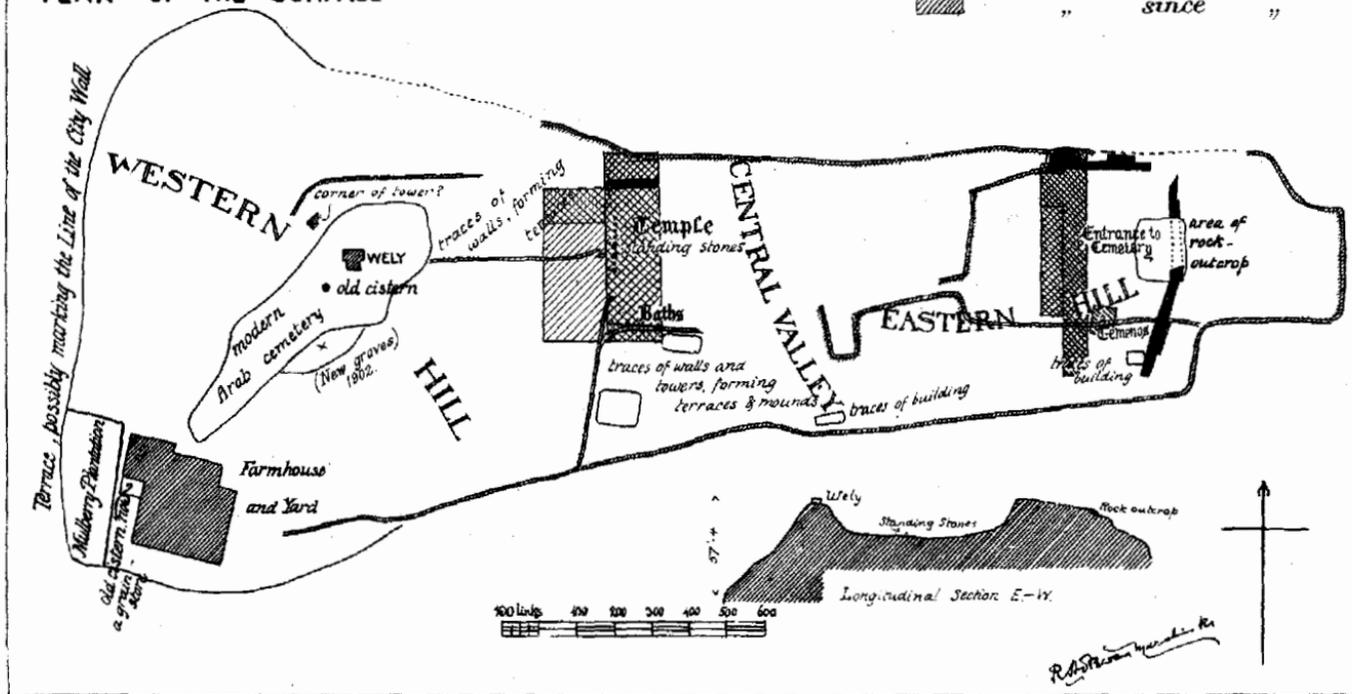


EXCAVATION OF CEZER

PLAN OF THE SURFACE

Excavated before Report III.
 " since "



FOURTH QUARTERLY REPORT OF THE EXCAVATION OF GEZER.

(1 March—15 May, 1903.)

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

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

THE excavation has advanced steadily since the last report was forwarded. No whole day, and only two or three half days, have been lost to the work owing to weather ; and owing to other causes the number of days lost has been just four—one at the Muslim feast of Bairam, two at Easter, and one spent in transferring the camp from winter quarters at the foot of the mound to summer quarters at the top. Attention has been concentrated on the 80-foot trench west of the Temple alignment, which had been commenced shortly before the third report was despatched.

The results have been of a fair average character, and some of them will, I trust, prove of considerable importance. Comparatively few additions—fewer than I had hoped—have been made to the scheme of the Temple buildings. The developments have been of quite an unexpected character. The tell has proved as fruitful as ever in objects, many of them of great interest.

Inscriptions, however, save pottery stamps, still fail to appear.

A great area, 160 feet wide and nearly 300 feet long, with the alignment of monoliths in its centre, has now been uncovered. It is probable that this is the whole extent of the High Place. I intend cutting one more trench, 40 feet wide, along the eastern side of this area, after which I propose continuing the investigation of the Eastern Hill, interrupted last September for the purpose of examining the Temple.

§ II.—STONE OBJECTS.

Flint.—A magnificent flint axehead, oval in shape, 7 inches long, and $4\frac{2}{3}$ inches broad, was found in the lowest stratum. One side is smooth and is covered with a thin calcareous deposit—a common feature of axeheads of this type. The flake has been struck from the parent core by a single blow ; afterwards the bulb

of percussion has been trimmed down—probably for convenience of hafting—by knocking two small flakes off it, and a slight chipping round the edge has brought the weapon to its final shape.

Another weapon of the same class, but incomparably inferior, is interesting for having an *aleph* of the old Hebrew alphabet scratched on the calcareous surface (Fig. 1). This probably was a maker's or owner's initial.

The same letter has been found, marked with the finger-nail, or with a small stick, upon two or three jar-handles, and a *nun* in the same alphabet has been found on a piece of polished bone. These letters show that some of the Gezerites were acquainted with the

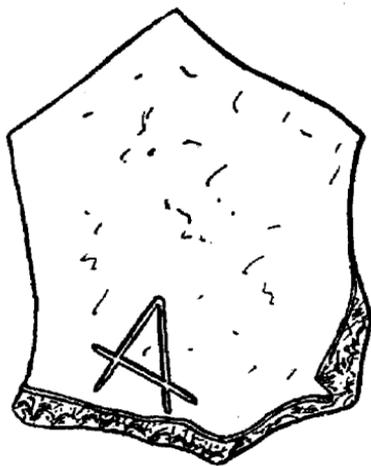


FIG. 1.—Axehead with Inscribed Letter.

art of writing, and makes the continued absence of inscriptions the more disappointing. This marked flint came from the later Jewish stratum.

Several long narrow flint flaked knives have been found, but only one really fine specimen, and even this is broken at the ends. Its present length is $8\frac{1}{2}$ inches.

Celts.—A few celts of polished basalt and similar stones have been found, principally in the lower strata. One of these had a conical depression on each face, probably in some way connected with the hafting of the implement.

Weights.—A great harvest of weights of rough black and grey stone have been recovered from all strata of the mound. A record

is being kept of the weights of these, and it will be tabulated in the final report. The stones are almost always pounder-shaped, conical or cylindrical, with a flat base. None bear any discriminating mark of quantity. Some of the larger specimens might be pestles or pounders, for which purpose they are equally well adapted. However, when their weights are written out in numerical order they are found to fall into groups which seem to indicate some system of metrology, though the range of variation within the groups shows that the weights are very inexact.

In the present report it is unnecessary to give further details about these rough weights. But the amounts of a very interesting series of small weights in basalt, found in a group, may be recorded. They were discovered in the earliest Jewish stratum, associated with a jar containing a dish and some burnt grain, and with a few small nondescript fragments of bronze and five or six water-worn pebbles of agate and chalcedony. They are eight in number—the half of a ninth, which had been broken, was also found—all but one torpedo-shaped, beautifully turned and finished, with a flat base and ends cut square. The one exception is dome-shaped, like those inscribed *neseph*, but is less regularly formed than they. The weights (in grammes) are:—

(a) 92·65.	(c) 19·16.	(e) 13·05.	(g) 5·25.
(b) 44·92.	(d) 13·43.	(f) 5·78.	(h) 3·80.

The dome-shaped weight being (*f*). In connection with this series may be mentioned a similar weight of 8·68 grammes, and another of 12·36, found elsewhere in the trench.

I must leave to the specialists in Oriental weights and measures the task of completely fitting these weights in their proper places in Semitic metrology. I need only record the guess that the 8·68, though rather light, is to be equated to the weights marked *neseph*, and is thus half a shekel; it is, however, more like the Babylonian gold shekel of 8·41 grammes. On the former hypothesis (*f*) and (*g*) would both be meant for quarter-shekels, (*d*) and (*e*) for three-quarter shekels—the 12·36 is probably meant to be a similar amount, and judging from the size and shape of the remaining fragment, the broken weight found in the board was also similar—(*e*) would be the shekel, (*b*) two and a half shekels, (*a*) five shekels. A fair margin, not, I think, excessive, is left in the above scheme for Semitic inaccuracy.

