

NINETEENTH QUARTERLY REPORT ON THE  
EXCAVATION OF GEZER.

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*Sixth of the Second Series.*

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11 *May*—10 *August*, 1908.


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

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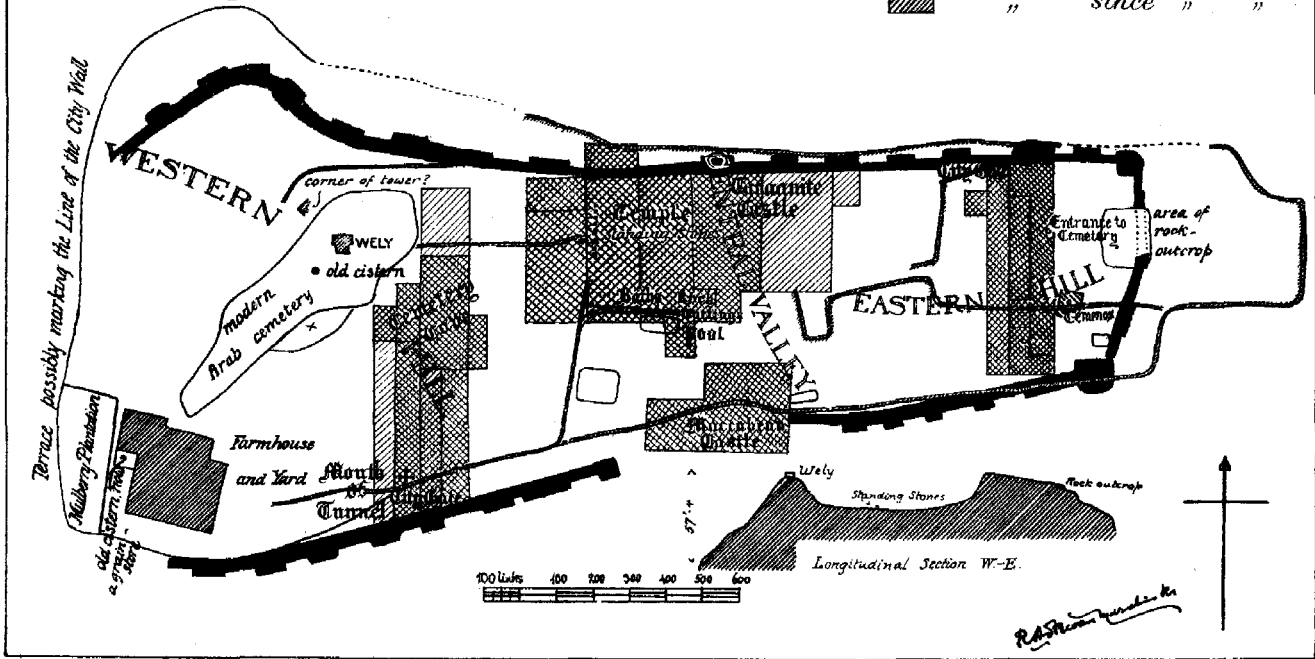
THE harvest of the winter crops falls annually within the months of May to July, and, in consequence, it becomes difficult to obtain labour—impossible, indeed, to find a sufficiency of able-bodied workmen for the excavation on the hill-top itself. As in the corresponding part of last year, I employed such men as I could get in a (not very successful) search for tombs. When the harvest ended I returned to the hill, and have since been concentrating the work on the task of joining the two great pits in the Central Valley and on the Eastern Hill. An inspection of Plate I will show the additions that have been made to the area examined, since the report published in the January number. One trench has been completed, southward from the village grave-yard, through the deep débris west of the great water-passage, or tunnel, that has been for some months the centre of interest; the two trenches cut partially over the Western Hill, during the first permit, have been carried completely across the mound; three short trenches have been cut at the western side of the Central Valley excavation; and a fourth in the same neighbourhood has, at the moment of writing, been just begun. The débris here is shallow—not more than 5 to 6 feet at the northern end of these trenches, deepening to about 10 feet at the southern—and I hope by the end

# EXCAVATION OF CEZER

## PLAN OF THE SURFACE

 Excavated before 16<sup>th</sup> Report.

 " since " "



of September to have turned over all the area to the north of the word "EASTERN" on the plan. The part south of this area I shall probably have to leave; my present idea is to dig one more trench across the Western Hill after the "joining up" of the central and eastern pits is completed. The soil on the Western Hill being very deep, and being at present much cumbered with lofty heaps of waste earth from the old trenches, progress will necessarily be slow, and I doubt whether it will be possible to examine any more of the mound before next March, when the permit lapses.

Just about the beginning of the harvest I suspended the work for a fortnight, during which I took advantage of the now completed carriage road to pay a short visit to Nâblus. This is the only interruption that has taken place during the quarter.

#### § I.—ADDITIONAL NOTE ON THE CAVE WITH ROCK-SCRIBINGS.

While preparing a complete series of drawings of the rock-scribings in the cave described in the last report, I made one or two further observations which lead me to infer that the graffiti, notwithstanding their remarkable resemblance to the well-known Palaeolithic drawings, cannot antedate the Neolithic Period. One point is the plan of the cave itself, which is artificial, and is too well and truly made to be the work of men in so *primaevae* a stage of culture. Another is the striking fact that all the recognisable animals in the series belong to the *recent* fauna of the country. Thirdly, and most important, one graffito evidently represents a stag being killed with a bow and arrow. The figure of the huntsman is not represented, but stag, arrow, and bow are easily recognisable. It is a very doubtful question whether this instrument was known in Palaeolithic times. The result by no means detracts from the interest of the graffiti; quite the contrary, for though the art of the Palaeolithic Period is now fairly well known, the Neolithic Period has hitherto by no means produced so many or so striking examples.

