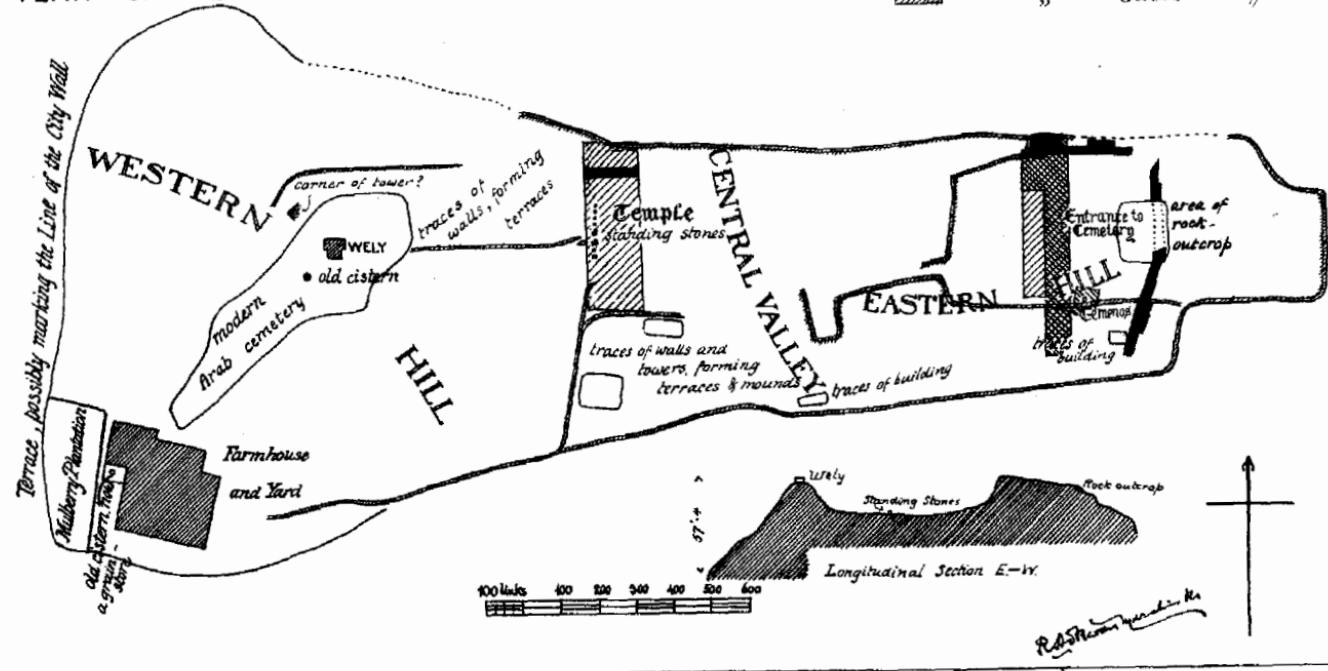


# EXCAVATION OF CEZER

## PLAN OF THE SURFACE

■ Excavated before Report I.  
■ " since "



SECOND QUARTERLY REPORT ON THE EXCAVATION  
OF GEZER.

(*August 14th to November 1st, 1902.*)

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

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§ I.—GENERAL SUMMARY OF THE RESULTS OF THE QUARTER'S  
WORK.

IN the quarter covered by the present report I have departed temporarily from the method of work which, in my previous report, I stated that I intended to follow. After devoting some thought to the matter, I concluded that, though there seems to be no reason to anticipate hindrance to the excavation from any cause, it would be unwise to run the risk of being obliged to leave the mound without having followed up a certain important surface indication. This was the two pillar-stones at the foot of the Western Hill, to which allusion has more than once been made (*Quarterly Statement*, 1902, p. 363).

Having tested the soil in the neighbourhood of the stones by a trial shaft, I decided that I was justified in abandoning for a while the series of trenches by which I had been proceeding step by step along the mound, and in turning the whole force of labourers on the task of working out the structure of which these stones form a part. This work is still in progress : when it is finished I shall return to the trenches on the Eastern Hill, with the satisfaction of knowing that much of the Central Valley will have been turned over.

The principal discoveries of the quarter have been (1) a remarkably interesting burial-cave, in some important details supplementing the information, gleaned from the first cave, on the subject of pre-Israelite funeral customs ; (2) further light on the stratification of the mound ; (3) two stele, with inscriptions in hieroglyphics ; (4) a series of very ancient troglodyte dwellings ; (5) a remarkable Canaanite temple ; and (6) a large number of objects in stone, bronze, pottery, &c., scarabs, and other antiquities.

## § II.—STRATIFICATION OF THE MOUND.

The remains on the Eastern Hill were described in my first report as displaying the stratified buildings of four successive occupations—a description the accuracy of which has been confirmed by the further excavations on this part of the mound. It was further stated that nothing that could be associated definitely with the Solomonic or the Maccabaean period of culture was to be found on the Eastern Hill, and that the remains of the occupations known from historical sources to have existed at Gezer during those periods must be sought for in some other part of the tell. This has been verified by the excavation in the Central Valley.

The latter excavation has extended the history of the mound both forward and backward, one period being found preceding, and two succeeding, the four represented on the Eastern Hill. There are thus seven strata of remains at present known. These may be described as follows, proceeding downwards from surface to rock :—

*Stratum VII.*—A city resembling, but on the whole probably slightly earlier than, the upper stratum at Tell Sandahannah. The principle of the arch has been learnt, as is shown by a ruined vaulted cistern (like a similar structure found at Tell Zakariya, of about the same period). This structure is built of the squared brick-like blocks of light limestone, such as was found in some parts of the acropolis of Tell Zakariya, and was the universal building material at Tell Sandahannah. The pottery is similar to that at Sandahannah, if anything slightly ruder, and with less extensive evidence of direct Greek influence. Iron is the regular metal; bronze is used for ornaments only, and is uncommon; flint is rare.

*Stratum VI.*—Rude house-walls of field-stones set in mud (so throughout the remaining strata). Jar-handles with “royal stamps” are found. This stratum is the upper limit of lamp and bowl deposits under the foundations of buildings, such as have been found in all the other tells. Iron is used, but bronze and flint are both much more common in proportion than in stratum VII.

*Stratum V.*—The pottery is transitional between pre-Israelite and Jewish types. Lamp and bowl deposits first appear in this stratum. I assume a connexion between the uppermost stratum on the Eastern Hill and the third stratum from the surface in the

Central Valley, because these remarkable deposits appear in each for the first time in their respective portions of the tell. Iron is only just beginning to be used; bronze is the regular metal, but flints (generally rude flakes) are used in great abundance.

*Strata IV-III.*—Two successive strata which cannot easily be distinguished except by the superposition of the foundations of their house-walls. The pottery types are much the same in both—rather early pre-Israelite. Scarabs of the Egyptian Middle Empire, and jar-handles stamped with scarab-like seals, are found, especially in stratum IV. Bronze is the only metal used, but fine flint knives are the most usual tools.

The great temple in the Central Valley occupies both these strata.

*Stratum II.*—The remains of this stratum are as yet very scanty. It is characterised by very rude pottery, and apparently an entire absence of metal—I say apparently, for it is not always easy to dissociate strata II and III, and their respective objects, one from another. With this stratum I associate the cremated remains in the first burial cave.

*Stratum I.*—The occupation represented by certain troglodyte dwellings, artificially cut in the hill-top, underneath the temple. They will be more fully described later in the present report. They are characterised by absence of metal, by rude flint and bone implements, and by very roughly-made porous pottery. Strata I and II are probably contemporary, or at any rate continuous, the culture of both being similar.

We are not without indications whereby approximate dates can be assigned to these strata. Among the objects found in VII was a small slab of red sandstone, apparently the bottom of a box, of which the sides have been chipped away; the back half has also been lost. Its present length is  $4\frac{1}{4}$  inches, its breadth  $3\frac{3}{8}$  inches, its present thickness  $1\frac{1}{2}$  inches. Round the vertical edge runs an inscription, the first character of which is in the middle of the front. Starting from this point the inscription reads both ways, symmetrically repeated, abruptly stopping at the fracture by which the back half of the object has been lost. The following is a transcript:—

front □ □ sides



The inscription, so far as it goes, consists merely of the prenomen and titles of a king. The name in the ring is *B'-n-R'-ntrw-mr*, which is the prenomen of *Ni'f'-wrwd* (Niafāaurut) I, the first king of the twenty-ninth dynasty, who reigned 399–393 B.C. The object is so portable that we cannot regard it as an absolute indication of date; exact chronological deductions from it would be as fallacious as are similar deductions from scarabs; but it supplies us with what I may term a landmark for the history of the seventh stratum.

The jar-handles with royal stamps have been assigned by the most reliable criticism to some time in the sixth or seventh century B.C. These being found in stratum VI give the required landmark for the history of that occupation. Neither the Egyptian inscription nor the stamped jar-handles could of themselves give reliable chronological information; they supply neither a *terminus ad quem* nor a *terminus a quo*, for we do not know how long the city may have existed before they were manufactured, nor how long after they were manufactured they may have been imported into the city. But when we find in two successive strata objects dating respectively from the sixth-seventh century, and from the beginning of the fourth, we are justified in deducing that the change of occupation took place somewhere about the sixth or the fifth—between the two. In all probability the change of occupation is the result of the Captivity, and we may therefore date the close of the sixth stratum in the earlier half of the sixth century B.C. To date its commencement the evidences pertaining to the fifth stratum have to be taken into account.

Hitherto, however, the fifth stratum has yielded no dateable object. A chronological deduction may, however, be drawn from the lamp and bowl deposits, which appear in Palestinian tells at a stratum corresponding to a well-defined point of time. The excavation at Tell el-Hesy showed this very clearly. In that mound the deposits of lamps and bowls under house-walls first appear in the fourth city. This fourth city was built after the site had been desolate a sufficient length of time to allow a thick bed of ashes to accumulate over its surface, and after certain well-marked changes had taken place in local pottery. There is no historical event that can account for this sudden disturbance of continuity, save one—the Israelite immigration; and we are fairly safe in assuming that this rite is peculiarly Israelite, and unknown to the Amorites and their contemporaries.

Nothing is said of this custom in the Hebrew scriptures ; I may, perhaps, digress from the subject immediately under discussion in order to hazard a guess as to its origin and meaning. The essence of the rite is the deposition of sand, or, in its absence, fine dry earth, in a receptacle, under or close by the foundation of a building. Now, we know that the Hebrews were in the habit either of instituting rites and observances, and of erecting monuments, in order to commemorate important historical events, or else of adapting previously existing rites and monuments, and investing them with a memorial significance. Familiar instances are the Sabbath, the Passover, and the dolmen or rude stone monument of Gilgal, which, whatever their ultimate origin may have been, are explained as being commemorative respectively of the Creation, the Exodus, and the entry into Canaan. May we not see in these sand deposits a commemoration of the nomad period of the tribal history, when dwellings were tents pitched on the sand of the desert ? This explanation is, of course, incomplete, and it does not account for the invariable presence of a *lamp* in the pottery group, which may be due to some unknown special circumstance connected with the original institution of the custom.<sup>1</sup>

On this account I am inclined to regard the fifth stratum as the earliest Israelite city on the mound—that is, the city in which the Israelites and the Canaanites dwelt together, according to Joshua xvi, 10. It is, therefore, probably the city destroyed by Solomon's Egyptian father-in-law (1 Kings ix, 16) ; if so, we are able to arrive at an easy explanation of the shrinkage of the city immediately afterwards. Till the destruction of the city by the king of Egypt the Canaanites and Israelites had dwelt together in Gezer, and as this fact is especially referred to in the chronicle, it is probable that the Canaanites formed a large proportion, if not the majority, of the population. When Pharaoh destroyed the city he killed all the Canaanites ; therefore, when Solomon rebuilt the city he had a smaller population to provide for, and did not need to build the city so large as it had been before. Thus I explain the fact that after the fifth stratum the Eastern Hill is entirely deserted, and shows no later buildings, except some Maccabæan water-works.

