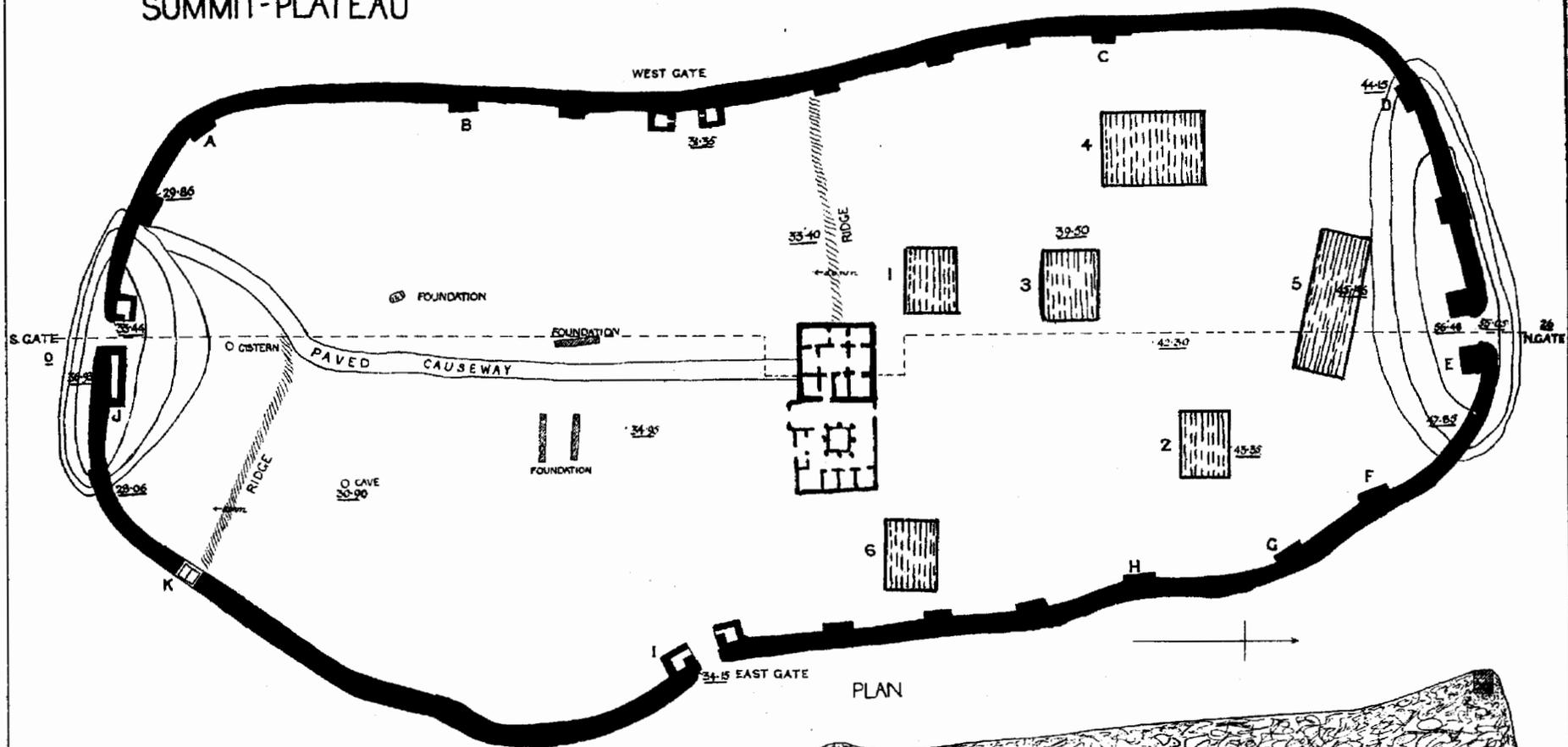
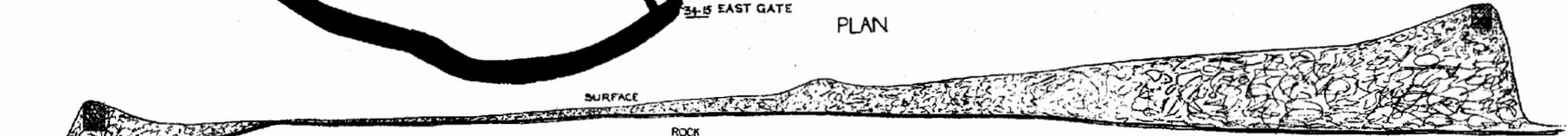


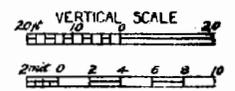
TELL EJ-JUDEIDEH EXCAVATION SUMMIT-PLATEAU



PLAN



SECTION



F. J. Bliss
Excavated by
W. F. M. Flinders Petrie

SECOND REPORT ON THE EXCAVATIONS AT TELL EJ-JUDEIDEH.

By F. J. BLISS, Ph.D.

EXCAVATIONS were resumed at this site on Monday, March 19th, and the work has been closed to-day (June 1st), when the Tell shows the same level top that it had on the day operations began. In the meantime some 125,000 cubic feet of earth and stones have been piled up on the surface, and the extensive remains of a Roman villa have been exposed to view. The covering in of excavations is one of the penalties that have to be paid when diggings are made on arable land. Four days have been lost to the excavations—two on account of rain, and two on account of the Moslem Feast. The health of the party has been better than during any previous season. Cool days have been in the majority, and on May 29th it rained for two or three hours, quite exceptionally for this time of year.

In the April *Quarterly* was published a plan of that part of the summit of the Tell which is enclosed by the late city wall. This plan is now repeated,¹ with additions showing the work of the present season. Along the north and south axis of the Tell the rock is practically level. In the centre of the town may be seen the plan of a villa. To the south of this the *débris* is slight, the accumulation above the rock ranging from 1 foot to 6½ feet; to the north the *débris* gradually increases in depth, from 10 feet near the villa to 20 feet at the base of the north mound. At the top of this we have 30 feet of *débris* standing on the rock, but as 5 feet of this is to be accounted for by the destruction of the later gateway, the northward slope, before the erection of this gateway, was almost uniform from the centre of the Tell to what is now the line of wall. This consideration weakens *a priori* the force of my suggestion in the last report that the north mound represents the destruction of some especially important early building, and the theory was

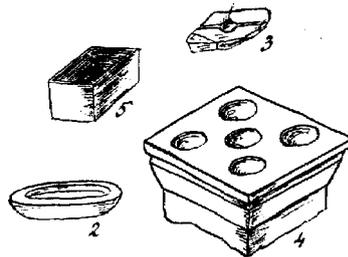
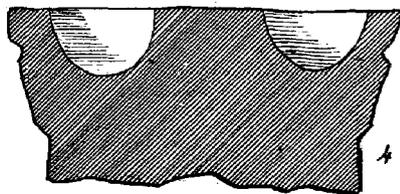
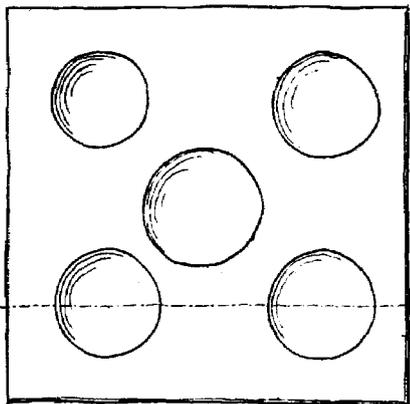
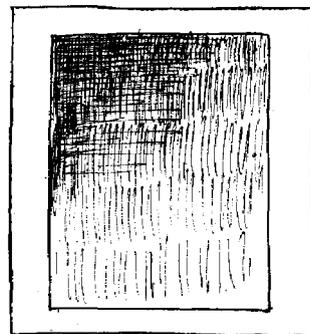
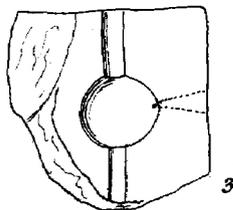
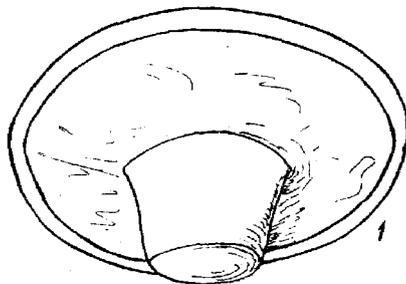
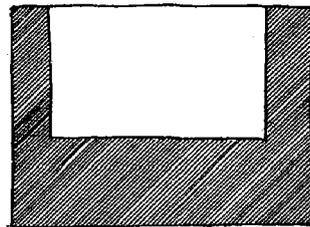
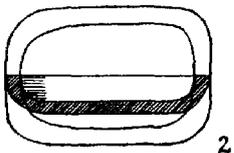
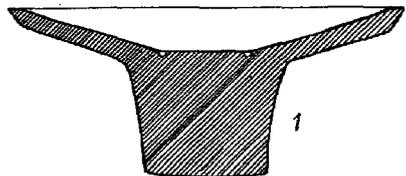
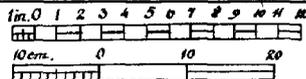
¹ Plate I.