It is curious that such carefully finished weights should have no intelligible marks of quantity upon them. One, (*g*), has an oblique stroke crossing the flat base, and another, (*h*), a stroke running part of the way along the major axis of the base, which is of course elliptical. The base of the 8.68 has a cross marked upon it dividing it into four equal portions. The symbols for the quarters used in modern Arabic accounts may be compared: / for $\frac{1}{4}$ (it will be noticed that the weight with this mark I have already suggested to be a quarter shekel), < for $\frac{1}{2}$, § for $\frac{3}{4}$.

Roller.—In the Seleucid stratum was found a cylindrical, or rather slightly barrel-shaped, roller, of limestone. Its length is 1 foot 8 inches, its diameter at the ends 9 inches, the central diameter being a little more. At each end is a shallow depression for the pivots. Such rollers are still used for flattening the mud roofs of houses, and probably this example had a similar purpose; from which we may infer that the house-roofs of Gezer were probably constructed in like manner to the coverings of modern Palestinian dwellings.

Alabaster.—Several fragments of alabaster vessels have been found in the excavations. The only new form worth mentioning



FIG. 2.—Alabaster Saucers.

has been the fragment of a Biegelkanne (a flask with a stirrup-shaped handle at the top, and orifice at the side). One or two

perfect examples, and several portions of the curious saucers with narrow, hemispherical depressions and broad rims, presenting an interesting variety of linear ornament, have also been found (Fig. 2).

Graffito.—The only other object calling for special notice in this section is a small tablet of limestone, $3\frac{1}{4}$ inches long, $1\frac{1}{4}$ to 2 inches broad, and $\frac{3}{4}$ inch thick. It comes from the latest Jewish stratum. Upon it is engraved a puerile representation—injured by the loss of a chip in the lower right-hand corner—of a man and two goats. On the other face are two short parallel horizontal strokes. The whole is evidently a plaything, and its chief importance is as a demonstration of the low state of Gezerite art.

§ III.—BRONZE AND IRON OBJECTS.

For later sections, connected with the Temple and its worship, are reserved the descriptions of two bronze objects of especial interest.

A general principle has been noticed which probably will be found to be universal in Palestine: that from the commencement of the Iron age, the dominant metal is used for agricultural instruments, whilst bronze is retained for weapons and for personal adornments. Thus we find sickles and hoes of iron, arrowheads, knives, daggers, bracelets, brooches, pins, and needles of bronze. The principal exception to this rule is the use of iron for arrowheads, characteristic of the Maccabæan stratum—though by no means to the exclusion of bronze—and the occasional discovery of small finger and other rings of iron at all depths above the stratum in which iron first makes its appearance. Nails are also made, almost exclusively, of iron.

Arrowheads.—Some modifications must now be introduced into the description of arrowheads contained in my first report. Cylindrical tangs are no longer unknown, though they are rare. Besides the normal type in which a large number of varieties (not necessary to specify here) occur, four other species have been found, namely:—

(1) Barbed arrowheads: one specimen only, from the Seleucid stratum. It is unique in Gezer, and the type is rare in Palestine. If my memory be not deceiving me, only one specimen was found in the Shephêlah excavations, and that from the Seleucid city

at Tell Sandahannah (B.M., Plate LXXIX, Fig. 2). The type was probably quite unknown before the captivity in Palestine.

(2) Three-winged arrowheads: occasionally found in the Seleucid stratum.

(3) Pyramidal arrowheads: one example, in iron, from the Seleucid stratum.

(4) Thick arrowheads: these are also found—not infrequently—in the Seleucid stratum. The majority of arrowheads are thin discs of the required dimensions and shape: in this type the thickness is practically equal to the breadth. The pyramidal arrowhead, just mentioned, is a specialisation of this type, the tang being adapted for insertion in a slender stem.

A brick mould for casting arrowheads of the ordinary flat leaf-shaped type was found in the lowest stratum.

Knife-blades and *spearheads* are found in fair numbers—the latter always in bronze, the former principally so, though a few are found in iron. The iron examples are all broken and corroded, the tips only being preserved. The majority of the bronze specimens have a short tang. One well-made specimen, flanged for hafting, was found in a cistern. Unfortunately it fell to pieces from corrosion soon after it was unearthed.

Pins and Needles.—I have nothing at present to add to the classification already given (*Quarterly Statement*, 1902, pp. 327–329). An interesting little needle-case was found in one of the lower strata. It was made of the cylindrical shank-bone of some animal. One end of the tube was stopped with a clay button, the other was broken. A slender bronze needle still remaining inside the tube showed what its use had been.

Chisels or Punches.—Several examples, consisting of square bars of bronze brought at one end to a chisel point, and one with the edge expanding slightly beyond the shaft, may be worth a passing reference. A minute example of the former type, about 2 inches long, is probably an awl.

Tweezers.—A very good example of this species of domestic instrument, with the back bent into a spring, was brought to light.

Suction Tube (?).—A long straight bronze tube, 1 foot 10 inches long and $\frac{1}{2}$ inch diameter, was found in the chamber of a house of the sixth stratum, associated with a large collection of heavy wine jars. The chief objection to regarding this as a tube for drinking

the wine by suction is that the ends are stopped by the bronze being folded over the end of the bore. This, however, might have been from an accident that spoilt the tube. I am otherwise at a loss to explain this object.

Hafts and Sockets.—An example already recorded (*Quarterly Statement*, 1902, p. 330) shows that bronze awls were set in a bone handle. Several other examples of this, as well as of horn hafts, for the same class of instruments have been found.

It has already been remarked in previous reports that socketed bronze implements of all kinds are rare in Palestine: the normal method of fastening a bronze head to a wooden handle is by means of a tang on the metal let into a hole bored in the wood. The only socketed objects that have been found during the quarter have been two *ox-goads*, and a fine double-edged *axehead* (Fig. 3). The axehead

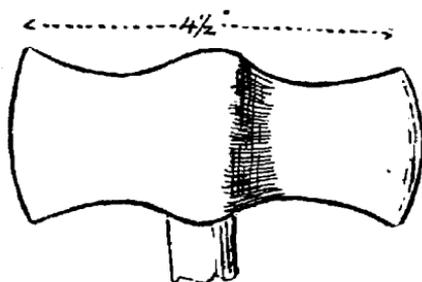


FIG. 3.—Socketed Double-edged Axehead.

and one of the *ox-goads* still retained a fragment of the wooden haft.

§IV.—GOLD, SILVER, AND BEADS.

Gold.—I have to chronicle three ear-rings of elementary design, a small and shapeless piece of gold wire, and fragments of a curious string of gold beads (with some of carnelian) strung on a silver wire. The latter were found in the lowest stratum, as was also a small gold pendant crescent. The ear-rings and the pendant are shown in Fig. 4; the weights of the former are noted with their representations.

Silver.—In this metal the principal "find" was four bracelets, rusted together, but easily separated. Three are heavy bars of silver, ornamented at the ends with lines, bent into a loop: the fourth is of finer wire looped and closed by interlacing the ends.

A lozenge-shaped bead of silver is strung on the wire. Associated with these bracelets was a buckle, probably some kind of dress-fastener: it was so distorted that I failed to make out how it was constructed. Apparently it consisted essentially of two plates each with looped tails which were meant to be interlaced and secured by a rivet running through them—exactly as in an ordinary hinge.

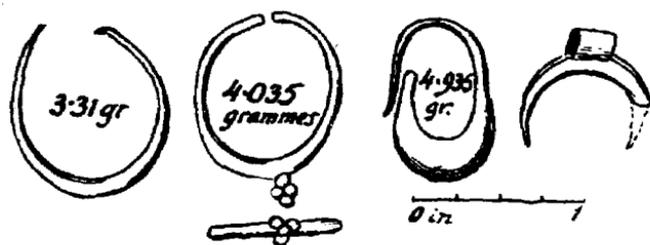


FIG. 4.—Gold Ear-rings and Pendant.

