

Having re-embarked, we left the Greek islands of Crete, Rhodes, Zante, Cephalonia and Corfu on our right and travelled towards the shore of Africa until we came in sight of the extremities of Calabria and Apulia and the entrance to the Adriatic, which lies between Vallona and the point of Apulia. From this channel, which is about sixty miles wide, it is some six hundred miles to Venice ; and finally we came in sight of Venice itself.

(*To be concluded.*)

NOTES ON EXCAVATIONS.

PROF. SELLIN gives a provisional report of his excavations at the hill of *Balâta*, the ruins of the ancient Shechem, and $1\frac{1}{2}$ kilometres east of Nāblus. His earlier work there, published in 1914, was resumed last March, in conjunction with Prof. Praschniker, of Prague, the architect Herr Johannes, of Berlin, and the well-known Dutch scholar, Dr. Böhl, of Groningen, who also publishes an account in the *Mededeelingen* of the University of Amsterdam. From these it appears that four stages are distinguished : (1) The Canaanite, 2000–1400 B.C. ; (2) the Early Israelite, 1400–900 B.C.—interrupted in 1100 through the destruction of the city by Abimelech ; (3) the Later Israelite ; and (4) the Samaritan—Hellenistic Age. A grave of the earliest of these periods contained a collection of bronze weapons, including a fine curved sword. Signs of both Babylonian and Egyptian influence presented themselves in the ornaments, and three clay figurines of the usual mother-goddess type showed, as Prof. Sellin remarks, how cautious one must be in dealing with negative results, seeing that, whereas previously such Astarte objects had not been found in Shechem, now three were unearthed in a small space. An Israelite domestic altar was found ; it is dated, after the pottery, to the 8th or 7th century ; it was 60 cm. high, 36 broad, and on the top were four bosses or knobs at the corners and a hollow in the middle for containing the offerings. Another, of about the same period, is a fine specimen, half as high again ; close by were half a dozen censers, and not far off some 35 small oil-bottles. Potsherds with Aramaic lettering were found in a stratum dated—whether on independent

grounds is not specified—to the 5th or 4th century. Traces were found of the old city wall, with a great tower, and among other traces of good building were the remains of what was apparently a large hall with pillars. Once again it was seen that the Syrian-Palestinian palaces (*hillani*) developed out of fortresses. In general, it would seem that Asia Minor or Syrian influence was responsible for the inauguration of the history of Shechem: the comparison with the later architectural features of Zenjirli and other North Syrian cities points to an immediate connexion. Subsequently the city was destroyed, but in the "Old Israelite" period it was restored and refortified, and Prof. Sellin observes that as regards the earlier Shechem and the rather artificial refortification, its archaeological history resembles that of Jericho. Of the nature of the fortification of Shechem in the days of the Israelite monarchy, nothing definite has as yet come to light.¹

The excavation of Jericho by Sellin and the German Oriental Society in 1908–9, published in 1913, showed three distinct strata, which were distinguished (on the plan) by blue, red, and green colours. The first represented the old city, which suffered destruction; in the second or "red" epoch the city was considerably enlarged, and several remains of its buildings were discovered. This also was destroyed, and was followed by a new settlement in the "green" period, rich remains of which were found. Subsequently Prof. Carl Watzinger, who took part in the excavations, came to the conclusion that, while the order and relative chronology of the three strata could stand, this could not be said of the absolute dating which had been adopted on the basis of the literary record and the archaeology. Relying upon the biblical tradition of two main epochs—the destruction of the Canaanite city by Joshua and the rebuilding under Ahab—the blue, red, and green strata had been styled Canaanite, Israelite, and Jewish respectively. But there were difficulties in the way, and it is interesting to note that the bearing of the results of the excavations at Gezer, as shown by Schweitzer (*Untersuchungen zur Chronologie der geometrischen Stile in Griechenland*, I, 36 sq.), were of crucial importance in solving the problem.

