

CHAPTER IV

PALESTINE AND ITS EXPLORATION

THE LAND: Rainfall. EARLY EXPLORATION: Place names. EARLY AMERICAN EXPLORATIONS: Robinson and Smith. Lynch. American exploration societies. PALESTINE EXPLORATION FUND: Warren's excavation at Jerusalem. The survey of Palestine. Exploration of Tell el-Hesi. Bliss's excavation of Jerusalem. Excavation of Azekah. At Tell es-Safi (Gath?). Tell el-Judeideh. At Marash (Moresheh-Gath). Gezer. Beth-Shemesh. Exploring the Wilderness of Zin. Ashkelon. Gaza. Tell Jemmeh. Jerusalem. Tell Duweir. THE GERMAN PALESTINE SOCIETY: Guthe's excavation at Jerusalem. Megiddo. Taanach. Capernaum. Jericho Balata. THE SAMARIA. PARKER'S EXCAVATIONS AT JERUSALEM. ASSUMPTIONIST FATHERS AT JERUSALEM. LATEST EXCAVATIONS.

1. The Land.---Palestine is a very different land from either Egypt or Mesopotamia. They are made by irrigation of rivers. Palestine is fertilized by rain from heaven. In them the scenery is monotonous; they are river valleys each of which was once in part an arm of the sea, but now filled up by the gradual deposit of mud. Palestine was formed in one of the greatest geological upheavals the earth has ever experienced. This was nothing less than a great rift in the earth's crust extending from the Lebanon Mountains to the Indian Ocean. The strata on the west side of this rift slipped downward past those on its east side for a mile or more. Those on the west were bent at different points in this long course in different ways, but the result of the rift itself was to form the Jordan valley and the bed of the Dead Sea, the valley which runs from the Dead sea to the Gulf of Akaba, and that deep rift between Asia and Africa which forms the Red Sea itself.

In Palestine the strata on the west of this rift bent up into two parallel ridges, to the west of which a narrow plain of varying width, ancient Philistia, rises from the sea. To the east of this rift the land remained at approximately its old level. The various ridges of the country are, on account of the birth-pangs of their origin, intersected with valleys innumerable, so that in no country of the world can such variety of scenery and climate be found within such narrow limits.

Rainfall.---This land, with all its variety of form, is redeemed from the desert by the moisture which the west winds drive in from the Mediterranean Sea. These winds in the winter months bring clouds, which, when they come into contact with the colder air over the elevated hills, deposit their moisture in rain. The Jordan valley is so warm that little rain falls upon it, but it drains the water from the rainfall on both sides of it. Just so far back as the clouds reach before their moisture is exhausted, just so far as the fertile land extends; beyond that is the Arabian desert. When the rainfall during a winter is good, bountiful crops are raised the following season; when it is scant, the harvest fails and famine follows. In Egypt and Babylonia a man could water his garden by kicking a hole in a dyke; they were lands, which were watered "with thy foot" (Deut 11:10); Palestine was dependent on heaven for its life, and we cannot doubt that this fact was one of the instruments for the training of the Israelites for their great religious mission. In a land of such variety—a land in which for nine months in the year snow-capped Hermon may be seen from many an elevated point and from the whole stretch of the tropical Jordan valley, where the oleanders are blooming and mustard seeds are growing into trees—it was possible to think of God in a way that was at least more difficult in Egypt or in Mesopotamia.

Here in this marvelous land, which formed a bridge between the two oldest civilizations of the world, the men lived to whom God committed the task of writing most of the Bible. This was the earthly home of the Son of God.

Even before the Hebrews came into it, many had crossed this bridge and some had paused long upon it. Living here they had left remains of their homes, their cities, and their civilizations. Archaeology is now recovering these. After the time of Christ various races and civilizations continued to pass over the bridge. Their remains buried those left by earlier men. The story of the recovery of these earlier remains is accordingly, not only of great interest, but often of great value to the reader of the Bible.

2. Early Exploration.---The misfortunes which overtook Judea in the years 70 and 132-135 A.D., in consequence of the Jewish rebellions against Rome, led to the paganizing of Jerusalem and the expulsion of Jews from Judaea. At this period Christianity was a struggling and a persecuted religion, too busy working its way to take an active interest in the land of its birth. When Constantine

early in the fourth century made Christianity the religion of the Roman Empire, all this was changed. Both Constantine and his mother, Helena, took the deepest interest in identifying the holy places in Jerusalem, and a stream of pilgrims began at one to visit the land. The earliest of these to leave us an account of his travels was a pilgrim from Bordeaux who visited Palestine in 333. As he was anxious to see the principal places hallowed by the bodily presence of Christ and the heroes of Scripture, he visited places in different parts of the country. He was followed by many others. The stream has been almost continuous down to the present time. As the aim of these travelers was devotional and they possessed little scholarly training or critical faculty, their works are of secondary value to the modern student. They did, however, prevent too serious loss of knowledge of the country, which has been revered by worshippers of Jehova for so many centuries.

Place Names.---At the very beginning of this period Eusebius of Caesarea, a contemporary of Constantine, compiled a list of the place names of Palestine which are mentioned in the Bible. The names were arranged in alphabetical order, the events for which the places are celebrated were given, in many instances identifications with places existing in the fourth century were proposed, and the distances from other well-known places mentioned. In the next century this work was translated into Latin by Jerome, who lived many years at Bethlehem and traveled extensively in Palestine, and who died in 420 A.D. It is called *Onomasticon*.

3. Early American Explorations.---As the reader approaches modern times he finds the works of some of the pilgrims assuming a more scientific character. To some extent, too, these works were supplemented by those of travelers like Chateaubriand, Burchkhardt and Lamartine.

(1) *Robinson and Smith.*--- The scientific study of the localities and antiquities of Palestine was, however, begun by an American, the late Prof. Edward Robinson, of Union Theological Seminary, New York City. Robinson was fully equipped with Biblical knowledge, and on his subject. He possessed the critical faculty in a high degree, and combined with it a keen constructive faculty. In

Itinerary from Bordeaux to Jerusalem, "The Bordeaux Pilgrim" (A.D. 333), tr. Aubrey Stewart and annotated C.W. Wilson, Palestine Pilgrims Text Society, London

Inteneraire de Paris a Jerusalem, Paris 1811

Travels in Syria, 1821

Souvenirs, impressions, et paysages, pendant un voyage en Orient, Paris, 1835

1838 and again in 1852 he traveled through Palestine with Eli Smith, a missionary. They were equipped with compass, telescope, thermometer, and measuring tape. His knowledge of history enabled Robinson to look beneath many traditions. With keen penetration he discerned under the guise of many a modern Arabic name the form of a Biblical original, and accomplished more for the scientific study of biblical Palestine than any of his predecessors. As he traveled he also noted and briefly described such remains of antiquity as could be seen above ground. The results of Robinson's first journey were embodied in his *Biblical Researches*, New York, 1841. In the second edition, London, 1856, the results of the second journey were embodied, and the number of volumes increased to three. The impetus given to the exploration of Palestine by the labors of Robinson was continued by Tobler, Guerin, Renan, and many others.

(2) Lynch.--Meantime, another American, Lieut. W.F. Lynch, of the United States Navy, rendered an important service by the exploration in 1848 of the Dead Sea. In April and May of that year about three weeks were spent exploring that body of water. Lieut. Lynch was accompanied by Dr. Anderson, a geologist. The party traversed the sea back and forth in two metal boats that had been launched on the Sea of Galilee and floated down the Jordan. The fact that the Jordan Valley is lower than the level of the sea had never been recognized until 1837, and, until the visit of Lynch and Anderson, the depth of the depression was only a matter of conjecture. By this expedition it was scientifically determined that the surface of the Dead Sea is 1,300 feet lower than that of the Mediterranean.

(3) *American Exploration Societies*.---The work of American exploration was later continued by the American Exploration Society, founded in 1870. Under its auspices, Rev. John A. Paine, of Tarrytown, New York, visited the Holy Land. One of the results of his visit was the identification of Pisgah.

Later an American Palestine Exploration Society was organized. This Society employed Mr. Randolph Meyer, an engineer, to make a map of Palestine, and from 1875 to 1877 also employed Rev. Selah Merrill, who afterward was for many years the U.S. Consul at

F.J. Bliss, *The Development of Palestine Exploration*, New York, 1906

Official Report of the United States Expedition to Explore the Dead Sea and the River Jordan, Baltimore, 1852

"Identification of Pisgah", in the third statement of the American Exploration Society, 1870

Jerusalem as explorer. Dr. Merrill gathered much archaeological information, especially in the country east of the Jordan.

4. Palestine Exploration Fund.----As a result of the interest engendered by the work of Robinson, Lynch, and others, the Palestine Exploration Fund was organized in London in 1865. By this act a permanent body was created to foster continuously the exploration of the Holy Land, and to rescue the work from the fitful activities of individual enterprise. Such enterprise could supplement the work of the Fund, but could no longer hope to compete with it.

Within six months from the organization of the Palestine Exploration Fund its first expedition was sent out. This was led by Capt., afterward Gen., Sir Charles Warren, who had just completed a survey of Jerusalem as part of a plan for bringing water into the city. The chief object of this expedition, which was in the field from December 1865, to May 1866, was to indicate spots for future excavation. It made a series of sketch maps of the country on the scale of one inch to the mile, studied some synagogues in Galilee noted by Robinson, but not fully described by him, and

laid bare on Mount Gerizim the remains of a church built on a rough platform which may once have supported the Samaritan temple.

(1) *Warren's Excavations at Jerusalem*.---A second expedition under Warren, made considerable excavations on the temple-hill at Jerusalem. He sank a remarkable series of shafts to the bottom of the walls enclosing the temple area, and proved that in places these walls rest on foundations from 80 to 125 feet below the present surface. He laid bare solid masonry, which bore what are apparently Phoenician quarry marks and which he believed to go back to the time of Solomon. On the west side of the temple enclosure he found 80 feet below the present surface the ruins of a bridge, which Robinson believed crossed the Tyropoeon Valley from the temple enclosure at this point from an arch, the base of which is still visible outside of the temple wall. Among many other discoveries made by Warren were a part of the ancient city wall south of the temple area and an underground passage leading up from the ancient spring of Gihon, which was probably the "gutter" (R.V., "watercourse") of 2 Samuel 5:8.

Dr. Merrill, *East of the Jordan*, New York, 1883

Warren's results were first published in *The Recovery of Jerusalem*, London 1870 and more fully in *Jerusalem*, London 1889, one of the *Memoirs* of the Palestine Exploration Fund. The arch mentioned is called Robinson's arch, because its significance was first perceived by Robinson.

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(2) *The Survey of Palestine*.---After this the Palestine Exploration Fund undertook a survey of Palestine, the object of which was to make a complete and authoritative map of the country on the scale of one inch to a mile, and also a description of all archaeological remains of antiquity which were above ground. The work was undertaken in 1871 and the survey of western Palestine was completed in 1878. Owing to an outbreak of cholera, the work was interrupted from 1874 to 1877. Among those who took part in it were Capt. C.R. Conder (subsequently Lieut.-Col) who was in charge of the work from 1872 to 1874, and Capt. Kitchener (afterward Lord Kitchener). The great map was published in 1880, and covers an area of 6,000 square miles, from the Mediterranean to the Jordan and from the Egyptian desert to a point near Tyre. The completion of this map was a monumental accomplishment, and must form the basis for all similar work. The archaeological remains noted on the map are described in three volumes of *Memoirs*, also published by the Exploration fund.

In 1881 Capt. Conder was sent out to make a similar survey of the country east of the Jordan. He endeavored to work under the old permit from the Turkish government, but to this the Turks objected. After working ten weeks, during which he surveyed about 500 square miles of territory, he was compelled to desist. The results of his work, however, fill a stout volume entitled *The Survey of Eastern Palestine*, London, 1889. The work undertaken by Conder has since been carried on by other agencies. Dr. Gottlieb Schummacher, an engineer residing at Haifa, who was employed in surveying the railway to Mecca, has published authoritative volumes on the region to the east of the Sea of Galilee. On a larger scale is the work of Brunnow and Domaszewsky on the Roman province of Arabia, a work which includes ancient Edom as far as Petra. The last-mentioned remarkable city has been described also in two excellent volumes by Gustaf H. Dalman, Director of the German Evangelical Institute in Jerusalem.

On 1873-1874 the Palestine Exploration Fund entrusted an archaeological mission of a general nature to the French scholar Clermont-Ganneau who was embarrassed by the failure of the Turkish government to grant him a firman, but made

Across the Jordan, London, 1886

Jaulan, London 1886

Abila, Pella, and Northern Arabia, Strassburg, 1904-1909 (3 vols.)

Petra, Leipzig, 1908, and Neu-Petra Forschung, Leipzig

numerous archaeological discoveries in the country between Jaffa and Jerusalem. These were published by the Fund in two large volumes, although they did not appear until 1896 and 1899, respectively.