discredited by the excavations themselves, as will be shown later. On p. 93, April *Quarterly*, I stated that beyond the north mound the hill trends to the north-east for about 1,000 feet, showing a maximum accumulation of 5 feet of *débris*, with various outcrops of rock. A sketch plan of the whole summit of the hill is now published. The wall encloses about two-fifths of this area, the remaining three-fifths not having been occupied at the period of its construction. This part is strewn with Jewish and pre-Israelite pottery. The Jewish and earlier towns thus extended over the entire summit, which is about 1,900 feet long, but the main occupation, during these periods, was confined to an area only 400 feet long from the centre of what was the later walled town to the spot occupied by its north gate. At two different points an examination was conducted to ascertain whether a Jewish or pre-Israelite wall was to be found underlying the later wall, which rests on *débris*, or whether such a wall existed in a line outside or inside that of the later wall, but in each case the negative was proved.

On returning to the site this spring we found the whole Tell ploughed for the summer's crop, which, though still unplanted, had to be treated in our negotiations with the owners as ready for the harvest. As in the time we were able to devote to Tell ej-Judeideh we could not hope to excavate more than a small portion of the area, we contracted for the crops covering the northern half of the area enclosed by the wall, where, as I have stated, the accumulation is greatest. Within this area we made the six large clearances marked on the plan, placing them at such intervals as appeared to reduce the possibility of our missing any important building, and to increase the chances of our striking an ancient rubbish heap which might contain valuable objects. In every case but No. 5 we cleared to the rock, or to the virgin soil, leaving, however, the lower walls *in situ*. In No. 5 we exposed the rock only over about one-third of the area.

Placed side by side the pits would cover an area 120 feet long by 80 feet wide, having an average depth of 13 or 14 feet. Almost all of the soil exhumed was passed through a sieve, and each stone was examined. Walls enclosing rooms, floorings,

TELL EJ-JUDEIDEH EXCAVATION
GROUP OF ASSOCIATED STONE OBJECTS



F. J. Bliss.
R. A. S. ...

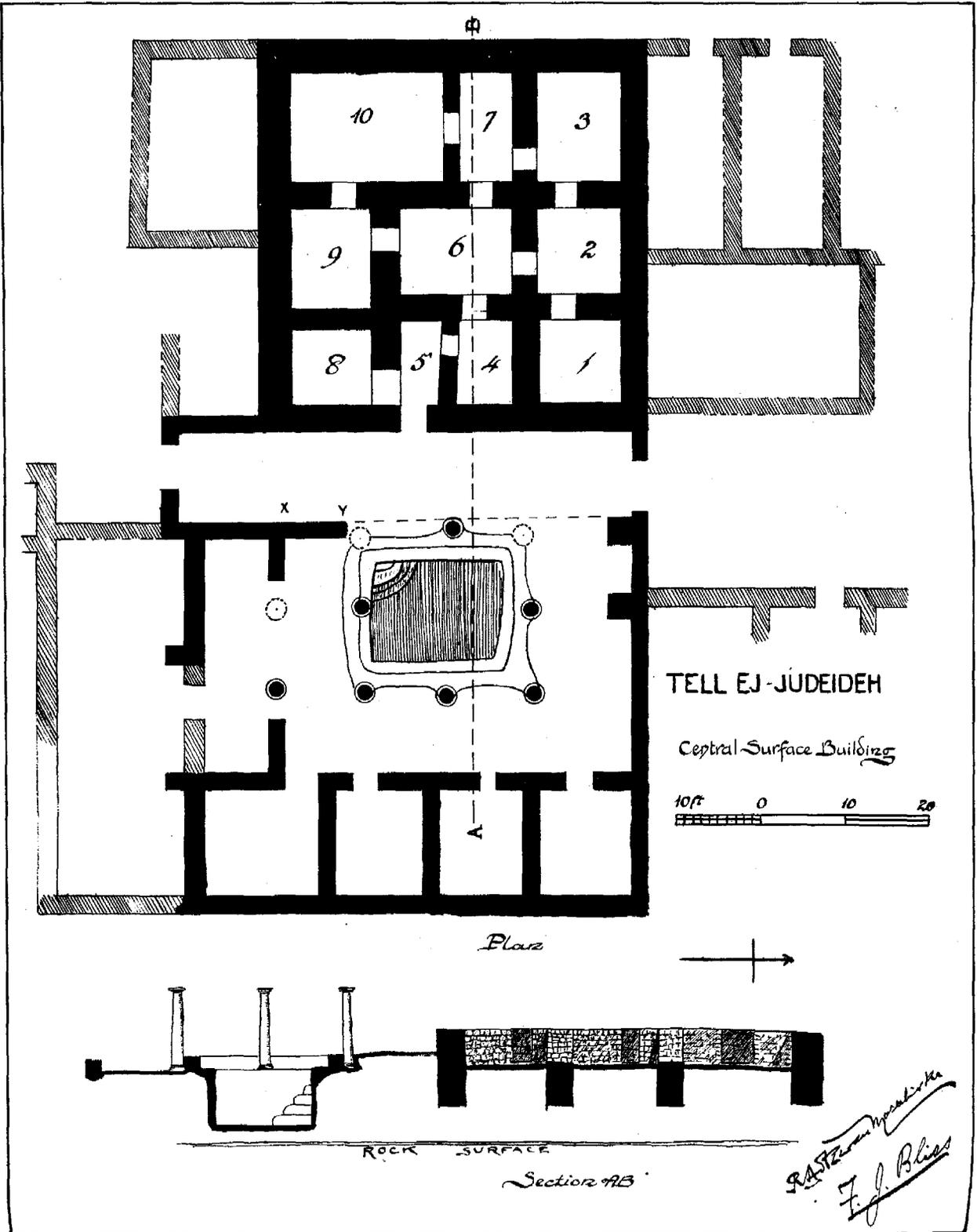
ovens, corn-pits, stone vats, &c., were found in the clearances, in some cases representing five mutually excluding periods of construction. Plans were made of the walls at all the levels, but as these naturally show only parts of buildings (owing to the circumscribed nature of these scattered clearances) their publication is withheld for the present, as what edification may be derived from such representations has already been illustrated by the plan and sections of a similar clearance at Tell Zakariya. All the walls consist of the rudest rubble laid in mud, and there was nothing to identify any of these with an important building. Signs of conflagration were visible in many places, especially in pit 4, where in a bed of ashes above a flooring we recovered a quantity of Jewish types of pottery, and in pit 5, where, over the whole area, the stratum below the Jewish houses consisted of small calcined stones, whose condition was evidently the result of the destruction of stone buildings by severe fire. From the bottom of this pit we drove three tunnels along the rock under the north mound, which I had suspected might cover the remains of an Acropolis, but no such construction was found.