¹ From a Berlin report (*Observer*, August 29) it seems that the temple has been found, built on a terrace 26 metres long. It is of Egyptian style and behind it are buildings presumably the chambers of the royal priests. A gold necklet was unearthed from a heap of bones of oxen and camels, and rubbish

Now, writing in the *Zeitschrift der morgenländischen Gesellschaft*, 1926, pp. 131 *sqq.*, Prof. Watzinger states that Macalister's fundamental work at Gezer, no less than Mackenzie's discoveries at 'Ain Shams, have forced a reconsideration of the dates, which were now confirmed by the French discovery of the royal graves at Byblus, and Albright's account of the American excavations at Tell el-Fül (Gibeah). The "red" period stands out as the Golden Age of Jericho; it was at its height in the age of the Middle Empire in Egypt, and its foundation probably goes back to the beginning of the second millennium B.C.: the Amenemhets of Egypt, the Middle Minoan of Crete, and the Early Bronze Age in the north, the second City of Troy—it is in this age that Jericho flourished—and the style of building seems to have come through North Syria from Asia Minor. The destruction of this "red" Jericho is dated before the middle of the second millennium, perhaps soon after 1600 B.C., and Prof. Watzinger associates it, not with the Hyksos, but with invading tribes from the desert in the east. It remained desolate: "in the time of Joshua Jericho was a heap of ruins on which stood perhaps a few isolated huts." Gradually the city was re-occupied; the greater part of the remains of the third, the "green" epoch, were of the 10th and 9th centuries, and Prof. Watzinger concludes on archaeological grounds that the rebuilding of the city by Hiel, under Ahab, seems to have been much more unimportant than the tradition presupposes. The site continued to be inhabited, but from the 6th century the remains diminish and soon cease. Accordingly, in consequence of this alteration of the dates, the "blue" epoch is thrown back into the third millennium B.C. and its pottery can be associated with the Early Bronze Age of the Aegean basin. During this epoch Jericho was an important city; but more needs to be known, since, apart from Gezer and Parker's work in Jerusalem, our material for the contemporary architecture is small. So the blue, red, and green strata are now: Old Canaanite (third millennium), Later Canaanite (first half of the second millennium), and Israelite; and, if we accept Prof. Watzinger's view, the antiquity of Palestine and the relative lateness of the Palestine of the Old Testament becomes more striking, for elsewhere it is the ancient and pre-Israelite or pre-monarchical Palestine which archaeology is bringing to life, and the land of the great prophets and of the inauguration of Judaism in the 5th century B.C. comes, as it were, at the close of a very long and strenuous

history. To be sure, caution is still necessary before we indulge in generalization. As Prof. Watzinger points out, neither Vincent nor Thiersch were satisfied with the chronological scheme previously proposed for Jericho, and I myself, in turn, in the *Q.S.*, 1910, pp. 54 *sqq.*, with Prof. Sellin's earlier reports before me, ventured to comment upon certain difficulties which, as far as I can see, were not removed by the later and fuller publication in 1913. Archaeological research is moving very rapidly and it is not always easy to correlate the results. It must suffice to refer readers to Thomsen's excellent illustrated article on "Jericho" in the *Reallexikon der Vorgeschichte*, where the archaeological history of the city on the lines of the new chronology is set forth.

At Tell en-Nasbeh, the presumed Mizpah of Benjamin, Prof. W. F. Badé, of the Pacific School of Religion in the University of California, lay bare a fine city wall, which "alters all preconceived notions of the strength of the ancient fortified cities of Palestine." The wall, according to a report in *The Weekly Times* (May 7th), averages 16 ft. in thickness. The defensive works are of the Bronze Age, "long before the Hebrew occupation of Palestine." From a tomb were taken "nearly 100 jars, cups and other pottery, of great age . . . they seemingly belong to an entirely new field of Palestinian archaeology, possibly dating before 2000 B.C.; some of them correspond with what Prof. Macalister referred to the Pre-Semitic inhabitants of Palestine." In an interview (reported in *The Daily Telegraph*, July 30) Prof. Badé stated that he estimated that the ancient city was probably $7\frac{1}{2}$ acres in extent. In a citadel at the south-east corner he found a number of hammered flint balls, evidently such as were used by slingers. Two cave tombs were found, with upwards of 100 skeletons and ornaments of gold bead, a gold ring, and beads of semi-precious stones, all carefully ground and threaded on gut. "In readiness to meet the emergencies of siege, eight water cisterns were also found, dug from the living rock, and one of these was large enough to hold fifty people."

Prof. Albright, of the American School of Oriental Research, and Prof. Kyle, of the Xenia Theological Seminary, are excavating at Tell el-Mirsim, which they believe to be the ancient Kirjath-Sepher. We are told that the ruins give a complete history of the site from 2000 to 600 B.C. The city wall is said to be, or rather

to have been, 40 ft. high and 10-14 ft. wide. At the time of writing no detailed information has come to hand.

