.g., Bietak 1975) have been wrestling with the problem of how Shihor can refer to flowing water and standing water at the same time, as suggested by the ancient Egyptian papyri. Another problem concerns the relationship between Shihor and the "Way of Horus," a road that was used for travel between Egypt and Palestine. It has been suggested that Shihor flows through the NE part of the Nile delta parallel with the Way of Horus. Before Shihor empties into the Mediterranean Sea, it runs into a drainage reservoir also known as the Waters of Horus. Traveling S into Egypt from Palestine on the Way of Horus, it is the first body of water that one encounters (for discussion see Bietak 1975; cf. Na'aman 1979; 1980).

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ARNOLD BETZ

SHIHOR-LIBNATH (PLACE) [Heb *šîḥôr libnāt*]. A place mentioned in the description of the S border of the territory of the tribe of Asher (Josh 19:26). According to this passage, the S border "on the west touches Carmel and Shihor-libnath." Shihor is derived from the Egyptian *si-hor* (lake/river of the god Horus) (e.g. *ANET,* 471). In the Bible the term *šîḥôr* either refers to the E arm of the Nile/Delta as the S border of the Holy Land (Josh 13:3; 1 Chr 13:5) or it is used as a synonym for the Nile (Isa 23:3; Jer 2:18). See SHIHOR.

Shihor-libnath must then be a river in the vicinity of the Carmel. Its identification depends, however, on whether or not Mt. Carmel was part of the territory of Asher. Scholars who include the Carmel within Asher's territory identify Shihor-libnath with Naḥal Dāyah or with Haḥal Tanninim to the S of the Carmel. They see a possible connection between the name of the latter ("Crocodile river") and of the town that was located near its estuary,

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