The third and fourth occupations are undoubtedly pre-Israelite, and show the so-called "Amorite" civilisation fully developed. The

<sup>1</sup> At the last moment, before sending off this Report, a curious group has been found, in which the saucer under the lamp is of sun-dried clay.

scarabs supply the only chronological landmarks, and these are so numerous, and their testimony is so uniform, that we are, perhaps, safe in accepting their evidence, and in consequence may assign a major date-limit of  $2000 \pm x$  B.C. to the epoch of these strata. The limit of variation allowed to the unknown quantity is about 200 years each way.

An indication of the great antiquity of the troglodyte dwellings is given by the fact that one of them had been utilised for the purposes of the temple erected above it, but not till its floor had been covered with a uniform layer of earth, about 3 feet thick, silted through the entrance and roof-openings. I do not think the date of these excavations can fall far short of 3000–2500 B.C.; the second stratum probably occupies a place intermediate between this date and the major date assigned to the Amorite strata.

To complete the correlation between the literary and archæological history of the tell we still require the strata corresponding to the period of Alkios (who carved the boundary stones), and to that of the Crusaders. These will probably be found on the Western Hill, or perhaps off the mound altogether, and under the modern village, one hut in which is alleged to contain fragments of a mosaic pavement.

A provisional table of the above results is given on the opposite page.

### § III.—THE SECOND BURIAL CAVE.

When first opened, the Second Burial Cave had all the appearance of being a comparatively uninteresting cistern, and it was not until the silted earth, with which it had been nearly filled, was cleared out that its curious history became apparent.

It is a chamber cylindrical rather than bell-shaped, 20 feet 6 inches deep, and on the average 15 feet 3 inches in diameter at the bottom. The entrance is a circular hole about 3 feet in diameter, cut in the roof rather south of its centre. The chamber was originally formed to serve as a cistern, and evidently was for some time used for that purpose, since a dipping-hollow, 5 feet across and 18 inches deep, had been cut in the floor just under the mouth, clearly to enable water-drawers to fill their pitchers when the cistern was nearly empty. This dipping-hollow had been silted up with tough, slimy clay (in which many fragments of pitchers broken by careless dipping were embedded) before the second stage of the history of the excavation was reached.

STRATUM.	CHARACTER OF DÉBRIS.	ARCHEOLOGICAL PERIOD.	HISTORICAL PERIOD.	APPROXIMATE DATE.
IX	(Not found)	Iron.	Crusaders.	1200 A.D.
VIII	(Not found)	Iron.	Alkios.	100 ± x A.D.
VII	"Tell Sandahannah" pottery. Inscription of c. 395 B.C. Lamp and bowl deposits disappear. No evidence of Temple worship.	Iron (bronze merely ornamental; flint disappears).	Captivity to Maccabees.	600—0 ± x B.C.
VI	Jewish monarchy pottery. City reduced in size. Lamp and bowl deposits found. Temple worship maintained.	Iron (bronze implements and weapons still common; flints also used).	Solomon to Captivity.	1000—600 B.C.
V	Transition, pre-Israelite to Jewish pottery. Lamp and bowl deposits first appear. Temple area encroached on by build- ings, but still sacred.	Iron just commencing (bronze still usual; flints very common).	Judges to Solomon.	1400—1000 B.C.
IV	Pre-Israelite pottery.	Bronze	Semitic pre-Israelite	2000 ± x—1400 B.C.
III	Middle Empire scarabs. Temple worship observed.	(flint very common).	races.	
II	Very rude pottery. Flint and bone implements only. Cave dwellings.	Neolithic.	Pre-Semitic Aboriginal races.	3000 ± x—2000 ± x B.C.
I				

NOTE.—The four occupations on the Eastern Hill, described in the previous Report, are the second to the fifth of the above scheme.

I infer from the chronological indications that the original formation of the cave and its use as a cistern are to be ascribed to the inhabitants of the third stratum in the scheme set forth in the last section—that is, the second city on the Eastern Hill. If so, its adaptation as a burial cave must belong to the fourth stratum (third city), because, as we shall presently see, the inhabitants of the fifth (or topmost) stratum applied it to other purposes. On the rock floor of the cistern were deposited the remains of 15 persons, and with them a number of bronze weapons. As some of these deposits lay on top of the silt filling the dipping-hollow, the cave must have been used as a cistern before it was adapted as a cemetery.

The report on the bones by my father (p. 50), who was fortunately able to be present while the cave was cleared out, makes it unnecessary for me to say anything about their physical characteristics. I need only remark that they are the remains of 14 males, of ages from about 16 to about 50, and of one female, aged about 14.

The bodies were not cast in, or fallen in by accident, but were deposited in position by people who descended with them into the cave. This was shown by three indications: (1) no bodies lay immediately under the entrance, as would have been the case had they fallen in<sup>1</sup>; (2) stones were laid under, round, and sometimes above them; (3) a large quantity of charcoal found among the bones showed that a funeral feast, sacrifice, or similar rite had taken place within the chamber.

The survivors who deposited the bodies apparently attached no importance to their attitude or orientation. In Plate II each skeleton is drawn in the attitude in which it was found. The contracted attitude is apparently the normal (as we found in the first burial cave), but two were stretched out (8, 15), whilst one (9) had apparently been placed sitting in a squatting position—these bones had all fallen down in a heap—and another (14) seemed to have slipped down from leaning against the wall.

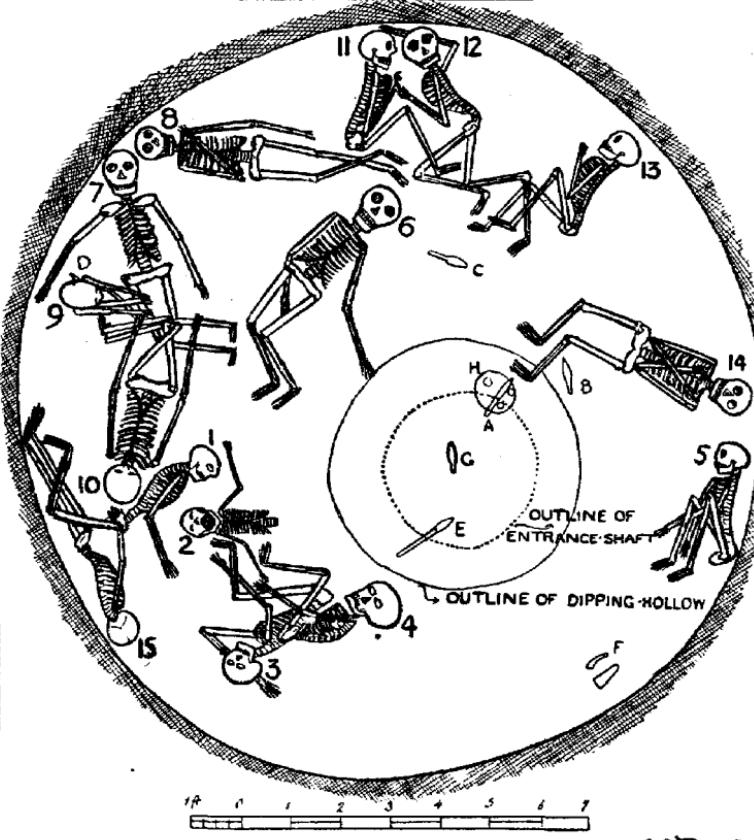
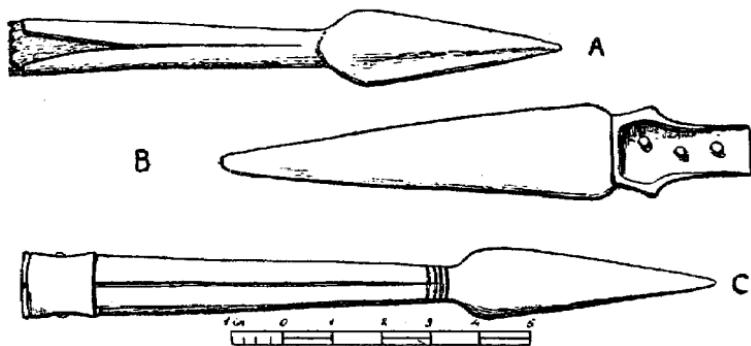
The plan also shows the positions of the objects deposited with the skeletons, which are drawn out on Plates II, III.<sup>2</sup> A spear-

<sup>1</sup> Even had they fallen into water and floated before settling down, it would be a very singular circumstance if all the fifteen had gravitated to the sides of the cistern.

<sup>2</sup> Plate III, illustrating the objects deposited, will be published in the concluding memoir.

# EXCAVATION OF CEZER

SECOND BURIAL CAVE



R. P. B.  
R. P. B.

head (D) and needle were underneath the skeleton, 9; otherwise none were definitely connected with particular individuals. It must be remembered, however, that the spears must originally have had wooden shafts, long ago rotted away. An imaginary restoration of these enables us to associate C with 6, E with 4, and perhaps B with 5: the latter, however, being a hafted knife, is more likely to belong to 14. F and G cannot be associated with any of the bodies. A, C, D, E (*see Plate II*) are spearheads with hollow sockets; the stump of the wooden shaft still remains in the socket of A. A ring, hammered and riveted, is found at the end of C to keep the joint from opening. E is a splendid spearhead, 17 inches long, with an ornamental blade. B is a knife, flanged for hafting-plates of wood or bone; the bronze rivets that secured them still remain. F is a common type of axehead. The needle associated with D is of the mid-shank eye type, alluded to in the previous report as being characteristic of the Gezer-Lachish group of antiquities; it is the only evidence forthcoming that the bodies were deposited with any covering.

These fine weapons have unfortunately been severely attacked by the cankerous bacillus so well known to curators and collectors, and it is to be feared that they will before long be completely corroded away. I have treated them with ink baths in the hope of staying the corrosion.<sup>1</sup>

Besides the bronze there was also found a cow's horn (associated with the axehead, F) and a three-legged stone fire-dish for cooking. The latter was broken, and inverted over some sheep bones, no doubt the remains of a food deposit. It is not quite safe to assume that the fracturing of the fire-dish is in accordance with the well-known custom of fracturing objects deposited in graves, that their spirits may be released and minister to the needs of the spirits of the departed. We have not yet found testimony that the pre-Israelite Semites followed this animistic custom, and there is no evidence that the associated weapons were broken, as they would undoubtedly have been in such a case. The shafts being entirely decayed away, we cannot tell if they were snapped across; the heads were all found lying in such a position as to allow an unbroken shaft of reasonable length to intervene between them and the chamber walls. A small jug (*represented on Plate III*) was found in the dipping-hole; it is the only piece of pottery from the

<sup>1</sup> A photograph is forwarded, showing their actual state.

chamber possessing characteristic features. It belongs to the cistern, not to the cemetery period of the cave.