Beads.—Very large numbers of beads, singly and in groups, have been found. An interesting variety of types, materials, and colours is presented: it is, however, impossible to describe them adequately without the aid of tinted plates, which I am preparing, and hope to have ready for the final memoir. I shall content myself with indicating, by bald lists, the number of different kinds of beads that might be catalogued:—

(a) *Shapes.*—Flat disc, circular, and oval; spherical; spheroidal, oblate, and prolate; barrel-shaped; cylindrical; bottle-shaped pendants, with or without flat backs; double conical; multiple of various types—*e.g.*, two or three or more cylindrical tubes side by side, representing a number of cylindrical beads, or a single cylindrical tube divided by incised rings to represent a chain of smaller beads, or double or triple spheres, &c.

(b) *Materials.*—Gold, jasper, agate, chalcedony, carnelian, opal, amethyst, diorite, basalt, glass, mother-of-pearl, flint, paste covered with enamel coloured white, green, red, yellow, or blue, &c.

That these beads, or some of them, were not always merely ornamental, but had some kind of prophylactic or curative value, is not only intrinsically probable, but is also indicated by the estimation in which such objects are held by the fellahîn. Red beads of carnelian or jasper are considered by them to have important medical properties, spherical beads of the colour named being valuable for ophthalmic troubles, and pendants, like the bottle-

shaped types of the eighteenth Egyptian dynasty, being sovereign remedies for certain kidney disorders. Indeed, a carnelian pendant about an inch in length, club-shaped, with a hole drilled through the narrower end, which was picked up by the foreman of the works last year, before the excavation commenced, and by him shown to a fellow, was by the latter valued at no less a sum than two napoleons solely on account of its healing virtues. Blue beads, as is well known, are worn by almost every man, woman, child, and domestic animal in the country to ward off the evil eye. Stones of blue, with red veins shot through them, are worn in rings on the finger; they are of use as styptics in case of excessive and unstaunchable nose-bleeding. The stone is smelt and then pressed in the middle of the forehead, whereupon the flow of blood ceases.

I have ventured on this digression not only because the facts it contains are interesting in themselves, but because it is necessary to refer from time to time to modern beliefs among people of similar race and on much the same general level of culture to understand fully the discoveries made on an ancient site.

§ V.—COLOURS AND CLOTH.

A small but interesting collection of cakes of colouring materials and enamels has been made. When occasion offers I hope to have samples of these chemically analysed, after which I shall be in a position to say more about them. They were probably used for painting on pottery or for similar purposes. Perhaps the most remarkable is a large flat rectangular cake of cobalt or some similar blue, showing on one side evident traces of having been rubbed with a brush.

A quantity of a light green powder is especially interesting on account of the receptacle in which it is preserved. It is a small cloth bag—so far as I know the only fragment of cloth that has come down to us from the late Amorite or early Jewish epoch. Some specimens of Egyptian mummy-wrappings were analysed by my father in a paper read before the Anthropological Institute about eight or ten years ago: not having a copy of the paper by me I am unable at present to refer to it more particularly, or to say how the Palestinian compares with the average Egyptian cloth in point of fineness. The Palestinian specimen

has 14 threads to the warp and 26 to the woof in each square centimetre.

§ VI.—POTTERY.

Stamped and Marked Jar-handles.—The archæological wealth of Gezer as compared with such a site as Tell ej-Judeideh is very great: this being so, its relative poverty in stamped jar-handles is difficult to explain. I may be permitted to assure my readers that every jar-handle found is sorted out and cleaned, so the absence of stamps is not to be accounted for by their being overlooked in excavation.

It is true, handles stamped with impressions from scarabs appear to be a specialty of the lower strata of Gezer. I do not think that more than half a dozen examples in all have been



FIG. 5.—Fragment of Pottery with Hebrew Stamp.

recovered from the five other mounds opened by the Fund. At Gezer at least 50 have been found during the year. Unfortunately none of these bear intelligible writing, and the designs of a large proportion are not traceable owing to bad stamping, wear, fracture, or similar causes.

No further handles with the stamps of private potters have come to light. Such a stamp, however, was found impressed on a small fragment of a saucer (Fig. 5). So far as I can make out the inscription, which is worn and imperfect, reads *ל'בנר [ק?] רין*, but no such names occur in the Hebrew scriptures.¹

A small number of specimens of the Royal stamps have been found—all imperfect, and adding nothing to our knowledge of that perplexing subject. The stamp of Ziph was found (for the first time at Gezer) during the last quarter. The enigmatical

¹ [See below, p. 275.]

Memshath has not yet put in an appearance, nor has any new town yet been found.

Jar-handles with Greek stamps, principally Rhodian, are still found from time to time within the uppermost stratum. None have been found on the surface for several months; apparently all that were lying exposed have now been collected. The final report will contain the readings of the inscriptions.

Lamp and Bowl Groups.—These mysterious deposits are found from time to time within the limits of date laid down in a previous

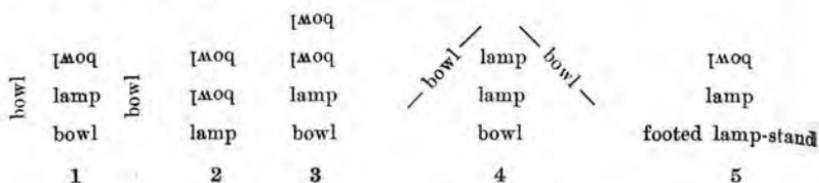


FIG. 6.—Normal Lamp and Bowl Group.

report. The variety of their arrangement is almost as perplexing as their fundamental purpose—for I need hardly say that the explanation suggested in my second report (*ante*, p. 11) was merely a guess thrown out by the way. Some of these varieties can most concisely be represented by typographical diagrams. Thus, the normal arrangement (Fig. 6) is—

l^{moq}
lamp
bowl

but we also get such arrangements as—



The fifth only in the very latest examples. There are other arrangements which might be cited, but the above will suffice to



FIG. 7.—Coloured Bowls from a Lamp and Bowl Group.

show that the exact order of the vessels was a matter of small importance.

Nothing has been found in any of the groups except fine earth, save in one case, where there was an admixture of wood ashes.

Though in the majority of instances the pottery is crushed and broken—probably by the weight of the stones built above it—the impression I have received from its examination is that the pieces deposited were as a general rule new, and specially provided for the occasion. I forward a photograph (Fig. 7) of two bowls found in a group of the normal type, which will illustrate the fine

character of the pottery often used in the rite. The painting is dark Indian red on a yellowish wash. The diameter of the larger bowl is $10\frac{1}{4}$ inches.

Painted Ware.—Further study of the sherds of painted ware unearthed from time to time convinces me that the type called "late pre-Israelite" in BM., and figured in Plates 36–42 of that work, are rather to be referred to the period of the Jewish monarchy; and that the peculiar and very diverse technique, which in a previous report I temporarily named the "Gezer-Lachish style"—from the places where it is found most abundantly—is in reality the style to be associated with the pre-Israelite races.

Primitive Types.—Another cistern yielded interesting results. It had evidently been closed during or soon after the earliest period of occupation on the tell. Without exception all of the many potsherds that came from it were of the rude type associated with the troglodyte dwellings and with the cremated remains in the burial cave. Two especially remarkable vessels were found in this cistern, one a bowl which has had two loop handles in the middle of the concave surface. Small broken fragments of this surely very inconvenient type of utensil had previously come to light, but no specimen from which a complete restoration could be deduced. Another, a double cup, roughly hand-moulded, is coarse red ware. There is a hole between the two cups just under the rim.

Animal Figures.—Nearly every day small animal figures of common-place type, or fragments of such figures, are unearthed. Some of these I have already illustrated in previous reports. Among them are others of less frequently found type, whose interest is greater, such as the two curious vases found (like so many of the more interesting objects) in a cistern. They are jugs, with the ordinary spouted mouths, adapted to an animal form. Each has, or had, a loop handle on the back; in one of the specimens there is a hole in the back for filling the vessel.