In the winter of 1883-1884, a complete geological survey was made of the valley of the Dead Sea and the region to the south (Wasy el-Arabah) by Prof. Edward Hull, who afterward published a volume on the subject. Hull was accompanied by Major Kitchener, who made a complete triangulation of the district lying between Mount Sinai and the Wady el-Arabah.

(3) *Exploration of Tell el-Hesy.*---In 1890 the Exploration Fund entered upon a new phase of work or, rather, resumed on that had been interrupted for twenty years, --that of excavation. The services of Prof. Petrie, the Egyptian explorer, were secured and the attempt to wrest from the soil of Palestine some of the buried secrets of the past was renewed. The site chosen was Tell el-Hesy, where stood in ancient times a city then believed to be Lachish (Josh. 10:3; 2 Kings 14:19, 18:14, etc.). This mound rose about 120 feet above the bed of an intermittent stream. About 60 feet of water in the course of centuries had so exposed some of the potsherds that Petrie was confident before he began digging the rich discoveries that awaited him. He worked here only about six weeks, running trenches into different parts of the mound, but he found and classified such a variety of pottery that he felt confident that he had unearthed a city which had been occupied from a time anterior to the Hebrew conquest of Canaan down to about 350 B.C.

In 1892 the work was continued under the direction of Dr. Frederick J. Bliss, who cut away a considerable section from the northeast corner of the mound, and found the stratified remains of eight different cities, one about the other. In the third of these cities from the bottom a cuneiform tablet was found, which mentions one of the men who figure in the letters found at Tell el-Amarna in Egypt. This tablet would indicate that this third city was flourishing during the period 1400-1350 B.C. Above the remains of the third city was a bed of ashes of some thickness,

Archaeological Researches in Palestine, London 1896-1899

Geology of Palestine and Arabia Petraea, London 1886

See Petrie, *Tell el-Hesy* (Lachish) London, 1891

See his *Mound of Many Cities*, London, 1894

which shows, in Petrie's opinion, that after the destruction of this city the mound was used for a period of perhaps fifty years as a place for bringing alkali. Near the top of the debris of the fourth city a glazed seal was found similar to those made in Egypt in the time of the twenty-second dynasty (945-745 B.C.). This city, then, belonged to the early part of the kingdom of Judah. In the seventh and eighth cities pottery of polished red and black types were found. The class of pottery is of Greek origin, dating from 500-350 B.C. These occupations of the mound must, then, be of that period. The fifth and sixth cities would, accordingly, fall between 750 and 550 B.C. This excavation thus shows how the stratification of the mounds of Palestine reveals the march of the peoples across the country; (see Fig. 28).

(4) *Bliss's Excavation of Jerusalem.*---Here he devoted his attention to an endeavor to recover the line of the ancient wall on the south side of the city. This he did, following it from "Mausley's Scarp" at the northwest corner of the westernmost of the two hills on which Jerusalem is situated across the slope to the eastward and then across the Tyropoeon Valley. This was the wall rebuilt by Nehemiah on ones then already old (Neh. 3-6). It was destroyed by Titus in the year 70 A.D., and afterward rebuilt by the Empress Eudoxia in the fifth century A.D.

(5) *Excavation at Azekah*.---From 1898 to 1900 Dr. Bliss excavated for the Fund at several sites in the Biblical Shephelah, the two low hills which formed the border-land between ancient Judaea and Philistia. The work began at Tell Zakariya, the Biblical Azekah, situated above the lower part of the Vale of Elah. Azekah was fortified by King Rehoboam (2 Chron. 11:5-10). Here an important citadel or fortress was uncovered. While the masonry of the top part was similar to that of Herodian buildings at Jerusalem, the pottery found about the foundations indicated that the beginnings of the structure go back to Israeliitish times. It may well be one of Jeroboam's fortresses. Underneath it were remains from late pre-Israelitish times. It appears that the hill was occupied as the site of the city only shortly before the Hebrew

Bliss, Excavations at Jerusalem, London, 1898

Bliss and Macalister, Excavations in Palestine during the Years 1898-1900, London, 1902

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conquest. The fortress was not, however, built at the time of this earliest occupation.

(6) *At Tell es -Safi (Gath?)*.---Next the excavation was transferred to Tell- Es-Safi, which was situated on the south side of the ancient Vale of Elah at the point where it sweeps into the Philistine plain, and which was thought to be the site of the Biblical Gath (Josh. 11:22; 1 Sam. 5:8; 17:4; 2 Kings 12:17). Here in 1144 A.D. the Latin Kingdom of Jerusalem established by the Crusaders built a fortress, which they called Blanche-Garde, as an outpost against Ashkelon. It was hoped that the excavation of Dr. Bliss would determine whether or not this was really the site of Gath, but owing to the occupation of the tell by a Mohammedan cemetery and a wely, or sacred building, this was not possible. The outline of the city walls was, however, traced, the foundations of Blanche-Garde examined, and here and there trenches were sunk to the rock. These trenches revealed in the various strata pottery and objects, first, of the period of the Crusaders; secondly, of the Seleucid period (312-65 B.C.); thirdly, of the Jewish period, 700-350 B.C., and two pre-Israelitish strata. The mound had, then been occupied from about 1700 B.C. to the Seleucid times, and again in the period of the Latin Kingdom of Jerusalem.

A most interesting discovery at Tell es-Safi was what at the time was regarded as an old pre-Israelitish high place, which contained three pillars such as are denounced in Deuteronomy. (See Deut. 7:5; 12:3. etc.) At the time of this discovery no similar discovery had been made. It is now known that this was the base of an early type of Palestinian house, and that what were mistaken for the "pillars: of heathen worship were the bases on which there stood the wooden pillars which supported the roof. See below, p.208, ff.)

(7) *Tell el -Judeideh*.---The excavations next moved to Tell el Judeideh, a mound some distance to the south of Tell Zakariya. Here they traced the outlines of the city wall, found the remains of a Roman villa, and sunk a number of shafts to the rock. From the pottery found in these shafts they inferred that the mound had been occupied from the earliest period, but deserted for a considerable time before the Hebrew conquest. It was then reoccupied in the latter part of the Judaeen monarchy, and was finally fortified in the Seleucid or Roman period. It seems to have been deserted.

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soon after the Roman period. It is not known what was the ancient name of the city that stood there.

(8) At Marash (Moresbeth-Gath).---The last mound excavated in this region was Tell Sandahanna, situated a mile to the south of Beit Jibrin. The mound takes its name from a church of St. Anne, the ruins of which may still be seen near by. It occupies the site of the city of Marissa of the Seleucid period, and of the older Jewish Marash. It is probably the site of Mersbeth-Gath, the home of the prophet Micah. (See Micah 1:14.) Here considerable portions of the Seleucid stratum of the mound were excavated, and a smaller portion of the Jewish stratum rested directly on the rock; the site seems, therefore, not to have been inhabited in pre-Israelite times.

(9) *Gezer*.---The next undertaking of the Palestine Exploration Fund was the excavation of Gezer. This work was entrusted to the direction of R.A. Stewart Macalister, who had been Dr. Bliss's assistance from 1898 to 1900 and who became Professor of Celtic Archaeology in Dublin. Work was begun in June, 1902, on Tell el-Jazar, about six miles southeast of the town of Ramleh, which Clermont Ganneau had identified as the site of Gezer. (Josh. 10:33; Judges 1:27; 2 Sam. 5:25.) It continued, with such interruptions as winter weather and an outbreak of cholera made necessary, until August 1905. During this time more than half of the mound was excavated. No other mound in Palestine had, at the time, been so fully explored. Naturally, therefore, Gezer has furnished us with more archaeological information than any other excavations (see Fig. 30).

The results of this excavation convinced Professor Macalister that the classification of the strata adopted by the excavators of Lachish and the mounds of the Shephelah was capable of improvement. He found that Gezer had been occupied at first by a non-Semitic people, remains of whose bones indicate that they were about 5 feet 6 inches high, who lived in caves, and whose implements were wholly of stone. He estimated that these people probably occupied the site from about 3000 to 2500 B.C. a Semitic race, probably Amorite, took possession of the city and occupied it to the end of the Hebrew monarchy.

Archaeological Researches in Palestine, II, p. 251 f.

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Four periods could be traced, he thought, in the Semitic occupation, each represented by differences in walls, implements, and objects used. The first Semitic period ended with the fall of the twelfth Egyptian "middle kingdom" were found. The second Semitic stratum continued until about the end of the eighteenth Egyptian dynasty, about 1350 B.C. The third Semitic stratum last till the establishment of the Hebrew monarchy, about 1000 B.C.; the fourth was contemporaneous with the Hebrew kingdoms, 1000-586 B.C. The mound was again occupied in the Hellenistic or Maccabean period. After the Maccabean turmoils the inhabitants seem to have deserted the tell. Under the modern village of Abu Shusheh, on the southwest slope of the mound, a Roman mosaic has been found, but nothing from Roman times was discovered on the mound itself. There were likewise no remains from the period of the Crusaders.

In the course of this excavation many important discoveries were made. Many of these will be mentioned in subsequent chapters. We need only mention here an old Semitic high place, which had its beginning in the first Semitic stratum before 1800 B.C., and was used down to the end of the fourth Semitic or Hebrew stratum, about 600 B.C. It began with two "pillars", but others were added as time passed until there were ten in all. In the third Semitic stratum (i.e., the one preceding the Hebrew occupation) a building was found which Professor Macalister thought might have been a temple. In the middle of its largest hall were some stones, which looked as though they might have supported wooden pillars, which in turn, probably supported the roof. Professor Macalister thought this was a structure similar to that which Samson pulled down at Gaza (Judges 16:23-30).

One of the most important discoveries was a rock-cut tunnel leading down through the heart of the rock to a spring in a cave 94 feet below the surface of the ground. This was to enable the

people of the city to obtain water in time of siege. It was used for some 500 years and was apparently closed up about 1300-1200 B.C. Its beginnings go back accordingly to the first Semitic period. A palace of the Maccabean time, apparently built by Simon the

Macalister, *The Excavations of Gezer*, London, 1912, 381-403

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Maccabee, 143-135 B.C., was also discovered. (Cf. 1 Macc. 14:34)

Various walls were discovered, which at different times encircled the city. The most massive of these was apparently constructed during the eighteenth Egyptian dynasty, and continued to encircle the city wall down to the Babylonian Exile. At some time after its construction towers had been inserted in the wall. These towers were shown to be a later insertion the fact that their stones touched the stones of the wall on each side, but were not interlocked with them. Professor Macalister thought that these towers may have been inserted by Solomon when he fortified the city (1 Kings 9:15-19). At some later time the weakness of such a tower had become apparent, and a bastion had been built around it. The excavation at Gezer was fruitful in many directions. Other aspects of it will be taken up in future chapters in connection with other topics.

In 1934 an excavation was made at the northwest corner of the mound of Gezer under the direction of Mr. Alan Rowe. It was found that in that part of the tell the native rock comes well up toward the present surface. The pottery exhumed indicated that the rock-caves were used as dwellings in the Chalcolithic age (300-2800 B.C), and in the early Bronze age. Later they were employed as tombs by people who lived on some other part of the mound. In this later period, 1600-1400 B.C., a watch-tower had been built on the rock here and a cistern dug to supply its occupants with water.

(10) *Beth-Shemesh*---The next task undertaken by the Palestinian Exploration Fund was the exploration of Ain Shems, the Biblical Beth Shemesh. (See Josh. 15:10; 2 Kings 14:8-14, etc.) Ain Shems, like Gezer, is situated in what was in biblical times the Shephelah. It is near the station of Der Aban on the railway from Jaffa to Jerusalem. Excavations were carried on at this point in 1911 and 1912 under the direction of Dr. Duncan Mackenzie, who had had ten years' experience on the staff of Sir Arthur Evans, the explorer of Crete. At the bottom of the mound the remains of a very early settlement were discovered. Above this the ruins of a once prosperous city, which was for that time large,

Macalister, *The Excavations of Gezer*, London, 1912, II 209-233

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were found. It was surrounded by strong walls and one of its rugged gates was discovered on the south. In the upper strata of this city imitations of Cretan pottery were found. As it is probable that the Philistines came from Crete, or were intimately associated with people who were under Cretan influence, this pottery is doubtless Philistine. The city, which was encircled by this wall had passed through two periods of history. The original wall was built before the domination of Palestine by Egypt. As this domination began about 1500 B.C., the earlier fortress of Beth Shemesh belongs to this period. The second period belongs in its earlier strata to the age of the El-Amarna letters, in which the city is called Beth-Nin-Urta. The upper period of it belongs, as has been noted, to the Philistine period.