Of bronze and iron we found nothing but a few nails and pins. In stone we found the usual catapult balls, weights, flint knives, some especially fine specimens of corn-rubbers, and the group of objects figured on Plate II. These, which were found immediately under the surface, consist of the very softest limestone, called by the natives "howwar." No. 1 is a flat, circular dish on a solid foot: in shape the frustrum of a cone. On p. 104 of the "Mound of Many Cities" may be seen the figure of an object found by me at Tell el-Hesi in a stratum, dated about 500 B.C. On the base of this were scratched several rude Greek letters. I called it a *lamp-stand*, but the fracture of the upper edge makes it plain that the object in its present condition is incomplete, and a comparison with the dish found here suggests that it is of similar character. No. 2 is a rude saucer. No. 3 is a flat stone indented by a cup-mark from which two grooves extend to the edges. The bottom of the cup is connected with the exterior surface by a drain as seen in the section. No. 4, the most interesting of the series, is

unfortunately broken at the bottom. It is evidently the top part of a table of offerings. No. 5 is a stone box.

The pottery finds were very instructive. In the Jewish stratum we recovered several whole specimens of types of which before we had only found fragments, while the stamps, both Royal and private, outnumbered those discovered at all the other sites put together. These will be treated of at the end of this article. In our discussions of Palestine pottery we have recognised two stages of pre-Israelite ware: the first, called by Petrie Amorite, we prefer to name early pre-Israelite; the second, which is found associated with Phoenician and Mykenean ware, is named by us late pre-Israelite. At Tell ej-Judeideh the almost entire absence of this late pre-Israelite ware, with the associated types, has been noted in all the clearances, a jump being made from the Jewish ware to the very earliest types. Only half a dozen specimens of the local painted ware, so common at the other Tells, and a few scraps of Phoenician ware have turned up here. We have been led to conclude that the site was abandoned in very early times and reoccupied by the Jews. Unfortunately the very early ware is found much broken up, and we have failed to find here an unbroken specimen of the type exemplified by the large Tell es-Sâfi jar, which met with an accident after it had been exhumed almost entirely whole. The Greek and Roman ware strewn over the surface and found to a depth of about 4 feet prove that the place was inhabited near the beginning of the present era.

To the Greek or Roman period—probably to the latter—belongs the villa found in the centre of the Tell, the position of which was marked on the plan published last quarter by the word "foundation." At this point the generally level nature of the Tell surface was seen to be interrupted by a low mound—hardly more than a swelling of earth—crossed by lines of stones *in situ*, which plainly indicated the walls of a large building. During the present season we have excavated at this point, and I shall give an account of the work, with the general measurements, leaving the architectural notes to be added by Mr. Macalister. We began operations by following the surface clues, and soon had recovered the outlines of a building,



directed to the cardinal points, square in shape, with a side of 45 feet 3 inches, outside measurement.¹ The outside walls range in breadth from 3 feet to 3 feet 7 inches, and consist mainly of rubble laid in courses about 18 inches high; at the angles the stones are better squared and dressed, some of them being flush—drafted or vermiculated, with the centres roughly pocked, while the drafts are chiselled. The building is divided into ten rooms by cross walls, ranging from 1 foot 9½ inches to 3 feet in thickness. The masonry about the doors consists of thin slabs of “howwar” (soft limestone), averaging about 8 inches in height and 18 inches in length, dressed diagonally with a very broad chisel. The dimensions of the rooms are as follows:—No. 1, 10' × 10' 3"; No. 2, 10' × 10'; No. 3, 10' × 12' 9"; No. 4, 10' 3" × 6' 5"; No. 5, 10' × 4' 9"; No. 6, 10' × 13' 4"; No. 7, 12' 9" × 6' 5"; No. 8, 9' 8" × 7' 10"; No. 9, 12' 3" × 9' 8"; No. 10, 12' 9" × 18'. Rooms 1, 2, and 6 were quite emptied of their *débris*, which consisted mainly of fallen stones, with scarcely any pottery. The floorings are of mud, mixed with straw and small pebbles. There was no indication that this was meant to form a matrix for a mosaic, and no loose *tesserae* were found. On the walls, which stand to a maximum height of 5 feet above the flooring, were signs of plaster, consisting of a paste formed of water and unslaked “howwar.” No signs of windows appeared. The building does not rest on the rock, but on 4 feet of *débris*, the foundations being sunk some 5 feet below the level of the floorings. At all points, except at the corner of room 10, which is obviously no place for a door, and at room 5, the outside walls are preserved above the level of the floor, hence the only possible entrance was at the latter point. As this could have been barely 4 feet wide it became clear to us that the capitals and bases found in the *débris* formed no part of the entrance, and search for an extension of the system was begun.

The results of this search may be seen on the plan. The small entrance was found to give on to a court or atrium, in the centre of which was a pool originally surrounded by eight columns. Six bases were found *in situ*, and the position of the

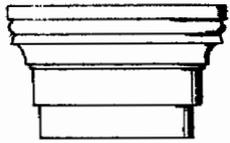
¹ See Plate III.

other two was sufficiently indicated by the ruin of the wall. The intercolumnar spaces are not equal, and the axes of the two colonnades are two degrees off the right angle. The column bases are not disposed symmetrically with reference to the pool wall, as five project outwards from this, while the sixth stands on the step or seat running around the inside of the pool. It seems probable that the columns were placed with a view to a general symmetrical effect with the main lines of the building. To have placed the pool so that the sixth column should stand outside it would have necessitated the contraction of the pool beyond the apparently required dimensions, while to have arranged it so that all the columns should rest on the step would have resulted in hiding the bases of all the columns from the point of view of one outside. Accordingly, a compromise appears to have been effected. The pool walls, which show no straight lines, are covered with plaster, consisting of mortar and ashes, with minute particles of ground pottery. The plaster is in two coats, as in later times the pool wall was thickened and heightened by a wall which on three sides was carried out almost to the outer line of the column bases, and on the south side was built on to the step. This alteration is not indicated on the plan. The other component parts of the building are described by Mr. Macalister. This villa appears to be contemporaneous with the city wall, as they bear the same relation to the *débris*. The absence of coins is curious. Signs of a Roman occupation are visible at many points over the Tell, and some of the buildings abut on to the villa.¹ An approximate restoration of the pool was attempted by building on the bases *in situ* the drums and capitals found in the *débris*. A photograph was taken. Mr. Macalister's notes are as follows:—

“The remains have every appearance of being those of a Roman villa, possibly with some Greek influences in its plan, surrounded by the ruins of a settlement of small houses. The latter, whose ramifications, extending all over the Tell, recall the labyrinthine Coptic towns on Elephantine and Philae, interfere considerably with the remains of the principal building, and obscure its details. I apprehend that the principal building antedates

¹ In regard to relative dates of construction, the rudeness of the masonry rules out any argument based on bonding.