Though disposed in an apparently random manner, we have seen that these bodies had all been carefully deposited, and not cast in. This leads me to infer that they were all placed in the cave at once, and were therefore probably the victims of a single catastrophe, whether an accident, a pestilence, or a battle—more probably one of the two last-mentioned, for all probable fatal accidents would certainly have left traces, such as fractures or charring on some of the bones. The cave is, unlike the first cave, so inconvenient to enter, that I can hardly imagine its being employed on several successive occasions. Had it been used as a common cemetery, we have learnt enough of pre-Israelite methods of interment to know that bodies of both sexes would have been cast in indiscriminately, and would have been found in a haphazard heap at the bottom. But the chief problem presented by the cave lies in the extraordinary circumstances attending the single female interment, a photograph of which will be found on Plate IV (No. 2). The body had been cut in two just below the ribs, and the upper half was alone deposited in the cave.

Obviously the explanation of the condition of this skeleton turns primarily on the question whether the mutilation was *ante* or *post mortem*. If *post mortem*, we have evidently to deal with a burial custom in some degree analogous to that illustrated by Dr. Petrie's discoveries at Naqada. But this explanation involves serious difficulties. So far as I can recollect, the Naqada bodies, though mutilated, were entirely buried—that is to say, the severed members were deposited with the rest of the remains. In the Gezer example, however, the lower half of the body was certainly otherwise disposed of, and was not to be found anywhere in the burial chamber. Further, it would be impossible to explain why one body only out of 15 was thus treated. If the mutilation was *ante mortem*, two possible explanations are forthcoming: we have to deal with the victim of a murder, or of a sacrifice. The last seems to me the more satisfactory. Had the case been simply one of murder, of a peculiarly savage and clumsy character, most probably both halves of the body would have been got rid of by depositing them together. But in a case of sacrifice it is quite conceivable that the missing half might have been disposed of in some other manner. It might, for instance, have been burnt, or even—so persistent are

Excavation of Gezer



no. 2



no. 5

Interments in the Second Burial Cave.

the survivals of savagery in natural religion, even when a comparatively civilised condition has been attained—ceremonially eaten.

As will presently be shown, the evidence at present available indicates that the normal human sacrifices in Palestine were those of very young infants. The few examples we find recorded of older persons being sacrificed have all been special cases, connected with particular crises. Such are the sacrifices of Jephthah's daughter, and the son of Mesha, and, we can hardly doubt, the attempted sacrifice of Isaac. If the 14 persons buried in this cave perished, as we have just suggested, by some extraordinary calamity, it is quite conceivable that the survivors may have thought it necessary to make propitiation by an extraordinary sacrifice, extraordinary as well in the age—perhaps also in the sex—of the victim as in the barbarous method of slaughtering that was adopted.

In describing the first burial cave I laid stress on the fact that one of the interments consisted of an infant buried in a large jar, and argued that this individual infant was so treated because it had been sacrificed. It occurred to me at the time that possibly the pre-Israelite Semites considered it necessary to inaugurate a cemetery by a sacrifice : the evidence afforded by the second burial cave seems, if not to confirm, at least to strengthen, this theory. I must admit, however, that in another cave opened near the temple, where there were two or three interments, I found no trace of sacrifice ;<sup>1</sup> and also that there seems no convincing evidence forthcoming in Palestine of the very much commoner inauguration of *buildings* by human sacrifice.

The question must be allowed to rest here for the present. We may sum up by saying that the evidence seems to point to a mysterious calamity as having caused the death of 14 persons, and that a perhaps entirely new method of sacrifice seems to have been considered necessary as an expiation. Possibly the method of slaughter adopted was chosen as being most likely to produce the maximum effusion of blood, a point that in itself emphasises its special character, since Robertson Smith has collected sufficient evidence, in the chapters in his *Religion of the Semites* dealing with sacrifice, to show that, as a rule, effusion of blood was avoided when human beings were sacrificed by the Semitic races. But we know so little about the pre-Israelite religions of

<sup>1</sup> This, however, was probably not a regular cemetery, or intended as such.

Palestine that at present the problem must be left as not fully soluble.

In the period of the fourth city the cave was again utilised, apparently as a cesspit. A shaft was built, carrying up the mouth through the débris that had accumulated since its original excavation, and a drain, constructed of old potsherds, made to lead into it. The sketch (Fig. 1) shows the curious receiver, made of two large broken jars, by which waste was poured into the drain. The stratum of deposit representing this period of the cave's history yielded nothing of any interest. It was overlaid by a tall cone of alluvial soil washed gradually through the mouth of the cistern.

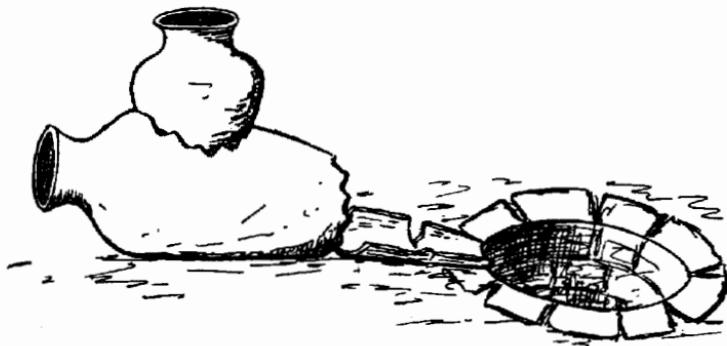


FIG. 1.—Receiver made of Broken Jars.

#### § IV.—THE TROGLODYTE DWELLINGS.

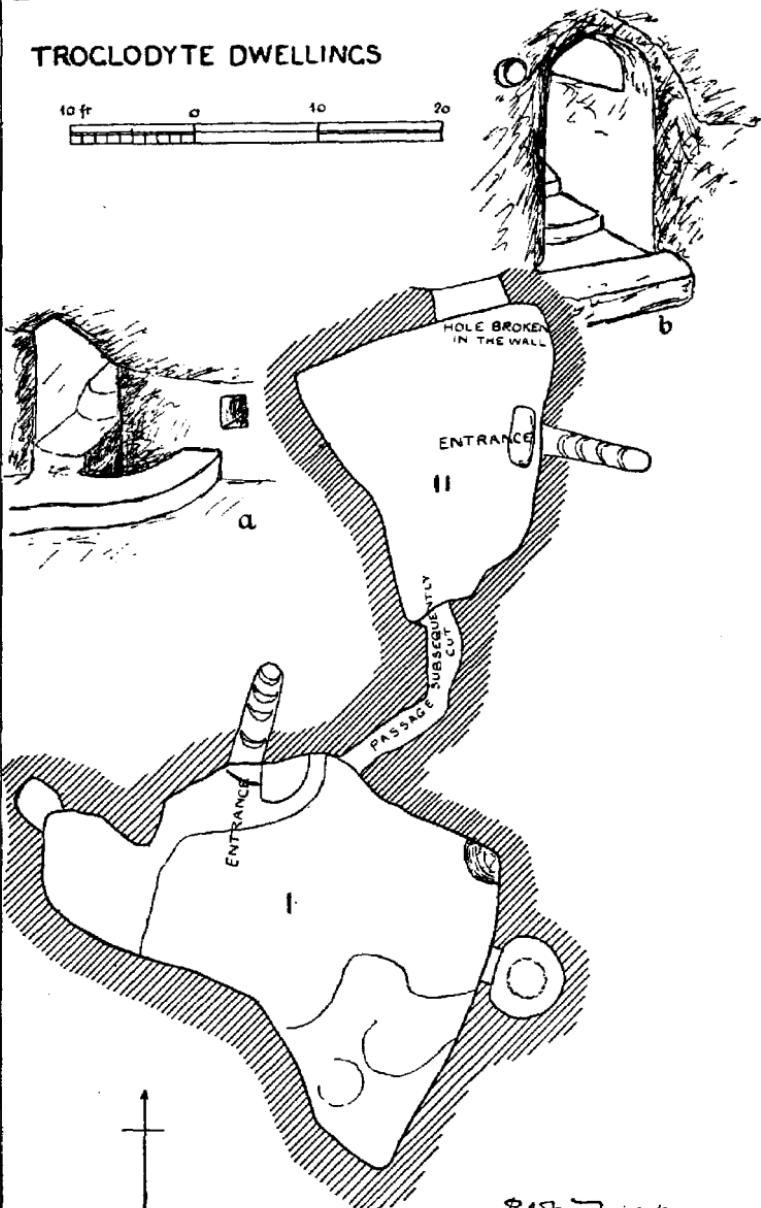
In the rock at the bottom of the great pit dug in the Central Valley have been found a group of caves, approached by rock-cut steps, and in many respects resembling the first burial cave illustrated in the previous report. Three have so far been uncovered. Of these I have completely cleared out two; the third, which still awaits examination, has been turned at some later date (probably in the sixth city period) into a cistern, and a new shaft constructed, breaking into and interfering with the original steps.

The accompanying plan shows the two chambers that have been submitted to examination. It will be seen that they are laid out with no regularity, and it is not improbable that they are partly natural in origin. The friable limestone has preserved no pick-marks that give any information. The maximum diameter of the

# EXCAVATION OF CEZER

## TROGLODYTE DWELLINGS

10 ft      a      10      20



first is 40 feet 6 inches, and of the second 27 feet 6 inches. The only points calling for notice on the plans are:—(1) A curious curved ridge, like a low seat, developed from the bottom step of the entrance in the larger cave (*see Plate V, Fig. a*). (2) A shallow pit, 2 feet deep, in the north-west corner of the same cave. (3) The doorway of the smaller cave, which is well formed, and has a hole bored through the jamb, probably for receiving some rude door-fastening (*Plate V, Fig. b*).

The results of the clearance of the cave were, on the whole, disappointing. The most important objects found are represented on Plate VI.<sup>1</sup> The pottery is all of uniform character—coarse, drab, porous ware, hand-made, very gritty, and in many cases ornamented with a roughly-applied red wash, or with an equally rude yellow wash, with red (in a few cases black) streaks painted upon it. Several pieces were found also with red burnishing, sometimes very highly polished. All the characteristics of ware, form, and ornament correlate these sherds with the very earliest found in Palestine, and lead me to associate the original inhabitants of the cave with the neolithic people of the crematorium already described as the First Burial Cave. I need hardly say that metal was completely absent.

Of special objects in pottery I need only mention a saucer with red lines painted on it; a small globular jug, painted red, found broken into fragments; a fragment of a roughly-made flat bowl; the top of a vessel with ear-handles, and the stump of a straining bottle-filler, a bottle-filler which has belonged to a similar but larger vessel; two or three vessels with rude spouts; and a very curious little double cup (as I may call it for want of a better name, it is a bar of clay 5 cm. long, with an impression at each end about the size of a rather deep finger-print).

The stone objects found are some flint knives and saws: *chipped* flint implements being found, as is to be expected, though flaked flints are not unknown; a considerable number of stones and pebbles, small and large, which had been used for polishing or burnishing or grinding purposes—one or more sides having been in every case worn smooth by friction (a shoe-shaped object, in haematite, is one of these); a fragment of a small cylindrical mortar, and two or three roughly-cut emblems of nature-worship, which no doubt held the place of *teraphim* among the cave-dwellers;

<sup>1</sup> To be published in the concluding memoir.

a semi-circular plate of some dark-coloured stone, with a line traced round at the base, is possibly a painter's palette : one side is covered with red colouring matter ; a circular stone ring, with a hole countersunk on both sides. Similar rings are found at all depths in the surface débris, and are probably spindle-whorls.

Of other objects we need only mention a bone amulet, identical with that found on one of the cremated bodies in the Burial Cave, and a number of the flat bone prickers or styli found at all levels in the excavations. I call them styli, as this is the generally adopted name, although in the present case it is, of course, quite out of the question that they should have been meant for writing. Finally, mention may be made of a pointed shank-bone pricker.