This city was destroyed by a siege, which resulted in the burning of the city—a burning which left quite a bed of ashes. Dr. Mackenzie thought that this siege by which the Israelites gained possession

of Beth-Shemesh. The city was occupied by the Hebrews apparently until the invasion of Palestine by Sennacherib, King of Assyria, in 701 B.C. At all events, it was in the possession of Judah in the days of King Amaziah (2 Kings 14:8-14). Corresponding to this, Israelitish pottery was found in the stratum above the ashes. Dr. Mackenzie is of the opinion that during this Hebrew period the city was without a wall. Apparently after the time of Sennacherib the site was abandoned for several centuries, for next above the Israelitish stratum the remains of a monastery of the Byzantine period (325-636 A.D.) were found. This monastery apparently was not begun until just at the close of the Byzantine period; for it appears that it was not finished at the time of the Mohammedan conquest.

(11) Exploring *the Wilderness of Zin*---Another service of the Palestine Exploration Fund was the sending of two explorers. C. Leonard Woolley and T.E. Lawrence, in the winter of 1913-14, to explore the wilderness to the south of Palestine. The results of their work were published in the Fund's Annual, Vol. III, under the title *The Wilderness of Zin*. The explorers identified a considerable part of the "Darb es-Shur," or the "way of Shur" (Gen. 16:7 etc.). It was the caravan road from Palestine to Egypt. They also adduce strong evidence against the identification of Ain Kades with Kadesh-Barnea (Num 32:8, etc.),

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and think that Kossima, which lies nearer to the Egyptian road and is surrounded by much more verdure, may have been Kadesh-Barnea. The identification of Ain Kades with Kadesh-Barnea was made by the late Dr. Henry Clay Trumbull, after a very brief visit to the spot, and it has been accepted by many others.

Between 325 and 636 A.D. extensive settlements and cities of considerable size existed in this wilderness. This was one of the facts that Ellsworth Huntington believed that the rainfall in Palestine was much greater at that time. With his view Woolley and Lawrence take issue. They say that where the old wells have been kept open, the water still rises as high as ever it did. They hold that the cities mentioned were possible because of the great energy and skill of the people of that time in sinking wells.

(12) *Ashkelon*.---During the season of 1921-1922, Dr. John Garstang and Mr. (noe Canon) W.J. Phythian-Adams, who were respectively Director and Assistant in the British School of Archaeology in Jerusalem, carried on for a time an excavation at Ashkelon. The mound was by no means fully explored; the work consisted mainly of sounding and trenches to determine the strata and the history of the site. From pottery found at different levels it appears that Ashkelon was founded about 1800 B.C., that about 1190 B.C. the Philistines captured it, that they held it until it passed under the sway of Alexander the Great and his successors. During the Hellenic and Roman periods the city was adorned by colonnaded streets. A large basilica was uncovered which was built by Herod the Great. (See Fig. 308.)

(13) *Gaza*.---In the autumn of 1922 the same explorers made some sounding at Gaza. It appears from their reports that the part of the soundings at Gaza. It appears from their reports that the part of the mound through which they sank their trenches proved not to be best for the purpose. They cut, however, through strata belonging to the Roman, Byzantine, and Arabian periods, and at one point sank their trenches to the foundation of a Philistine wall. One curious feature of the part explored was that from a time judged to be about 300 B.C. until the Roman time the site seemed to have been but slightly peopled and that by the very poor only. This was inferred from the character of the potsherds found. It is stated by Strabo that Gaza was pulled down by Alexander the Great and remained deserted. In Acts 8:26

we read that the angel of the Lord said to Philip: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert." The word "desert" at this point has caused much difficulty. There is no part of the road from Jerusalem to Gaza, which can be called "desert" at the time, as this excavation indicates, all is clear. From other ancient writers, however, it appears that there was a city of Gaza during the time these explorers think it deserted, but probably it did not cover the whole mound.

(14) *Tell Jemmeh*.---During the month of October, 1922, the same gentlemen examined the pottery on the surface and edges of the mound of Tell Jemmeh, eight miles southwest of Gaza and sunk a trial trench. Before their trench reached the bottom, however, their work was interrupted by a clash between some salt smugglers and soldiery. The examination revealed, nevertheless, that the mound had been the site of a city which was founded about 1800 B.C. and flourished until Roman times. Four distinct strata were present in it; the lowest represents an occupation from about 1800-1400 B.C.; the second, from about 1400 to the coming of the Philistines; the third, the Philistine occupation; the fourth, the Greek period. Phythian-Adams is of the opinion that this tell is the site of Biblical Gerar; (see Gen. 10:10; 20:1, 2; and 26:1, 6,17,20,26). There is little near the site to support a city of to give excuse for the existence of one. It is, however, near the caravan route to Egypt over the which through many centuries the trade of the world passed.

(15) *Jerusalem*.---During the winter of 1923-1924 Professor R.A. Stewart Macalister, assisted by J. Garrow Duncan, resumed the excavation of Ophel, at Jerusalem. During the next season Mr. Duncan carried on the work alone. In 1927 another season was devoted to it by Mr. J. W. Crowfoot. Some of the discoveries are described below, in the chapter on Jerusalem. On the east a portion of the ancient city wall was uncovered, which connected with the wall farther north, laid bare years ago Guthe. At northeast corner of what was

Quarterly Statement of the Palestine Exploration Fund, July 1923, 137-146
Annual of the Palestine Exploration Fund, Vol. IV
Annual of the Palestine Exploration Fund, Vol. V.

the Jebusite City, later "the City of David," a rock-scarp was uncovered on which an imposing city wall had been built. This wall had been violently thrown down or "breached"; at the front of it the breach had been filled up with a long, straight wall, and above the breach a strong tower had later been erected. Professor Macalister identifies this "breach" with the "breach of David" mentioned in 1 Kings 11:27, and the tower with "Millo," mentioned in the same passage and in 2 Samuel 5:9. The potsherds found confirmed the age assigned to these structures. A view of this "breach" and tower is shown, through the courtesy of the Palestine Exploration Fund, in Fig. 310.

A most surprising discovery was, however, that of a second underground shaft, or staircase leading from the ancient city down to the Virgin's Fountain, the ancient Gihon. The pottery found in this shaft proves it to be much older than the one discovered by Warren. It appears to have belonged to the period between 2000 and 3000 B.C., and may be contemporaneous with the occupation of the caves around the Fountain discovered by Parker. An ancient rock-cut sanctuary was also found.

(16) *Tell Duweir*---Under the direction of Mr. J. L. Starkey the Palestine Exploration Fund began the excavation of Tell Duweir in the spring of 1933 and has now (1936) continued the work for four seasons. The mound is situated on the southwestern border of the territory of ancient Judah in the general region of Tell Beit-Mirsim and the sites of Gaza and Ashkelon are clearly visible from its summit. The town which occupied its site was one of the frontier fortresses of the kingdom of Judah. Before the excavation was undertaken several scholars had conjectured that it was the site of the Biblical city of Lachish. These scholars were unconvinced of the correctness of the identification of the location of that town at Tell el-Hesi as made by Petrie and Bliss. Starkey's work laid bare near the summit of the mound a palace of the Persian period, underneath which was a city that had been of the Persian period, underneath which was a city that had been destroyed by fire when Nebuchadnezzar captured Judah. Below this again were pre-Israelitish strata, which afforded the remains of earlier cities. A cemetery was also excavated which yielded objects of the copper age, 3000-2500 B.C. or earlier. In the strata of the period of 1400-1200 B.C. a small temple exhibiting Egyptian characteristics

Quarterly Statement of the Palestine Exploration Fund, October 1933, April and October, 1934, 1035, and October, 1936, and the *Illustrated London News*, July 6, 1935, pp. 20, 21, and August 10, 1935, pp 240-242

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was found. It had been built in the reign of Amenophis III and repaired in the reign of Rameses II. The most surprising discovery was made in 1935, when eighteen potsherds inscribed in ancient Hebrew characters were exhumed. On some of them the writing was hardly legible, but some of them can be read. They are letters written apparently to a Judean officer or governor at this point in the days of Judah's decline and fall, when Nebuchadnezzar was tightening his net about Jerusalem, 598-586 B.C. The writer of one of them said, "We are watching the signal-stations of Lachish, according to all the signals you are giving, because we cannot see the signals you are giving, because we cannot see the signals of Azekah." It is believed that this identification the city at Duweir as Lachish. Another letter tells how Achbor, son of Elnathan has passed down to Egypt. In Jehoiakim sent Elnathan some of Achbor to that country to bring back a runaway prophet, Uriah. Another mentions Nedebiah, grandson of the king, and 1 Chronicles 3:18 records the name of this grandson. The name of Gedaliah has also been found on a seal, which is believed to be the same Gedaliah who was governor of Jerusalem after its destruction in 586 B.C.; see 2 Kings 25:22 ff. In 1934 an inscription in an alphabet a thousand years older was brought to light. It belonged to the same period of the development of the alphabet as the inscription discovered by Grant at Beth-Shemesh.

5. The German Palestine Society.---While the work of the Palestine Exploration Fund, which has been outlined in detail, was going on, other countries were aroused to similar activities. In 1877 a similar Society, the *Deutscher Palastina-Verein*, was organized to foster the collection of information about the land of the Bible. Accurate scientific research in all branches of knowledge relating to Palestine was contemplated, and the co-operation of travelers and of the German colonies in Palestine was invited. In 1878 this Society began the publication of a journal, which had become a repository of information about the Holy Land.

(1) *Guthe's Excavations at Jerusalem.*---In 1880 Prof. Guthe excavated at various points on Ophel at Jerusalem, and followed the line of the ancient wall along the east side of the city of David.

(2) *Megiddo.*---In 1903 this German Society undertook the excavation of Tell el Mutesselim, the site of the Biblical Megiddo

Zeitschrift des deutschen Palastina-Vereins V pp 7-204.
Schumacher and Steuernagel, *Tel el Muteselim*, Leipzig, 1908

(Josh. 12:21; 2 Kings 23:29, etc.). This work was entrusted to the direction of Dr. Gottlieb Schumacher, of Haifa. Work was begun on the 7th of February 1903, and continued at intervals until the 30th of November, 1905. In the lowest stratum of the mound Dr. Schumacher found traces of a settlement the houses of which were constructed of mud-bricks. Over the ruins of these a second series of houses had been built of stone. In the same stratum some tombs were found containing skeletons, some pottery of early forms, a bronze knife, and some scarabs set in gold. The walls of the city were in part built of brick. The settlements represented by this stratum antedated 2000 B.C.

In the next stratum a large structure, probably a palace, was found, which had been occupied through the periods represented by the stratum in which its foundations were laid and the stratum next above it. The building was of stone and was large. In one part of it was a "pillar" which once supported a roof. Various types of pottery, knives of flint and bronze, many stone household utensils, an Astarte figure, and some scarabs of the period of the twelfth Egyptian dynasty were found. This stratum, then, belonged to the period 2000-1800 B.C.

Next above this stratum was one in which types of painted pottery similar to that of the Philistines came to light. In the fifth stratum from the bottom a palace of the Hebrew period was discovered. In this palace a seal was found bearing a lion and the inscriptions "belonging to Shema, the servant of Jeroboam." It is impossible to tell whether the Jeroboam who was Shema's master was Jeroboam I or Jeroboam II. In this same stratum a palace was found containing three "pillars." (See Fig. 27.)

In another part of the mound in a sixth stratum, which seemed to be late Hebrew, three "pillars" were found in an open space near the south gate, a stone religious emblem, and a decorated incense-burner. Elsewhere the sixth stratum yielded a black-smiths shop. In a seventh stratum, just under the soil, remains of the Greek period were found, among which was an Athenian coin. This was the last occupation of the tell, and was pre-Christian. At the beginning of the Roman period the town was moved from the high land of the mound down nearer the water supply. On the slope of the hill a native-rock altar was found which had been used in prehistoric times.

(3) *Taanach*.---In 1899 Prof. Ernst Sellin of Vienna, visited Palestine and became so deeply interested in its exploration that he induced several Austrian scientific bodies and individuals to contribute a fund for the purpose. The result was an excavation of Tell Taanek, the Biblical Tanaach (Josh. 12:21; Judges 5:19), conducted by Sellin in 1902 and 1903. Sellin did not excavate the mound in a systematic way and his results are not very clearly presented in his book. He traced in several places four strata in the tell. An early stratum had its beginning he thought, as early as 2500 B.C. This stratum had its beginnings, he thought, as early as 2500 B.C. This stratum represented probably an occupation of more than a thousand years. In its later parts the remains of a large palace were found, and in a cave underneath it four cuneiform tablets, written in the script of the El-Amarna period. Originally there were more tablets in the archive, but it had been rifled in ancient times. Above this was a stratum in which pottery of the Cypriote and Philistine type was found. Next above this was a Hebrew stratum, which seems to have lasted,

judging by objects found in it, down to the time of Psammetik I of Egypt, 663-609 B.C. In this stratum the remains of a building with its "pillars" were found, as well as a terra-cotta incense-altar of wonderful construction. Above this there were in places a few remains from the Seleucid period, including some pottery, and at the top of the mound some remains of an Arabic settlement. This last seems to have been established here about the time of the crusaders. Sellin thinks Taanach was destroyed by the Scythian invasion, about 625 B.C., that in Seleucid period the main settlement here was not on the mound, and that it was then unoccupied until the time of Crusaders.