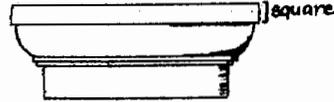
TELL EJ-JUDEIDEH EXCAVATION CENTRAL SURFACE BUILDING : CAPITALS & BASES



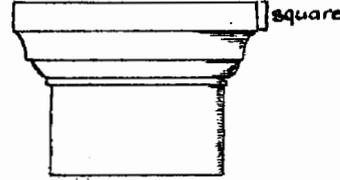
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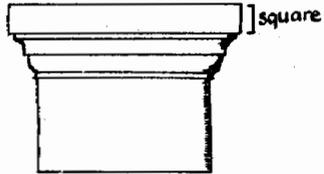
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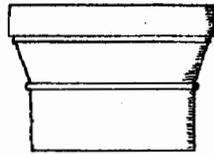
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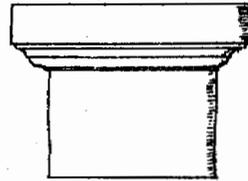
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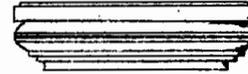
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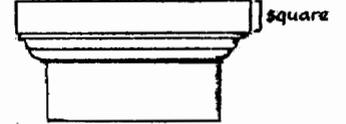
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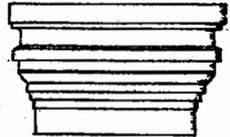
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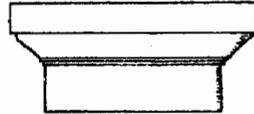
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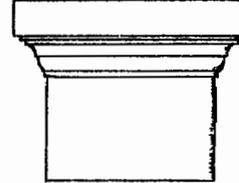
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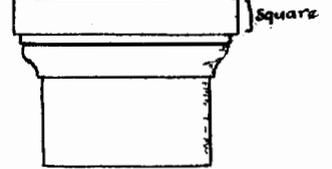
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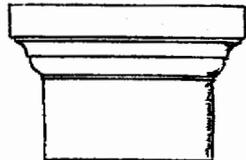
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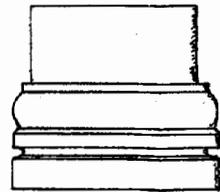
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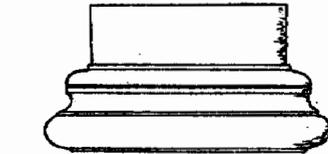
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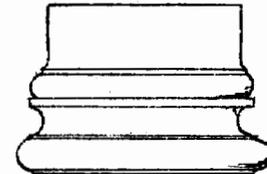
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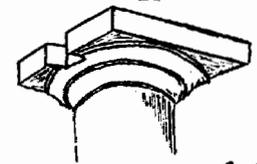
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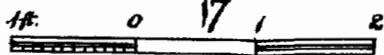
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*R. A. S. ...
F. J. Bliss*





ATRIUM AND IMPLUVIUM OF ROMAN VILLA (Restored from Fragments found on the Site).
(From a Photograph.)

by a certain period its smaller neighbours, and that when they were built it was abandoned and probably partly ruined.

"In the large square hall, with a quadrilateral pond in the centre, we have, I think evidently, an atrium with its impluvium.¹ To the south of the impluvium is a wide doorway, in which was found the base of one column. This, from its position, was most probably *in situ*; an element of doubt is admitted by the fact that it had no foundation, but the whole work is so bad that this objection is not insuperable. Here, I take it, we have the original entrance, although its position at the side rather than at the end of the atrium is singular.

"This wide doorway opens on a shallow apartment, which would perhaps be the ostium; there is a narrow door, not centrally placed, in its back wall. I suspect, however, that outside the columned doorway there has been a certain amount of rebuilding, and that we cannot accept the existing remains as representing the original plan. I have indicated on the plan one possible reconstruction of the outer door, suggested by two large piers on the back wall of the supposed ostium. (I may remark, once for all, that in the plan walls *blackened* in belong certainly to the building under consideration, walls *hatched* do not appear to be connected with it.)

"It is just possible that this shallow apartment may be the triclinium, which does not seem capable of being placed anywhere else in the plan, but I hardly think it wide enough.

"To the east are four small chambers, not easy to assign to their original purposes. They may have been store-rooms or cubicula. From their opening out of the atrium they evidently belonged to the villa.

"To the north the only noticeable feature is a recess between two pilasters—possibly the tablinum.

"The columns are ranged immediately at the edge of the impluvium, not set back. They have Attic bases and ugly squat capitals, differing slightly among themselves, while maintaining the same character.² The mouldings are 'roughed out' in the stone, and finished with a fine plaster coat: thus, the cyma recta, which appears on some, is a common roll and fillet on the stone. Traces of vermilion appear on some of the mouldings.

"Unfortunately in a work so rough the system of proportion adopted cannot easily be recovered with exactitude, and there is no clue to the original length of the columns. (In the sections¹ it has been taken conventionally at 10 feet.) The columns are built in drums, dowelled together with square dowels—probably stone, as no sign of oxidation appears on the stones.

"As usual, the drums were chiselled out roughly, made to fit exactly by being rotated end to end backwards and forwards, and finally were smoothed into shape with the comb. Two unfinished drums were found illustrating these processes. Neither had been combed, and from one,

¹ Plate III.

² Plate IV.

the ears, left for convenience of grasping for rotating the drum, had not been chiselled off.

"Many of the drums are signed with a mark, consisting of a letter, Greek or Roman (L is the only exclusively Roman letter), with or without one or more vertical strokes after it (Plate V). The attractive theory that the letters were denotations of the individual columns, and the strokes represented the numerical order of the drums, in each was negatived by trial, it being found that drums consecutively numbered do not fit together. We are, therefore, obliged to fall back on considering the letters as masons' marks, and the strokes as indicating the number of the drums executed by each. The Greek letters may be indications of the nationality of the workmen, or else may be mere affectations.

"The only indication of the character of the roofing consists of a square mortice cut out of opposite sides of the abacus of all capitals that can be referred to the atrium colonnade. That this mortice—which measures 5 inches to 5½ inches across—is intended for the reception of roof timbers, and not for the framing of the compluvium, is shown by the fact that invariably it occupies opposite sides of the capital. Were the latter the correct theory, the corner columns would show the mortice on adjacent sides.

"The western colonnade of the atrium is entirely occupied by a faux, terminating at each end in external doors. These, no doubt, led to out-houses, and probably at least one led to a peristyle court or some other construction the existence of which is postulated by capitals and bases, in design different from those belonging to the atrium, found lying about in various places. All such external structures have, however, disappeared, and their sites are occupied by small chambers and houses, between which and the main building it is impossible to trace a radical connection.

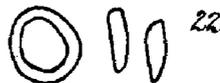
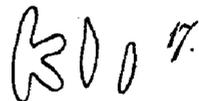
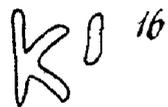
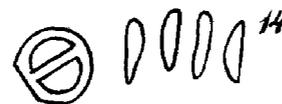
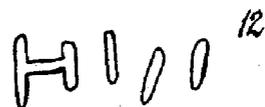
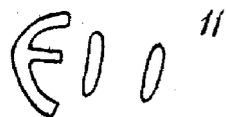
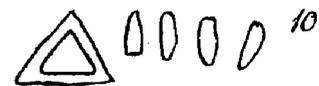
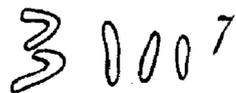
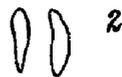
"The floor of the faux is paved with mud beaten down. It is raised 2 feet above the level of the floor of the atrium, and screened off from it at the southern end by a dwarf wall, marked XY in the plan.

"The extension of the faux to the south, beyond the breadth of the atrium, will be noticed. In the centre of the west wall of the faux (though not centrally placed as viewed from the atrium) is a comparatively narrow doorway, giving access to a square building with thick walls. There are ten apartments in this building, the plan of which is perfectly straightforward and, except for the slight deflection of one wall, admirably regular. The central apartment, having no means of lighting except from above, was in all probability an open court by which light and air were admitted to the other apartments of the system. The position in the plan, the extra strength of the walls, the apparent absence of external windows (thus securing the complete privacy of this part of the building), forcibly suggest that we have here a gynæconitis arranged round its own central court, as was the case in Greek houses.

"Nothing whatever was found to fix an exact date for the building, and the architectural indications are of too indefinite a character to raise any suggestion that might be made above the level of a guess."