#### § II.—THE SEARCH FOR TOMBS.

As above mentioned, the months of harvest were devoted to a search for tombs, with a small number of labourers. The result of this search has made me feel that the cemeteries round Gezer are

by now probably exhausted. Of course, the only way to be sure would be to strip all the soil off the rocks from the hills and valleys surrounding the city, which would be the labour of a lifetime; but as far as can be judged from such indications as are offered by the growth of plants, rock-scarps, suspicious-looking loose stones, and the like, there are now no more tombs to be found whose presence is betrayed in the surface of the ground above them.

Shortly after the close of the Fund's excavation at Beit Jibrin, the fellahin discovered the great tomb of Apollophanes; and I have always had before me the possibility of a similar accident occurring at Gezer. But though Gezer was a city of considerable importance in the second and third centuries B.C., I now consider it improbable that such a tomb exists in its neighbourhood. Though the most elaborate of all the decorated tombs at Beit Jibrin, the tomb of Apollophanes was by no means the only specimen of its class; others of lesser importance existed, and their empty chambers at least had become known to science. The probability is that the same would be the case at Gezer; and even if the great prize remained hidden, some of the minor decorated or inscribed tombs would surely have found a place among the couple of hundred that have been opened. However, not a single tomb with mural painted decoration, even of the simplest kind, has been found during the whole excavation; nor yet a single inscribed tomb. The only ornaments discovered on the chamber walls have been rudely scratched linear representations of the seven-branched candlestick and of a fish, both of which symbols are easily explained. In another tomb, a symbol like a Greek  $\Psi$ , with straight arms, inverted ( $\blacktriangledown$ ), was deeply cut on two sides of the chamber; this is not quite so intelligible.<sup>1</sup> In another, two ox-heads and a wreath appear in low relief over an inner door. This completes the meagre record of tomb decoration around Gezer.

The tombs discovered during the past season were by no means so important or interesting as those found in earlier tomb hunts. One First Semitic tomb was opened, with some early specimens of ware in it, but the most interesting was a small cavern with numerous interments dating about 1000 B.C., which does not

<sup>1</sup> It occurs to me as a possibility that this is a rude representation of that well-known classical symbol, the inverted torch.

happen to be a period of which many graves have hitherto been found. There must have been at least one hundred people crammed into this small chamber: their bones were mingled inextricably into an almost solid mass, cemented with hard clay, and interspersed, as usual, with sound and broken specimens of pottery. The drawings of objects from this tomb cover two large sheets. The bones were almost all rotten, and difficult to recover in any condition to make them useful: I succeeded in obtaining fifteen skulls, all more or less imperfect, but capable of being measured at least partially. A full description of this tomb may be reserved for the *Memoir*.

The most curious discovery made during these researches was that of a series of pits, hewn in the rock, exactly resembling the bottle-shaped cisterns which are so common inside the city walls, though most of them were rather smaller than the average cistern. There were about twelve of these opened, covering a limited area on the southern slope of the hill side. That they were originally dug for cisterns or grain stores is probable, although they were set so closely together. It is not impossible that the slope of the hill was once divided into small gardens, each with its own cistern. However that may be, the pits had been used for burial, some time during the ninth or tenth century B.C., to judge from the meagre remains of pottery found with the bones. I have written *burial*, but the word is hardly applicable; bones, not of human beings only, but of camels, cows, donkeys, sheep, and horses were cast together into the pits in confused piles. Especially noticeable were the horse bones, of which a greater number were found in these pits than in all the rest of the excavation put together.

My first idea was that the pits had been adapted as the receptacles for the bodies of besiegers, with their cattle, who had been slain by the defenders during an assault on the town. The apparent date of the deposits would well fit in with the capture of Gezer by the Egyptian contemporaries of Solomon. In favour of such a theory was the observation that one humerus had been cut cleanly through, apparently just before death. On the other hand, the presence of the bones of women and children, in small but not insignificant numbers, did not seem to countenance such a reading of the discovery. Casting about for other theories, two occurred to me: the bones might have been those of the victims of an epidemic affecting cattle as well as men. The great epidemic of cholera here, in 1902, was succeeded in the following year by an equally

destructive cattle-plague. A plague affecting men and sheep is referred to in the Tell el-Amarna tablets (ed. Winckler, No. 89). The simplest theory, however, is on the whole the best, and the other alternative idea that presented itself is perhaps to be preferred to all—namely, that these bones simply represented the pauper population of the city, too poor to own graves, and therefore literally buried with “the burial of an ass,” such as Jeremiah anticipated for King Jehoiakim.<sup>1</sup>

The total absence of deposits of any kind, save a few specimens of commonplace pottery of the period indicated, accords with the suggestion last stated. A single minute bead of cyanus was the only other object found in the whole series. Two or three potsherds were discovered, referable to an earlier period; among them were some fragments of a Cypriote milk-bowl and a Mycenaean *bügelkanne*. But these fragments might easily have been washed from the surface of the hill-slope into the pits at any time, and cannot have any weight in putting the bone-deposit back to an earlier period.