Human Figures.—Specimens of the terra-cotta plaques with figures of Ashtoreth in low relief continue to be found. They are invariably broken—a suggestive fact when it is remembered that they are fairly thick and tough. It can hardly be an accident that no perfect specimens are found. Nor can we consider their universal destruction as a monument of some outburst of Puritanic zeal, for certainly many specimens of these small and easily-hidden objects would have escaped such an inquisition. Rather must we

infer, I think, that some rite in the worship of Ashtarothe involved the fracture of these images. The subject is difficult, but some such explanation seems necessary to account for the condition in which all, even the smallest, of these plaques are found.

I may also mention a statuette with pointed chin, round disc eyes, and sharp, slightly raised shoulders, which, though very rude, seems not to be older than the Maccabæan period; a specimen of the Cypriote bird-like head, and a sherd with a grotesque female figure embossed upon it.

Miscellaneous Objects.—A few interesting fragments may be referred to. Such are (1) a sherd with a kind of draught-board pattern scratched upon it; (2) a curious disc with an ornament, to me inexplicable, scratched on it; and (3) two filters, one a cylindrical vase, the other a flat thick tray with conical holes. Of these fragments only were found.

§ VII.—HUMAN REMAINS.

Several skulls and collections of bones have been found at various levels; I hope later to be in a position to give further particulars about them. Probably the most interesting was a skull found in the cistern already mentioned as having been closed in the earliest period. The rest of the bones were all broken, and part of the skull itself was shattered by an unlucky stroke of the workman's pick, but it is the most perfect skull of the primitive inhabitants yet found. Its cephalic index is about 73·2, which agrees with the general estimate of the average cephalic index of the bones in the burial cave. The bone of the skull is less thick than the average of skulls of the period.

§ VIII.—BONE OBJECTS.

The most interesting object in bone has been a portion of a large shank-bone of a cow (Fig. 8) bearing upon it a winged figure carved in relief. Only the lower part of the figure survives; enough remains to indicate the obvious Assyrian character of the whole. It is from the upper Jewish stratum.

An adze head of horn is also remarkable (Fig. 9); it is difficult to imagine for what purpose it was made. The horn is sharpened to a blunt edge, and a hexagonal hole for hafting is cut through it. The instrument is probably of Jewish date, having been found in the cistern which yielded so many fragments of painted Jewish

ware, already mentioned. Possibly it was intended for quarrying the soft chunch limestone of the district; we know that horn picks

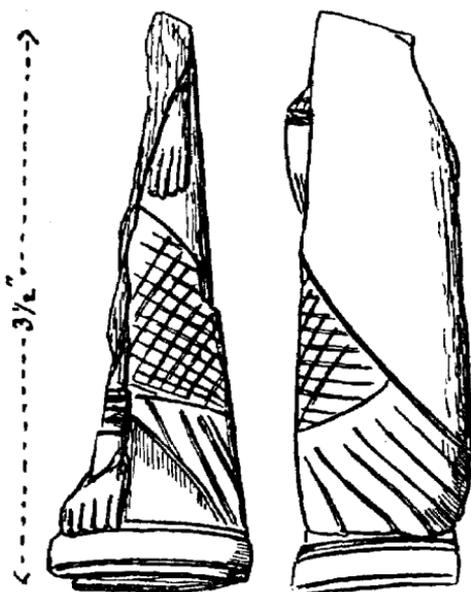


FIG. 8.—Carved Bone Figure

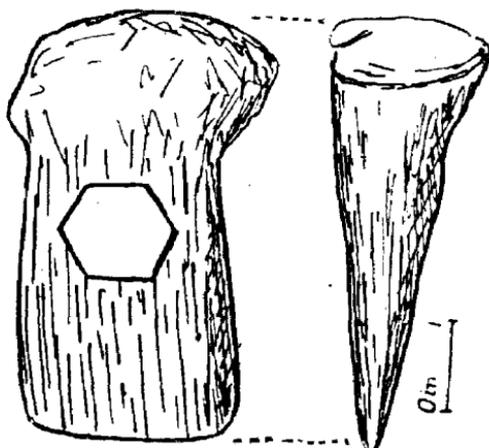


FIG. 9.—Horn Adze.

were used for such purposes, even in the remote period of the neolithic flint works at Grime's Graves, near Brandon, in Suffolk.

The circular object (Fig. 10) found in fragments in a cistern is quite inexplicable. The central portion—that shaded in the figure—was alone recovered: fragments, it is true, of the outer part were found but could not be fitted together. The central portion is sunk, and contains nine holes, arranged in a cross: it is bounded

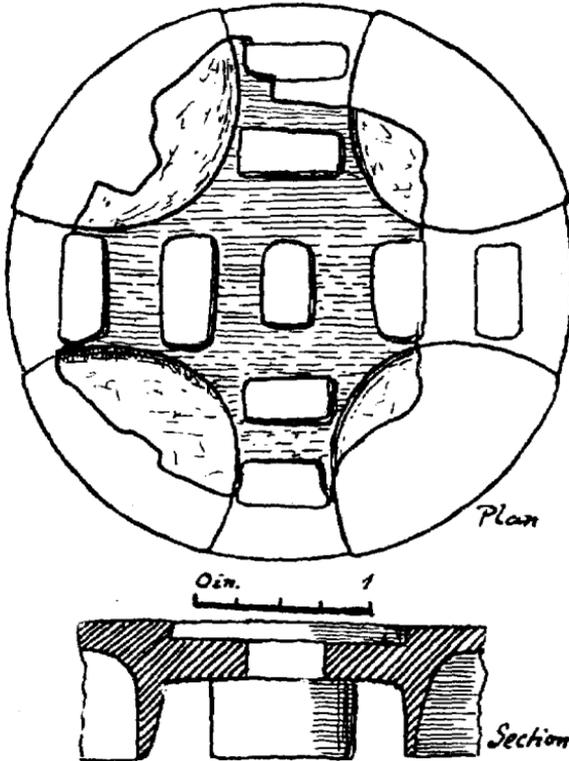


FIG. 10.—Bone Object of Unknown Use.

by four raised semi-circular discs, which are prolonged downward as curved feet, on which the object stands. I am not sure that the original shape was circular, nor how the end was finished off.

§ IX.—FOREIGN OBJECTS.

Objects of Egyptian provenance have been very plentiful during the quarter. *Scarabs* have been found in profusion, and there have been a considerable number of small amulets of various types.

The scarabs, of which there are 24, can be most conveniently described in tabular form (below). The most important will be found illustrated on Plate II.

No.	Fig. on Pl. II.	Stratum.	Material.	Device, &c.
1	1	III	Steatite	<i>Nfr</i> ("good") surrounded by a chain of spirals.
2	2	Above III	Steatite	<i>Maat</i> -feathers and lotos-flower.
3	3	Above III	Jade	No device.
4	4	IV	Steatite	Imitation lettering inside spirals.
5	6	IV	Agate	Two figures, male and female.
6	—	IV	Amethyst	No device.
7	—	IV	Jade	No device.
8	7	IV	White enamelled paste.	Name of <i>Amen</i> .
9	5	Above IV	Green enamelled paste.	Broken and unintelligible.
10	8	Above IV	White enamelled paste.	Geometrical device.
11	9	V	Steatite	Winged figure, lioness, and ' <i>nh</i> ' ("life").
12	10	V	Jasper	Scaraboid with deer and two letters on it.
13	11	Above V	Bone	Flat dome-shaped scaraboid with geometrical pattern.
14	—	Above V	Slate	Faint, scratched letters, apparently  , "Lord of the underworld."
15	13	Above V	Green enamelled paste.	Scarab, with <i>Ma kpr R'</i> [<i>stp</i> ?] upon it; probably a copy of a scarab of Tahutimes III. The inscription might also be the first four characters of the ring of Piankhi II, and his date (594 B.C.) might fairly well fit the stratum.
16	12	VI	Steatite	Figure with <i>nfr</i> ("good").
17	—	VI	Amethyst	No device.
18	14	VI	Basalt	Rude scaraboid with three figures.
19	15	VI	Basalt	Scaraboid; a man between two ostriches.
20	16	VI	Limestone	Geometrical pattern.
21	17	VI	White enamelled paste.	Scaraboid; two figures bearing <i>hk</i> (?) and <i>uraus</i> .
22	18	Above VI	Green enamel	Crocodile and other figure. The scarab has been distorted by fire.
23	19	Cistern	Steatite	Imitation lettering in three columns.
24	20	Cistern	Diorite	No device. Gold mounting surrounding the stone.