Tell el-Judeidah: Mason's Marks from the Central Surface Building

1 in 0 1 2 3 4 5 6



MSB

At Tell ej-Judeideh we have recovered 37 jar-handles upon which Royal stamps have been impressed. These are in various stages of preservation, and show the names of four different towns, one of which is unknown, whence I prefer not to vocalise it, giving only the consonants, M. M. S. T. For convenience I divide the handles into 11 classes:—

I.	Two-winged type, symbol only	...	...	4
II.	"	"	traces of למלך...	7
III.	"	"	Ziph ...	1
IV.	"	"	Hebron ...	3
V.	"	"	Shocoh ...	5
VI.	"	"	M. M. S. T. ...	6
VII.	Four-winged type, symbol only	...	...	1
VIII.	"	"	traces of למלך...	5
IX.	"	"	Ziph ...	2
X.	"	"	Hebron ...	1
XI.	"	"	Shocoh ...	2
				—
	Total	...	...	37

Without regard to difference in the symbols we may make another division as follows:—

I.	Place-name indistinguishable	...	...	17
II.	"	Ziph ...	...	3
III.	"	Hebron ...	...	4
IV.	"	Shocoh ...	...	7
V.	"	M. M. S. T. ...	...	6
				—
	Total	...	...	37

Under Class I of this second list are included one handle in which the first letter of the place-name is *zayin*, suggesting Ziph, and one in which the last two letters, though imperfectly stamped, appear to be the final two letters of Hebron. In all other cases in this class the lettering in the lower line is entirely wanting, owing to weathering, disintegration, or imperfect stamping.

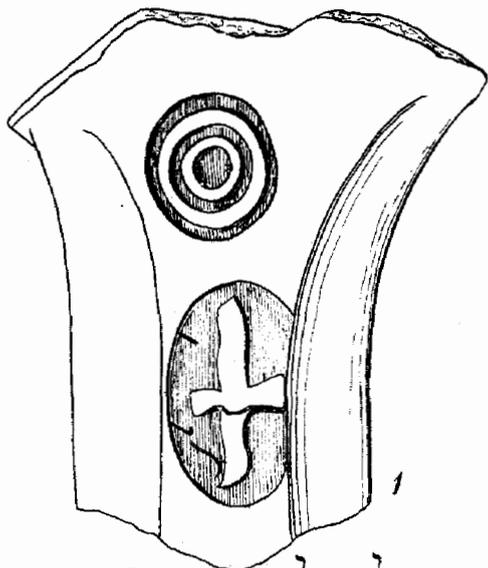
Casts are being prepared of all the stamps which show any

peculiarities, however minor. On Plate VI are drawn eight specimens for illustration of the present article. The place name of No. 1 is effaced, and only traces of the **למלך** appear, but the handle is drawn to show the only example we have found of the ornament, consisting of two concentric rings above the cartouche, noticed by Professor Sayce on several of the jar-handles from Jerusalem (*Quarterly Statement*, January, 1900, p. 67). No. 2 is of the two-winged type, with the word **ממשת** in the lower line. By analogy this must be taken as the name of a town, but it is not found in the Bible. We cannot see here a blunder of an engraver who meant to cut **מרשת**, for out of the six specimens found (all of the two-winged type), the spacing of the letters shows that three are certainly different stamps; on two of these the second **מ** is perfectly distinct, while in the third the letter occupying this space, though blurred at the top, shows the curved tail of a **מ**, and not the straight tail of a **ר**. Of the other three, one (No. 3 on the plate) shows the same stamp as No. 2, the stamp, however, having been used twice, as proved by the blurred symbol, the repetition of the lower end of the *cap* in the upper line and of the *shin* in the lower line; the second shows two unmistakable *mims*, though the two final letters can be made out only by a strong lens; the third is sadly blurred, but the final **שת** is plain.

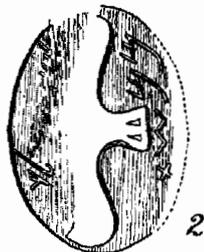
The recovery of the name of this city throws a light on the two mysterious letters **שת** found on a Royal stamp in Jerusalem. On p. 205 (*Quarterly Statement*, 1899), Professor Clermont-Ganneau points out that the position of these letters shows that they are the last two of a word of four letters, for which he suggests **מרשת**—Moreshat. As the other names, Shocoh and Ziph, occurring on the Jerusalem handles have been found at Tell ej-Judeideh, it seems probable that the specimens ending in **שת** are identical at the two places. Light is also thrown on a jar-handle of Tell Zakariya described by me on p. 186, *Quarterly Statement*, 1899; as follows:—"The other (undrawn specimen) is much disintegrated: only the last part of the lower line appears, showing distinct traces of two letters, most probably **מ** and **ש** respectively. Before the **מ** indications

TELL EJ-JUDEIDEH EXCAVATION

ROYAL STAMPS



ל[מ]לך [***]



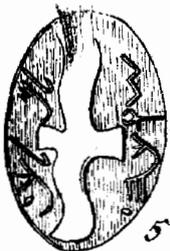
למלך ממשת



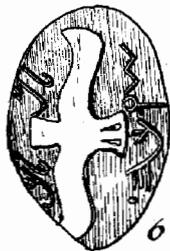
למלך ממשת



למלך חברון



למלך שוכה



למלך שוכה



[למלך] זיף



למלך זיף

F. J. Bliss.
PALESTINE EXPLORATION FUND.

of the tail of a ך or ך appear, but the space between this letter and the margin of the stamp hardly admits of the insertion of another letter, thus seeming to rule out Michmash (מכמש) as a reconstruction." I have given this handle a re-examination, and while verifying my former observations, I notice that there is space for a fourth letter to the left. The tail of the first letter could as well be that of a *mim* as of a *nun* or *cof*. Hence this stamp (this time of the four-winged type) is probably ממשׂת, and I have marked it as such in my list of the handles from Tell Zakariya.¹

As this town is not mentioned in the lists in the book of Joshua, we must assume either that it was not built till Jewish times or that it came under the head of unenumerated villages in such a phrase as "eleven cities (whose names are given) with their villages" (Joshua xv, 51). In this case it probably became important only after a Royal pottery was established in it. In the first case we must look for it at some site where there are no pre-Israelite remains. This we must bear in mind when excavating at Tell Sandahannah, where the lowest stratum appears to be Jewish. It should be noticed, however, that the radicals of the name correspond to no known Hebrew root.

No. 4 is the only specimen we have found of the two-winged type on which the name Hebron is perfectly preserved. Contrary to the usual method in affixing the two-winged stamp, in the present instance it is found parallel to the rim of the jar. Of the other two Hebron stamps with the two-winged symbol found at this site, owing to bad stamping in both cases, one shows the tops of the first three letters, with a complete *nun*, and the other shows a complete *cheth* and the top of the *beth*. Of the four-winged type, the single specimen found here shows the first three letters, חבׂר. The scarab is articulated. I may mention here that I was somewhat surprised to find, on p. 170, April *Quarterly*, 1900, Professor Sayce announcing as something new: "The place-name mentioned by Dr. Bliss (*Quarterly Statement*, January, p. 13) as beginning with the letters *cheth* and *beth* is Hebron." Remembering that I had

¹ A cast of this stamp was forwarded in April, 1900, and is No. 15 of the list.

mentioned this identification in my report I turned to the page, but found a printer's error of Hebrew for Hebron.

Nos. 5 and 6 show the place-name Shocoh associated with a symbol of the two-winged type. The stamp is identical, but owing to better pressure on No. 6 the feathers in the tail are distinct. The dots at the end of the two lines should be noticed, also the ligature between the *caph* and *he*, and the peculiar form of the *waw*. Two other beautiful specimens of the same stamp have been found. The fifth "Shocoh" handle under V in the first list shows only the final *he*. Of the four-winged type we have two specimens; one shows the characteristics of the "Shocoh" handles on Plate V, facing p. 184, *Quarterly Statement*, 1899, with the ligature between the *shin* and *waw*, and the four-barred *he*; on the other the entire stamp is faint, but the first two letters of this place-name are plainly *shin* and *waw*.