On the hill-side, at a higher level than these bone pits, a large cave exists, which was found within a couple of months after the beginning of the excavation in 1902, but which till now I have had no leisure to clear out. This work was also undertaken. It proved to be a long narrow cistern, of a figure-of-eight or dumbbell shape in plan, 54 feet in length, and 24 feet deep below the surface of the rock. The sides of the cave have been plastered with mud, smeared on with the palms of the hands; the separate handfuls, taking the mould of the concave palm, are easily traceable, though an attempt had been made to smooth them. In the floor there is a depression 4 feet 2 inches in depth, running along nearly the whole length of the chamber, approached by steps at its western end, leaving a bench all round this depression, about 3 feet 3 inches in breadth. On the northern side, a passage leads into the cave from a vertical doorway in a scarp of the rock: I could not, for lack of time, carry the excavation far enough to discover the nature and extent of the latter: it may possibly be a counterscarp to some rock-cutting under the outer city wall. There is at the eastern end of the northern side of the cistern a small chamber with an independent entrance, breaking into the large cave just under its roof: their connexion is

<sup>1</sup> Jeremiah xxii, 19.

probably accidental, the two caves being, as I suppose, originally independent.

There are two circular openings in the roof made by art, and two others that have been made by a fall of rock from the under side of the ceiling. The majority of the objects found in the cave were under the more westerly of the two artificial openings. Unlike the Fourth Semitic objects in the bone pits, these belonged to the Maccabean, or as I prefer to call it, Hellenistic,<sup>1</sup> Period. A valuable series of *iron* tools was extracted from the débris; these were more welcome than the bronze objects found with them, as the latter material has by now been illustrated with tolerable thoroughness by the discoveries inside the city, while the former has not. There were also a considerable number of human bones, probably of persons who had accidentally fallen into the cave through the roof.

I am indebted to Dr. Masterman for help in examining the bones from the pits and from this cistern, and in searching for and diagnosing pathological indications. One humerus from the pits had an old but well-united fracture. Several skulls shewed marks apparently due to wens or tumours; in one fragment of a parietal bone a caries had made a hole about the size of a sixpenny-piece right through the bone. Two of the skulls from the Hellenistic cistern were abnormally thick, a condition in Dr. Masterman's opinion probably due to syphilis. It was noticed very markedly that nearly all the teeth *from the pits* were in good condition—sometimes overcrowded and crookedly set, sometimes much worn, and occasionally much encrusted with tartar, but very few showing signs of caries; while there was hardly a jaw, upper or lower, *from the cistern* in which the teeth were not wretchedly bad. This seems to be an inevitable result of an advance in civilization; but however it may be explained, the contrast between the two periods in this respect is very noteworthy.<sup>2</sup>

<sup>1</sup> Perhaps *Hellenizing*, the word which I first suggested (*Q.S.*, 1907, p. 204), would be more strictly correct; but the slight gain in accuracy does not seem to me sufficient to justify the constant employment of so awkward a word. Moreover it involves in its use solcicisms analogous to the expressions "Crusading church," "Crusading fortress," so frequently to be seen.

<sup>2</sup> It must be remarked that about the worst set of teeth found during the excavation adorned a skull discovered in a cistern of the Second Semitic Period: but this is an isolated case. Dental caries was *known* from the beginning, but it does not appear to have become widespread till the Hellenistic period.

## § III.—THE SANCTUARY OF SHEIKH JAUB'ÁS.

For some time I have had it in mind to include in this series of reports an account of a structure on a hill-top, about twenty minutes' walk south of Gezer, but till now have not had time to take the necessary measurements. A plan, copied from one plotted on the spot,<sup>1</sup> is here given (Fig. 1).

Though much damaged, the original design is clear. An outer square enclosure, 57 feet 5 inches long, and 53 feet broad, is

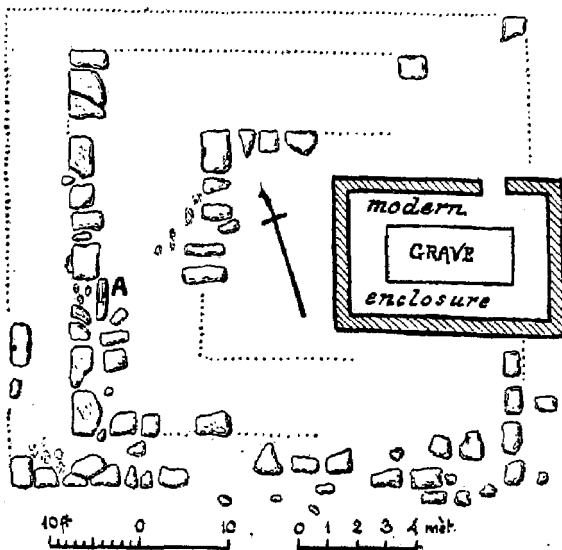


Fig. 1.—Plan of Sanctuary of Sheikh Jaub'ás.

marked out by large stones, which seem to have been carefully and regularly set, except on the southern side, where the plan is a little obscure. The surface is grass-grown, but it appears as though a pavement of small stones had been laid down inside the area marked out by the large stones. Inside this court is another precisely similar, and raised a few inches higher: it measures 51 feet by about 43 feet 2 inches. The western side is not quite straight, but bows

<sup>1</sup> Each individual stone is drawn from actual measurements.



outward: the sagitta of the curve is about 1 foot 6 inches long. Just inside the western boundary of this court, and near its middle, is the only stone on end now remaining in the structure (A in the plan): it is a slab about 3 feet high and the same in breadth, standing on its edge. This court seems also to have been paved, and to have included a third court within it; the latter is much destroyed, but was apparently about 32 feet by 28 feet in area.