(4) *Capernaum*.---The Deutsche Orient-Gesellschaft, which was carrying on excavations in Egypt, Babylonia, and Assyria, undertook the investigation of the remains of ancient synagogues in Galilee and the Jaulan. Among these they excavated the ruins of the synagogue, which was probably built in the fourth century A.D. Beneath it is the floor of a still older building. This is, perhaps, the synagogue in which so many of the incidents of the ministry of Christ in Capernaum took place, the one built by a Roman centurion. (See Luke 7:5 and Fig. 32.)

Sellin, *Tel Tannek*

Mitteilungen der deutschen Orient-Gesellschaft, No. 29, Berlin, 1905, p. 14 f.

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(5) *Jericho*.---This same Society undertook, in the years, 1907-1909, the excavation of Jericho; (see Fig. 29). The work was entrusted to the direction of Prof. Sellin, of Vienna. The digging occupied about three weeks in the spring of 1907, and about three months of the early part of each of the years 1908 and 1909. At the bottom of the mound traces of a prehistoric occupation of the site were uncovered, but as these were under the foundations of a Canaanite fortress, which were not demolished, nothing further was ascertained about them. Above this prehistoric city were the remains of an Amorite or Canaanite city. A jar handle found in the lower half of this Canaanite stratum was stamped with a scarab of the time of the twelfth Egyptian dynasty, which indicates that this occupation goes back to about 2000 B.C. The walls of this early city were traced on all sides of the tell except the east. On this side, where the Ain es-Sultan is (otherwise called Elisha's Fountain, from the incident of 2 Kings 2:19-22), the wall had entirely disappeared. This early city was small. The whole of it could have been put into the Colosseum at Rome. All early Palestinian cities were, however small. In the city was a citadel with a double wall. Each wall represented a different period of history. Both were built of brick, as were the houses of the time. The outer wall was between four and five feet thick and appeared to be the older; the inner one was about ten feet thick. They were joined here and there by transverse walls; (see Fig. 37). The city had been burned apparently about 1300-1200 B.C., perhaps at the time of the Hebrew conquest.

Above the ruins of this pre-Israelitish city were the remains of what Sellin took to be the Hebrew town, dating from the ninth century B.C. (See Fig. 34.) The Israelites, in Sellin's judgment, made the city considerably larger than it had been in the earlier time. A wall, which he believed to be the wall of the Hebrew period, was found on all sides except the east, considerable outside the older wall. Pere Vincent, of the French Ecole Biblique at Jerusalem, believes this wall to have been built in the Canaanite period also, and his reasons are now accepted. On the eastern edge of the Israelitish stratum the remains of a large stone building were found. Sellin thought this might be the palace and fortress built by Hiel in the time of Ahab (1 Kings 16:34).

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This city seems to have flourished only about two hundred years. It was probably destroyed in the time of Sennacherib, about 700 B.C. Sellin thought he found traces of another rebuilding which must soon have followed the destruction, but this Jericho was also destroyed by Nebuchadnezzar in 586 B.C. At some time after the Babylonian Exile the city was rebuilt and flourished until destroyed by Vespasian in 70 A.D. It was rebuilt after 325 A.D. and continued until destroyed by the invasion of the Persian King Chosroes II, in 614 A.D. Some slight settlements have existed on the mound in Moslem times, but the Jericho of today is more than a mile distant.

(6) *Balata*.---In the winter of 1913-1914 an excavation was made by Professor Sellin at Balata, near Shechem. The city gate of ancient Shechem was uncovered, with a portion of the Amorite city wall, which was thick and oblique. The gateway was triple and is said to be longest discovered in Palestine. This gate was on the west of the city. The foundations of houses of the early Hebrew period were also found. Near the tell an Egyptian sarcophagus was discovered.

In the spring and summer of 1926 Professor Sellin resumed the excavation at Balata, a little to the northeast of modern Nablous, which had been interrupted by the war. He continued the work during five campaigns, short and long, until in 1928 he was succeeded by Dr. Welter-Mauve who continued the work for one season. During the progress of the work for one season. During the progress of the work in 1926 the eastern gate of ancient Shechem was discovered, together with a portion of the massive wall in its vicinity; a large palace, the walls of which were massive, a part of them being of "cyclopean" masonry (See Fig 315); a temple, which the excavator believes to be the temple of Elberith (see Judges 9:46; also Fig. 314); and two cuneiform tablets. From the character of the potsherds, scarabs, etc., found in connection with these various structures, and from the character of the writing on the cuneiform tablets, Sellin believed it possible approximately to date the various structures. Professor Bohl, of Groningen, who has studied the cuneiform tablets, says rightly that they are similar in character and

Anzeiger der phil.-hist. Klasse der Wiener Akademie der Wissenschaften, 1914, Nr. VII, pp 35 ff. and Nr XVIII, pp. 204 ff.
Zeitschrift der deutschen Palastina-Vereins, XLIX (1926), pp 231-236 and 304-327, and plates 32-46.

contents to those found at El-Amarna. Some of the proper names indicate that the persons mentioned were of Hittite stock, which accords with what is said of Hamor in Genesis 34. The city walls and the west gate are believed to have been built about 1700 B.C.; the east gate about 1500 B.C. The palace consists of two portions. The western part seems to have been built at the time of the western gate, and the eastern part at the time of the eastern gate. The temple was first built about 1200 B.C., and was burned about 1150 B.C. Finally loam seems to have been spread over the site of the temple about 930 B.C., in the time of Jeroboam I. In the temple no signs of the worship of Astarte was found.

6. The American Schools of Oriental Research.---In the year 1900 the American Schools of Oriental Research in Palestine was opened at Jerusalem under the aegis of the Archaeological Institute of America. In addition to the investigation of many matters not strictly archaeological the school has conducted a number of minor explorations. When the present writer was director, 1902-1903, he cleared the so-called Tomb of the Judges, and found the ruins of a caravansary of the Crusading Period, near the Damascus Gate. Under L.B. Paton, 1903-1904, an excavation was made on the supposed line of the "Third Wall" of Jerusalem. Under Nathaniel Schmidt, 1904-1905, the Dead Sea was explored and some discoveries made in the Valley of the Arnon and the

Wady Suweill. Under D.G. Lyon, 1906-1907, some pre-Israelitish pottery was recovered from the tombs of Samieh east of Et-Taiyebah. Under W.J. Moulton, 1912-1913, a painted Christian tomb of the Byzantine Period was explored at Beit Jibrin. This has been described, and some of its paintings reproduced in the Annual of the American Schools of Oriental Research, Vols., II and III, 1923.

(1) Tell-el-Ful.---The work of the school was interrupted by the war, but after the restoration of peace its work of research was resumed. W.H. Worrell, director of the school in 1919-1920, and C.C. McCowan, fellow in 1920-1921, have published important investigations of various aspects of the religion of the country. Dr. W.F. Albright, former director, has done considerable

Journal of Biblical Literature, Vol. XXII, Boston, 1903, pp. 164-182, XXIV, 196-220; XXV 82-95
Harvard Theological Review, Cambridge, Mass I 1908, p. 92

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work on the problem of the identification of ancient sites, and also made an important excavation at Tell-el-Ful, the Gibeah of Saul, which illustrated and confirmed the text of the Bible. (See Fig. 309.)

At the bottom of the mound he found a fortress built of massive stone blocks rudely shaped, in which late Canaanite and early Hebrew pottery was found. This fortress was destroyed by fire and was covered by a layer of ashes. Dr. Albright connects this destruction with the burning of Gibeah in the war between Benjamin and Israel mentioned in Judges 20:40. Just above it were the remains in the mound. Its outer wall was about six feet thick and defended by a glacis or sloping base. It contained a massive stone staircase. This structure appears to belong to the time of King Saul. On this was a third and somewhat smaller fortress characterized by a series of stone piers usual during the Jewish monarchy. This may represent the structure also perished in a conflagration. This may have taken place in the Syro-Ephraimitish war of 735 B.C. (See Isa. 7.) After the lapse of a considerable period of time another fortress was built on the ruins of all these. The pottery found in this showed that it belonged to the Maccabaeon time.

(2) Bab-ed-Dra.---During February and March of the year of 1924 a joint expedition of the school and of Xenia Theological Seminary, conducted by Dr. Albright and President Kyle, of Xenia, explored the Jordan Valley to the south of the Dead Sea, in search of the "cities of the plain"---Sodom, Gomorrah, Zoar, and the others. They found the site of the Zoar of the Byzantine and Arabic periods, but concluded that the Dead Sea covered the locality of earlier Zoar, as well as of Sodom and Gomorrah. Their most important discovery should be described in Dr. Albright's own words:

"The biggest find was that of a unique sanctuary and fortress of the end of the early Bronze and beginning of the Middle Bronze Ages, together with a large station of open-air hearths and enclosures. We planned it and brought back thousands of sherds,

Bulletin of the American Schools of Oriental Research, Annual, Vol. IV, 1924
M.G. Kyle, *The Exploration of Sodom*, New York, Revell
W.F. Albright, *The Archaeology of Palestine and the Bible*, Revell, New York, 1931, p. 48

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vases, flint artifacts, and a quantity of bones and skulls for anthropometric investigation." This station at Bab-ed-Dra was apparently a sanctuary in use from about 2800 to 1800 B.C. and is by far the most important one known in Palestine. Among other things we found six prostrate

menhirs with the broken pieces of a seventh, all of stone, which must have been dragged for miles.

“We also studied the early Moabite shrine at Ader, planned it, and discovered a previously unknown temple, with masseboth, table of offerings, and a very interesting ground plan.”

(3) *Tell Beit Mirsim*.---In the spring 1926 President M.G. Kyle, of Xenia Theological Seminary, and Director Albright, of the American School in Jerusalem, led a joint expedition of Xenia Seminary and of the School, which excavated for eight weeks at Tell Beit Mirsim, thirteen miles southwest of Hebron, which they believe to be the site of Kirjath-sepher. (Josh. 15:15, 16; Judges 1:11, 12.) A second campaign explored the site in 1928, and a third in 1930. A fourth summer was devoted to the work in 1932. In parts of the mound shafts have been sunk to the underlying rock, by which it was learned that ten different settlements had in successive ages occupied the mound, each building its city above the ruins of the preceding. The earliest of these cities was founded about 2200 B.C., and the latest was destroyed by the army of Nebucharezsar, which besieged Jerusalem in 588 and 587 B.C. This was shown by the fact that in the upper stratum there was found the seal of “Eleakim, servant of Jehoichin.” It will be remembered that Jehoiachin ruled but three months in the summer of the year 587 B.C. In the course of the city’s sixteen hundred years of history it had been destroyed ten times. One of these destructions was by Shishak, about 930 B.C. (1 Kings 14:25.) Most of these destructions were accompanied by conflagrations.

During the earlier centuries of the city’s life the houses though constructed of stone were roofed with wood. The hill country of that period was still wooded, not with large timber, which would be suitable for beams, but with smaller trees, which could be made to serve for rafters and roofs. The wooden roofs supplied to each conflagration material for making beds of ashes, which mark off stratum from stratum. Pottery corresponding

Annual of the American Schools of Oriental Research; Vols XII (1932) and XIII (1933), Bulletin 47 (Oct. 1932), pp. 3-17

in that of the Middle Kingdom of Egypt (2100-1800 B.C.), and scarabs of a Hyksos king (1800-1600 B.C.), and of Amenophis III (1411-1375 B.C.), helped in dating the successive strata. The relative insecurity and security of the country in the successive centuries, corresponding to the absence or the presence of a strong centralized government in the land, were reflected by the relative thickness of the walls of the different periods, and by the presence or absence of pits for storing grain in the houses. When a strong government gave security from invasion, the walls were not so thick; when it created local confidence, grain was stored in community granaries.

An interesting innovation in house building was introduced during the early Hebrew monarchy. Examples of it had been found in other places, but had not been recognized. This type of house had a stone wall, which enclosed a comparatively large area, the wall reaching the top of the first story. The floor of the second story was supported by from one to four roughly cut stone pillars, which would weigh from 1800 to 3000 lbs. each. The thickness of the walls of the first story indicate that probably were built of brick and wood. The families lived in the upper stories, the rooms of the lower stories being used for the stabling of animals and storing of supplies. In the fifth stratum from the top traces of a Hyksos fortification, similar to that discovered at Tell el-Yehudiyeh in Egypt, were found.

(4) *Beth-zur*.---In the summer of 1931 the American School in Jerusalem united with the Presbyterian Theological Seminary of Chicago in the excavation of Beth-zur, a little to the north of Hebron, on the road to Jerusalem. Dr. Albright was the scientific director of the expedition, and was assisted by Professor Sellers and others. The town is mentioned three times in the Old

Testament (Josh. 15:58; 1 Chr. 11:7; Neh. 3:16), and was the site of none of the fiercely fought struggles of the Maccabean revolt (1 Macc. 4:28-35). The work of the first campaign enabled the explorers to trace the history at the site.