Of the work at Megiddo, first begun by Schumacher (1903-5) and now recommenced, at the initiation of Prof. Breasted, by the University of Chicago under Dr. Fisher, a good introductory survey is given by Father Mallon in the July number of *Biblica*. The historic site offers the grandest possibilities; it is one of the largest of unoccupied Tells, and the work has been munificently financed by Mr. John Rockefeller, Junior. The excavation is being undertaken with meticulous care; the results will be anticipated with eagerness. A grotto of the late Neolithic Age has been laid bare, but so far the most interesting "find" was a stone, apparently overlooked by Schumacher (*parmis les déblais de S.*), with the cartouche of Shishak, obviously the Egyptian invader of Rehoboam's day. As is well known, Shishak's inscription in the temple of Amon at Karnak contains a list of cities (Megiddo, Taanach, Beth-shan, etc.), chiefly in Galilee and Israel (as distinct from Judah), whereas the biblical narrative names only an attack upon Jerusalem. The statement (in 1 Kings xiv, 25) is an excellent example of the definitely restricted interest (or knowledge) of the historian or his source. On the other hand, the version in 2 Chron. xii, 2 *sqq.*, presupposes an invasion on a grand scale; it is a good example of the way in which a perfectly trustworthy recollection of an historical event will persist and appear in a late source along with late and unreliable elements. But the Book of Chronicles, in fact, fails to record any Egyptian expedition beyond "the cities which belonged to Judah." It has often been discussed whether Shishak's invasion meant more than a passing interest in Palestine; it is at least noteworthy that the Chronicler, while recording the deliverance of Jerusalem, quite clearly refers to some period of servitude (v. 8: "they shall be his [Shishak's] servants"), and it is tempting, therefore, to suppose that for a time, at least, Judah (and Israel) paid homage to Egypt, and that the king's cartouche discovered at Megiddo is a relic of the event.

At Beisan (Beth-shan) Mr. Alan Rowe continues to make excellent progress, and *The Times*, which has been doing good work with its reports of archaeological research in the East, printed a long account summarizing the latest conclusions.¹ Altogether four Canaanite

¹ Cf. *Q.S.*, p. 92.

temples have been traced, one of the Amarna period, one of Seti I, and two of Ramses II. The latter were dedicated to the war-god Resheph and the war-goddess Antit respectively, and these deities, under the names of Dagon and Astarte (Ashtoreth) persisted until the shrines were destroyed. "Somewhere about 1000 B.C. King David seems to have driven out the Philistines. He was probably also responsible for the partial demolition of the 'House of Ashtaroth' and the 'Temple of Dagon.' A new floor which the excavators found laid in the former building over the debris of destruction, and at such a height as to cover the stone bases of the four columns which they once supported, was perhaps his work. David must certainly have established a sanctuary or a tabernacle to the God of Israel at Beth-shan. If there was such a sanctuary, the only place large enough for it was either in the ruins of the Dagon temple or in the reconstructed (?) Ashtoreth temple." Egyptian craftsmen appear to have taken part in the decoration of the temples of Seti and Ramses, and Cretan influence shows itself "in the shape of the cylindrical cult objects and ring flower-stands." The curious "shrine houses" resemble those "depicted on certain Cretan faience tablets. Forms of them are also depicted on a Babylonian relief of Gudea, and on an Assyrian intaglio of later date. The cylindrical cult objects and the shrine-houses found in the archaic Ishtar temple at Assur, 2700 B.C., are said to have come from Anatolia.¹ At Beth-shan the shrine-houses were probably used as small stands for special offerings, and the cylindrical cult objects either as incense stands or as vases for sacred flowers or plants. This much we gather from certain Mesopotamian analogies." The worship of the great goddess was prominent. "Ishtar, the Assyrian form of Ashtoreth, was found on a cylinder seal in the temple of this era. The dove, serpent, lion, gazelle, and duck were associated with the Beth-shan goddess at all periods. Gazelle horns have been found in all the temples. The bull, which was discovered on a vase in association with the lion, or emblem of the goddess, was the emblem of the god. The Hebrews themselves seem to have regarded the bull as the symbol of Yahweh. The animal was also the emblem of Hadad, the Syrian god of weather, storms, and

¹ [See also the discussions by Reimpell, *Zeit. f. Assyriol.*, XXX, 79, Weber, *Mit. d. Vorderasiat. Gesell.*, XXI, 370.—S. A. C.]

lightning." The roofs were of wood, supported by two stone columns with palm-tree capitals. Mr. Rowe suggests that these columns would be revered as sacred stones (*mazzēbōth*), and he points out the appropriateness of the palm-tree in the temple of a goddess whose familiar symbol it was. The excavations at Beisan have brought a wealth of new material of extraordinary interest for the religion of Palestine during the 14th-11th centuries, and it is good news to learn (from the report) that Mr. Rowe expects to resume work there on 1st September. Fuller details concerning the deities whose cults were practised there would be specially welcome. In the report Mr. Rowe mentions besides Ashtoreth (Astarte, Ishtar), Ashtoreth of the Two Horns, and Kedesh (the "Holy"), and, besides the war-god Resheph, a bearded god wearing a conical crown. That polytheism prevailed at all the more important shrines is only to be expected and is illustrated by what Solomon did in Jerusalem and by the reforms of Josiah.