The stones have been removed from time to time, probably to provide material for old vineyard boundaries, which still remain here and there on the hillside. But the sanctity of the place remains, and has been inherited, as is so often the case, by the local saint, whose tomb is erected over the eastern boundary of the structure, and in all probability is built up of materials taken therefrom. The grave stands in the middle of a rudely built enclosure of small field stones, with an entrance on the northern side: this enclosure measures 24 feet 2 inches by 18 feet 10 inches. Its outline is *hatched* on the accompanying plan. The Muslim saint effectually prevents excavation being made round this curious structure: but I hardly think that much would result therefrom. The rock crops out all round, and the stones of the outer court appear to be laid almost directly upon its surface. There is a little pottery strewn around, but none very ancient. A large cistern is hewn in the rock 37 feet to the north of the enclosure; its present depth is 32 feet, but as it is much cumbered with rubbish at the bottom no doubt it is considerably deeper.

Not far from the shrine, on the northern slope of the ridge, whose highest point it crowns, is a remarkable artificial cave, now known as *Shakif ez-Zutt*, or "the rock-hollow of the gipsies." On its western wall, near the entrance, are carved symbols, resembling those found by Renan in certain caves in Phoenicia, indicating that the cave had probably been used in an Astarte-cultus.

The structure, whatever it may be, seems to be built after the fashion of a Semitic religious shrine. Though on a small scale, it displays the essential plan of an inner court inside and rising above an outer court, which, when carried to its ultimate limits, develops on the one hand into a Babylonian *ziggurat*, on the other hand into a structure of the plan of Solomon's Temple: and which, by indefinitely increasing the number of courts and diminishing the difference of area between successive pairs, develops at length into a pyramid. To pursue this question further, however, would lead

me into mazes of conjecture for which I have at present neither materials nor space. I think, however, enough has been said to indicate the interest of this small building.

#### § IV.—THE NEW TRENCHES.

The trenches that have been excavated recently in the Central Valley are, as has been said above, comparatively shallow. There was no significant occupation upon their area, till the time of Meren-Ptah. An ivory pectoral with a figure of the king adoring the god Thoth, and the cartouches of Meren-Ptah, were found on the rock at the northern end. On the reverse is a group of radiating lines. The straight side is  $2\frac{1}{4}$  inches long. The ivory having shrunk a little, the circles—originally, no doubt, struck from the small dot in the centre above the discs with uraei—have flattened. The broader parts of the cuttings retain the green enamel with which they were filled. This object is specially interesting in connexion with the allusion to a capture of Gezer on the famous "Israel" stele; it is the first time we have come in contact with Meren-Ptah himself inside the city.

That there should be an open space inside the city walls is only natural. Some such area was necessary for keeping cattle in in time of siege; and the northern side of the Central Valley seems to have been, at Gezer, the traditional place set apart for this purpose. After the Meren-Ptah occupation we find here but one other, dating from about the time of Solomon. At the *southern* end of the newly-cut trenches the case is different: here nearly all the strata are fully represented, and just at the moment of writing a most important house of the Hellenistic Period is being cleared out. I shall be better able to describe this structure in the next report, by which time its examination will be completed. North of it there seems to have been a rubbish heap dating from the latter half of the Hebrew monarchy almost to the time of the Maccabean conquest, and many signs were detected of the burning of débris by great fires from time to time. An old cistern had been adapted as an ashpit by the dwellers in the house, and a most valuable series of contemporary types in pottery was obtained from it.

This ashpit must have belonged to a date quite early in the last period of the city: not later, I should say, than 500 B.C. One of the "Astarte-plaques" of the old type was found with the pottery;

and a very interesting and perplexing stamped jar-handle. The latter bore the two-winged flying disc and the name "Memshath," but did not bear, and never had borne, the word למלך, till now always associated with this puzzling name. Was this because the jar was intended for export to the kingdom of Israel, outside the jurisdiction of the Judahite monarch under whose patronage the Memshath jars were made? It is true that several of the "royal stamps" have been found at Gezer already, all of them inscribed as usual "for the king"; but Gezer, though actually in the territory of Israel, was on the border of Judah, and a mixture of types is therefore only to be expected. The question must await light from future discoveries. Another of the Hebrew potter's stamps, so rare at Gezer, was found in this rubbish heap. It was much disintegrated, but with a little trouble it became clear that the inscription was one of those already known—לעזר חגי (Of Azar[iah] son of Haggai).



Fig. 2.—Inscribed Weight.