Beth-zur was founded about 1600 B.C. It was destroyed about 1500 B.C. perhaps by Thohtmes III, and was unoccupied until the thirteenth century B.C., when it was rebuilt, perhaps by the

Bulletin of the American Schools of Oriental Research, no. 43 (Oct.1931), pp. 2-13

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Israelites. From the late pre-Exilic Period a seal impression and some interesting Hebrew weights were discovered. The fortress of the Maccabean time was laid bare by the excavators and interesting objects of the Hellenistic Period were found. The site seems to have been abandoned about 100 B.C. The Bethzur of the Byzantine and Arabian Periods was on a neighboring hill.

(5) *Jerash*.---In 1931 the American School at Jerusalem entered into cooperation with Yale University for the exploration of Jerash, the site of the ancient Gerasa. Previous to this, Yale had, in conjunction with the British School of Archaeology in Jerusalem, explored the site. Jerash is, like some of the sites in Egypt, a place where the remains of beautiful ancient buildings form an open-air museum. Much can be learned, however, by clearing fallen debris from streets and the foundations of the buildings, and this has, to a good degree, been done. The immediate scientific direction of the work was in charge of Prof. Clarence S. Fisher, whose training as an architect and in mastery of the science of excavation peculiarly fit him for work on such a site. The street and buildings of a beautiful Hellenic city of the early centuries of the Christian era were laid bare. Interesting remains of the Graeco-Roman time and of the Byzantine Period, including Christian churches, have been found. One of the most interesting discoveries consisted of the recovery of the fallen inscribed stones, which once formed part of the triumphal arch of the city's southern gate. The inscription welcomed the emperor Hadrian to the city on his visit to Gerasa in the spring of the year 130 A.D.

(6) *Eastern Palestine*.---In 1932-1933 the American School in Jerusalem made in conjunction with the Department of antiquities of Transjordan and archaeological survey of the southern part of Transjordan. The work was continued in 1934, Hebrew Union College of Cincinnati and the American Council of Learned Societies having joined the partnership. The work of both expeditions was conducted by Professor Nelson Glueck, now (1937) Director of the American School in Jerusalem. Between one and two hundred mounds were examined, soundings made for pottery

O.V. Sellers, *The Citadel of Beth-zur*, Philadelphia, 1933

Quarterly Statement of the Palestine Exploration Fund, July, 1931, 143 ff

Annual of the American Schools of Oriental Research, XI (1931) and *BASOR* 41, 45, 49, 53, 56, 57

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and much information was gathered concerning localities in ancient Moab, Edom, the kingdom of the Nabathaens (called in New Testament times, the kingdom of Arabia), and of this part of the Roman Province of Arabia, which Trajan establish on the ruins of that kingdom in 105 A.D. One of the most interesting results of the work was the discovery of copper mines at Khirbet Nahas, about thirty-five miles southeast of the Dead Sea. Here the area between the hills is packed with ruined houses and small, ruined furnaces and is black with heaps of slag. Raw ore protrudes above the surface of the ground. Mining was simple and easy. Near by was a large enclosure

some 300 feet square with walls six feet thick. Inside it were ruined buildings and heaps of slag. It had been apparently the center of prison-labor for the mines. Edom was subject to Israel from the days of David to Jehoshaphat and from Uzziah to Ahaz. Solomon is known to have introduced forced labor (I Kings 5:13 ff.) This camp for such laborers was established by him. For the mines see Fig 333.

(7) *Bethel*.---The modern village of Beitin, about twelve miles north of Jerusalem, is on the site of the biblical city of Bethel. In 1927 Director W.F. Albright of the American School in Jerusalem, made some soundings in a garden outside the village on the north and found that the site of the ancient city was not all buried beneath the village, as had been feared, but that at least half of it was accessible to excavators. In 1934 Dr. Albright returned to the task of excavating there, Xenia-Pittsburgh Theological Seminary having joined w in July and continued until the end of September. The objects found indicated that a Canaanite town was founded on the site about 2000 B.C., and that, after suffering various fortunes through eight hundred years, it was destroyed by fire in the thirteenth century B.C. This destruction was doubtless the work of the Israelites at the time of their conquest of Canaan. When the place was rebuilt after the fire, the house walls were of quite inferior workmanship. For three hundred years this type of building prevailed. During this period a similarly inferior type of pottery was used. It was in striking contrast to the

Bulletin of the American Schools of Oriental Research, 29, 49, 50, 51, 55, 56, 57, and 63
Annual (ASOR) Vols. XIV, XV
London Illustrated News, July 7, 1934

types of pottery that had been employed by the Canaanites. This was the Bethel of the period of Israel's Judges. In the ninth or tenth century B.C. the city was rebuilt with houses and walls of much better workmanship and the small objects found in the houses of this period indicate that the city was now much more prosperous. This was the Bethel of Jeroboam I and the kingdom of northern Israel. In the sixth century it had, as the excavation showed, been destroyed again by a conflagration. Doubtless this was the work of Nebuchadrezzar, who destroyed Jerusalem in 586 B.C. After this destruction the excavators found that the site remained unoccupied until the late Persian period. It appears to have been rebuilt, perhaps in the fourth century B.C. and to have been occupied until Jerusalem was destroyed by the Romans in 70 A.D. The various strata of this period contained coins of well known Syrian and Judean kings, from which the strata could be dated. A coin of the year 68-69 A.D. was the latest found.

(8) *Anathoth*.---Early in 1936 two students of the American School in Jerusalem, Mr. A.C. Blair and Dr. A. Bergmann, undertook at Dr. Albright's suggestion, to ascertain whether the Biblical Anathoth was near the modern village of Anata, about three miles northeast of Jerusalem. They made some soundings in the mound Ras-el-Kharrubeh, but the results were indeterminate. The students are of the opinion that the mound cannot be the site of the ancient Levite city; Dr. Albright thinks their soundings inconclusive.

7. Harvard Excavations at Samaria.---Through the generosity of Mr. Jacob Schiff, of New York, Harvard University was able to excavate at Sebastiyeh, the site of ancient Samaria, during parts of three seasons---1908, 1909, and 1910. During the first season the work was under the direction of Prof. G. A. Reisner, who had had large experience in such work in Egypt, and who, in addition to many archaeological triumphs there, has solved the riddle of the Sphinx. At Samaria a large palace was found built upon the native rock. This is believed to be the remains of the palace of Omri. (I Kings 16:24.) Above this were the ruins of a larger palace, the wall of which was faced with white marble. This is believed to have been the palace of Ahab, who is said to have built an "ivory house." (I Kings 22:39.) In a building on a level with

this palace a considerable number of inscribed potsherds were found. They were receipts for wine and oil stored there. Above the ruins of the palace of Ahab, the remains of another, which is supposed to have been built by Jeroboam II, were found. At the western edge of the hill the old city gate was uncovered. It had been rebuilt at different times. The foundations were clearly laid in the Israelitish period. On these now rests a super-structure of Herodian workmanship. Above the ruins of the Hebrew city were the remains of a city built by the Assyrians. (See 2 Kings 17:24-34.) This was inferred by the character of the building materials employed and by a fragment of a clay tablet found there. Still above this were remains of a city of the Seleucid time--the city destroyed by John Hyrcanus in 109 B.C. Still above this were remains of the temple built by Herod the Great, when he rebuilt Samaria and named it Sebaste, the Greek for Augusta, in honor of the Emperor Augustus. This temple had been repaired in the third century A.D.

In 1931 Harvard University resumed the excavation of Samaria in cooperation with the Hebrew University of Jerusalem, the British School of Archaeology, and the Palestine Exploration Fund. The work is under the direction of Mr. J. W. Crowfoot. The most important discovery of the work of the first season was a part of the old Hebrew wall of the time of Omri and Ahab, and the failure to find anything older than the time of Omri. The archaeological evidence confirms the biblical statement that Samaria was a foundation of Omri. In subsequent campaigns many interesting minor discoveries were made, including a number of carved ivories.

The city whose history is thus established was destined to play in the subsequent centuries a role second only to that of Jerusalem. During the hundred and fifty or more years between its foundation by Omri and its destruction by Sargon in 722 B.C., though not always the royal residence, it was assumed to be the capital of the country. (See 1 Kings 16:22 and 2 Kings 9:24.) The religious events which followed the introduction of foreigners into it by Sargon (2 Kings 17:24-34) accentuated the enmity that had long existed between the tribes of Ephraim and Judah and which in the time of Nehemiah led to that schism which established the Samaritans, like the Jews, were allowed a large degree of autonomy;

Josephus, *Antiquities of the Jews*, xiii, 10, 2 and 3; *Wars of the Jews*, I, 2, 7.
Quarterly Statement of the Palestine Exploration Fund, July 1931, p. 139 ff., and April, 1932, p. 33 ff.

and, according to Josephus (*Ant.* XI, 8, 4), were allowed by Alexander the Great to build a temple on Mount Gerazim---a temple that was standing in the time of Christ. (see John 4:20, 21)

8. Parker's Excavations at Jerusalem.---In the years 1909, 1910, and 1911 an English expedition under Capt. the Hon. Montague Parker, a retired officer of the British army, made extensive explorations upon Ophel, the slope of the eastern hill south of the present city walls at Jerusalem. Parker was not an archaeologist and the motive for the exploration was not disclosed. The party is said to have been abundantly supplied with money, and to have come to Palestine in

a private yacht, which was anchored off Jaffa while they were at work. In 1911 the hostility of the Moslems became so excited by the rumor that they had attempted to excavate under the Mosque of Omar that the expedition came to an abrupt close, and the explorers escaped on their yacht. Through the descriptions of two residents of Jerusalem, Prof. Hughes Vincent and Dr. E.W.G. Masterman, we have some knowledge of the value of Parker's work. He cleared the silt out of the Siloam tunnel so as to reveal its real depth, which seems to have been between five and six feet. It had been so silted up that it appeared to be only half that depth. He also explored more fully the caves about Ain Sitti Miriam (the Biblical Gihon, 1 Kings 1:33), which had been partially explored by Sir Charles Warren, so that the nature and probable use of these are now known much better. More will be said of this in a future chapter.

9. The Assumptionist Fathers at Jerusalem.---Some years ago the Assumptionist Fathers started excavating on a tract of the land purchased by them on the eastern slope of the western hill to the south of the present city wall. They believe that they have discovered the house of Caiphas, to which Christ was led in the course of his trial (Matt. 26:57; John 18:24). Possibly they have found the house, which, after the time of Constantine, was pointed out to Christian pilgrims as that of Caiaphas. However this may be, they have unearthed several streets of Roman and Jewish Jerusalem, and are keeping them uncovered. These streets, like the ruins of Pompeii, disclose pavements and house-foundations that may go back to the time of Christ. Here, possibly, one may look upon pavements, which his feet actually trod.

Revue Biblique, 1912 (Paris) pp 86-116

Biblical World, Vol. XXXIX, Chicago, 1912 pp 295-306

Germer-Durant in *Revue Biblique*, 1914, pp 71-94

10. The Jewish Excavation on Ophel.---During the winter of 1913-1914 an excavation was conducted by Capt. Raymond Weill on the southern point of Mount Ophel at Jerusalem. The expense of the expedition was borne by Baron Edmond de Rothschild. Captain Weill was influenced to choose for exploration the southern part of the hill by the fact that some years before Clermont-Ganneau, a distinguished French archaeologist, had conjectured that the great bend in the Siloam tunnel was made to avoid disturbing the tombs of the Judean kings. It was hoped therefore, that the tombs of David and of later kings. It was hoped, therefore, that the tombs of David and of later kings might be found. While this hope was not realized, several important discoveries were made.

At the lowest level some unrifled tombs of the Canaanite period were opened, from which samples of the pottery of that time were obtained. Large excavations in the rock which may have once been tombs of the period of the Jewish kingdom were also found, but they had been cleared out in ancient times and appropriated to other purposes; some of them had been converted into cisterns. Near the southeastern corner of the hill a series of walls and sloping structures were found. These were partly from early and partly from later time, on the slope above one another. These were partly from early and partly from later time, on the slope above one another. The hill was vulnerable at this point and many efforts had been made to strengthen its defenses. Evidently it had often been attacked here. Not only the wall indicated this, but a long tomb in which were the bones of many headless bodies lying in a row. Probably these were the bodies of men who had fallen during some attack upon the walls centuries ago. Outside the walls were found parts of an aqueduct made during the early periods of the kingdom of Judah, before the one was cut under the hill in the time of Hezekiah. This older one had been cut under the edge of the hill and the rock had been removed through window like openings. A part of this farther to the north and been discovered by Dr. Schick years before. These openings could be entered by a besieging

army, so that, when this channel was in use, the water supply was not well protected, hence that constructed by Hezekiah became necessary.