Nos. 7 and 8 have the place-name Ziph, and are of the two-winged and four-winged type respectively. The engraver of No. 8 appears to have devoted his attention principally to the beautifully articulated beetle, as he has not only bungled the second *lam* in the upper line, but has both inverted and placed upside down the *yod* in the lower line, confused no doubt in the necessary process of reversing the letters on the stamp. A second specimen of this same stamp, in general more faintly impressed, has turned up here. However, the upper line is clearer, and as this is somewhat effaced on the first, this line in the drawing is restored from the second specimen. Re-examined in the light of these specimens, the stamp from Tell Zakariya, described as "illegible" in *Quarterly Statement*, p. 186, 1899, appears to be identical with them. The scarab is articulated; though worn almost smooth, the space below shows the upper bar of the *zayin*, and the misplaced *yod*, which formerly put us out; the letters of the upper line have the same long, scratchy character, and minute measurements between letters show their relative position to be the same. Accordingly it is included with the Ziph handles from Zakariya.¹

¹ The last two specimens are Nos. 5 and 14 respectively in the list of casts and moulds forwarded in April, 1900. A cast of the duplicate of No. 5 (No. 8 on the present plate) will be sent later.

The number of Royal stamps found up to the present day is now great enough to demand a more complete discussion than I have thus far attempted, of their origin, nature, meaning, destination, &c. Before entering into this I shall add to the catalogue of Tell ej-Judeideh stamps, lists of those found by us at the other sites excavated:—

Tell Zakariya.

I.	Two-winged type; no place-name ...	...	2
II.	„ „ Ziph ...	...	1
III.	„ „ Hebron ...	...	1
IV.	Four-winged type; no place-name ...	...	2
V.	„ „ Ziph ...	...	2
VI.	„ „ Hebron ...	...	3
VII.	„ „ Shocoh ...	...	5
VIII.	„ „ M. M. S. T. ...	...	1
	Total ...	...	17

All these have been discussed in the pages of this Journal.

Tell es-Sâfi.

I.	Four-winged type; no place-name...	...	4
II.	„ „ Shocoh ...	...	2
	Total ...	...	6

Those found during the first season are mentioned on p. 193, *Quarterly Statement*, 1899; one is illegible, the other has the place-name Shocoh. Of the four found during the second season, the first is broken off above the place-name, the second is smudged below the symbol, the third is probably Shocoh, as the first letter is a *shin* (the rest being effaced), and on the fourth the  shows all the characteristics of the first line of No. 8 on the present plate, noted above, and is evidently identical with that stamp from Ziph. As, however, the second line is completely effaced it is not included in the list of Ziph handles.

From the bottom of one of the two shafts which represent all the excavation done thus far at Tell Sandahannah, we found a Shocoh jar-handle.

A few statistical lists will be convenient for purposes of comparison, in these the following abbreviations are used:— T. Z. for Tell Zakariya, T. S. for Tell es-Sâfi, T. J. for Tell ej-Judeideh, and T. Sand. for Tell Sandahannah:—

Total number of Royal stamps found at T. J. ...	37
" " " T. Z. ...	17
" " " T. S. ...	6
" " " T. Sand. ...	1
	—
Total	61
	—
Total number of Royal stamps without place-names	25
" with place-name, Ziph	6
" " " Hebron	8
" " " Shocoh	15
" " " M. M. S. T.	7
	—
Total	61
	—
Total number with place-names	36
" without "	25
	—
Total	61
	—
Total number of two-winged type	30
" four "	31
	—
Total	61

The name Ziph is found at T. J. and T. Z.

 " Hebron " T. J. and T. Z.

 " M. M. S. T. is found at T. J. and T. Z.

 " Shocoh is found at T. J., T. Z., T. S., and T. Sand.

It will be noticed that the number of Royal stamps found at Tell ej-Judeideh outnumbers by 13 the sum total of such stamps

found at all the other sites. This may be accounted for partly by the fact that at our present site we have collected hundreds of handles strewn over the surface, the examination of which has resulted in the discovery of several stamps, and partly by the fact that during this season we have added to our usual dry-polishing of all handles excavated the process of washing and scrubbing those more thickly covered with dirt, while the incrustation on others has been removed by acid. But these facts are not sufficient to account for the disproportion. It is curious that, while the types of pottery with which these handles are associated here were found in great quantities at Tell el-Hesi, no Royal stamps came to light. Although it is just conceivable that a few specimens may have been overlooked, it is certain that these stamps are not to be found there in any great quantity.

We may consider the discussion of the jars with Royal stamps under four heads:—(1) The handles. (2) The symbols. (3) The inscriptions. (4) The date.

(1) *The Handles*.—All the specimens from T. J. are made of rather coarse black clay, usually containing minute particles of quartz, &c., the surface being black, brown, yellow, light red, or dark red, according to the intensity of firing. One specimen from T. Z. and one from T. S. show a red colour all through the section of fracture, but the clay appears to be the same as in the other handles, and the red colour inside probably means that these two specimens had been subjected to the severest firing. In examining a heap of sherds thrown out from a modern pottery at Beyrout, where the potter was using a uniform black clay for all his vessels, I observed that the surfaces of these sherds showed almost every variety of colour. All the handles from the four sites have a rib, more or less pronounced, and in most cases double. In shape the handles show two varieties: thin handles with slight curvature in breadth (giving an almost flattened top), and thick handles with a more pronounced curvature in breadth. The four-winged symbols are confined to the thick type, while of the two-winged symbols found at T. J., about two-thirds are stamped on the thin handles and one-third on the thick. No

jar has been found complete, but that the vessels to which these handles belong must have been very large is proved by the extremely slight curvature of the portions attached to the handles. The jars were wheel-turned.

(2) *The Symbols*.—The stamps consist of an oval containing a symbol with two lines of writing, one below and the other above. The symbols are of two kinds: one has two wings, the other four. In all cases but one (No. 8, Plate VI, in the present number) the axis of the body of the two-winged figure is at right angles to the axis of the handle, while that of the four-winged figure is parallel to it. Of the 61 specimens found 30 are of the two-winged type and 31 of the four-winged type. The clay is the same, and the four place-names have been found in connection with both types. In general the two types have been found in the same archaeological stratum. In one case at T. Z. (see pp. 184–185, *Quarterly Statement*, 1899), three specimens of the two-winged type were found in a few inches of *débris* upon a flooring, and above this occurred another flooring, upon which were three specimens of the four-winged type. This proves no more than that the three latter individual handles were used later than the former.

The two-winged figure has some characteristics of a bird, showing a head (wedge-shaped), outstretched wings curved upwards, and a tail sometimes divided into feathers. The four-winged figure is treated in some cases naturally, and in others conventionally. The natural treatment can best be seen in No. 8, Plate VI, where we have a four-winged beetle, with well-articulated body and well-shaped head. In the conventionalised type the head is wedge-shaped and the body terminates in a zig-zag.

In the "Recovery of Jerusalem" (p. 473), where the two-winged types found in Jerusalem are discussed, it is stated that the symbol resembles in some degree a bird, but "is believed to represent a winged sun or disc, probably the emblem of the sun-god, or possibly of royal power." Professor Clermont-Ganneau (*Quarterly Statement*, pp. 204–5, 1899) regards the four-winged figure as an Egyptian scarab, and the other type as a "symbol also of Egyptian origin and of an equally popular

character, the two-winged disc with a bird's tail," which "is to be identified with the symbol called by the Israelites Kabod." Professor Sayce (p. 219, *Quarterly Statement*, 1899) appears at first to have regarded both symbols as winged discs, but on seeing the articulated scarab figured on p. 13 of the January *Quarterly*, 1900, concludes that they are both scarabs (p. 170, April, 1900), and refers to the two-winged beetle found on a scarab of Antef IV of the eleventh dynasty (Petrie, "Historical Scarabs," 159). In favour of this view is the fact that the wedge-shaped heads are identical on both symbols. Apart from this it would seem to be more natural to take the two-winged figure as simply a bird.