EXCAVATION OF CEZER

EGYPTIAN OBJECTS

for figs. 1-24, 28
for figs. 25-27



On the other hand, jar-handles with scarab-seals have been less frequent this quarter than previously. Only three have been found with the stamps at all decipherable; they are represented on Plate II, Figs. 21-23. The first was found in a cistern, the other two in the fourth stratum. The first two bear imitation lettering and geometrical patterns, the third the figure of an archer.

Only one *cylinder* was unearthed during the quarter. The development of its device will be found on Plate II, Fig. 24; it has a simple geometrical pattern. The material is paste, covered with green enamel.

The two small objects, Plate II, Figs. 25, 26, in green enamelled paste, are draughtmen. The first was found close to the rock, the second near the surface. Other draughtmen of pottery, probably local manufacture, are frequent; they resemble in shape the men used in playing the modern game of "halma," but are larger. It is strange that not a single fragment of a draughtboard, such as were so common on the Shephélah tells, has yet come to light.

Of amulets the commonest, as usual, is the *wl't* or divine eye, found at all depths. The ordinary type, of which some five or six examples have been found during the period covered by the present report, does not call for illustration: one example in blue glass, found above the fourth stratum, is figured (Plate II, Fig. 27) because it is of unusual type, at least in Palestine. Both sides of this object are similarly marked. Plate II, Fig. 28, represents a figure of the *d* (Dad) amulet, from the sixth stratum. I may also notice a small green enamelled figure of a seated jackal, with a loop at the back for suspension, from the fifth stratum, as well as a specimen of the type of grotesque glass head shown in BM., p. 42, Fig. 19. The Gezer example had unfortunately been melted in fire, and so distorted; it was, however, recognisable by its colour and general outline.

In Fig. 11 is represented three aspects of a double female statuette—no doubt Isis and Nephtys—the two figures being back to back. This is from the fifth stratum. The headless, footless torsos of several other small human figures were found from time to time, as well as (in a cistern) a beautiful little female head, pierced for suspension through the ears. All of these objects were of paste, covered with the usual bluish-green enamel. A ushabti of olive-green was found. It is small, uninscribed, and has a flat back. The feet are broken off.

A few statuettes and heads of the god Bes, as well as a clay mould for casting the faces of this grotesque divinity—demonstrating that not all such representations were imported from Egypt—complete the present record of Egyptian objects.

Ægean.—Several, but not many, small sherds of pottery with the characteristic *Ægean* glaze have been found during the past three months.



FIG. 11.—Statuette of Isis and Nephthys.

§ X.—MASONRY.

For the suggestion that led to the inclusion of this and the following section I am indebted to Sir Charles Wilson. I may remark that I am always glad to receive suggestions and queries regarding the work, and to notice them, if of general interest, in these reports.

A full discussion of the types of masonry presented by the various buildings of the tell must be reserved for the final memoir; it will there be possible to illustrate the various patterns by means of a set of specially-taken photographs of representative walls. At present I shall content myself with describing the character of the building in a few of the structures that have been uncovered.

Primitive Amorite City Wall.—An earth bank, faced with small stones—the dimensions nowhere more than 10 inches or 1 foot, not dressed except by spalling with a hammer, and set in hard, compact mud. The joints are not filled with smaller stones.

Second Wall.—Large, irregular hammer-trimmed stones, ranging from 1 foot 7 inches to 2 feet in length and height, roughly chipped

to shape. Joints very wide and nearly all packed with smaller stones.

Third Wall.—Masonry similar to the last, but the stones less roughly brought to shape. Joints wide (narrower than in second wall), and where necessary packed with limestone chippings. 1 foot 6 inches is a frequent dimension. Vertical joints running through two or three courses frequent. The coursing is not quite regular. A few stones perhaps show marks of a pocking-tool, but the majority have been subjected to no dressing but that of the hammer. There are some corner-stones in a tower, however, which show marks of a 2-inch chisel. These stones are of large size; one of them measures 4 feet 10 inches in length, 1 foot 4 inches in breadth, 1 foot 7 inches in height.

Solomonic Additions to Third Wall.—The coursing is less random than in the original wall; the stones used are longer and shallower (2 feet long by 1 foot high, or approximately so, is a common dimension). The mud with which the joints are filled is more homogeneous, and shows fewer limestone chippings. There are some stones which possibly display marks of a chisel, but I am inclined to doubt this. In the square tower at the north-east corner (*see* the previous report) the corner-stones are well-cut, squared blocks, with drafted faces, having a projecting boss in the centre. This square tower is, on the whole, the best example of building yet found in the early part of the tell. The dimensions of the stones may be illustrated by the measurements of one of these—3 feet 6 inches by 2 feet by 1 foot 9 inches. They are dressed with a $\frac{3}{4}$ -inch chisel. The rest of the tower is rather rough rubble.

Wall of Bacchides.—The towers of this wall show the peculiarity of having every large stone carefully packed round with smaller chips—like the “galleting” of English masons. This characteristic has not been found elsewhere on the tell.

House Walls.—One description will suffice for all periods. They consist of common field stones, among which dressed stones—even at corners and doorposts—are of the rarest possible occurrence. The joints are wide and irregular, and filled with mud packed in the widest places with smaller stones. If anything, the older walls are possibly built of smaller stones than those belonging to later strata, but no definite rule can be laid down. A common dimension is about 1 foot 6 inches.

Late Surface Building on Eastern Hill containing a Bath.—A rubble construction of large irregular stones—one measures 3 feet by 2 feet, and this is not exceptional—not squared in any way except by spalling with a hammer. The southern wall is better built than the northern, the stones being long and comparatively flat (one measures 4 feet 2 inches by 1 foot 6 inches). The bath itself is naturally better built, the stones being well squared with a $\frac{3}{4}$ -inch chisel held obliquely, making “saw-tooth” cuts, and neatly fitted together. These stones are covered with thick cement.

Large Well on Eastern Hill.—The stones of the well-shaft are dressed and squared; at the moment of writing they are inaccessible, but when work recommences on the Eastern Hill I shall be able to descend and obtain particulars about their dimensions and the method of dressing employed. There was a building over this well which had fallen into ruin; its stones were found in clearing out the well-shaft. They were squared and drafted with projecting bosses, the final dressing being given with a gouge-shaped chisel $\frac{3}{8}$ inch across. On the draft of one of these occurred the only mason’s mark noticed on the tell; it is . (The horizontal stroke measures $2\frac{1}{2}$ inches, the vertical strokes 3 inches and $4\frac{1}{4}$ inches respectively.)

Brick.—Brick is rare; occasional house-walls are built of it, but these are exceptional. There are two long parallel walls of brick south-west of the Temple. An example of brickwork at the south end of the trench on the Eastern Hill is remarkable for being built in alternate courses of red and white bricks—the red courses being 4 inches in height, the white 5 inches. The length of the bricks is irregular, ranging from about 1 foot to 1 foot 6 inches.

§ XI.—A HISTORICAL PROBLEM.

The problem to be considered in this section may be stated thus:—“In the valley that runs round the foot of the hill, at the east, is the copious spring called ‘Ain Yerdeh, which yields a full supply of water in the driest summer. Why, therefore, should the inhabitants of Gezer at an early date have abandoned the eastern part of their hill, and moved away from this important source of water, as the excavations show to have been the case?”

This question had occurred to me some time ago; as soon, indeed, as I realised what were the inferences to be drawn from the

results of the excavations relative to the history of the occupation. When stated to me independently by Sir C. Wilson, I gave it a careful reconsideration, with the results here set forth.