On the slope on which stood the mass of the fortifications mentioned above were the foundations of a round structure, possibly a tower. It is thought that this may be the "tower in Siloam" the fall of which is referred to in Luke 13:4. On the crest of the

R. Weill, *La Cite de David*, Paris 1920
Quarterly Statement of the Palestine Exploration Fund, 1891, p.15

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southern part of the ridge near some baths of the Roman time the remains of a structure and an inscription were found. The inscription is translated in Part II, Chapter XXIX. From it we infer that the structure was a synagogue and guest house, perhaps of the "Libertines" or freed men mentioned in Acts 6:9.

The outbreak of the Great War in 1914 prevented the resumption of Captain Weill's work until the winter of 1923-1924 prevented the resumption of Captain Weill's work until the winter of 1923-1924. During that season, so far as reported, no important discoveries were made by him.

11. Ain Duk.---At Ain Duk, about two miles northwest of the site of ancient Jericho, the mosaic floor of an ancient Jewish sanctuary or synagogue was accidentally laid bare during the war by the bursting of a shell. Worked into that mosaic there was an inscription (see Fig. 303) which reads as follows:

"Honored be the memory of Benjamin, the Patron, son of Joseph;
honored be the memory of every one who takes stout hold
and gives or ...in this holy place, whether gold or silver or any
valuable. Be made sure (?) their share in this holy place. Amen."

There is nothing connected with the inscription from which one can give it a definite date. Clermont-Ganneau, the distinguished French scholar, thought the floor was constructed in the fourth or fifth century, A.D. Professor Vincent, of the Dominican Ecole Biblique in Jerusalem, who visited Ain Duk and examined the mosaic at first thought that it dated from the reign of Herod the Great. If this were so, it would be the floor of a synagogue that was in existence in the time of Christ.

In 1921 the Dominican Fathers of the Ecole Biblique in Jerusalem made an examination of the site at the request of the Palestinian government. As a result of this examination other discoveries were made which convinced that the synagogue and surrounding buildings were constructed in the third century of our era.

Ain Duk, where the mosaic was found, is the ancient Dok, were Simon, the last of the Maccabees, was slain by his son-in-law Ptolemy (1 Macc. 16:11). It was an important town during this period.

The inscription affords interesting proof of the honor in which the Jews held men who gave money to their places of worship. It thus throws light on the words addressed to Jesus by Jews of Capernaum

Revue Biblique, 1919 pp. 532-559

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concerning a certain Roman centurion: “He is worthy that thou shouldest do this for him; for he loveth our nation, and himself built us our synagogue.” (Luke 7:4, 5.)

The inscription accidentally uncovered proved to be one of a large cycle of inscriptions in mosaic which adorned the whole of the nave of the synagogue. There were also numerous figures wrought into the mosaic. Some represented Old Testament themes; among these was Daniel in the lion’s den. The signs of the zodiac were also represented, numerous plants, fantastic animal forms, as well as geometric figures. The whole reveals an unsuspected form of Jewish architecture. The synagogue was surrounded by numerous houses in which some of those who worshipped in it dwelt. In more recent years various Jewish scholars have discovered the remains of similarly decorated synagogues in various parts of Palestine.

12. Hammath.---A little to the south of Tiberias on the shore of the Sea of Galilee there are some hot springs which mark the site of Hammath of Joshua 1:35. The name is derived from a Hebrew word, which means “hot,” and was accordingly given to the place because of the springs. In 1921 the Jewish Society for the Exploration of Palestine commissioned Dr. Nahum Slousch to excavate there. At the beginning of his work he was fortunate enough to uncover a synagogue of the same style of architecture as that at Tel Hum. The structure was evidently of a fine character, as a number of fragments of white marble ornaments were found, among which was a Corinthian capital. One piece of marble was adorned with a seven-branched candlestick. This was undoubtedly the famous “synagogue of Hamatha,” celebrated in Jewish annals. It was founded by Herod Antipas about 20 A.D., and may well have been visited by Christ during his ministry. Evidence was found that the building shared the religious vicissitudes, which swept over the land, and during its later period was occupied as a Christian church. This was in the time after Constantine.

Dr. Slousch continued his work during the winter of 1923-1924, but no reports of any important discoveries have reached the writer.

13. Beisan, the Beth-Shean of Joshua 17:11, 16; Judges 1:27; 1 Kings 4:12; 1 Chronicles 7:29 and the Beth-shan of 1 Samuel 31:10, 12, and 2 Samuel 21:12, is situated at the point where the

E.L. Sukenik, *Ancient Synagogues of Palestine and Greece*, Oxford University Press
Ancient Synagogue of El-Hammeh, Rubin Mass., 1935

(Note from D. Hall – the synagogue of El Hammeh/Rubin source quoted in the footnote below indicated a later synagogue at the hot springs of Hammat(h) Gader below Gadara. Cannot locate any primary source for a first century synagogue ruin at the Hammath near the edge of Tiberias although some later synagogues were found there)

great Plain of Jezreel descends into the Jordan Valley. It was situated in territory that normally belonged to the tribe of Isachar, but the city itself was occupied by a portion of the tribe of Manasseh. During the reign of King Saul the Philistines gained possession of it, and when they gained possession of King Saul’s body they fastened it to the wall of Beth-Shean. In the time of King Solomon it is mentioned in describing one of the economic units of this kingdom. Later it became a Greek city, as described below (Chapter XIV), and one of the cities of the Decapolis. The principal mound at Beisan covered the ancient city, while the remains of the Greek city are still traceable over a larger area around it.

The excavation of this site was undertaken in 1921 by the University of Pennsylvania museum, Philadelphia, under the direction of Dr. Clarence S. Fisher, and work was carried on there for three summers. As the principle mound was site of the most ancient city and promised, therefore, to be the most important, work was begun there. To completely explore the site is a

work of years. Dr. Fisher first undertook two things: (1) The sinking of a trial trench down through the mound to ascertain from the remains of buildings and from the pottery how many strata it contained and to what periods they belonged. (2) The clearing of the mound, stratum by stratum, from the top. While the trial trench was not carried to the rock, which is here buried under a depth of natural soil, it revealed pottery of the Arabic, Byzantine, Hellenistic, and earlier Hebrew and Semitic periods back to about 2000 B.C. A later sounding brought to light evidence reaching back to 3000 B.C. The debris continued below this level, proving the site to have been inhabited earlier than was anticipated.

At the top of the mound the remains of a city built by the Arabs shortly after their conquest in 637 A.D. were uncovered. Below this were found the ruins of the Byzantine city, including those of a circular Christian church adorned with beautiful columns. During the second season some lower strata of the mound were reached and an Egyptian fortress was cleared. Two pillars were found, one bearing an inscription of Seti I (1313-1292 B.C.), the other an inscription of Ramses II (1292-1225 B.C.), and a statue of Ramses III (1198-1167 B.C.). This fortress was later occupied by the Philistines, and was finally burned, probably by King David.

Dr. Fisher's reports in the *Museum Journal*, March, 1922 and December, 1923
G.M. Fitzgerald, *Beth-shan Excavations*, 1921-1923, Philadelphia, 1931

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The steles, or stone pillars, of Seti and Ramses bore historical inscriptions, most of the statements of which glorify the Egyptian monarchs. That of Ramses is pictured below. (Fig 316.) While it refers to the city of Raamses, mentioned in Exodus 1:11, it makes no reference, as was at first thought, to the employment of Semitic captives in building it.

From 1924 to 1929 the work was directed by Alan Rowe, and in 1929-1931 and 1933, by G.M Fitzgerald. The most important work of these years was the excavation of successive strata of the temple of Mekal, the god of Beth-shan, during the time of the Egyptian domination of Palestine. As there were revolts between the later reigns of this period, in which the temple was ruined so that it had to be rebuilt, its shape was altered from reign to reign; and since the dates of these successive reigns are known it is possible to study the temple planning of the time of Thothmes III (1503 –1447 B.C.) of Amenophis III (1411-1375 B.C.), of Seti I (1313-1292 B.C.) and Ramses II (1292 –1225 B.C.), and Ramses III (1292-1225 B.C.). These temples are further described in Chapter XI. In 1933 a shaft was sunk down through the mound to virgin soil. Eighteen difference strata, counting from the top, were found above the virgin soil. In level XVI copper implements were found, indicating that the strata XVII and XVIII belonged to the Stone Age, *i.e.*, were earlier than 3000 B.C. Objects from stratum XII corresponded to Egyptian objects of the XII Egyptian dynasty, about 2000 B.C. and from stratum XI, to the period of Egypt's Hyksos kings, 1700-1500 B.C. During all this time the city seems to have had no wall, as the houses were built out to the very edge of the mound.

14. Shiloh.---In September, 1922, the Danish scholar, Dr. Aage Schmidt, sank about a score a trial pits of shafts through the debris at Seilun, the Biblical Shiloh. He found potsherds from the Arabic and Graeco-Roman periods, and from the early Israelitish period about 1200-1050 B.C. In 1926, 1929, and 1931 systematic excavation of the site was begun by Dr. Kjaeir and Aage Schmidt. The excavators carried on their work with the

Alan Rowe in the *Museum Journal*, March 1929, pp. 94-98
The Four Canaanite Temples of Bethshan, Philadelphia, 1930
Quarterly Statement of the Palestine Exploration Fund, 1934 pp 123-134
Journal of the Palestine Oriental Society, Vol. X (1930) pp 87-174
BASOR no. 45, Feb. 1932, p. 24

most painstaking care, but, with the exception of the shafts sunk in 1922, confined themselves to the Arabic and Byzantine strata.

This probing of the site confirms the statements concerning Shiloh which we find in the Scriptures and gives us one item of information not contained in the Bible. The potsherds reveal no evidence that there was ever a Canaanite settlement at Shiloh; the Hebrews appear to have founded the settlement after their conquest of Palestine. Here they established the Ark of the Covenant, selecting the site apparently because the spot was centrally located in the hill country of Ephraim; and the town grew up about the temple erected to protect the Ark. Here Eli ministered, and Samuel passed his boyhood. (1 Sam. 1-3.) After the Ark was captured by the Philistines (1 Sam. 4), it never returned, but was captured by the Philistines (1 Sam. 4), it never returned, but was captured by the Philistines (1 Sam. 6 and 2 Sam. 6.) After its loss Shiloh seems to have gradually been deserted and to have fallen in decay. In the time of Jeremiah its temple was a ruin (Jer. 7:12-15; 26:6), and the place apparently deserted. As the potsherds bear witness to no settlement here from about 1050 B.C. till about 300 B.C., the archaeological soundings confirm the text of the Bible.

15. Jebeil is the modern name of the Phoenician city of Gebal, mentioned in Ezekiel 27:9. During the winter of 1923-1924 the French explored the royal necropolis. The work was under the charge of M. Montet. Tombs were discovered containing objects from the time of the early Egyptian dynasties, which prove a contact of Egypt with Phoenecia. From the end of the second dynasty, about 3000 B.C., to the end of the fifth dynasty, about 2625 B.C. Egyptians were settled here and maintained an Egyptian temple. They called the place Kupna; the Semites who came later, called it Gebal, or "The Mountain." An equally surprising discovery has come from some tombs of the period of the Egyptian empire. On sarcophagus of [the time of (?)] Ramses II an inscription in early Phoenician characters was found. Scholars who have seen it say that it probably dates from about 1100 B.C. It was the oldest Phoenician writing then known—three hundred years older than the Moabite Stone. The characters are unexpected shapes. The inscriptions contain the royal names Ahiram, the biblical Hiram (2 Sam. 5:11, 2 Kings chs. 5 and 9); also Ethbaal—a name

identical with that of the father of Jezebel (1 Kings 16:31), though borne of course, by different persons at Gebal in this earlier time until the present time (1937).

16. The Alphabet.—In this connection it may not be out of place to refer to discoveries which have solved the problem of the origin of the alphabet. The key to the solution of the problem was found in the inscriptions discovered by Petrie at Sarbut el-Khadem in 1905, though their importance was not realized until ten years later. The credit of having perceived their true character belongs to Alan H. Gardiner, a distinguished Egyptologist, who in an article published in 1916 showed that a number of the characters are intermediate between those of certain Egyptian hieroglyphs and letters of the Semitic alphabet.

Cowley, an English Semitic scholar, and Sethe, a distinguished German Egyptologist, took up the discussion and helped to establish the thesis. Another German scholar, Hugo Grimme, in

1923 gave added zest to the investigation by the publication of a translation of the inscription, in which he professed to find Moses as the author of a number of them, and in one of them his rendering made Moses say that Hatshepsut, a distinguished queen of Egypt about 1500 B.C., drew him out of the water! Grimme's renderings have, however been shown to be wrong. He took for letters mere cracks and weather marks on the stone.