No human remains were found that could be associated with these objects. The skeleton of an infant was found in the larger cave ; but, as will be shown presently, this must be associated with the temple. The decayed remains of a man's skeleton were also found in the same cave ; these were so fragmentary that no observations of any importance could be made upon them.

Besides these caves, another was found to the north of them, larger in size, but lacking the rock-cut entrance steps which is the characteristic feature of the dwellings. This cave had been adapted as a burial-cave, and two fenced graves, like those in the First Burial Cave, were formed of loose stones. The cave yielded a fair amount of pottery, all of very early type, though it cannot compare in importance and wealth with the other caves. The bones had all decayed to dust, and could teach nothing. They were few in number, but I could not even determine satisfactorily how many bodies there had been. Besides the pottery, a number of small beads were scattered through the soil. There was a small chamber annexed to this large cave, but it contained nothing.

There are two or three other caves and cisterns in this part of the hills which have been uncovered, but at the moment of writing they have not been cleared out.

#### § V.—THE TEMPLE.

The discovery of the temple is by far the most important yet made on the tell. The excavation is still in progress, but enough has been unearthed to justify my inserting in the present report a description of the structure, so far as is known.

The temple consists essentially of the following members:—

- (1) The sacred cave.
- (2) The alignment of pillar-stones.
- (3) The socket for the Ashērah.
- (4) The temple area.
- (5) The boundary wall.

(1) The *sacred cave* is the same as that which I have already described as the first troglodyte dwelling, and it is a testimony to the antiquity of this excavation that its artificial nature and original purpose seem to have been forgotten before it was appropriated by the priests of the temple. Indeed, over all its area the rains had washed in earth, covering its floor to a depth of 3 feet.

The evidence that it had been utilised in connection with the temple worship was two-fold. In the first place an infant's skeleton, similar to those buried in jars in the temple area immediately above the cave, was found deposited on a large stone, lying on the surface of the earth spread over the deposits of the ancient troglodytes. In the second, a narrow passage was cut connecting the two caves. That this narrow passage belonged to the later, not the early period, is to my mind demonstrated by the fact—which can hardly be an accident—that its sill is level with the floor of earth.<sup>1</sup>

What was the purpose of this passage? It can scarcely be meant merely as a means of getting from one chamber to the other, which can be much more conveniently accomplished by getting out of the chamber at the entrance, and walking over the surface of the earth to the second entrance. It is certainly possible to wriggle through the passage, but, on account of its narrowness, very inconvenient. That it was meant as a secret passage for flight is quite impossible—such a device would be singularly futile where the passage leads to a chamber from which the fugitive cannot choose but escape into the open air not a dozen

<sup>1</sup> It may be questioned how, in the thousand years, more or less, between the troglodytes and the temple, so much soil has washed in, whereas in the three or four thousand years between the temple and the recent opening of the cave, little or none has entered. I explain this by the fact that till the temple area was built over, the cave was open, and the year's rains all washed into it; after the buildings were erected over its mouth, a rapid accumulation of débris absorbed and distributed the rains and protected the entrance of the cave against silting.

paces from the cave he originally entered. Nor can I feel satisfied with a theory which would regard this as a method of communicating between the chambers when both were blockaded by enemies. The true solution seems to me to be indicated by the circumstance that, when first found, the external approaches to the second chamber were seen to have been carefully closed up—the stepped entrance by stones built up inside, and a hole broken in the north side by a pile of stones outside. This chamber was thus turned into a secret cell, approachable only by the narrow passage. The system of caves would thereby become a very simple and obvious means of delivering oracles. The inquirer would be admitted into the accessible chamber, a confederate of the priests having previously been stationed in the inner room. The passage is crooked, so that it is impossible to see through it; but it is so short that sacerdotal ingenuity could no doubt devise many methods of announcing the god's will and purpose by its aid. This is, of course, mere theory, but as there seems evidence that the sacred caves and *adyta* of Semitic temples were connected with oracle-giving, it may possibly be allowed to possess some measure of plausibility. The passage was not cut by tunnelling from one cave to the other; the simpler process of cutting a small narrow shaft from the surface of the rock between the chambers, and breaking in from it to them was followed. Probably at the same time the small domed cell on the east side of the first cave was cut. It is also on the level of the earth floor. Its diameter is from 5 feet 6 inches to 6 feet, and there is a circular entrance shaft in its roof.

(2) The *Alignment*.—This superb megalithic structure consists of a row of seven monoliths, with an eighth standing apart, and flanked by stumps of two others at the northern end. They stand with their feet raised at an average height of 3 feet above the rock. A platform of stones, about 8 feet wide, at the northern end, but narrower at the southern, runs under and around them, and helps to support the stones in an upright position. The seventh stone, when found, had fallen forward at an angle of about 60 degrees, and the eighth was prostrate; I have had them re-erected on their original positions.<sup>1</sup> The following is a description of each stone separately.

<sup>1</sup> Exactly so in the case of the eighth: the foot of the seventh had slipped backwards about 18 inches, and with the means at my disposal it was not possible to slide it forward. I had to be contented with swinging it back on its base, so that it is now slightly out of the almost regular curve in which the stones are made to stand.

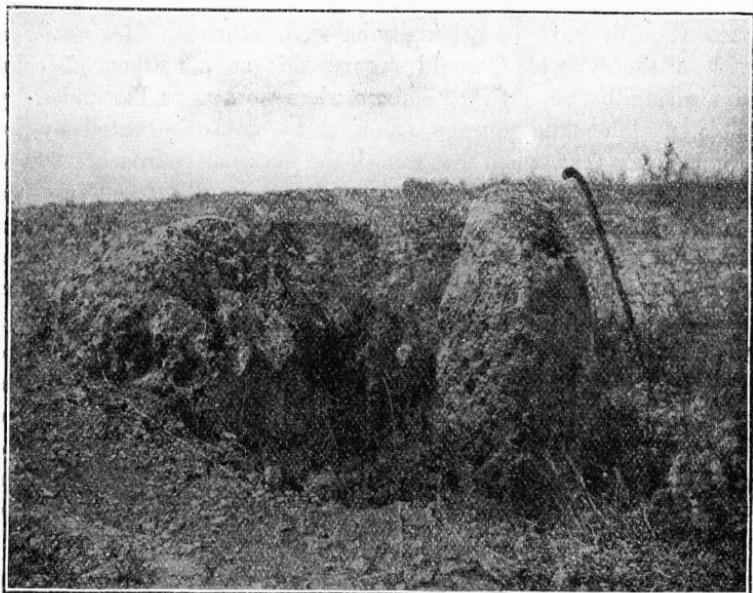


FIG. 2.—Temple of Gezer before Excavation.

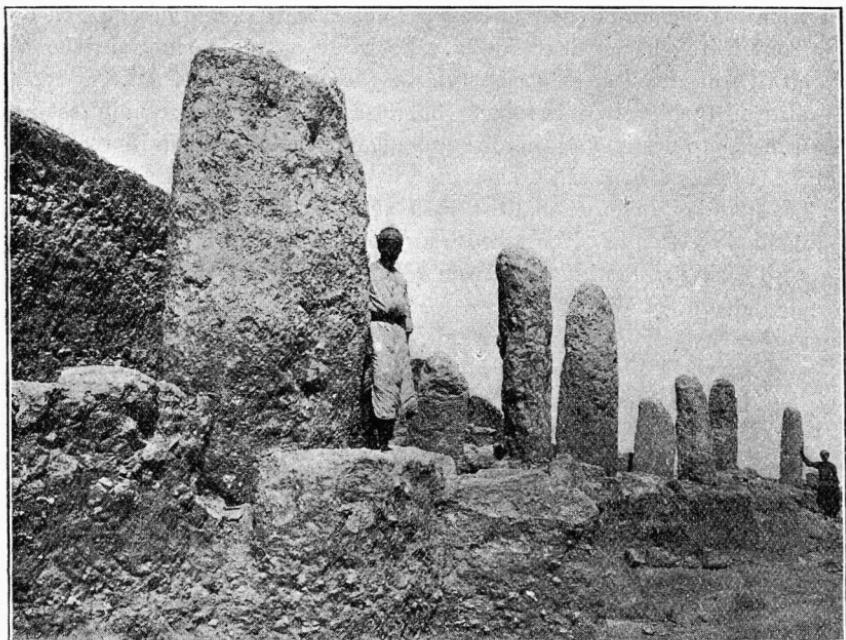


FIG. 3.—Temple of Gezer after Excavation.

The heights of the feet of the stones are referred to a horizontal plane running through the foot of the second stone, which is itself raised 2 feet 9 inches above the rock. The order adopted in the following list is from south to north :—

I.—Height, 10 feet 2 inches ; breadth, 4 feet 7 inches ; thickness, 2 feet 6 inches ; height of foot, 1 foot 5 inches. A massive monolith, hewed to a roughly square section.

In the top of this stone there is a groove, as though to receive a rope or chain, at the western end of which are two sockets, one on each side, apparently for the block or bar to which the rope was secured (*see Plate VII*, where there is a sketch of the top of the stone). This detail does not appear on either of the other two large monoliths, a circumstance which militates against its being explained as a realistic touch in connexion with the apparent symbolism of the stones, or as a catch for the rope by which the monolith was hauled into position. A more plausible explanation was suggested to me by a statement in the *De Dea Syra*, of Lucian (§§ 28-29). In front of the entrance of the Hierapolis temple which he describes were two great stones of a similar character to these. Once a year a priest ascended to the top of one of these pillars, and remained sitting there seven days, during which time he acted as mediator between suppliants and gods. This priest ascended the pillar in the manner so well known to palm-climbing savages—by working upwards a loop of rope encircling his own body and the stone. Reaching the top he dropped a second rope down, by which he kept himself provided with everything he required. The stylite never slept during his week of office—it was alleged that a scorpion would crawl up the pillar and wake him if he did so. Lucian adds to this statement the characteristic sarcasm : “This scorpion story is a sacred one, and is of a character suitable to its divine associations ; of its exactness I can say nothing—fear of falling off would, I think, contribute considerably to wakefulness.” From this comment of Lucian’s we learn that the perch of the Hierapolis stylites was no more secure than would be a seat on the top of the column now described, and it seems not impossible that an oracular or mediative stylite sat at certain seasons upon it, and by the aid of a rope secured in the groove hauled up whatever he might require during his stay at its top.

II.—Height, 5 feet 5 inches ; breadth, 1 foot 2 inches ; thickness, 1 foot 9 inches ; distance from I., 7 feet 1 inch ; height of foot, 0.

This is the smallest and most insignificant stone in the series, but it is possibly the most important. The upper end has been worked to a sharp point. By polished surfaces it shows plain evidence, lacking in all the other stones, of having been kissed, anointed, rubbed, or otherwise handled on the top by worshippers.

When it was first discovered, I assumed that it had been placed as a surrogate to the two great *baetylia* which flank it, and that devotion meant for these was bestowed upon it, the tops of the larger stones being obviously out of reach. A much more probable explanation, however, was offered me by Dr. J. P. Peters, of New York (whose name is well known in connexion with his exploration of Nippur). While on a visit which he fortunately paid to the camp during the excavation of the temple, he made the happy suggestion that this comparatively insignificant stone was the original *beth-el* of the temple, and that its massive neighbours were merely honorific additions to it. With this theory I now concur, and, as will presently be shown, further evidence has since been found in support of it.