Two inscribed weights, found north of the large house above mentioned, just under the surface of the ground, call for special notice. The first (Fig. 2) is a rectangular disc of lead,  $2\frac{1}{2}$  inches by  $2\frac{3}{4}$  inches, with a sunk panel in one side inscribed ΛΓ ΑΓΟΡΑΝΟΜΟΥΝΤΟΣ ΩΣΙΠΑΤΡΟΥ Μ "The year 33; of Sosipater, ruler of the market." The Μ probably means 40, the amount of the weight. I am not sure that this character is not meant to be a monogram, ΜΤ or ΜΓ. It is followed by a sign that I cannot identify, probably a mere stop. The weight is 319 grammes. The year 33 of the Seleucid era, to which I presume the date must be referred, corresponds to B.C. 279.

This weight has the interest of being the only dated object as yet found in the excavations.<sup>1</sup>

The other weight is a dome-shaped one of quartzite, inscribed **XI**. It is 94.60 grammes.

Two other objects from the same place are of considerable interest. One is a block of soft limestone,  $3\frac{1}{2}$  inches by  $2\frac{3}{8}$  inches by 2 inches in maximum thickness: the horizontal section is triangular. Upon it is cut, or, rather, deeply scratched, the likeness of an animal with a long upright neck, like that of a giraffe. The other, which is a similar block of limestone, 3 inches by  $2\frac{1}{4}$  inches by  $1\frac{1}{2}$  inches, bears an animal essentially identical, but much more artistically finished. This stone bears an inscription, and it is certainly startling to find that the inscription reads, without the least doubt, **ANTIOXOY** (Fig. 3).

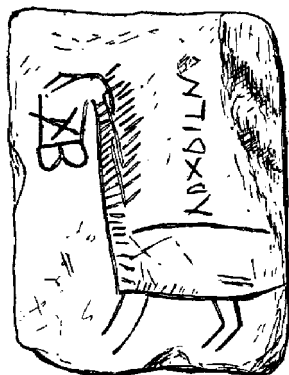


Fig. 3.—Representation of an Animal, perhaps a Giraffe.

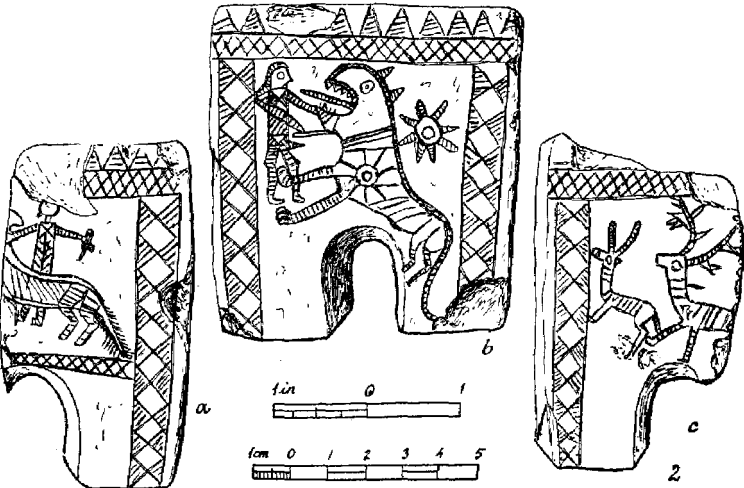
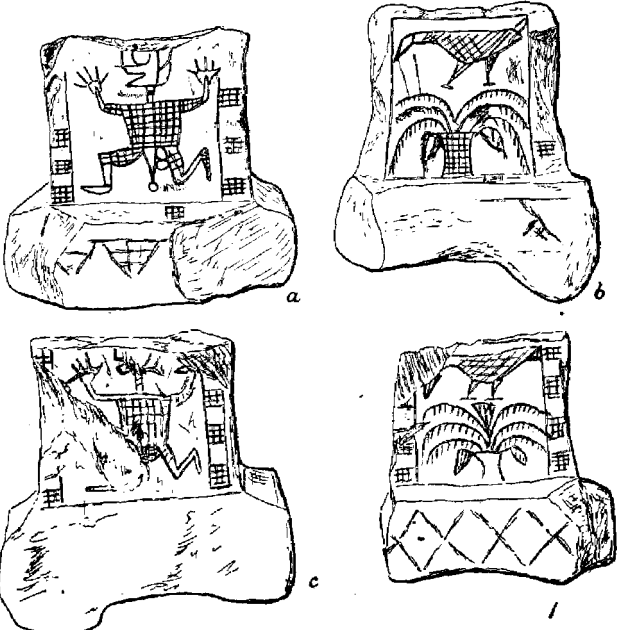
The giraffe was known to the Egyptians under the name *sr*, and represented by a special hieroglyphic sign. Did the Syrian king keep a tame giraffe here in Gezer or elsewhere, which caught the fancy of a caricaturist?

#### § V.—VOTIVE ALTARS.

A feature of the excavation from the first has been the number of small altars found in the upper stratum. These are of two kinds: blocks about 3 to 4 inches square resting on pedestals, or

<sup>1</sup> Owing to a smear in the lead it is possible to read the date **ΔΠ**, which would be 84 (B.C. 228). But the reading adopted above is the more probable.

VOTIVE ALTARS



*J. M. H. ...*

square cups, about 6 inches by 4 inches, with a foot at each corner. The latter were probably meant for incense burners, and usually show marks of fire.