In 1927 new impetus was given to the study by the discovery at Serbit el-Khadem of other inscriptions on the part of Professors Lake and Blake of Harvard, and by the renewed study of the whole problem by Professor Butin, of the Catholic University at Washington. A valuable contribution to the discussion was also made by Professor Sprengling of Chicago. It appears that the alphabet had its origin in the region of Sinai, about 1800 B.C., and spread from thence to South Arabia and Phoenicia. By 1400 B.C., it had become so widely used there that some scribes at a place now called Ras Shamra, on the northern coast of Phoenicia,

Petrie, *Researches in Sinai*, London 1906

The Sinai Inscriptions, London, 1917 pl. LXXXII, ff

"Origin of the Alphabet," *Journal of Egyptian Archaeology*, III

Zeitschrift der deutschen Morgenländer Gesellschaft, LXXX (1926)

Althebraische Inschriften von Sinai, Hannover, 1923

The Alphabet: Its Rise and Development from the Sinai Inscriptions, Chicago, 1931

"The Serabit Inscriptions," by K. Lake, R.F. Blake, and R. Butin, in *Harvard Theological Review*, XXI (1928), pp. 1-67

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opposite Cyprus, wishing to write on clay, adapted its alphatic forms to cuneiform writing. Some of their tablets were discovered in 1928. More recently alphabetic inscriptions kindred to those in Sinai have been exhumed by various excavations in Palestine, some of which date from the period 1700-1500 B.C. From Sinai and Phoenicia the use of the alphabet spread to the Hebrews, Greeks, Romans, and thence to the modern world.

17. Megiddo Again.---In 1925 the Oriental Institute of the University of Chicago undertook the systematic excavation of Tel-el Mutesellim, which Schumacher had partially excavated years before. Preparations were made to carry on the work through a series of yeassras until the whole mound is scientifically explored. From 1925-1927 the work was directed by Dr. Clarence S. Fisher; from 1927-1936, by Mr. P.L.O. Guy. Much of archaeological interest has been brought to light. Of greatest interest to the student of the Bible were the extensive stables for horses in the stratum of the time of Solomon. According to 1 Kings 10:26 ff., and 9:19, Solomon had twelve thousand horsemen that he stationed in "chariot cities" which he built for the purpose. Megiddo, it now appears, was one of these "chariot cities." During the winter of 1928-29, Mr. Guy discovered well-built stone stables for about three hundred horses. (These stables were later described as belonging to the time of Ahab – DQH.) The roofs were supported by stone pillars, similar to those found in houses of this period. The pillars at once supported the roofs, and furnished posts for hitching horses. The stables were constructed of hewn stone, were long and rectangular in shape, and the floors were paved with a lime plaster as hard as cement. Between the posts were mangers for the horses. There was also space for housing chariots, and rooms apparently for the grooms. The discovery affords an interesting commentary on the prosperity of Solomon's reign. (See Fig. 330.)

An underground tunnel leading to a subterranean spring to enable the inhabitants of Megiddo to obtain water when the city was besieged was also discovered. This arrangement appears to have been perfected in the reign of Solomon and replaced an older

F.A. Schaeffer, *Syria*, X (1929), 285-303

Hans Bauer, *Entzifferung der Keilschrifttafel von Ras Shamra*

Dhorme, *Revue Biblique*, 1930, XL

system by which the spring was approached by a tunnel from outside the wall. More will be said of this in Chapter VI.

18. Prehistoric Man in Palestine.---In the spring of 1925 the British School of Archaeology in Jerusalem excavated some caves in the Wady el Amud, which branches off from the ancient Valley of Chinnereth (Genneseret), northwest of the Sea of Galilee. The purpose of the excavation was to gain, if possible, greater knowledge of the history of Palestine in the early Stone Age. In addition to numerous stone implements that were found the excavators were fortunate in discovering in one of the caves which they cleared considerable parts of a human skull of a very primitive type. Anthropologists who have studied it say that it is quite similar to that of the so-called "Neanderthal" man of Europe. While the skull is that of a more advanced type of man than that recently found in Mongolia, it is of a type far less developed than that of any race at present alive. The implements, or artifacts, found with it are of the type called "Mousterian," such as were found in the same stratum in Europe as that of the "Neanderthal" man. This discovery attests the presence of man in Palestine before the middle of those many centuries which must have been included in the early Stone Age, and perhaps during the first third of that period. The skull found was that of a young man about twenty-five years of age, and showed traces of healed injuries, or disease. The type is somewhat different from the European "Neanderthal" man, though clearly belonging to it. His brain capacity was less than that of most European men of this type, being about 1400 cubic centimeters. This was the first discovery of a "Neanderthal" man outside of Europe.

In 1928 Miss Dorothy A.E. Garrod, an English anthropologist, explored a cave of Shukbah, seventeen and a half miles northwest of Jerusalem—which had been discovered in 1924 by Pere Mallon---where she found numerous "Mousterian" artifacts. For the last three years she conducted researches in caves in the Wady el-Mugharah, south of Mount Carmel. Here several strata of prehistoric men have been discovered. The cultures, with one exception correspond to similar cultures found in Europe; but, curiously, here the older of the two of the cultures is the reverse of

The Megiddo Water System, Chicago, 1935
British School of Archaeology in Jerusalem, 1925, Bulletin #7
Researches in Prehistoric Galilee, London 1927
Quarterly Statement of the Palestine Exploration Fund, October 1928, p. 182 ff

that in Europe. She discovered a new culture, which she called "Natufian." Its people were members of the Mediterranean race; small of stature, but with a highly developed artistic sense. The date of the culture is in doubt, but belongs to the early Stone Age. M. Rene Neuville explored some caves in the Wady Khreitun, south of Bethlehem (The traditional site of the Cave of Aduulam. See 1 Sam. 22:1). Where he found remains at least as old as the oldest in the caves of France. In 1932 Mr. T.D. McCown discovered a prehistoric burial cave near Mugharet el Wad, Mt. Carmel, from which nine skeletons have since been taken. M. Rene Neuville has more recently uncovered a cave near Nazareth from which the oldest human remains yet found in

Palestine were taken. These finds are not all published in detail, but they give evidence that man was in Palestine from the Achulean to the Mesolithic periods of the old Stone Age. In 1921-1932 Mallon and Neuville jointly explored a late Neolithic village site at Tuleilat el Ghassul, just across the Jordan from Jericho. Pottery was found here similar to that in the prehistoric caves. Mallon at first dated the remains he uncovered far too late. Albright appears to be more correct in dating them about 3500 B.C., or earlier. These explorations show that Palestine has been the abode of man for thousands of years. We cannot as yet trace human habitations here back to as great an antiquity as is possible in Egypt, but, nevertheless, the antiquity revealed is a respectable one.

19. Tell en-Nasbe.---In the spring of 1926 Professor F.W. Bade, of the Pacific School of Religion, Berkeley, California, assisted by some of the staff of the American Schools of Oriental Research in Jerusalem, began the excavation of Tell en-Nasbe, a large mound seven miles north of Jerusalem. Again, in 1927 and 1929 the work was prosecuted, two or three months having been devoted to the work in each of the three years. Jar handles stamped with the word "Mizpeh" in old Hebrew letters were found. These seem to identify the site with the city, Mizpeh of Benjamin (Judges 20:1 ff.; 1 Sam 7:5 ff.). One of the surprising discoveries

Albright, *Archaeology of Palestine and the Bible*, 1931, p 60 f
BASOR, no. 45

Quarterly Statement of the Palestine Exploration Fund, April 1932
Palestine Institute Publications, No. 1 and No. 2, Berkeley, CA 1928 & 1929

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was the antiquity of the settlement here and the cyclopean character of its early fortifications. The oldest city was surrounded by a wall which averaged seventeen feet in thickness and was, in places, as much as twenty-six feet thick. At certain points it was reinforced with towers, which increased its thickness. The wall was built at a time when conditions in Palestine were very unsettled and strong fortifications were needed for security. In some tombs near by pottery of the type found by Macalister in the lowest stratum of Gezer was discovered. This is proof that there was a Stone Age Settlement here.

In the Israelite stratum a stone altar of native rock was found, and just west of it a large square building, which Dr. Bade and Dr. Fisher believe to have been a temple. If the city of Mizpeh were really here, as we believe, this was the Temple to which Samuel summoned the people and at which the Israelites had previously "assembled unto Jehovah." (Judges 20:1.) It was here that Saul was chosen king by means of sacred lot. (1 Sam. 10:17.) When the king of Babylon destroyed Jerusalem, in 586 B.C., he made Gedaliah governor of Judaea, with his residence at Mizpeh. Two months later Gedaliah was murdered. Bade found at Tell en-Nasbeh a disused cistern filled with rubbish and potsherds, the latest of which indicated that the cistern had been closed at about the time of the Exile, and he was tempted to think that it might be the cistern into which the murdered Gedaliah was thrown. One of the tombs explored dated from the reign of Archelaus, 4 B.C. to 6 A.D. In 1936 Dean C.C. McCown of the Pacific School of Religion, did further work on the mound and found evidence, which he believes, confirms Dr. Bade's conclusions. He is preparing all the finds made here for publication.

20. Jerusalem's "Third Wall."---Josephus, in his *Wars of the Jews* (V. 4, 2), says that Jerusalem was fortified on the north by three walls, which he enumerates, calling the southern most of them the "first wall," and the most northerly the "third wall." He informs us that the building of this third wall was begun by Herod Agrippa I (41-44 A.D.), who was compelled to abandon the undertaking, because the Roman emperor suspected him of making preparations to revolt; but the later, during the war of 66-70 A.D., it was hastily completed by the Jews as an added defense of the city.

Scholars have long sought the exact location of this wall. Three campaigns were devoted to a search for it by Dr. E. L. Sukenik, assisted by others, under the patronage of the Dropsie College, in Philadelphia, and the Hebrew University, in Jerusalem, in 1925, 1926, and 1927. Remains of an ancient wall constructed of large dressed stones characteristic of ancient Jewish masonry were found at various points in the suburb which has grown up outside the modern north wall of Jerusalem, from the grounds of the Swedish School on the west, to those of the American Schools of Oriental Research on the east. (See Fig 319.)

The explorers believe this to be the "third wall" of Josephus. Pere Vincent, the eminent French archaeologist, holds, however that the wall thus discovered is a wall thrown up during the rebellion of Bar Chochabah, 132-135 A.D. Since in 132 A.D. Jerusalem was a ruin, and since we have no testimony that Bar Chochabah erected such a wall, the present writer shares the opinion of the excavators.

21. Beth-Shemesh Again.---In 1928 Professor Elihu Grant of Haverford College, Pennsylvania, undertook the completion of the excavation of Beth-Shemesh, which had been partially explored by Mackenzie in 1911-12. Campaigns have at this time of writing been devoted to the work, during the years 1928, 1929, 1930, 1931 and 1933. Four strata have been distinguished, all of which overlap archaeological periods. It appears that the town was founded during the Hyksos period, 1800-1600 B.C., and was occupied down to the Babylonian exile. It had a life of some eleven centuries. Grant believes that he has uncovered a temple, and he has been fortunate in discovering unroofed tombs from which excellent specimens of pottery have been recovered. As Beth-Shemesh was on the borderland between the Philistines and Hebrews, the objects reminiscent of contacts between the two peoples are of particular interest. In 1930, a potsherd inscribed in ink with old Hebrew characters was discovered. Its characters are more archaic than the Ahiiram inscription of Jebel, and appear to be intermediary between those of that inscription and those of the Sinai inscriptions. Some scholars date it in the fourteenth century B.C., anterior

E.L. Sukenik and L.A. Meyer, *The Third Wall of Jerusalem: an Account of Excavations*, Jerusalem 1930

Elihu Grant, *Beth-Shemesh*, Haverford, Pa. 1929

Ain Shems Excavations, Haverford 1931

Rumeileh, Haverford

to the time of Moses. In 1933 a curious tablet was uncovered written in the alphabet employed at Ugarit in northern Phoenicia, proving that the alphabet was used also in southern Palestine.

22. Hazor.---The site of Hazor (Josh. 11:1 ff.; Judges 4:1 ff.), which had long been an unsolved problem, has been solved by the labors of Dr. John Garstang. In 1926 he found at El-Kedah---in an open plain, about four miles west of the Huleh, the small lake through which the Jordan flows some miles above the Sea of Galilee---flat piece of land a thousand yards long and five to six hundred yards wide, surrounded by a rampart of earth sixty or more feet in height. The

earth had been thrown up from a ditch or moat, which was about a hundred feet in width. Garstang conjectured that this was the site of Hazor.

In 1928, having been supplied with funds for the purpose, by Sir Charles Marston, he returned and made soundings to gain evidence as to the correctness or incorrectness of his conjecture. A considerable number of potsherds of the peculiar type of black pottery characteristic of the Hyksos camps. The pottery showed that this peculiar type of black pottery characteristic of the Hyksos were found, thus identifying it as one of the Hyksos camps. The pottery showed that this particular camp had reached the height of its prosperity about 1800 B.C. And had been finally abandoned about 1400 B.C. Its area could comfortably accommodate a population of 4000 and, as a temporary camp, could contain as many as 30,000. Similar camps of the Hyksos have been discovered at Qatna, half way between Aleppo and Damascus; near Qadesh in Galilee; near the eastern Delta of Egypt, in the Wady Tumulat., to the south of it and at Tell el Yuhadiyah, about 20 miles north of Cairo. These appear to have been fortified camps of semi-nomadic hordes who, during the period 1900-1600 B.C. poured down from the north.