III.—Height, 9 feet 7 inches; breadth, 5 feet; thickness, 2 feet; distance from II, 11 feet 8 inches; height of foot, 1 foot 9 inches. An irregular monolith, similar to I, though less shapely and less massive. There is a cup-mark on the western face.

IV.—Height, 10 feet 9 inches; breadth, 3 feet 7 inches; thickness, 2 feet 3 inches; distance from III, 3 feet 2 inches; height of foot, 9 inches. This stone has been carefully shaped to a rounded form, and there can be little doubt that it disproves the general conclusion of Appendix F in Robertson Smith's *Religion of the Semites* (second edition, 1894).

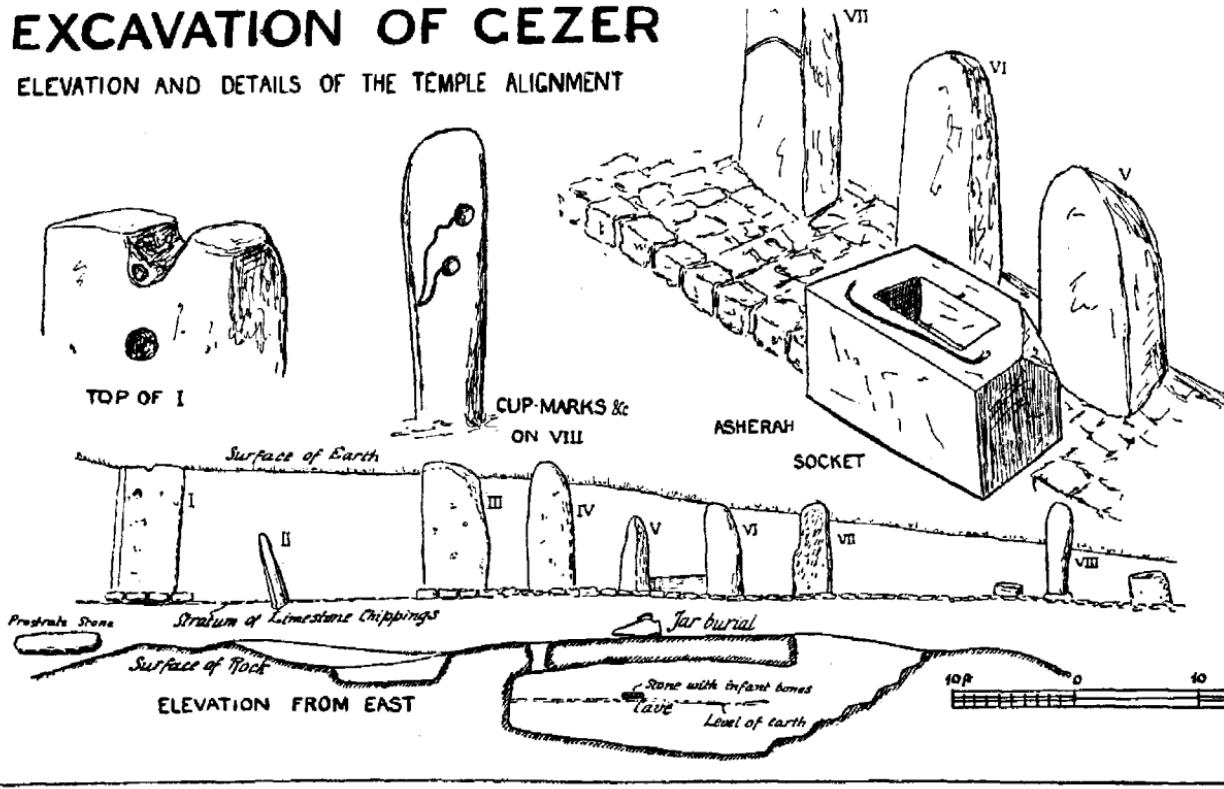
The tops of these stones (Nos. III, IV) projected above the surface of the ground, and formed the indications that led me to excavate on this part of the site. The top of I was also slightly uncovered, but so little was visible that there was nothing to show that it was not a small surface boulder.

V.—Height, 5 feet 10 inches; breadth, 1 foot 7 inches; thickness, 2 feet 1 inch; distance from IV, 3 feet 7 inches; height of foot, 1 foot 8 inches. A small stone, not unlike II in shape, but longer and thicker.

VI.—Height, 7 feet; breadth, 2 feet 8 inches; thickness, 1 foot 6 inches; distance from V, 4 feet 1 inch; height of foot, 9 inches.

# EXCAVATION OF CEZER

ELEVATION AND DETAILS OF THE TEMPLE ALIGNMENT



VII.—Height, 7 feet 3 inches ; breadth, 2 feet 10 inches ; thickness, 1 foot 3 inches ; distance from VI, 4 feet 7 inches ; height of foot, 7 inches. A much-weathered slab. On the western face a shallow, curved groove, with the concavity downward, has been cut. This will be seen in the sketch of the stone, at the left-hand end of the illustration of the Asherah socket, Plate VII.

VIII.—Height, 7 feet ; breadth, 1 foot 7 inches ; thickness, 1 foot 4 inches ; distance from VII, 17 feet 11 inches ; height of foot, 9 inches. A well-shaped stone, rounded, and like IV, no doubt a *simulacrum Priapi*. Flanking it on each side are two small stumps of columns, which are remains of larger stones like the rest : the top of each shows fracture. This stone is unique among the group, in standing in a vat-like socket cut for it out of a single foot-stone built into the platform. On the western face are cut a couple of cup-marks and grooves (sketched on Plate VII).

That this last stone is a subsequent addition to the series is, I think, evident : (1) from its distance from them ; (2) from the special care which has been spent on its formation, a care not to be traced in any of the other monoliths ; (3) from its peculiarity in standing in a stone socket ; and (4) from its disturbing the number of *seven* columns, which almost unquestionably was the perfect number of sacred stones at holy sites.<sup>1</sup> But we can, I think, go further than this, and assert that the rest of the alignment is probably not all the work of one period.

Immediately south of the first stone another monolith is lying prostrate. It is 6 feet 2 inches long, and lies under and partly concealed by the southern end of the platform and the earth underlying it. Its length is 6 feet 2 inches, and its base is 1 foot 1 inch below the base of the second stone. This stone is probably a surviving relic of an earlier temple on the same spot. Were it standing, with its base in its present position, its top would be almost flush with the top of Monolith No. II. From this it might be inferred that the prostrate stone, and Monolith II, were the original sacred stones of the site, and that the greater antiquity of the second monolith is partly the cause of its especial veneration. The difficulty in accepting this view rests in the necessity of assuming that in the time of the supposed earlier temple the surface of the ground must have dipped rather more than a foot

<sup>1</sup> See Robertson Smith, *Religion of the Semites*, p. 210 seq.

in the southward direction, between the level at which the second stone stands and the level at which the fallen stone now lies prostrate. This is *possible*, because just south of the fallen stone the rock must have been exposed in the early ages of occupation, for a circular hole has been cut to a small natural cavity in the rock, apparently with the unfulfilled intention of making a cistern—but not *certain*, because the stratification of the uncut earth in the neighbourhood shows no evidence of such a fall in the ancient surfaces. It is, however, highly suggestive of a more advanced antiquity that the stone especially venerated, though the smallest, and therefore requiring the least depth of foundation, is actually sunk deeper in the earth than any of its neighbours. It is also striking that the platform of stones on which all the other monoliths stand is interrupted about this particular pillar.

The whole alignment is not straight, but stands in a fairly regular, gentle curve, with the concavity facing westward. The chord of this curve lies approximately north and south.<sup>1</sup>

(3) The *Ashérah*, or wooden pole, seems to have been an essential part of the equipment of a Canaanitish holy site (*Rel. Sem.*, p. 187, *et seq.*). After carefully considering all possibilities, I am inclined to regard a remarkable socketed stone standing on the platform level (but not *on the platform*, which is interrupted all round it) between Monoliths V and VI, and immediately west of them, as the basis on which the *ashérah* of the Gezer temple was erected.<sup>2</sup> The stone is beautifully squared, 6 feet 1 inch long (north to south), 5 feet broad, 2 feet 6 inches thick. The socket is also well squared, 2 feet 10 inches long, 1 foot 11 inches broad, 1 foot 4 inches deep. A curved groove is cut in the rim of the stone west of the hole. A sketch of the stone will be found on Plate VII. This stone is not an altar, certainly not for sacrifice by fire, for no trace of fire can be detected upon it, and it would be very difficult to keep a fire alight in the hole. Nor does it appear to have been intended to contain any liquid, as the socket is not plastered, and evaporation and absorption would rapidly empty the receptacle. The hole, it is true, seems too large for receiving a wooden pole of any likely size, but presumably wedges were driven in, in order to keep the pole in its upright position.

<sup>1</sup> I had intended adding a plan to this account of the alignment, but decided that it was better to wait until the entire temple area had been examined.

<sup>2</sup> The suggestion is originally due to my father.

(4) The *Temple Area*.—The extent of the temple area is, as yet, unknown, owing to the incompleteness of the excavation. The level of the floor seems to have been that of the platform round the feet of the columns, and is marked, wherever reached, by a layer of limestone chips. About 2 feet 6 inches to 3 feet of soil underlies this stratum, and contains the scanty remains of the earliest occupations.

So far as I can make out, the temple area was empty in the pre-Israelite period. It is true that the whole surface is covered by ruined walls, stratified and re-stratified in as bewildering a complexity as we find on the Eastern Hill; and I was at first inclined to consider the lowest of these as essential parts of the temple, and to interpret them as vestries, treasuries, lodgings for priests and *kēdēshoth*, &c. But after drawing out the plans, I came to the conclusion that these buildings could not be associated by any feasible scheme of design with the alignment or boundary wall of the temple, and that they were, therefore, mere house walls, erected when the sanctity of the temple was less respected than at first—and probably under the pressure of the necessity of housing an increased population (Canaanites *plus* Israelites) within the limits of the city wall. With this agrees the evidence of the pottery, and other objects, from the site, which show little between the primitive art of the pre-temple troglodytes and the transitional form of the fifth stratum of occupation. The modern inhabitants of Avebury, who live among the stones of that great pre-historic site, are to some extent parallel to the Judæo-Canaanites, whose houses almost abut against the great stones of the temple of Gezer. The parallel, however, is not exact, for unfortunately the Avebury people have little respect for the remains of their predecessors, while those who encroached on the temple still, as we shall show, regarded it as a sacred enclosure. A better parallel is a Kerry farm that I know, in the yard of which is an ancient standing stone that, from an uncomfortable apprehension of uncanny influences, the farmer would not injure under any circumstances.

The stratum of earth underlying the floor of the temple area proved to be a cemetery of infants deposited in large jars. The jars were large, two-handled, pointed-bottom vessels, like Plate VII, No. 124, in Petrie, *Tell el-Hesy*. The body was usually put in head first, and generally there were two or three smaller vessels—usually a bowl and a jug—deposited either inside the jar between the body

and the mouth of the vessel, or else outside and in the neighbourhood. None of these smaller vessels contained organic remains or other deposits, and no ornaments or other objects were deposited with the bodies. The large jars were all badly cracked, and none of them could be even partially rescued. All were filled with earth, covering the bone and pottery deposits, but whether the earth was put in at the time of burial, or washed in afterwards, I could not certainly decide from the indications afforded; there is reason, however, for believing that it was put in at the time of burial.

Two of the bodies had been burnt; in the others no sign of fire could be detected. So far as these excessively delicate bones could be examined, no evidence was found that the bodies were mutilated in any way; and if, as Robertson Smith argues, effusion of blood was *normally* avoided in human sacrifice, it is probable that the victims were suffocated—perhaps smothered in the earth with which the jars were filled.<sup>1</sup> For that we have here to deal with infant sacrifices is, I think, so self-evident that it may be assumed without argument.