(3) *The Inscriptions*.—On each well-preserved handle are two lines of writing separated by the symbol, the upper line having the letters לְמֶלֶךְ, and the lower the name of a town. The reading depends upon whether לְמֶלֶךְ is to be taken relatively as לְמֶלֶךְ, "to the King of —," or absolutely as לְמֶלֶךְ, "to the King." In the first case we must read: "To the King of Hebron, Shocoh, or Ziph," as the case may be. This was my reading on the discovery of the first specimen with the name Hebron (*Quarterly Statement*, p. 104, 1899); but the finding of numerous other stamps, always in connection with late Jewish pottery, shows that these inscriptions must post-date the time when the country was divided up into petty monarchies. I now prefer the suggestion of M. Daveluy (adopted by M. Clermont-Ganneau, *Quarterly Statement*, 1899, p. 206), that the inscriptions should be isolated into two parts, with no grammatical relation between them, giving the reading, "To the King (of Judah) — Hebron," &c. Thus far I follow M. Ganneau, but I differ from him in the interpretation of the inscription. He says:—"Following this order of ideas, we may imagine that these vases were intended to contain products—of oil, for example, of wine, or perhaps flour or grain—representing the tributes furnished in kind to the royal storehouses by the chief cities of the kingdom. This would adequately explain the presence at Jerusalem of those vases stamped with the names of different cities, all characterised by the general

official expression : (belonging) to the king. From this point of view it is well to take account of the significant, material fact that the handles at Jerusalem were found at the very approach to the royal palace." He adds that the first part of the inscription, L-M-L-K. is equivalent to the modern formula, "His Majesty's Service," and that the second part indicated respectively the name of the city to which these jars were apportioned. To prevent all fraud in regard to the amounts to be delivered, the most practical method would naturally be to have the receptacles made, according to the proper gauge, at the royal manufactories, and officially stamped with the royal seal. The presence at Tell Zakariya of a handle stamped with the name of Hebron, he says, may be explained in various ways—for example, on the ground that jars from Hebron destined for the capital (or *vice versa*) might have been temporarily transported to the city represented by Tell Zakariya to be sent on to Jerusalem, together with other jars coming from different towns in the district, and deposited here as a central point; or, again, that orders might have been given to Hebron to deliver at the neighbouring city a certain portion of the dues in kind at a time when the towns of the district were being put on a war footing.

Keeping in mind that, according to M. Ganneau's theory, the ultimate destination of these jars was Jerusalem, and that the presence of the Hebron jar at Tell Zakariya is explained as an accident, it should be noticed that since his theory was advanced handles with the names Hebron, Ziph, and M. M. S. T. have been found at T. Z. and T. J., and handles with the name Shocoh at T. Z., T. J., T. S., and T. Sand. It is unlikely that jars containing the discs of Shocoh should have been deposited at four different central points, or that the town represented by T. J. should, in the times of war, have been forced to draw on the stores of Hebron, Ziph, Shocoh, and M. M. S. T. Moreover, it is difficult to account on either of these suppositions for the presence at T. Z. of a jar from the distant town of Ziph. It seems to me that the geographical distribution of the stamps is most simply explained by regarding them as belonging to different potteries, which were royal monopolies, situated at

Hebron, Ziph, Shocoh, and M. M. S. T. This is the view held by Professor Sayce (p. 219, *Quarterly Statement*, 1899). Both he and M. Ganneau refer to the existence of royal potteries as indicated by the obscure passage (1 Chron. v, 22, 23), but the latter does not hold that these necessarily existed at Hebron, Ziph, &c.

The finding at Tell Zakariya of ware from the potteries of Hebron, Ziph, Shocoh, and M. M. S. T. is paralleled to-day in the village of Zakariya, where the natives get their jars from itinerant hawkers, one day purchasing Hebron ware, another day Ramleh ware, and still another day Gaza ware. Jars from the latter place are taken for sale as far as Nâblus. Pottery made at the foot of Mount Hermon is sold in the villages near Beyrout. It would appear that in the district in which we have been working, the pottery was in ancient times mainly supplied by the manufactories existing at the four towns above mentioned, as, in the 36 stamps with place-names already discovered, none but these names appear. This general theory would also account for the presence at Jerusalem of stamps with the names Shocoh, Ziph, and M. M. S. T., as well as for the stamp on which Professor Sayce traces signs of the name Nobah (*Quarterly Statement*, p. 69, January, 1900), where probably was to be found one of the royal potteries in the district north of Jerusalem. Noting the difference between the two symbols (*Quarterly Statement*, 1899, p. 355), M. Ganneau suggests that they may be "marks peculiar to different kings, or, rather, factory marks distinguishing the different royal pottery manufactories where the jars were made." It appears to me that the former suggestion is the more probable, as the latter would involve, according to my theory, two different royal potteries at Hebron, Shocoh, Ziph, and M. M. S. T. respectively.

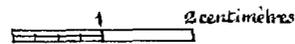
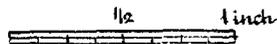
Mr. Macalister's view is that these four towns were the centres of districts in which were collected the dues in kind of the surrounding villages. The geographical distribution of the jars he would account for on the theory that, after the produce was delivered in Jerusalem, the jars became the perquisites of the tax-gatherers, who then sold them to whoever would buy.

I must add the theory of our foreman Yusif, as it is well to note the ideas of a native who argues from the conditions obtaining to-day in a land which has preserved so many ancient customs. He regards these jars as simply officially stamped measures of capacity, which varied locally at the towns Hebron, Ziph, &c. He notes that the measure of wheat varies to-day at Tell es-Sâfi, Zakariya, and Beit Nettif, villages within a radius of three miles, which have inter-communication of trade, and must use each other's standards. He points out that in buying a *rotl* of *samn* (native butter) in this district you are asked whether you mean a "Hebron *rotl*" or a "country *rotl*"; that in Jerusalem, notwithstanding the official standards, you may, in the same shop, buy cloth according to 3 or 4 yard measures; that in Beit Jibrîn you may reckon the napoleon at 109 piastres (Jerusalem currency), at 141 piastres (Hebron currency), or at 219 piastres (Gaza currency); and that in his native village, in the Lebanon, the shops are subject to official visitation, the object of which is to see what standards of weight, capacity, &c., are used (as, for example, the local or Constantinople weights), and whether these standards are correct. According to him the למלך represents the Royal recognition of a local standard, and the place-name indicates what that standard was. This almost too-ingenious theory cannot be tested until the discovery of whole jars admits of the comparison of the relative capacity of jars with the different stamps.

(4) *The Date*.—Of the 37 examples discovered at Tell ej-Judeideh a few were found scattered over the surface, while the rest occurred in the stratum of *débris*, characterised mainly by Jewish pottery, which extended from the surface to a depth ranging from 7 feet to 9 feet. In places the upper 4 or 5 feet of soil were disturbed by the sinking of foundations for later buildings and contained a mixture of Greek, Roman, and Jewish types. This disturbance accounts for the finding of Jewish ware on the surface. That the jar-handles are to be associated with the Jewish rather than with the later forms is proved (apart from the Hebrew lettering) by the fact that exactly the same types of double-ribbed handles occur in the

TELL EJ-JUDEIDEH EXCAVATION

PRIVATE STAMPS



הושע צפן



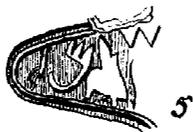
שבניהו עזריהו



לנחם עבדי



שבניה עזריה



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מנחם [לב]נה



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[מנחם



כברה



לשמר [נ]

Handwritten signature: F. O. B. L. i. e. s.

undisturbed portion of the stratum. The Jewish ware shows a great many types, which are also associated at Tell el-Hesi, and these dated from about 800 to 500 B.C. In connection with these forms are early Greek types found to have the same range of date in Egypt. The occurrence of the ribbed handles with stamps in the upper in contrast to the lower part of the stratum suggests that the inscriptions date from the later part of this period—say 650 to 500 B.C. Professor Sayce (*Quarterly Statement*, p. 69, 1900) is inclined to refer them to the eighth century B.C., and Colonel Conder (*Quarterly Statement*, p. 253, 1899) regards a date about 500 B.C. as being the most probable. At Tell es-Sâfi and Tell Zakariya the stamped handles were found in strata having the same range of date as the Tell ej-Judeideh stratum, and the one specimen discovered thus far at Tell Sandahannah was found on the rock, associated with Jewish types and with a stratum showing Rhodian ware superposed.