In the first place, 'Ain Yerdeh is not the only well in the valleys surrounding the tell. It must be remembered that intra-mural cisterns were probably the principal source of water-supply in ancient times (as in modern Jerusalem), and were certainly the only source in times of siege. But there are two other spring-wells—less copious, it is true, and inferior to 'Ain Yerdeh in the quality of the water. One of these is Bîr et-Tirâsheh, at the south-west corner of the mound—just beyond the modern village; and the other is Bîr el-Lusfyeh, due west of the mound. Bîr et-Tirâsheh is the ordinary water-supply of Abu Shusheh; the water in Bîr el-Lusiyeh is bad (it would be better were the well cleaned out), but it is used for watering flocks.

Both these wells, especially Bîr et-Tirâsheh, are more easily accessible from the top of the mound than is 'Ain Yerdeh. The eastern slope of the hill is steep and rugged, the western slope much more gentle, and a projecting *col* of rock to the south-west makes the passage to Bîr et-Tirâsheh very easy. The latter would therefore be the well naturally selected by persons going outside the town for water. I have no doubt that it was the attraction of Bîr et-Tirâsheh that led the inhabitants to desert the hill-top for the modern site of Abu Shusheh, when it was no longer necessary to live inside a fortification. These speculations will receive confirmation or otherwise when the complete line of wall has been traced, and the water gate found. At present I can only say that there is no gate facing 'Ain Yerdeh.

In the second place it is open to doubt whether, in the time of ancient Gezer, 'Ain Yerdeh existed at all. The well-shaft does not look very ancient; but apart from this there are one or two considerations which seem to point to 'Ain Yerdeh being a spring that has opened in comparatively recent times. Close by it is a ruined site, apparently Byzantine, called Khurbet Yerdeh, so that it must have existed in the time of the village which that ruin represents: but it is possibly not much older.

A wild perversion of the story of Noah's flood was recovered by Professor Clermont-Ganneau from the villagers here, and is printed in his *Archaeological Researches in Palestine*: I have heard parts of the same story from my workmen. Omitting details irrelevant

to the present argument, the story is to the effect that the waters of the flood burst forth from 'Ain et-Tannûr, another water source, now dry, situated at the south-east corner of the tell and a short distance south of 'Ain Yerdeh. It is quite possible that this legend has a historical basis: that some burst of waters actually took place, and that as recollection grew dim it was connected in the popular mind with Noah's flood.¹ Thence grew the otherwise inexplicable story that Gezer was the city of "our lord Noah"—which all my workmen firmly believe. Finally the water burst was transferred from its real scene, 'Ain Yerdeh, to the neighbouring 'Ain et-Tannûr, under the influence of the universal Muslim belief that the waters of the flood rose out of a *tannûr* or baking oven.

That the fellahîn believe in some sort of connection between 'Ain Yerdeh and 'Ain et-Tannûr is shown by their having recently protested against an attempt made by the administrator of the estate to repair and reopen the latter spring; they said that it would take all the water from 'Ain Yerdeh.

The source of the water which, on this hypothesis, burst forth at some time shortly before the Byzantine period is indicated by the great well-shaft on the top of the eastern hill, to which I have already alluded more than once in these reports. I shall be in a better position to describe it when its clearance is complete; the shaft is cylindrical, about 9 feet in diameter, and it has been opened to a depth of 40 feet; how much farther it descends cannot of course yet be stated. But it is evidently the shaft of a spring-well which has become dry. Is it too bold a hypothesis that this well once tapped some source of supply contained in the porous limestone of which the hill is formed, and that through an earthquake the strata were opened and the water ran down and burst out at the present 'Ain Yerdeh?

To sum up, the most important extra-mural source of water supply to the Gezerites was probably the easily-accessible Bir et-Tirâsheh in the west, and not the (now superior) 'Ain Yerdeh in the east, which perhaps had no existence at the time. The westward movement of the population was therefore natural.

¹ [The name Yerdeh is suggestive (*cf.* Heb. *yârad*, to descend). Elsewhere, in this number, Professor Clermont-Ganneau alludes to the Syrian ritual *yêrid*, which appears to have been associated in a vague and general way with diluvian myths (*see* below, p. 241).—ED.]

§ XII.—THE TEMPLE.

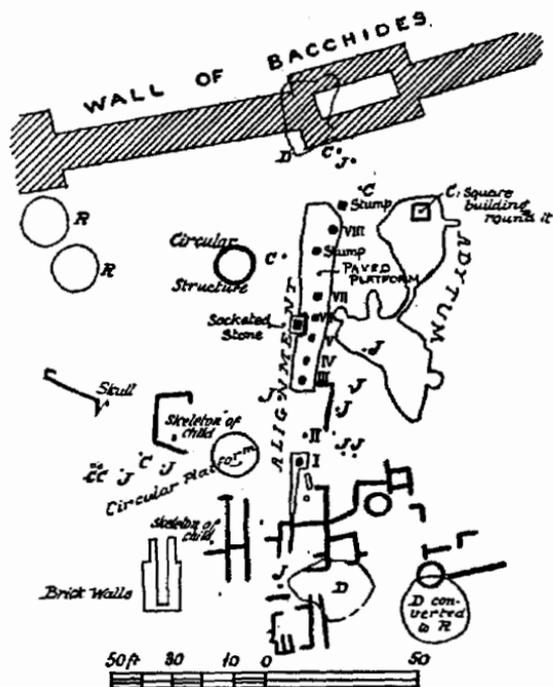
The excavation is now, I think, sufficiently far advanced for me to offer a plan of the High Place (Plate III). The alignment has already been fully described in the second report, published last January, and I have nothing new to add to that account, save one suggestion, which had not occurred to me at the time of writing, and which I now give for what it may be worth. In 1 Macc. xiii, 47, 48, is to be found a vivid description of the purification of the city¹ after its capture by Simon Maccabæus—how he “cleansed the houses wherein the idols were” and “put all uncleanness out of it.” Fortunately for us the greater part of the alignment was concealed by an accumulation of from 16 to 20 feet of débris in Simon’s time, so that he did not lay his hands on this part of the house of idols; but at the northern end the accumulation is much less, and here traces of his work are perhaps to be detected. It will be remembered that I found the shapely column with which the alignment at present ends to the north prostrate and covered with débris. On each side of it are stumps of other columns which have been broken. These would have stood nearly entirely above ground in the time of the Maccabees, and it seems not impossible that the stone which I found prostrate had already fallen, but that its two neighbours still stood and so fell a victim to Simon’s puritan zeal. As though to make this suggestion more plausible, there is a very fine stone, broken at each end, and resembling the standing stones in everything but in being squared, which was found lying on the surface among the débris of the Maccabean city. When allowance is made for the loss involved in the process of dressing, this stone would fit the more northern of the two stumps. If it really formed part of this monolith, the stone must have been comparable in size with the great pillar at the southern end of the alignment.

A circular structure will be seen indicated on the plan west of the northern end of the alignment. This unquestionably belongs to the scheme of the Temple buildings, being exactly on a level with the feet of the columns, and close by them. It is 13 feet 8 inches in diameter at the floor level, and is surrounded by a rude

¹ Following the reading of the R.V. The A.V. repeats the mistake of all the ancient authorities in placing the scene of this incident at Gaza instead of at Gazara or Gezer.

EXCAVATION OF CEZER

GROUND PLAN OF HIGH PLACE



*C = Cup-mark in the Rock D = Troglydyte Dwelling
 J = Jar-buried Infant R = Reservoir for Water*

wall now standing to a maximum height of 6 feet. The wall narrows from a thickness of from 1 foot 6 inches to 2 feet at the bottom to 1 foot at the top, and is built with an outward batter; the diameter at the present top of the structure is accordingly larger than at the bottom—16 feet 6 inches. The floor of the enclosure was paved with a smooth layer of stones, resembling the pavement or platform on which the monoliths are erected. I cut through this pavement to the rock in the hope of finding some deposits underneath, but without result; the rock-surface was found



FIG. 12.—Circular Structure in the Temple.

to be irregular, not cut or worked in any way, and lying at a depth of from 1 foot to 1 foot 9 inches below the pavement. The wall is of the usual rough construction—field stones, hammer-dressed, being set in mud, without any scientific attempt at coursing. It is especially to be noticed that the wall is continuous, without door, window, or other opening. A photographic view will be found in Fig. 12.