The infants were all newly born—certainly none were over a week old. This shows that the sacrifices were not offered under stress of any special calamity, or at the rites attaching to any special season of the year, for assuredly *some* occasion would arise when a new-born child was not to be found, and an older child would be sacrificed, whose remains would then be found with the rest. The special circumstance which led to the selection of these infants must have something inherent in the victims themselves, which devoted them to sacrifice from the moment of birth. Among various races various circumstances are regarded as sufficient reasons for infanticide—deformity, the birth of twins, &c.—but among the Semites the one cause most likely to have been effective was the sacrosanct character attributed to primogeniture; and it is, therefore, most probable that the infants found buried in jars in the temple of Gezer were sacrificed first-born children. I need not remind the reader that the sacrifice of the first-born was so rooted a principle in the mind of the Hebrew, that the law of the Pentateuch prescribed that the first-born must be *redeemed* in the case of a child, or of an animal (such as the ass), which it was unlawful to sacrifice.

<sup>1</sup> As among the Arabs in the time of heathenism, who often buried alive their infant daughters.

These interments settle the character of the similar burials found by Professor Sellin at Taanach, described by Dr. Schumacher in the *Quarterly Statement*, July, 1902, p. 303, and it is not improbable that an extension of the excavation in the immediate neighbourhood of that "children's cemetery" would reveal a temple or high place comparable with this of Gezer. Further, they explain one of the most perplexing results of the excavation of Tell el-Hesy. At the latter site Professor Petrie found, outside the town enclosure, a quantity of bones buried in jars, all filled with sand. He describes the jars as large (one of them is his Fig. 124, which I have already referred to as fairly representing the Gezer jars), and as often containing smaller vessels with usually a bowl inverted over the top of the jar as a cover (this I have also found, but not *usually*). Small pottery was discovered among the large jars. In short, Professor Petrie's description of his "cemetery" (*TH.*, p. 32) would stand as a satisfactory description of mine, with three trifling differences : his jars are upright, mine prostrate ; his are filled with fine white sand, mine with fine earth ; and he found a "little wire circlet that might have been a child's bracelet," while I had no such good fortune. The extremely minute infant bones might easily be taken by one not a professed anatomist as the bones of small animals ; it is not unlikely that had I not been looking out for jar-burials of children, owing to information I had received about the discoveries at Taanach, I might myself have missed their significance. I need hardly point out that the child's bracelet is a strong argument in favour of this explanation of the Tell el-Hesy cemetery. As for the ass-bone identified from that site, I correlate it with the numerous cow-bones that I found here and there in the Gezer stratum of jar-burials, and regard it as an unimportant intrusion. It is probable that further excavation in the "cemetery" of Tell el-Hesy would throw yet more light on pre-Israelite religion. The sand filling the Tell el-Hesy jars was of different character to the surrounding soil, which leads me to regard it as probable that the earth in the Gezer jars was already deposited when the jars were buried.

The last point to notice about the Gezer cemetery is its violation of a rule which Robertson Smith (*Rel. Sem.*, p. 373 *seq.*) showed, from the evidence at his disposal, to be at least general ; that Semitic human sacrifices took place outside the city. The Taanach cemetery, so far as I can make out from the descriptions as yet

published, also contravene this principle ; it is observed, on the other hand, in the Tell el-Hesy cemetery.

(5) The *Boundary Wall*.—On the boundary wall of the temple I cannot yet speak with definiteness. A section, 80 feet long, of a great wall 13 feet across—nearly as thick as the outer city wall, which runs close by it—has been revealed at the north end of the alignment. The temple presumably had a wall surrounding its enclosure, and this wall seems to be in the right place ; moreover, there is no other wall that can be the required boundary. However, until I have traced it round I prefer not to assert that this is actually the temple wall, for some chronological difficulties, to which I shall probably return in a later report, are presented for solution before the identification can be considered certain. There is a tower 41 feet long, 24 feet thick, projecting about equally inward and outward, and enclosing an oblong chamber within it, in the exposed section of the wall. This oblong chamber was full of small loose stones, the removal of which furnished two days' employment for a couple of gangs of men. The entrance to the third burial cave, already referred to, was found underneath them.

It would seem that, as a general rule, some special circumstance—a spring of water, a remarkably-shaped rock, or some other natural object which attracted attention—regulated the choice of a site for a primitive Semitic temple. In the present case the reason why the site was chosen is far from clear. It is certainly in the middle of the hill-top, but is not on the highest point of the hill—which, by the way, is a matter for congratulation, as in that case its site would be irrevocably sealed from the excavator by the superposed wely and Arab cemetery. If cup-marks have (as seems most probable) a primitive religious significance, it would appear that the sanctity of the spot was traditional from very remote ages, for several cup-marks are cut on the rock-surface underlying the temple floor.

I have now described all of the temple structure so far as the excavation has been carried. There remain to be said a few words about the objects found within it having a bearing on the nature of the temple worship. An enormous quantity of objects emblematic of nature-worship were found through all the strata superposed to the temple floor, except in the post-exilic city that formed the topmost stratum. Most of these were rudely cut out of soft limestone ; two were made of brick, a few of pottery, bone, and

horn, and one was made of finely-polished marble. This fact is evidence that the stones did not lose their sacred character until the period of the captivity. Before long I shall forward a catalogue of the types of these objects, with illustrations, which can be deposited for reference in the office of the Fund.

A number of plaques of terra-cotta, representing in low relief the mother-goddess, were found throughout the strata. With one exception these were all of one type, different considerably in attitude, expression, and technique from those found in other parts of the tell. No perfect example was found, but a sufficient number of fragments were discovered to make a complete restoration of the type possible. They were cast from a mould, but evidently not one mould only, as there are slight differences of measurements in different specimens. The one exception referred to is of a type more common in Palestine, so far as we can gather from the excavations hitherto made, in which the goddess, adorned with bracelets and a necklace, is represented as holding two lotos-flowers (examples will be found figured in B.M.). A terra-cotta mould for casting the face of a goddess of Phoenico-Egyptian type was found in the sixth stratum, just south of the alignment.

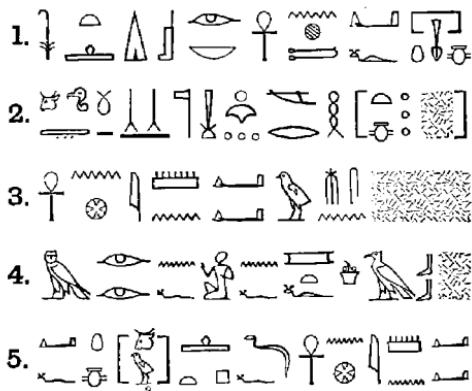
Until a good many more Palestinian mounds have been opened, and it has been discovered whether the temple at Gezer is or is not of exceptional size, the last question which at present suggests itself cannot even be discussed. If it be found, by future investigations, that the Gezer temple is of unusual size and importance, we shall then be in a position to enquire—Was the existence of this great shrine the reason for setting Gezer apart as one of the cities of the Levites?

#### § VI.—THE EGYPTIAN STELE.

I now proceed to describe the more important of the smaller antiquities found during the past quarter. The principal discovery has been a fragment of a funerary statue, inscribed on the foot in hieroglyphics. The contents of the inscription are comparatively unimportant, but it holds out hopes of better things to come, for where there is one inscription there are surely more. The statue has been of the familiar mummy form, standing on a cubical block. The feet, swathed together, and the portion of the block immediately in contact with them, are all that remain. The inscription is in five lines, the first three of which are on the upper surface of the feet,

the remaining two on the vertical front face at the ends of the toes.

The lines of the original inscription as usual read from right to left. Some characters have been lost at the left-hand end of the three middle lines, and the two lower lines are battered and difficult to decipher. As I understand the legend it was as follows :—



ஓ || in line 2 is more usually written ஓ, and in lines 3, 5, ஓ ~~~~~ || is for ஓ ~~~~~ ||. The whole reads *Stn htp dì Wsir nb 'nh̄t; dñf prlryw, mnht, ntr-snty, mrht . . . . 'nhty [for hnti] 'Imntiw ms n . . . . M'tinf nf mrtf b' [bb?] . . . . dñf prlryw, htp, df n k' n 'nhty [for hnti] 'Imnti—“A royal offering gift to Osiris, the living lord. He gives sepulchral feasts, clothing, divine incense, oil . . . . to the chief of those in the Happy Otherworld, son of . . . . Maatinet, whom he loves, the soul . . . . he gives sepulchral feasts, an offering, divine food, to the double of the chief of the Happy Otherworld.”<sup>1</sup>*

This fragment was found lying loose in fifth stratum débris, a short distance south-east of the first stone of the alignment.

<sup>1</sup> [Professor Macalister writes :—“Probably the third line is a proper name, ‘nh̄lmn’aw. This name occurs on a XIIth dynasty stele in Vienna. The fourth line may be not a proper name, but a series of qualifying terms before the name of the parent. The first word of the clause being lost at the end of the third line, it seems to read ‘from (or in) his eyes, he praises his beloved Bab'b’—. Baba is a common name in the epigraphy of the Old and Middle Empire. Mrht, end of line 2, is ‘wax.’”]

### § VII.—STONE OBJECTS.<sup>1</sup>

*Flints.*—These continue to be found in large numbers daily—rough flakes forming, of course, the great preponderance. Chipped flints are found from time to time, but rarely. One in particular, so far as I have seen, is unique among Palestinian flints in having a tang for insertion in a haft—a curious example of the reaction of bronze objects in the class of implements surviving from the earlier archaeological stratum.<sup>2</sup>

*Polishing Stones.*—A large number of stones, of about a convenient size to grasp in the hand, have been found at various depths throughout the excavation. They seem to have been smoothed by the action of the sea. Usually they are flat and oval, or lozenge-shaped, and vary in thickness from about a third of an inch to about an inch and a half. I understand that similar stones are employed in the Lebanon at present for smoothing, polishing, and tracing out patterns in the earth floors of dwellings, and this seems to be as likely a use as any for the similar stones found in the excavations.

The rough edges of broken potsherds are also found used as polishing or scraping tools, and I have found a small fragment of a jar, and also a piece of a Rhodian jar-handle, with the fractured edges worn perfectly smooth by friction.

Small slabs of slag, or light, slag-like porous stone, are also found, chiefly, so far as I have observed, in the upper strata. These are flat and rectangular, about 5 inches by  $4\frac{1}{4}$  inches thick. Occasionally examples are found with a vertical ridge, for grasping, projecting from one face. Similar stones are used in baths as strigils, for scraping the skin after bathing; and it is not improbable that this is the purpose for which they were provided.

*Miscellanea.*—One of the most interesting objects in stone is a fine clunch mould for casting bronze axe-heads, found (in fragments) in one of the upper strata.

The only other stone objects that need be alluded to at present are a curious dumb-bell shaped pounder, and an oddly-shaped

<sup>1</sup> Plates VIII and IX, illustrating the stone and bronze objects, will be published in the concluding memoir.

<sup>2</sup> Since the above was written, two or three other specimens have come to light—none, however, so fine as the above. They are confined to the fifth stratum.

spindle-wheel or button, both of which come from the upper stratum. I may also mention a fragment of a curious, small, rectangular mortar, with rude animals' heads (one of them broken) projecting from the end.