Generally the sides of these altars are decorated in some way. Occasionally they are plain, or have a simple cornice moulding round the edge. In one, found some years ago in tracing the city wall, and not yet published, there was a rectangle cut on each of the four sides. The altar of Eunélos, with its mysterious inscriptions, is the most interesting and important of the series yet found; but the two specimens, of which the inscribed sides are shown in Plate II, are nearly as remarkable.

The first bears, on two of its faces, a representation of a figure executing a wild dance; on the other two a bird alighting on a palm tree. What may be the significance of these strange drawings is very difficult to say. As difficult is the explanation of the figures scratched on the incense box in the lower part of the sheet. Is the man struggling with the animal a rendering of the story which, in the version of St. George and the Dragon, is localised at Lydd, only a few miles away from Gezer? But what then signifies the star behind the animal? The box being fractured, the side scenes are imperfect, and the opposite end scene lost. One side may have represented a deer-hunt, the other side bears a man struggling with an animal.

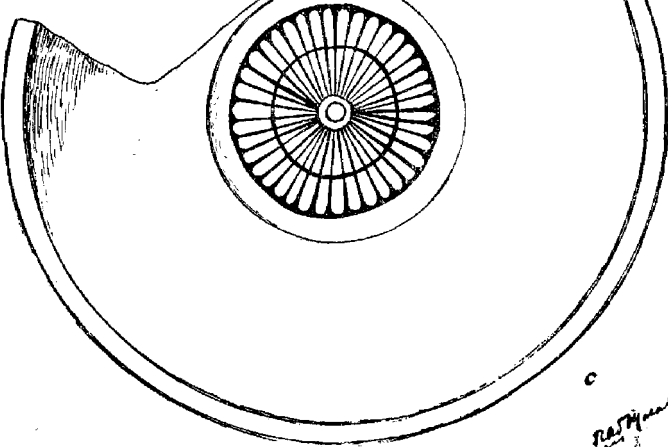
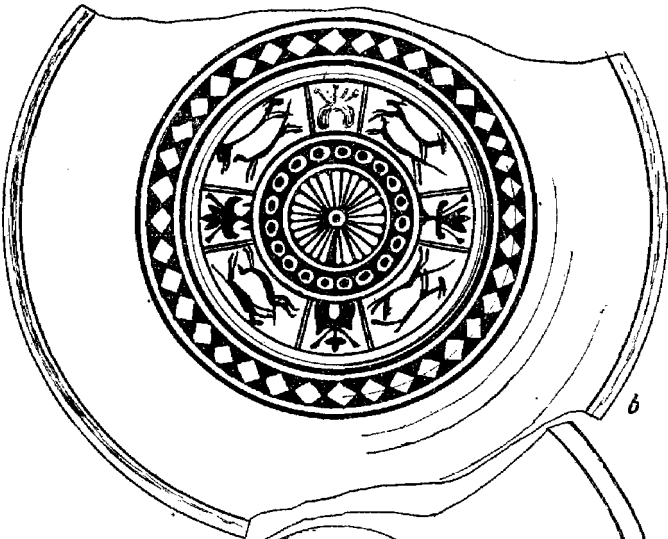
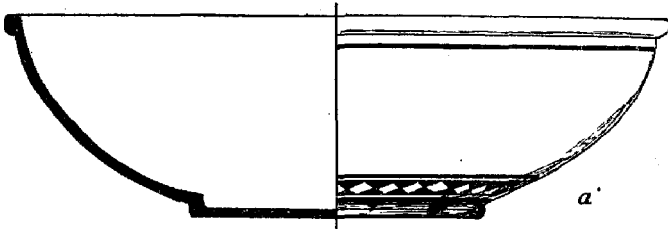
Close by these was found a third, of the incense-box type, measuring 3 inches by 3 inches, and  $2\frac{1}{2}$  inches high. The only decoration it bears is a chequer of vertical and horizontal lines on one side, making three horizontal squares of six rows each.

It is not improbable that these objects were deposited in a temple, the foundations of which may yet be uncovered. Most of the "votive altars" have been found in this neighbourhood. There was some large building of the Ionic order on the hill at one time—fragments of rude mouldings, and a volute of one of the capitals, were found cast into the great reservoir in the Central Valley—drawings of which have been deposited some time ago in the Fund Office. It may be that these are the *disjecta membra* of an "idol house" destroyed by Simon Maccabeus.

#### § VI. MISCELLANEOUS OBJECTS.

(1) In a cistern associated with pottery contemporary with the XVIIIth Egyptian dynasty was found a fragment of a singular

PORCELAIN SAUCER



*R. S. H. M. 1877*

alabaster group, representing a man and an animal, apparently a pig. Owing to the nature of certain details of the sculpture a full description or illustration can hardly be published here: the species of the animal suggests that the figure may in some way refer to Adonis worship.