23. Jericho Again.---In 1930 Dr. John Garstang undertook further excavations at Jericho. He continued the work through six successive campaigns, one each year, 1930-1936. It was thought by him and other scholars that, because of the possibilities

Albright, *Archaeology of Palestine and the Bible*, p. 50
BASOR 52, 53

Annals of Archaeology of the University of Liverpool, Vol. XIV, p. 35 ff.

The Foundations of Bible History: Joshua and Judges, New York, 1931, pp 183 ff and 381 ff

A.T. Olmstead, *History of Palestine and Syria*. New York 1931

Quart. Statement of the Palestine Exploration Fund, 1930

Garstang, *Foundations of Bible History*; 130, 386

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of more accurate dating due to the increase since 1912 of our knowledge of the pottery of successive epochs, the results obtained by Sellin and Watzinger twenty years ago should be tested. Sir Charles Marston supplied the funds for the undertaking. Garstang found many strata at Jericho, which represent successive settlements. The earliest, discovered in 1935 and 1936, dates from a time when pottery had not yet been invented, and is said to be the oldest settlement yet discovered in Palestine. Higher levels reveal the beginnings of pottery in unbaked clay, and from level to level afford examples of most of its later forms until the time Jericho was destroyed. Flint artifacts, pottery, figurines, and many smaller objects from hitherto unsuspected ages of Palestinian history open a new vista before our eyes. In one stratum the houses were round, while in the strata above and below they were square. The Jericho built about 1800 B.C. was destroyed by a fierce fire, which occurred at a time when the harvest had been gathered and the grain bins were full, and which took the population so by surprise that it interrupted them in the midst of their daily occupations. The conflagration left a bed of ashes, which was in places, several inches thick. From the criterion of pottery Garstang dates this fire about 1400 B.C., (Kathleen Kenyon later dated this wall to about 2200 B.C.; DQH.) and believes that it occurred at the time Joshua captured the city. (Josh. 6:1-21.) The testimony of the pottery obtained by excavations is, however, not harmonious. It would indicate that Jericho fell from fifty to a hundred years before Bethel. Just how this discrepancy is to be harmonized is not yet clear. The mound was after this unoccupied for several centuries, having been rebuilt about 900 B.C., or a little later. This corresponds to the statements in Joshua 6:26 and 1 Kings 16:24.

24. Ai---In 1935 and 1935 Madame Judith Marquet-Krause carried on extensive excavations at Et-Tell, about two miles southeast of Bethel, which has long been regarded by scholars as the site

of Biblical Ai. As noted in the sixth edition of this work (p. 143), Garstang had in 1928 run a trial trench into this mound and concluded from the potsherds found that it was destroyed just at the time of the Israelite invasion, which he dated about 1400 B.C. It now appears that he was misled by potsherds

Quat. Statement of the Palestine Expl. Fund, Apr, 1935
Religion in Life, V, Oct 1936, C.C. McCown
W.F. Albright, *BASOR*, No. 58, 10-18
Syria, XVI, Dec. 1935, 327-352

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that had been dropped on the mound at a much later time. Madame Marquet-Krause has unearthed three city levels superimposed one upon the other. The uppermost of these lies just beneath the surface and was destroyed about 2000 B.C. The lowest of them dates from about 3000 B.C. Each stratum had its temple. They were built one upon another. The later of the latest was still standing and before it was the skull of the last calf that had been sacrificed upon it. A little higher up on the top of the hill the foundations of a "palace" were unearthed. The mound was not inhabited between 2000 B.C. and 1050 B.C. From the evidence at present before us, it appears that Ai was already in ruins, when the Hebrew conquest of Palestine took place. Its name in Hebrew, ha'Ai, means, 'the ruin'. The excavator and her friends believe that this name was given it by the Hebrews because it was already in ruins, before the conquered it. Bethel and AI were so near one another that archaeologists believe that there could never have been two flourishing cities that were contemporaneous on these sites. Archaeological evidence indicates that Ai was destroyed before 2000 B.C. and that within a century Bethel sprang up and that it was Bethel that was destroyed by the Hebrews in the twelfth or thirteenth century, and the Biblical account of the destruction of Bethel. Further light would be most welcome.

25. Tell Jemmeh Again.---In 1927 W.M. Flinders Petrie, the veteran explorer of Egypt, transferred the work of the British School of Egyptian Archaeology to Palestine and began the excavation of Tell Jemmeh. Finding the work greatly handicapped by the discovery of numerous great grain pits, which cut through the strata, and which had been constructed by the Persians, presumably to supply their army with food when invading Egypt, he later transferred his work to Tell-el-Farah, southeast of Gaza, where interesting discoveries have been made. Petrie believes this to be the site of the Biblical Beth-pelet (Josh. 15:27; Neh. 11:26), and his view suggests that it may be Sharuhan, a city that was prominent on the southern border of Palestine during the period.

W.M.F. Petrie, *Gerar*, London 1928
W.M.F. Petrie, *Beth-pelet I* London
Foundations of Bible History, New York, 1931, p. 285
Archaeology of Palestine and the Bible, pp. 53 and 187

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of Egyptian occupation. Petrie later excavated at Tell el-Ajjul also in the southwestern part of the Negbeh, as the Hebrews called this southland. His excavations throw much light on the time of the Hyksos.

26. Ras Shamra-Ugarit.---In 1928 tablets in cuneiform alphabetic writing were discovered at Ras Shamra on the coast of northern Syria, opposite the island of Cyprus. The decipherment of this alphabet has already been mentioned; (see above, p.130, note 82). Beginning in 1929 M.F.A.

Schaeffer has carried on excavations there, the results of which are published in successive volumes of *Syria* (vols. X-XVII). Walls, buildings, a temple, and numerous utensils of daily life and objects of art have been found, as well as an archive of written documents. From the written material we learn that the ancient name of the town was Ugarit. As long ago as 1907 it was known from correspondence between Babylonian and Hittite kings that such a town existed, but, until the recovery of these documents, its location was unknown. The town appears to have been ruled by Hurrians, who had overcome an earlier Amorite population and, for religious purposes, adopted their gods and their language of the ancient Amorites, out of which both Hebrew and Phoenician were developed. Many of its words are words near to the reader of the Bible, such as the word for "anoint" from which "Messiah" comes, and the word for "bring good tidings" (Isa. 52:7). Liturgical poems written in poetry, the poetical structure and many expressions of which resemble those of the Hebrew Psalter, formed a part of his library. One of these (translated in Part II, Ch IX, sec. 9) was, in the opinion of the present writer, written for the spring festival at Jerusalem in the period of Melchizedek and Abraham, and carried northward by the Amorites when driven from Jerusalem. Another, which describes the death of a god kindred to the Babylonian god Tammuz, is translated in Part II, Chapter XXVI, Section 7. Another

Syria Vols. XII-XVII.

Revue de l'histoire des religions, CIV, CV, (1931, 32)

JAOS LII-LVI

Dr. Z.S. Harris, *The Ras Shamra Mythological Texts*, Philadelphia, 1935

Royal Asiatic Society, 1932-1936

Journal of Biblical Lit. LIII

La legende phenicienne de Danel, also *La Legenede de Keret, roi des Sidoniens*, Paris, 1936 and H.L. Ginsberg, *The Ugarit Texts*

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poem mentions a hero, Daniel, who may be the Daniel referred to in Exekiel 14:14. Parts of it are translated in Part II, Chapter XXVI, Section 8. The excavation has opened an entirely new vista in the history of ancient Syria and Palestine. Virolleud has published still another poem, which he regards as a legend of Keert, king of the Sidonians. Following a theory of Dussaud's, Virolleud believes the Phoenicians to have come from the region of the Red Sea, and apparently, that the Hebrews came along with them. He finds references in the poem to the tribes of Zebulon and Asher, and to Terah, the father of Abraham (see Gen. 11:27). Professor Albright takes quite a different view of the poem. He regards it as a nature poem, thinks that there is no evidence that Sidon ever had a king Keret, regards it as possible that Keret was the epithet of a god, and gives to the whole an entirely different explanation. Until the poem has been more completely studied, it is impossible to tell what interest it has for the students of the Bible.

Another brief poem published by Virolleud describes a hunting episode by the side of Samak, which may well be as Dussaud maintains the level ground around that small lake in the Upper Jordan Valley called in the Old Testament, the waters of Merom (Josh. 11:5, 7), called the lake of "Semechonitis" by Josephus (*Antiquities*, V, 5:1 and *Wars of the Jews* IV, 1:1), Samki in the Talmud (*Yebamoth*, 121a) and now called Huleh.

27. Antioch---In the spring of 1932 Princeton University began the excavation of Antioch in Syria, where a Christian Church was established early in the Apostolic Age, and which during succeeding centuries was an important Christian center. The work during the first season was directed by Prof. George W. Elderkin, who was assisted by Prof. Clarence S. Fisher. Other field directors have since continued the work. It was at Antioch that the exquisite chalice described in Part II, Chapter XXX, was dug up, and much may be expected from the present undertaking. The space enclosed within the walls of Antioch was half as large again as the space covered by the ancient city of Rome. In the four campaigns now (1936) completed the uncovering of this vast site has only been begun, but the circus has been laid bare,

the theater has been located, the theater in Daphne, an ancient suburb, has been uncovered, numerous pieces of statuary, fragments of buildings and inscriptions have been found, as well as a Christian Church built in the year 384 A.D. Many of the houses found were built before the Christian era; others, in the time of the Roman Empire. About 250 pieces of mosaic have been found, of a quality matched by but few of those hitherto known.

28. Sabeita and Auja el Hafir.---In 1933 Mr. H. Dunscombe Colt began the excavation of Sabeita, situated some thirty to thirty-five miles south of Beersheva, the site of which Woolley had explored twenty years before. Mr. Colt uncovered in two seasons' work the remains of a city that had been founded at the end of the first century A.D. or the beginning of the second, and which had flourished until the twelfth century A.D. These dates were determined by the types of pottery that were found. The ruins of two Christian churches of the Byzantine period were uncovered; also those of a monastic institution, together with the remains of a considerable number of houses. When Sabeita was a flourishing town, the water-supply must have been much more abundant than it is at present, for, when the excavators returned for the expedition of 1935-1936, the water available was insufficient even for the uses of their camp, and they were obliged to abandon temporarily further work at Sabeita and to move to Auja-el-Hafir (Nitsanna/Nitzana), a much less promising site. The apparent calamity turned out to be a blessing. They found the remains of two churches, in which they discovered more than forty written documents. These are the first papyri discovered more than forty written documents. These are the first papyri discovered in Palestine. Most of them are in Greek and date from the sixth and seventh centuries A.D., but some of them are in Arabic—the earliest Arabic writing known in the Holy Land. The papyri are business documents, and when deciphered, will afford information as to the social and economic conditions of the period as well as the ecclesiastical organization, which prevailed there.

29. Summary.---The History of Palestine exploration here sketched falls into three periods:

1. *The first* began with the work of Robinson, in 1838, and extended to 1890. It was the period of beginnings. Its work

Charles F. Morey, *The Proceedings of the American Philosophical Society*, LXXVI
Annual of the Palestine Exploration Fund, III
Quarterly Statement of the Palestine Exploration Fund, Oct. 1935

was experimental and unsystematic and lacked the guidance to be obtained from pottery.

2. *The second period*, from 1890 to the Great War, in 1914, was inaugurated with the introduction, by Petrie, of pottery as a source of historical and chronological knowledge, and was characterized by the development of an increasingly accurate scientific method.

3. *The third period*, from 1920 to the present time, has been characterized by the development of the art of excavation into a science, the perfecting of the use of pottery as an instrument of knowledge, and the undertaking of systematic and complete excavation of sites.

In the above account only the principle explorations have been mentioned. In all parts of Palestine, and especially at Jerusalem, important archaeological discoveries are frequently made

when people are digging to lay the foundations of buildings, to construct a cistern, or for other purposes. Other important discoveries, as for instance, the rock-cut high place at Petra, and the painted tombs at Beit Jibrin, have been made by people traveling through the land.

Here, too, should be mentioned the Graeco-Roman town at Beit Jibrin, examined by Professors Vincent and Savignac, in 1922, at the request of the British Government. Many minor discoveries are being made every year by some of the many agencies that are now carrying forward a variety of systematic examinations. A summary of these is given each year in the Bulletin of the American Schools of Oriental Research. Many discoveries made in this way are recorded in the *Quarterly Statements of the Palestine Exploration Fund*, the *Zeitschrift des deutschen Palastina-Vereins*, and the *Revue Biblique* lack of space forbids the attempt to chronicle these.

Painted Tombs of Marissa, London 1905

Revue Biblique, XXXI

The Publications of an Archaeological Expedition to Syria in 1899-1900, New York, 1904

Publications of the Princeton Archaeological Expeditions to Syria in 1904-1905, and 1909, Leyden (Leiden?)