### § VIII.—BRONZE OBJECTS.

The remarks to be found under the corresponding section in the previous report apply equally to the discoveries in this department made during the last quarter. Large numbers of pins, needles, arrow-heads, javelin-heads, and, in smaller quantities, spatulas, fibulae, tweezers, spear-heads, rings, and amulets form the great bulk of the objects discovered. It is worth noticing that, with one exception, all the arrow, javelin, and spear heads from the surface are tanged, while all in the fine collection in the second burial cave, already described, are socketed.

An *ox-goad*, consisting of a blunt bronze spike with a bronze plate wrapped round it, for making a socket to receive the end of the staff, is the only new form of implement found during the present quarter that need be specially referred to. It was dug up from stratum IV on the Eastern Hill.

From a deeper stratum came fragments of a curious pottery tray or dish, covered on its upper surface with a lining of bronze. Unfortunately the fragments were so indefinite and corroded that it was impossible to discover any detail of design that it may have shown, and this is all that can be told of the vessel.

In the acropolis at Zakariya was found a very rude figure, which was identified by M. Levy, of Paris, as a statuette of Atargatis. This identification seems satisfactory. It is fortunate the Zakariya figure was found first, for it was, comparatively speaking, human-like, and it helps us to identify a number of singularly rude objects, which at first sight would be cast aside as shapeless lumps of bronze, as attempting to represent the same goddess. Several have been found at varying depths, all being much ruder than the Tell Zakariya example. More satisfactory is the very fine statuette of Osiris in bronze, with a gold-leaf band round the loins, and the remains of gilding of the face: a minute trace also appears on one of the arms. This statuette was found rather deep in city VI, and may belong to the fifth occupation. A figure of Ptah, of similar style, was found at Tell el-Hesy in the fourth city (B. MMC., p. 67).

## § IX.—POTTERY.

(1) The most interesting "find" in pottery, and one of the most remarkable pottery objects yet found in Palestine, has been a lamp, in the form of a duck, which was found very deep in one of the trenches of the Eastern Hill, and is probably to be connected with the earliest years of the Semitic occupation (Fig. 4).

The ware is a dark drab colour, rather porous, and full of small pebbles. The object stands on a trumpet-shaped stand, with an

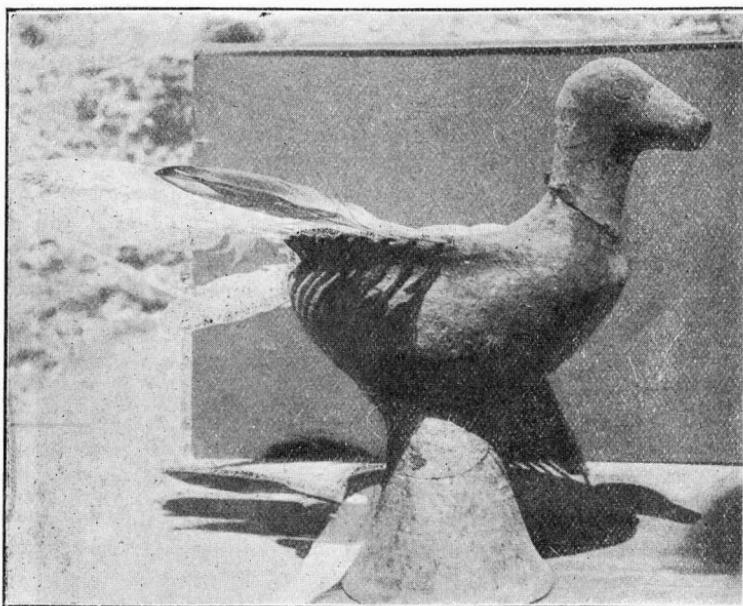


FIG. 4.—Lamp in form of a Duck.

elliptical mouth, ranging in diameter from 8·6 cm. to 10 cm.; the long axis of the mouth of the stand is neither parallel nor at right angles with that of the bird figure, but set obliquely. The height of the stand is 8·5 inches. The body of the bird figure is 12·7 cm. in length. The back has been modelled separately in two pieces, which meet in a crack running down the middle. The tail is missing; the stump is hollow, and no doubt the tail contained some

kind of tube device for conveying oil to the interior of the body. The neck and head are well modelled, the beak being developed into a hollow cylindrical spout, through which, no doubt, the wick protruded. Small circles grooved in the sides of the head represent the eyes. The wings are indicated by two little ridges, moulded, and applied to the sides of the body after the latter was modelled—this was evident, as one of them was found lying loose, and the smooth surface of the body was not interrupted by a fracture. The potter has ingeniously surmounted the difficulty of representing feathers in clay by providing holes in the rim of the wing, into which *real* feathers could be inserted (as in the Figure). Possibly there was also a plume, now lost, of similar character, on the top of the head, as there seems to be evidence of some small projection having been applied to this portion of the object. The whole stands to a height of 23·2 cm.

Other animal figures are frequently found—as noted in the last report—though none of any importance can claim an equal antiquity. As a general rule they are small heads of cows or horses. That these objects are not merely ornamental, or playthings, but have a religious meaning, seems indicated by the absence or rarity of representations of the camel and ass, which must have been at least as common as the horse in Palestine in early times. The sacred character of the cow we know from many sources; that the horse was also sacred is shown by the dedication of these animals to the sun by the kings of Judah (2 Kings xxiii, 11). To the nations of Palestine the camel and the ass had apparently no sacrosanct character, and they are therefore less commonly represented in pottery. It is true rude camel-heads were found in the Shéphélah tells—just sufficient to show that no invariable rule can be made on the subject—but none have yet made their appearance in Gezer.

From the point of view of the zoologist, as well as of the antiquary, these animal figures have a certain interest, as they seem to indicate a familiarity with certain breeds and species which would no longer come under the notice of a Palestinian potter. A figure found at Tell es-Şâfi, and another at Gezer, seem to show that a breed of zebu-like humped cattle at one time was to be found in the country (Fig. 5, *a*). The figures are rude, but they certainly do not represent camels. Of equal interest is the unmistakeable head of a hippopotamus in red pottery, found in the fourth

stratum on the Eastern Hill (Fig. 5, *b*). There is no reason to consider this as other than local workmanship, and it is, perhaps, evidence that the hippopotamus was once to be seen in rivers (such as the 'Auje) accessible from Gezer. It will be remembered that a tooth of this animal, now never found below the second cataract of the Nile, was unearthed at Tell el-Hesy.

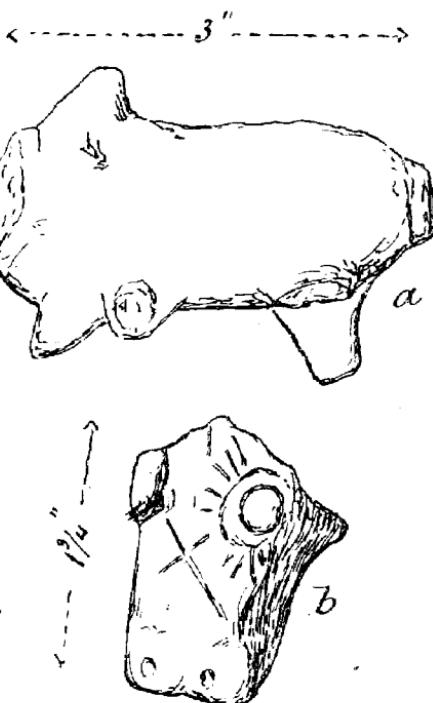


FIG. 5.—Figures of Animals.

A sherd with a serpent's figure embossed upon it completes the series of animal figures in pottery so far found.

(2) The 'Ashtârôth or mother-divinity plaques in terra-cotta, have already been referred to. With them should be classed the base of a statuette, found within the temple area. Evidently it represented a seated figure, the toes of whose (shod) feet still remain; but the chair and the rest of the statuette are broken away. Perhaps the missing figure was similar to the Cyprian goddess of fertility, several of whose statuettes were found in the

rubbish heap at Tell es-Şâfi. The pedestal was supported on four feet, one in each corner.

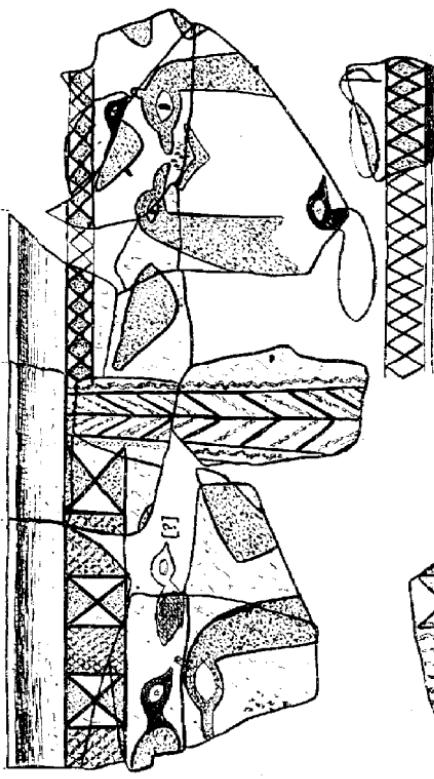
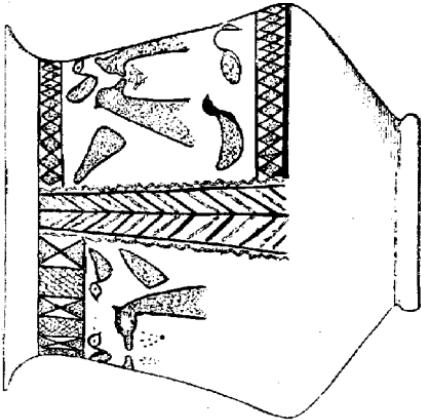
(3) Turning now to the branches of the study of pottery, I may say a few words on the painted ware, which is still occupying my attention. Every characteristic fragment is being at least temporarily retained for closer examination. A good many sherds have thus been collected and classified; but the great need is *whole* vessels, or, at least, vessels which, like the bird-jar from Tell es-Şâfi, can be put together and studied in their entirety. The nearest approach to the fulfilment of this desideratum, excepting some discoidal lentoid flasks<sup>1</sup> with simple spirals painted on the faces, has been the set of fragments of the fine vase, Plate X. About half of the upper part has been recovered; the lower part is a conjectural *restoration*, corroborated by a perfect but less ornate specimen of the same type, discovered after the plate was drawn. The *development* shows the fragments available: those marked A, though clearly belonging to the vessel, do not attach to any of the remaining portions. The colours used are black and dark Indian red. The latter has kept its colour very fairly, but the black has faded, and in places is almost impossible to make out. The painting is applied on a coarse yellow slip. The design consists of frets, like those on Dipylon vases, with small birds and large bird heads—the latter a curious anticipation of the “erased” heads of mediæval heralds. This vessel, which belongs to stratum V, negatives the generalisation that bird-figures in Palestinian coloured ware are painted black and animal figures red.

So far as I can see at present, there are four great classes into which the painted pottery of Palestine can be divided. There is (1) the type belonging to the Gezer-Lachish technique, which I described in the last report, and which seems to be found at Tell el-Hesy below the stratum of ashes; (2) the type very fully illustrated in the Shéphélah tells, found at Tell el-Hesy *above* that critical date level; (3) the type of fine, white bowls having wish-bone handles with ladder-patterns upon them, called (rather perilously) Phœnician; and (4) the foreign importations from the area of Mykenæan culture. The chronological inter-relations of these types of painted ware is very difficult to make out. The Gezer-Lachish type does not appear at all in the Shéphélah tells,

<sup>1</sup> This kind of vessel has been termed a “pilgrim-bottle”—an objectionable term, on account of the involved anachronism.