Inside the structure, among a number of potsherds of no special importance, were found many fragments of the jugs and bowls in

fine ware which Professor Petrie ascribes to a Phœnician origin the jugs characterised by crookedly set necks (*see* P. TH., Plate VII, No. 115; BM., Plate 31, No. 8; CCM., Plate II, several examples), and by painting in white lines on the dark background of the pottery; the bowls by the "wishbone" handle (P. TH., Plate VIII, No. 157; BM., Plate 31, No. 19). The number of sherds of this type of ware found was quite remarkable; it is not very common, as a general rule, on the tell. Unfortunately, all the vessels were broken into small fragments, and no exact restoration could be attempted of any single specimen; it was evident, however, that all had been good and probably, to the original owners, valuable examples of their types. With the pottery was found a small bronze model of a cobra (Fig. 13), rudely but unmistakably portrayed. This object is not only interesting in itself, but even more so on account of its possible history and analogues.

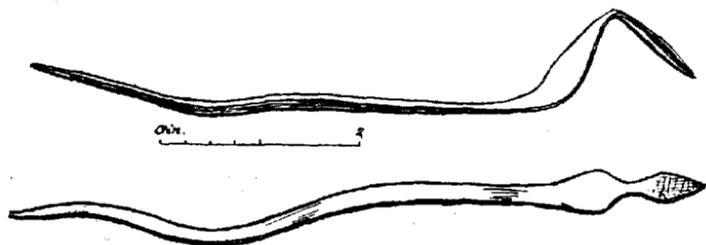


FIG. 13.—Bronze Cobra.

The discovery of a model of a serpent in connection with a place of worship is naturally suggestive of the practice of ophiolatry. For ophiolatry at Canaanite shrines I am not aware of direct evidence, but the well-known passage, 2 Kings xviii, 4, is to the point in the discussion of this object. Among the reforms of Hezekiah there described is mentioned the destruction of the brazen (*i.e.*, bronze or copper) serpent made by Moses, on account of its having become an object of worship. The question whether this worship was due to the serpent form of the object, or to its being a relic of the great lawgiver, or else to the healing virtues once inherent in it, is one into which I need not enter, the important point for my present argument being the fact that a large fetish in the form of a serpent of bronze was preserved and worshipped in the central shrine at Jerusalem, and was connected at least by popular tradition with Moses and the plague of "fiery flying serpents" (probably cobras) in the wilderness. Nothing would be

more natural than to prepare models of this venerated object for the worshippers at minor shrines throughout the country, and it at least an admissible hypothesis that the serpent now under discussion is actually such a model.

The structure in which the serpent was found completely puzzled me, but an ingenious suggestion was made by Mr. J. Stogdon, of Harrow, when on a visit to the excavations—namely, that it was possibly a pit for keeping live serpents. The building is as suitable for such a purpose as the pits in which bears and other animals are kept in a modern zoological garden. In such a case the fine broken pottery and the bronze model might be in the nature of votive offerings. We are reminded of the practice of keeping live snakes at certain Greek shrines, notably at the temple of Æsculapius at Epidauras, where they were in some way instrumental in effecting the miracles of healing there wrought (*see Rouse, Greek Votive Offerings*, pp. 193–205; *see also* p. 209). It is not inconceivable that among the orgies or rites which were celebrated in the high places of Palestine some form of snake-charming was included, and that the snakes required for the purpose were kept in this enclosure—perhaps specially prepared poisonous serpents with the fangs extracted. The tricks of modern holy men with serpents, which, if I be not mistaken, were described by Mr. Baldensperger in the *Quarterly Statement* some years ago, may be a survival of such rites.

The foundations of another circular structure were found south of this building. Of this I can say nothing, as only the pavement remained, and no part of the walls were standing.

I have marked on the plan the places where the jar-buried bodies of infants were found. It is noteworthy that the majority of these are at the eastern side of the pillars, as also is the sacred cave. This suggests that the eastern was the more sacred side, which was not approached by the ordinary worshipper. It may be an accident, but it is at least remarkable that the stones in the alignment have all more or less fair faces to the west, the sides where the worshippers would see them, and are rough on the east side, which on this hypothesis would not be under general observation.

The uniformity with which the child-sacrifices have been found to be infants of less than a week old has been broken by two cases of children aged about six. The bones of these skeletons are much injured, and show distinct traces of fire.

While on the subject of child-sacrifice I may refer to an important series of discoveries made at the south end of the trench which has been occupying my attention during the quarter. This consists in infants' bones built under or into ordinary house-walls: some six or eight examples have been found. This phenomenon is confined to the Jewish strata, and has not as yet been found in any other part of the tell. Here we have for the first time in Palestine clear evidence of sacrifice at the foundation of a building—a practice that has been found in India, New Zealand, Borneo, Siam, Japan, Fiji, Mexico, Bosnia, Germany, Denmark, and the British Islands: witness the legend of Vortigern, who could not finish his castle till he had bathed the foundation stone in blood; and that of St. Colum Cille, who buried alive his companion Oran under the foundation of his church at Iona. Hitherto, the only Palestinian example known has been the somewhat doubtful and indefinite instance of Hiel's rebuilding of Jericho; as narrated in 1 Kings xvi, 34, the language of the story seems capable of bearing other constructions than a reference to foundation-sacrifice.¹

It is noteworthy that none of the infant bones found in the Gezer foundations show the slightest trace of fire, and in this connection it must not be forgotten that a very common practice was to immure the victim alive—as in the Iona instance, and in the case of the Castle of Liebenstein, where a child was said to have been walled in. It is possible that this was done at Gezer, at any rate in one case. Inside the building in whose wall this particular skeleton was found were two skeletons of infants, contained in jars—the latest examples of this form of sepulture yet found. The structure dates from the latter half of the Jewish monarchy.

Inside the Temple area, in the stratum containing the majority of the infant sacrifices, was found the calvaria of a man's skull. It is too much injured to be measured with exactitude, but in any case its cephalic index is much lower than that of any other skull found on the tell—I estimated it at somewhere about 70 or 71. The

¹ [Professor Sellin, however, has recently found traces of foundation sacrifices at Taanach (*see below*, p. 273), and analogous to these rites is the well-known Arabian custom of sprinkling blood (*see Doughty, Arabia Deserta*, vol. i, pp. 136, 452; vol. ii, p. 100). Mention may also be made of the modern practice of sacrificing sheep or oxen at the completion of a house, also at the opening of the Beirut-Damascus railway (*Folk-Lore*, vol. ix, p. 16, 1898). The custom was also Babylonian, and in the Temple of Bel at Nippur many skulls were found built in with the bricks.—ED.]

skull being found alone shows that the head only was deposited where it was found ; and as the tendency to dolichocephaly suggests that it belonged to a member of a different race, it is possible that its original owner was a notable enemy whose head was deposited in the temple of the town divinity, as the Philistines deposited the armour of Saul in the Temple of the Ashtaroth, and David placed the trophy of Goliath in the house of Yahweh.

§ XIII.—THE 'ASHTAROTH KARNAIM.

In a small chamber in the sixth stratum, within the Temple area, but belonging to a period when the area had been built over,



FIG. 14.—Group of Lamps found associated with the Bronze Statuette.



FIG. 15.—Group of Pottery found associated with the Bronze Statuette.

a discovery of unusual interest was made. A large quantity of pottery had been deposited—in fact the chamber was quite full of it. Nearly all was broken, but I was able to piece together most of the vessels, at least in part, and they are represented in the two annexed photographic views (Figs. 14, 15). The first represents 23 lamps of the common Amorite or Jewish type ; the comparatively perfect specimens only are shown in this view ; if broken fragments

of others had been included the number would have been at least 30. The rest of the restorable pottery is shown in the second photograph: three dishes or plates, one of them ornamented with red painted concentric circles (Plate IV, Fig. 1); eight small saucers or cups, and three small one-handed jugs. The types and outlines of the most important of these vessels are shown in diagram on Plate IV, where a scale is given from which their sizes can be determined. To the plate are added drawings of two fragments of painted ware bearing figures of a bird and other objects, in black and red; and a few beads in white paste (except *c* and *e*, which are blue), also found in the chamber.