(2) The cistern already mentioned as having contained pottery and other objects of the latest period 'was found, when further examined, to have underneath this rich layer a thick stratum of yellow earth—evidently decomposed brick. Apparently some adobe building had been pulled to pieces and thrown into this receptacle. Several days' discouraging work was necessary to empty out this stuff, which, naturally, contained no antiquities. We were rewarded however, by striking another rich layer at the bottom of the receptacle, which is not yet completely cleared. So far, fragments of three fine alabaster vases, much broken but nearly complete, have been found, with an enamelled spindle-whorl, or button, bearing the cartouche of Rameses II, and some remarkable fragments of painted and other pottery of the same date. The only part of the deposit that at present need be illustrated is the beautiful saucer shown on Plate III. It is in many fragments, and so far, only a few small scraps have been recovered—enough, fortunately, to reconstruct the whole with certainty. The bottom is perfect, and enough coherent pieces remain to show the curve and chief decorative scheme of the sides. The vessel, when whole, was 2 inches high and  $6\frac{1}{2}$  inches across. It is made of a light porous porcelain, of a greyish-white colour; the designs are incised and inlaid with cyanus, whose delicate blue colour shows up effectively against the white background. In the plate, Fig. *a* represents the inner and outer elevations of the vessel. Fig. *b* shews the design on the under side, the vessel being turned bottom upwards. A simple rosette of twenty-seven radiating lines is surrounded by nineteen white ovals on a blue ground, around which again are a series of compartments alternately narrow and broad—the former containing a plant, the latter two animals. In one of the narrow compartments the cyanus has lost its colour and the design is barely decipherable. Around the bottom of the side runs a row of white lozenges on a blue ground: above that is a space which I am obliged to leave blank, though it seems to have been decorated with an elaborate floral pattern: the pieces so far recovered are not sufficiently well preserved to enable me to make it out. Fig. *c* represents the



inside of the bowl, turned bottom downwards: it is decorated simply with a rosette of thirty-nine rays—rather irregularly drawn, as I have endeavoured to show it in the copy.

(3) The model of a boat in pottery, represented in Fig. 4, was found in the Solomonic stratum which, as we have said, overlays the buildings contemporary with Meron-Ptah at the northern end of the new trenches. It is especially interesting in connexion with the great naval activity of that period. It is roughly hand-modelled in coarse brown pottery, 7 inches long, 2 inches broad, and  $2\frac{3}{4}$  inches across. The model is not sufficiently well made for us to determine minutiae of construction; but save that the ship is pointed at both ends it closely resembles a modern fishing-boat in general outline. There is a strong and prominent keel, which turns upwards, and ends in a short post at both ends (the stern end is broken). The

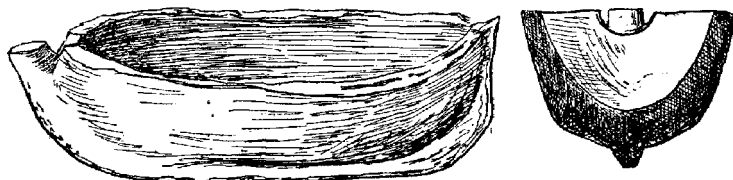


Fig. 4.—Pottery model of a Boat. (Sketch and Section.)

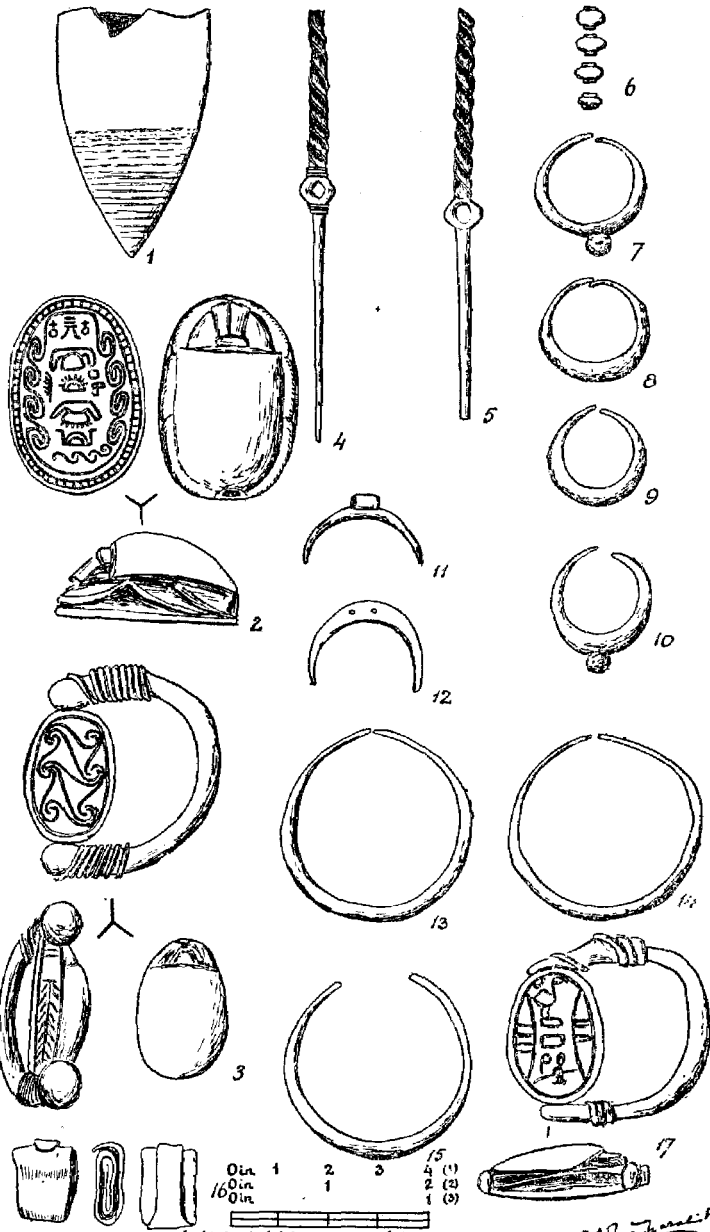
bulwarks are notched in order to leave this post isolated, as the section shows.