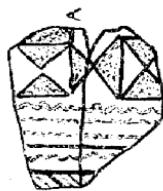
# EXCAVATION OF CEZER

COLOURED VASE



PROJECTION

RESTORATION  
10 cm



but is almost exclusively found at Gezer and at Lachish, in the pre-Israelite strata—that is, below the bed of ashes at Lachish, and below the fifth stratum at Gezer. Contemporary with these strata, however, the Shéphélah type appears in the Shéphélah tells. It would seem that after the Israelite immigration the Shéphélah type spread to the Gezer-Lachish tells, for it there appears, to the exclusion of the other, in the Israelite strata—*i.e.*, in Lachish, apparently, in the fourth and fifth strata, in Gezer in the fifth and (comparatively uncommonly) in the sixth. That seems to date the close of the art at somewhere about the sixth century B.C., for in the sixth city at Lachish (which does not show this art) was found a sherd with some rough Old Hebrew letters scratched upon it, whose outlandish forms have made them a bone of contention to Semitic scholars. To me, at least, they seem to be merely an illiterate potter's attempt to imitate the **מלך** stamped, for some as yet unknown reason, on certain sixth or seventh century jar-handles. In the same city, it should be remembered, was found a *Greek* inscription, which ought to be published in facsimile, as it was, for epigraphic and chronological purposes, perhaps the most important piece of writing found in the tell.<sup>1</sup>

The Mykenæan and so-called "Phœnician" styles are for the most part found at Gezer, in the fourth and fifth strata, and thus extend from a little before the Israelite immigration to some time after it.

(4) A considerable number of vessels, found at all depths, with filtering strainers for pouring in or out, seem to show that the ancient inhabitants of Palestine were not so careless as their modern fellah successors about drinking dirty water. There are also a number of vessels of the same class, but for a different purpose. These have a circular hole in the base, of a convenient size to be stopped with the finger. If we may once more argue from modern to ancient customs, these vessels may be termed oil purifiers. At present, when it is desired to separate a mixture of oil and water, the fluid is poured into a vessel with a hole in the base, the hole being stopped up, and is left until the water has separated by its superior weight from the oil. When the oil is seen to float on the water, the stopper is gently withdrawn, and the water allowed to trickle

<sup>1</sup> See Bliss, MMC, pp. 102 seq., 133.

away; as soon as oil begins to exude from the hole, the stopper is replaced, and the oil poured into a second vessel.

(5) The Seleucid or Maccabæan city shows the pottery which we know from the fine collection brought together from Tell Sandahannah to have been characteristic of its period, although the small portion so far excavated does not hold out promise of so rich a harvest as rewarded the excavations at the former tell. The characteristic forms recovered have been (1) the flat saucers on a disc base, with edges generally recurved, and often with a red wash covering the surface, inside and out, wholly or partially; (2) the long narrow-necked and narrow-footed ointment bottles, which, from being frequently found in tombs have received the stupid popular name, "tear-bottles"; (3) the closed lamps with embossed ornaments radiating round the oil-hole, and with a thumb-handle on the right hand side of the reservoir; and (4) the imported Greek bowls with stamped ornament upon them. Of the latter very few fragments have been found, and none of the fine jugs, such as were found at Tell Sandahannah, have come to light. The ware of the Seleucid period is absolutely unmistakeable, and even the smallest sherd can be recognised, as a general rule, from its emitting a musical ring when struck.

(6) The last piece of pottery that need be alluded to in the present report is a fragment of a barrel-shaped rattle, such as were found in considerable numbers at Tell Zakariya and Tell es-Sâfi. These objects have usually been reckoned among children's toys, but I am inclined to think that this judgment requires reconsideration. One of the Tell es-Sâfi rattles was too large and heavy to be comfortably manipulated by any child young enough to be amused by such a toy—even in the childhood of the world—and the discovery of the Gezer fragment inside the temple enclosure raises the question whether these instruments did not rather take the place of the *κρόταλα* or castanets by which, according to Lucian, the Hierapolis orgies were accompanied.

#### § X.—MISCELLANEOUS OBJECTS.

*Iron.*—In the last report I recorded the discovery of a few iron objects, and showed that they could all be accounted for as accidental importations. This explanation, however, is unnecessary, for the discovery of a large iron knife, much corroded and broken,

just above the level of the temple floor, shows that the fifth stratum—that is, the topmost stratum on the Eastern Hill—is well within the iron age. Bronze is, however, the principal metal, and most arrowheads and similar objects continue to be made of the older material.

With this testimony agrees the results from Lachish. "Objects in iron occurred from the top of the mound down to the upper part of city IV" (B. MMC. 105). The archaeological evidence thus tends to show that the introduction of iron into Palestine, or at any rate into the Gezer-Lachish group of Palestinian occupations, was contemporary with the Israelite immigration. Whether the knowledge of the metal was brought by the Israelites from Egypt, or imported to the Philistines by sea-trade, and what commentators will make of the Canaanites' "chariots of iron" which put difficulties in the way of a complete Israelite conquest, are questions on which I cannot enter. I can only state the archaeological evidence so far as it has been revealed by excavation.

*Bone.*—The discoveries in bone, though considerable in quantity, have been of minor importance. A curious rude carved head from the sixth stratum, and a fragment of a human figure wearing a *himation* from the seventh, are the only objects of any particular interest. To the list of animals whose bones have been found in the débris are to be added the buffalo, badger, and jerboa; to the list of shells perforated for ornament, the cowrie and trochus. A number of sea-shells (principally *buccinum*; there are, however, others, which I cannot identify) appear sporadically through the débris; they show no sign of having been adapted for wear or ornament, and may have been simply playthings; my workmen have occasionally asked my permission to take away some of these unworked shells as playthings for their own children.

In the temple area, close to the foot of one of the stones, was found a large handful of Anodonta shells. The foreman of the works gave me an interesting piece of information as to the modern use of friable shells of this kind. It seems that a fragment, powdered between the fingers, is sometimes rubbed on a wound to serve as a styptic. Possibly this may be a survival of ancient folk-medicine.

### § XI.—FOREIGN OBJECTS.

*Scarabs.*—The harvest of scarabs and of scarab stamps on jar-handles still continues fruitful, though the soil is not so rich in the neighbourhood of the temple as it proved to be on the Eastern Hill. They will all, with one exception, be seen to be of the same early type as those illustrated in the last report. There is still the disappointing absence of scarabs with royal names to record. They are confined, as before, to the fourth and fifth strata. The one exceptional scarab was found in the upper part of the sixth stratum. It is a grotesquely rude production, with a dome-shaped back, having no indication of the beetle upon it; two rough horse-figures and some stars occupy the base. The whole is probably not Egyptian, but a Phoenician or Syrian imitation.

*Other Egyptian Objects.*—I have to record two green-enamelled paste figures of the *wdt* or Horus-eye, from the sixth stratum; a pendant amulet with a figure of Isis, also from the sixth stratum; and a carved stone figure of Hapi, from the fourth. The bronze statuette of Osiris has already been mentioned.

*Cylinder.*—A second seal-cylinder, bearing on it figures of two man-headed winged bulls, was found outside the city wall, north of the temple. No archaeological level can be assigned to it, as the objects found round it were evidently thrown out at different periods.

*Rhodian Handles.*—A considerable number of these have been found, but the list is reserved, and will be printed all at once, when the work is finished. No doubt many additions may still be expected.

### § XII.—CONCLUDING SUMMARY.

I hold over descriptions of the city wall and of several minor buildings inside the city, partly because I have no room left in the present report to treat them with sufficient fulness, and partly because there still remain questions connected with them to be settled by excavation. I content myself, therefore, with mentioning a large stepped and plastered cistern or bath, associated with fifth-stratum débris on the Eastern Hill, which I now incline to regard as a Maccabæan intrusion; a magnificent well or cistern, with a shaft 9 feet across, which I have already cleared out to a depth of 40 feet, and which seems to be descending indefinitely;

two vaulted cisterns belonging to the Seleucid city near the temple; and a curious building divided into a number of small irregular chambers, apparently a complicated grain store, part of which has been uncovered.

I may mention here that I have visited the boundary stone, discovered and published about three years ago by the Dominicans of Jerusalem. I grieve to have to report that in the interval someone has hammered away all of the Hebrew inscription, so that to one not knowing the reading, and the exact place of each letter, it would be completely illegible. The Greek part of the inscription is intact. It has not, I think, been noticed that a fragment of a fence of stones passes through the site of this inscription, as though the "boundary of Gezer" had been marked, not only by these inscriptions, but by a row of small boulders encircling the mound and its surrounding lands. I have tried to follow this row of boulders in both directions, but the indication soon fails, owing to interruptions. I still hope, however, to pick it up again at some other point, and may be led, by its aid, to another of the boundary stones. The fragment that remains is important as showing that the Dominicans' inscription is *not* at a corner of the enclosure.

Apart from the discovery and partial excavation of the temple, with the information it has given us on early Semitic religion, probably the most important result of the last three months' excavation has been the establishment of a definite system of chronology, which agrees remarkably with the Biblical history of Gezer in all save one respect, the inconsistency already mentioned respecting the use of iron. Excepting this, a curious series of correspondences has already been indicated in the foregoing report, which may here be collected together in conclusion. A large temple is found in a city, which, at the Israelite immigration, was assigned to the Levites: as the Israelites were not 40 years' distance from their orgiastic worship of the golden calf, and as the period during which the Jephthahs of Israel offered human sacrifices to the God of Israel had yet many decades to run, probably the temple, with its attendant rites and ceremonies, could pass from Canaanite to Israelite with little or no modification. Further, the temple area, till then empty, is suddenly encroached on, while still retaining its sacred character, at a time corresponding with a sudden change of occupation in the strikingly parallel mound of Tell el-Hesy. This can only mean that the population at that

moment of time received a large increase, and accords well with the fact recorded in Joshua, that the old population of Gezer was not driven out, but reduced to servitude by conquerors who crowded themselves into the city—already, probably, like all Oriental towns and villages, overstocked with inhabitants. At a time seemingly contemporary with the beginning of the monarchy the town is as suddenly reduced by the depopulation of at least one-third of its area. It is practically impossible to avoid explaining this phenomenon by the massacre of the ancient Canaanite population under the Pharaoh whose daughter Solomon married. I should have said before that there have been large fires in the fifth city, but there is no definite burnt layer such as I expected to find when I commenced to open the mound. This burnt layer is, however, no longer necessary, for if these historical correlations stand, we shall be provided with two neat date-levels which cannot fail to be of the greatest value in unlocking whatever further secrets the mound may have in store.

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#### THE BODIES IN THE SECOND BURIAL CAVE.

By Professor ALEX. MACALISTER.

OF the 14 males two were immature, aged about 18 and 19 respectively; the others were full-grown adults, all but one under 40 years of age. Of these the average stature was five feet five and a half inches (166 cm.), the extremes being five feet eight inches and five feet. Their bones showed that they were strongly built, as the muscular markings were prominent. More than half had flattened (platycnemic) tibiae, and all but three showed the small articular facets on the front of the ankle-end of the tibia which is supposed to be associated with the habitual assumption of the squatting posture.

The skulls are large, "well filled," and capacious, mostly ellipsoid; but one resembles in every particular the pentagonoid skull from the first burial cave described in the last report. Two had premature synostosis of the parietal bones. With two exceptions they are moderately long, with an average index of 75, and fairly uniform in appearance. Of the two exceptions which are broad-headed, one is immature, the other does not differ in its other