But the chief interest of the hoard centres round a small bronze statuette, $4\frac{1}{2}$ inches in length, Plate IV, Fig. 12. It represents an undraped female, without the necklets, bracelets, or anklets usually worn by Ashtaroth figures, standing on a short mortice, such as are found under the feet of Egyptian bronze statuettes (compare the figure of Osiris already found at Gezer, and the bronze figurine from Tell el-Hesy, B. MMC., p. 67). The figure is badly proportioned, the arms being too long and the head too large. The ears, especially that on the left side of the figure, are very prominent. On the head is a cylindrical head-dress. The eyes are represented by hollow sockets in which probably stones were once inserted. There is no trace of gilding on any part of the surface. On the back a deep groove is cut down the line of the spine.

From the head, just above the ears, spring two slender horns, coiled like those of a ram and trending downwards. It is these appendages which give the figure its unique interest: they are not like the up-turned horns sometimes found on the head-dress of figures of Isis or of Hathor: they are of a quite different shape and are attached to the head of the statuette itself. Unless all the scholars to whom I have shown this figure agree with me in an error, we must regard this as a representation of the Ashtaroth Karnaim or "two-horned Astarte." Hitherto, so far as I am aware, the only other known representation of this goddess has been that carved on the stone altar at Kanamat (*see* Burton, *Unexplored Syria*, vol. i, frontispiece, and Merrill, *East of the Jordan*, p. 40). This example is of a totally different type: it is much broken, and *may* perhaps represent merely a bust between the horns of the crescent moon. Not the least interest of the present figure lies in its enabling us to identify a certain type of Astarte

plaque of which one example has here been found (Fig. 16) as in reality the horned Ashtaroth. Without its aid we would naturally take the horns for locks of hair.

The present report is not the place to venture far on so thorny a subject as the origin and meaning of the epithet *Karnaim* and the peculiarity which it denotes. The view which is at present, I believe, the most generally favoured—that it was derived from two horn-like mountains—does not seem to be supported by the Gezer statuette, which rather appears to indicate an origin in the worship of a cow divinity, of which traces, in the shape of small heads of



FIG. 16.—Terra-cotta Plaque with Figure of Ashtaroth-Karnaim.

cattle modelled in pottery, come to light almost every day in the excavations, and of which notable examples are recorded in the Old Testament.

§ XIV.—RETROSPECT OF THE YEAR'S WORK.

The present report closes the first year's work at Gezer. Roughly computing in round numbers, some 60,000 square feet of the rock-surface have been exposed by the clearance of the superincumbent débris. This area is distributed over an 80-foot trench on the eastern hill and two contiguous trenches of the same width in the Central Valley. For various reasons not one of these three trenches has as yet been carried completely across the hill.

In attempting a brief *résumé* of the year's work, I may be allowed to commence by quoting the following passage from a paper on the "History and Site of Gezer," written before the

excavation began, and published in the *Quarterly Statement* for July, 1902:—

“ While it is unprofitable to indulge in vague speculations upon what may or may not await the explorer of this mound, it is hardly possible to avoid reflecting that, as three letters of the Palestine side of the Tell el-Amarna correspondence come from Gezer, it is only reasonable to expect one or two letters of the Egyptian side of the correspondence within the site; and that traces of the early Levitical occupation; of the Philistines; of the destruction and restoration of the city under Solomon; of its fortification by Bacchides; and of its tenure by the Crusaders, should not be sought in vain. Besides these landmarks of local history, upon which light ought to be thrown, we have wider problems before us, to the solution of which the projected excavations should help us. In a brief paper, read at the General Meeting of the Fund (16th July, 1901), I have already indicated some of these: the disposal of the dead by the pre-Israelite tribes; the nature and extent of Mycenaean and Egyptian influence on Palestinian culture; the period of the introduction of iron; and the ethnological affinities of the Philistines and other coast-dwellers.”

It is satisfactory to reflect that a large proportion of the work laid out in the above extract has been accomplished. *Traces of the Levitical occupation* have been found in the evidence of Jewish worship at the Great Central Shrine of the town. *The destruction and restoration of the city under Solomon* and *its fortification by Bacchides* have both been illustrated by towers and walls assigned with reasonable probability to these builders. The method of the *disposal of the dead by the pre-Israelite tribes* has been determined with a completeness that we could not have ventured to hope for; the *nature and extent of Mycenaean and Egyptian influences on Palestinian culture* has received illustration in objects found almost daily; while the *period of the introduction of iron* has been indicated, though perhaps the deductions cannot as yet claim finality. The mound still remains silent on the subject of the Philistines and of their mediæval antitypes the Crusaders; nor has it yet yielded the wished-for answers to Yapaḥi's agonised petitions to the King of Egypt.

In addition to the above results the following have been obtained:—

1. A remarkable series of correspondences, both in general and in detail, have been established between the Biblical history of the site and the history as deduced from the buildings and objects unearthed.

2. The bones, pottery, implements, and dwellings of a Neolithic race hitherto unknown in Palestine have been recovered, and undoubted bones of the Amorite and early Israelite races have for the first time been found.

3. A high place or temple of the Canaanites has been laid bare, and the tangible remains of infant sacrifices, orgies, oracle-giving, perhaps also ophiolatry, Stylitism, and other concomitants of Semitic worship, have been unearthed.

4. Important corrections have been made in the history of the development of pottery and of other arts in Palestine.

The excavator had no divining-rod, enabling him to select the three profitable trenches from among the rest. The only surface-indication followed in selecting the places for excavation were the tops of the standing pillar stones, which, though sufficiently striking, did not certainly promise important secrets at their feet. It may be said, with almost complete accuracy, that the selection of the sites of the trenches which yielded the above long series of important results was made at random.

There is room on the mound for about 16 more such trenches within the ascertained limits of the city. Two of these cannot be excavated on account of the modern local shrine and cemetery which cover them. One at the eastern end may be neglected as the rock-surface is almost, or completely, uncovered in its course. Leaving out these three, we are left with 13 trenches that must still be opened before the excavation within the walls of the city can be said to be complete. There is no reason to suppose that any one of these 13 is less prolific than any other. Neglecting some factors that need not at present be taken into account, and estimating the three incomplete trenches already excavated as equivalent to two complete trenches, the calculus of probabilities tells us that the lessons already learnt from the mound are only one-eighth of the total amount of information to be gleaned from it by trenching alone.

Moreover, trenching is not the whole work of the tell. There is a very large amount of extra-mural débris which must be searched for ancient rubbish heaps, and the cemetery which exists somewhere in the adjacent hills must be located and exhausted before our knowledge of ancient Gezer can be said to be complete.

The work has advanced continuously throughout the year, save for two and a half months lost during the cholera epidemic in the winter, with an average of 75 labourers. Obviously, unless the labourers can be added to in large numbers, the completion of the work before the expiry of the firman will be a sheer impossibility.

ARCHÆOLOGICAL AND EPIGRAPHIC NOTES ON PALESTINE.

By Professor CLERMONT-GANNEAU, M.I.

24. *Mount Hermon and its God in an inedited Greek Inscription* (continued).—IV. Naturally, at the date to which the palæography of our inscription brings us down—perhaps the third century of our era—we are far from the remote times when the god in his high place¹ received the homage of the primitive population of that part of Syria. But neither the place nor the god have changed, and no less the ceremonies which constitute his cult. It is to be supposed that it is to some one or other of these rites that our inscription refers. It has the character of an imperative liturgical order. It is a command issued in the name of the god himself, and it seems to me that *ἐντεῦθεν* should be taken in its natural sense of starting from a place—"from here, hence"—a verb being understood. The stone, shaped like a rude stele, should mark the very point

¹ There can be no doubt that it is exactly upon this central summit of Hermon that the cult of which it was the object should be placed, and the new document now introduced into the question only corroborates this view. It is useful here to correct an erroneous idea formerly expressed by Robinson, and still current to-day, namely, that the various temples, whose ruins appear in the region around Mount Hermon, were orientated towards the great culminating and central sanctuary as a sort of sacred *Kibla*. Sir Charles Warren (*op. cit.*, p. 184, *et passim*) has shown that this is not so, and that all the temples were, as is usually the case, orientated towards the East.