In the *Bulletin of the American Schools of Oriental Research*, February, Drs. Albright and Dougherty, in their account of a journey from Jerusalem to Baghdad, refer in passing to the archaeological conditions at various ancient sites. They found, as was to be expected, a close resemblance between the Early Bronze pottery of Syria, Phoenicia, and Palestine. "Painted ware is rather rare, and seems to be oriented toward Mesopotamia rather than toward Egypt, as in the case of southern Palestine. Aegean affinities are apparently absent." They examined Tell Nebi Mend (Kadesh on the Orontes, Laodicea ad Libanum), and remark that the late M. Pezard's excavations there did not last long enough to produce very interesting results. The strata were Early Bronze (c. 2000 B.C. ?), a characteristic Middle Bronze, and what appeared to be Late Bronze; above seemed to be a poor Early Iron stratum covered by Hellenistic Roman debris. Tell Kattineh, to its north, being exclusively Early and Early Middle Bronze, could not on that account be Katna of the Amarna tablets, for which they preferred the mound of Hums. Mishrifeh (sounded by M. Du Mesnil du Buisson) "consists mainly of an enormous square enclosure of beaten earth about a kilometre on a side, while the enclosing rampart was originally, and still is in places, about 20 metres high. The total cubic content of the enclosing rampart was thus considerably over a million cubic metres,

the removal and heaping up of which was a prodigious undertaking." The rampart could be dated between 2000 and 1500 B.C., *i.e.* about the period when the strikingly similar Hyksos fortress of Tell el-Yahūdiyeh, near Cairo, was built. "Mishrifeh thus appears to be a memorial of the great barbarian invasions which seem to be partly, at least, responsible for the abandonment of so many of the Early Bronze Age towns of Syria. It was probably this epoch of barbarian irruption which brought the Hittites, Hivites, Perizzites, Jebusites and their neighbours into Palestine, either as invading conquerors or as fugitives, fleeing before the barbarians from the north. The Hyksos irruption into Egypt also belongs here, though we do not yet know the race of the leaders of this horde movement, comprising Hebrew and Indo-Iranians as well as Hittites and others." Tell Tūkān, south of Aleppo, consists of a number of mounds and is over four times as large as Megiddo. It was abandoned during the Middle Bronze, "shortly after 2000 B.C.," and like Hamath (the mound of the ancient city is wholly unoccupied by buildings) and other great sites in North Syria afford abundant food for imagination as to the light they might throw upon the civilization of early Northern Syria.

"Syrian plains and river valleys were dotted with fortified cities and villages, established wherever it was possible to irrigate the surrounding plain. Just as in Palestine, only the valleys and plains were occupied by towns, while the highlands were left to the beasts and nomads. The wealth of Syria was then such as to attract Mesopotamian commerce, which extended its operations and its colonies far into Syria and Asia Minor, as we know from the archives of the colony of Kanish, the so-called Cappadocian tablets. . . . It will ever remain the especial merit of the late Professor Clay to have insisted on the importance of this region called by the Accadians, Amurrū, 'the West,' in the earliest historical periods.¹ While it may not have possessed a strictly autonomous culture, it was the heart of the great Egypto-Babylonian culture-nucleus, and all transpiring currents of culture passed through it and were influenced by it."

¹ [See *Q.S.*, 1925, p. 156 sq.]

From this quotation it will be seen how the archaeological history of Palestine is merely part of one great complex, how closely interconnected are the different labours which are being pursued over the whole area, and how repeatedly the more isolated results tend to dovetail into one another, with results of extreme importance for the larger questions of history and civilization. There is a very marked liveliness on the archaeological fronts, and it is a cheering sign to see so much competent activity, expert enthusiasm and trained imagination in research upon the Bible Lands. One must the more lament that this country is not taking the part it should in the great campaign, and that our own P.E.F., the parent of all others, should be so hampered as it is by lack of funds.

S. A. C.