#### § VI*a*. A COLLECTION OF ORNAMENTS.<sup>1</sup>

A small hoard of ornaments was found in the trench in the Central Valley, the collection represented in Plate IV, and is evidently the jewellery of some Gezerite lady of the time of the XIIth dynasty or of the Hyksos. The objects were deposited in the bottom of a broken jar which is represented (to half the scale) in Fig. 1 of the plate. It is of light drab ware, and is ornamented with faint combing, encircling the lower part of the base. The hoard consisted of two scarabs in steatite, one of them unmounted, the other set in a silver ring; and the following objects, all without exception of silver:—(1) Two hairpins, one of them  $4\frac{3}{8}$  inches long, the other broken, with an eye on the centre of the shank above which is a spiral head and below which is a tapering point (Figs. 4, 5, on Plate IV). (2) About twenty-five beads, four of which are shown in Fig. 6; their appearance will be sufficiently understood by

<sup>1</sup> Held over from the July report.—*Ed.*

# HOARD OF ORNAMENTS



0in 1 2 3 15  
 16 0in 1 1 2 (2) 1 (2)  
 scale (1) fig. 1; (2) figs. 4-15; (3) figs. 2, 3, 17

*R.A. Smith*

a glance at the illustration. Most of these were corroded into a solid mass. (3) Four small finger-rings, consisting of loops of silver, the points not quite meeting; thickest in the middle and tapering to the two ends. In two of these—which are possibly ear-rings—a small sphere of metal projects from the side of the ring (Figs. 7-10). (4) A pendent crescent, with a loop for suspension (Fig. 11), and a small crescent cut from a flat disc of silver with two holes for sewing to cloth (Fig. 12). (5) Six bangles, all similar, consisting of plain loops of silver, thickest in the middle and tapering to a point. The external diameter is only  $1\frac{3}{8}$  inch. Three are shown in Figs. 13-15, the others are similar. (6) A strip of silver folded up spirally (Fig. 16). (7) Some miscellaneous laminae of silver, quite shapeless, evidently fragments of one or more destroyed ornaments. These are corroded into small lumps, and I have found it utterly impossible to dis sever them, or to detect to what species of objects they may have belonged. Some of them seem to have formed part of a small silver chain. The two scarabs (Figs. 2, 3) bear the spirals and symmetrically disposed symbols characteristic of the scarabs of the XIIth dynasty. I have added to the plate a scarab of the Hyksos king Shesha, which was found on the same day and on the same level, a short distance from where the pot was deposited.

#### § VII.—CONCLUSION.

As I write, the work of excavation has been suspended for a week in order to gain some time for making casts and for packing antiquities no longer required for illustration or examination; also to allow the workmen to finish their summer harvest of millet and sesame. All being well, I hope that this will be the last interruption before the work closes.

But, for various reasons, it is getting increasingly difficult to find labour. The exceptional rains of last winter, which hindered our work terribly, have produced an excellent harvest; and the lazy and improvident fellah, having enough to satisfy his immediate needs, prefers loafing about in his hut or his village guest-house to earning good wages by work in the excavations. Another, and yet more serious difficulty, is the growing scarcity of basket-carriers. The steady stream of money that has been pouring into Abû Shûsheh for the last five years has produced an extraordinary crop of marriages. Some fifty have taken place in that village of five hundred souls, each of which, of course, means a young woman withdrawn by her new domestic duties from work in the mound. There is now hardly a girl left in the village, with the exception of

a few children too small to be fit for work. In these difficulties I have been obliged to send for a contingent of labourers from the large village of Ni'áneh, two or three miles away—much to the chagrin of the Abú Shúshites and the men of Kubáb, who look upon the work as their own peculiar perquisite. But, though I have succeeded in getting a certain number of labourers from there, it is not very easy to keep them: for the Ni'áneh people are, at this time of the year, much in request by the Jewish colonists around, to work for them in the grape harvest; and they very naturally contrast the hard toil of the excavation with the easy labour of the vineyards, much to the disadvantage of the former. “When we work with the Jews,” they say, “we get three quarters of a dollar a day, we sleep three hours at noon, and we are eating grapes the whole time”! The only counter-attraction I can offer is the possibility that by a stroke of the pick it may be given to one of them to add a chapter to the history of the world—but what is that when weighed against a day's ration of grapes, three hours' sleep and three quarters of a dollar?

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### THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER, Esq.

(Continued from Q.S., 1907, p. 274.)

AMONG other trees to be mentioned are: The orange-tree. Though this has been thought by many to be the *tappáh* of Canticles, the name, *bortukán* (given to it as a corruption of Portugal, from whence it has been introduced into Palestine in or about the Crusaders' period), cannot be easily identified, for there is no reason why the old name should have been changed into a *foreign one*, if the tree had existed in Hebrew days. It is now only found in Jaffa and Saida, and apart from a few places where it has recently been introduced, it never occurs in the mountainous region, whereas the author of Canticles apparently chooses a tree in, or in the neighbourhood of, Jerusalem. It is true the apple-tree does not grow very easily, nor are the apples very large and good; but they