During this season at Tell ej-Judeideh we have found 15 jar-handles on which private stamps have been impressed in Hebrew characters. As stated above, the handles have the same form with those showing the royal stamps, they are also made of the same clay. Of these 15 stamps, nine are drawn on Plate VII, three are duplicates of Nos. 1 and 2, and three are so worn or imperfectly stamped as to be illegible. However, casts are to be taken. Turning to the plate we notice the absence of the *lam* of possession on stamps 1, 2, 4, and 6. No. 1 shows the name, **הושע צפן**, Hoshea or Hoshea (the son of) Zephen. A similar stamp was described in the last report from this place. Of stamp No. 2 three specimens were found, the identity being proved by minute measurements between corresponding letters. On one the edges of the enclosing oval are scaled off; on the second the lower line is badly stamped, on the third (the one drawn) the upper line is complete, while the lower line shows a space for another letter between the first letter preserved and the curve of the oval. The first letter preserved shows the characteristics of a *zayin*, if we neglect the diagonal line running at right angles to the lower bar of the *resh*. Assuming, on the other hand, that this bar is a composite

part of the letter, we can see some resemblance to the *tsade* found on No. 1, but the absence of names compounded with יהו and the root צד or צר preceded by a first radical, and the difficulty of reconstructing a name from such roots, almost all of which involve the ideas of *shutting up, enclosing*, have decided me to regard the bar in question as a slip of the engraver's tool such as is found in the *nun* of the upper line of this stamp, and occurs also in stamp No. 1. We thus have a *zayin* preceded by some small letter, which was probably an '*ayin*.'

Accordingly we read the full inscription שבניה עזריהו. The first name is found in its shorter form, שבניה (Shebaniah), in the upper line of Stamp 4, and occurs in this form in 1 Chron. xv, 24; Neh. ix, 4, &c. Gesenius suggests the meaning "whom Jehovah has made to grow up." Assuming an initial '*ayin*', the second name reads עזריהו, Azariah (whom Jehovah helps), found in its longer form in 1 Kings iv, 2, and in its shorter form (עזריה), in Dan. i, 6, &c. This form occurs in the second line of Stamp 4, which thus shows the same combination of names (though in their shorter form) as found on Stamp 2. We may have here two different stamps of the same man, who used the longer and shorter forms of his names indifferently.

The names of No. 3 are enclosed in a rectangle, divided into two parts by a single bar. It reads לנחם עברי. The first name, נחם, means "consolation," and is found in 1 Chron. iv, 19, where it is transliterated Naham. The left vertical bar of the *cheth*, though worn, is quite traceable. The second name, עברי, is, according to Gesenius, for עבדיה, signifying servant of Jehovah; it occurs in 1 Chron. xvi, 29; 2 Chron. xxix, 12; and Ezra x, 26. No. 4 has been discussed above. The pressure used in stamping the left part of the oval was slight, but signs of a final *he* are traceable in each line. Even should these not be taken into account, we still have two Biblical names, שבנה, Shebna (2 Kings xviii, 18), and עזרי, "help of Jehovah" (1 Chron. xxvii, 26). The right part of stamp No. 5 is lost owing to unequal pressure, but it is plainly of a different character. It shows signs resembling a *mim* and a *shin*, but the other symbols can represent no Hebrew letters. The

upper line of No. 6 reads **מנחם**, Menahem (Consoler), the name of one of the Kings of Israel (2 Kings xv, 17). The *cheth* is blurred, but the type is found in Euting's "Alphabets," under the heading "Old Hebrew Seals and Gems." The lower line ends with a *nun* followed by a *he*; the first part is blurred, but traces of two letters can be made out, which permit us to read the name **לבנה**, Lebanah. This, signifying "the white one," used poetically for the moon, is found as a proper name in Ezra ii, 45, and Nehemiah vii, 48. The slight traces of letters appearing in the imperfectly stamped No. 7 do not warrant my offering any opinion as to the reading. No. 8 is quite a different type from those described. It shows a four-winged bird, with the feathers marked in fine lines, below which are faint traces of the tops of several letters. On stamp No. 9 only the lower line appears, showing the letters **מכא**, followed by a perfectly clear symbol, which thus cannot be a blurred letter, and which I take to be an ear of corn. **מכא** may conceivably be the last three letters of a word commenced on the upper line. If we take them as forming a complete word, this may be a shorter form of **מיכא**, Micha, found in Nehemiah xi, 17, and signifying, "Who is like Jehovah?" The still longer form, **מיכיה** (Michaiah), occurs in Nehemiah xii, 35. It is noteworthy that in the same stratum which contained these testimonies to Jahveh worship, occurred several Phallic emblems. This suggests a pre-exilic date for the stamps before the heathen rites had been extirpated.

No. 10 is not stamped upon a jar-handle but upon a bit of clay, which shows at the back the impression of a cord, indicating that it was attached to a document or used in sealing up a jar. It reads **נברה**. The root involves the meaning of *strength* and *magnitude*. The noun **נְבֵרָה** originally means *length*, and derivatively a definite measure of length, translated in Gen. xxxv, 16, xlviii, 7, and 2 Kings v, 19, as "a little way"—a meaning plainly inapplicable in the present instance. The noun **נְבֵרָה**, translated "sieve" in Amos ix, 9, is equally inappropriate here. Possibly it may be a local name for a definite measure of capacity, in which case the stamped clay

was used to seal up a jar of such capacity. The root meaning permits this view. Or, again, it may be a woman's name (as feminine names end in *he*) signifying "the great, *i.e.*, the important, person." No. 11 is impressed upon a bit of black wax showing the markings of cloth on the back, with which possibly was sealed the small jar in which it was found. Below a two-winged creature, resembling a bird, is a beautifully fine inscription reading . . . **לשמר נ**, the wax being broken off after the first letter. Shemer is the name of the man of whom Omri bought the hill of Samaria (1 Kings xvi, 24), and the name Shomer occurs in 1 Chron. vii, 32.

TELL EJ-JUDEIDEH, *June 2nd, 1900.*¹

A DOLMEN NEAR BEIT JIBRÎN.

By R. A. STEWART MACALISTER, M.A.

It has hitherto been a commonplace with Orientalists that no megalithic remains are to be found in Palestine west of the Jordan. The discovery of an alignment of three standing stones, in the excavation of Tell es-Sâfi, was the first circumstance which rendered this idea out of date.² I have now to announce the discovery of a second rude stone structure. This is a dolmen, the only example yet found in Western Palestine, which exists in the sequestered valley close to Beit Jibrin. To reach it take the road from Beit Jibrin towards Zakariya, as far as the Roman milestone at the second mile (*cf.* the "Revue Biblique," July, 1899, p. 421); then follows the valley at the

¹ Since this report was sent I have picked up from the surface of Tell Kubeibeh a jar-handle with the Royal stamp, the place-name being Hebron. My view as to the royal potteries has thus received fresh confirmation, for while the geographical distribution has been widened, the place-name is one of the four already recovered.

² Since writing the above I have been informed of the discovery of another, the details of which I do not feel at liberty to give, as they have not yet been made public by the finders of the monument (the Dominican Fathers of St. Étienne, Jerusalem).